



The Winged Ox

Patronal Festival 2011

St Luke's Haiti Ministry



Sandra Francois

Sibling of: Florkencia & Florkencie
Birth Date: 14 February 1992
Location: Cite Soleil
School: Ecole Mixte Sainte Alphone
Grade: 9



Josué Francois

Sibling of: Florkencia & Florkencie
Birth Date: 7 December 1988
Location: Cite Soleil
Ecole Mixte Sainte Alphone
Grade: 9



Lonise Francois

Sibling of: Florkencia & Florkencie
Birth Date: 1 March 1994
Location: Cite Soleil
School: Ecole Mixte Sainte Alphone
Grade: 7



Bibence Francois

Sibling of: Florkencia & Florkencie
Birth Date: 30 November 2000
Location: Cite Soleil
School: Ecole Mixte Sainte Alphone
Grade: 5



Fabienne Louis

Daughter of: Exilia (staff)
Birth Date: 18 January 1995
Location: Thomassin
Grade 9



Shelove Toussaint

Birth Date: 6 March 1999
Grade 2



Francesca Toussaint

Birth Date: 15 October 1995
Location: Petionville
Grade 8



Misedalla Louis

Birth Date: 9 June 2001
Location: Cite Soleil
Grade 5

St. Luke's Haiti Ministry, (cont. from P. 1)

Note: The spelling of the child's name or address may be different from previous reports. This is often the case in Haiti where many people are illiterate and multiple languages are spoken. Names appear here as they were written on the child's report card.

We have been fund-raising for a number of years to send students in Haiti to school for each academic year. Last August St. Luke's sent off a cheque to send five students to school. In addition, a parish family is supporting Misedall Louis, and another family is supporting the Toussaint siblings. This is a remarkable achievement in a few years, and it could not be accomplished without the help of parishioners. I received an email at the end of September. Our cheque was received, and the students are funded and attending school for 2011-2012.

On September 18th we had a sale to support students in Haiti. We would like to give thanks to all parishioners who donated generously to the sale items, to parishioners who kindly baked and improved our food selection and to all friends and supporters who generously purchased items from the tables. With purchases and donations we banked \$758.01. This was followed by a second event on October 9th when we raised \$844. We are on track for raising the money to send students to school for the next academic year.

At the present time, it costs \$350 to send each student to school. This includes tuition fees, school uniform and shoes which are a necessity, books and writing materials. If we send less, the students do not receive the books they require. Each year we send the donation to *God's Littlest Angels, Canada*, and it is forwarded to Haiti. We receive confirmation our cheque in U.S. dollars has been received in Canada and in Haiti. Students return to school if they pass their current grade. Sometimes we receive a copy of their reports and some cards from the children at Christmas and Easter.

We have fund-raised for Haiti in September and October. We have three sales each year, two early in the fall when produce is fresh and a final sale in late January. Please recycle unused gifts, books, magazines, DVDs etc and pass them onto us at any time from mid-November. We are away prior to this time, and we will be happy to receive them when we return.

In the New Year we hope to have a speaker who has spent time at *God's Littlest Angels* in Haiti. He is currently trying to obtain funding for his visit to Manitoba. We have offered accommodation which will help.

Thank you so much for supporting this St. Luke's program.

Colin & Elizabeth Briggs



From the Rector

"We must always give thanks to God for you, brothers and sisters, as is right, because your faith is growing abundantly, and the love of every one of you for one another is increasing."
2 Thessalonians 1:3

Dear Friends in Christ,

Thank you for your ongoing support of the faith community.

I grew up on the north shore of Lake Erie in a small farming community called Vittoria. The village is surrounded by strawberry and vegetable fields, rye and wheat fields, and by apple, cherry, peach and pear orchards. There were lots of tobacco farms too, and now most of those grow ginseng. The schools in Norfolk County started later in September, so that the students could help out in the harvest. This time of year means so much to me because there is so much to be thankful for and to celebrate.

At harvest time, the church community reflects on the many gifts that God has given: the beauty and wonder of creation, our beautiful, but fragile blue planet and all creatures great and small. For St. Luke's, your presence in the life of the community is a gift. Made in the image of God, we are each a gift to the other. Thank you for being a part of the community and for bringing with you your gifts of time, talents and treasure to share.

For our Patronal Festival this year (the feast of St. Luke the Physician) we are giving thanks to our

physicians, surgeons and the medical community for all they do to help and heal. If you have not already done so, please make known the gratitude of the community to your doctor(s).

I imagine that if St. Luke the Physician owned a little black doctor's bag, it would not only carry healing herbs, but it would carry gospel medicine: the story of the good news of what God has done for us in Jesus the Messiah. In a time when so much is asked of our doctors and surgeons, it is vital that we pray for them and let them know how much we appreciate the long hours and the hard work they are doing for the greater good. Such care is a sign of hope and light. That, too, is gospel medicine. Thank you to all the doctors, surgeons and the wider medical community!

With love in Christ,
Paul+

Church Architecture

by Sheila Welbergen.

I am no architect, but I have followed how the change in the Theology of Worship (Theology according to the NWD: 'a study of God and the relations between God, mankind and the universe.') affects church architecture.

Old time St. Luke's members will recall the great opening up of the forms and styles of worship came about when the Rev. Harold Macdonald was here. Maybe even before, when (later) Bishop Fraser Berry flouted the wishes of vestry and went out and purchased Vestments. Very un-Anglican and Romish!

Church buildings have changed from what we have at St. Luke's, an 'exceptional example of design following the Gothic Revival style' according to our Heritage designation, to plain brick sanctuaries mostly from the 1960s. The Interior has gone from long centre aisles to almost round, with the Altar in the centre, as in St. Boniface Cathedral.

Our style of worship has changed from the Book of Common Prayer evolutions of 1549, 1552, 1662, 1918, 1959, and 1962 to the BAS conceived in 1971 and, after a lengthy gestation period, appearing in 1985.

If you want to read all the Prefaces of the BCP from 1549 onward, they are in the present BCP. The rallying cry could be 'No change in my Church.' Much strife and angst comes with every update and change.

The BCP with its Elizabethan language is lovely, but a different view of God and his relationship to us prevailed. The BAS in more modern language includes the people in worship and in lovely language of today, celebrates our fragile earth, our island home, being part of a creation we can only wonder at.

But change there is, sometimes along with decay, always with trepidation at the unfamiliar. We have lovely churches, such as St. Luke's, which speak a different message about God and worship than simple brick buildings, e.g. St. Bede's or St. Chad's at the Assiniboia Christian Centre, or churches in the round with the Altar at the centre.

The former speaks of a God, high, lifted up, exalted, separated from His people by the Rood screen and the priest alone climbing the steps to the Holy of Holies, the High Altar, and addressing God with his/her back to the people. (There is a change for you – having women priests!)

Churches designed so the altar is free standing and the priest faces the people have a different message. The Nave altar was introduced at St. Luke's and a wonderful altar frontal honouring the Jonahs graced it. It was used on alternate Sundays. Elizabethan language and the High Altar one Sunday, the language of the 20th Century and understanding of worship the next.

Prior to the building of the proscenium stage, the Nave altar and its movable platform were demolished. The original Nave altar has gone, and it has been replaced by a smaller and portable altar from St. Albans.

What does the style of the Nave altar say? Given the constraints of architecture it says this: God is in the midst of His people. We are gathered *together, around* the table. The priest *leads* the people in worship, facing them, creating a dialogue. We have only one High Priest to speak for us, Jesus. We are not excluded, separated, with someone speaking to God on our behalf, as Moses did. It should be possible to hold these two aspects of worship in a balanced tension, not a tension of 'like one' and 'despise the other'.

We all have preferences in worship style and form, from silent Quakers to glorious Gregorian (and Anglican) chants. The essential thing is that we hear the Voice which says not only, "Be Still and Know that I am God," but also, "Come unto me, all who labour and are heavy laden." Then we can reply, "Here I am Lord, send me."

N. B. The Rood Screen, while originally designed to keep the animals and perhaps unwashed people from straying into the 'sanctuary', it can also be symbolic of the Veil in the Temple in Jerusalem which separated the people from

the Holy of Holies. That Veil was rent when Jesus died, and the intricate carving piercing our Rood screen is symbolic of the torn Veil. The triumphant Cross rises above the dividing Rood Screen. Reredos. My friend Mr. Google gives lots of definitions, but not the *why*. Since the reredos is usually carved, perhaps it is just so the priest does not have to look at a blank wall. (Don Seaton provided the following:.... *The reredos originated as a separation between the choir (architecturally speaking) and the retro choir of cathedrals and large churches. Once there, it became a location to place paintings or sculpture related to the Eucharist which was celebrated on the altar in front of it.*)

St. Luke's reredos houses, on the right, the aumbry. This is a small cupboard where the reserved Sacrament is kept – i.e. consecrated bread and wine taken out to homes and hospitals. The Red candle at the aumbry signifies the presence of the Sacrament, the Body and Blood of Christ, in the aumbry.

Editor's note: *Sheila started the Winged Ox way back when...when she had to coerce Audrey Crawford into typing up the handwritten articles, and then she and Florence Crozier dodged the ink flying off the Gestetner machine as they hand cranked it!*

The Ox logo, which we still use today, came from the talented pen of one of the 'sketch artists' of the Winnipeg Police Department.

Some Nave-Altar Notes.

When Sir Christopher Wren was designing St. Paul's Cathedral, London, he wanted to place the altar directly under the dome, *i.e.* between the congregation and the choir. Although there was very good historical precedent for the idea, it was voted down; the altar was placed against the east wall, as usual. For another three hundred years that was where the altar was located in all churches (except for a very few, very ancient establishments) throughout Christendom.

Then came Vatican II and the question was asked: why do the priests pray with their backs to the people? It is inconceivable that the Lord had his back to the apostles when he inaugurated the Holy Eucharist. All the evidence (such as it is) suggests that celebrants faced the people over the Holy Table throughout the earlier centuries of the Christian era – and well beyond in some places. It was observed that a very different ideology of priesthood and of the people-priest relationship is implied by celebration facing the people, an ideology more in line with the spirit of the early church (and of our own times;) different that is from the Dark Ages ideology implied in facing the wall.

The new thinking of Vatican II proved immensely popular. Nearly all churches – at least in the west – Catholic, Anglican and Protestant, promptly hauled their altars away from the wall (this is not an option at St. Luke's) or installed another altar nearer to the people. In all cases this was to permit the celebrant and the congregation to look each other in the face, hence to respond to each other directly (*e.g.* as in "Lift up your hearts" &c.)

By the time I arrived at St. Luke's in 1964, a moveable nave altar (the first one in this diocese) was already in use here on alternate Sundays. It was still in use when I returned in 2000 and continued to be used until it became unserviceable *ca.* 2005. Its use was then discontinued in anticipation of the building of new platform and a replacement altar. Both of these were completed just about the time the last Rector decided to retire (Spring of 2008). In September 2008, it would have been appropriate to resume the practice of using a nave altar in alternation with the high altar; but the then interim incumbent pleaded his commission to maintain the *status quo* to frustrate attempts to revive the pre-2005 practice, in spite of the fact that, in continuing to use the high altar for all services, St. Luke's was a very exceptional parish. It was noted that only a diminishing minority of Anglican churches and even fewer Catholic churches still maintain this practice.

From September to May, that is, the single (9.30) Sunday Eucharist has been celebrated facing the people for as long as anybody can remember. I have never heard any complaints about the summer practice, but there have been quite loud complaints about the practice (recently introduced) of the celebrant sitting 'enthroned in heavenly splendour' (as one put it) behind the Holy Table. This practice might better be discontinued.

Historical note: If celebration facing the people was originally the normal practice, how came it about that the entire Christian church, east, west and oriental, almost universally adopted the practice of "praying to the wall"? The answer almost certainly lies in the pagan background of the early Christians and *a fortiori* of their clergy. Too little is known of pagan rituals and liturgies to say anything definite about the matter, but this much is certain. When

Constantine I legalised the church early in the 4th century, he also conferred a massive amount of real-estate on her. Much of this consisted of defunct pagan temples he had acquired as *pontifex maximus* (plus the lands to support them.) Pagan temples had one thing in common: they all housed a statue of whom- (or what-) ever was to be worshipped there. The statue (*quâ* graven image) had to go, of course, when the Christians moved in, but the statue usually stood on a massive plinth set against the eastern wall. As the plinth would no doubt be a well-wrought object, difficult to remove, and just about table height (one added a step of two if necessary), the obvious choice was to leave it in place and use it as the Holy Table. Thus the pattern was set for churches for generations to come, with the consequent 'disconnect' between clergy and people.

John Wortley

- Count your blessings, not your problems, and remember: amateurs built the ark... professionals built the Titanic.
 - Blessed are the flexible for they shall not be bent out of shape.
 - To make a long story short, don't tell it.
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Stewardship – A Musing

Stewardship... such an emotionally laden word. It comes with guilt... "I should do more," or dread... "here they come again, asking," etc., etc.

When I was first involved in the church, I found it very difficult to be involved in this whole process. I remember one senior person saying that 'money' is not a dirty word... a pause for me, because I found asking very difficult.

On the other hand, when we are 'roommates' or 'flatmates', etc., we put all the bills in a pile, and each pays his/her share. Condo owners are levied for an unexpected or over-budget expense... like a new roof, or foundation repairs. Why is it so difficult to ask within a church? We all use parts of the building, expect it to be well-repaired, and attractive.

I am certain these comments will be received with consternation. Take them for what they are worth to you.

On the other hand, as roster-maker, I am so impressed with the participation of our parish members in the weekly worship. Each week there are some 21 offices (in addition to the choir, vestry, Church school, Altar Guild and clergy) over the two services, which are filled by some 90 separate individuals. This is an impressive commitment by our parish to the functioning of the church. This, too, is stewardship and is a vital, vibrant contribution.

Servers, Oblationers, Greeters, Lay Administrants, Lay Readers, Lectors, Sexton, Greeters, Healers, Counters, Hosts, and Greeners, etc. (I am certain I am missing some of the most vital functions.) – all contribute to our beautiful liturgy and worship. Thank you all for your gifts.

Susan Roe-Finlay

At the back of the nave, attached to the end of the last pew is a sign which gives the following information:

The cost of keeping the doors open:

per month	\$26,237.00
per week.	\$6,126.00
per day	\$875.00
per hour	\$36.47
per minute.	\$0.61

This sign is now a few years old, and the figures are out of date, but they can only have increased since then.

Pilgrimages

Micah House, The Catholic Centre for Social Justice is sponsoring 'Pilgrimages' to various places of social concern.

A "Pilgrimage is a religiously motivated journey to a specific location which is seen as "holy ground". It may be a place where a saint performed something religiously significant. However, there are many places that are sacred in our city. It is up to us to uncover God's presence in unexpected locations. The journey to this holy place, the stay and return home are equally important steps during a pilgrimage. The purpose is to experience the presence of God, Jesus and the Holy Spirit. People undertake a pilgrimage to thank God, to find an answer or to seek God's guidance. For many pilgrims this unique experience has a very satisfying or healing effect which, in some cases, leads to a spiritual awakening."

In Winnipeg these places of pilgrimage are:

Siloam Mission: October 13, 2:00 pm. 12 300 Princess St.. Shelter, food and programs for people in need.

L'Arche Winnipeg: November 10, 7:00 pm. 10 525 Bay St. Physically or mentally handicapped

Artbeat Studio: November 17, 1:00 pm. 24 4-62 Albert St. Studio space for people with a mental illness.

House of Hesus: January 18, 2:00 pm. 10 45 Edmonton St. Hospice for people with HIV/AIDS.

Main Street Project: February 16, 1:30 pm. 8 75 Martha St. Homeless shelter, Addiction program.

Rossbrook House: March 15, 2:00 pm. 20 658 Ross Ave. Safe place for children and young adults.

A poster enlarging on the concept of "Pilgrimage" and what each of these places does for our Community, is on a bulletin board in the Basement. Micah House, 1039 Main Street., Ph. 589-5393, is also on the Web and Facebook.

These are group pilgrimages, and the numbers for each are given on the Poster. All Pilgrims find their own way there...as they should.

N.B. Hesus: Hebrew for "kindness" or loving kindness. Micah: Who is like God or One who is like God. Siloam: Jesus opened the eyes of the blind man, and instructed him to "Go, wash in the Pool of Siloam." *John: 9: 7.*

The Men of St. Luke

The Cheese Sales fund various projects of this group. These can be seen in the reconstruction of the Lower Kitchen Cabinets, the various wooden signs; i.e. Rector's Study, Office, Direction to Elevator signs and others. The script portion of these were crafted (voluntarily by John Reimer)

The Church House Counter was replaced mid September at no charge by Winnipeg Custom, the original supplier. There was a defect in the left side of the counter. The parts of the old counter were salvaged, and can be used for creating additional counter tops.

Sobey's on Kenaston, kindly donated a large grocery cart for use by The Altar Guild, as well as any other group, for moving items throughout our buildings.

Butch Blowers has been a great source of help and advice in these areas.

Respectfully submitted by Neil Almdal

Fine Dining

I think most of us have adjusted our eating habits – the when, where and how.

Hamburgers are OK, BBQ ribs with friends and family in the garden, patio or at the beach, finger lickin' good! Who doesn't enjoy a loaded pizza oozing with dripping mozzarella? Soup and a sandwich grabbed at lunch time.

That's 'casual' dining, but it is also nice to dine at a table, well prepared with fine linen, gleaming crystal, shining silver, maybe candles; then we just know that a banquet will be served.

Every Sunday we are called to a table, well prepared, fine white linen, gleaming candles, shining silver chalices, and glass goblets, filled with wine and water.

The fare may be simple, just bread, wine and water, but to us it is *Panis Angelicus*, where:

*The angelic bread
becomes the bread of men;
The heavenly bread
ends all prefigurations:
What wonder!
The Lord is eaten
by a poor and humble servant.
Thomas Aquinas.*

As we see this banquet spread for us, we may not have stopped to ponder who is responsible for all this gracious dining.

The answer is the Altar Guild. They see to it that the wafers, wine and water are set for each service. The Veil which covers the Chalice and the Burse which holds the Corporal, the Altar frontal or antependium, the Pulpit fall, the 'hangings' for the Priest and Assistant Curate's prayer desks, the markers at the Lectern bible – all are 'colour' coded according to the Liturgical Season: White for Festivals, Red for Saints' Days and Pentecost, Purple for Lent and Advent (Advent can also be Blue) and Green for Pentecost (Used to be Trinity).

The linens are washed, pressed and carefully stored until needed. Those linens are many: the Fair Linen spread on the altar, the Corporal spread on the altar at the Eucharist (to catch the Crumbs) and the purificators, (to wipe the Chalice after each Communicant.)

Then the brass altar rail, the Processional Cross, the Alms Basin are all cleaned and shined each week.

When a new person is welcomed into the Fellowship of Christ's flock, there is the water in the font, a towel to dry the newly baptized and a candle to show they have received the light of Christ and have passed from darkness to light.

Weddings can require bows for the pews and candelabra. And let's not forget the wonderful decorations at Easter and Christmas as Thanksgiving. And flowers most Sundays.

Maybe this exhaustive list might deter you from joining the Altar Guild. It shouldn't. The Altar Guild would like to go with the adage, many hands make light work, and to an extent they do, but more hands would make lighter work! A Sunday after the service, a Saturday now and again to set up, all these will be gratefully received. Members of the Altar Guild (along with many others) are facilitators of the weekly Banquet. They set the stage for the Play of our Thanksgiving.

Carol Perch is the Altar Guild President, she or Father Paul will be delighted to take your name and phone number as you offer to set the Lord's Table and prepare His Banquet.

Sheila Welbergen.

The Meaning of the word 'Bible'

A father was approached by his small son who told him proudly, "I know what 'Bible' means!" His father smiled and replied, "What do you mean, you 'know' what 'Bible' means?"

The son replied, "I do know!"

"Okay, said his father. "So, son, what does 'Bible' mean?"

"That's easy, Daddy. It stands for '**B**asic **I**nformation **B**efore **L**eaving **E**arth'."

Young Adults / Youth Group Information:

- St. Luke's group (Co-ordinator Tawny Brown) is joined by St. Michael's (Co-ordinator Kim Downie)
- Meets every second Saturday (September to June) & occasional special dates
- Members currently range in age from 13 - 25+
- Focus on learning about the faith, fellowship in an open environment and charitable efforts as the group desires
- Geared towards, seekers, believers and "I don't knowers"
- Interesting guest speakers and presentations and explanations of little known historical facts
- Refreshments provided
- NO COST
- LOOKING FOR NEW MEMBERS!
- Bring friends!

Contact Tawny Brown tawny-brown@hotmail.com

* Phone calls welcome between noon and 10:00 PM at (204) 772-4995

Upcoming 2011 Dates:

October 22nd (at St. Luke's) 7:00 pm - 9:00/10:00 pm

~ **Halloween Party** ~ Guest (Spooky) Story Teller: Anne Morton ~ All Hallow's Eve's history presented by Father Klassen ~ Fun & Food

* Come in costume and bring friends: RSVP PLEASE so we know numbers and how much to buy for supplies.

November 5th (at St. Luke's) 7:00 pm - 9:00 pm

~ **Topic: Islam & Christianity** ~ Guest Presenter: Rev. Canon Tony Harwood-Jones ~ slide show, presentation and discussion

* There is usually a fee to see this presentation of Fr. Tony's. Please don't miss out on a chance to see this material for free.

November 19th (at St. Michael's, 300 Hugo St. at Mulvey Ave.) 7:00 - 9:00

~ **Movie Night!** ~ A Hollywood movie full of A list stars telling the tale of Luther and his part in the reformation of the church

* This movie is riveting and entertaining, regardless of where your beliefs currently lie. This movie will answer questions and Father Paul will be on hand to answer any questions you may have after watching this A⁺ movie.

December 3rd (at St. Michael's, 300 Hugo St. at Mulvey Ave.) 7:00 Pm - 9:00 pm

~ **Hospitality Evening** ~ Presenter Barbara Calder will share the struggles of our less fortunate community members (eye opening & fascinating!) and what they do for everyday survival, and what the "Tuesday Morning Hospitality Program" has been doing to help them ~ Muffin baking for December 6th Hospitality guests.

SPECIAL EVENT (New to schedule)

December 10th (St. Luke's) Call for your specific time during the day for your part in the event .

~ **Christmas fundraiser & fellowship for the Parish of St. Luke** ~ Performers from the Parish, including Young Adult/Youth members and Sunday School children (along with guest performers) will be performing & volunteering. Do you have a talent to offer or some time to volunteer? Are you willing to play a supporting role on stage or backstage? ~ The Christmas Bazaar tables specifically will be a fundraising project for funds for the 2012 Young Adult and Youth programs.

December 17th (St. Michael's, 300 Hugo St. at Mulvey Ave.) 7:00 pm - 9:00 pm

~ **Christmas Party!** ~ Interactive games and activities on the new BIG screen TV at St. Mike's ~ Christmas tunes (carols!), Christmas snacks and steal-a-gift game.

A Few Pictures Showing the Sunday School Good Shepherd Program



*Altar, lectern and storage cabinet
made by Ross Thompson*



Baptism presentation materials



*Working with the
Good Shepherd material*



Bible and prayer corner



*Gabriella Lampman
in the atrium*



Doreen Blackman mentors two students



Warren Smith works with a young student

Photos – Paul Lampman

Book Reviews

My Sister's Keeper

by: Joni Picoult

Simon and Schuster (Pocket Books)

Anna is a 13 year-old who was deliberately conceived in a Petrie dish in order to be a perfect match for her older sister Katie, who has leukemia. Another sibling, an older brother was not a perfect match.

In her young life, Anna has undergone many procedures; surgeries, bone marrow donations, transfusions etc. in effort to save her sister's life. However, when it is decided that a kidney transplant is needed, Anna retains a lawyer to represent her.

The refusal causes more strife in this family who are already trying to cope with behavioural and addiction problems of the son. Anna's refusal could have fatal results for Katie.

This is a very emotional book and it is difficult to decide which family member to have the most sympathy for. Perhaps it should be obvious, but I am sure most readers would have difficulty, as I did.

Maureen Hunter

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The King's Speech

by: Mark Logue and Peter Conrad

Penguin Canada

This account of how an Australian elocutionist was able to help the future king of England to overcome a devastating speech problem, makes a very interesting read.

Lionel Logue was an Australian elocutionist and speech therapist, who after much success in his own country, emigrated to Great Britain in the early 1920's. He set up a practice in London's Harley Street.

He became involved with the Royal family when a fellow Australian, who was familiar with his work back in Australia, recommended him to a staff member of the Duke of York, the future King George VI. The Duke was experiencing difficulties in public speaking due to his stammer. Logue met with the Duke and Duchess, who were both very impressed with him. This was in 1926.

Over the next 10 years, the Duke continued to work with Mr. Logue with increasingly amazing results. The ultimate test came with the abdication of King Edward VIII in 1936, and the Duke became King George VI. Logue and his wife were privileged to have received an invitation to the Coronation service in Westminster Abbey in 1937.

It is interesting to note that Lionel Logue, who died a year after George VI, in 1953, received an invitation to the coronation of Queen Elizabeth II, but, unfortunately, he died two months before the event.

The book gives brief biographies of both the King and Lionel Logue. The co-author of the book, Mark Logue, is Lionel's grandson and had access to his grandfather's letters and diaries, giving the reader a vivid picture of the critical situation of the Royal family during the abdication crisis, and the intense pressure on the new King and his family. A remarkable story, "as seen through the eyes of an Australian commoner who was proud to serve and save his King."

Maureen Hunter

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The Evolution of God

by Robert Wright.

Little, Brown And Company

The book begins by reviewing the gods created by early humans: forest spirits, agricultural gods, and moving on to the gods of Egyptians, Greeks and Romans.

Wright also makes a case that we 'create' the god which we need, and pragmatically, one which is beneficial either economically or culturally. In other words, you worshipped the god who did the most for your family, city or village or country. (Read 1 Corinthians 8 for problems early Christians had with "city gods".)

Once disgust at the 'human-like' antics of the gods took hold, monotheism emerged as an alternative. A tribal god of the Hebrews became Yahweh, though there was considerable backsliding, as reading the Prophets will show. Wright points out that Yahweh was also a tribal god of the Canaanites before or alongside the time he became the god of the Israelites.

A History of God and The Battle for God, both by Karen Armstrong, are also recommended.

Sheila Welbergen

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How Jesus Became a Christian

by Barrie Wilson.

St. Martin's Press

Watson was a Christian who became a Jew. He traces the Judaism of the Torah, and points out that Jesus was a devout follower of Torah, Jewish Law, which, according to the Hebrew Bible, was given by God to Moses. *Matthew 5:17: "I came not to abolish the law and the prophets...but to fulfil them." Also Luke 16: 17.*

After Jesus' death, the Jesus Movement under James continued as a parallel strain of Judaism, both before the destruction of the Temple in 70 C. E. and afterwards under Rabbinic Judaism.

Paul, however, pursued his personal vision of Jesus as Saviour and Christ, calling upon his followers to abandon faithfulness to Torah, which Jesus had lived. (Read *Acts 15*, if in fact the meeting did occur.)

The result of this abandonment of Torah and conflicts with the Jesus Movement brought Paul's preaching more in line with what was acceptable to Gentiles, i.e. Romans, Greeks and Egyptians, who had mystery religions with virgin births, dying and rising saviours, and sacramental/sacrificial feasts with blood.

Also Recommended: Paul; The Mind of the Apostle, by A.N. Wilson.

Sheila Welbergen

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The Gospel of Mary Magdalene

Commentary by Jean-Yves LeLoup.

Inner Traditions

This is one of the early writings discovered at Nag Hammadi. Along with other Gnostic writings, gospels and texts suppressed by the Church Fathers, notably Irenaeus, this Gospel was excluded when the canon of the New Testament was put together.

Whether or not it was written/dictated by Mary of Magdala, it certainly delves into the culture of Jesus' day, and the Disciples' stubborn refusal to accept women as being capable Disciples, despite the fact "the women" who followed Jesus were the only disciples left at the foot of the Cross.

The foreword by Jacob Needleman says: "...the present text announces and demonstrates, the central aim of the teaching of Jesus is to sensitise us to the *above* that also calls to us from within ourselves. This is an unknown teaching – in the sense that our ordinary thoughts and feelings can never really penetrate it."

Our present culture has little room for mystical reflection, but we are more than flesh and blood. We are also soul and Spirit.

What remains of the text of the Gospel of Mary Magdalene is fragmentary at best, but there is sufficient to make it a compelling read.

Also Recommended: Jesus; A Meditation on His Stories and His Relationships with Women, by Andrew Greeley

If you are interested in the Gnostic Gospels, and Gnostic writings, Elaine Pagels, Professor of Religion at Princeton, is the one to read. She has written "Beyond Belief: The Secret Gospel of Thomas" and "Reading Judas: The Gospel of Judas and the Shaping of Christianity", and "The Gnostic Gospels".

From the Gospel of Thomas: (saying 70) Jesus said: *When you bring forth that in yourselves, that which you have will save you. If you do not have that in yourselves, that which you do not have in you will kill you.*

Sheila Welbergen

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Joshua *Subtitled: "A Parable for Today"*

by Joseph F. Girzone

Scribner (Simon and Schuster)

Who is Joshua? A man moves to the outskirts of a small town, keeping to himself. A very quiet person, he lives very simply, growing his own vegetables, and supporting himself as a carpenter and a wood carver. He does small jobs for the townspeople at a minimum cost; just enough for his simple needs and seeds for his garden. His quiet manner impresses the townspeople, and his patience with the children is remarked upon. His deeds are the talk of the town – all the good things he has done for so many people, including the recovery of a small child after Joshua had seen it.

However, despite all his good works, some people are suspicious of him. In order to ease the community's concerns, the local religious leaders, have a meeting with Joshua. This leads to very surprising results, ending at the Vatican.

This is a very different book by a retired priest. Highly recommended.

Maureen Hunter.

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The Translator *Subtitled: "A Tribesman's Memoir of DARFUR"*

by Daoud Hari

Doubleday Canada

The author is a Zaghawa tribesman from the Darfur region of the Sudan. He tells of his growing up, and the terrible events that began in 2003, when attacks by militia groups, backed by the government, began attacking his village with murders, rapes and arson. Entire villages were destroyed. Old feuds amongst different factions had finally come to a head.

The author's own village was destroyed, and his family disappeared, and in some cases, they were murdered. Hari managed to learn several languages, including English, and became a translator for various journalists, as well as the BBC.

He was eventually captured, tortured and then released. He tells of the face to face encounter with the Genocide happening in the Sudan.

An eye-opener. Mr. Hari now lives in Baltimore.

Maureen Hunter

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Tuesdays with Morrie

by Mitch Albom

Broadway Books

This is a true story. Morrie Schwartz, a retired professor, has been diagnosed with ALS (Lou Gehrig's Disease).

Morrie, with the support of his wife and care workers, continues to meet with colleagues and friends. He agrees to an interview with Ted Koppel, host of an American television program. It is through this program that the author, Mitch Albom, is able to re-connect with Morrie, his former professor.

This results in Mitch and Morrie meeting every Tuesday to discuss various aspects of life, love, regrets, family, emotion, forgiveness, death and so on. As Morrie's condition steadily declines, he tells Mitch how he has gradually had to accept this help and he keeps on seeing people when he can no longer do anything for himself. Even when he is totally dependent on others, he maintains his dignity. He tells Mitch it is okay to cry – get it over with and get on with what you are still able to do. This is not a sad account, but a very inspiring one. Morrie was a very gifted teacher and he really believed that love and compassion can help us to connect with each other.

Mr. Albom has written a very remarkable and poignant account of this man's life – a very moving, powerful and honest account, as he prepares for death – a subject most of us are reluctant to talk about. Please read it, a humbling experience.

Maureen Hunter

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Stones into Schools

by Greg Mortenson

Penguin Books

This is the sequel to *Three cups of Tea*, previously reviewed in the *Winged Ox*. The author, an American who had spearheaded a drive to build a number of girls' schools in Northern Pakistan and Afghanistan, now tells of the effort to build schools in the most remote parts of these areas.

We are told of the devastation left after the earthquake of 2005; the rebuilding that was necessary, as well as the efforts of the C.A.I. (Central Asia Institute) to build more schools in this area, the heartland of the Taliban.

We are told of the closing and burning of existing schools, and the firing of female teachers. Women were forbidden to work outside the home. At least one school principal was executed.

With the easing of the Taliban power, Mortenson, the C.A.I. and the incredible will of the people who are desperate for education for their children, the re-building of schools went ahead. There are now 150 schools in this vast area.

The stories of some of their girls and young women who were able to achieve their goals of education in their chosen fields is truly remarkable. A very inspiring read.

Maureen Hunter

Notices

Prayer/Comfort Shawl Ministry

Anyone interested in supporting this ministry by knitting or crocheting shawls, please contact Cathy Jones at 488-8640. This ministry is being initiated by the Pastoral Care Team in support of those who are on our visitation list or in hospital.

Volunteer Opportunities

If you or someone you know, might be interested in singing in the *Choir*, our rehearsals are Thursday evenings at 7:30. Contact our Organist and Choirmaster with any questions or see him at the console after service.

Servers are required. Contact our Parish Office for further details..

Lectors, Greeters, Intercessors, and Oblationers are all needed. Contact Susan Roe-Finlay at 783-3357

Tuesday Hospitality

Tuesday Morning Hospitality, our main "in-house" Mission and Outreach program, is requesting donations of dark clothing, in particular, jeans, sweatshirts and warm socks. These do not have to be new, just gently used. A gift-in-kind process is also possible for new items: bring in your bill and purchase to the office to add this amount to your year-end tax receipt. The program also accepts donations of money for reimbursement of the \$5 food vouchers at

River Avenue Safeway and Agape Table. These \$ are automatically eligible for the tax receipt. Make cheques payable to The Parish of St. Luke, specifying "Tuesday Hospitality" in the memo line.

The 2012 Church Calendars are here. Contact Judy in the parish office to purchase for \$10. 452-3609, M-F, 8:30—11:30am.

Offering Envelopes

Offering envelopes are available now at the back of the church, if you haven't yet picked up yours.

Co-op Rebate – A Painless Way to Give

Every year, St. Luke's receives a rebate from Red River Co-op. In order to increase this rebate, we need to have more people gassing up their vehicles at Co-op gas bar locations and donating their rebate to St. Luke's, as their charity. It's easy. When you go to pay for your gas, just give St. Luke's number when they ask for your Co-op number. St. Luke's Co-op Number is **127721**.

Co-op Gas Bar Locations:

650 Archibald St.
1850 Brookside Blvd.
80 Don Valley Parkway.
1082 Ellice Ave.
1681 Grant Ave.
1070 Henderson Hwy.
1947 Henderson Hwy.
1008 Keewatin St.
1745 Kenaston Blvd.
1101 Logan Ave.
2535 Main St.
2615 McPhillips St.
100 - 5540 Portage Ave. (Headingly)
1600 Regent Ave. W.
1376 Regent Ave. W.
190 St. Anne's Rd.
1621 St. Mary's Rd.

Thank you for supporting St. Luke's.

Milestones

In Memoriam

Edward (Ed) Pelk, a former parishioner, passed away Tuesday, May 10.

Florence Crozier passed away June 18.

Dates to Remember

Fundraising Event – Friday, Nov. 18, 6:00 p.m.

Advent Carol Service - Sunday, Nov. 28, 4:30 p.m.

Festival of Lessons and Carols - Sunday, Dec. 18, 4:30 p.m.

2011 Sunday School Events -

November 27 - Advent Event - Christmas crafts after church

December 24 - 6:30 pm Christmas Pageant

December 25 - No Sunday School

2011 Youth Events -

November 5 - at St. Michael's

November 19 - at St. Luke's

December 3 - at St. Michael's

December 17 - Christmas Party - TBA

THE WINGED OX

Editor: Don Seaton E-mail djseaton@shaw.ca

The Winged Ox is published four times a year by The Parish Church of St Luke,
Anglican Church of Canada, Diocese of Rupert's Land,
130 Nassau Street N., Winnipeg MB Canada R3L 2H1

*The opinions expressed in the articles published herein are those of their authors
and do not necessarily reflect the views of either the editor or the Parish of St. Luke.*

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The next edition of the Winged Ox will be available December 18, 2011.
The **deadline** for submissions is one week prior, **December 11**.