

The Hippo Herald

WINTER 2023

LETHBRIDGE, ALBERTA

The care-full ministries of the Sanctuary Guild

Now is the time for worship

BY ALISON GOODWIN

"I don't use it because it is irrelevant," says Dr. Harriet Edwards. "I haven't used it since I retired in 2014."

Harriet is referring to her academic title and her retirement from the history faculty at the University of Lethbridge. The interview that follows reveals this kind of understatement to be a hallmark of her work at St. Augustine's. A faithful member of the Sanctuary Guild, Harriet is quietly involved in many ongoing projects.

"We have *The Evolution of St. Augustine's*, its roots in



the three churches of St. Augustine's, St. Mary and St. Cyprian's, coming out again in the next few weeks," Harriet says, describing initiatives above and beyond the daily work of the Sanctuary Guild.

"Barbara will be holding a

behind-the-scenes church tour. She has done that in the past; Muriel used to do this as well." Barbara Edgcombe-Green is a co-leader of the Sanctuary Guild, along with Harriet and Nikki Gordon.

"Then there is the *Know Your Church* project." Harriet goes on to list several of the members of the parish who were interviewed for this initiative. The booklet, once it is finished, will also include information about the banners that adorn the sanctuary, each having been hand-

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CHILDREN'S CHRISTMAS PROGRAM

Sunday, December 17, 10:00 AM

CHRISTMAS EVE

Sunday, December 24

Family Holy Communion Service, 7:00 PM (children's program provided)

Candlelight Holy Communion Service, 10:00 PM

CHRISTMAS DAY

Family Holy Communion Service

Monday, December 25, 11:00 AM





“There were some changes to both the Constitution and the Canons, most of which were attempts to unify language, update terminology and clean up redundancies.”

From the Rector's Desk Report from Synod 79

The 79th Convention of Synod of the Anglican Diocese of Calgary was held on October 13 and 14, 2023. It was hosted by St. Peter's Church in Okotoks. For those who are new Anglicans, synods are important to the governance of the Anglican Church at the diocesan (local), provincial, and national levels. Diocesan synods are normally held once every three years, though they sometimes can occur more often. The 78th Synod occurred during lockdown restrictions and was held via Zoom, so it felt good to be able to gather in person to hear and receive reports, worship together, share meals, and vote on several motions.

Delegates from St. Augustine's included: Catherine Ball, Barbara Edgecombe-Green, Brad Gillespie, Leonard Lorenz, The Rev. Steve Bateman and the Rev. Dr. Gillian Breckenridge.

From the outset, collegiality and good-will were in evidence

throughout the proceedings. Of course, this does not mean that everyone agreed on everything, only that conversations were well seasoned with grace. We were also encouraged by those outside of our diocese as greetings were brought from the Roman Catholic Diocese of Calgary, the Evangelical Lutheran Church in Canada, The Moravian Church of Canada and our brothers and sisters in the Diocese of the Windward Islands.

I was very encouraged by the ongoing emphasis on mission. Both our archbishop and our keynote speaker set the tone as is evidenced by this quote from the October 18 edition of our diocesan newsletter:



Our theme was Growing as Disciples of Jesus in a Post-Modern World, and in every presentation, we heard thought-provoking ideas of how we as Christians in the Diocese of Calgary can do just that – grow ourselves, grow our service within our parishes and grow in outreach to a world that is slowly turning back towards the Church. We were challenged in Archbishop Greg's address on Friday night to listen to the Spirit's voice and to be willing to trust in Christ to lead us. Dr. John Bowen of Wycliffe University offered seven signs of hope for the church, and encouraged us to come unto Jesus as disciples, and to be "yoked" with Him, as He leads us in ministry.

Still on the theme of mission, some very encouraging reports were offered in the following areas: Indigenous Ministries (The Ven. Jaqui Durand – Archdeacon for Indigenous Ministries) Missional Coaching (Ven. Dr. Pilar Gateman), Ministry Development (our own, The Rev. Br. Jason Carroll), The Rev. Elizabeth Short (Parish Health Facilitator) and The Rev. Daniel Joseph (Church Planter).

There were some changes to both the Constitution and Canons, most of which were attempts to unify language, update terminology and clean up redundancies. Two of the more substantive motions involved the lowering of the minimum age limit for Church Wardens to 18 years (from 21), in keeping with modern legal requirements. The minimum age to be on Parish Council was lowered from 18 to 16 years, which is also the age at which someone is entitled to vote at an Annual Meeting of Parishioners.

Accurate and up-to-date financial statements



were received thanks to the tireless efforts of our own Karen Larsen. This too, has a huge impact on our mission as a Diocese. Karen has announced that she will be retiring as Diocesan Treasurer. Congratulations, Karen, on a wonderful job these past several years! She remains active in the Diocese with the Administration and Finance Committee, and on Diocesan Council. It is noteworthy that Richard Willams, also from St. Augustine's, has also been appointed to the Administration and Finance Committee.

There was one other outcome of local significance: Both the

Clergy and Lay Representatives to Diocesan Council for our region (called a deanery) are now from St. Augustine's. I will take up the role of Clergy Representative and Barbara Edgecome-Green will be the Lay Representative.

If you have questions, our Synod Delegates are ready and willing to discuss them. Please continue to pray for the Anglican Diocese of Calgary and the parishes within it. The challenges are huge, but so are the opportunities!

Your Rector,
Steve

Sanctuary Guild, continued...

made by Muriel McCuaig who has remained an active member of St. Augustine's even after the retirement of her husband and former rector, Allan McCuaig.

"The Sanctuary Guild's major role is to prepare for each service: prepare the wafers, wine, mark Bible readings, put up hymn numbers, etc. As the seasons of the church change, we change the banners and the frontal in St. Monica's. We clean the church, oil the wood on the high altar, prepare for funerals, weddings, confirmation, baptism, all that special behind-the-scenes stuff."

† † †

The Edwards family first came to St. Augustine's in 2003 when Harriet's husband, the late Dr. Wayne Edwards,

took a position in Lethbridge as a child and adult psychiatrist. Parishioners will remember Wayne, who was very active in the music ministry, especially at the Saturday evening services, where he played the piano and the steel drum.

"Music was his outlet," reflects Harriet. "Wayne played the organ in his church when he was eight years old."

Harriet then recounts how they met at university in Trinidad: "He was a cradle Anglican. My father was also Anglican, but I was raised Roman Catholic. As Wayne was so entrenched in the church, we got married in the Anglican Church and the children were baptised Anglican. When they were young we would sometimes take one child to the Anglican church, the

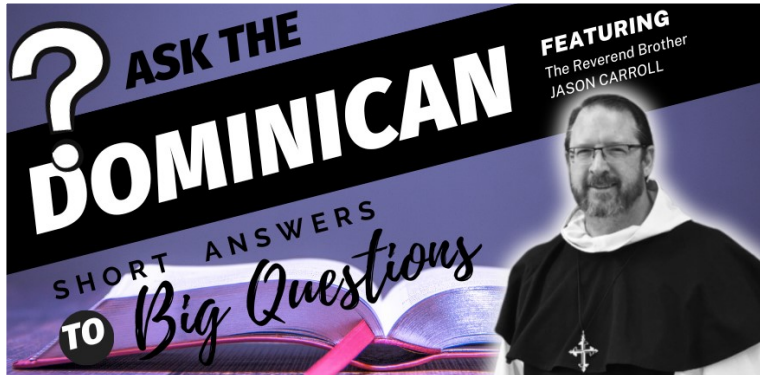
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The joyful yet complex task of preparing the church for worship requires many people throughout the year. The group shown here, although large, is not the full complement of volunteers.

This month's big question

Why is Christmas celebrated on December 25?



In all probability, December 25 was chosen as the date to celebrate Jesus's birth because the Church did the math.

The popular modern theory that the early Church chose the date of Christmas to counter the ancient pagan celebrations of Saturnalia or the Sol Invictus festival is unsupported by the witness of history.

Instead, what we see is that as early as the late second century, the Church was debating the date of Jesus's birth, but that a *consensus* to celebrate his birth on December 25 only occurred in the fourth century. Initially, the Church did look to the Nativity accounts in the Gospels of Matthew and Luke to determine the date of his birth, but since there are no definitive clues from the Gospels, the early Church had to find a different way to determine the date. Two theories emerged.

The first theory was likely based on an older Jewish tradition about the prophets, which surmised that the day of their death coincided with the day of their conception. On the basis of that tradition, and knowing that Jesus died on the Passover, it must mean his birth occurred nine months after the date of his death (i.e., the date of his conception). Using available calendars and secular histories, they attempted to calculate the year of Jesus's crucifixion, and then the date of the Passover in that year. A number of dates were proposed, but March 25 and April 6 were the

favourites (e.g., Clement of Alexandria favored April 6, while Tertullian favored March 25) which made the possible dates for Jesus's birth either December 25 or January 6. In fact, the early front runner was January 6, or what would become Epiphany.

The second theory seemed to come out of further speculation about Jesus's birth in relation to his Incarnation. As the Church contemplated the idea of a *new creation* beginning with the Incarnation of the Son, speculation turned to thinking that Jesus's conception coincided with the date of creation of the world. In

the third century a number of "Chronicon," or chronologies of the history of the world, were produced, including several by early church writers (e.g., Hippolytus of Rome and Sextus Julius Africanus). In these *Chronicon*, the date of the creation of the world was determined to be March 25, though they disagreed about the year. With that information in hand, the

WITH THAT INFORMATION IN HAND, THE DATE OF JESUS'S INCARNATION WAS ARGUED TO COINCIDE WITH THE DATE OF THE CREATION OF THE WORLD...

date of Jesus's Incarnation was argued to coincide with the date of the creation of the world on March 25, and thus, nine months later, on December 25, Jesus must have been born.

What appears to have happened, then, is that a consensus was achieved for March 25 as the date of Jesus's conception because it coincided with *both* the Incarnation and his crucifixion and, in turn, Jesus's date

of birth was established as December 25. The *chronicon* of Furius Dionysius Filocalus (354 AD), for example, is the first official record of Jesus's birth celebrated on December 25 in Rome in 336 AD. And through the fourth century, more and more western bishops, theologians, popes and emperors began to refer to December 25 as the date to celebrate Jesus's birth. By the second Council of Tours in 566 AD it was declared that the entire period between December 25 and January 6 (Christmas and Epiphany) was to be celebrated as Christmastide. From that point on, Jesus's birth was universally celebrated in the Western Church on December 25. In the Eastern Church however, both Christmas and Epiphany continued to be celebrated on January 6 (the early front runner!), and remains so in the Orthodox church to the present day. [Ω](#)



Ministry to Newcomers A small kindness

BY RACHEL ROBINSON

Walking into a new church on a Sunday morning is an act of courage. Being ignored can be unpleasant, being the centre of attention can be mortifying, and you can't always trust the people you meet to strike a balance between the two. However, long-time members of a parish can struggle with the same problem from the other side. Will a newcomer feel singled out if you say hello? What do you talk about? And what if the person isn't a newcomer at all?

As the coordinator of St. Augustine's Newcomers Ministry, Carol Young has thought deeply about these issues: "It's a fine art to make someone feel welcome without feeling so welcome that they want to run out the door."

The fear and isolation of the past few years have made this fine art even harder – many of us are understandably more sensitive to new environments than we were in 2019. So when Carol stepped into this role last February, she began by spending time in conversation with newcomers and in prayer, work-

ing to understand how our church can best support visitors today.

"One of the things that I learned when I was talking to newcomers is the hardest thing for them is not coming into the church – they feel welcome, they feel fine during the service – it's after the service and going down those stairs (to coffee hour). It's like a journey of a thousand miles!"

These insights helped Carol and her team of greeters cultivate an approach that focuses on "the importance of making a person feel welcomed without feeling overwhelmed." Every Sunday, a pair of greeters wait in the narthex for twenty minutes before the service begins. When they see someone new, they introduce themselves, welcome them, and offer to accompany them to coffee hour. If the newcomer is interested, the greeter will meet up with them after the service, take them downstairs and introduce them to a few people. If the newcomer just wants to slip out the door, that is perfectly fine too.

Greeters also hand out gift bags containing chocolates, notepaper and a nice pen. Carol makes sure that visitors get the gift whether or not they plan to return: "It's important not to underestimate the power of a small kindness." The hope is that, no matter their circumstances, they felt welcomed at St. Augustine's.

Of course, offering such hospitality to a stranger can be daunting. I ask Carol for advice for parishioners who may be shy about approaching a visitor. "First of all, you're not in this for a fifteen-minute conversation. Your conversation is two minutes," she says. "Different people have different styles. For someone who is a shy person coming for the first time approached by someone who's shy and quieter saying 'Hi, my name is X and I'd like to welcome you to our church,' that



"It's a fine art to make someone feel welcome without feeling so welcome that they want to run out the door."



Carol Young

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“For God
alone my
soul waits in
silence;
from him
comes my
salvation.”
Psalm 61:1

Let's focus on Advent
Learning to wait

BY THE REV. DR. GILLIAN BRECKENRIDGE

We are an impatient people. Waiting does not come easily to us. Our world does not encourage us to stop and to be still - to take time in the midst of our busy lives, to take time to breathe, to quiet our minds, and to wait.

This is the spiritual discipline that we are called to in the season of Advent. And, if we will embrace it, if we will embrace the stillness at the core of our spirits, God can make this waiting a gift to us: water on parched ground, light in the darkest of places.

Our world teaches us that to stop and to wait is to waste time, to lose time. It teaches us that to be still is to be unproductive, to be passive. But God reminds us in the season of Advent that to wait is to make



space for God, to clear the busyness of our lives – even if just for a moment – to lay down the busyness of our lives, the griefs and the losses, the anxieties and concerns that occupy us, and with which it is so easy for us to hold God and God’s love for us at arm’s length.

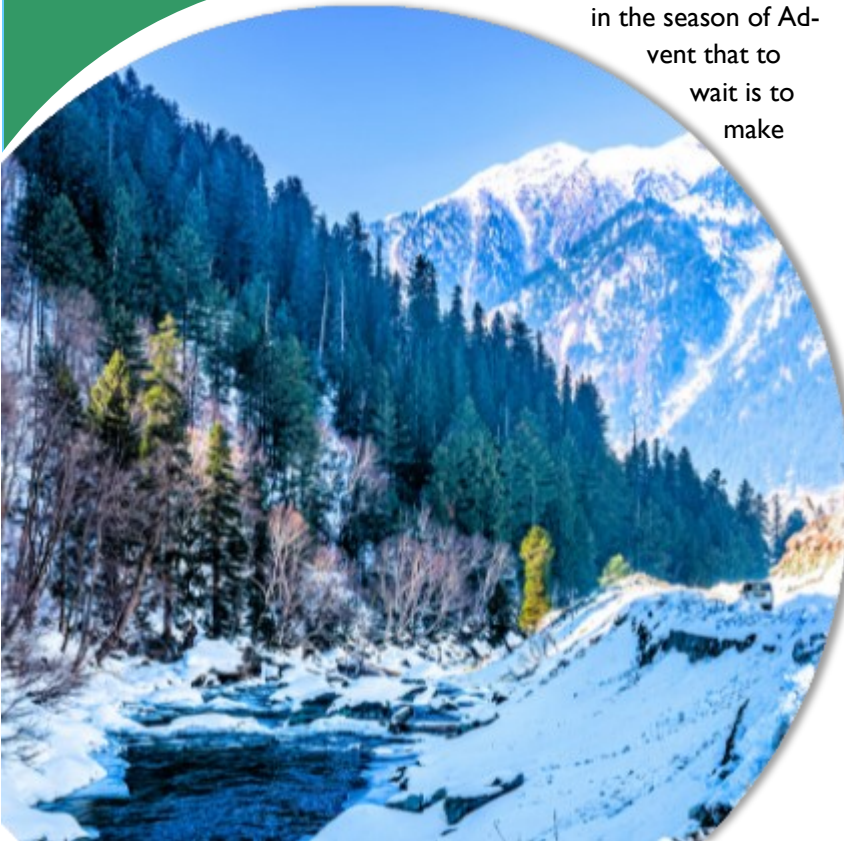
When we learn to wait, to be still even in our busyness and our pain, we allow God to minister to us and to our hearts. And he will. Because the truth of our faith is that we are loved, fully and completely, and without reservation, even now, even in our grief and our struggles, even in our anxieties and in our brokenness: even as we wait.

And so I encourage you this Advent season to learn to wait. To find a few minutes each day to set aside for God. And I encourage you not to fill it. Don’t read, don’t walk, don’t listen to music. Just be. Make space. And trust that God will use it and that he will meet you in it.

In Advent we remember how deeply the world is broken, how much we need the coming of God to dwell with us. We wait for the light of God to step into our broken world. And we remember God’s holy promise to us, that one day, *“every valley shall be raised up, every mountain and hill made low; the rough ground shall become level, the rugged places a plain. And the glory of the Lord will be revealed, and all people will see it together.”* (Isaiah 40:4-5a)

We are not without hope. And we do not wait for fulfilment of the goodness of God’s creation alone. We travel this road together. And God’s very spirit dwells with us.

Because we wait for the one who was, and is, and is to come. And he promises us that he is making all things new. Thanks be to God. Ω



Financial Update

BY CATHY GILLESPIE,
TREASURER

STEWARDSHIP 2024

The annual stewardship envelopes have recently been distributed to parishioners. If by chance you haven't received one, there are extra copies available in the narthex. Please read the enclosed stewardship letter, prayerfully consider your response and kindly return the response card at your earliest convenience if you have not already done so. If you prefer, instead of returning the card, you may email your response information to givings@staug.org. This information, used collectively, provides a key indication of what total church givings will be in 2024, assisting with development of next year's operating budget and future financial planning.



Parishioner givings are higher than they have been for the last three years although still not quite up to the pre-pandemic level, which was \$358,362 on October 31, 2019. On the expenses side, most categories are within budget so far, and in total, are slightly below the ten-month budget target.

With the end of the year quickly approaching, this is the time of year when we turn our attention to developing next year's operating fund budget. We will need to account for increasing costs in many budget categories in order to maintain church facilities and ministries at the current level. Unfortunately, we have little (if any) control over many of the expenses that tend to increase, such as insurance, utilities and supplies. Our objective, which will be challenging, is to continue reducing the amount of deficit that we budget for in the Operating Fund.

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

OPERATING FUND UPDATE

I am pleased to report that church operating income to-date is very close to the budget target for October 31. Total pa-

	Year to-date (October 31 2023)	Last year to-date (October 31 2022)	2023 Budget
Parishioner givings	\$ 350,626	\$ 329,710	\$ 471,850
Other income	19,033	8,784	53,650
Federal wage subsidy	0	4,906	0
Total income	<u>369,659</u>	<u>343,400</u>	<u>525,500</u>
Staffing expenses	\$ 274,019	\$ 266,070	\$ 331,200
Administration & apportionment	97,606	92,066	118,100
Facility expenses	63,164	60,295	77,650
Christian education & outreach	12,851	10,681	18,550
Total expenses	<u>447,640</u>	<u>429,112</u>	<u>545,500</u>
Net deficit	\$ <u>(77,981)</u>	\$ <u>(85,712)</u>	\$ <u>(20,000)</u>

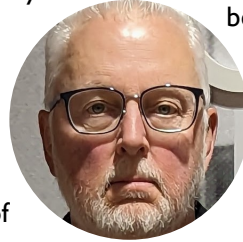


A sound technician's view...

From the Loft

BY BRAD GILLESPIE

It's 10:00 AM. You arrived at the church a few minutes ago, and are settled into your favorite pew. You hear one of our ministers say "Good Morning. Please stand. Our opening hymn will be..." You think to yourself how nice it is that every word can be heard, and there's no straining of the ears necessary because the overhead speakers make Steve and Gillian's voices crystal clear.



Two of our sound technicians by "the board" — David Hignell and Rachel Robinson.

It's 9:55 AM. You sit down in front of your computer, phone or tablet, and in a few seconds you've brought up the St. Augustine's channel on YouTube. At the strike of ten you hear one of our ministers wishing the congregation good morning and asking them to stand for the opening hymn and procession. Every word is clear, and as the choir processes into range of the overhead microphones, their voices fill your speakers, and the sound is glorious.

It's 9:00 AM. Sound technicians, video technicians, choir members and other musicians arrive at the church to start preparing and rehearsing for the 10:00 AM service. Clergy are still there from the 8:00 AM service. The sound techs get to work. This morning's service will include a guest musician by the left prayer desk and both guitar and bass for the gradual hymn. Microphones must be placed, cables unfurled and plugged into the appropriate channel, and adjustments made for the height of the performer. Mary Lee sets up her own piano microphone, so a quick check on the connection, and it's back up to the loft.

The loft has changed significantly in the last few years. Whereas pre-Covid there was one sound mixing board and some handbell tables and equipment there, now there is a small but comprehensive television and sound studio. The original Soundcraft K2 mixing board is still there, but so is some hi-tec new equipment. There is a powerful media computer, paired with a remote camera controller and two screens to allow video operators to see what they're doing. There are two video cameras pointing at the high altar to give video operators a panoramic view of the sanctuary, and to allow the live-stream sound tech to see what is happening during the service. In the elevator alcove is my personal favorite, an Allen & Heath GL 4000 mixing and recording sound board with all the knobs and dials any techie geek could desire! (that's me). The sound board has a pair of studio reference monitors to allow live listening of what's being broadcast over YouTube, and a 40 inch TV screen showing what the camera is seeing in the sanctuary.

This sound system was designed and assembled by system architect and head operator David Hignell. St. Augustine's is fortunate beyond measure to have such skills available to us. David's expertise allows us to provide sonic clarity for our services, funerals, and one-off events in the Crypt or church hall.

Of course with such a system in place, sound

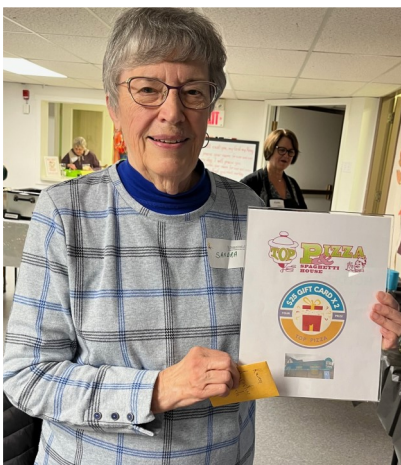
technicians are needed to make it work. This is where a dedicated group of volunteers makes the magic happen. We presently have seven sound technicians in our group of volunteers. David, Drusilla, Barry, Richard, Michael, Rachel and me. Each Sunday two sound operators are needed. One operator mixes the sound in the sanctuary, and one mixes the sound being sent out in the live stream over YouTube. Both operators need to be attentive, anticipatory and alert. Human voices and musical instruments being as they are, an operator needs to be prepared to very quickly respond to adjust volume differences between speakers. Musicians can have vastly different levels of sound, and operators need to ensure that volumes are neither too loud nor faint.

All too soon the service is over and the techs need to disassemble the equipment that has been used. Sound techs need to shut off their boards, camera and screen, reclaim and safely store microphones used, gather and store cables, and move microphone booms to their proper place. Sound boards must be covered to protect them from dust, and the main system powered down.

Another service is over. Coffee beckons. The operator schedule is checked for next Sunday, and we look forward to doing it all again! Ω

EDITOR'S NOTE: The loft is also home to the camera and computer team that makes our livestream video possible. Watch for their story in an upcoming issue.

Big winners at the Harvest Dinner



On October 28, 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 bottle of wine from The Wine Cavern, a \$25 gift card from the Milk Man Milk Bar, a candy bouquet from How Sweet Inc., a gift basket from London Road Market and 2 x \$25 gift cards from Top Pizza. St. Augustine's is grateful to these generous businesses in our community.



Sanctuary Guild continued ...

other to the Roman Catholic church. This, of course, was unsustainable.”

In the 1970's Harriet received a scholarship to complete her Master's degree in Latin American history at the University of London. After this she returned to Trinidad to marry her college sweetheart. Years later, Harriet returned to the UK with Wayne when he received a Government of Trinidad scholarship to study child psychiatry in England. This commitment had the Edwards living in the UK for six years during the 1980's. A requirement of Wayne's scholarship was to return to Trinidad upon completion of his studies to practice medicine for five years. Circumstances in the country, though, had deteriorated while the Edwards had been away.

Narcotics use had risen dramatically and communities were suffering the vio-



Harriet Edwards

lent presence of drug gangs.

“They were literally kidnapping doctors' children and holding them for ransom.”

Harriet shared that the Edwards soon began to make plans to move, which involved Wayne going back to the UK to complete a year's worth of exams. During this period, Wayne and Harriet's sons were able to attend a pre-school run by family members, which allowed Harriet to complete her Ph.D. in Caribbean history.

News came from Canada that the Nova Scotia Department of Health was hiring. The province had issued a desperate call, internationally, for psychiatrists in particular. Once Wayne had completed his examinations and was accepted to the Royal College of Physicians and Surgeons of Canada, the family moved in 1995 to Yarmouth, N.S.

“On a clear day you could see Maine.”

Harriet recalls loving their time on the east coast, where they attended Holy Trinity Anglican Cathedral in Yarmouth: “We had many friends there. It was beauti-



ful – lots of lakes and trees.” The Edwards spent seven years in Nova Scotia, then considered a move westwards.

“We thought maybe we’d move to Edmonton, but then we looked at the temperatures, and, no,” Harriet laughs. “Lethbridge would be a much smaller community [than Edmonton], about 70,000 at that time, and lots of sunshine. We liked its size – we could get from one side of the city to the other in 10 minutes.”

Among their new friends at St. Augustine’s were Rev. Andrew Horne and his wife Heidi MacDonald. It was Dr. MacDonald who, working in the faculty of history at the University of Lethbridge, invited Harriet to apply for a teaching post. The Edwards at this point had moved into the Fairmont neighbourhood. “The location allowed us both to work, because if there was an emergency the children could walk home from school.”

† † †

At St. Augustine’s Harriet belongs to one of four Sanctuary



Wayne Edwards

OUR BUSIEST TIME OF YEAR IS HOLY WEEK WHEN THERE IS A MASS EVERY DAY. THE SECOND BUSIEST TIME IS CHRISTMAS, BUT HOLY WEEK IS MUCH BUSIER. WE ALSO TEND TO GET IN A BIT OF A TIZZY WHEN THE BISHOP IS COMING.

Guild teams. “We used to have five, but we’re having problems with recruitment.” Harriet hits on this lightly and moves on. “Our busiest time of year is Holy Week when there is a mass every day. The second busiest time is Christmas, but Holy Week is much busier. We also tend to get in a bit of a tizzy when the Bishop is coming,” Harriet

chuckles. “We try very hard not to mess up.

“If there is a baptism, then the altar linens need to be white. If there is a confirmation service, they need to be changed to red.”

At this point, Harriet speaks a bit about another role carried out in the church, by the “linen ladies:” “There are four of them – as fast as we keep using the cloths, such as purificators, they take them home, wash them, iron and fold them. They need to be folded in a certain way. The larger linens need to be taken to the dry cleaners.”

The Sanctuary Guild also continues to have an active flower ministry supported by local suppliers: Marquis Flower Shop on third avenue provides the flowers placed on the altar each week in memory of loved ones, while Green Haven supplies the Christmas poinsettias. The flower ministry has been transformed in recent years due to the pandemic. Previously, altar bouquets were purchased every week. After the Sunday services, packages were made of the flowers and taken to local hospitals and nursing homes. The pandemic shut down this practice, however, so now the bouquets are used only in the church during the Sunday and Thursday services. The cost of flowers has also increased dramatically. In response to these changes, the Sanctuary Guild now preserves the flowers in the fridge between services, so that each bouquet can be enjoyed to its fullest.

In addition to these duties, the Sanctuary Guild is responsible for ordering all the supplies necessary for the services, including all the candles and the small congregational candles used at Christmas and Easter. The teams are constantly working behind the scenes to make sure everything runs smoothly.

“We are always wondering: ‘Do we have enough wine, wafers, priest wafers?’

There is some overlap in the work we do among the teams,” she says with a gentle laugh, “but we try as much as possible not to step on other people’s toes.” Ω



TREASURE #1

What paradox is this? How can it be true that Christ is my Head and Foundation too? My Keystone and Cornerstone, the Rock on which I stand, He's the reason for my being for I'm built by His Hand

Outside, my structure is bricks, mortar, wood and steel but it's the "living stones" within that my identity reveal.

For I'm not just a building with tower, bell or steeple, nor am I a social club – I am a "People."

A "People gathered in" and a People set apart"

To carry on Christ's work with love in their hearts.

I'm built as a map to reveal your destination.

I'm a sermon without words, yet proclaiming salvation.

I'm a beacon to light your way as you travel the road, to help you over obstacles and lighten your load.

Think of me as God's Tent pitched among the people – as He dwelt with Israel in His desert Tabernacle.

In Greek I'm called Ekklesia, I'm the start of your search and a warm welcome awaits you when you enter...

Can you guess what these clues are referring to?

The answer is printed somewhere in this newsletter.

Newcomers, continued...

is a really profound welcome, and it's the kind of welcome that some people need. So I think it's important not to underestimate the power of our own personalities, whatever we bring. And I really think God honours that intention and honours the risk that the newcomer greeter is taking."

And if the person turns out to not be a newcomer? Laugh

it off, Carol advises: "It happens to everyone, and you still have met someone new."

But despite its risks, a short conversation can make a big difference to someone experiencing our church for the first time. Carol beautifully sums up what the Newcomers Ministry is here to tell visitors: "Hello. We noticed you. We're glad you are here." Ω

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The Hippo Herald is published quarterly 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.