



# The Winged Ox

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

HARVEST THANKSGIVING / PATRONAL FESTIVAL 2018



## From the Rector



### *What a beautiful church!*

It has been over eight years since I first began caring for this community of faith: the Parish Church of Saint Luke. The administration team is one of the best I've ever had the pleasure to work with as a priest. Staff and volunteers living out their baptismal ministry are working extremely hard and I wish to say a big thank you to each and every one.

Lori Kroeger - Administrative Assistant

Judy Asker - Book-keeper

George Baldwin - Treasurer

Blair Anderson - Sunday Leaflet Editor, Webmaster,  
Organist and Choirmaster

Susan Roe-Finlay - Sunday Ministries Volunteer  
Roster and Schedule

Tom Asker - Facilities Handyman

A dear friend to anyone who needed help or work done at home, Ed "Butch" Blowers - the Facilities Handyman, retired due to health reasons. He is sorely missed and we wish him well. A retirement gift fund has been set up for him. Donations can be sent to the parish office.

Special thanks to the Rev. Dr. John Wortley, who continues to preach once per month and preside

once per month. The Rev. Deacon Dr. Maylanne Maybee has moved to Toronto to be close to family. We miss her and wish her well. You will be happy to hear that the Rev. Dr. Tom Graham has assisted or presided at the Eucharist at the monthly service at the Simpkin Centre Care Home, where he now lives. The Rev. Dr. Jane Barter presided at the Blessing of the Animals service on September 29, as I was conducting a memorial service at St. John's College Chapel. She is now caring for the people in Peguis and St Peter's, Dynevor. The Rev. Monybuny Abraham Kuol leads the Sudanese Anglican community. They worship at 2:30 pm each Sunday. We are exploring ways to bring the communities together. I attend their service and Fr. Abraham attends the 10:30 service when possible. Our Sudanese brothers and sisters are a welcome addition to the community! We appreciate our Lay-Readers, the Choir and Organists, and Altar Guild; and I wish to say thank you for helping to make our worship so beautiful.

Special welcome to new members: Jackson How and parents Lesley and Duncan, Melissa Howard and Cam White, Giancarlo Marques-Zeni and Emily Brunet-Zeni. Six couples have been married and four more couples will be married in 2018.

Over the eight years I have served the community, the Building Committee and Parish Council have worked

hard to complete a number of building projects. The Church and Church House have new roofs and the dormer attic spaces of the church were properly sealed, ventilated and insulated. This has made it possible to repair and paint most of the walls of the church. The higher areas need to be painted. Thanks to generous donors, the Soldiers' Chapel is accessible and it was expanded by one third. Three stained glass windows in the bell tower were repaired and their housings were rebuilt. The next big project is the parish hall kitchen in Church House.

This is a complicated project, since Hydro would not allow for a designated line from the back lane. In order to ensure the electrical is up to code, a designated line will be brought from the electrical room in the basement (behind the boiler room) to the parish hall kitchen, and an electrical panel will be installed there.

After consulting with various groups who use the kitchen, especially the Delicious Dishes, a new gas stove was purchased earlier this year. This is a commercial grade stove and Condie Plumbing and Heating, Ltd installed it. Thank you Darren!

In order to prepare food for our members and to offer events to the public, the kitchen needs to be up to code, and health and safety requirements must be met. Parish leaders are doing their very best to balance the need for a well functioning kitchen as soon as possible, with the need to find the most cost-effective way forward and to be good stewards. A good design and reasonable budget are necessary before we approach our members for donations, as well as request assistance from other sources, such as Foundations. The Building Committee, Corporation and Parish Council have received one quotation from an Architect for services and estimated construction; and recently we received a quotation for design and follow-up services from a Commercial Kitchen Designer. Parish Council will decide next steps at our October Vestry meeting.

I am so thankful for the deep generosity of our members and the kindness of the many friends of the parish! Thank you very much for your love and dedication to your community of faith.

***Yes, we have a beautiful church, and the building is lovely too.***

Wishing you and yours every blessing,  
Paul+



***We celebrate our  
Patronal Festival  
on Sunday 21 October  
8:15am - SAID EUCHARIST  
10:30am - CHORAL EUCHARIST  
4:00pm - CHORAL EVENSONG***

**Our Patronal Festival and our Harvest Festival**

'O God, from living and chosen stones you prepare an everlasting dwelling place for your Majesty. Grant that in the power of the Holy Spirit those who serve you here may always be kept in your presence.' *BAS p. 672*  
*Text for the sermon of the Very Rev. Michael Peers on the occasion of our Centenary. 1 Peter 2:5*



In a way the *Patronal Festival* is also a *Harvest Festival*, celebrating the ongoing harvest of all the hard work started under the name of St. Luke's church in 1889.

We continue to nurture that planting and we are blessed by the Food and Drink we are given at the altar.

A Harvest Festival celebrates all the hard work done on our behalf by farmers who plant and gather the fruits of their labours, fishers on lakes and seas, the many ways of marketing which brings the food to our tables and the generous God who gives "all good gifts around us ... our life, our health our food."

- Sheila Welbergen.



***Bless us, O Lord and these thy gifts, which we are about to receive from thy bounty, through Christ our Lord. Amen.***



## Hidden Things

“Archaeologists sifting through a Palæolithic hunter gather site in Jordan found what looked like the crumbs at the bottom of a toaster. Historians and archaeologists have traditionally linked bread to the dawn of agriculture, when people domesticated plants such as wheat, cultivated them and ground them into flour.

But a new discovery of blackened crumbs at an ancient stone building in the Middle East indicates that people were baking bread thousands of years earlier. Based on the radiocarbon dates of charred plants in nearby fireplaces, the food scraps are about 14,400 years old. That’s about 4,000 years before agriculture emerged, according to a study published Monday in the Proceedings of the National Academy of Sciences.”

- Canada.com newsletter, July 17th, 2018.

## Patronal Festival



Many churches (not all) observe an annual Patronal Festival; many church people (not all) haven’t a clue what a Patronal Festival is. If you are one of those people, what follows is for you.

*Festival* of course means a celebration, so a *Patronal Festival* is a celebration of the *partron* [saint] of a church or other shrine. It is also sometimes called “a feast of title,” likewise a celebration of a place’s titular [saint.]

However, not all churches and chapels do have patron saints, especially those of the protestant persuasion. Some are simply known by their location, like Westminster and Home Street. Some are identified by the name of a prominent reformer: John Knox (Presbyterian) or John Wesley (Methodist) while some take the name of a benefactor (Timothy Eaton). Such churches tend to have an Anniversary rather than a Patronal Festival.

Orthodox, Catholic and Anglican churches nearly always have some saint as their patron, in which case the day of that saint is the day of their Patronal: the Orthodox celebrate it by parading the icon [picture] of the relevant saint on that day, some Catholics his/her statue. There are however exceptions. Our local RC parish, Santa Rosario, does not in the least mean that there was once a Saint Rosary. That church is dedicated to the string of beads Catholics use to pray, called a rosary. Likewise, sometimes one encounters a Saint Sepulchre. There was never any such person; the

dedication is in the name of the Holy Sepulchre from which Christ rose triumphant: feast day, Easter Day if course.

Then there are dedications directly to the Divinity: Holy Trinity is the most obvious example. Saint Sophia and Saint Eirene commemorate respectively the wisdom and the peace of God “which passeth all understanding;” Grace Church is self-explanatory. Holy Paraclete is rare (i.e. God the Holy Ghost;) Saint Saviour dates back a long way while Good Shepherd only became popular during the last century. The Lutherans sometimes designate a church *Schöne Heiland* (Beautiful Saviour).

But by far the majority of churches are dedicated to saints, not always only one, e.g. Saints Peter and Paul, The Seven Sleepers of Ephesus (rare), Holy Apostles, The Forty Martyrs and, of course, All Saints. This last title is said to have been invented when Agrippa’s great Pantheon at Rome (i.e. the temple of all the gods) became a Christian church. By that time the Romans had a more or less equivalent saint for each of the pagan gods, so rather than disagree, they simply made the temple of all the gods a church of all the saints, and so it has remained.

But that was in 609 AD. By then the practice of dedicating churches in some name was long established; how did it begin? The principal church of Christendom, the basilica at Jerusalem, was simply known as Anastasis, “Resurrection.” But churches with saints’ names attached are known from a very early date. The interesting thing is that of the known early cases, nearly all the saints in question were martyrs: persons who had died for being Christian. It is now generally believed that in most instances these were churches erected over the spot where a martyr’s remains [relics] were believed to lie. Subsequently, by extension, any place where a portion (no matter how tiny) of a saint’s relics was held to have been deposited came to be dedicated in that saint’s name. To this day no RC church can be consecrated without some relic[s] being sealed in its altar-stone.

At the Reformation Anglicans repudiated the cult of relics (which had become quite scandalous in many ways) but retained the notion of dedication. The list of saints was severely curtailed, almost limited to those persons mentioned in the New Testament. A very few extra names survived in the Prayer Book Calendar e.g. John Chrysostom and (for a while) King Charles the Martyr. It became (and remains) highly unusual for any Anglican dedication to be made in any other than those names. Meanwhile the RC Church has shown an increasing tendency to dedicate churches to the Blessed

Virgin Mary under various titles beginning “Our Lady of -----.”

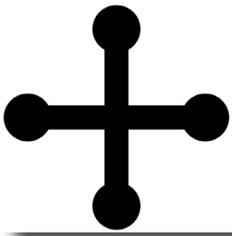
There are some other kinds of patron saints. Since early times various occupations have identified with this or that saint, e.g. musicians with St. Caecilia, carpenters with St. Joseph, etc. (Electricians identify with the Holy Spirit.) Also some diseases have their patron saint, e.g. St. Vitus’ Dance.

Finally, many people have their own personal patron saints, possibly the saint on whose name-day they were born, or simply a saint chosen at random. In some countries one’s name day (i.e. one’s personal patronal festival) takes precedence over his or her birthday.

Our parish is privileged to have the writer of the greater part of the New testament as its patron and the one (some people believe) who best understood the teaching of the Lord. We should celebrate his festival (and ours) with gratitude and rejoicing.

- *The Rev. Dr. John Wortley*

### Sign of the cross - *What is it all about?*



*Why do Anglicans make the sign of the cross? When do we do it? How do we do it? Isn't it a superstition, like the baseball players who sign themselves before batting? Isn't it a dead, rote ritual? Sometimes folks don't feel it's rote or superstitious, but we*

can often wonder why and how to make the sign.

The sign of the cross is an ancient Christian practice of marking the shape of the cross of Christ upon one’s self or upon another person or object.

#### ***Why make the sign of the cross?***

The sign of the cross is a tangible way to mark ourselves as Christ’s. Cyril of Jerusalem wrote,

“Let us not be ashamed to profess the Crucified One; let us confidently seal our forehead with our fingers, let us make the sign of the cross on everything, on the bread we eat and over the cup we drink. Let us make this sign as we come and go, before sleeping, when we lie down and when we arise, while travelling and while resting.”

For Cyril, it was important to make the sign of the cross as a profession of faith. Signing oneself with the cross is an act of sanctification, which means “setting apart”. Our souls, our bodies, and our lives are sanctified – set apart for Christ, under and in his cross. For example, many people sign themselves before and after receiving communion. They are set apart to God.

When marking the cross upon our children, we are tangibly setting them under Christ’s cross. When signing our food, or our house, or another object, we are setting that apart as holy in Christ and giving thanks to God.

The act of making the sign of the cross is a prayer in itself, often accompanied by a prayer, either aloud or in one’s own mind and heart. Usually, the spoken prayer is “in the name of the Father, and of the Son, and of the Holy Ghost.”

The sign of the cross is a marker of belief in the Triune God. Because the sign of the cross has been so associated with this Trinitarian formula, when we sign ourselves, we are also marking ourselves as orthodox Christians who worship and love the Triune God.

There is nothing superstitious or rote about making the sign of the cross; if we choose to see it that way, it can become that. But it is not fundamentally a superstitious act. Instead, it is a fundamentally *Christian* act. In other words, if we make it superstitious or rote, we are denying its fundamental purpose.

#### ***How do I make the sign of the cross?***



The Starting Hand Position - Place your hand in the following position as pictured. You’ll notice that this groups three fingers together, with two fingers folded down toward the palm. The three fingers together symbolize the three Persons of the Trinity – Father, Son, and Holy Ghost.

The two fingers together symbolize the *divine* and *human* natures of Jesus Christ. (This hand position is, perhaps, the briefest summary of the key points of Christian theology! See the *Apostles’ Creed*, the *Nicene Creed*, and the *Athanasian Creed* for more on Christian belief in the Triune God. See the *Chalcedonian Definition* for more on Christian belief in the two natures of Christ.)

The Motions - With your hand in position, trace Christ’s cross upon your

- head (center of forehead),
- heart (center of chest),
- left shoulder,
- right shoulder.

When a priest or bishop is blessing the people, he makes the sign as if signing them. This means that, rather than signing himself, he moves from their left to their right.

The “little” sign of the cross is the marking of small crosses, using the thumb, on the forehead, mouth, and heart. This sign is used at the reading of the Gospel during the liturgy. It’s meant to signify the

sanctification of our thoughts, speech, and affections for God. Often a cross is signed upon the forehead during anointing or laying on of hands, usually with the thumb. Items such as the communion Bread and Wine are also signed, as well as other articles set apart for a sacred use.

The sign of the cross is an act of marking Christ's cross upon one's self and life, or upon the people and basic elements of life (food, homes, children, people).

**When do Anglicans make the sign of the cross?**

Anytime! Tertullian, often called "the father of Latin Christianity" and "the founder of Western theology" said,

"At every forward step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe, when we sit at the table, when we light the lamps, when on the couch, on a seat, and in all the ordinary actions of daily life, we trace the sign upon our foreheads."

He wanted us to remember that we are Christ's and that his cross is upon us at all times. During our daily lives, many Anglicans make the sign of the cross upon waking up and going to bed (perhaps as a part of the Daily Office), as well as before each meal. As a tangible form of *catechesis*, we can bless our children and teach them by signing them with the cross at prayer-time, bed-time, and meal-time as well.

During worship and prayer, we often make the sign of the cross whenever we say the Trinitarian formula ("the Father, the Son, and the Holy Ghost"), before the Gospel reading (with the "little" sign of the cross on our foreheads, mouths, and hearts), at the prayer for absolution/forgiveness, and before (and after) receiving the bread and wine at communion.

Some people also sign themselves at the end of the creed (usually when we mention the resurrection), also the name of *Jesus Christ*, and at the beginning of the *Benedictus* ("Blessed is he that cometh in the Name of the Lord"). At St. Luke's the usual places in the liturgy where the sign of the cross may be made is indicated in the leaflet by a small Jerusalem cross. (⊕)

**Do Anglicans have to make the sign of the cross?**

No Anglican *must* make the sign of the cross. However, some should – and all can. The sign of the cross is a powerful and tangible reminder that we are Christ's.

- Blair Anderson



The secret of a good sermon is to have a good beginning and a good ending; and to have the two as close together as possible.

- George Burns.

**Betty de Jong - 98 years young**



**Read the Bible with fresh eyes -**

A letter in the *Anglican Journal* 13 July 2018, from the Rev. Johnathon Rowe, St. John's, NL.

"I was sorry to read the letter expressing the wish that more people would "open up their Bibles and read it for themselves" (Letters, Scripture says, May 2018, p. 4). I understand that it was written with only the best intentions. However, the suggestion that any of the church's contentious issues could be settled by simply reading the Bible probably doesn't appreciate the complexity of the issues at stake. For that matter, it also ignores how complex a proposal it is to "simply read the Bible." The suggestion can be perceived as being disrespectful to those who advocate for marriage



equality, while at the same time not doing justice to the arguments of those who oppose it.

It is easy to read the Scriptures on your own. It is far more difficult to do so in community, which is how we are meant to read and interpret them. When we do so, we can be reminded that what we take for granted is not always as clear and self-evident to others. We can be reminded that it is possible for members of the church to read the same text with the same reverence and same high view of the authority of Scripture, and still profoundly disagree on what it means. The remarkable thing is when we can profoundly disagree, but still disagree graciously. This is the bigger challenge facing the Anglican church – not remembering to read the Bible, but appreciating the different perspectives that others bring to the Body of Christ, and seeing Christ in them. The key to this is not reading the Bible for yourself, but learning to do so with people who don't agree with you. That's not an easy solution, but it's one that's far more rewarding."

## Two roles of Religion -

quoting Ken Wilber, Philosopher

"... Religion itself has always performed two very important, but very different functions. One, it acts as a way of creating meaning for the separate self: it offers myths and stories and tales and narratives and rituals that, taken together, help the separate self make sense of, and endure, the slings and arrows of outrageous fortune. This function of religion does not usually or necessarily change the level of consciousness in a person; it does not deliver radical transformation. Nor does it deliver a shattering liberation from the separate self altogether. Rather, it consoles the self, fortifies the self, defends the self, promotes the self. As long as the separate self believes the myths, performs the rituals, mouths the prayers, or embraces the dogma, then the self, if it is fervently believed, will be "saved"—either now in the glory of being God-saved or Goddess-favored, or in an afterlife that ensures eternal wonderment.

But two, religion has also served—in a usually very, very small minority—the function of radical transformation and liberation. This function of religion does not fortify the separate self, but utterly shatters it—not consolation but devastation, not entrenchment but emptiness, not complacency but explosion, not comfort but revolution—in short, not a conventional bolstering of consciousness but a radical transmutation and transformation at the deepest seat of consciousness itself."

This second function is the ultimate goal of all mature spirituality. This is the contemplative dimension of religion.

As Thomas Keating says, The primary purpose of religion is to help us move beyond the separate-self sense to union with God.'

*Richard Rohr Meditations, 26 Aug. 2018*

– Sheila Welbergen

## Education for Ministry



What is this thing called Education for Ministry (EfM)? I don't want to become a priest or deacon! But, each of us has a ministry which was given at the time of our Baptism. For many of us that vow was taken by our parents and Godparents, with the understanding that by our majority we would honour it. In the Church, Confirmation is a time to take the vow for ourselves. However, the varying programs of Sunday School and Confirmation preparation may, or may not have taught us fully about our faith. Many of us stop formal Christian learning at that time which may be in early teens. If one thinks about how much more learning, both book learning and life learning that has happened since then, it is no wonder we find a need for something like EfM

The course was developed in the U.S.A. in a Episcopalian College at the University of the South. It came to Canada in 1977. Most Christian communities have recognized the Baptismal ministry of each person. This program gives one the knowledge and skills to carry out that ministry.

*From the website of EfM Canada:*

- EfM offers an opportunity to discover how to respond to the call of Christian service.
- EfM holds before it an image of the church empowered by an active, theologically literate laity.
- This vision sees a partnership between the ordained and the laity as they work side by side to bring about God's kingdom here on earth.

This program is a diocese-wide program and occasionally we have people from other faith traditions join us. Groups have between six and 12 people, and must have trained mentors); it is not a taught course.

Each session includes a theological reflection and the other half of the time is spent sharing the readings of the week. The sharing is not a summary, rather what challenges or surprises each person.

First year studies the Old Testament. It can be tough because we know so little of these books, and if we have not studied for a while it is hard to get into the rhythm.

Second year is New Testament and is much more familiar but still a challenge.

Third year explores Church history: how we came to be here, in this place, in this tradition.

Fourth year looks at Theological Choices.

The “year” runs from September to the end of May, 36 weeks with time-out for Christmas and Holy Week. Cost is \$350.00/year plus your books.

Although each year is a slightly different group as people join or graduate, bonding with the fellow learners is often deep and abiding.

-Susan Roe-Finlay,  
Mentor and Diocesan Co-ordinator.

The Words “mystical,” and “mutter” all come from the Indo-European root word *muein*, which means to “hush or close the lips.” We must start with humble, patient, wordless unknowing, sincere curiosity, or what many call “beginner’s mind.” Only then are we truly teachable. Otherwise, we only hear whatever confirms our present understanding.

- R. Rohr, 10 Jan. 2018

## Envelopes at church



Have you thought about what the envelopes at church mean? There are several different envelopes at St. Luke’s.

**1) Regular giving envelopes which members use to put on the offering plates each week.** The boxes are usually put out in early autumn for the coming calendar year. Each box contains an envelope to defray the cost of providing these and each month there is an envelope for PWRDF (Primate’s World Relief and Development Fund) with a summary of one of the programs that is supported by your contributions.

**2) Some members have opted to use PAR (Pre-Authorized Remittance).** They give regularly directly from their bank. Increasingly this is an efficient and

timely way to manage banking. Their contribution to PWRDF must be considered separately in this case, which can be set up through “Canada Helps” .

**3) Special Festival Envelopes.** These appear at Thanksgiving, Christmas, and Easter. In times past when priests did not have reasonable salaries some of this monetary contribution made up the shortfall, but at St. Luke’s these envelopes make up the general giving shortfall for our budget. Many extra people attend at these times only, so welcomed extra funds sometimes appear. Gratitude to our priests can be expressed through other gifts at times, for example at Christmas.

**4) Particular requests for Flowers** at festivals provide the Altar Guild with funds for flowers and decorations to enhance this beautiful building. Anything extra helps the Altar Guild with other necessities. *Your generosity is deeply appreciated.*

**5) Finally, at certain times of the year, extra requests come for support for one of our outreach projects.** Support for the Haiti Orphan project is usually requested in the autumn and early new year, Hospitality Drop-in asks especially when the weather turns cold, into Advent. The Uganda Orphans project has a time in Lent. People give during the year for each of these projects but there is a particular emphasis at these times, with little envelopes put out.

Some of these items are partly covered by budget lines but do not cover the entire cost. In addition, there is an extra teaching about the projects at that time.

As Deacon Maylanne said in her goodbye, we need to share what we do more broadly and not keep it as a secret. Certainly not to boast, but to honour our good works! Learning what we do, is one of the ways to share.

In closing, the yearly giving envelopes will be at the back of the church shortly. Please take yours, and deliver to a shut-in living near you if you can. Or if you like, change to PAR.

- Susan Roe-Finlay, Envelope Secretary



## The Church involved in Community

The Parish Church of St. Luke parishioners provide a lunch to the Habitat for Humanity volunteers at their annual build. Below are pictured a few of hearty souls on 22 Aug 2018, getting the food ready before being delivered and served to the appreciative Habitat volunteers.



Photo by Anne Rennie

## The Legacy of Bruce Jones



To us, Bruce's church family, he was the one who was always willing to pitch in and help. He was on the roster of people who help in the service each Sunday and if someone scheduled for sidesperson or oblationer duty did not show up, Bruce would take their place. He helped run St. Luke's scout troupe. Bruce got his hands dirty and sticky with paint and shellac when he undertook to repair and revitalise the rolling shutters and all the woodwork in the parish hall.

Bruce got his hands 'sticky' with more than shellac – he enjoyed art painting too, and shared his interest with others, down in the boardroom on Saturday mornings.

When Bruce died we gave money in memory of all the things he did for St. Luke's. Cathy, his wife of over 50 years has asked that the total dollar amount of

our giving to Bruce's memory be made known. It was \$2,245.00 and, at Cathy's request, this has gone to St. Luke's Building Preservation Fund.



St. Luke's has many memorial plaques commemorating all the gifts we have received over the years and if you pick up a copy of *A Tour of St. Luke's Church, Winnipeg*, you can learn about them or refresh your memory.

There is a line in the hymn, *We plough the fields and scatter*, which says it all:

And what Thou most desirest,  
our humble, thankful hearts.

We offer to God humble, thankful hearts for the gift of the life and work of Bruce Jones.

- Sheila Welbergen

## St. Luke's Trust Funds

***The following is an abbreviated extract from a pamphlet available to all parishioners.***

Over the years, many parishioners or former parishioners have kindly remembered the church with special donations during their lifetime or with bequests in their wills. Income from these funds has been invaluable in supporting the mission of the church. The two funds that we currently wish to increase are the Buildings Preservation Fund and the Parish Programme Fund.

### ***How can a contribution to the Trust Funds be made?***



In recognition of the meaning of St Luke's in their lives, and in a desire to support and enhance its Christian ministry, many people may wish to remember the church

in their wills. Bequests to the Building Preservation Fund and the Parish Programme Fund may be made in consultation with a lawyer or estate planner. Rather than redrawing an entire will, a simple *codicil* may be sufficient to provide such a gift. In the past, some parishioners have made capital gifts to the church during their lifetime. This allows the gift to be used immediately and at the same time provides the donor with income tax relief. In addition, donations to church trust funds in lieu of flowers at the time of death have become common and are much appreciated and gifts of any size can be made.

All contributors to the Trust Funds receive official acknowledgement from the church for income tax purposes.

#### ***Additional Information***

For further information about the Trust Funds please contact the rector or one of the wardens. This may be done directly or through the parish office

### **St. Luke's nave altar frontal of 1978**

In our building there are some precious and outstanding examples of artistic and historic value in the life of St. Luke's.

In 1977, I was a young artist/designer teaching at the University of Manitoba Department of Interior Design when I began to attend St. Luke's. I was asked by Rev. Gordon Light to design a new nave altar frontal commissioned by the "Ladies of the Whale" who had raised the necessary funds.

Here is a photo of my first ink sketch of the idea – two stalks of wheat embraced by the grape vine, and a fulsome bunch of grapes centered in a wreath of vine leaves. I used the principles of sacred geometry to construct the free-flowing design.



Leonida Leatherdale founder of the Winnipeg Embroiderer's Guild owned Leonida's Embroidery Studio in Osborne Village and she oversaw the supplying of the linen cloth and threads. Leonida also recommended Jean Okersen, a renowned embroiderer from Belgium, who was engaged by the Ladies of the Whale to embroider the cloth. This she did in her studio during the winter of 77-78 . On a spring Sunday in 1978 when the new altar frontal was dedicated, I took my first communion.

In 1984 I moved to Victoria, returning to Winnipeg in 2002. On my first visit to St. Luke's I was told that the absent altar frontal had become a heritage cloth and had been stored away for protection. Sadly, this was not the case.

#### ***What had happened?***

The nave altar had been cut down in size and the frontal was chopped into pieces to be discarded. Thankfully, through the efforts of a parishioner, Crystal Monteiro, who later embroidered the present nave altar frontal, three pieces were rescued and framed. They now hang in the Whale Lounge.

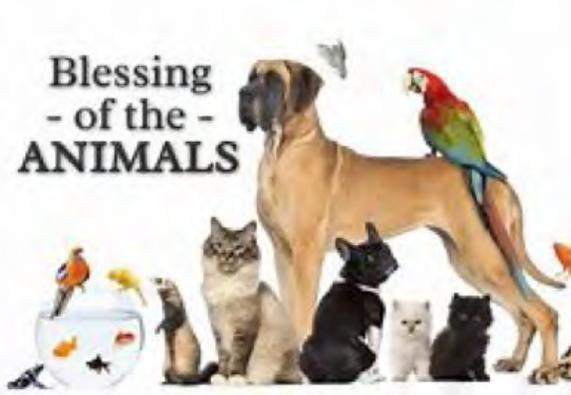


The altar frontal was commissioned with love and dedication by the members of The Whale in the service of St. Luke's, becoming, in time, a memorial to their work. It was of the finest artistry. Whale members names were embroidered on the back panel but the names of the designer and the exquisite embroiderer, Ms. Okersen, apparently were not.

The story is that the Whale ladies embroidered this altar frontal as kind of old-fashioned sewing bee. That is not the correct story.

- David Owen Lucas. (Text and Photos)





Do you remember the time when ...?

For the Advent and Christmas edition of the *Winged Ox*, share your memories of Christmases past. Funny, happy, serious, or goofy, written, and/or with pictures, please share them.

**Deadline for the  
Advent/Christmas *Winged Ox*  
is **Sunday 2 December.****

Saturday 22 September saw about a dozen dogs and two cats arrive at St. Luke's with their guardians. There was a special service leaflet and the Rev Jane Barter presided. Everyone – human, canine, and feline was well-behaved, exchanging greetings without any growls or unpleasant displays. A couple of loud “WOOFs” punctuated the homily and the hymns, but those were taken to be woofs of approval. Each animal received the following blessing from the Rev. Jane, who placed a hand on every furry head saying:

*Merciful Lord, we ask you to bless N with your divine care, health and safety. May he/she experience love and joy even as he/she brings love and joy to his/her family, through Jesus Christ our Lord. Amen.*

That is a blessing anyone would be honoured to receive.

One of the hymns called us “All Creatures of our God and King” while the dismissal called those gathered “horizontal and vertical brothers and sisters in Christ.”

Things to reflect upon.

Our thanks to Terri Ashcroft for greeting our guests and providing doggie treats after the service.

- Sheila Welbergen

### St. Luke's Haiti Ministry - Fall 2018

In July of this year we sent a cheque in US funds to GLA Canada to cover the school fees for four students. A copy of the cheque and letter was sent to Dixie Bickel in Haiti. Two students from last year passed Grade 13 and so with the increase in the fees this year and the rise in the US dollar we decided to fund four students. Some students are returning for us to sponsor and we have some new students for the 2018-2019 academic year. Windy Dolce (Male) 8th Grade, Chrisla Dolce (Female) 10th Grade, Bibences Francois (Male) 10th Grade, Iverson Laguerre (Male) 4th grade.



Iverson is now in Grade 4 and we have sponsored him for three years. We have sponsored a number of siblings of Bibences Francois and he is the only member of his family left to support. Chrisla and Windy are new students for our list.

The GLA website has updates and news: <https://www.glahaiti.org/>

One update is an appeal for sponsorship, as 118 students have applied to attend school and, with the increase in fees, sponsorship is down from previous years. We hope to keep you posted with more information on our Haiti students.

- Elizabeth and Colin Briggs



## School Sponsors Needed for 118 children!

By Dixie Bickel | September 5, 2018

We need school sponsors for 118 students this year. These are students who were sponsored before and do not have a sponsor this year.

Because there are so many students who do not have a sponsor, we are desperately in need of more sponsors and sponsors can pay to help these 118 students by paying \$300 USD at the beginning of the school year which is now, and then pay \$25 per month.

If you want to help the student with school supplies, which are \$150 USD, then that will still need to be paid for at the beginning of the school year.

If you can't sponsor a student on your own, would you ask some friends to go in with you to sponsor a student? (edited).

For more information contact Elizabeth or Colin.

## For the Thelma Wynne Project

113 fleece blankets, 76 receiving blankets, 30 crib pads, and lots of pants, shirts, etc. The donor wishes to be anonymous. All the articles go to the Thelma Wynne Project for disadvantaged children. The clothing is given to Social Services for distribution to needy families.



*Lord, when did we see you naked and clothed you?*

**Thank You** to the generous donor.

## Welcome-back Barbecue - 23 September

As a Welcome-back Sunday meal, the barbecue was a success - success being a good crowd, some strangers among us, and a comment or two about us: "You sure do have some interesting people at church".

The modest profits have gone to the Hospitality Drop-in coffers. The need can only get bigger: there were 80 needy people at our doors on Tuesday 25 September.

Thanks to Doreen Blackman and others for the pictures.



## Flowers for the church

*Flowers are created by God and they remind us of the everlasting beauty of the love of God to all his people. Thus, we offer these flowers back to God in love and thanksgiving.*

The presence of flowers in the church on Sunday mornings add beauty and warmth to our weekly worship as a congregation. We try to have flowers every Sunday. There are many reasons why you might want to give flowers in thanksgiving to God on a particular Sunday. It can be a way to honour the memory of a departed loved one, or a special way to mark a significant birthday or anniversary. It can be a way of giving thanks for a special event, such as the birth of a child. Flowers can also be given as a general thanksgiving for all the many blessings you have received in your life.

The cost of flowers is funded through generous donations to the St. Luke's Flowers Fund. A contribution to the fund is tax deductible. The recommended minimum amount for a flowers donation is \$45.00. If you are feeling generous, please feel free to give more. Your generosity is greatly appreciated.

Members of the Altar Guild can choose the flowers for you or, if you have a particular colour or type of flower, we can put a request in to the florist and they usually will accommodate us as best they can. We will then have them arranged and placed in the church for the Sunday service.

The flowers, after Sunday services, are given to those who are sick or shut in, or someone who could use a 'we're thinking of you', or you may wish to take them home with you. Please let a guild member know your wishes.

At Christmas, Easter, and at Harvest Thanksgiving, instead of dedicating flowers, parishioners make dedications toward the beautification of the entire church. The wording of each donor's dedication is printed in the pew leaflet for each celebration.

The Altar Guild invites all parishioners to dedicate flowers for any given Sunday throughout the year with an acknowledgement in the Sunday leaflet.

- Sara Sakowski, Altar Guild President



## Patronal Festival Luncheon

Bertha Brant will again be catering the Lunch after the 10.30 Service on Sunday 21 October - Patronal Festival.

She will provide a choice of quiche: ham and cheese, or veggie and cheese with salad, fresh fruits and dainties, tea or coffee. \$10.00 per person.

*Photo is an approximation, only!*



## Missional Conversation

In 2017, meetings were held with a facilitator who helped the parish council members at that time develop a Strategic Plan for the future direction of the Parish of Saint Luke.

There will be opportunities for ongoing Missional Conversations during coffee time on the Sunday after every parish council meeting, i.e. the third Sunday in the month. You will have received by that time, the previous month's parish council minutes.

There are lots of changes taking place – to the kitchen to name but one, and information has been scarce. That will change as you ask questions and get answers that are available.

The Missional Conversation being held on 14 October will focus on celebrating volunteers. Volunteers are the backbone of any organization especially our parish. There are seventeen people – excluding the choir and organist – who volunteer to ensure that the 10.30 service on Sunday runs smoothly and worship is enhanced. During the week there are volunteers feeding the hungry, caring in word and deed, visiting the sick and shut in, teaching and sharing their faith with knowledge, cleaning and preparing for the services 'next week.' - the Altar Guild.

The topic for the 25 November Missional Conversation will be announced at a later date. There will not be a December event, but they will resume in January and thereafter.

The success of these conversations depends on everyone. Bring your coffee and munchies and ... **dialogue!** There should be no reason to say "I did not know" or "I have not heard".

- The Strategic Planning Group

We hate to see events collide



To prevent that happening, know that you *must* consult with our Parish Administrator, Lori, as she will know if anything else is planned for *your* time/date and just as important, if the space you need is available. Your name/event/space is then noted and secured.

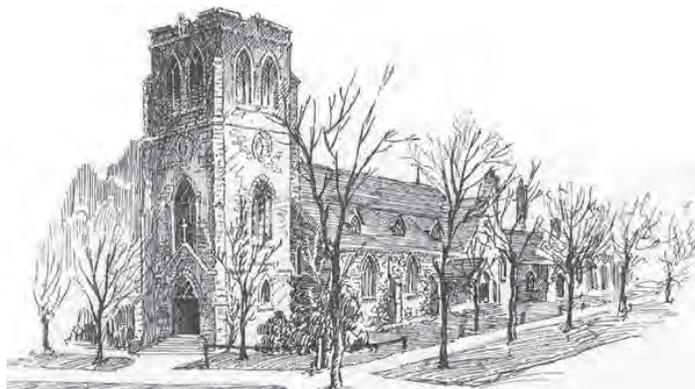
This planning and information is especially important when the event you are organizing collides with one in time and space which has been taking place since 1905. (*just kidding ... or not!*)

***Plan ahead and consult  
with the Parish Administrator.***

#### Dates to mark on your calendar

21 October	<i>Patronal Festival</i>
21 October (4:00pm)	<i>Choral Evensong</i>
11 November (10:30am)	<i>Remembrance Day Matins</i>
11 November (4:00pm)	<i>Choral Evensong</i>
17 November	<i>Rummage Sale</i>
23 December (4:00pm)	<i>Festival of Nine Lessons and Carols</i>
23 December (6:30/10:30pm)	<i>Christmas Eve Eucharists</i>
25 December (10:30am)	<i>Christmas Day Said Eucharist with carols</i>

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



# The Parish Church of St. Luke

## The Winged Ox

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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 *Advent /  
Christmas* edition.

**Deadline: Sunday 2 December**