



*Children & Family Ministries Coordinator goes the extra mile*

## Stef races for city youth

BY STEF COLLINS  
CHILDREN & FAMILY MINISTRIES

If you have noticed me looking a little extra tired on Sunday mornings, there is a good reason for it. While my main focus right now is our wonderful Sunday school, I am also preparing for a personal challenge that requires quite a bit of endurance. This spring, I will be stepping onto the trails to support a cause that is very close to my heart.

### THE RACE: THE OLDMAN BACK- YARD ULTRA

On May 2nd, I will be participating in the Oldman Backyard Ultra to raise money for [Youth One](#) – an organization that supports Lethbridge youth.

This is not a typical race where the fastest runner wins. In a "backyard" format, everyone starts a 6.7 kilometer loop at the top of the hour. If you finish the loop in 50 minutes, you get 10



minutes to rest before the next bell rings. If you cannot finish the loop within the hour, you are out. The race continues until only one person is left standing.

Teams World Event. To be very clear, I will not be that person! I am a slow and steady runner, so my goal is not about speed or winning a spot on the national team. Instead, it is about testing my own limits and seeing how long I can keep moving for a great cause.

### THE CAUSE: YOUTH ONE

Youth One is a local organization that provides prevention-based programs for the young people in our city. As your Children's and Families Ministries Coordinator, I see how important it is to have a strong foundation of support. Youth One provides that support to Lethbridge youths grades 6 through 12.

They offer a safe and inclusive environment where lo-

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# Youth One, continued...

cal teens can access after-school drop-in programs, hot meals, mentoring, and leadership training. It is more than just a place to hang out. It is a community where youth find support and a sense of belonging. Because they



provide these services at no cost to the families, they rely on the support of the community to keep their doors open for every teen who needs them.

## WHY I AM RUNNING

I believe that supporting our youth is a journey that requires patience and persistence. By taking on this endurance race, I want to mirror the resilience we hope to see in our young people. Just like the race, life often requires us to simply keep showing up, one hour at a time, for the people we care about.

## HOW YOU CAN HELP



I would be so honoured if you would join me in supporting this mission. Your donations will go directly to Youth One to help keep their programs free for the teens in our city. Whether it is a flat donation or a pledge for every loop I complete, every bit makes a difference.

## SUPPORT STEF'S RUN FOR YOUTH ONE

Scan this QR code to reach the online sign-up form.



Thank you for your prayers, your encouragement, and your heart for the next generation. I look forward to seeing you all around the church and on the trails! Ω



# Holy Week Services

### March 30 – Holy Monday

~ 7:00 pm Holy Eucharist (Chapel)

### March 31 – Holy Tuesday

~ 7:00 pm Holy Eucharist (Chapel)

### April 1 – Holy Wednesday

~ 7:00 pm Holy Eucharist (Chapel)

### April 2 – Maundy Thursday

~ 9:30 am Holy Eucharist (Chapel)

~ 7:00 pm Holy Eucharist (Church, livestream)

### April 3 – Good Friday

~ 11:00 am Meditation on the Cross (Church, livestream)

### April 4 – Holy Saturday

~ 7:00 pm - Great Vigil of Easter (Church, livestream)

### April 5 – Easter Day

~ 8:00 am Traditional Holy Eucharist (Chapel)

~ 10:00 am Holy Eucharist (Church, livestream)

*Focus on adult education*

# Lectures encourage humble confidence in the Christian story

BY PAT HAMMOND

“It’s either sunshine and roses, or the church never did anything right,” says Eric Bateman, leader of the lecture series – held at St. Augustine’s last fall – that challenged these very notions. In an age when many see Christianity as an impediment to human and global flourishing, Bateman explored the question of whether arguments against the faith originate from within Christianity itself.

The springboard for Eric’s lectures was Tom Holland’s *Dominion: How the Christian Revolution Remade the World*, that examines the multi-faceted impact of Christianity. A British author and historian, Holland has previously written extensively about the ancient civilizations of Greece and Rome. When *Dominion* came out in 2021 it caused quite a stir with the *New York Times* describing it as a “galloping tour of Christianity’s influence across the last 2,000 years.” Surprisingly, Holland is not a Christian author, but someone whose research revealed the contrast between the values of the ancient world and the values in the Western world following the life and death of Jesus – especially values dealing with peace, justice and human equality.

The impact of Christianity on world history and culture is controversial, says Eric, with prominent thinkers like the late Christopher Hitchens saying, essentially, that religion poisons everything. But one of the big things that Holland suggests is that even people who are critics of Christianity – in the name of progressivism, or rationalism, for instance – have been, in many ways, shaped by Christian assumptions.

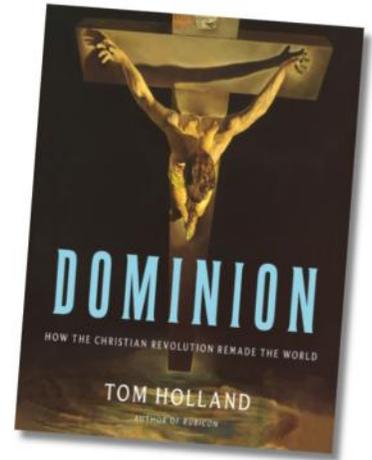
Understandably, many Christian writers reacted favorably – almost in triumphalist way – to the book taking a “see, all you believe you got from us” kind of position.

THE HIPPO HERALD

...EVEN PEOPLE WHO ARE CRITICS OF CHRISTIANITY – IN THE NAME OF PROGRESSIVISM, OR RATIONALISM, FOR INSTANCE – HAVE BEEN, IN MANY WAYS, SHAPED BY CHRISTIAN ASSUMPTIONS.

“I saw Holland as writing a very helpful path between those two perspectives. It is a tough needle to thread but I think he threaded it quite skillfully.”

It is good to hear the voice of someone pointing out the great contribution of the Christian church in terms of morals, ethics, science and the arts, not to mention the central



hope in the life, death and resurrection of Jesus that all Christians cherish. But the impact of sin on the human experience means that evil can be found everywhere, including the Church.

“Knowing this, there is something in the Christian story that leads us to a place of gratitude,” says Eric. “We don’t want triumphalism but what we do want is “humble self-confidence.”

He describes the Milan cathedral which took about 500 years to build. By the time it’s completed in the 1960s there is really no one person who can take credit for it. There are certain figures more than others, but no one can take credit for all of it because the story is 500 years long.

“The Christian story is something like that. There is no one who can take credit for it all. But when you see it you can’t help but be amazed by it and grateful, like you’re standing on holy ground when you enter the story of the Church.

“For all the beauty and ugliness, by God’s providence the result is something quite amazing that we can be grateful to belong.” Ω

## From the Rector's Desk

# A Charism for Clergy?

BY THE REV. STEVE BATEMAN

Just a few weeks ago, The Holy Orders of The Rev. Lawrence Kopp were received by our Archbishop, the Most Rev. Greg Kerr-Wilson. Lawrence is the latest in a long line of clergy in the pews of St. Augustine's who have discerned a call to begin or resume ministry as clergy while attending here. Here are some other familiar names: The Rev. Steve Bateman, The Rev. Dr. Gillian Breckenridge, The Rev. Femi Ogundimu, The Rev. Br. Jason Carroll, The Rev. Dr. Pilar Gateman, The Rev. Chris Roth. I am sure there are many more! There are others in recent memory who entered ministry through either internship or a curacy at St. Augustine's, including The Rev. Noel Wygiera (now serving in a long-term ministry in Red Deer), The Rev. Andrew Horne (now serving in long-term ministry in the Diocese of Fredericton), The Rev. Amy Bunce (now serving in a long-term ministry in Saskatoon), and The Rev. Tom Hubschmid (currently serving in the Diocese of Ottawa).

If you have been here long enough, you may remember a certain much-beloved Bishop when he was a curate at St. Augustine's. The Right Rev. Sidney Black arrived as a young deacon and was ordained a priest during the ministry of the Rev. Canon Allan McCuaig! Bishop Sidney recently recounted to me the story of helping put up the large, heavy cross that adorns the east wall of St. Augustine's while balanced on a ladder! We are glad he has lived to tell the tale, but we are even more grateful for his ministry across many decades. Even The Rev. Canon James Robinson was baptized at St. Augustine's, and taught Sunday School and sang in the choir during his high school and university years. These formative experiences played an important role in his own journey of discernment. Little did he know he would eventually return as Rector!

Why has God used St. Augustine's as a place where people either discover or renew their calling? Only God knows, but perhaps some humble speculation is in order?



WHY HAS GOD USED ST. AUGUSTINE'S AS A PLACE WHERE PEOPLE EITHER DISCOVER OR RENEW THEIR CALLING?

**SPACE:** I arrived at St. Augustine's in 2013 from another church in another tradition. At that time, I was on a break from church work, having taken "secular" employment. I was unsure if I would ever return to paid ministry. I was considering a career change. Either my first or second Sunday here, Canon James (who knew a little bit about my situation) pulled me aside as I was leaving. He said "I want you to know that we don't need anything from you! This is a safe place to rest and recover." This was a gift that I gratefully received. I didn't take on any significant responsibilities for quite some time. In fact, my wife, Linda, took a position on Parish Council before I ever entered into leadership. When I finally did become involved, it was with a renewed sense of joy. This ability to allow people (clergy or otherwise) to take the time they need to see to their own spiritual and emotional needs is a fertile soil into which God the Holy Spirit plants the seeds of service.

**AN ENGAGED LAITY:** Because so many people share the ministry in this parish, those exploring a sense of calling can see that vocational ministry is not something that needs to be lonely. The priests at St. Augustine's work very hard, but we never work alone, thanks be to God! This lay-involvement is both a gift in the short term and a model for long-term ministry survival.

**WORD & SACRAMENT:** Though certainly not unique to St. Augustine's, the faithful preaching of the Holy Scriptures and the regular celebration of the Holy Eucharist create an environment in which the Lord of the harvest calls forth labourers (clergy and lay) into his vineyard.

We are humbled and pleased by the ways God continues to use St. Augustine's as a place for current and future clergy to prayerfully discern. You may not know that:

- ◆ We currently have three parishioners in active discernment processes with the Diocese of Calgary.
- ◆ There are three other individuals that have asked to enter a "pre-discernment" process because they are interested in knowing more about what it means to take Holy Orders.

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*Know your church*

# The liturgical vestments of Anglican clergy

BY MURIEL MCCUAIG

At St. Augustine's our church family is truly blessed to have Rev. Steve and Rev. Dr. Gillian to shepherd us on our pilgrimage through life. Some time ago the Rt. Rev. Bishop Michael Hawkins and his wife Katherine joined our family. On occasion, Bishop Michael steps out of retirement to assist at services – in fact, he has recently become Assistant Bishop to our Diocese. You may have noticed that, as Bishop, the vestments he wears are somewhat different to those worn by Steve and Gillian.



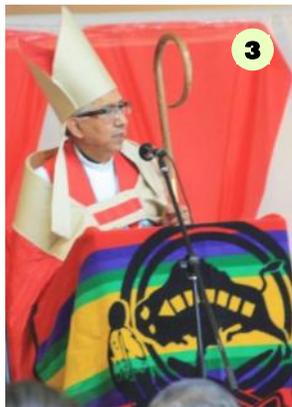
**Rochet** – a white, loose, ankle-length robe, resembling a surplice but with narrower sleeves, gathered and ruffled at the wrists. The rochet is worn beneath the **chimere**. Derived from the **alb** prior to the 14<sup>th</sup> century, the rochet has changed very little since the 16<sup>th</sup> century. Symbolically it is a reminder of Christ's innocence and purity.

**Chimere** – a sleeveless, loose-fitting robe worn over the **rochet**. It is thought to derive from the **tabard**, a medieval upper garment, or from a riding cloak. Traditionally scarlet or black it is worn by Anglican bishops for formal or ceremonial occasions.

**Cope** – the richest of ecclesiastical vestments, the cope is a large cape in the form of a half-circle. It is open at the front and secured by a clasp known as a **morse**. The origin of the cope is not clear although it may have begun life in the 8<sup>th</sup> century as a simple cloak with hood which, originally practical, has become more ornamental over time. Its use as a liturgical vestment was widespread by the 12<sup>th</sup> century. The cope may be worn by bishops whenever they officiate at services. Interestingly, it may also be worn by deacons, canons, archdeacons and priests when deemed appropriate.



Having described priestly liturgical and clerical vestments in a previous edition of the [Hippo Herald \(Fall 2025\)](#)\* this seems to be a good time to complete the picture of the vestments of Anglican Bishops. Many of these are familiar to us from visits to the parish by our Archbishop, the Rt. Rev. Greg Kerr-Wilson.



**Mitre** – this liturgical head-dress is part of the insignia of a bishop. The word mitre derives from the Greek word *mitra* meaning turban. In its modern form the mitre is a tall head-dress with a crosswise top cleft, its

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\* Please link to <https://www.staug.org/wp-content/uploads/2025/09/Hippo-Herald-fall-2025-low.pdf>



*Focus on young Anglicans*

# What does it look like to follow Christ?

BY THE REV. DR. GILLIAN BRECKENRIDGE

One of my favourite things about the new year is that it is when we start up our new Youth Confirmation Class. We currently have a class running, meeting every other Sunday for the next few months. I love this opportunity to meet a new crew of young people and to get to know them better; I love the chance to teach alongside our dedicated team of youth confirmation teachers; and I love the challenge of thinking, each year, about what it means to faithfully talk with our young people about what it means to follow Christ throughout our lives.



Christians, and also what we *do* that forms us in our faith: the practices through which we grow in our relationships with God and with one another. Each meeting centers on a passage of scripture that speaks to the weekly topic, and includes prayer, teaching, games, and opportunities for reflection. Topics for our sessions include: being made in the image of God; prayer and scripture; understanding the cycle of the church year; repentance and forgiveness; an in-depth look at sacraments; and an instructional Eucharist (where we walk through the service and explain the meaning behind the structure

and the movement of the service); serving others; sharing our faith; and sharing our gifts in community. In the lead up to Easter, we take time to talk through the core elements of our Holy Week services. And later in the year, we will go together to make lunch at the Soup Kitchen, as part of our reflection on what it means to

serve others in our faith. In our final session together, we gather to reflect on our meetings, to talk about the upcoming confirmation service, and to bake the bread to be used at the Eucharist for the confirmation service.

I am joined by an extremely gifted team of



I invite you just to consider that for a moment – how would you approach sharing the core elements of the faith that you hold with the young people around you? How would you do it in a way that feels authentic to the faith you hold and practice in your day to day life? How can we invite our young people into the great joy and challenge and mystery that is the love that God has for us in Christ? It is quite a charge, and quite a challenge. And each year, I ponder this question again as we begin our newest Youth Confirmation Class.

This year in our Youth Confirmation Class, we will be exploring both what we believe as

**THIS IS AN IMPORTANT TIME IN OUR YOUTHS' LIVES, WHEN THEY GET TO REALLY THINK ABOUT WHAT IT IS WE BELIEVE AND WHAT IT LOOKS LIKE TO FOLLOW CHRIST IN OUR LIVES AND IN OUR WORLD.**

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*This month's Big Question*

# Did Lazarus experience resurrection?



BY THE REV. BR. JASON CARROLL

Did Lazarus, whom Jesus brought back to life after dying (Jn. 11:1-44) experience *Resurrection*? Well, no... and yes!

On the one hand, Lazarus did not experience resurrection as Jesus experienced resurrection, nor of the kind which is promised to us in the final resurrection at the dawning of the New Creation. In the case of that kind of resurrection, we are not simply talking about the extension or reviving of a person's biological life. We are talking about a change in the condition of that life from *temporal to eternal*.

You see, those who witnessed Jesus in his resurrected state realized that something different had happened to him than simply coming back to life as a mortal man. In the resurrected Jesus they witnessed a glory, and transfiguration, and power and imperishability which could only come from *eternity*. They recognized that Jesus, as Balthasar puts it, had been resurrected into a "new mode of time," where time and eternity mysteriously met in his resurrection, and where human mortality was transmuted into an eternal existence.

St. Paul is our best teacher on this, who in I Corinthians 15:42-44 laid out the nature of this change from temporal to eternal life: "So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is

raised in power; it is sown a natural body, it is raised a spiritual body." Paul's anticipation of *our* future resurrection is that we take on the same "mode of time" as Christ is his resurrection. We will die as any mortal will – perishable, dishonoured, weak and natural. But we will be raised in eternal form in the same way Christ was – imperishable, glorious, powerful and under the sovereignty of the Holy Spirit. As Karl Barth puts it, resurrection is not simply the extension of temporal existence, but being "clothed with eternal life."

So, in that sense, no, Lazarus did not experience resurrection...yet.

However, the Church has always recognized that in the moment of Lazarus's resurrection, he must have experienced *something* of the great collision between life and death *in*

*Jesus*. Certainly, he did not yet enter into that *eternal* kind of resurrection at that point, but was he not caught up in that battle where the life of Christ overcame death in him, and which has dominion in this present age? As the medieval Easter hymn depicts the conflict: *Mors et vita duello conflixere mirando: dux vitæ mortuus, regnat vivus*. "Death and life contend in spectacular battle: the Prince of Life, dying, reigns alive!" Lazarus, so the Church has taught, must have had a ringside seat while that struggle occurred within him. He experienced that victory in himself before the cosmic battle of the Cross and Resurrection of Jesus which was soon to come. So, in a way, yes, he did experience resurrection!

But that, of course, is as far as our speculations can take us. History does not record Lazarus describing what his earthly dying and rising was like. But I think we can say that he experienced a foretaste of what was to come, a foreshadowing and prefiguring of Christ's death and resurrection a week later, *and* of what is to come one day in the final Resurrection. He experienced that victory before any of us. As such, then, one of the Orthodox liturgies for the season of Lent rightly declares: *In Lazarus, Christ is already destroying thee, O Death, and where, O Hell, is thy victory....? Ω*

AS KARL BARTH PUTS IT, RESURRECTION IS NOT SIMPLY THE EXTENSION OF TEMPORAL EXISTENCE, BUT BEING "CLOTHED WITH ETERNAL LIFE."

*Focus on missionary friends*

# Hello from Beirut

BY EVANGELINE HAMMOND  
MISSIONARY IN THE MIDDLE EAST

Greetings dear friends at St. Augustine! My husband Khalil and I send our heartfelt thanks for your many prayers and gifts of support this year. Here is a snapshot of the situation in Lebanon and an update on our family's missional activities.

## HOW IS THE CURRENT SITUATION IN LEBANON?

One year ago, Lebanon was pounded with airstrikes due to conflict between Israel Defense Force (IDF) and armed groups in Lebanon. At 3 am on March 2 we were woken by the sounds of heavy airstrikes on Beirut's southern suburbs. These hits were conducted allegedly in retaliation for rockets targeting Israeli bases sent by Hezbollah, also in retaliation for Israel's part in the assassination of Ayatollah Ali Khamenei in Iran. Thimar, CBM's partner and my home organization here in Lebanon, has already started to prepare its response. The Arab Baptist Seminary is readying its conference centre to once again receive displaced families. MERATH is in communication with partner churches and is assessing our capability to get emergency relief to the displaced. My gratitude to all who have reached out to check on us. Khalil and I, as well as all our coworkers, are in safe areas. CBM is in constant communication with our MENA team and is ready to support us should we need to relocate.



Ordinarily, my work involves supporting relief and development projects. I took on a new project of developing trauma awareness trainings for teachers and child and youth workers. I hope to



Evangeline Hammond

take the training international soon, first to Syria and then to Iraq.

Khalil continues his work support aid and education projects for the charitable arm of the Presbyterian

church. On weekends, he does pulpit support preaching at a different church across Lebanon each Sunday. He has also started the process to be ordained within the Presbyterian church.

Last fall I was granted permission by the government of Lebanon to join a prison ministry regularly visiting a women's detention centre. Most detainees are migrant domestic workers from places like Ethiopia, the Philippines, and Sierra Leone. The living conditions there are extremely difficult.

## WAYS TO PRAY

- ◆ Pray for stability and peace in Lebanon. Please pray in particular for our close friends serving churches close to the southern border, travelling roads still regularly hit with airstrikes.
- ◆ Praise for the countless churches stepping up to fill needs of the vulnerable and invisible, from 14 million people displaced in Sudan, to those homed but without heating, to those languishing in prison.
- ◆ Please pray that aid reaches the millions of food insecure people across our region, all the more vulnerable due to severe international aid cuts.

Peace to you and your loved ones,  
*Evangeline and Khalil*



*Foundations of Anglican Faith*

# What do Anglicans believe?

BY PAT HAMMOND

Perhaps you're new to St. Augustine's Church, or the Anglican tradition, or perhaps you've been an Anglican all your life. You take part in Sunday services but you still find yourself asking: "What does it all mean?"

According to The Rev. Steve Bateman, a question like that makes you a candidate for Foundations of Anglican Faith. This 12-week series of sessions – currently underway – is designed to help parishioners grow in their understanding of Anglican



beliefs and practices. It started as an adult confirmation course about nine years ago.

"Some people who attended were baptized as infants but had never taken the step of confirmation, which

is an important step. Then we realized there were people interested in confirmation who had never been baptized."

Other participants, says Rev. Steve, have been members of other churches and want to understand the Anglican tradition more fully, while others are new to the whole idea of Christianity and needed basic theology on what Christianity even is.

"We thought that a catch-all class for all those purposes would be a starting place, and to our joy it has been really popular."

The class occurs either downstairs in the Bambrick Room, or in the Church Hall, starting at 12 noon on Sundays following the regular service.

People can grab a coffee and snack in the Crypt and then proceed to the class, or even bring a bag lunch. This year, the class has proved more popular than ever, involving around 30 students.

Leadership is provided by the clergy of St. Augustine's including Rev. Steve, Rev.

Gillian and Rev. Canon James. Because of the large number of students this year, Bishop Michael Hawkins has joined the team so that the class can be split into two instead of one.

"It has been really wonderful to cooperate pretty seamlessly with multiple teachers so while one is saying what they know the other one is thinking about what they might add that would be helpful. So it takes a lot of pressure off the teachers as well."

Concerning format, Rev. Steve says it is a true discussion-based class starting with reading from the Anglican catechism after which people are invited to ask questions about what has been read. He says most of the content is generated by questions from the participants.

"For me, the most fun questions are always the basic questions about Christian faith. What is this faith all about? Why does it matter that Jesus put on human flesh and dwelt among us, or how can we get our heads around believing in the Trinity?"

He says he also enjoys questions from people who have some depth in their Christian faith but have no experience with the liturgy. The Anglican tradition is, of course, liturgical in nature which means that the point of coming to church is to participate in worship.

**"FOR ME, THE MOST FUN QUESTIONS ARE ALWAYS BASIC QUESTIONS ABOUT CHRISTIAN FAITH. WHAT IS THIS FAITH ALL ABOUT? WHY DOES IT MATTER THAT JESUS PUT ON HUMAN FLESH AND DWELT AMONG US..."**

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## Vestments, continued

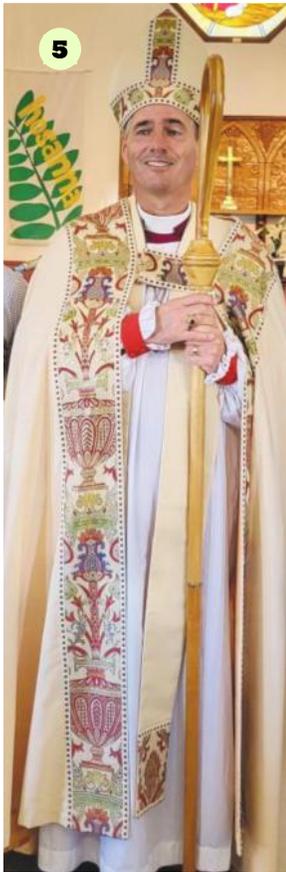
outline resembling a pointed arch. This shape symbolises the flames of fire of the Holy Spirit as they anointed the disciples at Pentecost. The two stiffened flaps hanging from the back of the mitre are called **lappetts**. These symbolize the Old and New Testaments. Mitres have been worn by bishops since the 10<sup>th</sup> century. They are worn at official occasions and, like the cope, follow the colour of the liturgical season.

**Crozier** – a pastoral staff conferred on bishops at their consecration by two other bishops. The crozier is shaped like a shepherd’s crook as a reminder that bishops are entrusted with the pastoral care of the people and clergy of their charge. Croziers may be of very simple or elabo-

**Who are the bishops in your neighbourhood?**  
Look at the photos. Do you recognize these bishops and archbishops who shepherd our Anglican community? (The answers can be found on the next page.)

rate design, but the message is the same.

This is a fairly brief account of Anglican bishops’ vestments which have come down to us through the centuries. They are not worn to draw attention to an individual, rather they call us to look beyond the garments and to see the Christ. In so doing we remember His life, His suffering and death on the cross, His resurrection and the pouring out of His Holy Spirit for all people. Thanks be to God. Ω



## Anglican foundations, continued

“Worship is a conversation between us and God as expressed in this beautiful, really ancient liturgy.”

Anglicanism is also sacramental in theology, says Rev. Steve – a sacrament is an outward and visible sign of an inward and spiritual grace, like baptism or communion. These prac-

tices point us to Jesus, who, in a way, is the ultimate sacramental presence. He is the outward and visible manifestation of an unseen God.

“The church is not about our cleverness, the church is about Jesus – the Word made flesh, who dwelt among us.” Ω



## Coldest Night of the Year 2026

February 28 was a very cold evening to be outside. Nevertheless, St. Augustine’s team of hiking fundraisers prevailed, continuing its annual winning streak with \$11,107 raised, surpassing its \$10,000 target. Once again, the team raised the most in the city with young William and team lead Mary Lee Voort raising the most on the team. All proceeds go to support the Streets Alive ministry. Hot cocoa, anyone?

Financial Update

# 2025 Financial Results

BY CATHY GILLESPIE  
TREASURER

At the recent Annual Meeting of Parishioners, I presented the church 2025 year-end financial statements. Here is a short summary of the Statement of Operating Revenue and Expenditures, shown by major categories under 2025 Budget and 2025 Actual in the chart below. Further detail on last year’s Operating Fund results, as well as the Statement of Financial Position and Statement of Fund Activity, can be found in the Annual Report for 2025.



We are pleased to have ended the year with a surplus of \$2,787 in the operating fund, even though we did not quite meet the budget target for parishioner giving, Total parishioner givings exceeded the previous year amount by about \$10,000, reflecting that many parishioners increased their giving as well as growth in the number of parishioners. Other income was also less than budget, mainly because we did not need to withdraw as much from the Endowment Fund as had been budgeted.

The operating fund surplus resulted from expenses being less than budget in every major category and in most sub-categories within them. There were numerous reasons for this, such as less funding required for honoraria and substitute staff, lower cost of utilities, and changes to a couple of administrative contracts, to name a few.

Thank you to everyone for so generously giving your treasure, time and talents

to the church in 2025, and to staff and volunteers for making well-considered financial choices on an ongoing basis.

## 2026 BUDGET

The Operating Fund budget for 2026 was also presented and approved at the Annual Meeting of Parishioners. The third column of the chart is a condensed version of the approved budget. A detailed breakdown of the 2026 Budget is available in the Annual Report for 2025.

The budget anticipates an increase in total parishioner givings of 3.3%. Due to the results of the stewardship campaign and other indicators, we are optimistic that this is an achievable objective. Within Other income, the budget allows for withdrawing up to \$35,000 from the St. Augustine’s Endowment Fund if needed. Expenses are budgeted at amounts intended to support current staffing, cost of supplies, continuing ministries and programs, maintaining the church buildings, and administration, considering that most of the budget lines are subject to inflation. The budget is balanced at \$603,100 for both total income and total expenses. Ω

	<u>2025 Budget</u>	<u>2025 Actual</u>	<u>2026 Budget</u>
Parishioner givings	\$ 531,800	\$ 527,117	\$ 542,200
Other income	<u>60,100</u>	<u>42,559</u>	<u>60,900</u>
Total income	<u>591,900</u>	<u>569,676</u>	<u>603,100</u>
Staffing expenses	\$ 353,400	\$ 342,359	\$ 357,700
Administration & apportionment	124,800	120,282	131,000
Facility expenses	94,600	86,743	92,900
Christian education & outreach	<u>19,100</u>	<u>17,505</u>	<u>21,500</u>
Total expenses	<u>591,900</u>	<u>566,889</u>	<u>603,100</u>
Net surplus	\$ <u>0</u>	\$ <u>2,787</u>	\$ <u>0</u>

(1) Reverend and Right Honourable Dame Sarah Mullally DBE, 106 and first female Archbishop of Canterbury 2) The Most Reverend Gregory Kerr- Wilson, Bishop of Calgary and Metropolitan of the Ecclesiastical Province of Rupert’s Land 3) The Right Reverend Sydney Black, Indigenous Bishop for Treaty 7 Territory in the diocese of Calgary (retired) 4) Archbishop Shane Parker, 15th Primate of the Anglican Church of Canada 5) The Right Reverend Michael Hawkins, Assistant Bishop, Diocese of Calgary

## Charism for Clergy, continued...

- ◆ In addition to our more prominent retired clergy (Rev. Canon Allan McCuaig, The Rev. Canon James Robinson, The Rev. Michael Tipper, and The Rt. Revs. Michael Hawkins (now Assistant Bishop), and Sidney Black – both retired Bishops), other ordained clergy in regular attendance at our services include: two other Anglicans, a Lutheran, two from the United Church of Canada, and two from evangelical denominations. I have re-

frained from naming these fine men and women only because I don't have their permission to do so, but they all contribute to the spiritual vitality of our parish.

As Rector, I want to thank you for stewarding this *charism* (gift) of caring for clergy so faithfully! May God, by his grace, continue to use our parish as a place of calling and preparation for all kinds of ministry, ordained or otherwise. Ω

## Confirmation, continued...

leaders who join me in teaching this class. Our team this year includes: Greg Young, a retired teacher who has been involved in Youth Groups and Youth Confirmation at St. Augustine's over many years; Stef Collins, our Children and Families Ministry Coordinator, and our current Youth Group leader; Andreas Gateman, a young adult who is currently training to become a teacher; and Tabitha Ball, a teenager in our parish who is our leader-in-training. We all love teaching this class. Every year is different – shaped by the particular interests and questions and characters of the youth who join us. And each year, I am so encouraged by the thoughtfulness and the energy of the attendees – we learn as much from them as they do from us.

Confirmation is many things, and it is, in part, an invitation into a more adult role in our community of faith – through

conversations about Christ and scripture and faith that embrace our questions and encourage deep thought and commitment; and through the actual invitation to consider what gifts each one of us is given that we can share with our community. This is an important time in our youths' lives, when they get to really think about what it is we believe and what it looks like to follow Christ in our lives and in our world. These are exciting questions, but they are not easy ones, so please do be holding these young people in your prayers as God works in and through them over the coming weeks and months. Our confirmation service will be at the 10 AM service on Sunday, May 31<sup>st</sup>, and all are welcome to come and join us in witness of their vows, and in celebration of all the ways that God has worked, is working, and will work through them in their lives. Ω

### St. Augustine's Church

*A Church Family in the Heart of the City*

411-11 Street South

Lethbridge, Alberta

T1J 2N9

Phone: (403) 327-3970

Email: [office@staug.org](mailto:office@staug.org)

Website: [www.staug.org](http://www.staug.org)



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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.