



# The Winged Ox

The magazine of the Parish Church of St. Luke, Winnipeg.

ADVENT AND CHRISTMAS 2018



**The Light shines on in the dark,  
and the darkness has  
never mastered it.**

*The round Advent wreath signifies the all-encircling love and power of God. The evergreen boughs signify the resurrection of Jesus Christ, and the everlasting life he brings. The three purple candles symbolize our waiting, the pink is for an excited cry 'he is drawing nigh!' The white candle for Christ the Light of the World for whom we wait, is lit on Christmas Eve.*

**We have seen his glory, the  
glory of the one and only son,  
who came from the Father,  
full of grace and truth.**

*A young couple look in wonder at their newborn son.*



## From the Rector



Dear Friends in Christ,

Three important initiatives are in the works for us as a congregation.

(1) I wish to introduce and welcome our new Children and Family Ministries Co-ordinator, Kendall Jackson. You will know Ken as he is married to Natalia, and they are both Catechists for the church. He is also a Counter on Sunday mornings. We also have Nursery Teachers / Attendants: Monica Majur and Rohan Kiska. Monica is a university student at U of W, studying for her BA, and she has a background in Business from

Red River College. Rohan is a high school student, confirmation candidate and has been involved at St. Luke's for many years. Monica and Rohan will assist the Catechists on those Sundays where no toddlers are present for nursery.

(2) Our church is involved in an exciting process of congregational development called Natural Church Development. Canon Dave Robinson is assisting and coaching us in this process. He was the Congregational Development Officer for the Diocese of Toronto for many years, and he now lives in Winnipeg. Please see the article I prepared on congregational development on page 2 in this document.

(3) The Building and Property Committee finally had three quotations for design work for the kitchen upgrade

and made a decision last week. I look forward to sharing all the news with you as soon as Parish Council gives this their official blessing. The church needs a design and realistic budget before we can approach our donors and members to help with this important initiative. In the meantime we have an offer to donate some kitchen equipment from a local company. Thanks be to God!

I wish you and yours an Advent filled with blessings, and a peaceful and blessed Christmas.

In Christ's Love, Joy, Hope, and Peace,  
**Paul+**

## The Midrash of the broken vessel



Before God created the world, there was only God. When God decided to create the world, God pulled back in order to create a space for the world.

It was in that space that the universe was formed.

But now, in that space there was no God.

He then created Divine Sparks, light, to be placed back into God's creation.

God created light, and placed light inside of Creation, ten special and holy containers were prepared to hold these primordial lights.

But there was a cosmic accident. The containers broke. The universe became filled with sparks of God's Divine Light and shards of broken containers. These were scattered like sand, like seeds, like stars everywhere and anywhere. The Midrash teaches that until the sparks of God's light are gathered together, we will live in an imperfect world. It is, therefore, the task of creation to collect and raise the sparks from wherever these may be.

Do good, be good to elevate the sparks through the power of your soul.

*Midrash is biblical exegesis by ancient Judaic authorities, using a mode of interpretation prominent in the Talmud. The term is also used of a rabbinic work that interprets Scripture in that manner.*

## Thought for 2019

“Dear Child of God, you are loved with a love that nothing can shake, a love that loved you long before you were created, a love that will be there long after everything has disappeared. You are precious, with a preciousness that is totally quite immeasurable. And God wants you to be like God. Filled with life and goodness and laughter—and joy.

“God, who is forever pouring out God's whole being from all eternity, wants you to flourish. God wants you to be filled with joy and excitement and ever longing to be able to find what is so beautiful in God's creation: the compassion of so many, the caring, the sharing. And God says, Please, my child, help me. Help me to spread love and laughter and joy and compassion. And you know what, my child? As you do this—hey, presto—you discover joy. Joy, which you had not sought, comes as the gift, as almost the reward for this non-self-regarding caring for others.”

*Archbishop Desmond Tutu,  
a blessing to the Dalai Lama.*

*Rohr.11.29.18*

## Congregational Development with the Natural Church Development Process

### ***What Is Natural Church Development?***

Natural Church Development (NCD) is a form of congregational development based on the principle that church health is key to growing as the Body of Christ. Churches that are healthy are growing churches. NCD uses a specific way of measuring the health or quality of a church. The NCD process assists in developing relevant goals and a plan to see the health of our church increase. By using a carefully-prepared questionnaire with 30 members of a church, the survey helps to determine the health of our church in eight critical areas. Canon Dave Robinson facilitated the survey process on Sunday 25 November 2018. Canon Dave is also coaching the rector and leadership team in this form of congregational development.

### ***The “All-by-Itself-Principle”***

*This is what the kingdom of God is like. A man scatters seed on the ground. Night and day, whether he sleeps or gets up, the seed sprouts, and grows; though he does not know how. All by itself the soil produces grain—first the stalk, then the head, and then full kernel in the head. As soon as the grain is ripe, he puts the sickle to it, because the harvest has come.*

*– St. Mark 4.26-29*

Growing churches does not consist in pushing or pulling the church in human strength and efforts, but in releasing and developing the potential God uses to build up God's Church. Then growth occurs all by itself. The Church is designed by God to grow, so growth happens automatically if we remove the obstacles that prevent growth. Growing churches uses this growth principle.



Imagine a barrel with eight staves, each representing the Eight Quality Characteristics. The staves in the barrel represent the score of the Eight Quality Characteristics. With this analogy, you can only fill the barrel to the level of the lowest staff. So to increase the capacity of the barrel, we must increase the height of the lowest staff.

Focusing on the Minimum Factor does not mean that we don't pay attention to the other seven areas. As stated before, all eight characteristics are vitally important to healthy growing churches. Focusing on the Minimum Factor helps us set timely priorities. Since all eight areas can't be worked on with the same amount of energy and concentration, we need to find areas that will yield the greatest long-range return on our investments. Remember, Minimum Factors can change quickly, especially when there is a conscious attempt to improve on this one area.

### **Critical Areas or Quality Characteristics**

The following critical areas, or Quality Characteristics, are universally used in building healthy churches. The key in each of these Quality Characteristics is the adjective, which can be considered to embody all of the six Growth Force Principles (see below) as they apply to that characteristic.

#### **1) Empowering Leadership**

"Are the leaders focused on equipping members for ministry?" Effective clergy and leaders multiply, guide, empower and equip disciples to realize their full potential in Christ and work together to accomplish God's vision.

#### **2) Gift-based Ministry**

"Are the tasks in our congregation distributed according to the criterion of gifting?" Church members develop and exercise their gifts in appropriate ministries so that the Body of Christ "grows and builds itself up in love."

#### **3) Passionate Spirituality**

"Is the spiritual life of church members characterized by passion?" Our intimate relationship with God (spiritual intimacy) leads to a strong conviction that God will act in powerful ways. An optimistic faith views obstacles and challenges as opportunities. Members live out their faith with commitment and enthusiasm. The method of expression is secondary to living out this conviction with enthusiasm and commitment, blooming from spiritual intimacy. Our goal is to live a balanced spirituality that is Spirit-directed, Word-based and World-focused.

#### **4) Effective Structures**

"Do the structures of the church contribute to its growth?" The most important criterion for forms and structures in the church is if they fulfill their purpose or not. They are means to an end, not ends in themselves.

#### **5) Inspiring Worship**

"Are the services of worship an inspiring experience for those who attend?" Inspiring worship is a personal and communal encounter with the living God. Worship lifts members to a shared experience of God's loving and Holy presence.

#### **6) Holistic Small Groups**

"Do the small groups address the life issues of their members?" Holistic small groups nurture the head, heart and hands of the participants, and bring these three dimensions into balance.

#### **7) Need-oriented Evangelism**

"Are the evangelistic activities related to the needs of those you are trying to win?" Are the ways the Gospel is being shared related to the real needs of the people we are trying to reach? Praying, sharing and caring are the three dimensions that need to be in balance. In many circles, "evangelism" is perceived as a parody of itself, thanks to Hollywood and stereotypes. As Anglicans we need to reclaim this word as a good word, a word of sharing the ways we have experienced God's love as active in our lives and in the world around us, and most clearly in Jesus the Christ.

#### **8) Loving Relationships**

"Are the relationships of the members characterized by love?" "Authentic love endows a church with a much greater magnetic power than all the marketing efforts in the world" (Swarz 120). Justice, truth and grace are the three dimensions of this form of loving relationship.

### **No Quality Characteristic Can Be Missing**

Three things can be said with a high degree of certainty: (1) These are universally valid qualities.

(2) They can be transferred to our own situation.

(3) Each of these has a positive relationship with both the quality and the quantitative growth of the church

No one single factor leads to growth in churches; it is the interplay of the eight elements as they relate to the Growth Force Principles.

### **Growth Force Principles**

The principles behind all the Quality Characteristics are the six Growth Force Principles. The survey assesses each of the Eight Quality Characteristics by measuring the degree to which each is lived out in a 'biotic' way. Any plans to improve your Minimum Factor must take into account these six Growth Force Principles:

- *Interdependence* – Individual units are connected to each other in a larger system. Changes in one ministry will affect other ministries in the church and community. Synonym: Connecting.
- *Multiplication* – Healthy organisms do not grow endlessly, but reproduce themselves. Synonym: Reproducing.
- *Energy transformation* – Momentum or energy already flowing, whether positive or negative, can be redirected to accomplish God's purposes. Synonym: Harnessing.
- *Sustainability* – Resources used should increase the capacity for on-going growth and development, as well as serve multiple purposes. Synonym: Sustaining.
- *Symbiosis* – Different ministries can cultivate co-operative relationships so the mutual benefit is greater than operating separately. Synonym: Co-operating.
- *Fruitfulness* – Each ministry needs to produce discernible results in line with its intended purpose. Synonym: Evaluating.

### **Natural Church Development Process**

NCD leaders have developed a congregational development change process, and the process will help address our Minimum Factor. The NCD process will assist in developing relevant goals and a plan to see the health of our church increase.

*Step 1:* Prepare your church to engage in the total NCD process. Getting leadership buy-in, mobilizing intercessors, and choosing a Church Health Team are all a part of this step.

*Step 2:* Diagnose the health of your church. This step begins with taking the survey followed by an in-depth

analysis of your Minimum Factor. It concludes with identifying three to five key issues to address.

*Step 3:* Plan to address your Minimum Factor. In this step the Church Health Team will develop a relevant goals and plan to address your three to five key issues identified in Step 2.

*Step 4:* Implement the strategic plan developed in Step 3. Staying focused on carrying out the plan and overcoming obstacles along the way will be the task of the Church Health Team.

*Step 5:* Evaluate the process you used and the results of your effort. Use the Growth Force Principles to determine increased health in your Minimum Factor then plan to re-take the survey.

### **Conclusion**

While the Parish Church of Saint Luke developed a strategic plan (two summers ago) with areas of focus, and some progress has been made (focus discussion groups as follow-up on strategic plan areas, budget allocated for programs for children and families, budget allocated for key building needs, improving recognition and care of volunteer ministries), the Natural Church Development process should help us focus our energies and give us a framework for developing our common ministry.

The survey results just came in a few days ago as I write this (Dec. 1st) and the NCD leadership / health team (Susan Roe-Finlay, Ted and Anne Rennie, Drew Eldridge, Fr. Paul) will continue to meet with Canon Dave Robinson in the weeks ahead. We are in the process of preparing to share the survey results, and developing relevant goals and a plan to see the health of our church increase.

I wish to thank the Parish Council (Vestry) and the Churchwardens for their leadership, care and love in this process. Thank you to the Church Health Team and to Canon Dave! This process promises to be a joyful and life-giving opportunity for everyone coming through our wide open doors.

Sources:

Christian A. Swarz, *Color Your World with Natural Church Development: Experiencing All that God Has Designed You To Be*

Christian A. Swarz, *All By Itself (Anglican edition)*

[www.ncd-international.org](http://www.ncd-international.org)

[www.ncd-canada.com](http://www.ncd-canada.com)

[www.umcna.org](http://www.umcna.org)

## Why renovate the kitchen?

Although anyone who has worked in the kitchen in Church House can attest to the need for upgrading, it has been a project that has been subject to on-going discussions since the mid 1980s.

The crux of the matter is that the kitchen is not up to current health and safety standards and therefore needs to be upgraded.

### **Problems not meeting standards:**

- (1) Floor covering has gaps where the dishwasher was removed and also under the new stove. These areas are not covered and dirt, bacteria etc. can build up over time. The floor needs to be seamless and continue up the walls a few inches.
- (2) Cupboards and island sides are porous (wood).
- (3) No hand-washing station.
- (4) Sink plumbing needs to be replaced. Sink needs to be at proper level.
- (5) HVAC system (ventilation) is needed, since the stove hood pulls a lot of air out of the kitchen.
- (6) No grease trap under the sink.
- (7) Electrical panel needs to be installed to allow for more outlets and equipment (like a dishwasher). A new line has been brought in from electrical room in the basement, because Hydro would not install a new transformer outside to run a line to the kitchen for us.

Will the upgrades be expensive? The parish has been fortunate to receive a bequest that will partially cover the cost.

Any food prepared on site must be prepared in the kitchen that meets current health and safety standards. Any food brought in from offsite must be supplied by a licensed caterer.

Sharing of food is a big part of our church community experience.

Diligent review of plans is necessary for a functional kitchen.

Please continue to pray for wisdom for the decision makers and feel free to offer helpful input to the property committee and parish council.

- Anne Rennie and others

**The day Thou givest Lord, has started,  
Now we arise to do Thy will,  
O may we ne'er from Thee be parted,  
And aye Thy grace our lives fulfill.**

## Celibacy

Never has the celibacy of the clergy been more questioned than now. While it is widely agreed that celibacy is a relatively recent imposition on the clergy, few are concerned to ask how it came about or why it was imposed

By the time the First Oecumenical Council at Nicæa in 325AD was seriously proposing the regulation, a serious development was already taking place in Egypt and possibly elsewhere: the emergence of Christian monasticism. In order to understand its rise nearly all the ideas presently associated with monks and monasteries have to be set aside, for the earliest Christian monks were monks in the true sense of the word: *monos*, "one" or "alone." They were solitary hermits, not brothers living together; and they did everything in their power to preserve their alone-ness. It was so obvious that this included avoiding or abandoning wife and children that it was not even discussed. It was assumed that once the neophyte was ready to live alone, off he would go to find his own cave (or similar) to lead his own solitary life. No doubt this is what some of them did; but others remained and yet others arrived, giving rise to a small community around the cave or cell of the elder hermit. Every community requires its own elementary organisation; in this way the monastery almost as we know it was born. And since all its members theoretically aspired to alone-ness, celibacy was a *sine qua non* of their withdrawal from "the world" of wives and family.

Eventually monasteries got their own priests, usually by natural leaders of communities (i.e. senior monks) receiving ordination, e.g. Macarius the Egyptian ca 340.

Then from a surprisingly early date, we begin to hear of monks being appointed to bishoprics "in the world."

There is no way of knowing how many monks became bishops but the happening is mentioned often enough to suggest it was not uncommon and may have been occurring with increasing regularity. It would eventually be required in the East that any

man proceeding to episcopal office must be (at least technically) a monk – hence, celibate. No requirement of that sort ever existed in the Roman church, though the appointment of monks as bishops (e.g. Gregory the Great, 590-604) was a frequent occurrence.

A bishop straight out of the monastery must have found the secular clergy somewhat lacking by his standards. He would endeavour to raise those standards at least to something resembling what he had known as a monk. In many ways this would be beneficial, leading to a better educated, more diligent and prayerful clergy. But unlike the monks, most of the clergy had wives and children; how much better it would be if they were free of such dependencies like us monks, the monk-bishop probably thought. By promoting the unmarried and encouraging postulants not to marry he would gradually introduce the idea that celibacy was somehow preferable, even virtuous.

With the rise of the Cluniac movement in the west, ca 930-1130 a root-and-branch reform of the Benedictines, monks rose to a new eminence of devotion and learning. This was further enhanced by the foundation of the Cistercian reform in 1075 with the full support of Pope Gregory VII.

Basically, the monasteries sought to relieve themselves of lay-control, which soon inspired secular clergy to free themselves too, creating a church which was independent of lay-authority. Predictably, monks in power started to impose their own standards on the secular clergy and to disapprove of married clergy altogether. It was not until the Council of Trent in the sixteenth century that the marriage of the clergy was universally prohibited in the Roman Church and was probably never fully realized. But the damage was done. Clergy were seen as only little lower than the monks, required to say the same offices (hourly prayers) and to obey their superiors the way monks obeyed their abbots. Inevitably, the clergy (supervised by bishops who were often monks) started imposing monastic standards on the people such a compulsory confession to a priest and a much tighter observations of the many rules and regulations [Canon Law] that governed the church in the west.

Viewed dispassionately, the so-called Protestant reforms of the sixteenth century can be seen as an attempt to relieve Christian clergy and their folk of the monastic yoke that had been thrust upon them. Thomas Cranmer, Archbishop of Canterbury from

1522 to 1555, was married, but no other Archbishop of Canterbury was married until well into the eighteenth century and not many bishops were either. This is largely because, in spite of the Reformation, fellows of Oxford and Cambridge colleges were required to remain single. Many of them chose to remain so when they were promoted to church positions, but this was entirely of their own free will. Celibacy has never been compulsory in the Church of England since the death of Henry VIII. Men were required to remain single if they were fellows of university colleges, but they were never required to remain fellows of the colleges.

In permitting married men to be priests the Reformers could justly claim to be returning to the practice of former times, but in another move they were not.

After Paphnutius had convinced the fathers at Nicæa not to require clerical celibacy, “he reminded them, that according to the ancient tradition of the church, those who were unmarried when they took part in the communion of sacred orders, were required to remain so, but that those who were married, were not to put away their wives.” [ib] “The ancient tradition of the church” was that a married man could be ordained, but an ordained man could not be married. In this the Reformers parted from the ancient tradition of the church by permitting the marriage of the clergy.

- *The Rev. Dr. John Wortley*

## Baptisms

31 Mar. 2018 (Great Vigil of Easter) - Drew Eldridge

6 May 2018 - Cole Brett Napier.

Parents: Kristen and Brett Napier

7 Oct. 2018 - Jackson How.

Parents: Lesley and Dustin How

14 Oct. 2018 - Gunnar Joseph Eyrikson.

Parents: Celine England and Kris Erikson

## Marriages

17 Feb. 2018 - Amanda Gebhardt / Tyler Hildahl

18 Feb. 2018 - Danielle Salem / Steven Lussier

12 May 2018 - Melanie Croghan / Gabriel Bako

7 July 2018 - Jessica Haywood / Harley Toews

28 July 2018 - Jessica Rebizant / Christopher Hayes

29 Sept. 2018 - Stephanie Ness / Derek Lesveque

13 Oct. 2018 - Celine England / Kris Erikson

20 Oct. 2018 - Kylie Clark / Brennen Cox

10 Nov. 2018 - Erin Roche / Joel Schwab

29 Dec. 2018 - Jennifer Zaretski / Steven Paulus

## Funerals and Burials

- 17 Mar. 2018 - *Jessie (Jess) Hermione Lang*  
(1 Apr. 1916 — 2 Mar. 2018)  
Interment - 19 March 2018 - Thomson in the Park
- 9 Apr. 2018 - *Evelyn Elizabeth Christie*  
(11 Feb. 1928 – 2 Apr. 2018)  
Interment - Saint Vital Cemetery
- 12 June 2018 - *Bruce William Jones*  
(5 July 1936 – 7 June 2018)  
Inurnment - 12 June 2018 - Soldiers' Chapel
- Autumn 2018 - *Jean Mary Miller*  
(died 19 July 2018), Age 89
- 14 August 2018 - *Muriel Grace Thompson*  
(died 4 Aug. 2018)  
Interment - Thomson in the Park
- 28 August 2018 - *Valerie Hill, née Vally Mills*  
(22 July 1947 - 1Aug. 2018)
- 10 Sept. 2018 - *Laverne Evelyn Roberts*  
(23 May 1948 – 6 Sept.2018)  
29 Sept. 2018 - Memorial Service:  
Saint John's College Chapel
- 27 Oct. 2018 - *Frances Macdonald*  
(19 Sept. 1929 – 2 Jan.2018)  
widow of the Rev. Harold Macdonald)

***May the faithful departed  
through the mercy of God  
rest in peace***

## Christmas Carols - *What are they all about?*



### **Origins**

The word *carol* or *carole* is a medieval word of French and Anglo-Norman origin, believed to mean a dance song or a circle dance accompanied by singing. Broadly

defined, carols express religious joy and are most often associated with the Christmas season. Carols are also used to describe late medieval English songs on various subjects with a verse and refrain. Often the verse and refrain (also called *burden*) alternates.

Carols were sung in Europe thousands of years ago, but these were not *Christmas* carols. They were pagan songs, sung at the Winter Solstice celebrations. Carols used to be written and sung during all four seasons, but only the tradition of singing them at Christmas has really survived.

### **Christmas Carols**

Early Christians took over the pagan solstice celebrations for Christmas and gave people Christian songs to sing instead of pagan ones. In AD129, a Roman bishop said that a song called 'Angel's Hymn' should be sung at a Christmas service in Rome. Another famous early Christmas hymn was written in AD760, by Comas of Jerusalem, for the Greek Orthodox Church.

Soon after this many composers all over Europe started to write 'Christmas carols'. However, not many people liked them as they were all written and sung in Latin, a language that the normal people wouldn't understand.

By the time of the Middle Ages, most people had lost interest in celebrating Christmas altogether. This was changed by St. Francis of Assisi when, in 1223, he started his *Nativity Plays* in Italy. The people in the plays sang songs or 'canticles' that told the story of the birth of the Christ Child during the plays. Sometimes, the choruses of these new carols were in Latin; but normally they were in a language that the people watching the play could understand and join in! The new carols spread to France, Spain, Germany, and other European countries. In France they were called "Noëls".

Only a small fragment of a *Christmas* carol written in 1410 still exists. The carol was about Mary and Jesus meeting different people in Bethlehem. Most carols from this time and the Elizabethan period are untrue stories, very loosely based on the Christmas story, about the holy family and were seen as entertaining rather than religious songs. They were usually sung in homes rather than in churches. Traveling singers or *minstrels* started singing these carols and the words were changed for the local people wherever they were traveling. One carol that changed like this is 'I Saw Three Ships'.

When Oliver Cromwell and the Puritans came to power in England in 1647, the celebration of Christmas and singing carols was stopped. However, the carols survived as people still sang them in secret.

Carols remained mainly unsung until Victorian times, when two men – William Sandys and Davis Gilbert – amassed a large collection of old Christmas music from villages in rural England.

Before carol-singing in public became popular, there were sometimes official carol singers called *Waits*. These were bands of people led by important local leaders (such as council leaders) who had the only power in the towns and villages to take money from the public (if others did this, they were sometimes charged as beggars!). They were called *Waits* because they only sang on Christmas Eve, when the Christmas celebrations began. This was sometimes known as *watchnight* or *waitnight* because the shepherds were watching their sheep when the angels appeared to them. Also, at this time, many orchestras and choirs were being set up in the cities of England and people wanted Christmas songs to sing, so carols once again became popular. Many new carols, such as ‘Good King Wenceslas’, were also written in the Victorian period.

Almost all the well-known carols were not sung in church until the second half of the 19<sup>th</sup> century. *Hymns Ancient and Modern* 1861–1874, included several carols. Isaac Watts, the “father of English hymnody”, composed “Joy to the World”, which has become a popular Christmas carol even though it is widely believed that Watts did not write it to be sung only at Christmas.

The great hymn-writer, Charles Wesley, wrote texts for at least three Christmas carols, of which the best known was originally entitled “Hark! How All the Welkin Rings”, later edited to “Hark! the Herald Angels Sing”. A tune from a cantata, *Festgesang*, by Felix Mendelssohn in 1840 was adapted by William H. Cummings to fit Wesley’s words. This combination first appeared in *Hymns Ancient and Modern* in 1861.

“Silent Night” is from Austria, first performed in the Nikolaus-Kirche in Oberndorf, Austria on 24 December 1818. Joseph Mohr had composed the words in 1816, but on Christmas Eve brought them to Franz Gruber and asked him to compose a melody and guitar accompaniment for the church service. The first English translation was in 1859 when the Episcopal priest, John Freeman Young, then serving at Trinity Church,

New York City, wrote and published the English translation that is most frequently sung today, translated from three of Mohr’s original six verses.

In the later part of the 19<sup>th</sup> century and the early part of the 20<sup>th</sup> century, new ‘carol services’ were created and became popular, and singing carols in church was instituted on Christmas Eve 1878 in Truro Cathedral, Cornwall. The songs that were chosen for singing in church omitted the wassailing carols, and the words “hymn” and “carol” were used almost interchangeably. Also, in 1878, the Salvation Army instituted the idea of playing carols at Christmas, using a brass band.

Carol services are held in countries all over the world. The most famous carol service is probably “A Festival of Nine Lessons and Carols”, made popular by the Choir of King’s College Chapel, Cambridge, where carols and bible lessons tell the Christmas Story. It was first held in 1918 and has continued every year since. The service has been broadcast by the BBC since 1928, with one exception - 1930.

At St. Luke’s, we follow the service as outlined at King’s College, where the choir sings anthems, motets, and carols; the congregation joins in hymns and prayers, and the lessons are read by lay-people and clergy.

- Blair Anderson



**A Festival  
of  
Nine Lessons  
and  
Carols**

The Parish Church  
of St. Luke  
Nassau St. N. at Stradbrook Ave.

**4:00 P.M.  
SUNDAY 23 DECEMBER**

**A familiar, traditional service  
of lessons, carols, and hymns  
in celebration of Christmas.**

*Reception following in Church House*

**All are welcome!**

**Information:**  
ocm@stlukewinnipeg.com

# Christmas Tales



## *Christmas Past*

Many years ago I was home for Christmas, a rather different Christmas, as my mother had died in November. Christmas was planned to be at our house that year and my dad, who was alone then, had bought

the requisite 20-odd-pound turkey. I had only ever helped with the turkey before, but duly prepared the stuffing and filled the gaping places.

At that time, we cooked our turkey in a paper bag. Dad had procured one large enough, and together we put the stuffed bird in the bag. Neither of us could see much by this time, both being the teary sort.

The fowl was duly cooked and when I went to undo the bag discovered it was breast down and falling apart. It was the most moist turkey I have ever eaten – if presentation lacked a certain something!

- Susan Roe-Finlay



## *Christmas in Disneyland*

The Welbergen family was on its way to Disneyland between Christmas and New Year 1982, and Denver airport, our gateway to this delight, was snowed in. I had phoned Stapleton Airport and enquired, 'Oh yes, we are operational.' Except they weren't, because as we

approached Stapleton Airport in Denver, the Mile-High city, we were diverted to Scott's Bluff, Nebraska. Both of Stapleton's snow plows could not keep up.

Yes, Stapleton was operational – one plane in, one plane out. As we waited in Scott's Bluff – population about

1000 – the cabin crew dashed off to get hamburgers and other delights. In those days, air travel was different! Suddenly we were OK'd to proceed and land in Denver, so a frantic scramble ensued to get the cabin crew back to the plane with hamburgers, etc. We landed in Denver and the airport was just like horror clips of any airport snowed in: wall-to-wall, floor-to-ceiling people.

Our connecting flight was 'delayed'. Were we ever to get to LAX - gateway to Disneyland? As we wandered around, I spotted a small boarding counter signed 'John Wayne International Airport, Anaheim.' Hey, Disneyland is in Anaheim! I approached with faith – in John Wayne. "Can we register as 5 stand-bys?" I asked hopefully. "Well yes, but...." said the man at the counter with an apologetic shrug. I nodded. I understood. Within half an hour we were seated in a small plane and it was our turn to take off. Small plane, shorter takeoff, shorter runway cleared of snow. Our luggage was patiently waiting in Denver for the connection to LAX, but we did not care. Against all odds, we were on our way!

Landing at John Wayne International airport in Anaheim, we still wore our Winnipeg winter wear but we got our holiday car, and purchasing new t-shirts, underwear, and toothbrushes, we finally arrived at our hotel in Anaheim ready for our holiday.

The next day, still wearing our Winnipeg woollies, we toured Universal Studios, marvelled at Battlestar Galactica, and flinched at Jaws arising from the deep, hot but happy. Meanwhile our suitcases made it from Denver to Los Angeles and the Magic Carpet Motel in Anaheim. I am a devotee of lavish suitcase labelling!

On January 2nd we marvelled at the craftsmanship and beauty of the Rose Bowl Parade Floats that were exhibited in Pasadena, and, of course, we 'did Disneyland', a final thrill. The kids swam outside, celebrating New Year's Day, 1983.

- Sheila Welbergen



## Love came down at Christmas

“We often think of love in terms of merging, uniting, becoming one, but Teilhard\* was wary of such definitions; his practiced eye as an evolutionist taught him something quite different. True union ... doesn't turn its respective participants into a blob, a drop dissolving into the ocean. Rather, it presses them mightily to become more and more themselves: to discover, trust, and fully inhabit their own depths. As these depths open, so does their capacity to love, to give-and-receive of themselves. All we have to do is receive God's gaze of love and then return what we have received. This is our spiritual agenda for our whole life: “love returning love” as St. Francis put it.”

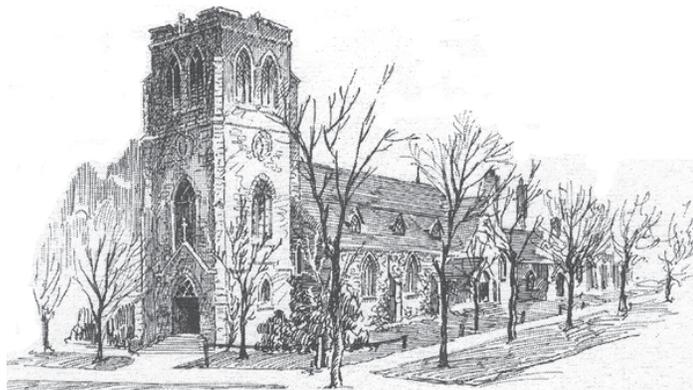
- Rohr. Nov 9, 2018

\*Teilhard de Chardin, Jesuit Priest, geologist, evolutionist, paleontologist, philosopher, mystic. His book *Phenomenon of Man* is considered one of his pivotal books, but I recommend *Hymn of the Universe* to start. (Collins, 1966 - available from Amazon.)

## Dates to mark on your calendar

- 6 December (5:00pm)**                      *Soup and Carolling*
- 18 December**    *Hospitality Drop-in “Big Breakfast”*
- 23 December (4:00pm)**    *A Festival of Nine Lessons and Carols*
- 24 December (6:30/10:00pm)**                      *Christmas Eve Eucharists*
- 25 December (10:30am)**                      *Christmas Day Said Eucharist with carols*
- 30 December (10:30am)**                      *Parish Sung Eucharist*
- 3 March 2019**                      *Annual General Meeting*
- 31 March 2019**    *Deadline for Lent/Easter Winged Ox*

Link to our parish calendar -  
[www.stlukewinnipeg.com](http://www.stlukewinnipeg.com) - *Visits and events.*



## Advent Gift of Water - 2018



There is an urgent need for accessible and clean water in our companion Diocese of Central Buganda, (village of Kasaka). Presently water is secured from the local river. Daily, a child carries a 55-pound jerrycan a distance of up to two kilometres.

To quote Bishop Donald Phillips, “It is hard for most of us in Rupert's Land to imagine living and working on a daily basis without a readily accessible source of clean water. However, this is the case of the tiny village of Kasaka, where our sister cathedral of St. John's of Central Buganda is located. While the cost of this project is beyond the reach of the local parish, we in Rupert's Land would consider it quite modest and entirely do-able.”

Rev. Alvin Jacobs, a former St Luke's priest, is coordinating the water project in Kasaka. In 2018, Alvin has made three trips to Uganda, and he reports that stage one of the project is complete. The bore-hole has been drilled and the water supply is estimated at 4,000 litres per hour, with a 45-minute replenishment rate. Thanks to a recent donation, Alvin is returning to Kasaka in November to work on stage two, installing a solar-powered water pump and piping to storage tanks (slated for completion in February 2019). Stage three funds are still required to fund protective fencing plus electrical installations allowing the pumping of water after sunset. In addition, the installation of piping extensions would provide potable water to other communities.

How will this gift of water alter the daily lives of our sister diocese? Once completed, the daily trek for water will not be necessary. Children will walk a few metres on flat ground, not uphill. They will return home with a precious commodity. A tap may be in their home or within 50 metres. Washing themselves will continue to be done from a tub of water but the water will be clean, and without disease. Potable water will be shared by the community, two schools, health clinics, and the Kasaka Child Development Centre. Over 1,000 children and youth will be served with clean water. Successful crops of passion fruit, maize, beans, and bananas will help to secure a stable economy.

Central Bugandan Bishop Michael Lubowa's comments that “...the water project will reduce percentages of

water-borne diseases like cholera, dysentery, diarrhea, and bilharzia to mention a few that are rampant in the area. Water will be used for personal hygiene, cooking, drinking, and nutrition. It will help our people in agriculture, especially in the dry season.”

Access to clean water is an exciting prospect. Advent donations will ensure that parishioners in our sister diocese will live more prosperously, with better health, and with clean water just outside their door. Thank you for your continued and faithful support.

**Give a gift through:**

Cash or cheque in designated pew envelopes. (Make cheques out to *The Parish Church of St. Luke*, and indicate “Kasaka Water Project”.)

CanadaHelps.org - St. Luke’s Anglican Church, Winnipeg. (Apply donation to Mission and Outreach and identify “Kasaka Water Project” in message box.) URL: <<http://bit.ly/2eTfSpN>>.

- Mission and Outreach Committee - Jo Tapscott

**An elder said: “Whatsoever you disburse in alms out of fear for God, do not lay it out as a hard and bitter thing to do, but look upon the poor man with joy in your soul and a calm face and thus you raise him up in honour above yourself, knowing that giving to the poor is the treasury of Christ and that ‘the Lord loves a cheerful giver.’”**  
- 2 Cor 9.7

**New at St. Luke’s**

Have you noticed our new acquisition? Having been looking for some time, we were fortunate to acquire a new credence table. St. Stephen’s Anglican Church has relocated and, at a sale they held recently, Susan Roe-Finlay and I went and met with the rector, the Rev. Liz Richens, who said they might have what we were looking for. However, since it was a memorial gift, she would have to speak with the family.

The family agreed. When you look at the front of the table you will see the commemorative plaque:

*In loving memory presented by Daisy and Oliver Walker and daughter Shirley, Kasper and Favelle families, Miligan family, Al and Marie and Ruth Winslade.*

We are very thankful to have this new credence table in our church.

- Sara Sakowski, Altar Guild President

**What is a Credence Table?**

“A credence table is a small side table in the sanctuary of a Christian church which is used in the celebration of the Eucharist. (Latin: *credens*, -entis, believer). The credence table is usually placed near the wall on the Epistle (south) side of the altar” - *Wikipedia*

The suffix *credens* in credence table reminds us of ‘Credo’ – the Creed – which we recite in one of its various forms whether at a eucharist or any other service. We are *believers* and a credence table at a eucharist holds the *chalice* and *ciboria* for the bread and wine: Bread waiting to be moved to the altar and consecrated – given to us – the Body and Blood of Christ. In the eucharist we are doing again, in time and space, what was done once for all, in eternity. We are celebrating the generosity of the God who gave himself in Jesus and who now feeds us with the Bread of Heaven and the Cup of Salvation.

**“What makes one worthy of coming to the Table is knowing that one needs to be there.”**

- Sarah H. Lancaster.

- Sheila Welbergen

**Some things never change**

*By Imogene Williams from the Advent Winged Ox, 1999*

**What does poverty mean to a child?**

Pretending that you forgot your lunch. Not getting to go on school trips. Not getting a hot dog on Hot Dog day. Not getting to go to birthday parties. Not being able to have your friend sleep over. Being afraid to tell you mum or dad that you need gym shoes. Not being able to go to Cubs or Brownies or play soccer. Not being able to go camping. Wishing you had a nice house. Not buying books at a book fair. Feeling ashamed when mum or dad can’t get a job. Getting a basket from the Santa Fund.

*(These were responses from grades 4 and 5 students.)*



## Hospitality Drop-in Christmas *Big Breakfast*

**Tuesday 18 December - 6:30am**



For your generous giving, we need donations of the following foodstuffs: bacon, sausages, butter, fruit.

Our weekly number of guests is edging up because other facilities have closed or moved, such as Agapé Table.

We find over 80 hungry people at our doors on just a 'normal' Tuesday morning. They need us and we need your generous giving of time, food, and money.

**Thank You.**

*- Barbara Calder and others*

## Do you love finding a great bargain?

***You will always find one at our rummage sales.***

Our sales fill up all of our parish hall in the autumn plus the basement in spring. Departments include, books, CDs, DVDs, housewares, tools, linens, holiday items, crafts, décor, fabrics, sporting goods, children's toys, and clothing (men, women, and children). Coffee and homemade muffins are always available for purchase as well as goodies at a fabulous bake table.

Many volunteers help to sort, organize, and price the incredible array of items.

Proceeds from the sales go to help run the church and our Hospitality drop in program, which provides food and fellowship for an ever-increasing number of guests.

Donating items is a great way to 'be green'. It's a way of recycling and keeps usable items out of landfills. Any items that are not sold are donated to other charities such as Habitat, Salvation Army, or the Goodwill.

We are thankful for the many individuals who contribute items to the sales, and to the many volunteers who help prepare. We all have a great time and more importantly, we look forward to seeing the many customers who come year after year to take advantage of our many bargains and great finds.

Volunteers are always needed.

***We look forward to seeing you at our next sale in the spring.***

*- Sara Sakowski and Barbara Calder*

## What's "Rummage"?

Yet another anglicized French term, *rummage* is derived from the word *arrimage* which means 'the loading of cargo'. In a precursor to the car boot sale, occasionally damaged cargo would be sold off in special warehouse sales, run presumably by drunken British sailors who spoke French very badly. - *Wikipedia*



*A van load of unsold items going off to Goodwill.*

## Haiti Report - December 2018

God's Littlest Angels in Haiti has sent us information on the four students we sponsor for the academic year 2018-2019. We have two returning students Iverson Laguerre and Bibences Francois.



Iverson Laguerre lives in Petionville, Haiti. He attends *Ecole Presyterale St. Vincent de Paul*. He attends church on Sundays at *Eglise Conservatrice de Pelerin*. He loves playing outside and he helps his mother around the house. Iverson would like to visit North America.



Bibences Francois, 10<sup>th</sup> grade. He attends *College Moderne Frere Brutus* and attends church at *Eglise de Dieu Bethanie*. Like his fellow students, he helps his mother. His ambition is to visit North America. He loves making people laugh and being a comedian.



Chrisla Dolce lives in Thomassin and attends *College Univers Fraternel*, grade 10. Her brother, Windy, is in grade 8. On Sundays they attend church at *Eglise de Dieu Christ est ma Victorie*. The siblings help their mother at home and both would like to visit Canada

At the present time there are four million children under the age of 18 in Haiti. Some children have never attended school. Some attend for a few years and others manage to complete the course and graduate in grade 13. Approximately one out of three children attends school in Haiti. Children are required to go to school but there is no public education system and fortunate students attend private school which is expensive. Some students are sponsored by individual families others are sponsored from donations to God's Littlest Angels. Sadly there are more students who visit the Orphanage for sponsorship than can be accommodated by the program.

Families cannot afford to send their children to school as the cost of one child attending school for one year is equivalent to the annual family income. Thus families need help and St. Luke's has been able to sponsor many students over the years through to graduation or with sufficient education to be gainfully employed.

We believe that any student who receives an education can improve his or her future, and help their family have a improved life. With a better-paid job these graduates benefit by helping their younger siblings and the next generation receive an education.

- *Colin and Elizabeth Briggs*

### From the 1996 Christmas *Winged Ox*

The signs are out, most of them on church properties: Mary clutching the Christ Child and the admonition "Keep Christ in Christmas". As Christians who feel a trifle distressed to find stores hawking Christmas merchandise before they have started the final sweep of Hallowe'en merchandise, we tend to feel that this is an admirable sentiment. We understand that what is really being said is that the vast commercial juggernaut that drives the great economic surge we report for year

end sales is not the true meaning of Christmas. Put the message of Christ, the simplicity of the Babe ahead of the financial bottom line: that sentiment we applaud. Another, not so quite blame-worthy interpretation might be: Keep Christ in Christmas - and not in the market-place, in the boardrooms of economy driving corporate machines, in the stores, and in the streets. There are enough voices, subtle and not so subtle telling us to "Keep Christ" where (they think) he belongs. How about a few voices in favour of letting him out - where he belongs?

- *Sheila Welbergen*

### *Charity Begins at Christmas*

**After the church service, eight year-old Lee said to the preacher, "When I grow up, I'm going to give you some money." "Well, thank you," the preacher replied, "but why?" "Because my father says that you're one of the poorest preachers we've ever had."**

### Conversation piece for after Christmas

In her radio show, Dr Laura Schlesinger said that, as an observant Orthodox Jew, homosexuality is an abomination according to Leviticus 18:22, and cannot be condoned under any circumstance. The following response is an open letter to Dr. Laura, penned by a US resident, which was posted on the Internet. It's funny, as well as informative:

Dear Dr. Laura:

Thank you for doing so much to educate people regarding God's Law. I have learned a great deal from your show, and try to share that knowledge with as many people as I can. When someone tries to defend the homosexual lifestyle, for example, I simply remind them that Leviticus 18:22 clearly states it to be an abomination ... End of debate.

I do need some advice from you, however, regarding some other elements of God's Laws and how to follow them.

1. Leviticus 25:44 states that I may possess slaves, both male and female, provided they are purchased from neighbouring nations. A friend of mine claims that this applies to Mexicans, but not Canadians. Can you clarify? Why can't I own Canadians?

2. I would like to sell my daughter into slavery, as sanctioned in Exodus 21:7. In this day and age, what

do you think would be a fair price for her?

3. I know that I am allowed no contact with a woman while she is in her period of menstrual uncleanness (Lev.15: 19-24). The problem is how do I tell? I have tried asking, but most women take offence.

4. When I burn a bull on the altar as a sacrifice, I know it creates a pleasing odour for the Lord - Lev.1:9. The problem is my neighbours. They claim the odour is not pleasing to them. Should I smite them?

5. I have a neighbour who insists on working on the Sabbath. Exodus 35:2 clearly states he should be put to death. Am I morally obligated to kill him myself, or should I ask the police to do it?

6. A friend of mine feels that even though eating shellfish is an abomination - Lev. 11:10 - it is a lesser abomination than homosexuality. I don't agree. Can you settle this? Are there 'degrees' of abomination?

7. Lev. 21:20 states that I may not approach the altar of God if I have a defect in my sight. I have to admit that I wear reading glasses. Does my vision have to be 20/20, or is there some wiggle-room here?

8. Most of my male friends get their hair trimmed, including the hair around their temples, even though this is expressly forbidden by Lev. 19:27. How should they die?

9. I know from Lev. 11:6-8 that touching the skin of a dead pig makes me unclean, but may I still play football if I wear gloves?

10. My uncle has a farm. He violates Lev.19:19 by planting two different crops in the same field, as does his wife by wearing garments made of two different kinds of thread (cotton/polyester blend). He also tends to curse and blaspheme a lot. Is it really necessary that we go to all the trouble of getting the whole town together to stone them? (Lev.24:10-16) Couldn't we just burn them to death at a private family affair, like we do with people who sleep with their in-laws? (Lev. 20:14)

I know you have studied these things extensively and thus enjoy considerable expertise in such matters, so I'm confident you can help. Thank you again for reminding us that God's word is eternal and unchanging.

Your adoring fan,  
James M. Kauffman, Ed.D. Professor Emeritus,  
Dept. Of Curriculum, Instruction, and Special  
Education  
University of Virginia  
(It would be a damn shame if we couldn't own a  
Canadian.)

- submitted by the Rev Dr. John Wortley

# The Parish Church of St. Luke

## The Winged Ox

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The Winged Ox is published four times a year by  
the Parish Church of St. Luke, Diocese of Rupert's Land,  
Anglican Church of Canada,  
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*The opinions expressed in these articles published herein  
are the views of their authors and do not necessarily reflect  
the views of the editor or the Parish of St. Luke.*

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The next Winged Ox  
will be the *Lent /*  
*Easter* edition.

**Deadline: Sunday 31 Mar. 2019**