



The Hippo Herald

WINTER 2024

LETHBRIDGE, ALBERTA

Where is Christ in the Christmas ornaments?

Finding meaning in the tree

BY CANON JAMES ROBINSON
AND ALISON GOODWIN

Judith and Rachel Robinson admire the beloved ornaments on their tree.

“There are wonderful traditions for observing Advent and Christmas – Advent wreaths, for instance.” Canon James Robinson opens the conversation as we walk over to his dining room table where he has laid out about 30 ornaments. It is mid-November, so it will be a little while yet before these are hung on the tree. We had been having a conversation about how material objects can distract from the meaning of Christmas, or they can bring us deeper into it, in what James calls a “Godly materialism.”

“Muriel McCuaig introduced to St. Augustine’s a



‘Chrismon Tree’ that stands, during the Christmas season, at the entrance to the church,” says James. “Each ornament is a Chrismon – a symbol of some aspect of Christ’s ministry, in white and gold.

“IT SEEMS ODD TO PUT A SERPENT ON THE TREE.”

They were first used by North American Lutherans in 1957.

“Many families will have a nativity scene. At church we don’t put the Christ child in the crèche until Christmas Eve,” he explains, saying that some people move the Three Wise Men around

until Epiphany, so that they arrive at the manger on January 6.

“In our family we started a little ritual for the Christmas tree.”

A few years back the Robinson family stumbled upon a fun way of putting a Christmas tree up that incorporates the usual type of decorations, but also tells the Christmas story.

“We were given this stained-glass ornament of a snake. One year I held it up to the tree lights and looked at it, as if for the first time. I thought: ‘It seems odd to put a serpent on the tree.’ Then, ‘Isn’t it perfect?!’ I saw it as a piece of the story – that bit of human rebellion.”

“If you squint at the tree, all the little lights look like galaxies. I thought it was sort of like Creation; the serpent is

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Most of these ministries take place “below the waterline” — that is, out of the public eye and away from the limelight.

From the Rector's Desk

Here is what ministry looks like

Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms... If anyone serves, they should do so with the strength God provides, so that in all things God may be praised through Jesus Christ. 1 Peter 4:10-11

I am both humbled and honoured to minister in a parish with so many gifted and faithful people! Recently, while preparing for a meeting, I was struck by the sheer number of parishioners who put their faith in action my sharing of their time and talents here at St. Augustine's. Most of these ministries take place “below the waterline” – that is, out of the public eye and away from the limelight.

These are people who offer their abilities to God without expectation of any particular benefit to themselves. This kind of service forms the beating heart of our



shared ministry. Our church simply could not function without lay-ministers living out their baptismal calling. Such ministry often involves the use of skills not always associated with so-called “spiritual things.” But any good thing can be offered back to God, be it cooking, gardening, decorating, building, fixing, cleaning and yes, even knitting! After all, it is God who provides the interest, the skill and the energy to undertake such tasks in the first place.

For some years a small group of knitters here at St. Augustine's have made beautiful prayer shawls which Rev. Gillian and I are free to take to those who are recovering from surgery or a medical condition, and who need ongoing prayer. These are a tangible and (literally) warm reminder of the prayers of their friends. In recent years, this ministry has typically been undertaken by two or three faithful knitters.

Recently, a small group of parishioners expressed a desire to expand this wonderful ministry by also making other things with yarn – knitting or crocheting items which can be of use both within and outside our parish. These are to be offered without cost to meet the needs of all kinds of people in all kinds of different situations. I was asked if I might be willing to come and say a “blessing of the hands” over those involved. An initial meeting was called. To my amazement (and joy) 11 people attended.

Here is a beautiful picture of God's kingdom at work. Here is an example of what ministry looks like. Here is a template for service – ordinary people using their skills in service of an extraordinary gospel.

Please join me in praying that such ministries will continue to thrive and grow among us to the glory of God.

Your Rector,
Steve



What are you longing for? Awaiting Advent

BY PAMELA UKRAINITZ

As I write this, it is still November – we are 11 days from Advent. I love the rhythm of the church calendar; gentle hands on our shoulders turning us from the distraction of our days, a scraping on a frosted window bringing into focus the ways God has come for all, a gentle nudge from behind to take a step toward the Kingdom. In a short review of journal entries during last year’s season, I came across these words: “Half way through Advent. Not much to show for it.” A one line entry confessing Advent wasn’t turning me from distraction nor moving me anywhere at all. I have been turning that over for a few days now. Already, I am feeling a pre-holiday jitter (which I am starting to name as a craving for meaning) and a deep sense of: “I don’t want to miss out on God again.”

The spiritual director in me says: “You don’t want to miss out on God again? Say more about that.”

Sometimes, under the surface, runs the quiet fear that I am missing the Godhead. Consequently, I mentally spin or languish or purge closets. Anyone else? Just me? And, also running in that deep underground current, is an awareness that I have **not** missed the Godhead and the world is fraught with meaning so rich I kick for the surface because God’s presence in the deep will undo me. Sometimes the beauty of God is a lot to bear. God can **feel** distant and I can **be** distant. Both are true.

God felt distant last year. My spiritual director would smile



and ask me: “So, who is near and who is far this year?”

I would say: “I want Advent to mean something and that means something!”

What we believe is often betrayed in how we behave. I want – that longing alone means I **believe** something about God. Some time ago in a sermon, Rector Steve reminded us that if we are longing for the world to be set right, that is God calling. There is so much in the world to set right, it is easy to forget that longing can be the voice of God.

Spiritual direction is full of questions and prayers so I offer those to you for this season.

Friends, what are you believing about God these days that is shaping how you enter Advent? What are you longing for?

Gentle me,
Holy One,
Into an unclenched moment,
a deep breath,
a letting go
of heavy expectancies,
of shriveling anxieties,
of dead certainties,
that, softened by the silence, surrounded by the light,
and open to the mystery,
I may be found by wholeness,
upheld by the unfathomable,
entranced by the simple,
and filled with the joy
that is you.

- TED LODDER

Preparing for the season with you. Ω

CHILDREN'S CHRISTMAS PROGRAM
Sunday, December 15, 10:00 AM

CHRISTMAS EVE
Tuesday, December 24
Family Holy Communion Service, 7:00 PM
Candlelight Holy Communion Service, 10:00 PM

CHRISTMAS DAY
Family Holy Communion Service
Wednesday, December 25, 11:00 AM

This season's big question

In what way are humans made “in the image of God”?



BY THE REV. BRO. JASON CARROLL

Then God said, “Let us make humans in our image, according to our likeness, and let them have dominion over the fish of the sea and over the birds of the air and over the cattle and over all the wild animals of the earth and over every creeping thing that creeps upon the earth.” So God created humans in his image, in the image of God he created them; male and female he created them. Genesis 1:26-27

For many centuries, Christians have been contemplating these verses and what they mean. Indeed, God himself seems to be concerned that we as humans reflect his nature and character: *For I am the Lord your God. Consecrate yourselves therefore, and be holy, for I am holy. (Lev. 11:14. cf 1 Peter 1:16)*

The chief approach to this question has been to work from the principal that an “image” bears a similarity to the object of which it is a reflection, and then working from what we know about God we can infer or deduce the nature of the “image.”

Over the centuries, then, the Church has attempted to determine the nature and capacities of humankind based on what we believe to be God’s nature and capacities. In that light, the characteristics of God which the Image of God has been compared to have included the capacities for rea-

son, love, creativity, self-determination, freedom and many other ethical or moral dimensions.

While there is great value and truth in characterizing the Image of God in this manner, the biblical narrative actually points to the Image of God as being a *vocation in creation*. In English, “image” correctly captures the idea that humanity somehow is a reflection of God, but also carries a very specific Ancient Near Eastern meaning. An “image” in the ancient world was essentially an idol in a temple, formed physically to represent a god and then consecrated with their spirit as the locus of that deity’s *worship & authority* in

the world. In that way, the choice of God to call us his image means that humanity was also consecrated as God’s representative of his glory and authority on earth. That makes humanity *priests and regents* in the temple of creation.

Thus, in Genesis 1:26-27, we see that humanity is given dominion over the earth as God’s regents on the earth. We are meant to rule in obedience to God’s will and to care for the world as God’s good creation. And in Genesis 2, God also breathes his spirit into us (Gen. 2:7) and sets us to till and keep the Garden of Eden (Gen. 2:15), like priests consecrated to guard and worship in the Temple. In that way, humanity is also meant to be a priest who worships, loves, and communes with God in Eden. Indeed, the only rule placed on them was to be obedient to God’s will alone by not eating from the tree of the knowledge of good and evil. (Gen. 2:16-17)

To bear the Image of God, then, is a vocation in creation – the vocation of priest and regent – which is then lived out by conforming ourselves to God’s character. Indeed, Jesus’s saving work was to become a *new Image Bearer*, a new Adam, a new human being who is empowered again by the Spirit at his Baptism, and then bringing to pass God’s reign through his obedience, while teaching us again to love and worship the Father. Salvation, then, in its truest sense, is that we are conformed to the Image of Christ, who is the first of a new humanity empowered by the Holy Spirit. (Rom. 8:29; Col. 2:15-21, 3:10; 1 Cor. 15:49) [Ω](#)

TO BEAR THE IMAGE OF GOD, THEN, IS A VOCATION IN CREATION— THE VOCATION OF PRIEST AND REGENT— WHICH IS THEN LIVED OUT BY CONFORMING OURSELVES TO GOD’S CHARACTER.



Know your church

What about that font?

BY RACHEL ROBINSON

For decades, a quiet presence has stood against the wall behind the furthest pew of St. Augustine's. This presence has never passed the peace, moved forward a row or two, or even sat down. But this presence is not the shyest newcomer in the history of our church. Rather, it is a handsome stone baptismal font.

Its origin remains unclear, although the font itself offers a few clues. "IN MEMORY OF ERNEST STANLEY" is carved into the side of its stone belly. Above this message, curving around the rim, smaller letters inform us he "DIED NOV 19TH 1913."

Fonts have been part of Christianity since the early church; their use is rooted in still-older Jewish practice. Dedicating a font to Mr. Stanley tied him into a tradition that spanned millennia. Since his death, so much has happened; two world wars, the smartphone, the entire Star Wars franchise. And, more recently, St. Augustine's was fortunate enough to become the church home of the Slingsby family. While preparing for their baptism, they asked if they could be baptized in the old stone font, and have their story folded into this vast timeline.

Theologically, this request was rich with meaning. Logistically, it required some planning — Rev. Steve Bateman esti-



mates the font is between 400 and 600 pounds. For the baptism, it would have to be moved to the front of the church — but how to move something of that weight without hurting people, the church building or the font itself?

"Right up until the last week, I didn't know how to do it," says Steve.

The solution came from an unexpected source. Over coffee, Steve mentioned his conundrum to a friend, who immediately replied: "You need a pallet jack." (A pallet jack is a hydraulic tool that allows users to lift heavy things an

inch off the floor, and then wheel it wherever they need.)

The capable team of St. Augustine's leaped into action. Allan Herbig built a temporary pallet for the font (he has since built a permanent one); Steve borrowed a pallet jack; and, on the Thursday before the Sunday baptism, they gathered at the church with Colin and Camden Slingsby, who had come to help. They

eased the font onto the pallet and raised it off the ground, then 12-year-old Camden moved the font — for the first time in decades.

But the story doesn't end there. Steve had already been wondering whether there was a more meaningful place for the font. After consultations with clergy, Corporation and Parish Council, the question was decided; the font would be relocated to "the entryway to the church as an ongoing reminder that we enter the



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The solution came from an unexpected source. Over coffee, Steve mentioned his conundrum to a friend, who immediately replied: "You need a pallet jack."



Truth & reconciliation events 2024

Much to learn

BY THE REV. DR. GILLIAN BRECKENRIDGE

This fall, St. Augustine's co-hosted two events in partnership with the Anglican church on the Kainai Reserve (St. Paul and St. Thomas) in recognition of the National Day for Truth and Reconciliation. On Saturday, September 28, members of our congregation were invited to St. Paul and St. Thomas for a shared potluck. On Tuesday, October 1, The Ven.

Jacqui Durand and Elder, Rosie Jane Tailfeathers came to St. Augustine's for a conversation about work toward Truth and Reconciliation in our diocese and in the church more broadly. There has long been connections between our parishes and these events were wonderful opportunities for us to renew old – as well as build new – friendships with the people in each of our congregations. There was much to learn! We heard about the work of the Anglican Council of Indigenous Peoples, particularly the steps taken over recent years toward the self-determination of the Indigenous Anglican Church in the Anglican Church of Canada; and we learned about the current project to translate the bible into Blackfoot. We remain committed to these important friendships and to learning together about our shared history, present and future. A big thank you to The Ven. Jacqui Durand, Rosie Jane Tailfeathers and the other members of the St. Paul and St. Thomas congregation for your warm welcome and your generous teaching in our time together. Ω

The Rev. Deacon Elizabeth Short talks with Elder Rosie Jane Tailfeathers (TRC Talk at St. Augustine's, Oct. 1, 2024)

The Rev. Dr. Gillian Breckenridge and The Ven. Jacqui Durand (TRC Talk at St. Augustine's, October 1, 2024)



The Ven. Jacqui Durand and Elder, Rosie Jane Tailfeathers, shared with members of St. Augustine's about the work of ACIP and the Blackfoot bible translation project (Oct. 1, 2024).

Financial Update

BY CATHY GILLESPIE,
TREASURER

The annual stewardship envelopes are in the process of being distributed. If you haven't received one yet, they are available in the narthex. Please read the enclosed stewardship letter, prayerfully consider your response and respond at your earliest convenience if you have not already done so. This information provides an indication of what the church's income will be in 2025, a key element of the development of the operating budget and future financial planning.

A summary of the operating fund financial report to the end of October is provided below. I am pleased to report that income is higher than the budget target so far this year, the majority of which is generated from parishioner givings. On the expenses side, most categories are trending within budget and total expenses are less than the ten-month budget target. If parishioner givings turn out to be similar to what is



typical for the last two months of the year, it is likely that we will end the year in a surplus position. Good news, especially considering that the budget anticipated a \$15,000 deficit.

With the end of the year quickly approaching, we are starting to develop next year's operating fund budget. The budget will need to incorporate increasing costs in many categories due to price increases. Some budget categories are also being affected by increased church attendance and participation in programs.

Lastly, I recommend attending the Annual Meeting of Parishioners in February if you are able. In addition to being a great opportunity to enjoy fellowship and hear about church programs and leadership, the meeting features presentations of the previous year financial statements and new year budget. Questions are encouraged. Please don't hesitate to contact me at any time for further information about the church's financial situation, by leaving an email or phone message at the church office. [Ω](#)

	Year to-date (October 31 2024)	Last year to-date (October 31 2023)	2024 Budget
Parishioner givings	\$ 395,033	\$ 350,626	\$ 497,600
Other income	<u>19,046</u>	<u>19,033</u>	<u>58,750</u>
Total income	<u>414,079</u>	<u>369,659</u>	<u>556,350</u>
Staffing expenses	\$ 287,984	\$ 274,019	\$ 347,000
Administration & apportionment	98,450	97,606	120,200
Facility expenses	66,000	63,164	85,000
Christian education & outreach	<u>9,630</u>	<u>12,851</u>	<u>19,150</u>
Total expenses	<u>462,064</u>	<u>447,640</u>	<u>571,350</u>
Net deficit	\$ <u>(47,985)</u>	\$ <u>(77,981)</u>	\$ <u>(15,000)</u>

ANSWER = Narthex



St. Augustine's prayer quad ministry

You will receive

AND ALL THINGS WHATSOEVER YE SHALL ASK IN PRAYER, BELIEVING YOU WILL RECEIVE.
(MATTHEW 21:2)

BY BEV DORCHAK AND ALISON GOODWIN

"That scripture was God's call in drawing me into the prayer ministry." Bev Dorchak is the leader of the prayer "quads" at St. Augustine's, groups of four people that carry out the quiet ministry of intercession. The



Quad leaders (left to right) Barbara Kaupp, Vernice Herbig, Gary Moore, Bev Dorchak and Olwen Chudleigh.

collective started when Rev. Alan McCuaig was rector in 1987. Bev, along with Muriel McCuaig and the late Elsie Morris were among those who came to the first meeting. "Elsie was part of the group into her early 90s."

Initially it was formed as a prayer chain, with one long list of people, where a name would be

passed all the way down the line. In later years, the Rev. Noel Wygiera came up with the prayer-quad format.

"Prayer is the foundation of the church," says Bev. So we start with prayer for our church, St. Augustine's, and our priests. The prayers are not just for our own church members, it is for anyone that wants prayer support. Consequently, we pray for people all over

the world. We receive a request for prayer from the priests, church office or contacts through a member of one of our prayer quads. These come to me, then they are distributed to one of the four groups. The leaders are responsible to pass on the prayer requests to other members.

"Often when you experience a difficulty, whether it is big or small, it can be difficult to pray for yourself and you need someone to intercede for you – to stand in the gap. We receive prayer requests from people who may be struggling with family issues, people with illnesses, those with high-risk pregnancies, those who are needing employment, for families as they transition a loved one into a care facility. We love to pray for people going on a holiday and asking for God's protection of them and safe passage.

"These people are prayed for every single day. Some members of the quads pray in the morning, others at noon or night, so people are lifted in prayer at different times during the day. It is important to know that all prayer requests are completely confidential and do not go beyond the prayer quad members.

"When we pray for people it is anonymous. But you form a relationship with them, even if you don't know them. You think about them all the time. You lift them up in prayer. You remember their names, you remember their situations. When you do pray for somebody, they become part of your life.

"Intercessory prayer is believing that the prayer you offer in secret can touch another's soul and can be used by God to affect the life of another. We believe that every prayer offered up to God is received and answered because that is his promise to us. It will be answered, not necessarily in the ways that we prayed for, but people feel the prayers – they feel lifted, strengthened and more at peace.

"For us as intercessors this ministry is a faith

builder. We have witnessed so many miracles – it is amazing, His grace, it abounds. It is a rewarding ministry for sure.

“If church has been a big part of your life in which you’ve always been active, especially physically, you can feel a real void not being able to contribute to your church family,” reflects Bev, noting that many members of the prayer quads are in their elder years.

“Prayer allows you to stay involved, to be able to contribute and be part of our church community. If people sense a calling or have an interest in joining this ministry, we would welcome them, no matter their age. We could defi-

nately use more intercessors, our church is growing.

“We’re part of the big story the generations and generations. it’s a continuing saga. *Jesus Christ is the same yesterday, today, and forever.* (Hebrews 13:8) The counterpart to that I think is that humans are the same yesterday today and tomorrow, we’re still the same.” Ω

...PRAY TO YOUR FATHER WHO IS IN SECRET; AND YOUR FATHER WHO SEES IN SECRET WILL REWARD YOU (MATTHEW 6:5)

For more information about the prayer quads, please contact the church office, Rev. Steve, or Rev. Gillian at 403-327-3970.

Big smiles at the Harvest Dinner



On October 26, the parish’s annual Harvest Dinner delivered on great food, jovial fellowship and some very happy door prize winners. All of the prizes were donated by local merchants and included (clockwise from top left) a bouquet from Flowers on 9th, A \$25 gift card from Top Pizza, a \$25 gift card from the Milk Man Milk Bar, a gift basket from London Road Market and another \$25 gift card from Top Pizza. St. Augustine’s is grateful to these generous businesses in our community.



Tree, continued ...

part of the universe that rebels against God, the existence of evil, for example. How does God respond to that? BAM!" Canon James punches his fist forward, opening his hand wide while making an explosion sound effect.

"God's response is the Great Star!" James exclaims as he points to a star at the head of the table. "Humanity's cries are not ignored: *They are heard.*" (Matthew 2:1)

Canon James continues to work his way down the table, telling the story, picking up one ornament, then another at different points. *While they were there it came time for the baby to be born . . .* This is represented by a nativity ornament from Bethlehem made of olive wood.

Canon James displays some of his favourite ornaments .



"For centuries Palestinian Christians have been making those as gifts for visitors to take home.

"Once you have this concept in your head, you look for items – the world ornament," he picks up a small globe: "The creation of the Church, a dove – a sign of the covenant. The Lamb who was slain – a powerful symbol of the cross.

"We honour the people of God," continues

James, pointing to several human figures: "St. Patrick, St. Nicholas, the patron saint of children. This is a wonderful story – Nicholas hearing that one of his parishioners was very impoverished, dropped three bags of gold down his chimney. You can see," he says, smiling, "how that may connect with certain traditions continued today."

Holding up a pear, James recounts a story from *The Confessions*: "The young Augustine and a group of friends in Hippo went into an orchard, picked a bunch of fruit and threw it around, without even eating it. Afterwards he could see in his own actions – the thrill of rebellion, of stealing the fruit – *The Fall*. He felt shame. In this he recognized his need for forgiveness. All of these people," observes James, pointing at the different figures on the table, "proclaimed the birth of Jesus, his coming into our world, the response of God to the serpent."

James holds up a small sled: "This represents the joy of creation, the joy of life!" He picks up a lion curled up with a lamb. "Eventually all of creation will be reconciled."

By looking for the meaning in things, we can see elements of our Christmas traditions in a new light: meals we share are examples of "breaking bread" with loved ones, a sort of Christmas Eucharist; ornaments we possess are often tangible gifts of love given by friends; even the lights we use to decorate our homes and trees are an embodiment of the Light of the World – the light that enters the world in its darkest days.

James emphasizes that he shares this family ritual to bring joy to people, to make the process of decorating the tree even more fun – not to lay guilt.

"You don't have to go out and buy a whole bunch of new decorations, or make them for that matter. Just take a look at your own Christmas ornaments – what do you see?" Ω

Nigerian Sunday highlights thanksgiving

BY THE REV. DR. GILLIAN BRECKENRIDGE

After months of dreaming and planning, St. Augustine's held its first ever Nigerian Sunday on October 6. With the permission of the Archbishop, the service followed the Eucharist service as it is outlined in the Prayer Book of the Anglican Church of Nigeria, and The Rev. Olufemi Ogundimu (Femi), a current member of our parish and ordained priest in the Nigerian Anglican Church, presided and celebrated. Many other Nigerian and Nigerian-Canadian members of the parish of St. Augustine's offered readings, selected hymns, lead us in the prayers of the people, lifted our voices in



song, and filled us up with delicious Nigerian food at coffee hour! The highlight of the service for many was the Thanksgiving which followed the Eucharist, as the church joined a joyful procession back up to the high altar to give thanks for all that God has done in our lives. This was truly a joyful occasion and we truly have much to be thankful for – not the least of which are our brothers and sisters in Christ from the beautiful country of Nigeria. Our deepest thanks go out to everyone who contributed to this awesome celebration. And thanks be to God for this beautiful family that God has given us in one another.

If you weren't lucky enough to be there that Sunday, check out the livestream on our YouTube channel (@staugustines3092). It won't be the same as being there in person, of course, but you might get just a glimpse of the joy that we all felt on that day. Thanks be to God! Ω



(left) The Rev. Olufemi Ogundimu celebrates the Holy Eucharist.

(inset) Ayoola Aramide reads the Epistle.

(below) The Thanksgiving procession arrives at the high altar, led by musicians, Wale Efunbajo, David Olubiya, Bamise Banwo, and Dr. Ayo Aramide.





HERE ARE YOUR CLUES

Long years ago when the Church was young all kinds of people came to learn of God’s Son. Not yet allowed to join the Feast of Thanksgiving they left the service at the Prayer of Consecration. Catechumens (enquiring learners not yet baptized), came to worship, but apart – not quite inside. Penitents, through sin, their commitment not proven, were forbidden the Table of the Lord’s Communion until such time as true repentance was shown with sorrow for sin and action to atone.

It was the place where they all must abide until wise elders should prayerfully decide, that their hearts and minds were in accord to confess Christ Jesus as Saviour and Lord. Catechumens baptized, penitents forgiven, they were then welcomed into full communion. My roof is lower and I’m darker within as a reminder of this fallen world’s sin. Only Baptism into Christ, the one true Light, can lighten the darkness and give clear sight. As you die in Baptism you are robed in white and rise from death to new life in Christ. Translated from Greek I’m just a “small case,” but God has a purpose for my special place. I’m designed to serve in myriad ways, especially on Sundays but also other days. I’m larger than a small case but smaller than a hall, I’m bigger than a closet but smaller than a mall. Some call me a “foyer” but to be perfectly correct you ought to know that I’m called the...



Can you guess what these clues are referring to? The answer is printed somewhere in this newsletter.

Font, continued...

church through the water of baptism.” This placement of the font, and the symbolism behind it, is about as old a tradition as the font itself. Moving the font for one baptism has ended up moving St. Augustine’s even more firmly into the history of the church. (Allan Besplug has since found a pallet jack for our ongoing use.)

Says Steve: “In some ways it was a small thing, but in other

ways it has become significant to many in the life of our church.”

So the next time you walk through the main doors into the sanctuary, look to your left. You will see an extremely heavy object standing on a custom-made pedestal, ready to be moved at a moment’s notice with the help of modern-day hydraulics. You will see a symbol of baptism, welcoming you into the church. And you will see a sight that Christians have been seeing at the entrance of their church for thousands of years – a handsome stone font. 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.