



The United Church of Canada Call reflects the core of our purpose, sharing who we seek to be in “such a time as this” (Esther 4:14).

Deep Spirituality
Bold Discipleship
Daring Justice

The United Church of Canada’s vision reflects what the church aspires to be over a 5- to 10-year span.

Called by God, as disciples of Jesus, The United Church of Canada seeks to be a bold, connected, evolving church of diverse, courageous, hope-filled communities united in deep spirituality, inspiring worship, and daring justice.

- from <https://united-church.ca/community-and-faith/welcome-united-church-canada/our-call-and-vision>



Welcome to Fall!

For this year’s newsletter issues, we’re using the words of the United Church of Canada Call as our themes: **Deep Spirituality, Bold Discipleship, and Daring Justice**. You can see more about the call and the associated vision statement (both adopted by General Council in October 2021) above.

We felt Bold Discipleship would be a good theme for fall, as both church and secular life gears up for more activity, so we’re addressing the second clause third. May we at St Paul’s, both individually and as a congregation, find boldness of purpose in our community and the world.

- Scott Maitland, for the Editorial Team



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Please send comments, ideas, or articles for inclusion in the next newsletter to communications@stpaulsuc.ca

Submission deadline for the **Advent** issue is November 1st.

Reverend Gord has been on Sabbatical Leave from May 8-September 8, taking time to rest, time to do some study about how to be a hybrid (online and in-person) church, and time to explore non-work ways to be in the world. The following thoughts are excerpted from the [February 23rd entry](#) of his blog, *Pastoral Ponderings*, on the topic of **Bold Discipleship**.

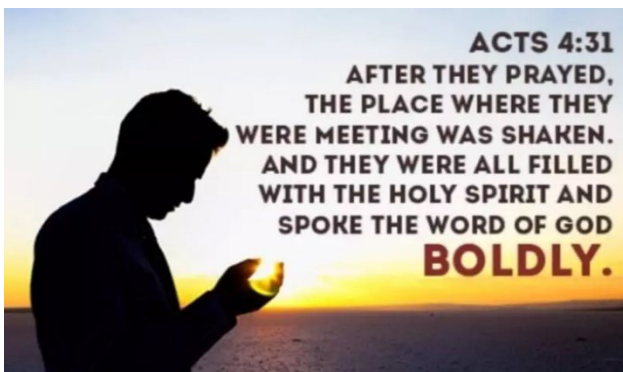
Sometimes it is a challenge to be bold. Sometimes it is risky to be bold, to speak out, to take the chance that your boldness will lead to your downfall. Still, as followers of Jesus we are all challenged to be bold for the Gospel, the Good News.

The early church knew this well. Peter, given the chance to be bold as Jesus is being tried, chooses denial rather than boldness. As he sings in *Jesus Christ Superstar*: "[I had to do it don't you see. Or else they'd go for me.](#)".

But then Easter happens. Then Resurrection happens. The world is changed. The followers of Jesus are changed.

In the accounts of the crucifixion the Gospel writers paint a picture of Jesus dying abandoned by most of his followers. The book of Acts paints a picture of those same followers refusing to keep quiet, of a community boldly proclaiming the Good News of Jesus in a city where the people with authority would really rather they kept quiet.

What does it mean to be a Bold Disciple of Jesus? I think it intersects nicely with the third part of our call *Daring Justice* (which we will talk about on March 15) as both push us to take risks. I also am reminded of Martin Luther standing before the Diet of Worms, told to recant his views and responding with "Here I stand I can do no other", knowing that it would likely lead to his condemnation by the Roman Church.



The story we read from Acts this week [[Acts 4:23-31](#)] makes it clear where those early church leaders found the strength and courage to speak boldly. It comes from God, specifically (as often in Acts) from being filled with the Holy Spirit. Our ability to be bold for the Gospel, to speak boldly about how we understand the Reign of God, comes from being rooted in God, from sinking deep into God's presence, from a [Deep Spirituality](#).

In the middle of March we will mark P.I.E. Day. On that day we are challenged to be Public, Intentional, and

Explicit about our understanding of the Gospel. Specifically P.I.E. Day may be aimed at issues arising out of Affirming Ministry but the concept stretches across many categories (as does being an Affirming Ministry for that matter). As people of faith we need to speak boldly, to be P.I.E. about where we see God in the world, about the vision for the world that God has revealed to us.

Sometimes we might find it easier to keep quiet. Sometimes we want to paly it safe and not rock the boat. I fully understand that impulse. Still the challenge is there, the calling to Speak Boldly, to be Bold Disciples of Jesus. May God help us live into that calling.

--Gord

If you would like to see how Gord's thoughts on these questions developed over the following week, his sermon "Speak Boldly" is featured in the [March 1st worship service](#), available on our YouTube channel.

This reflection is pulled from a larger proposed worship service around all three parts of the purpose statement, from a Call and Vision [Worship Resources page](#) on the national United Church website.

Reflection: Bold Discipleship

One of the movies in which Laurence Fishburne acts is *Akeelah and the Bee*. Fishburne is the teacher who commits to work with 11-year-old Akeelah to prepare her to compete at the National Spelling Bee.

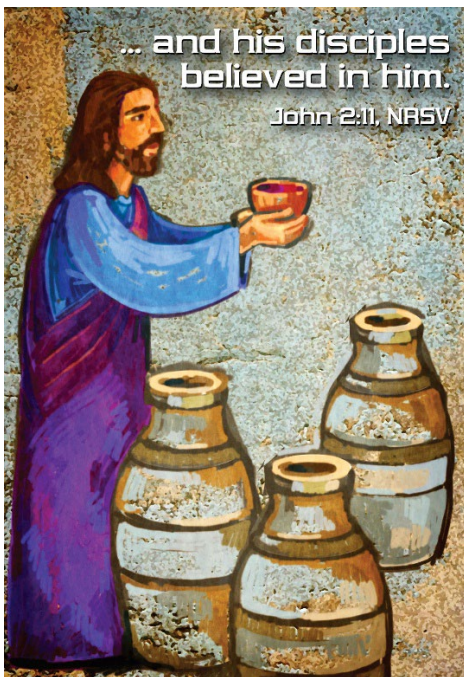
Akeelah is keen to pursue this, but partway through the preparation she loses focus. Fishburne has set her the task of memorizing boxes of words, and she is rather bored with the enterprise. Her approach leads him into a discussion of discipline that forever changed my understanding of discipleship.

Fishburne explains that discipline is what gives life to learning. The word *discipline*, like the word *disciple*, comes from the Latin *discipulus*, meaning pupil. Like discipline, discipleship is the act of giving life to learning.

If spirituality is intimacy with God, then discipleship is how that intimacy shapes us. Discipleship is where our understanding of God connects with our lives. We are now in the Season after Epiphany in the church year, the period after Jesus' birth and baptism, in which we remember Jesus' public ministry and those who followed him. Stories of those closest to him, of his disciples, dominate the scripture readings for this period. It is a time focused on call.

Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. We ask ourselves, Who am I to be brilliant, gorgeous, talented, fabulous? Actually, who are you not to be? We were born to make manifest the glory of God that is within us. And as we let our own light shine, we unconsciously give other people permission to do the same.

–Marianne Williamson,
Akeelah and the Bee

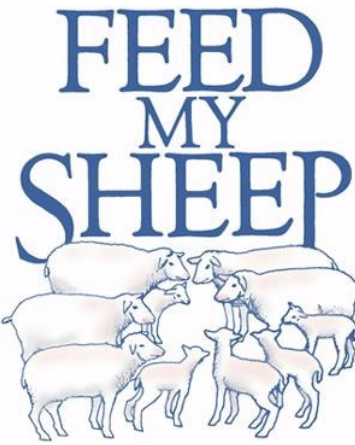


In today's reading from John [[John 2:1-11](#)], we witness the moment that Jesus was called to leave his private life to take up his public ministry. He has been in the community as the son of Joseph. He has cared for his mother and his younger siblings, who at this point appear to have been raised. He attends a wedding, and when the wine runs out his mother nudges him. Has she been watching from the sidelines wondering when he would take up the calling she believed he had? Has she been worried that his sense of family obligation is standing in the way of his future? Has she sensed a restlessness in him? Jesus is none too happy with her prodding. He appears to be willing to continue as is, with a quiet life not much different from that of his neighbours. But whether it is his mother's prompting or his own yearning, the moment has come when Jesus needs his life to reflect his identity, and he changes the water into wine. It's a turning point in his life, or as the writer of John calls it, it's the first of his miracles.

This is often how we speak about call, as though it is a dramatic moment where life changes completely. Consequently, we often only discuss call for people like myself, people whose lives are obviously shaped by a decision born of faith. But we do a disservice when we do that. We miss seeing how our personal stories are connected to God's holy story.

Take my mother for example. My mom was a woman of deep faith, but I suspect if you asked her what her calling was she would have fumbled for an answer. Yet to me, from the outside it was

obvious. My mom fed people. She was forced to leave school early to care for her younger sisters due to her own mother's illness. When she left home, it was to work as a domestic. Then she served in the navy as an officers' cook. After the war she was responsible for the cashiers in a Toronto-based chain of supermarkets. When she quit working to have a family, apart from caring for us and entertaining others she was always the person in charge of meals at the church: fundraising meals, celebratory meals, and so forth. In fact, when friends of ours described the church as God's house, their three-year-old daughter asked if Grace, my mom, cooked God's meals! Long before the practice was widespread, my mom was part of initiatives to make sure struggling families had the supplies they needed for a Christmas feast. In every experience in her life she was devoted to helping people have the nourishment they needed. Surely that is just as sacred a calling as mine to serve as an ordained minister!



Discipleship is seeing how our lives are a sacred calling and, out of our faith, connecting our gifts with the world's needs. Discipleship is how our lives become avenues of God's love and presence in the world. Let us not be hesitant in understanding or embracing this but rather bold in claiming every moment of every day and every activity as an expression of how God is caring for the world through us.

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Around Town



Rainbow crosswalk repainting, June 1st.

Around Town



St Paul's booth at the Pride Family Carnival, June 20th.



Weekly Events:

Sunday, 10 am – Worship in the Sanctuary

Tuesday, 7 pm – Bible Study – Zoom

Thursday, 6 pm – Tai Chi – East Basement



Wednesday to Saturday, 5 to 11 pm – Card's Board Game Café is open – West Basement

Canada Day parade, July 1st



Around Town

Canada Day volunteers handing out freezies.



Rachel, Gail, and David volunteering at the main gate of the Bear Creek Folk Festival, August 14th to 16th.



photo by Maj Jose



Around Town

St Paul's Community Garage Sale, August 17th to 22nd.



Around St Paul's

Jonathan doing Children's Time





NORTHERN SPIRIT
REGIONAL COUNCIL
THE UNITED CHURCH OF CANADA



Jun 23, 2026

Dear siblings in Christ,

As the summer months begin to warm our part of the world, I give thanks to God that we are not alone. We are in and a part of God's great Creation and family and we do not need to journey alone. At this time in the province of Alberta, many questions are arising. Some are being formalized into referendum questions and others are being decided on without any consultation with those impacted the most directly.

I ask that Communities of Faith outside Alberta but within Northern Spirit Regional Council raise in prayer our communities undergoing the stress of polarization and conflicts arising from the coming Alberta referendum and its questions.

I pray that Communities of Faith here in Alberta, and your neighbours, can find ways to get together in the coming months to share information about the consequences of each referendum question, and that we can provide quiet and calm spaces for one another to process all that is arising. We are gathering resources and will get them to you soon.

Position adopted by the Executive

The Northern Spirit Regional Council Executive is calling us to uphold our Treaty responsibilities and our belief in loving all neighbours, not just some. On June 10 the Executive decided that we believe a vote for the common good means voting *no* on questions 1 through 9, so that all Albertans can partake equitably in the public resources and responsibilities of our common life.

The Executive of the Regional Council cannot decide what communities of faith and other local ministries do, nor speak for them. However, it can make recommendations based on United Church policies, history, and beliefs, and speak to these.

Through the summer, we will post to our website, social media, and newsletter a range of resources to support your work in engaging both the referendum questions and the continued legislation targeting specific communities in Alberta. We also encourage you, and will support you in, addressing the anxiety and divisions that are being raised by the referendum questions and process. We invite you to find partners, host conversations, open up space for prayer, and do what fits best for your context to address the current context.

[The original version of this letter included an invitation to register for an online event with Chinook Winds on June 24th. The next related event is a Town Hall on September 23rd at 2. [Register here.](#)]

I write to you in peace and hope, during these times, seeking God in prayer and in relationships and I hope you too can find sources of peace and hope in your faith lives.

Rev Leigh Sinclair, chairperson, on behalf of the Northern Spirit Executive.



Chris Pecora

ELECTIONS, ON SECOND THOUGHT

The Noxious Nine

Alberta's nasty referendum

BY PAULA SIMONS
SEPTEMBER 1, 2026

I call them the noxious nine. Nine disingenuous, malicious referendum questions, push-poll riddles, designed to incite social division and undermine confidence in the courts and the country. While most media coverage and online debate right now is focused on Danielle Smith's separation question, let's not forget the other nine nasty questions, which were authored by the UCP government and put on the ballot well before the separatist one.

Ken Boessenkool, a long-time Conservative strategist and one of Smith's fiercest critics, has dubbed the questions a mix of the racist and the useless. The first five xenophobic questions present some truly vile options—including the idea of banning refugee children and the children of new immigrants from attending public schools, denying free public healthcare to new arrivals, and denying all provincial public services to newcomers until they've lived in Alberta for a year.

It is such cruel and petty rabble-rousing. On what planet does it make any sense to prevent refugee and immigrant children from going to school, learning English and integrating? Let's leave empathy and humanity aside for a moment. Does it make our communities safer or more prosperous to prevent children—including those whose parents are legally here—from acquiring the language skills, academic training and cultural know-how to work and thrive and contribute to our economy and society?

Perhaps the goal is to create a permanent underclass of new Albertans, a generation that can never catch up or hope to do anything but low-paid menial work. Or perhaps the goal is to scare away immigrants and refugees altogether, so they never come here in the first place. Despite the province's hysterical suggestion that we're being overrun by immigrants, nothing could be further from the truth. Between mid-2025 and mid-2026 our population grew by 0.9 per cent. In the first quarter of 2026, Alberta actually saw negative immigration—immigrants still arrived, but even more left, a net loss of

–648. Without immigrant talent, investment and skills, we will suffer. Whatever the government’s goal, we’re talking about a colossal waste of human capital and permanent impoverishment of our potential.

Let the UCP government know what we think of their spiteful, specious questions.

Then there are the constitutional—or should I say the unconstitutional—questions, including one to abolish the Senate and another demanding that the province have the right to appoint judges to federal courts. (For the record, the Supreme Court has already said that abolishing the Senate requires the unanimous consent of all 10 provinces, the House of Commons and the Senate itself. And Alberta already has extraordinary input into the selection of federal judges for Alberta, who are all Albertans themselves, part of a national network of judges who adjudicate federal law uniformly across the country.)

Yet of all the divisive, performative and needlessly complicated fake questions, the first one boggles me most. Among other things, it concludes by asking whether we support “giving Albertans first priority on new employment opportunities.” Sit with that for a moment. Imagine you’re an employer, running your business or staffing your office, farm or jobsite. How would you feel if the government ordered you to offer jobs to Albertans first? What extraordinary overreach by the government into private-sector decisions. Imagine you want to hire an expert, a star candidate from Toronto or Vancouver. Suppose you need a massive infusion of workers from Atlantic Canada to help you build a pipeline or megaproject. Alberta has a working population of only 2.7 million. Our economy prospers because we can tap skills of Canadians from outside the province.

How do we even define Albertan? How long must you live here to qualify? Would we force employers to discriminate against Scott, who just moved from Moose Jaw, Joe, recently arrived from Moncton, or Marie-Claire, a transplant from Montreal? Two years ago Alberta was literally paying Canadians \$5,000 to move to Alberta. Now the government is proposing we legally discriminate not just against refugees, immigrants and temporary foreign workers, but against our fellow Canadians.

In J.R.R. Tolkien’s Middle Earth, the nine Nazgûls are kings and lords and leaders who have lost their souls in their quest for power and influence. Baleful wraiths, they have great toxic power, but they fear the light. We must turn the light on these nine dark questions that seek to divide and corrupt us, to turn Albertans against the world and against ourselves. Expose these questions to the light of day, to common sense and compassion—and the arguments in favour of them melt away.

On October 19 you may be overwhelmed at the polling station by the bundle of 10 colourful ballots. You may decide the vote on separation is the only one that matters. But Albertans of goodwill need to step up and let the UCP government know what we think of all of their spiteful, specious referendum questions. It’s simple. Vote no to the nine. Reject this small-minded, cowardly vision of an Alberta that slams its door in the face of the future.

Paula Simons is an Alberta senator and a member of the Standing Senate Committee on Legal and Constitutional Affairs.



WIT

Danielle's Referendum

The art of being not quite honest

BY FRED STENSON
SEPTEMBER 1, 2026

Alberta will hold at least one referendum on our possible separation from Canada, and maybe two. Rather than ask Albertans if we want to separate from Canada, the UCP government's first referendum, to be held this October 19, will ask if we want a second referendum. The second one, should it happen, would ask if Albertans want to leave Canada.

I'll admit it's a little hard to get my old Canadian-born Alberta-born noggin around why *any* of this is happening. Are Danielle Smith and crew softening us up, as one might their opponent in a boxing match? She pulls her first punch and, just when the other guy's thinking that's all she's got, *Kaboom!* It could be that. The shocking thing is that we're having referenda at all. We'd part ways with what people all over the world say is an excellent nation? There are Albertans still alive who fought the Nazis under the Canadian flag, for cripes sake!

Sorry. No sense getting emotional over a referendum on whether to have a referendum. And that right there is the probable reason for having two referenda. For the first one, we'll all be telling ourselves to calm down. *It's just a referendum on a referendum.* No sense upsetting yourself over something that might not happen. But if enough people are hypnotized by the daffiness of the first referendum, the UCP could very well get their desired (and actually dangerous) second one.

Meanwhile, since we're just sitting here waiting, there is something I want to tell you. I have a book coming out this fall. I know: off topic. It's not a book about separatism or separation or referenda. It's a novel set in a small town near the Rockies in southwestern Alberta. Its title is the name of the made-up town where most of it takes place: *Carpenter Creek*. I swear it's not Pincher Creek, the town where I live. The fictional town and my real town are somewhat alike. They would be near one another on a map. It's sort of like the two referenda. Similar—but not the same.

The thing about my new book is that I've been trying to think of some way I could put the novel into people's heads in advance. That's all you want, really—to have people thinking about it so that when

the actual book arrives, people might think, *Heh, I've heard of that. I might just buy it.* In fact, it's not unlike holding a first referendum to butter people up for a second one.

Separatists prove you can go around saying any number you like. I can say millions of people are raring to read my new book.

When premier Smith was asked why there's going to be any referendum at all on Alberta separating from Canada, her answer was that 700,000 Albertans asked for it. That number is a shocker: one heck of a lot of Albertans! But, in fact, considerable evidence exists that the number is either distorted or simply made up.

Of the people Danielle Smith is referring to, over 400,000 signed Thomas Lukaszuk's anti-separation, pro-Canada petition, a petition that asked if Albertans wanted to stay in Canada. Mr. Lukaszuk's goal was a vote in the Legislature on separation, so that Alberta's provincial politicians would have to come out of the weeds and identify themselves as separatist or not. What his petition did *not* ask for was a referendum—let alone two of them.

As for the remaining 300,000 of Smith's 700,000 Albertans "demanding a referendum," these names come from a separatist organization claiming to have collected that many pro-separation signatures. The thing about their list, however, is that the separatists' process of gathering names raises questions. Some people even wonder if these names might have been taken straight off the Alberta electors' list after it was stolen and loaded onto a separatist website. (Sadly the stealing of the electors' list is not a fantasy. It happened.)

But the more I think about premier Smith's claim, the more it sounds like a cracking good strategy for selling a new book. Why don't I just tell everyone that 700,000 people are raring to buy *Carpenter Creek*...?

It's not true. I can only think of about 30 people I'm fairly sure about. But Alberta's separatists have proven that you can go around saying any number you like. I could say millions of people are raring to read my new book, except for the apparent lunacy involved.

Forget I mentioned it. Forget that I have an upcoming book (named *Carpenter Creek*). It was a selfish thing to do given the crisis we're facing as a province. I'll leave you with these words from 19th century British novelist Samuel Butler: "How plausibly she told her tale, and how many ages was it before she was so much as suspected! And then when things did begin to look bad for her, how she brazened it out, and what a desperate business it was to bring her shifts and prevarications to book!"

Fred Stenson has published 20 books. His new novel, *Carpenter Creek*, is forthcoming from *Thistledown Press* this fall.

[Editor's note – Column text and images are taken from AlbertaViews magazine, available on pages 12 and 21 of the September 2026 issue, or online at albertaviews.ca]



Over the past three decades (30 years), more than 40 countries have established official truth and reconciliation commissions (TRCs) or similar national transitional justice processes to address systemic human rights abuses, civil wars, or colonial injustices.

In Canada, Truth and Reconciliation grew out of **Indigenous Survivors and their families taking action**, including legal cases concerning residential schools. The residential-school settlement reached in **2006** required *the creation of the TRC*.

The **Truth and Reconciliation Commission of Canada (TRC)** was formally established in **2008** as part of the Indian Residential Schools Settlement Agreement. Its work was to document the experiences and harms of residential-school Survivors and to help Canadians understand that history.

The TRC was an independent commission created through the Indian Residential Schools Settlement Agreement, so its Final Report is an *official public record* produced by that commission.

The Truth and Reconciliation Commission of Canada (TRC) document, it is essentially a public historical and policy report, not a law.

More specifically, the TRC's Final Report is a multi-volume commission report. It:

- documents the history and impacts of Canada's Indian Residential School system;
- records testimony and experiences of Survivors;
- examines the relationship between Indigenous and non-Indigenous peoples in Canada;
- makes 94 Calls to Action directed at governments, institutions, organizations and Canadians;
- provides recommendations intended to guide Canada's process of reconciliation.

This is an opportunity to learn about what was done to the First Nations people. It began before Canada became a nation, however, Sir John A. Macdonald, Canada's first prime minister, stated in 1887 that the goal of Canadian legislation was to assimilate Indigenous peoples.

MacDonald stated: *"The great aim of our legislation has been to do away with the tribal system and assimilate the Indian people in all respects with the other inhabitants of the Dominion as speedily as they are fit to change."*

This ideology and policy framework guided the creation of the Indian Act and the residential school system. MacDonald enlisted churches to handle the residential school system.

We, here at St Paul's United Church, hang a banner that says, "We Are All Treaty People." *[Editor's note: see page 5.]* Sir John A. MacDonald was acting on behalf of the non-Indigenous (our ancestors) and now we have a responsibility to step up to do what is right.

How might I support the 94 Calls to Action as an Individual?

- ☐ Curriculum Reform (Call 62): Mandate age-appropriate learning in Kindergarten through Grade 12 regarding residential schools, Treaties, and Indigenous history.
- ☐ Teacher Training (Call 62): Fund post-secondary institutions so educators learn how to integrate Indigenous knowledge and methods into classrooms.
- ☐ Indigenous Schools (Call 62): Provide adequate financial support for Aboriginal-led schools to use traditional teaching practices.

- Eliminating Funding Gaps (Calls 7–10): Develop equitable education laws, federal funding parity with provincial systems, and strategies to close achievement gaps.

One thing, that I have observed, is that all Canadians must now to learn and understand the history of this nation through a new lens. Understand the perspective of the specific treaty as it was being written and the true partnership that was intended.

There are many things that we, as individuals, can begin to do to understand and support positive steps forward. Personally, I have explored several books that have been published in recent years. It has been my effort to learn and understand how I might help with the recovery of the lost years that has shaped some of what I do today. One book I have particularly appreciated is titled, *“52 Ways to Reconcile; How to Walk With Indigenous Peoples on the Path to Healing”* by David A. Robertson. This book, with a bright orange cover, lists and explains 52 very doable ways to support the healing of the Indigenous Peoples. Robertson is, himself, a member of the Norway House Cree Nation and lives in Winnipeg.

A few ways that Robertson suggests are:

- 1) attend a local pow wow,
- 2) if you are going to wear moccasins, purchase them from an Indigenous owned company (this does not mean they were sewn or beaded by Indigenous individuals),
- 3) research Indigenous place names,
- 4) help fund Indigenous education (each cultural community in Canada need leaders),
- 5) wear an orange shirt on Orange Shirt Day to indicate your support for learning more,
- 6) learn about traditional Indigenous medicines and land stewardship,
- 7) write and use a land acknowledgment, be prepared to share with friends its importance,
- 8) host an indigenous book club,
- 9) take a course (several universities offer free, on-line courses), are a few ideas to get you started.

Orange Shirt Day, Also Known as TRC Day is September 30, 2026

Wear Orange in Remembrance and Solidarity. It is a time to listen, reflect and act – including acknowledging the Church’s role in the residential school system and its responsibility to pursue justice, healing reparations and reconciliation.

Education is a key component to understanding. Learning never goes out of style!

Part two will be in the next newsletter...

Susan K Thomson, SJAM + O Ministry Team

References: Canada.ca, Canadian Press, and McMaster University News, and the UCDR August 31, newsletter

**ORANGE SHIRT
AVAILABLE SOON**

In honour of National Day for Truth
& Reconciliation

**The Grande Prairie
Friendship Centre
will be selling
Orange Shirts!**

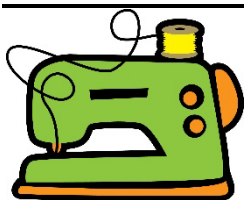
The powerful winning artwork
from an Indigenous youth design
contest will be featured on
GPFC's Orange Shirts.

Available soon for sale.

Every Child Matters
NEW
DESIGN
COMING
SOON

 **SUPPORT YOUTH. SUPPORT LOCAL.
WEAR ORANGE. INSPIRE CHANGE.**

Coming Events



The **102nd Street Stitchers** are meeting again this fall, from 9 AM to 12 noon on the second Friday of each month – **September 11th, October 9th, November 13th, and December 11th**. Come join them for company while you craft, or drop off something you need repaired or altered to add to their list of projects.

Sunday, September 20th – join the UCW for a **Welcome Back Lunch** after church! Whether you're returning from school, summer holidays, a sabbatical, or simply getting back into your regular routine, come celebrate with us! Free-will offering is welcome, but not necessary. Everyone is welcome!

September 30th is **Truth & Reconciliation** and **Orange Shirt Day**. Learn more about the Centre's upcoming events at gpfriendshipcentre.org.

Zoom Bible Study runs each Tuesday at 7 PM, going over the readings for the coming week.

The **Women's Weekend** at Camp Yowochas is **October 1st to 4th**. We wish everyone a wonderful few days of relaxation and sisterhood. If you'd like more information, contact Brenda Stouffer.

Choir practices will resume **October 1st**, and continue **Thursdays at 7:30** in the choir room. New singers are always welcome – no experience needed. We'll help you learn together!



We encourage everyone to vote in the upcoming **Alberta Referendum** on **October 19th**. If you would prefer to vote by mail, you can apply for a special ballot until **October 9th**. Learn more at <https://www.elections.ab.ca/resources/media/news-releases/2026-referendum-special-ballot-requests/>

The **UCW Bake and Craft Sale and Tea** will be held in the church on **Saturday October 24th**, from 2:00 until 4:30. Watch for details to come.

Scott Woods and his band will be bringing their **HO-HO-Hoedown** concert to St Paul's sanctuary on **Sunday November 15th at 7 PM**. Proceeds will support St Paul's. Take a walk down memory lane with Scott Woods and his talented band for this high-energy, two-hour live family-friendly show, bursting with festive cheer, amazing trick fiddling, hilarious comedy, sensational step dancing, and your favourite Christmas classics. Tickets are **\$49.50** including tax, and are available in the church office, or online through Scott-Woods.myshopify.com. Doors will open approximately one hour prior to showtime. **No reserved seats – seating is first come, first served.**



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