

PARISH PROFILE

THE ANGLICAN PARISH CHURCH OF ST. LUKE

Winnipeg, Manitoba

September, 2009

ST. LUKE'S "PARISH PROFILE"

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ST. LUKE'S PARISH PROFILE

1. INTRODUCTION

This Profile has been prepared for the information of prospective candidates for the position of Incumbent of The Anglican Parish of St. Luke in Winnipeg, Manitoba.

The Parish Profile Writing Committee which prepared the report held its first meeting on 11 March 2009, and worked through the spring and summer, holding over a dozen meetings to complete its task.

The Committee began its work by examining a study from 1995, when the Parish had conducted an extensive review of who we were and where we were going. Part of that exercise involved an examination of what we called at that time our "Core Values." While we were impressed with the depth to which the study went (it had included a questionnaire with no less than 86 questions) we could not be sure that its findings were still valid. So the Committee devised its own questionnaire which was completed by parishioners on 26 April 2009.

This was not the only initiative taken to engage the Parish in the preparation of this Profile. Two earlier surveys had been administered by the Interim Incumbent, one in November 2008, and one in February 2009 which addressed the use of a nave altar. Moreover, two Parish meetings were also held, one on 31 March 2009, and the one on 26 April referred to above.

What we sought to discover in this process is what kind of Parish we are. Theologically, liturgically and socially, are we fundamentalist or liberal, traditional or modern, conservatives or reformers? What we found is that such labels do not apply to St. Luke's. We are, rather, our own particular blend of all these things.

This Profile has three components. The first is the purely factual material on the Parish that is contained in Sections 2 to 6. These sections describe the community, the Parish itself, our history, our parish groups and activities and our financial situation. The second component covers more sensitive issues and contains the material that occupied the bulk of the Committee's meetings. Sections 7 to 10 describe, respectively, the values that parishioners hold in common (although not unanimously), the way our very lovely but very demanding building affects parish life, the way we worship, and our goals and ambitions for the future. The last component, Section 11, which is written in the form of a job description, lays out the qualities which the ideal candidate for the very demanding, but equally rewarding, position of Incumbent of St. Luke's would possess.

2. OUR COMMUNITY

Our Parish is located in the community of Fort Rouge which is just south of the central core of the city of Winnipeg itself. Both the city and the community offer a variety of services and attractions.

City of Winnipeg

Winnipeg is the capital and largest city of Manitoba and is located at the junction of the historic Red and Assiniboine Rivers, a point commonly known as The Forks. It is the core cultural and economic centre of the province and is home to more than half of Manitoba's population.

The downtown area covers an area of one square mile, with the urbanized area measuring about 15 miles from east to west and 12 miles from north to south. Winnipeg's major neighbourhoods include The Waterfront District, The Forks, St. Boniface, St. Vital, Fort Garry, St. James, Chinatown, the Exchange District, both East and West Kildonan, Fort Rouge, and River Heights, to name a few. It has long been one of the most multicultural communities in Canada, with more than 100 languages spoken here. Ethnic diversity is an important part of Winnipeg's culture.

Winnipeg is an important economic base and regional centre, with a diversified economy. Besides being the seat of the Manitoba Provincial Government, Winnipeg is the location for a number of head offices for financial, insurance, and research and development institutions. There are several government research labs located here including the National Microbiology Laboratory and the Institute for Biodiagnostics Laboratory located in the downtown area. Winnipeg is also home to the federal Mint. Our city has a strong presence in such industries as aerospace, clothing apparel, broadcasting and communication, bus and farm equipment manufacturing, cabinet and furniture manufacturing, and food processing, as well as several TV and film production companies.

Education in Winnipeg is among the best in the country and is offered in both official languages at numerous elementary and secondary schools in the city. There is a wide range of schooling available in both the public and private school systems. Winnipeg is home to three universities, The University of Manitoba, The University of Winnipeg and The Canadian Mennonite University. Red River College offers more than 110 diploma, certificate and apprenticeship programs to interested applicants. There is also a host of career colleges and trade schools that offer post-secondary career training.

Many attractions, events, and festivals are held year round in Winnipeg. There are good times for everyone – from the Festival du Voyageur at Fort Gibraltar in February, to the Winnipeg Folk Festival in Bird's Hill Park in July. The Red River Exhibition, held at Red River Exhibition Park is the official kick-off to summer in Winnipeg, providing everything from a midway to agricultural exhibits to family and children's entertainment. Winnipeg celebrates its ethnic diversity with a multicultural event called Folklorama,

held in August each year. Winnipeg's cultural communities come together with a common purpose: to share their unique cultures with others. Other festivals include the Winnipeg Comedy Festival (April), the Jazz Festival in June, as well as the Winnipeg Fringe Festival, an annual theatre event in the month of July. Festival-goers of all ages are invited to enjoy live family entertainment at Old Market Square in Winnipeg's historic Exchange District. Children are entertained at The Winnipeg International Children's Festival held at the Forks each year in June. The festival offers performing arts and fun based activities that are entertaining and educational to young people. Another children's activity, the Annual Teddy Bear's Picnic, is held at Assiniboine Park on a Sunday in May, supporting the Children's Hospital Foundation of Manitoba.

Winnipeg has more than 30 museums, including major museums such as the Manitoba Museum, the Planetarium, and the Manitoba Children's Museum, and a number of smaller ones: historical museums such as Dalnavert, Le Musée de Saint-Boniface, and Seven Oaks House Museum, and museums celebrating the railway heritage (the Winnipeg Railway Museum) and the history of aviation development in Winnipeg, (the Western Canada Aviation Museum). The city is also the future home of the Canadian Museum for Human Rights, the first Canadian national museum outside of Ottawa. The museum will be located at The Forks and is expected to be completed sometime in 2012.

Winnipeg is home to many of the Performing Arts including the Manitoba Theatre Centre, the Prairie Theatre Exchange, the Winnipeg Jewish Theatre, the Royal Winnipeg Ballet, Winnipeg's Contemporary Dancers, the Manitoba Opera, the Winnipeg Symphony Orchestra and the Manitoba Chamber Orchestra. The MTS Centre, our new downtown arena, hosts many of the world's top acts – from Elton John to Celine Dion, and Cirque du Soleil to Walking with the Dinosaurs. Winnipeg is also the home of an excellent Art Gallery.

Winnipeg has a broad selection of restaurants and specialty food stores representing many ethnic cuisines. The city's diverse range of cultures brings you the world through food - from authentic Ukrainian food to French Bistro fare. Winnipeg's restaurants offer everything from fine dining to casual fare in a range of prices and selections to meet any budget.

Winnipeg has three professional sports franchises – The Canadian Football League's Winnipeg Blue Bombers, the American Hockey League's Manitoba Moose and, in baseball, the Northern League's Winnipeg Goldeyes. It is the only Canadian city to ever host the Pan American Games, and the second city in the world to host the event twice, once in 1967 and once in 1999. We have 10,000 acres of parkland in 937 park sites, and numerous golf courses, curling clubs, indoor swimming pools, recreation centres and facilities for exercise. The two major parks in the city, Assiniboine Park and Kildonan Park, are both located in the suburbs. Assiniboine Park, home to the Assiniboine Park Zoo and the Assiniboine Park Conservatory is one of Winnipeg's finest attractions, visited by millions of people every year. The park also includes the Leo Mol Sculpture Garden, a duck pond, a beautiful English Garden and the Lyric Theatre. The only known oil painting of Winnipeg's famous bear cub, "Winnie the Pooh," can be found in the art

gallery of the park pavilion at Assiniboine Park. Kildonan Park, established in 1909, is home to Rainbow Stage, a domed outdoor stage in the park. Other features include the Witch's Hut, an Olympic size swimming pool, the Peguis Pavilion and plenty of picnic tables and barbecue pits for summer pleasure. A skating pond with lighting and music and two toboggan slides enhances winter activities. Winnipeg claimed the title for the world's longest skating rink along the Red and Assiniboine rivers, beating Ottawa's Rideau Canal, according to the Guinness Book of Records in 2008.

There are dozens of lakes and cottage getaways within 100 km of Winnipeg's city limits – in every direction. Grand Beach on the east side of Lake Winnipeg, has been ranked one of the greatest beaches in the world, while Gimli and Winnipeg Beach on the west side of the lake offer family-friendly getaways for the day, or the weekend. Lake Manitoba is a 45 minute drive to the northwest, while Whiteshell Provincial Park, located east towards Ontario, offers dozens of lakes where you can camp, fish or relax at the cottage. Riding Mountain National Park, in Manitoba's Parkland region, Oak Hammock Marsh, an hour's drive north of the city, and the Fort Whyte Centre, located in the city itself, all offer year-round activities for families and wildlife enthusiasts.

Fort Rouge

Fort Rouge, a neighbourhood in south central Winnipeg, was originally known as St. Boniface West and was annexed into the City of Winnipeg in 1882. In 1880, a bridge was built across the Assiniboine River south from Main Street (Assiniboine Bridge) and the following year another was constructed south along Pembina Road (later known as Osborne Street). Soon thereafter, a middle class residential area developed, although many affluent and prominent families settled on Roslyn Road, and between River and Stradbrook Avenues during the 1890's and 1900's. The addition of the Park Line streetcar along River Avenue and Osborne Street in 1891 contributed to the early growth of Fort Rouge. A replica of a Park Line streetcar can be found at the corner of Osborne Street and Jubilee Avenue in the neighbourhood of Osborne Street South. Fort Rouge was attractive to a variety of families of the middle and commercial classes as well as the more prosperous from the skilled trades. Most residents were of British Canadian backgrounds. The four large churches constructed in the early 1900's along Nassau Street, including St. Luke's Anglican, reflected the sense of community that holds true to today.

Fort Rouge was also the site of the Canadian Northern Railway shops and yards. Many of the residents were able to walk the short distance to work. A few factories and warehouses appeared alongside the tracks and near the Red River as well.

Just a block east of the church is the Osborne Village area which has restaurants featuring foods from around the world and stores featuring local designer wear, jewellery, galleries, giftware and more. South of the Village, Osborne Street South, leads to Riverview/Lord Roberts which is one of Winnipeg's oldest neighbourhoods. The street is home to more restaurants serving various ethnic foods. The Bridge Drive Inn, or "BDI" – a popular ice cream store that is actually a Winnipeg institution – is located on Jubilee

Avenue which runs west off Osborne just before it crosses the Red River. A steel truss bridge constructed in 1912 and now a pedestrian walkway leads to the established neighbourhood of Kingston Crescent.

Corydon Avenue, another neighbourhood in Fort Rouge, was redeveloped in the 1990's. It is the centre of the Italian community in Winnipeg, and offers both shopping and restaurant services. Corydon Avenue has become an important cultural and tourist destination in Winnipeg. In the summer, it is a popular destination for residents and tourists.

Some of the best dining in the city can be found on Corydon Avenue. It is possible to enjoy a different type of culinary experience with every visit, from a plateful of pasta to a plate of sushi, or fast food or dessert. On warm afternoons and evenings, the neighbourhood buzzes with locals and visitors alike shopping and walking or enjoying one of the many patios dotting the Avenue. There are patios situated right along the sidewalks, or some that are more secluded. Some are even located on the roof of restaurants offering a wonderful view of the park-like street scenes.

The neighbourhood surrounding St. Luke's underwent substantial changes in the decades following World War II. St. Luke's Church has also evolved in the post-war years from a neighbourhood church serving only the immediate parish community to a "destination church" with the majority of parishioners travelling from the suburbs to attend. Many of the former large stately homes were converted to rooming houses or razed to make way for high-rise apartment blocks. Osborne Village is the most densely populated neighbourhood in the city, housing a mix of both young and old.

The neighbourhood is home to people from all social strata from the well-to-do with high-priced condos at the east end of Wellington Crescent., to middle-class people in high-rise apartments to welfare recipients in older rooming houses and apartments to the homeless street people who are attracted to the Osborne Village area. It suffers from many of the problems of inner-city and near inner-city neighbourhoods of crime, panhandling and graffiti. The residents at the lower end of the social scale are an important ministry for St. Luke's which provides a place for many of them to meet on Tuesday and enjoy muffins and coffee. This ministry was developed by our former incumbent who said that the most important part of the "Tuesday Muffin programme" was making its clients feel accepted as real human beings.

St. Luke's has to deal with the challenge of being a "destination church" for a congregation who are largely middle class professional and semi-professional, but is itself located in a mixed area with many social problems.

3. OUR NUMBERS

According to the official “Parish Demographic Statistics” of the Diocese of Rupert’s Land, our Parish has the following number of people associated with it:

Families:	179 ¹
Individuals not in families:	249 ²
Total number of souls on the Rolls:	671 ³
Total number 16 years of age or older:	460
Identifiable regular givers:	175 ⁴

Also according to the same source, the average attendance per Sunday comes to 124.5 persons. This figure, being an average for the year, understates the “real” Sunday attendance because it is influenced by Winnipeggers’ annual disappearance, more or less from the May long weekend to Labour Day, to what is commonly referred to in this city as “the Lake” – by which is meant summer cottages. A more thorough tabulation of attendance, with some historical perspective is shown in the following table. As described in Section 8 of this Profile, we hold only one service on Sunday from June to August, when the appeal of “the Lake” takes hold.

	2005		2006		2007		2008	
	Sunday Services							
Service:	8:15	10:30	8:15	10:30	8:15	10:30	8:15	10:30
1 st Sunday in February	18	126	19	104	16	125	23	108
1 st Sunday in April	25	152	26	90	27	125	26	76
1 st Sunday in June	70		81		58		64	
1 st Sunday in October	34	146	24	117	8	146	21	132
1 st Sunday in December	19	160	19	130	26	153	21	126
	Festivals							
Easter (all services)	348		332		278		233	
Harvest	140		134		226		174	
Carol Service	291		289		263		186	
Christmas - early	214		235		236		237	
late	246		254		153		133	

The above figures show no particular trends in attendance over the past four years. We are actively supported by about 200 people, some singly and some in families, who are reasonably regular attendees at services. At Christmas and Easter, as is quite usual, everyone tends to show up, frequently with guests and family members in tow, to swell the numbers at these very special services.

¹ Defined as family units with two or more persons to whom a single mailing is sent.

² Defined as households where only one person lives, or, if there is more than one, they receive separate mailings.

³ Defined as everyone of every age for whom the Parish assumes pastoral care.

⁴ See the Financial Appendix for more details on donors.

Information on those services at which the special sacraments (i.e., other than weekly Eucharists) are administered, again with some historical perspective, are shown in the following table. Note that the numbers for baptisms and confirmations show the number of persons receiving these sacraments, not the number of services at which they were administered.

	2005	2006	2007	2008
Baptisms	13	11	11	11
Marriages	13	11	14	14
Confirmations	4	9	5	7
Funerals	18	19	17	6

Information on Parish groups and the numbers among the Parish members who actively participate are found in Section 5 of this Profile.

4. OUR HISTORY

This section contains a summary of the major milestones in the evolution of St. Luke's Parish, and its much beloved building. For the reader who is interested in learning more about our history, an Historical Appendix is attached which elaborates on the following events.

In the Beginning

1889 – Holy Trinity Church establishes a Sunday school in a vacant storefront on Maria (now Stradbrook) Avenue in 1889, marking the beginning of St. Luke's. The first mission and Sunday school prosper, demonstrating that there are enough residents on the south side of the Assiniboine River to support a new parish. Later, a wood frame Mission House is built on Lewis Street.



Original Lewis Street School/Mission House

The New Church

1904 – St. Luke's congregation continues to grow, and five lots are purchased at the northeast corner of Nassau Street North and Stradbrook Avenue. The cornerstone is laid July 24th.

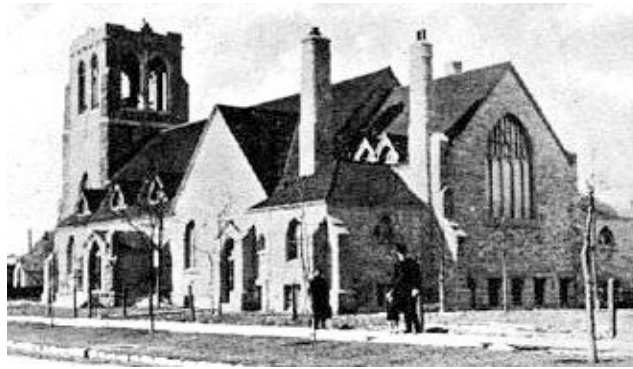
1905 – The church opens on February 19th, eight years after the formation of the parish. The Lewis Street Mission is moved onto the new property.



The Narthex entry before the addition of the Bell Tower

The Chancel Addition

1909 – Excavation begins September 11th, and the first meeting held in the new lower level parish rooms in February of 1910.



The Chancel (foreground) & Bell Tower additions

1910 – Construction of the upper level of the chancel is commenced and completion of the addition is celebrated with a banquet in the lower level rooms on December 2nd. With the help of the Organ Guild of Ladies of St. Luke's, who raised \$5,500, a new pipe organ is installed in time for opening services December 10th.

The Bell Tower Addition

1910 – The bell tower is erected over the west entrance. The construction cost is originally estimated at \$10,500, but increases as the 650-ton tower begins to settle during construction, requiring further underpinning.



1911 – The tower contains a chime of eight bells and a clock. The bells ring for the first time, January 29th.

1912 – The echo or west organ is installed on the second floor of the tower.

The Church House

1913 – Following completion of the chancel addition, the original school/mission house is sold and removed from the property. However, the need for more space for the Sunday school and parish meetings and a rectory are evident. A rectory is purchased, and construction of The Church House begins shortly thereafter. The Church House is completed in 1915 at a cost of \$60,000.



Panoramic view of St Luke's Church, Church House & Rectory (c. 1929)

Military Presence at St Luke's

Many memorials dedicated to the men who served in the First World War (1914-1918) provide St. Luke's with a distinct military presence. The parishioners of the day wanted anyone who entered the church to remember the sacrifices of World War I. St. Luke's also served for many years as the home parish of the Winnipeg Grenadiers.

These remembrances include:

- ∞ The Grenadiers' Memorial: a mural "The Risen Christ Blessing Two Grenadiers." Created by Frank H. Johnson, a distinguished member of the Group

of Seven and principal of the Winnipeg School of Art. The mural is unveiled Sunday, June 8, 1924.



Grenadiers' Memorial Mural

- ∞ The Grenadiers' Cross: The Grenadiers' Cross is first erected in France in 1921 by surviving members of the 78th Battalion of the Winnipeg Grenadiers as a memorial to the men of the battalion who fell at the Battle of Vimy Ridge in 1917. The Cross is eventually brought to Winnipeg and resides at St. Luke's.
- ∞ Regimental Colours: The Colours of the 100th Winnipeg Grenadiers now hang in the nave of the church.
- ∞ Honour Rolls: A brass honour roll with the names of the men of St. Luke's who served in World War I is unveiled on the west wall behind the font in 1924. A second honour roll listing men and women of the parish who served in the Second World War is dedicated April 8, 1945.
- ∞ Memorial windows and tablets: In the years immediately following WWI, three memorial windows are added in the nave to commemorate the fallen in the Great War.
- ∞ The Soldiers' Chapel: During the First World War, 281 men from St. Luke's enlist for active service; 43 do not return. The Soldiers' Chapel located in the lower level of the Church House is opened in 1915. The Soldiers Chapel contains many interesting artefacts from the First World War including a memorial stained glass window "Erected In Memory of the Boys of St. Luke's Sunday School who gave their lives in the Great War 1914-1919." A Columbarium is installed in the Chapel in 1998.

Transition

1929-1930's – Following the stock market crash of 1929 and the Great Depression of the 1930s, only routine maintenance is carried on at St. Luke's, as funds are no longer available for costly structural repairs to correct the sinking foundations of the church and

bell tower. During and following World War II, St. Luke's financial situation begins to improve, allowing the undertaking of building repairs previously deferred.

1947 – Through a fundraising campaign, the parish is able to retire the mortgage, enabling the church to be consecrated on the fiftieth anniversary of the founding of the parish, April 14th.



More changes

1960's – St. Luke's is not immune to the social upheaval of the 1960's, and finds itself struggling with more than just a sinking bell tower. The parish experiences a challenging period of "liturgical renewal" in the form of new services and the use of non-traditional folk music during a new family service. The church attempts to appeal to young adults through the introduction of the "Winged Ox Coffee House" and the establishment of a drop-in centre, to the dismay of many of the neighbours.

1970 – The current practice of conducting the Sunday school in the Church House at the same time as the 10:30 service is instituted.

1971 – The "Whale of a Sale" is first held. It is a weekly fundraising sale of used clothing and household items donated by parishioners, and run by ladies of the parish dubbed the "Jonahs." The weekly Whale and annual spring fair prosper for thirty-four years, raising nearly half a million dollars for the parish in that time.

Heritage designation

1997 – On the occasion of the centennial of the founding of the parish, St. Luke's is designated a Manitoba Provincial Heritage Site February 13th. The church is only one of eleven Anglican Churches in the province designated a Manitoba Heritage Site. St. Luke's also has the distinction of being only one of six provincially designated churches in the City of Winnipeg and only one of three Anglican churches with a provincial heritage designation in the city.

2004-2005 – St. Luke’s celebrates the centennial of the opening of the church with special services and activities. As a result of its heritage building status, the roof is repaired and replaced in 2004. An Accessibility Committee is formed in 2005 to oversee efforts to make all levels of the church accessible to the handicapped and mobility impaired.

2006-2007 – With the popularity of private garage sales and the opening of larger retail outlets, selling used goods the “Whale of a Sale” declines and finally ends in 2006. That same year the twenty-four year old wooden accessibility ramp at the front entrance is repaired and reinforced for safety. An internal accessibility ramp is constructed around the pulpit in the nave leading to a new proscenium or extended stage providing improved accessibility to the chancel, high altar and Rector’s study. The Grenadier’s mural is restored and the stained glass window “The Gifts of the Magi”, damaged by building movement, is removed, repaired and reinstalled in 2007.

St. Alban’s Oratory

2007 – Ties between St. Luke’s and the Parish of St. Alban’s date back to the early 20th century, when the number of residents living in South Fort Rouge increases and St. Luke’s establishes a mission in the southern portion of the parish. A new frame building, designed by architect John Woodman is opened September 8, 1907. St. Alban’s Mission prospers during its first five years, eventually splitting from St. Luke’s to become the Parish of St. Alban’s in 1912. The Church is permanently closed as the congregation declined in the early 21st century and a farewell service celebrating a century of worship is held April 15th. In of the long association, the side altar area of St. Luke’s is made into a focal point for prayer named “St. Alban’s Oratory”. Here many of the artefacts from St. Alban’s Church are displayed. The Church’s Honour Rolls from both World Wars are mounted on the west wall of the nave with St. Luke’s Second World War Honour Roll.



St. Alban’s Oratory

2008 – The addition of an accessibility lift (or elevator) is the first major physical addition to St. Luke’s since the construction of the Church House. The Accessibility Committee raises approximately \$250,000 for the project through fundraising, pledges, donations and grants from the Winnipeg Foundation, Anglican Foundation, Loewen Foundation and the Manitoba Historic Resources Community Places initiative.



Accessibility ramp and proscenium extension

2009 – The former Whale room, below the Chancel is refurbished and dedicated to the Jonahs as “The Whale Lounge” in May, 2009. At the dedication ceremony a brass plaque is unveiled, inscribed with the names of the dedicated Jonahs who had supported the parish and community through their work.

In Summation

St. Luke’s Parish has been deeply influenced by its history, as other sections of this Profile make clear. It is hoped that this review of where we have come from helps to explain who and what we are, and represents the historical basis on which the Parish will move forward into the future.

Our history demonstrates that St. Luke’s Parish has continually evolved during changing times while remaining faithful to the traditions of the Anglican faith. The other sections of this profile serve to clearly illustrate these points. However, awareness of our rich history and traditions enable our Parish to continue to move forward into the future.

5. OUR PARISH GROUPS AND ACTIVITIES

Groups that assist with and participate in worship

Greeters: The greeters are the face of welcome for both visitors and parishioners entering the church for a service of worship. The greeters also take up the offering at the 10:30 service and bring it to the altar. There are 18 people who serve in this capacity.

Servers: Approximately 12 people assist by carrying candles and serving at the altar during worship services, for example by receiving the wine as it is brought forward, holding up the Elements to be blessed.

Lectors: The Parish has a roster of 25 people who read the lessons at worship services, with additional volunteers for special services and over the summer. A pleasing voice, careful pacing, and clarity are important in this work.

Licensed Lay Readers: There are 3 people, all with training through EFM (Education for Ministry), who are licensed by the Bishop as Lay Readers for the Parish. As well as

reading the Gospel on Sundays, they assist with Communion services, for example by transferring the Elements from the Sacristy to the altar and helping to administer Communion. They assist with weddings, funerals, and pastoral visits. Two Licensed Lay Readers alternate in the leadership of services at St. Phillips, Scantebury, outside the city.

Altar Guild: There are approximately 10 people who prepare the altar and Chancel for worship services, weddings, and funerals. They prepare the Communion Elements in the Sacristy, choose and arrange appropriate altar linens, hangings, candles and flowers. They are also responsible for keeping the linens clean and in good repair, and the brass polished. They give the Chancel an extra-detailed cleaning at Christmas, Easter, and Thanksgiving. The end result of their work is a gift of beauty to the Glory of God.

Bell Ringers: Several people serve the parish by ringing the church bells at weddings, funerals, and before and after some Sunday services.

Healing Teams: There is a small group of people who provide devoted service at the monthly Healing service, offering prayer and the laying on of hands for those who come forward. The Healing Service is performed in conjunction with the 10:30 Eucharist.

Choir: St. Luke's has a fine choir of 22 people who enjoy "making a joyful noise" to support both regular worship services and special services though the year. (See also Section 9 on worship.)

Intercessors: A roster of 6 people who pray on behalf of us all during Sunday worship. Each intercessor has a unique way of offering up to God the needs of the world and the Parish.

Lay Administrants: There are 14 members of the congregation who are licensed to assist with the Eucharist by passing the Cup.

Oblation Bearers: We have a roster of 10 people who serve by bringing forward the Bread and the Wine for the Eucharist.

Sunday School: A dedicated staff of two co-directors and nine teachers shares the work of providing a multi-level Bible-based program for approximately 35 children. Music and drama are part of the fun, shared with the congregation as a whole at Christmas and other times. However, additional programming to contribute to the spiritual growth of our young people (after Sunday School/Confirmation), and better connect them with our worship tradition, is needed.

Groups responsible for administration and policy issues

Corporation: The Parish Corporation is comprised of the Incumbent together with the People's Warden and Rector's Warden. The role of the Corporation is to promote unity, peace and true religion in the parish, to ensure that proper parochial records are kept, to

participate in Vestry meetings and to ensure that the Church buildings are maintained. The Corporation ensures that Divine Service is performed regularly, with the Incumbent responsible for ordering and all structure of the services. The Corporation oversees all aspects of the operation of the Church and Parish.

Vestry: Vestry is comprised of the Incumbent, People's and Rector's Warden, the Past Warden, 12 elected parishioners and the 3 elected Synod Lay Delegates. Members of Vestry are alert to the overall life of the Parish and congregation. They are active in recommending and implementing ideas which contribute to effective operation, maintenance, leadership and ministry in the Parish.

Chancel Guild: While its name suggests otherwise, this is actually a committee which oversees the investment and expenditure of income and principal from Trust and Segregated Funds. It consists of the Incumbent, People's and Rector's Wardens, Treasurer and three former Wardens, with the latter normally serving 3 year terms

Columbarium Trust: The Board of Trustees consists of no less than 5 and no more than 10 elected Parishioners plus up to 2 members appointed from outside the Parish. Corporation members and the Assistant Priest are *ex officio* trustees. Trustees of the Parish Church of St. Luke Columbarium Trust are responsible for management, marketing, finance and administration of the Columbarium in the Soldiers' Chapel. Its financial operation is independent of all other monetary matters within the Parish.

Treasurer: The Parish Treasurer is appointed by the Corporation. The Treasurer keeps a full record of all financial affairs and transactions of the Parish. Interim and year end statements are prepared and presented to the Corporation and Vestry. The Treasurer is actively involved in budget preparation.

Counters: We have a roster of 6 – 8 people who take responsibility for counting the collection on Sunday morning, and depositing it into the bank.

Financial Committee: This committee has not been active recently. Its mandate is under review.

Other groups and ministries

Mission and Outreach: A Mission and Outreach committee connects the Parish with the work of the wider church and the needs of our own neighbourhood. Some of the groups that we support through the efforts of the committee are:

- ∞ Children in our Companion Diocese in Buganda, who have been orphaned by the AIDS epidemic, and who, with our financial support, are able to attend school.
- ∞ People around the globe who benefit from The Primate's World Relief and Development fund;
- ∞ The families assisted by the Community Ministry of St. Matthews Maryland, Winnipeg, which receives gifts in kind offered by our Parish each Sunday;

- ∞ The visitors at our Tuesday Morning Hospitality sessions, a drop-in for the disadvantaged, who are welcomed with fellowship, coffee, home baking and a small grocery voucher.
- ∞ Habitat for Humanity annually offers the opportunity for us to provide a lunch during one of their builds.
- ∞ Another cause which St. Luke's supports is a Haitian orphanage called God's Littlest Angels. Through the efforts of individuals and the Parish as a whole, some of the children are able to go to school.

The Men of St. Luke: A group of men who are not afraid of hard physical work, they help keep our building in working order. In addition to chores, they do an excellent job of hosting the Shrove Tuesday Pancake Supper!

The Delicious Dishes: This group is the powerhouse duo (plus helpers for the cleaning up) who provide much of the cooking and catering skill for the fellowship activities described below and other events as needed.

Sunday Morning Nursery: The services of this group is offered for those too young to attend Sunday School. Two dedicated young women have been supervising the little ones since they were barely out of Sunday School themselves!

Confirmation Classes and Adult Education Classes: Clergy have offered Confirmation classes once per year, provided there are candidates. Such classes would run weekly throughout the winter in anticipation of the Bishop's visit the following October at the Patronal festival. Adult education (other than Education For Ministry (EFM)) tends to be more ad-hoc, depending on the skillset of the clergy. For example, recent classes offered by the Interim priest and one of the Honourary Assistants have included the following: Lenten book studies on Patristics, and/or the Desert Fathers; Advent and Lenten series on "Basic" Christianity and on comparative religion; single-session presentations on Islam, and on the best-selling The Da Vinci Code.

Fellowship activities

Because we are a "destination church" most of the opportunities for enjoying each other's company happen after Sunday service – and most seem to involve food!

An informal group goes for coffee after the 8:15 service. A roster of people takes responsibility for hosting coffee hour in the Church House after the 10:30 service. There are lunches which take place before congregational meetings and at other times as needed. There is a special meal at the Patronal Festival. Other events such as a Scottish Night, Medieval Dinner, Irish musical evenings, Pub Nights, etc. are organized as needed, often as fund-raisers.

Because we are a far-flung parish, communication is of great importance. In addition to the Sunday worship service Bulletin, there is the Parish newsletter, called *The Winged Ox*, which comes out every season of the church year. This is available on line as well as

on paper. St. Luke's also has a web site - www.stlukewinnipeg.com - which is kept current as much as possible by our busy Interim priest. A new electronic newsletter has been recently added to communicate items of immediate interest and relevance. We are now trying to find a new "webmaster."

6. OUR FINANCES

St. Luke's financial situation is a mixture of good news and bad news. The bad news is that we face substantial challenges, having, for several years now, run operating deficits and suffered a net loss in our financial worth. The good news is that we have a rich endowment from the past in the form of a number of special funds. These are explained more fully below and in the Financial Appendix.

This section of the report provides an overview of the parish finances for 2008 and 2009, augmented by a number of notes and comments on past and future trends. The Financial Appendix to the report contains a comprehensive collection of data for both the current and past years.

Our financial statements contain a revenue and expense statement and a "balance sheet" which shows the Parish's current monetary assets and liabilities. It has been our recent practice to split the revenue and expense statement into two parts. The first shows operating expense and revenue. The second part, which is simply labelled "Other," represents income and expenses related primarily to large capital expenditures that are not financed out of operating revenues.⁵ Each of these three is discussed under the following subheadings.

The operating revenues and expenses

Table 1 is a condensed version of the 2009 budget and 2008 actual figures, all rounded to the nearest \$100. Table 1 contains only Part I of the revenue and expense statement and shows only the operating figures. More complete data, showing five years of historic data with explanatory notes on selected entries, may be found in the Financial Appendix. Table 2 shows a summary of 2009 up to the end of May.

Key points to note from Table 1 and from Table A in the Financial Appendix are as follows:

1. Donations from parishioners represent approximately 70% of total operating revenues. This percentage has held relatively constant for the past 5 years. However, donations other than envelope giving in the last two years have been somewhat higher than normal. In 2008, this was in part due to the death of a

⁵ A person with some familiarity with normal business accounting practices will recognise that capital expenses are usually amortised and appear in the revenue and expense statements as depreciation. The actual capital expended in any year would normally appear in a separate "cash flow" statement.

parishioner who requested that donations be made to St. Luke's in lieu of other tributes.

TABLE 1

OPERATING REVENUES AND EXPENSES (\$'000)	2008 Actual	2009 Budget
Operating Income		
Envelope offerings	\$ 192.3	\$ 196.2
Donations	\$ 28.8	\$ 13.0
Rentals (Day care and church hall)	\$ 34.7	\$ 34.5
Activity Income (Altar Guild; weddings and funerals; other)	\$ 20.3	\$ 11.4
Total operating income	\$ 276.1	\$ 255.1
Operating Expenses		
Special expenses	\$ 7.1	\$ 4.0
Office expense – excluding salaries	\$ 22.9	\$ 21.0
Salaries and allowances	\$ 88.5	\$ 88.6
Building and property	\$ 119.4	\$ 108.0
Christian education	\$ 1.8	\$ 2.0
Diocesan pledge	\$ 23.5	\$ 25.2
Honoraria	\$ 3.6	\$ 1.0
Mission and Outreach	\$ 5.2	\$ 5.0
Music (including music director's stipend)	\$ 21.9	\$ 26.8
Altar Guild	\$ 2.7	\$ 2.7
Corporation Discretionary	\$ 0.2	\$ 0.2
Total Operating Expenses	\$ 296.6	\$ 284.5
Operating Surplus (Shortfall)	(\$ 20.7)	(\$ 29.4)

TABLE 2

OTHER REVENUES AND EXPENSES (\$'000)	2009 Budget	2009 to May
Other Income		
Envelope offerings and Donations	\$ 81.8	\$ 72.4
Other	\$ 24.5	\$ 28.9
Total other income	\$ 106.3	\$ 101.3
Total Other Expense	\$ 125.6	\$ 122.9
Other Surplus (Shortfall)	(\$ 19.3)	(\$ 21.6)

2. On the operating expense side, the costs associated with maintaining the building form by far the largest part of our operating expenses. In 2008, they were 40% of expenses, slightly higher than the five year average of 35%. These expenses DO NOT include the costs of the major capital projects that have been undertaken over recent years, and have been funded by special appeals and grants. These are discussed under the subheading below on “other revenue and expenses.”
3. Salaries, benefits and the housing and car allowances for the clergy are the next largest expense, forming 30% of total operating costs in 2008. Over the past five years, these expenses averaged about 33% of total costs. The housing allowance is granted because the Parish sold the rectory in 2002.
4. All other expense items were relatively smaller than these two. The Diocesan pledge is the next highest and runs just under 10% of total operating expenses.
5. Over the past five years, operating revenues have climbed somewhat more quickly than operating costs. However that is not true over the past three years during which revenues climbed by about \$21 thousand, while costs went up by about \$38 thousand (see Table A in the Appendix). High maintenance costs for the building during 2008 represented the largest part of the increase.
6. In 2008, the operating deficit was just over \$20 thousand, slightly lower than the five year average of \$23 thousand. The worst year of the last 5 was in 2004 when the deficit hit \$50 thousand. Operating deficits have been covered by payments from the Parish’s special funds. This practice is discussed further below.
7. As shown by Table 2, St. Luke’s seems to have been affected by the current financial crisis in the economy, and envelope gifts and donations are \$9.4 thousand (about 9%) under budget. This drop has been offset to some of the “activity revenues” that are somewhat over budget.

As noted in point 6 above, it has been necessary over recent years to cover operating deficits out of the trust and segregated funds. Some of these financial transfers are appropriate as certain funds were established to finance specific parish activities. However, some of the funds – notably the Building Fund and the Boiler Fund – were established with the expectation that they would be available for large capital improvements, not for ongoing maintenance. The Boiler Fund, as is described below, has been exhausted by recent repair costs. The boiler itself, however, is old and will need replacement in the future.

Continued reliance on the special funds to cover operating deficits is not a sustainable policy in the long term.

To address the operating deficit, the Parish initiated a “Consecration Sunday” exercise in 2005 that resulted in increased envelope giving over the succeeding years. (See Table A

in the appendix.) While this has a short term effect, it is difficult to sustain this kind of growth over the longer term.

The most critical financial issue that the Parish must face in the next few years is the ongoing operating deficits. The Parish must be placed on a financially sound basis if it is to sustain itself in the future. In theory, this should not be difficult. If regular donors were to increase their gifts by 12%, the deficit would be eliminated. This would amount, for the average donor, to an additional \$2.50 per week – less than the price of coffee.

Table D in the Financial Appendix shows the number of regular donors who give in excess of \$100 annually, and the average additional weekly contributions that they would have had to make to eliminate the 2008 operating deficit.

“Other” revenues and expenses

Table 2 above, and Part II of Table A in the Financial Appendix, show the “Other Revenues and Expenses” that the Parish has incurred over the last five years. These items represent specific capital improvements during this period. By far the largest of these was the “Accessibility Project” that involved installation of an elevator. The elevator alone cost about \$300,000 and was financed in part by parishioners, in part by grants and in part by transfers from the Building Fund. The last was not planned, but was necessary as costs rose over the construction period.

The installation of the elevator was undertaken both on compassionate and strategic grounds. It is clearly desirable to provide access to all parts of the church building to those with disabilities. At the same time, the building can be, and is, used for other public functions, and the lack of access limited the ability of the Parish to respond to certain demands. The “Accessibility Project” included not only the elevator but also the wheelchair ramp from the nave to the choir.

Other projects undertaken over the last five years included the restoration of the mural in the narthex, new carpets and the re-mounting of one of the stained glass windows. These, like the “accessibility project,” were funded by special fund-raising efforts.

Part II of the financial statement also includes income that is earned on the Parish’s investments. Over the five years shown in Table A in the Appendix, “other revenues” have exceeded “other expenses” by about \$46,000.

In any given year, these revenues and expenses affect the last line in the statements, labelled “Net Surplus/(Shortfall),” but do not have an effect in the long term. Monies raised will decrease the deficit (or increase the surplus) in any one year, but increase it (or reduce the surplus) in following years when the monies are spent.

The key point to note is that the last line in the statements – the “Net Surplus/(Shortfall)” line – is NOT indicative of the Parish’s financial health in any one year. The more

important figure is the “Operating Surplus/(Shortfall)” line at the bottom of Table 1 above, and at the bottom of Part I of Table A in the Financial Appendix.

Balance Sheet and Special Funds

Table B in the Financial Appendix shows the Parish’s balance sheet. Entries in this table include only cash and investments, and do not include the value of the physical assets (the building, the organ, artwork and furnishings.) As at December, 2008, the net value of the church’s monetary assets was \$261 thousand (\$272 in assets, less \$11 thousand in liabilities). Table B shows the balance sheet numbers for the years 2002 to 2008. From 2003 to 2005, net assets rose, reflecting the specific fund raising for the recent round of capital expenditures, and then fell steadily from 2005 to 2008. This decline reflected three things: (1) the spending of the funds raised, (2) the general decline in investment values over the last year, and (3) the use of the funds to cover the operating deficit.

More disturbing than the decline of the last three years, has been the six year trend since 2002. This trend, which eliminates the effect of the capital project fund raising, shows that the net value of the Parish’s assets have been declining at an average rate of close to \$10 thousand per year.

A total of \$237 thousand of the gross asset figure of \$272 thousand represents investments that the Parish owns. These investments include the capital in the trust and segregated funds. For reasons explained in the Financial Appendix, the total of the fund balances exceed the total value of the investments.

There is a total of 12 funds listed in the accounts, two of which are now depleted. The description of these funds is as follows. Numbers 1 to 7 are proper trust funds with legal restrictions on their use. The remainder are segregated funds, meaning that they are not legally restricted in their use, but are kept, used and monitored separately by the Chancel Guild, the Treasures, the Corporation and Vestry.

1. Baptismal Font Trust Fund: This Fund may be used for maintenance of the baptismal font, floral decorations of the same, and any surplus may be expended towards floral decoration of the Chancel.

2. Gardiner Trust Capital Fund: This Fund is to be used solely for the acquisition of a new organ or the major renovation or altering of the existing church organ.

3. Gardiner Trust Income Fund: Income from the Gardiner Trust Capital Fund may be used for the following purposes, in order of priority: organ maintenance; supplementation of the salary of the organist and of the cost of church music; and, general expenses of the Chancel Guild including maintenance and preservation of the Chancel, and the preservation of the fabric of the church.

4. Canon Swalwell Trust Fund: This Fund may be used for the purpose of Christian education provided that the sum of capital and interest not be allowed to fall below \$1000.

5. Woodward Trust Fund: This Fund is used for post-ordination training for clergy of St Luke's and for training of the laity of St Luke's in areas of Christian Education which will equip them to function efficiently as members of the church.

6. Columbarium Fund: This Fund is the accumulation of funds raised from the activities of the Columbarium.

7. Columbarium Perpetual Care Fund: This Fund is for the maintenance of the niches and Soldiers' Chapel in the Columbarium.

8. Building Renovation Fund: This segregated fund is used for the preservation of the church building located at 130 Nassau Street, and the parish hall / church house.

9. Parish Program Fund: This fund is used to receive funds for the support of parish programs of ministry.

10. Refugee Fund: This fund is used to assist sponsored refugee families within the community.

11. and 12. Millenium Fund and Boiler Fund (both depleted): The role of the Millenium fund has been completed and all funds expended. The segregated Boiler Fund is used to receive funds for major repairs or replacement of the heating system for the church and its buildings. Recent expenses have depleted the capital.

Table C in the Financial Appendix shows the balances in each of these funds as at December 31, 2008.

Summary

In summary, the major challenges facing the Parish are (1) to eliminate the ongoing operating deficit, and (2) to sustain and rebuild the trust and segregated funds that finance and maintain key aspects of the Parish's operations and physical assets, especially the fabric of the historic building.

If these financial concerns are not addressed, the long term sustainability of the Parish will be jeopardised.

7. OUR VALUES

The introductory section of this Profile described the ways in which parishioners' views were sought by the Interim Incumbent and by the Committee. To reiterate, that process involved three surveys and two parish meetings. The detailed findings of these surveys are contained in an appendix to this Profile. In addition, the Committee reviewed the "Core Values" report that had been prepared in 1995.

The results of the surveys and the comments made at the two Parish meetings were used to prepare the following statement of the values that we, as a Parish, hold most deeply in our spiritual lives.

1. The members of St. Luke's Parish strongly embrace the Christian beliefs contained in the creeds and the liturgy. We accept as relevant and meaningful the reality of Christ's divinity, the atonement, the presence of the Holy Spirit, the reality of sin and the consequent need for forgiveness.⁶
2. St. Luke's parishioners look for a sense of God's peace in their hearts and the continuation of their own personal individual spiritual journey as the most important things that they realize from church attendance.⁷
3. The most important aspect of church life to the majority of parishioners is the act of worship itself: communion, prayer and the worship of God. These aspects of church life, for most parishioners, provide the understanding and strength to live their personal lives more compassionately and peacefully.⁸
4. St. Luke's parishioners value the way tradition, music and the setting provided by the building, all combine to enhance their worship.⁹
5. St. Luke's parishioners value the outreach activities of the parish. While the day to day mission and outreach work of the church is actually carried out by a minority of parishioners, it is strongly endorsed by the Parish as an essential part of who we are and what we do.¹⁰

These are not the only things that St. Luke's parishioners value in their church life. At the 26 April parish meeting, the parishioners strongly and vocally expressed the importance of involving children and youth in church life and of providing educational

⁶ 57 out of 61 respondents to the April 26 survey said they "can accept the truth of the Creeds." Agreement means they ranked this statement either 4 or 5 on a scale of 1 to 5.

⁷ In the November survey, parishioners were asked to rank, in order of importance, 9 statements relating to things they look for in their choice of a parish church. "God's peace in my heart" received the highest ranking, with 38 out of 86 respondents giving it a rating of 10, more than any other of 8 statements they were asked to rank.

⁸ Of the 9 things parishioners were asked to rank in importance in their choice of a Parish church, the three items that ranked 2nd, 3rd and 4th were worship related. This was confirmed in the April 26 survey, and is consistent with the 1995 survey. See Section 9 of this Profile for more on this issue.

⁹ The strong degree to which parishioners value our music and our building emerged in all the surveys and meetings.

¹⁰ In the November survey, respondents ranked their level of agreement with 14 statements. Parishioners agreed with 6 of the 14, two of which were the Parish's outreach programs. Parishioners also expressed their support for our mission and outreach work in the parish meetings.

opportunities for both adults and young people. Numerous comments made on the April survey showed support for these issues as well.

It is reasonable to conclude, from the three surveys, and the parish meetings, that the above five values lie closest to most parishioners' hearts. It is the act of worship itself, and the peace that parishioners attain in their hearts through their church, that provide the basis on which parishioners are able to live their faith in all aspects of their lives.

8. OUR BUILDING

As Section 4 and the Historical Appendix of this Profile show, when the current building was constructed, the Parish was quite prosperous, and so history has bequeathed to us an architecturally rich, but expensive, edifice. Despite the high cost, most parishioners highly value the building and its place in parish life. In the November survey, parishioners were asked to rank 14 statements from 1 to 10. The statement that received the highest ranking was: "I know it is very expensive to maintain St. Luke's buildings, but it is worth it!"¹¹

The church building itself is a powerful force in the life of the Parish, and deeply influences it, aesthetically, economically, socially, liturgically and spiritually. The purpose of this section is to explain how and why this is so.

The first impact is, of course, the aesthetic appeal of the church, with its Gothic Revival style of architecture, its beautifully sonorous bells, its extraordinary windows, its outstanding artwork and its artefacts. The building is a landmark that catches the eye when you pass it, and its aesthetic importance is further illustrated by its designation as a provincial historic site.¹² For many parishioners, the physical setting enhances their worship experience. The aesthetics, and its attractiveness to Winnipeg Anglicans who value such qualities, also represent a strength for the Parish, and provide the opportunity to use such features to attract future growth.

The economic effect of the church is obvious. The church is expensive to maintain and operate, and requires continuous and costly upgrading and repair. The day-to-day needs alone have required vestry to appoint a Property Manager to identify and oversee major building issues, and to secure the services of a handyman for ongoing maintenance of the building that does not require a building contractor. However, it is the longer term needs that will command the greater attention. Over the past few years, close to half a million dollars have been spent on major upgrades and maintenance projects,¹³ and on-going maintenance and restoration work will continue to present challenges, not the least of which is ensuring that the building's needs do not overwhelm the Parish's financial

¹¹ This statement received an average ranking of 8.6 – the highest among all 14 statements. Out of 85 respondents, 38 gave it a ranking of 10, and a further 16 ranked it at 8 or 9. Only 5 indicated some disagreement, ranking it at 5 or less.

¹² This is both a blessing and a burden, because on the one hand it makes the Parish eligible for certain grants, but it also limits the renovations that can be made because some changes must conform to heritage rules and regulations.

¹³ The largest of these was the installation of an elevator at approximately \$250,000, and an upgrade of the organ at approximately \$100,000. The elevator was financed through a major fundraising effort, and the organ from the Gardiner Trust Capital Fund that had been established specifically for this purpose.

resources. The church buildings, especially the bell tower, continue to settle, causing cracking within the walls, roof leaks and other physical damage, and it will be a costly endeavour to correct their stability. The expansion of accessibility to the Soldiers' Chapel and Columbarium, and improvements to the sound system, including upgraded facilities for the hearing impaired, and upgrades to the building's energy efficiency are among the current and future building issues that will need to be addressed.

Our liturgical practices are also shaped by the building. As the photos and text of Section 4 show, the church is built in the processional style typical of many older Anglican churches, with the high altar located behind a rood screen and choir stalls, and at some distance from the congregation. These architectural features lend themselves to the traditional form of Anglican worship that has both the priest and the people facing the east window. However, the church also possesses the unusual feature of having communion rails both at the high altar and in the nave. The latter was created over 30 years ago with the introduction of modern liturgies. The current practice in the Parish is for the priest to celebrate both the BAS p. 185 rite and p. 230 rites at the high altar, but at the same time, communion is actually administered at both rails. The story behind this unusual feature and practice is told in the following section of the Profile, but suffice to say here that it has been influenced, to some extent, by the architectural form of the church.

The building's architecture, the art and aesthetic appeal all interact with the liturgy and worship practices to form a special relationship with the spiritual life of the Parish. As one respondent put it in the 26 April survey: "The formal and traditional liturgy, music, architecture and vestments all contribute to take me away from the day-to-day world and prepare me to focus on worship and prayer." This relationship, however, is complex and somewhat elusive to explain. In the survey where parishioners were asked what they look for in a church, "heritage' architecture and stained glass" were not highly rated, despite the fact that the costs of maintaining the building were considered to be worthwhile. While these results may appear to be somewhat contradictory, it is also the case, as indicated by the Nave Altar survey, that many parishioners find their worship experience enhanced by the traditional features of the church and the way St. Luke's has melded their liturgical practices to it. Other features of the building also blend into both worship practice and spiritual matters. The bells are still in active use and are rung at weddings, funerals and on occasion at other services, adding to the experience of these events. The candle screen in the St. Alban's Oratory area, while not strictly part of the building, nonetheless complements the architecture and has been embraced by the congregation. There are weeks when almost all of the candles are lit. The screen is accompanied by a prayer box which regularly has between six and fifteen requests in it. These are read aloud at the Thursday morning Eucharist. All in all, it seems reasonable to conclude that, while the architecture alone is not what parishioners look for in their parish church, the building and its furnishings nevertheless enhance their worship experience, and feed their spiritual needs, and they are valued accordingly.

Unusual as it may be to address the matter of a building in a Parish Profile of this nature, the importance of the building in the life of St. Luke's Parish – and, by extension, in the

life of its Incumbent – can scarcely be over-emphasized. It shapes what we do and what we are, not only through the demands it places on the Parish's financial resources, but because it influences liturgical practices, and because of the resonance between it and the worship experiences of the parishioners. In the past – although not at the moment – the building has also been a factor in the social relationships of the Parish, becoming, at times, a matter of contention between those wishing to maintain the fabric of the church, and those who see a more active social role for the Parish. Happily, these tensions seem to have abated, and parishioners have indicated how strongly they value the heritage that the history has bequeathed to us.

While the Parishioners of St. Luke's are all attracted by the beautiful heritage building, it is important to recognize that it is the act of worship itself which provides peace in their hearts. It is this peace that provides the strength for parishioners to act out their faith daily with all those they connect with - enhancing the lives of everyone around them. That is the subject we now turn to in the next section of this Profile.

9. OUR WORSHIP

What we do

At St. Luke's, worship services are centered on the Eucharist, using the various official liturgies of the Anglican Church of Canada. Each Sunday morning there are two services of worship; one at 8:15 and one at 10:30. Both are celebrated at the high altar, with the celebrant facing the east window, away from the congregation. The early service is a said Eucharist, using the Book of Alternative Services, page 230. The service is conducted in the sanctuary with the congregation seated in the choir stalls. At the 10:30 service, the two liturgical rites found in the Book of Alternative Services (page 185 and page 230) are used on alternate Sundays. Communion stations are set up at both the high altar and nave communion rails, and parishioners are free to choose between the two locations. On two recent occasions, as explained in more detail below, a nave altar was placed on the platform in front of the rood screen and the Eucharist was celebrated there with the celebrant facing the congregation. Every Thursday at 9:15 a.m. there is a said Eucharist in the chapel.

At other times during the year there are special services. These include choral Evensong, several times a year, and a traditional service of Nine Lessons and Carols with the readings from the King James Bible, near Christmas. On "Remembrance Sunday" (the Sunday closest to November 11), the 10:30 service includes a presentation of wreaths, the playing of the Last Post and Reveille and a piper playing the Lament. Other special services are held on Ash Wednesday, Maundy Thursday, Good Friday and on our Patronal Festival.

From approximately the beginning of June until the first Sunday after Labour Day, there is just one Sunday service at 9:30 a.m. The service is a said service with hymns.

Music is a very important element in the worship at St. Luke's church and is one of the most distinguishing features of our services.

The musical style at St. Luke's is that which would be found in an English cathedral, and is music of a high standard. At the 10:30 services, on the 1st and 3rd Sundays of the month, the BAS p. 185 rite is used with a musical setting composed by Martin How. On the 2nd and 4th Sundays, the p. 230 rite is used with the traditional Merbecke setting. On the 5th Sunday of the month, a choral Eucharist is celebrated using p. 230 with special musical settings that are, for the most part, unfamiliar to the congregation. The fifth Sundays provide an opportunity for the choir to display its excellent talents and for the congregation to experience the rich musical heritage of the Anglican musical repertoire. The psalms are sung to Anglican chant and a motet or anthem is sung when the congregation has finished communicating. We use the "Red Hymn Book." The choir is affiliated with the Royal School of Church Music which provides suggestions for the hymns, anthems and settings for each day in the Church year. The Choir Director goes to great lengths to be sure that the music for each Sunday is appropriate and reflects the lessons or theme of the day. St. Luke's is probably the last bastion of traditional English cathedral music in Winnipeg.

We have a fine, well balanced choir of about 22 persons. In 2004, to commemorate the 100th year of the present church building, the choir made a CD entitled *We Love The Place, O God*. It is a collection of hymns and anthems largely drawn from the Anglican cathedral choral tradition of the late 20th century, including selections especially commissioned by St. Luke's choir. One of the selections is the Christmas carol, "No Crowded Eastern Street," whose words were written by a former St. Luke's parishioner. In 1996 the choir went to England and sang all the services in Winchester Cathedral for a week.

St. Luke's is fortunate in having a very fine four manual pipe organ, having 66 ranks and 59 stops. It was originally built in 1910 by Casavant and subsequently rebuilt and modified by Hill, Norman & Beard in 1953 and again by Buck & Mantle in 2000. The instrument is voiced in the English manner, which makes it eminently suitable for its task as an accompaniment to the liturgy. This instrument is used to accompany the 10:30 Sunday services and other special services where music is required. The detailed specifications of the organ can be found on the parish web site at www.stlukewinnipeg.com In addition there is a Samik grand piano in the nave, which is also available for use at services.

Because, in our parish, we value inclusion, tolerance, fairness, and respect for all people, regardless of their faith, gender, sexual orientation, or ethnicity, we try, wherever possible, to use inclusive language in our prayers.¹⁴

¹⁴ We do not, however, generally violate the artistic integrity of older works. For example, we continue to use the "Red Hymn Book," many of whose lyrics were written in an older, less gender-inclusive style. At the Lessons and Carols service, we use the King James version without editing for gender-neutral language.

How we arrived at what we do

In the previous section of the Profile, we alluded to the existence of a nave communion rail which is used during the 10:30 services. This unusual feature in a traditionally designed processional style church, like all the worship practices we follow at St. Luke's, has a long history, and it is important to know how our current worship practices evolved.

St. Luke's history of liturgical experimentation began approximately 30 years ago with the introduction of the nave communion rail and a large nave altar, designed to be wheeled into place when needed. The former was created by removing the first row of pews, and converting the rail and kneelers which served these pews into a communion rail. A former incumbent, The Rev. Gordon Light, wrote a musical setting for the modern rite contained in the so-called "Blue Book" which preceded the BAS. The Parish used the Gordon Light's setting until the BAS was published. For over 25 years after the nave altar was first introduced, the Parish followed a pattern of using the high altar twice a month with the BCP (and later, the p. 230 rite of the BAS), and the nave altar once a month with a modern liturgy (today being the p. 185 rite in the BAS). The fourth Sunday was Matins, which was later replaced with the second p. 185 Eucharist service. However, shortly before the wheelchair ramp to the chancel was built, and in part because the nave altar was too large to fit in front of the new platform and too heavy to lift up, use of the nave altar was suspended. At about the same time, the second of the two carved murals referred to earlier was donated to the Parish, and tentative plans were laid to incorporate the mural into a new and smaller nave altar that would be compatible with the new platform and ramp. However, the size and dimensions of the mural made this plan problematic. A different approach was then taken. A smaller temporary altar was constructed, and this new altar, the candle screen, and the mural were all installed just to the right of the lectern, and this entire area was named "The St. Alban's Oratory."

With these changes, the nave altar fell out of use about three years ago, and since that time, both the p. 185 and p. 230 rites have been celebrated at the high altar. The retirement of the nave altar was barely noticed by parishioners, and almost no complaints or comments were expressed when the changes were made. In a recent experiment, the new nave altar was lifted onto the new platform for two services, and parishioners were surveyed as to their views on its use. Some of the key survey results are summarized below.

How we feel about what we do

As discussed in Section 7 of this Profile, the most important aspect of church life to the majority of parishioners is the act of worship itself: communion, prayer and the worship of God. As explained in the Introduction, in order to give all parishioners the opportunity to voice their opinions on the preparation of this Profile, and to ensure that we understood their views on worship and church life, three surveys and two parish meetings were conducted between November of 2008 and April of 2009. The details of the surveys may be found in an appendix to this report. Six key findings emerged from these activities.

Finding #1: St. Luke’s parishioners place a high value on a “dignified traditional liturgy” in their worship.

In the November survey, parishioners were asked to rank 9 statements defining the features that were “the most important thing I look for in a church.” They were asked to give their most important feature a rank of 10, and the least important a rank of 1. The statement “a sense of God’s peace in my heart” received the highest ranking, followed by three statements that were all related to worship. In order, these three were: “a thought-provoking sermon,” “a dignified traditional liturgy” and “beautiful classical ‘cathedral’ music.” The other six statements were all considered to be less important influences in their choice of a Parish church.

Finding #2: There is a higher preference for p. 230 than for p. 185 (but see finding #5).

The April survey asked specifically whether parishioners were indifferent between the p. 185 and p. 230 rites, whether they liked the variety provided when both were used equally, or whether, “in their heart,” they had a preference for one or the other. By a relatively narrow but nevertheless significant margin, those who expressed a preference for p. 230 outnumbered those who favoured p. 185.¹⁵ This finding is interesting, particularly given St. Luke’s long history of liturgical experimentation. One of the premises on which the introduction of modern language liturgies was based was that they would more strongly appeal to future generations and would gradually replace the BCP Eucharistic form. However, despite some 30 years of experience, it would seem that the traditional language form of the rite still has a strong attraction for a Parish that sees “a dignified and traditional liturgy,” in the words of the survey, as an “important thing I look for in a church.”

It is important to stress that those who expressed a preference for one or other of the two rites still represented a minority of parishioners, and that these results must also be placed in the context of finding #5.

Finding #3: Most St. Luke’s parishioners have no desire to see the major Sunday worship services become less formal or more contemporary than they are.

“I would like to have more informality and a ‘contemporary’ feel in Sunday worship” was one of the 14 statements that parishioners were asked to assess in the November survey. This statement received the least level of support (and the highest level of disagreement) among all 14.¹⁶

¹⁵ Out of 67 respondents, 21 (31%) said that they actually preferred p. 230, while 6 (9%) said they preferred p. 185.

¹⁶ Only 7 out of 86 agreed with this statement, versus 54 who disagreed. Agreement was indicated by a ranking of 8 to 10; disagreement by a ranking of 3 or less.

Finding #4: Overall, St. Luke’s parishioners prefer the high altar to the nave altar.

In the survey that was conducted following the experimental reintroduction of the new and smaller nave altar, parishioners were asked to rate 8 statements on a scale of 1 to 10. Two of these statements were:

- ∞ When we celebrate the Eucharist at the **high** altar, I find it easy to pray and to sense the presence of God.
- ∞ When we celebrate the Eucharist at the **nave** altar, I find it easy to pray and to sense the presence of God.

Parishioners overwhelmingly endorsed the first statement, and by a narrow margin, rejected the second. Out of 8 statements about the nave altar, the first ranked second in level of support; the second ranked sixth. Parishioners were also asked to indicate, if the nave altar were to be reintroduced into the Eucharist service, how often it should be done. Approximately half of those who answered the question said occasionally or never; about a quarter said twice a month or always.¹⁷ These results are consistent with informal observations which suggest that, during the 10:30 service, when parishioners have their choice between the high altar and nave communion rails, about two-thirds select the high altar.

Overall, it is apparent that parishioners have a substantial preference for the high altar.

Questions surrounding the use of the nave and high altars are, of course, intimately related to other issues of liturgical practice. This finding must therefore be put in the context of the next one, and is discussed further below where we comment on St. Luke’s particular balance of traditional and modern practice.

Finding #5: The Parish is overwhelmingly of the opinion that the current balance between p. 185 and p. 230 is the desired pattern and should be maintained.

The preferences discussed above do not indicate a source of dissension in the parish over liturgical practices. In fact, of the 67 respondents to the April survey, 38 said that they were either indifferent to which rite was used or that they liked the alternate use of both, while a further 15 of those who expressed a preference said that we should continue to use both rites. So a total of 53 out of 67 respondents (80%) said, implicitly or directly, that the current pattern should be retained. It is safe to say that the Parish overwhelmingly supports the continued use of both traditional and modern worship practices and sees the accommodation of all liturgical preferences as appropriate and valuable.

¹⁷ Out of 74 respondents, 52 (70%) agreed with the first statement, while only 4 disagreed. Only 23 (31%) agreed with the second statement, while 26 disagreed. Agreement was indicated by a rating of 8 or more; disagreement by a rating of 3 or less. On the question about frequency of use, 68 responded and their choices were: never, 17; occasionally, 18; once a month, 15; twice a month, 14; always, 4.

Finding #6: There is a strong desire to involve young people and children in worship at St. Luke's

This emerged very strongly from both the parish meeting that was held on 26 April, and from the questionnaire that parishioners filled out after the meeting. During the meeting, numerous comments were made in all the breakout groups about the importance of children and young people in church life and worship. In the written comments on the questionnaire, 16 out of the total of 47 written comments mentioned youth, children, and the need to provide both Christian education for children and youth, and worship experiences that would attract young people to the church.

The balance in what we do: modern and traditional

It is apparent from the description of our worship practices, and from our history of liturgical practice, that St. Luke's has an unusual blend of modern and traditional features. We use both modern and traditional rites, but we celebrate both at the high altar. Our music is predominantly in the English cathedral style, but a goodly proportion of the music we hear was written in modern times and in distinctly modern styles. We have a very traditional building, but we have introduced – and use – a nave communion rail. St. Luke's is probably not the only parish in Canada that combines the old and the new in the way we do, but we believe we have a relatively rare combination which is strongly supported by the Parish.

There are, of course, some key experiential and theological differences between modern and traditional liturgies that go beyond language. Theologically, traditional liturgies focus on the transcendent nature of God; modern liturgies on His immanence. Experientially, traditional liturgies fit with high altar celebration of the Eucharist; modern with nave altars. The nave altar survey alluded to above puts the difference this way.

When a church has an altar far away from the people, and located at the top of several stairs, it is easy to emphasize the mystery of faith. God is much greater than humans, majestic, and in some ways distant. On the other hand, when an altar is among the people, they face one another around it, the Incarnation, “God-in-the-midst-of-us,” is emphasized. Prayer, and our approach to God is also affected by these arrangements: the high altar encouraging silent prayer in deep humility; the nave altar encouraging a sense of joy in the midst of the heavenly community.

To determine which of these concepts our parishioners felt closer to, they were asked, in the nave altar survey, to rank the following two statements:

- ∞ The High Altar reminds us that God is wonderful and mysterious and greater than all else.
- ∞ The Nave Altar calls us into a loving fellowship and feeds us at a holy table.

The responses to these two questions were almost identical to the responses the question of where parishioners find it easier “to pray and sense the presence of God” (see above). The first statement had the highest level of agreement among the 8 in this group; the second ranked fifth.¹⁸

Despite these findings, Parishioners indicated at the 26 April meeting that they have little taste for much discussion about the theological labels of transcendence and immanence associated with the two Eucharistic forms. Nevertheless, the above survey results are clear: most St. Luke’s parishioners find it easier “to pray and sense the presence of God” at the high altar than they do at the nave altar, and they relate to the “mysterious, majestic and distant” aspects of God more than to the concept of “God-in-the-midst-of us.” It would appear, therefore, that St. Luke’s parishioners do indeed relate more strongly with the transcendent nature of God than with the immanent, but they have quite sensibly chosen to value real worship experience over theoretical discussions of liturgical concepts.

At the same time, St. Luke’s parishioners also believe, as finding 5 shows, that all our people should be accommodated. So it is significant that the statement, “I don’t care where the Altar is, so long as worship is reverent, music inspiring, and sermons thoughtful” also received a fairly high endorsement, with 45 out 84 people who answered this question agreeing with this statement.¹⁹

Conclusions that follow from what we do

The following conclusions flow from this description of St. Luke’s worship practices.

1. From findings #1 and #4, that St. Luke’s parishioners value dignity, formality and tradition in language, music and liturgy in their worship experience.
2. From findings #2 and #5, that there is a slight preference for traditional Prayer Book language in our worship, but such preference is of minimal importance beside conclusion #5, below.
3. From finding #4, and the other results from the nave altar survey, that parishioners strongly favour the high altar over the nave altar.
4. From parishioners’ much higher resonance with the “wonder and mystery” of God than with the “loving fellowship at a holy table,” and notwithstanding their lack of interest in the terms themselves, that parishioners tend to embrace the transcendent experience of worship more closely than the immanent.
5. From finding #5 and from the fact that parishioners put greater importance on reverent worship, inspiring music and thoughtful sermons than they do on altar

¹⁸ Out of 75 respondents, 52 agreed with the first statement, while only 4 disagreed. On the second, 23 agreed, while 26 disagreed. Agreement was indicated by a rating of 8 or more; disagreement by a rating of 3 or less.

¹⁹ Feelings were also more polarised on this question than on any other, with 21 disagreeing and fewer being neutral on this statement than on any of the others.

location, that the Parish values inclusiveness and accommodation for both modern and traditional liturgies.

6. From finding #6, that the Parish wishes to see outreach to children and youth, and wants to have them involved in the worship and life of St. Luke's.
7. Finally, from all of the above, that we are content with our existing patterns of worship and find that they nourish our spiritual lives and bring God's peace to our hearts.

One last point is worth making. These conclusions – and in particular, conclusion 4 – do not mean that St. Luke's parishioners are "Sunday morning Christians" who come for an encounter with the "majesty and mystery of God," and then go back to their secular lives. Overall, the surveys and the discussions in the parish meetings lead one to the conclusion that their worship and church life give St. Luke's parishioners the resources they need to live their lives in accordance with God's will.²⁰ As it says in Section 7 above, church life provides most parishioners with "the understanding and strength to live their personal lives more compassionately and peacefully." This is a testament to the Parish Church of St. Luke in Winnipeg – that it will continue to serve and be a source of comfort to the community both near and far.

Taken in total, these conclusions pose special challenges to a new incumbent for our Parish. We elaborate more fully on these challenges later in the Profile where we discuss the qualities that we seek in a new parish priest.

10. OUR GOALS AND AMBITIONS

Given the values embraced by the Parish, the value placed on (and the demands made by) the building, our emphasis on the importance of worship, and all the factual realities that are presented in Sections 2 to 6 of this Profile, where does this Parish see itself going in the next five years? What goals would we like to reach, and what ambitions do we have for the future of our beloved Parish?

We have developed the following list. These items, of course, are not independent of each other, and accordingly they could be combined or separated in different ways. However, each of the following has emerged from our surveys and meetings.

Above all, to continue to celebrate the mystery and majesty of God, employing dignified and formal Eucharistic practices which are accompanied by the very best of the Anglican musical repertoire.

²⁰ This conclusion also flowed directly from the 1995 survey that asked specifically about the way the respondents' faith enabled them "to live their personal lives." At that time, 62 out of 81 (77%) of respondents said their faith enabled them, in the words of the survey, to "live their personal life more successfully" and to "experience greater peace."

To continue to provide the members of our Parish with worship experiences which enrich their spiritual lives and create a sense of God's peace in their hearts.

To continue our long journey with Eucharistic practices, combining the best of the new and the old in ways that provide for the spiritual and worship needs of all members of the congregation.

To maintain an accomplished and talented choir with a musical repertoire that embraces the best of traditional and contemporary works, and, when our current music director retires, to attract a replacement who will bring an appreciation of the musical heritage at St. Luke's, and who has the skills and leadership qualities necessary to continue it.

To continue the Mission and Outreach activities of the Parish and to provide a supportive environment for those who are dedicated to the social goals of the Parish.

To bring children and young people into our church community and provide them with an opportunity for fellowship and fun, while introducing them to Anglican worship and giving them the opportunity to participate fully in the life of the Parish; at the same time, to give them the educational and spiritual resources that will serve them throughout their lives.

To continue to preserve and upgrade our beautiful heritage building.

To resolve our financial situation, balancing our budget and sustaining and renewing our various funds so that we can maintain our building, our staff, our worship, and our mission and outreach programs.

To enhance and expand pastoral care for our parishioners.

To increase the size of our congregation by developing new strategies to attract Anglicans who seek the kind of worship experience and other opportunities our Parish offers, and helping them to integrate themselves in the life of our Parish.

To continue to provide educational opportunities to its parishioners and others in the community which deepen their knowledge of the Christian faith.

This is an ambitious list, and will require an incumbent of extraordinary qualities to lead us into our future. It is to those qualities we now turn.

11. OUR NEW INCUMBENT

The position of Incumbent of St. Luke's Parish in Winnipeg is an enormously challenging – but equally rewarding – position. As the ideal candidate, you will find yourself part of a somewhat strong-minded, but warm Christian community that is deeply committed to the worship of God. You will be in an intellectually stimulating environment, with an Honorary Assistant and Honorary Assistant Emeritus, both of whom are retired professors from Winnipeg's two universities. You will work with a talented and experienced Music Director who uses the rich repertoire of Anglican music, old and new, to enhance the Parish's worship experience.

At St. Luke's, you will serve a Parish which, socially and theologically, might be described as “moderately liberal.” We are fully accepting of gender equality. We have an accepting attitude toward gays and lesbians. We value and support our Mission and Outreach programs. At the same time, however, we are moderate in our embrace of social causes. We believe the faith that is articulated in the creeds, and we value the Scriptures, but our focus is on the sacraments, not on evangelising. Accordingly, if you come to St. Luke's with a passion for reform – liturgical, social or theological – you will not find our Parish a comfortable fit for you. We are open to progress and change, as our long experience with modern liturgies shows, and can be persuaded through discussion and experimentation. But it is evolution, not revolution, that has always been our style.

As the successful candidate, we would look for you to lead the Parish in the following ways.

You will be a person who puts worship matters at the top of your priority list, and will be committed to achieving a high level of reverence, dignity, energy, quality and meaning in our worship practices. As you put your own stamp on our worship, you will seek to do so in ways that respect our special balance between the traditional and modern and our emphasis on the “high altar” solemnity and majesty of God in our liturgical practices and music. In addition, your sermons will be thoughtful and challenging.

At the same time, you will seek to discover new possibilities, looking to attract and involve children and youth into the life and worship of the Parish. In this, effort, you may wish to experiment with new worship practices for young people, but you will seek to do so in ways that remain faithful to familiar traditions.

You will have a desire to maintain and encourage the English cathedral style of music that is a hallmark of worship at St. Luke's parish.

You will be supportive of our Mission and Outreach work, not only conceptually but pragmatically as well, with an ability to relate to persons in all social strata and conditions. On Tuesday mornings, you will be called upon to welcome our “muffin group,” all of whom live in various degrees of poverty and who include the homeless and people with social problems. On Sunday, you will be called

upon to welcome parish members that include educated professional people who hail from all parts of the city, some of them solidly middle class and prosperous.

You will also bring a commitment to develop a strong pastoral care program for all of our parishioners, particularly those in need.

You will also value Christian education, for both adults and children. You will support our Sunday School and continue to provide seminars and courses for adult parishioners who wish to explore various aspects of the Christian faith.

To achieve these goals, the successful candidate will possess the following specific training, skills and experience.

You will have received a sound theological education that has been augmented by a continual commitment to further education and spiritual development.

You will be a good administrator, capable of managing a Parish with reasonable, but not rich, resources, that is possessed of a beautiful but expensive heritage building, much beloved by its parishioners.

You will possess a demonstrated ability to provide strong, collaborative leadership.

You will possess good communication skills and the ability to relate to all members of the parish, including youth and seniors.

Finally, you will have a desire to love the members of this parish and embrace its challenges and strengths.

The Rev. Canon W. B. Heeney, concluded in the forward to *St. Luke's Church, Winnipeg (1897-1929) – Celebration of the 25th Anniversary of the Laying of the Foundation Stone (October 16, 1929)*: “The future of St. Luke’s is in the hands of the people. The clergy alone can never do the work of God. The religion of Christ has a job for every member. And each of us is the trustee of a great commission.”

“A POSTLUDE”

Dear Applicant:

You will be interested to know that, in one of the Parish meetings we held to prepare this Profile, one of the qualities that the Parish clearly indicated they wanted to see in their new incumbent was a sense of humour.

That posed us quite a problem. In a Profile that is a mixture of history and theology, facts and figures, interpretation and guesswork, and all the other things that a Profile writing committee must assemble to give you a picture of who and what we are, how were we to convey that a sense of humour was desirable? We did not think that a line in the job description, “must have a sense of humour,” quite cut it. So we decided that this desire on the part of the Parish might be conveyed in another way.

So here is an executive summary of our report that we thought might convey this message from our parishioners in a way that, shall we say, is on the lighter side.

Sincerely,

St. Luke’s Parish Profile Writing Committee

St. Luke’s Parish Profile
Executive Summary

This Profile is dense and it’s heavy.
Through every last page you must fight.
So here is terse
Condensation in verse
That is what you might call “Profile Lite.”

We knew when we started this Profile
Old and new are what fit St. Luke’s bill,
For Page 185
And 230 survive
Our spiritual needs to fulfill.

But we’ve measured parishioners’ temper
On liturgical forms old and new,
And behold we have found
To tradition we’re bound
Somehow or other like glue.

For after long use of both pages,
Asked which of the forms they preferred,
The people all chose
Bishop Cranmer’s old prose
By a margin of roughly a third.

“So there!” said the Cranmerites smugly,
 “For by you some great things were foretold.
 With worship renewed
 And new upbeat mood
 New members would flock to the fold.

“But you see there’s no influx of converts,
 And except for the radical few,
 The sheep of the fold
 Seem firmly to hold
 A much more conservative view.”

“Hang on,” cried the 185’ers.
 “Your attitude goes up my nose.
 Just because we’re outnumbered
 We can’t be encumbered
 With Cranmer’s ridiculous prose.

“You cannot stop history’s advances
 And you’ll see in the end we’ll prevail,
 For you’re stuck in the past
 And you’ll find at the last
 You’re the end of the dinosaur’s tail.

“You’re simply a relic of history
 Back there with your thy, thee and thou.
 Forgotten you’ll be,
 With your old BCP
 No more than two decades from now.”

“Ridiculous prose?” came the riposte.
 “Those traditions demand our respect!
 On your way you are well
 To the terrors of hell
 It’s damnation that you can expect.

“As for us, we are closer to heaven.
 At the high altar rail you’ll find God.
 Not down the nave
 Your souls will you save.
 With your attitude trendy and mod.”

“What rubbish,” reformers responded.
 “Your ideas are simply old hat.
 You think God’s up there
 Somewhere in the air?
 Mediaeval is where you are at.”

This debate, although much less intensely
Went on for three decades, God knows.
But charity's veil
We'll draw o'er the tale
Of how they came nearly to blows.

But for all of their feisty behaviour,
St. Lukans are all pretty smart,
And they value a lot
All the blessings they've got,
And compromise dwells in their heart.

So with two rites now happy together,
We've avoided a worship abyss.
And all can now say
That there's always a day
They can find their liturgical bliss.

Don't think that it's mud we are stuck in
Or we seek to tie both of your hands,
For we can be swayed
If you gently persuade,
And we all want to reach Promised Lands.

To the future we'll move all together
By cautiously finding the way
That our souls can be fed
But we'll see a flag red
If tradition's too soon swept away.

So we'll welcome the gifts that you bring us.
Your advice we will solemnly heed.
But please look behind
And make sure that you find
That your flock is still following your lead.

APPENDICES TO PARISH PROFILE

THE ANGLICAN PARISH CHURCH OF ST. LUKE

Winnipeg, Manitoba

September, 2009

CONTENTS

HISTORICAL APPENDIX

The Historical Appendix is a comprehensive account of the Parish, from the time of its founding to the present day.

FINANCIAL APPENDIX

The Financial Appendix contains the following:

TABLE A which is a compendium of the revenue and expenses statements for the Parish for the last five years.

A series of notes that explain selected entries in TABLE A.

TABLE B which is compendium of the Balance Sheets for the past six years.

TABLE C which is a list of the Parish's funds with their balances as at December 31, 2008.

TABLE D which shows the range of donation levels of Parishioners, the average weekly donations in each range, and the amounts by which weekly donations in each range would have to increase to balance the budget in 2008.

APPENDIX ON SURVEYS

The Appendix on Surveys contains the following material:

Part A contains a report on the November 2008 survey.

Part B contains a report on the Nave Altar Survey conducted in February 2009.

Part C contains a report on the Parish Profile Committee's April 2009 survey. This Part contains:

A list of the questions posed in the survey.

The highlights of the survey.

A complete collection of the written comments by respondents.

NOTE: The text of the Profile contains reference to the 1995 survey, and also cites some data from the 1995, the November 2008 and the Nave Altar surveys, specifically providing data which show the levels of support that parishioners gave

to certain questions and statements. These data are not contained in this appendix. Any candidate who wishes to receive the detailed data may request same, and it will be forwarded electronically in the form of Excel files.

HISTORICAL APPENDIX

Early Beginnings

When Fort Rouge was annexed to the City of Winnipeg in 1882, local members of the Church of England in Canada (now the Anglican Church of Canada) worshipped at either Holy Trinity Church or the original All Saints' Church,²¹ both located north of the Assiniboine River in what is now downtown Winnipeg. However, because the distance to either church was an obstacle for children attending Sunday school, Holy Trinity Church established a Sunday school in a vacant storefront on Maria (now Stradbrook) Avenue in 1889, marking the beginning of St. Luke's.

The rapid growth of the Sunday school led to the construction of a wood frame school house on Lewis Street at a cost of \$1,600. The Rt. Rev. Robert Machray, second bishop of Rupert's Land and first Primate of the Church of England in Canada formally opened the School House in 1891, and shortly thereafter, Wednesday evening services were held in the School. The Rev. Octave Fortin, first Rector of Holy Trinity, conducted the first Sunday evening service at the School House on October 17, 1893.

The first mission and Sunday school prospered, demonstrating that there were enough residents on the south side of the Assiniboine River to support a new parish. Dr. Machray, by this time Archbishop and Primate, formed the Parish of St. Luke's on April 14, 1897, out of portions of the parishes of Holy Trinity and All Saints'. The original parish was a triangle of land bounded by the Assiniboine River to the north, the Red River to the east and south, and Henry Street (now Nassau Street North and South) to the west.²²

The recently ordained J.A. Richardson²³ was appointed the first rector of St. Luke's. He had previously served as the second Sunday School Superintendent after 1894, while still a theology student at St. John's College.

The New Church (1904 – 1905)

The present St. Luke's building was constructed in four stages in the early 20th century when Winnipeg was in the midst of an unprecedented period of growth and prosperity between the arrival of the Canadian Pacific Railway in 1881 and the start of WWI.

As St. Luke's congregation outgrew the original Lewis Street church, five lots were purchased at the northeast corner of Nassau Street North and Stradbrook Avenue at a cost

²¹ Holy Trinity Parish was first organized in 1867 and officially declared a Parish April 3, 1869. The present Holy Trinity Anglican Church, at Donald Street and Graham Avenue was built 1883-84. All Saint's Parish was established September 13, 1883. The original church was a wooden structure built in 1884. It was demolished in 1926 to make way for the extension of Osborne Street. The present All Saints Church (1926) sits to the west of the location of the original church.

²² The southern boundary of the Parish of St. Luke was moved north to the easterly extension of Fleet Avenue to the Red River after the establishment of the Parish of St. Albans in 1912. St. Alban's was established in 1907 as a mission church of St. Luke's.

²³ Reverend J.A. Richardson served as St. Luke's first rector during 1897 to 1899. He relocated to New Brunswick, where he became third Bishop of Fredericton in 1905. In 1934, he became Archbishop and Metropolitan of the Ecclesiastical Province of Canada.

of \$3,000 for a new church. Architect Charles Bridgeman²⁴ prepared plans for a church designed in the Late Gothic Revival style. This style was influenced by the architectural traditions of medieval England, reflected in pointed windows, a steeply pitched roof, a bell tower, stained or leaded glass, buttresses, decorated ceilings and carved stone.²⁵

Mrs. J. B. Allen, President of the Women's Auxiliary turned the first sod May 25, 1904, followed by the laying of the cornerstone July 24, 1904, by the widow of The Rev. Waddington Clarke, St. Luke's third rector. The church first opened on February 19, 1905, eight years after the formation of the parish, with a service conducted by The Rt. Rev. S.P. Bishop Matheson, who had become Bishop of Rupert's Land in 1904. Completed at a cost of \$30,000, the church was constructed on a stone foundation with Tyndall stone walls. It originally consisted of a one-storey narthex or entrance porch and the nave, with the central portion of the east end of the nave serving as a temporary chancel. The original windows were opalescent, or art, glass like those in the clerestory windows above the nave. The first stained glass window, "St. John the Divine," given in memory of Maurice Putnam, was installed in November 1907, and the second, "Madonna and Child," dedicated to Jennie Harvard Eastman Richardson, in 1908. W. H. Gardner and his wife donated the granite font at the west end of the nave in loving memory of their infant son. The first memorial tablet, dedicated to E. H. Taylor by his wife, was mounted on the south wall. T. Harry Webb donated the clock in 1906. The original Lewis Street church was then moved to the site of the present Church House for use by the Sunday School, as well as for meeting and social events.

St. Luke's fourth rector, The Rev. T. W. Savary, oversaw the planning and construction of the first phase of the church during his ministry (1903-1909). Mr. Savary donated the altar to the congregation on the occasion of the opening of the church.

St. Luke's fifth rector, The Rev. William Bertal Heeney, arrived in 1909. He became the parish's longest serving rector, staying on for 33 years before retiring in 1942. The first five years of his ministry represented another ambitious period of expansion.

Shortly after his arrival, vestry considered a proposal for the extension of the chancel. Charles Bridgeman returned to prepare plans for a \$15,000 addition to the east end of the church, designed to accommodate the chancel, altar and pulpit, organ chamber and Rector's study on the upper level, with classrooms and an assembly room on the lower level. The addition was also designed in the Late Gothic Revival style to be seamlessly compatible with the existing stone church. Vestry decided to proceed immediately with the chancel basement, covered by a temporary roof. Excavation began September 11, 1909, and the first meeting was held in the new lower level parish rooms February of 1910. Construction of the upper level of the chancel commenced the following summer

²⁴ Toronto born Charles S. Bridgeman (1875-1965) was raised in London, Ontario. He practised architecture in New York for 12 years after graduating in 1891. Bridgeman relocated to Winnipeg in 1903, where he practised architecture for 35 years, before retiring in 1938 and returning to London, Ontario. (Source: *City of Winnipeg Historic Buildings Committee – Architects Biographies*)

²⁵ Crossman, Kelly. *A Study of Anglican Church Buildings in Manitoba*, Manitoba Culture Heritage and Recreation – Historic Resources, Winnipeg, 1989.

and completion of the addition was celebrated with a banquet in the lower level rooms on December 2, 1910.

With the help of the Organ Guild of Ladies of St. Luke's, who raised \$5,500, a new pipe organ was installed in time for opening services December 10, 1910, with The Most Rev. S.P Matheson presiding. Built by Cassavant Freres of St. Hyacinthe, Quebec, the oldest organ builder in North America, it replaced the original hand-blown reed organ.

The Great East Window above the altar on the east wall of the chancel is a representation of Leonardo Da Vinci's "The Last Supper" with the upper portion of the window featuring angels holding scrolls. The window was designed and built by the Robert McCausland Company of Toronto, which was established in 1856 and is the oldest stained glass studio in North America. The window, a gift from Sir Douglas Cameron, the seventh Lieutenant-Governor of Manitoba (1911-1916) and Lady Cameron, was unveiled and dedicated Palm Sunday, April 9, 1911. Two small windows were also installed in the west wall. Both windows, "The Good Shepherd" given by the Willing Workers, and "St Luke" given by the Bible Class, were dedicated Easter 1911.

The chancel ceiling and walls in the clerestory and nave were decorated with stencilled borders around each window in the nave and along the walls. The Thornton-Smith Company of Toronto painted a mural depicting angels above the east window in consultation with the Robert McCausland Company. Parishioner John Galt funded the mural, which sadly was painted over in the 1950s as the stencilling was deteriorating.

The Bell Tower Addition (1910)

The bell tower was erected over the west entrance in 1910. The construction cost was originally estimated at \$10,500, but increased as the 650-ton tower began to settle during construction requiring further underpinning.

The tower contains a chime of eight bells, cast in England at the foundry of Mears and Stainbank of England,²⁶ and a clock, manufactured by Gillet and Johnson of Croydon, England. The 2,500-pound great or tenor bell is inscribed: "To the Glory of God and in living memory of Mary Louisa Nanton and Thomas Clark. This chime of bells presented to St. Luke's church, Winnipeg by their respective families." The other seven bells are inscribed with the names "Love," "Joy," "Peace," "Long Suffering," "Gentleness," "Goodness" and "Meekness." The bells rang for the first time, January 29, 1911. The bell chamber remained open until louvers were installed in 1911. Parishioners Sir Augustus and Lady Nanton²⁷ donated the bells, louvers and clock to St. Luke's.

²⁶ The bell foundry of Mears and Stainbank of England is considered to be the oldest manufacturing company in Great Britain operating from the 19th Century to 1968, becoming the Whitechapel Bell Foundry. Among the company's most notable bells are the "Liberty Bell" (1852) in Philadelphia, Pennsylvania and "Big Ben" (1858) at the Palace of Westminster, London, England.

²⁷ Sir Augustus Nanton (1860-1924) came to Winnipeg from Toronto in 1883 as a partner in Osler Hammond and Nanton. As a successful financier, he held numerous business positions. He was knighted in 1917 for his work during the First World War as President of the Manitoba Patriotic Fund. Mr. Nanton was a generous benefactor to the church and had served as St. Luke's Rector's Warden 1913-1914. His estate, "Kilmorie" stood at the west end of Roslyn Road. Demolished in 1933, only the gates, guest house and converted stable stand today.

The echo or west organ was installed on the second floor of the tower in 1912. The pipes were arranged in an opening left by the removal of the original west window over the narthex. Mr. And Mrs. William Pearson donated the echo organ in loving memory of their son James, who passed away the year before.

The Church House (1914 – 1915)

Following the completion of the chancel addition, the original school/mission house was sold and removed from the property. However, by 1913 the need for more space for the Sunday school and parish meetings and a rectory for The Rev. Heeney were evident. Vigorous discussions ensued whether to pay down the mortgage on the church or to build a church house and rectory. The need for a rectory was satisfied with the purchase of the existing home of parishioner J. D. Clarke, built in 1907, immediately east of the church property at 511 Stradbrook Avenue.²⁸

Architects John Woodman and Raymond Carey were commissioned to design the Church House in the same Late Gothic Revival style as the church with a matching Tyndall stone exterior. The Church House was of reinforced concrete construction, a relatively new technique at the time that was pioneered in Winnipeg by John Woodman. The exterior features a stringcourse with Biblical symbols, rounded buttresses, dormer windows and a copper clad spire with an iron weathervane. The main entrance on Stradbrook Avenue features double plank doors with ornamental hinges. The Winged Ox is over the door with a cement scroll stating “Church House A.D. 1914.”

The Church House was completed in 1915 at a cost of \$60,000. The Church House contained a large auditorium and stage with individual classrooms for the Sunday school, a library and a boardroom on the upper level. A balcony at the east end of the hall originally housed a projector. The lower level originally contained a gymnasium equipped with showers and clubrooms. A swimming pool was to be included in the lower level, but was exchanged in the final plans for a billiard room.

The Church House became the centre of community life for the parish. It was a centre of activities for the young men and women of the church with numerous clubs, organizations and gymnasium classes. Fort Rouge Cooperative Nursery has occupied the lower level of the Church House as a daycare centre since 1972.

Two significant changes to St. Luke’s, subsequent to World War I, were two stained glass windows entitled “The Resurrection” and “The Gifts of the Magi.” The rood screen was installed in the chancel archway in 1928, a gift of Lady Nanton in memory of her husband, Sir Augustus Nanton, a generous benefactor to the church. The rood screen was designed by local architect C. W. Chivers and carved by local craftsmen. Six ornamental lamps that hang in the nave were installed in time for the twenty-fifth anniversary of the

²⁸ Reverend Gordon Light was the last St Luke’s Rector to occupy the Rectory during his ministry (1977-1984). As his immediate predecessor and successors lived in their own homes, the church rented out the former rectory. The former rectory was finally sold to the neighbouring Thorvaldson Nursing Home in 2002.

church. Designed by architect Charles Bridgeman, the lamps were donated by Mr. and Mrs. Gooderham in memory of her father, John B. Persse.

Reflecting on St. Luke's period of rapid growth, The Rev. Canon W. B. Heeney, wrote in the forward to *St. Luke's Church, Winnipeg (1897-1929) – Celebration of the 25th Anniversary of the Laying of the Foundation Stone* (October 16, 1929): "How thankful we ought to be that we equipped ourselves with buildings when we did! Not to have done so then was to have lost the opportunity for God and our church in Fort Rouge, for it never could have been done since."

Military Presence at St. Luke's

Many memorials dedicated to the men who served in the First World War (1914-1918) provide St. Luke's with a distinct military presence. The parishioners of the day wanted anyone who entered the church to remember the sacrifices of World War I.

The Grenadiers' Memorial: Just beyond the front entrance, on the west wall of the narthex is the mural "The Risen Christ Blessing Two Grenadiers." The mural artist, Frank H. Johnson was a distinguished member of the Group of Seven and principal of the Winnipeg School of Art at the time. The mural was unveiled Sunday, June 8, 1924, and is dedicated to the memory of the nearly 7,000 officers and men of the Winnipeg Grenadiers²⁹ who served in First World War. The Rev. W. B. Heeney served as the Grenadiers' chaplain for thirty years. The mural was restored during 2006-2007 with funds received from the Thomas Sill Foundation.

The Grenadiers' Cross: The Grenadiers' Cross was first erected in 1921 by surviving members of the 78th Battalion of the Winnipeg Grenadiers as a memorial to the men of the battalion who fell at the Battle of Vimy Ridge in 1917. The cross originally stood at the edge of "Winnipeg Grenadiers Crater," named in honour of Sergeant S. St. C. Lloyd who had sacrificed his life on February 19, 1917, by detonating an enemy mine, inflicting heavy losses on the enemy. The cross was made with oak from Carency, France, and stood on a wooden base made from empty wooden artillery shell shipping cases. After two years overseas, the cross was brought to Winnipeg and installed outside the main entrance to St. Luke's. After thirty-four years in the elements, the base of the cross was deteriorating. The cross was brought inside the church, repaired, restored and unveiled Remembrance Day, 1957, by Lieutenant Colonel J. N. Semmons, D.S.O.³⁰

Regimental Colours: The Colours of the 100th Winnipeg Grenadiers which hang in the nave, originally stood in the sanctuary on either side of the altar. The Colours were

²⁹ The Winnipeg Grenadiers were an infantry regiment of the Canadian Armed Forces formed in 1908. The 78th Battalion, Winnipeg Grenadiers served in France and Belgium from August 1916 to May 1919. As part of the 12th Canadian Infantry Brigade, 4th Canadian Division, the battalion took part in 14 battles including the Battle of Vimy Ridge (January-April 1917). On September 15, 1929, King George V awarded ten battle honours to the 78th Battalion Winnipeg that were approved for emblazonment on the regimental colours. The Grenadiers had remobilized in 1939 with the outbreak of the Second World War (1939-1945). The 1st Battalion Winnipeg Grenadiers were involved in the disastrous Battle of Hong Kong in December 1941 that resulted in the surrender of the British Colony to Imperial Japan and the internment and harrowing incarceration of the battalion. The Grenadiers were disbanded in 1965 and placed on the Supplementary Order of Battle, only to be reformed in dire circumstances.

³⁰ Lieutenant Colonel J. N. Semmons originally designed the cross and had led the Grenadiers when the battalion was reconstituted after Hong Kong.

moved from beside the altar into the chancel arch in 1942 and later moved again into their present location in the nave.

Honour Rolls: A brass honour roll with the names of the men of St. Luke's who served in World War I was unveiled on the west wall behind the font in 1924. The brass plaque was a gift of John Galt and listed all the men of St. Luke's who had served as both enlisted men and officers. A cross is inscribed on the honour roll beside the names of those who had lost their lives in the Great War. The Soldiers Permanent Honour Roll was part of the redesign of the west entrance, including pointed arched doors to the narthex forming a triptych together with the plaque. New wood paneling matching the chancel paneling was also added at the same time. A second honour roll listing men and women of the parish who served in the Second World War was dedicated April 8, 1945. It was mounted on the west wall beneath the "Good Shepherd" window. The brass honour roll was moved from behind the font to the west wall beneath the "St. Luke" window in 1959. A bas-relief carving by local artist, Leo Mol of Jesus welcoming small children replaced the honour roll behind the font. The carving was commissioned as an "In Memoriam" gift to St. Luke's on behalf of Mrs. W.E. Hobson in memory of her husband, William Edward Hobson, among whose many distinguished contributions to the church and the Diocese was the establishment of the Hobson Trust Fund with the Synod of the Diocese of Rupert's Land. The net income from the Trust is to be paid to St. John's College.

Memorial windows and tablets: Three memorial windows were added in the nave to commemorate the fallen in the Great War. A window showing King David pouring out water of the well of Bethlehem with the inscriptions, "Is not this the Blood of the men that went in jeopardy of their lives," and "To the Glory of God and in Grateful Tribute to the Men who went out from this Parish in the Great War For maintenance of Honour, Justice and Liberty, 1914-1919," was installed in the south wall near the chancel. The window, by the Robert McCausland Company, was unveiled and dedicated November 7, 1920. Two other stained glass memorial windows were donated by grieving families who lost their sons. A window depicting "David, The Light of the World and St. Alban" was installed in the south wall in memory of Flight Lieutenant John Elswood Chaffey Hough, R. N., killed in France, Oct 24, 1917. A window depicting Christ bearing the Cross was installed in the north wall in memory of Lieutenant William Leonard Lanigan of the Royal Air Force killed July 12, 1918.

There are five memorial tablets located on the north and south walls of the nave dedicated to the memory of individuals who gave their lives in the First World War. The "Piggery" is a memorial to four officers, so named as these men lived on Cauchon Street.

The Soldiers' Chapel: The Soldiers' Chapel, located in the lower level of the Church House, was first opened in 1915. The dedication on a brass plaque of the door to the Soldiers' Chapel states: "In hallowed memory of those from this parish who were killed in the Great War 1914-1918." During the First World War, 281 men from St. Luke's had enlisted for active service; 43 did not return. The Soldiers' Chapel contains many interesting artefacts from the First World War including a memorial stained glass window

“Erected In Memory of the Boys of St. Luke’s Sunday School who gave their lives in the Great War 1914-1919.” The Sunday school raised the funds for the window by the Robert McCausland Company. A wooden cross with a metal nameplate on the east wall of the Soldiers’ Chapel once stood on the grave of Captain Herve Murray Grant, M.C., in Eyssenhock, Cemetery, England. The Church Army of England forwarded the cross to his parents, who in turn donated to it to St. Luke’s. An honour roll donated by G. F. R. Harris, entitled “The Call of the Empire. The Men of St. Luke’s who have answered it, Winnipeg –1915,” originally hung in the nave, now hangs outside of the Soldiers’ Chapel.

Improvements were made to the Soldiers’ Chapel in 1965 including closing windows in the north wall, refinishing the floor and pews, laying new carpeting and enclosing a steam pipe to look like a beam. The Rt. Rev. Anderson re-dedicated the chapel January 16, 1966 in memory of Colonel W. K. and Mrs. Chandler. The Chapel was further renovated in 1985 for conducting midweek services. The Soldiers’ Chapel was renovated again 1998 to include new oak woodwork and the addition of a columbarium along the north wall. The Rt. Rev. Patrick V. Lee, Bishop of Rupert’s Land, re-dedicated the Soldiers’ Chapel on Remembrance Sunday, November 8, 1998.

Transition

Following the stock market crash of 1929 and the Great Depression of the 1930s, only routine maintenance could be carried on at St Luke’s, as funds were no longer available for costly structural repairs to correct the sinking foundations of the church and bell tower. The Second World War (1939-1945) finally brought an end to the Great Depression. During and following World War II, St. Luke’s financial situation began to improve, allowing the undertaking of building repairs that had previously been deferred. Through a fundraising campaign, the parish was finally able to retire the mortgage, enabling the church to be consecrated on the fiftieth anniversary of the founding of the parish, April 14, 1947.

Physical Changes

In 1950, the wooden cross beam in the tower basement was lowered in an attempt to stabilize the sinking tower. However, the settlement of the tower and resulting damage to the walls and windows of the church is an ongoing concern to this day. Furthermore, the parish rooms below the chancel were partitioned into office space and meeting rooms that exist today. The original boardroom at the east end of the upper level of the Church House was converted to a kitchen.

William H. Gardner, a successful real estate developer and partner in Oldfield Kirby Gardner, had served as warden and vestry member of St. Luke’s. Upon Mr. Gardner’s demise in 1951, a trust was set up specifically for renewing the organ, in keeping with his interest in music and liturgy. To this end, new organ cases were installed on the north wall of the chancel along with a new organ console on the south side, dedicated in 1953.

Organist, Herbert White who was also a professional architect, designed both the organ and organ cases.

Changing Times

The ministry of The Rev. Fraser Berry (1963-1967) ushered in a period of controversial and unpopular sweeping changes in terms of “liturgical renewal” in the form of new services and the use of non-traditional folk music during a new family service to name a few. These are discussed further in Section 9 of this Profile.

His successor, The Rev. Harold McDonald (1967-1977), was charged with the responsibility of bringing peace to the troubled parish and appealing to the “youth culture” of the day. The church attempted to appeal to young adults through the introduction of the “Winged Ox Coffee House” and the establishment of a drop-in centre. The latter proved unpopular at the time with the surrounding neighbourhood.

The familiar pattern of a 10:30 service with lessons read by lay people, and a coffee hour following the service, were introduced during Harold McDonald’s tenure. In 1970, the current practise of conducting the Sunday school in the Church House at the same time as the 10:30 service was instituted. Despite these innovations, the size of the congregation continued to decline at the time.

During the ministry of The Rev. Gordon Light (1977-1984), a Special Building Fund was established in 1982, spearheaded by Rector’s Warden, Ted Ransby (1980-81). Funds were raised to make necessary repairs and improvements to the church and grounds. Work included re-pointing and repairing the foundations, re-landscaping the grounds, a new driveway and wooden accessibility ramp at the front door, insulating and re-roofing the church and church house, painting the church and sanctuary as well as repairing the crypt below the nave. Gordon Light later became Bishop of the Anglican Parishes of the Central Interior, retiring at the end of 2008.

The ministry of The Rev. Richard Condo (1985-1990) was again a period of change for St. Luke’s. Richard Condo left to become Rector of St. Saviour’s Anglican Church, Winnipeg.

His successor, The Rev. Robert L. Brownlie, became St. Luke’s twelfth and second longest serving rector, with sixteen years of dedicated service (1992-2008). Bob Brownlie had previously been employed at St. Luke’s in the 1970s. He later served as the rector of historic St. Andrews on the Red before coming to lead St. Luke’s into a second century of service.

Heritage Designation

St. Luke’s is one of five landmark churches in the Osborne Village area that are local historical landmarks. Other nearby character churches include: Augustine (Presbyterian) United Church (1904), the former First Church of Christ Scientist (1910), Crescent-Fort

Rouge (Methodist) United Church (1909) and Nassau Street (Trinity) Baptist Church (1909). The latter four churches along with St. Luke's are unique in that they are all located along a three-block stretch of Nassau Street North.

John W. Graham in his booklet, "A Guide to the Architecture of Greater Winnipeg," described St. Luke's as "an excellent example of the romantic approach to church design, carefully recreating the mood and atmosphere of an English country church."

On the occasion of the centennial of the founding of the parish, St. Luke's was designated a Manitoba Provincial Heritage Site on February 13, 1997. The church is only one of eleven Anglican Churches in the province designated a Manitoba Heritage Site. St. Luke's also has the distinction of being only one of six provincially designated churches in the City of Winnipeg and only one of three Anglican churches with a provincial heritage designation in the city. During 2004-2005, St. Luke's celebrated the centennial of the opening of the church with special services and activities.

Heritage Designation has enabled St. Luke's to receive heritage and community grants to renovate and restore the century old landmark. As a result, the roof was repaired and replaced in 2004 and the Grenadier's mural was restored during 2006-2007. Furthermore, the stained glass window "The Gifts of the Magi," that had been damaged by building movement, was removed, repaired and reinstalled in 2007.

Accessibility Improvements

The new century ushered in improvements to make all levels of the church accessible to the handicapped and mobility impaired as the nave, high altar and church house were constructed at three different levels. Beginning in 2005 under the leadership of Bob Brownlie, an Accessibility Committee was formed.

During 2006, the twenty-four year old wooden accessibility ramp at the front entrance was repaired and reinforced for safety. At the same time, an internal accessibility ramp was constructed around the pulpit in the nave leading to a new proscenium or extended stage providing improved accessibility to the chancel, high altar and Rector's study. The proscenium extension serves another function as a stage for church activities like the Sunday School Pageant.

The accessibility lift or elevator was the first major physical addition to St. Luke's since the construction of the Church House. Architect Wins Bridgman of Bridgman Collaborative Architecture was selected to design the accessibility lift addition with Boretta Construction acting as the building contractor. The accessibility lift, located at the northwest corner of the Church House, beside the north chancel door, was designed to match the existing buildings with the same Tyndall stone exterior and grey roof shingles. A custom-made Concord Lift was purchased that allowed access to the elevator from two directions as the hallway and basement doors are at opposing angles. A stained glass window in the north wall of the chancel was removed, restored and relocated above the main exterior door of the elevator.

The Accessibility Committee, headed by Colin and Elizabeth Briggs, raised approximately \$250,000 for the project through fundraising, pledges, donations and grants from the Winnipeg Foundation, Anglican Foundation, Loewen Foundation and the Manitoba Historic Resources Community Places initiative. Overall project costs had increased due to necessary building upgrades that were discovered during construction. The accessibility improvements succeeded in making all levels of the church accessible³¹ to the mobility impaired for the first time and will allow for more revenue generating activities in the church and parish hall.

St. Alban's Oratory

As the number of residents living in South Fort Rouge increased in the early 20th Century, St Luke's established a mission in the southern portion of the parish. A new frame building, designed by architect John Woodman, opened September 8, 1907, opened with the name of St. Alban's. St. Alban's Mission prospered during its first five years, eventually splitting from St. Luke's to become the Parish of St. Alban's in 1912.

St. Alban's Church was permanently closed as the congregation declined in the early 21st Century. A farewell service celebrating a century of worship was held April 15, 2007. Following the closure and sale of St. Alban's Church, St. Luke's received a banner, sanctuary lamp, Samick grand piano and the honour rolls from the church. In recognition of St. Alban's, the side altar area of St. Luke's was made into a focal point for prayer, and named "The St. Alban's Oratory". Here many of the artefacts from St. Alban's Church are displayed. Bob Brownlie donated a three-panel light screen in memory of his aunt and uncle for parishioners to light candles. During the summer months, the oratory becomes the centre of parish worship. St. Alban's Honour Rolls from both World Wars are mounted on the west wall of the nave with St. Luke's Second World War Honour Roll.

On the occasion of the Patronal Festival, October 21, 2007, The Rt. Rev. Donald Phillips, Bishop of Rupert's Land formally blessed the St. Alban's Oratory, the proscenium stage and ramp, and the then yet-to-be-completed accessibility lift addition.

The Whale Lounge

The "Whale of a Sale" was a weekly fundraising sale of used clothing and household items donated by parishioners, began in 1971 by a group of ladies of the parish who were known as "The Whale" and whose members were dubbed the "Jonahs." The weekly Whale Sale and annual spring fair prospered for thirty-four years, raising nearly half a million dollars for the parish in that time. However, with the popularity of private garage sales and the opening of larger retail outlets selling used goods, the Whale declined and finally ended in 2006. The former Whale Room, below the chancel was remodelled and

³¹ One exception being the Soldiers' Chapel and Columbarium, located off a landing in the Church House, accessible only by stairs.

dedicated to the Jonahs as the Whale Lounge in May 2009. A brass plaque was unveiled containing the names of the Jonahs who participated in the Whale over the years.

St. Luke's Parish has been deeply influenced by its history, as other sections of this Profile make clear. It is hoped that this review of where we have come from helps to explain who and what we are, and represents the historical basis on which the Parish will move forward into the future.

Our history demonstrates that St. Luke's Parish has continually evolved during changing times while remaining faithful to the traditions of the Anglican faith. The other sections of this profile serve to clearly illustrate these points. However, awareness of our rich history and traditions enables our Parish to continue to move forward into the future.

FINANCIAL APPENDIX

TABLE A

FINANCIAL STATEMENTS
2004 to 2008

PART I OPERATING INCOME AND EXPENSE STATEMENT						
		2008	2007	2006	2005	2004
4-	OPERATING INCOME					
4-1	Offerings					
4-1110	Envelope Offerings	173,674	171,138	158,570	137,644	135,740
4-1200	Open Offerings (Note 1)	4,467	4,733	4,770	5,218	5,406
4-1300	Initial Offerings (Note 2)	246	117	149	216	404
4-1400	Festival Offerings (Note 3)	7,578	11,372	6,031	5,258	7,195
4-1500	Visitors Offerings	5,921	9,801	6,125	9,659	
4-1600	Sunday School Offerings	381	305	315	101	
4000	Other (added 02/07)			225		
	Total Offerings	192,266	197,465	176,185	158,097	148,745
4-3 to 4-7	Donations					
4300	Mission and Outreach	7,428	3,663	2,957	3,871	1,702
4500	General	21,178	11,473	6,520	10,738	
	Restricted (Note 4)	210	12,427	120	1,525	
	Total Donations	28,816	27,563	9,597	16,134	1,702
4-8	Rentals					
4-8200	Daycare (Note 5)	19,500	17,690	16,210	16,080	13,974
4-8300	Agape Table (Note 6)		1,500	3,859	4,150	4,846
4-8400	Hall & Parking (Note 7)	15,190	11,180	9,705	12,666	7,968
	Total Rentals	34,690	30,370	29,774	32,896	26,787
4-9	Activity Income					
4-9000	Altar Guild	2,370	2,623	2,432	3,045	2,942
4-9100	Weddings & Funerals (Note 8)	7,370	7,350	6,285	4,200	4,700
4-9200	Thankofferings (Note 9)				2,905	2,930
4-9300	Delicious Dishes (Note 10)					
4-9300	Whale (Note 11)			6,238	2,589	10,200
4-9400	Miscellaneous	10,552	5,289	15,088	18,641	362
	Uncategorized Income (added 02/07)			68		
	Total Activity Income	20,292	15,262	30,111	31,380	21,134
	TOTAL OPERATING INCOME	276,064	270,660	245,667	238,507	198,368
5-100	Cost of Goods Sold (Note 12)				3,616	
Gross Income		276,064	270,660	245,667	234,891	198,368

TABLE A (continued)

		2008	2007	2006	2005	2004
6-	OPERATING EXPENSES					
5-	Special Expenses					
	Coffee Expenses (added 01/07)	603	600			
5-1200	Fund Raising Expenses (Note 13)	6,436	332	850	5,530	849
5-1300	Stewardship Expenses	51	561	357	1,331	
	Total Special Expenses	7,090	1,493	1,207	6,861	849
6-	OPERATING EXPENSES					
6-1	Parish Operations					
	Office Operations					
6-1200	Office Equipment	5,144	1,464	1,006	229	150
6-1300	Office Supplies	4,719	5,256	5,010	6,551	4,464
6-1350	Computer Maintenance	1,674	1,318	1,823	428	
6-1400	Postage	364	782	278	543	1,374
6-1500	Accounting & Legal	6,069	6,659	8,470	8,281	3,746
6-1700	Telephone	2,367	3,039	2,644	2,982	4,032
6-1750	Internet	808	657	582	920	
6-1800	Advertising & Communication	887	1,079	1,581	1,551	1,211
6-1900	Bank Charges & Interest	877	611	128	48	-990
6-1950	Staff Training (included 02/07)			258		278
	Total Office Operations	22,908	20,865	21,779	21,533	14,267
6-5	Salaries & Benefits					
6-5600	Salaries/Benefits	72,852	72,512	76,432	66,699	67,103
6-5650	Housing Allowance (Note 14)	13,200	14,300	12,600	12,600	12,500
6-5700	Staff Car Allowance	2,490	5,768	3,546	5,010	5,449
	Total Salaries & Benefits	88,542	92,580	92,578	84,309	85,052
	Total Parish Operations	111,450	113,445	114,357	105,842	99,319
6-2	Building & Property					
6-2100	Repairs & Maintenance	44,176	22,491	25,642	14,361	13,725
6-2150	Cleaning Contract (Note 15)	7,858	7,486	7,423	7,303	6,770
6-2200	Equipment Maintenance	2,318	904	181	530	1,409
6-2300	Boiler Maintenance	4,850	9,577	1,167	11,373	7,479
6-2400	Utilities	42,795	38,600	31,419	41,117	33,159
6-2500	Insurance	12,999	12,935	11,582	12,669	13,926
6-2600	Property Taxes	757	757	757	757	757
6-2700	Snow Removal/Yard Care	3,594	3,104	4,309	5,187	3,490
	Tot Bldg & Prop'ty Expenses	119,346	95,854	82,480	93,297	80,715
6-3	Christian Education					
6-31 to 35	Adult Ed./Library/Edge/Synod/Other	1,781	1,541	4,016	4,763	5,483
	Total Christian Education	1,781	1,541	4,016	4,763	5,483
6-4	Total Diocesan Pledge	23,500	23,500	23,500	23,500	23,000
6-5	Honoraria					
6-5000	Weddings & Funerals (Note 16)	3,570	4,360	4,010	4,600	4,525
	Total Honoraria	3,570	4,360	4,010	4,600	4,525
6-6	Mission & Outreach					
6-6100	Donations	3,335	300	1,200	3,496	1,645
6-6200	Refugee Assistance	1,831	2,297	2,094		
6-6300	M & O Discretionary			36	97	67
	Total Mission & Outreach	5,167	2,597	3,330	3,592	1,712

TABLE A (continued)

		2008	2007	2006	2005	2004
6-7	Music					
6-7100	Organ Maintenance/Tuning	1,692	2,411	1,787	2,221	4,506
6-7200	Piano Maintenance	265	337	120	165	225
6-7300	Organist Stipend	15,000	15,000	15,971	15,001	15,001
6-7400	Organist Assistance/Relief	925	850	750	825	1,700
6-7500	Choir Section Leads (Note 17)	3,195	4,190	4,335	3,523	5,530
6-7600	Music Library	831	1,158	795	2,248	1,919
	Total Music	21,908	23,945	23,758	23,984	28,881
6-8	Total Alter Guild	2,678	2,145	1,744	2,155	2,700
6-9	Total Corporation Discretionary (Note 18)	154	49	196	402	500
6-9990	Uncategorized Expenses			55		705
	Total Operating Expenses	296,643	268,929	258,654	268,996	248,388
	Operating Surplus (Shortfall)	-20,579	1,731	-12,986	-34,105	-50,020

PART II						
OTHER INCOME AND EXPENSE STATEMENT (Trusts, Grants, Special Projects)						
		2008	2007	2006	2005	2004
8-0	OTHER INCOME					
8-1000	Interest Income	2,943	266	1,140	540	4
8-1500	Special Grants	22,500	16,601		16,102	8,360
8-1600	Sale of Assets					
	Accessibility Pledges/Fund Raising	26,500	177,426			24,927
	Commitments to Special Projects					
8-2	Trust Funds					
8-2100	Investment Income		15,227	16,890	99,161	10,855
8-2200	Donations to Trusts	6,030	2,150	4,054	3,351	3,722
8-2300	Columbarium Niche Sales	5,000	1,300	2,500	7,500	2,500
8-2400	Columbarium Donations (added 02/07)			400		250
8-3000	Trust Fund Income Other	1,700		255		
	Total Other Income	64,673	212,969	25,238	126,654	50,618
9-0	OTHER EXPENSES					
9-1000	Columbarium Interest Expense			1,600	4,992	1,641
9-1100	Columbarium Expenses	788	60	498	452	234
9-1500	Perpetual Care Contributions	467		234	701	238
9-2000	Organ Capital Expense					
9-3000	Trust Funded Repairs		25,557	38,595	1,073	3,311
	Boiler					
	Christian Education					
	Music					
9-4000	Grant Funded Improvements		2,237	14,446	9,894	6,226
9-6000	Other Capital Expenditures	65,721	230,653		19,008	5,304
	Total Other Expenses	66,977	258,506	55,372	36,122	16,953
	Other Surplus (Shortfall)	-2303.74	-45536.95	-30134.39	90532.04	33664.57
	Net Surplus / (Shortfall)	-22,883	-43,806	-43,121	56,427	-16,355

Explanatory Notes to Table A:

1. Open offerings are donations received from attendees for whom the Parish has no record.
2. Initial offerings are donated at the start of the year to help cover the costs of envelopes.
3. Festival offerings are special offerings at special services at Christmas, Holy Week and the Patronal Festival.
4. Restricted donations are those whose use is specified by the donor. This does not include the Parish's special fund-raising initiatives for specific purposes like the "Accessibility Project" over the past year. These donations are included in Part II of the financial statements.
5. Part of the Church House and the yard are rented to a commercial daycare operation.
6. The Agape Table is a local charity which offers meals for the needy. It used to operate out of the Church House, but no longer does.
7. This line is revenue from several parking spaces in the church parking lot that are leased to local residents, and rental of the Parish Hall to outside groups.
8. These represent donations from parishioners and non-parishioners who utilise the church for these functions. It includes stipends to clergy and the music director. The latter are "in and out" items that are shown as an expense at line item 6.5. See note 16.
9. Thankofferings are special donations received to thank the Parish for special events or help.
10. The Delicious Dishes is a Parish group. See Section 5 of this Profile. This group has been active in fund-raising in 2009.
11. The Whale is a Parish group that is no longer active. For many years, this group organised weekly sales of second hand items donated to the church.
12. This represents an extraordinary initiative that involved the sale of greeting cards featuring photographs of the church windows. See also Table B.
13. Fund-raising expenses were quite high during the Accessibility Project.
14. Since the Parish has no rectory (it was sold some years ago, which accounts for a corresponding line in the Balance Sheets (Table B, below)), the Priest is given a housing allowance.
15. St. Luke's had a Verger position for some years. When this arrangement ended, a contract was concluded with a commercial cleaning company.
16. See Note 9.
17. There are four paid section leads in the choir.
18. The Corporation is occasionally called upon for funds related to church activities.

TABLE B
BALANCE SHEET
2002 to 2008

	2008	2007	2006	2005	2004	2003	2002
Assets							
-Current							
-Cash	28,936	38,007	126,753	92,273	80,476	135,391	59,045
-Card Inventory				0	3,616	3,625	3,625
-Accounts Receivable	4,862	11,242	8,158	10,436	5,982	13,472	26,957
-Accrued Interest Receivable	679	679	1,792	995	162	506	976
Total Current Assets	34,477	49,928	165,401	103,704	90,236	152,994	90,603
Investments	237,457	248,717	346,830	354,044	280,834	178,137	180,238
Cash From Sale of Rectory (Net)							103,128
Total Assets	271,934	298,645	483,533	457,748	371,070	331,131	373,969
Liabilities							
-Current							
-Accounts Payable	6,262	5,192	44,571	7,590	15,444	18,146	17,312
-Committed Funds	4,242	6,354	88,592	51,690	14,986	0	
-Other Liabilities	107	2,893	10,932	15,911	14,510	9,562	9,720
Total Current Liabilities	10,611	14,439	144,095	75,191	44,940	27,708	27,032
Net Assets	261,323	284,206	339,438	382,557	326,130	303,423	346,937
Total Liabilities	271,934	298,645	483,533	457,748	371,070	331,131	373,969

Table C, below, shows the current balances in the Special Funds. It will be noted that the sum of the Fund balances exceeds the Total Assets of the Parish as shown in Table B, above. The reasons for this is that the Parish's investments have declined in the last year due to market losses, and funds have been taken from the Funds to pay for the accessibility improvements.

In general, the Parish assets rise through interest and capital gains on the investments, and decline as funds are taken for specific uses. Historically, the Funds have never been written down because there have always been sufficient funds in the investments to cover any specific fund, even though the total assets have been less than the total fund balances for at least the last eight years. The percentage of the Special Fund balances that have been covered by the Parish's investments since 2001 has varied between 83% (2002) to 59% (2004) but has been declining over time. This is one of the financial issues that the Parish has to face in the coming years.

TABLE C

Balances of Trust and Segregated Funds (as at December 31, 2008)	
Trust Funds	
Baptismal Font Fund	\$46,714
Gardiner Trust Capital Fund	\$10,696
Gardiner Trust Income Fund	\$(3,299)
Canon Swalwell Trust Fund	\$1,218
Woodward Trust Fund	\$11,256
Segregated Funds	
Building Renovation Fund	\$193,780
Parish Program Fund	\$87,510
Refugee Fund	\$1,109
Millenium Fund	0
Boiler Fund	\$(16,199)
Columbarium Trust Funds	
Columbarium Fund	
Columbarium Perpetual Care Fund	\$7,605
Total Fund Balances	\$340,390

TABLE D

NUMBER OF DONORS AND THEIR RANGE OF GIFTS				
There were this many donors:	... who, in 2008, gave between:	... and whose total combined annual contribution was:	... and whose average weekly donation was:	... and whose average weekly donation in 2008 to eliminate the budgeted deficit would have had to be:
41	\$101 and \$300	\$8,066	\$3.78	\$4.22
33	\$301 and \$600	\$14,389	\$8.39	\$9.35
26	\$601 and \$1000	\$20,835	\$15.41	\$17.18
20	\$1001 and \$1500	\$24,280	\$23.35	\$26.03
38	Over \$1500	\$111,348	\$56.35	\$62.83
Total donors: 158	Total donations, all donors:	\$178,918		
	Average weekly donation in 2008:		\$21.77	
	Average required to eliminate the deficit:			\$24.28
	Required weekly increase to eliminate the operating deficit (\$20,579)			24.28-21.77= \$2.51

Note: The total donations shown in Table D (\$178,918) are less than the total donations shown in Table A (\$192,266) because they exclude donors whose annual gift is less than \$100 and donors for whom a tax receipt was not issued.

APPENDIX ON SURVEYS

PART A REPORT ON THE NOVEMBER 2008 SURVEY

Portrait of the Parish

St. Luke's is a parish whose members love their costly church building, reject informal 'contemporary' worship, appreciate thought-provoking sermons and fine music, and are ambivalent about the work of their Sunday School.

How do we know? Because 86 parishioners, 97% of whom attend St. Luke's with great regularity, said so in a survey which was put to them on November 2nd. The core of the parish has spoken.

Who are we?

Respondents ranged in age from 13 to 88. Average age is 58 years. 60% are female, 40% male. 80% are lifetime Anglicans. 58% arrived at St. Luke's in the last fifteen years, when The Rev. R.L. Brownlie was Rector. 19% have been in St. Luke's five years or less.

What we look for in a church

Our primary requirement in going to church is spiritual and internal: in the privacy of our heart, we want a sense of God's peace. Next, we are looking for a thought-provoking sermon. Third: a dignified, traditional liturgy.

Participants were given nine phrases representing things people commonly look for in a church, and were asked to rank order them. The value of 10 would indicate "this is the most important thing I look for in a church." 9 would be the next most important thing, all the way down to 1 or 0, which would be the thing we value the least in the list. Granting that some said *everything* on the list was important, and also that a person might rank something last and still value it very much, still the cumulative results are quite intriguing. The farther down the list we go, the less that item is valued by our respondents. Here is the list in order of priority:

1. a sense of God's peace in my heart
2. a thought-provoking sermon
3. a dignified traditional liturgy
4. beautiful classical "cathedral" music
5. friends and fellowship
6. an organization which helps others
7. good adult Christian Education
8. 'heritage' architecture & stained glass
9. a good Sunday School

Our preferences for St. Luke's

Despite the fact that a heritage building is almost the last thing we *look* for in a church, we have come to love *St. Luke's* buildings. We are unanimous that they are beautiful, and absolutely worth the expense of maintenance and improvement. As for worship, we are also unanimous in not wanting to have a more informal and 'contemporary' feel to our services. We *do* like our choral music, and are not keen on the whole congregation learning to sing chants and psalms. We have a very positive view of our missions, both to children overseas and to the poor and homeless in our neighbourhood. Although as a whole, we're not very interested in volunteering to paint, fix, and clean, 36% of us are really willing to help, and many of those who are *not* so willing say it's only because they're too old.

Participants were given fourteen phrases with which they might agree or disagree. The strongest agreement required the number 10; the strongest disagreement required a 1 (many actually chose zero for emphasis). A 5 was to indicate neutrality. In the survey, the two phrases in 13th and 14th place scored an average of less than 5 — indicating a uniform and strong disagreement. The phrases numbered from 7 to 12, below, scored *very* close to neutral; indicating that an equal number of us disagree with them as agree, with no one very keen.

The phrase in first place achieved an *average* score of 8.8 (indicating universal strong agreement), and the phrase in *last* (14th) place achieved an average of 3.1 (indicating almost universal *disapproval*).

Statements with which we agree:

1. I know it is very expensive to maintain St. Luke's buildings, but it is worth it!
 2. I hope we always have an organist and choir as good as, or better, than we have now
 3. I love how the choir sings carefully prepared motets and anthems each week
 4. I am very glad we built the elevator, and the proscenium "stage"
 5. The Tuesday Hospitality programme is a very important part of St. Luke's
 6. Our support of orphans and education in Haiti and in Uganda is extremely important
-

Statements about which we are neutral:

7. I am glad we provide weddings and baptisms for all kinds of non-members
 8. I would like children and teens to take part in the liturgy more than they do now
 9. Selling baking and used goods after church helps build parish fellowship
 10. I would like more emphasis on prayer, and healing ministry, at St. Luke's
 11. I would gladly help maintain the building by painting, cleaning, dusting, repairing
 12. I wish the psalms and chants could be said or sung by the whole congregation
-

Statements with which we disagree:

13. I just want to come to church, without having to take part in a lot of extra activities
14. I would like to have more informality and a ‘contemporary’ feel in Sunday worship

Some points to ponder

The survey bears more analysis than can be easily discussed here, but a couple of things should be noted:

1. When we start looking for a new Rector, first and foremost what must be proclaimed is: St. Luke’s values its fine building, good sermons, and choral music, and it has no wish to move to “informality and a ‘contemporary’ feel” in public worship;
2. We believe our heritage buildings are worth the expense, so our parish leadership need not apologize about asking for contributions;
3. Although only 36% of us want to help fix or clean this building, that is far more than parish leaders thought we had, and we need to find a way to mobilize this important resource;

and finally,

4. We should probably consider and discuss very carefully what the survey tells us about our attitude toward the Sunday School and the children of our congregation.

Children in our church

The survey says that the *last* thing we look for in a church is “a good Sunday School”... on average it takes ninth, or last place, in the priority list printed above. Then, in the list of things with which we agree or disagree, we are not very positive at all about children taking part in Sunday worship.

Isolating respondents between the ages of 30 and 50 – those most likely to be parents of Sunday school children – the numbers change in one respect: for these respondents “a good Sunday School” moves from last place to third place (after “a sense of God’s peace in my heart” and “a thought-provoking sermon”). However, this group remains almost as unconcerned about having the children take part in the liturgy, as does the full survey (average for the full survey: 6.4; average for those who might be the children’s ‘parents:’ 7.3 – halfway down the list, below the building, the music, and the mission items).

It is therefore not a stretch to say that in St. Luke’s, even those of us who value Sunday School, are quite content to have it off in another room somewhere. We may not be surprised or concerned if the style of presentation in Sunday School is vastly different from the style of our traditional liturgy and our choral music – indeed we may even be pleased that the Sunday school is more child-centred and “fun” than a church service might be.

However, what it creates is a “disconnect” between church and Sunday School. This “disconnect” can sometimes be interpreted by Sunday School volunteers as if no one in the church really cares about them. This is probably not so, but it can *feel* that way.

More alarming is this: a “disconnect” such as ours may create a group of children with no concept of the beautiful liturgy that we ourselves value so much. They will finish Sunday School and be completely unprepared for adult worship; finding it strange, unfamiliar, and ultimately uninteresting. Twenty years from now this bunch will *not* have turned into adults whose church survey responses demand good sermons, choral music and traditional liturgy. That which we value so highly ourselves may become extinct in our very own children.

A - 25
Anglican Parish of St. Luke, Winnipeg
Survey: "A Parish Self-Portrait"
 November, 2008

Number of Responses:	86
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<u>Gender</u>	<u>Age</u>	average	under 30	30 - 50	51 - 65	66-80	81 +	declined to reveal
Males:	40.7%	58.1	2.3%	11.6%	7.0%	16.3%	1.2%	5.8%
Females:	58.1%	58.6	3.5%	10.5%	17.4%	17.4%	4.7%	

Years of participation at St. Luke's (Avg.): **14.9**

Churches/Denominations attended:

Lifetime at St. Luke's:	10.5%	Presbyterian:	
Other Anglican:	36.0%	Lutheran:	3.5%
Other mainstream protestant:	1.2%	Mennonite:	1.2%
Roman Catholic:	5.8%	Pentecostal:	1.2%
Ukrainian & Other Catholic:	2.3%	Other Evangelical:	1.2%
Orthodox:		Quaker, Salvation Army:	
United:	4.7%	No response:	32.6%

Unless out of town, I usually attend St. Luke's...	weekly	81.4%	Christmas / Easter	0.0%
	once or twice a month	15.1%	hardly ever	0.0%
	occasionally, when the spirit moves me	1.2%		

I participate in:

servers/lay readers/lectors	19.8%	Sunday School	7.0%	ushers/greeters/oblationers	20.9%
choir/musicians	10.5%	Tuesday Hospitality	5.8%	vestry/administration	11.6%
food & banquet (write-in)	2.3%	Altar Guild (write-in)	3.5%	none of these	31.4%

Part Two:

When I attend church, I particularly look for...

a sense of God's peace in my heart	7.79	an organization which helps others	5.40
a thought-provoking sermon	7.53	good Adult Christian Education	4.24
a dignified traditional liturgy	6.51	'heritage' architecture, stained glass	4.16
beautiful classical "cathedral" music	5.83	a good Sunday School	4.13
friends and fellowship	5.71	other (could not be ranked)	

Part Three:

I know it is very expensive to maintain St. Luke's buildings, but it is worth it!	9.13
I hope we always have an organist and choir as good as, or better, than we have now	8.22
I love how the choir sings carefully prepared motets and anthems each week	7.92
I am very glad we built the elevator, and the proscenium "stage"	7.86
The Tuesday Hospitality programme is a very important part of St. Luke's	7.70
Our support of orphans and education in Haiti and in Uganda is extremely important	7.38
I am glad we provide weddings and baptisms for all kinds of non-members	6.60
I would like children and teens to take part in the liturgy more than they do now	6.39
Selling baking and used goods after church helps build parish fellowship	6.27
I would like more emphasis on prayer, and healing ministry, at St. Luke's	5.99
I would gladly help maintain the building by painting, cleaning, dusting, repairing	5.32
I wish the psalms and chants could be said or sung by the whole congregation	5.20
I just want to come to church, without having to take part in a lot of extra activities	4.14
I would like to have more informality and a 'contemporary' feel in Sunday worship	3.12

PART B
REPORT ON THE NAVE ALTAR SURVEY

Reflections on the use of a
NAVE ALTAR

in the Anglican Parish of St. Luke, Winnipeg

On January 18, 2009, and again on February 15th, an altar was placed on the proscenium stage at St. Luke's for Sunday worship. The presider conducted the liturgy there, facing the congregation. Following the second trial of this layout, a survey was put to the parishioners, with the promise that the results would be included in the forthcoming parish self-portrait, and conveyed to clergy who might be considering applying for the position of Rector.

Summary

The people of St. Luke's are content with Sunday worship where the presider is at the High Altar, facing away from the congregation. They find it easier to pray and to sense the presence of God when the liturgy is laid out in this manner. While a clear majority (60%) considers the reverence of the liturgy more important than the location of the altar, there is also a sense that it is spiritually desirable to keep the liturgical layout the same week by week.

Should the parish *ever* use a Nave altar in worship? A lot of people did not even answer this question. Those who *did* reply can accept the use of a Nave Altar on occasion, but most feel that the high altar should be used the majority of the time.

Detailed Analysis

The theoretical statements on the survey form

In the survey, a number of statements were put forward illustrating the various principles underlying the positioning of an altar in a church. For example, when a church has an altar far away from the people, and located at the top of several stairs, it is easy to emphasize the mystery of faith. God is much greater than humans, majestic, and in some ways distant. On the other hand, when an altar is among the people and they face one another around it, the Incarnation, "God-in-the-midst-of-us," is emphasized. Prayer, and our approach to God is also affected by these arrangements: the high altar encouraging silent prayer in deep humility; the nave altar encouraging a sense of joy in the midst of the heavenly community.

Respondents were asked to indicate their agreement or disagreement with eight statements, using a scale of one to ten. "10" would indicate strong agreement with a given phrase, and "1" would indicate strong *disagreement*. "5" would thus indicate complete neutrality. When all responses are tallied, therefore, and a statement averages a score above five, it is safe to say the congregation generally agrees with that statement; while an average score below five would indicate overall disagreement with it.

In any human community there can be a wide range of opinions, so when those opinions, expressed as numbers, are averaged, the results will cluster around the middle – no average in a large group would ever be 10 or 1. However, the *degree* to which an average score can go above or below neutral can still indicate a general mood in the

group. And, when a statement *averages* something over 8 out of a possible 10, it is a very strongly affirmed statement indeed!

The two most strongly held opinions:

The following statement generated **8.54**: “The High Altar reminds us that God is wonderful and mysterious and greater than all else.” Another statement also generated an average of **8.2**: “When we celebrate the Eucharist at the High Altar, I find it easy to pray and to sense the presence of God.”

Two statements with which we mildly disagree:

Nothing in the survey generated an average score below 4, so it is safe to say that no statement on the form prompted *widespread* rejection. However, given that 5 indicates neutrality, the two statements whose ratings averaged less than 5 can fairly be said to cause some mild but general disagreement among St. Luke’s members.

For one, they don’t quite like the look of the nave altar as it is currently configured. The phrase, “The look of the Nave Altar on the new proscenium stage is agreeable and attractive” generated a score of **4.91**.

And, on average, they don’t appreciate regularly changing the liturgical layout. The lowest score generated by the survey – the statement most disagreed-with – is “Regularly changing the layout of worship is spiritually good for us, and keeps us aware of what we are doing” (**4.89**).

How often should we actually use a Nave Altar?

Theory about liturgical matters is one thing, but the crunch comes when a person is asked to recommend how frequently, if at all, a liturgical object should be used. On this survey it was technically quite possible for someone to say, “Regularly changing the layout is good for us” and then tell us that the Nave Altar should *never* be used. So the most concrete question on the survey was where respondents could select from *always*, *twice a month*, *once a month*, *occasionally*, and *never*, under the unfinished phrase, “At St. Luke’s, a Nave Altar should be used ...”

Of those who answered, the most popular frequency selected was “occasionally” (26.76%).

The next most popular selection was “never” (25.35%).

Those who selected “once a month” were not quite as numerous (22.54%), but close on their heels were a similar number (21.13%) who selected “twice a month.” Only the option, “all the time” received extremely poor support (5.63%).

How can we assess this? At first glance the parish appears to be divided four ways, with almost equal numbers of people saying we should use a Nave Altar “never” or “occasionally” or “once a month” or “twice a month.” What should become our practice?

Here is one way to weigh it:

Using a Nave Altar twice a month is really using it equally with the High Altar. So we could say that those who selected “always” and “twice a month” could be lumped together as accepting the frequent use of a Nave Altar. Meanwhile, those who select “once a month” or “occasionally” or “never” really prefer that a High Altar be in use the

majority of the time. Finally, everyone except those who selected “never” can be said to *accept* the presence of a Nave Altar at St. Luke’s, with *some* degree of frequency.

Looked at in that light, we can say that **76% of the parishioners *accept* the use of a Nave Altar some of the time.** However, we can also say that **75% of parishioners believe we should use the High Altar most of the time.**

Those who said nothing about frequency of use

It is notable that almost 20% of the respondents chose not to answer the concrete and practical question about frequency of Nave Altar use. Did they understand the question? Do they care? Isolating their responses shows one thing quite consistently: they give a uniformly high rating (average of **8.0** out of 10) to the statement, “I don’t care where the Altar is, so long as worship is reverent, music inspiring, and sermons thoughtful.” However, they also give a higher rating (**7.5**) to the statements about the High Altar pointing to the majesty of God, and assisting them to pray. They were not quite so keen (6.9 and 6.1) on the statements about the Nave Altar affirming Christian fellowship, and assisting them to pray.

Most notable, perhaps, is that this group of people – who decline to say how often the Nave Altar should be used – strongly disagree with the statement that favours keeping the layout the same all the time. They like, indeed they *prefer* change.

Comments written in

It would be impossible to summarize here all the marginal notes that the respondents put on their forms, of which there were a great number. However, it is noteworthy that 6% wrote in suggestions about trying to move the High Altar forward *within the Sanctuary*, rather than using a Nave Altar.

Another 3.4% made a reference to using Morning Prayer (‘Matins’) in worship.

At least two submissions had small essays written on the back that are worth quoting here. These essays are somewhat opposite to one another:

One, that favours change:

Change is good and inevitable. Thus, it would be advantageous to our parish if we embrace this reality in all we do. Using both the Nave and High Altars is one example of this; as is use of different liturgy & services (evensong, matins &c) for worship.

Similarly, we should consider the frequency of change of the Rectors’ position/tenure!

If we resist change within, we lose our ability to adapt to those changes around us, which are out of our control.

And one that does *not* favour this sort of liturgical change concludes with the following statement:

I point out that the nave altar, prior to the installation of the ramp and consequent alterations, was much larger, more intrusive and uglier than it now is, and was dragged out twice a month. Rev. B. quietly dispensed with it, I believe, just after those renovations, and dispensed with it should remain. It is regrettable that its current resurrection may raise one more thing for St. Luke’s parishioners to fight over.

The Numbers

NAVE ALTAR SURVEY

Please rate each of the following eight statements on a scale of 1 to 10, with 1 meaning "I strongly disagree" and 10 meaning "I strongly agree with this statement."

8.54	The High Altar reminds us that God is wonderful and mysterious and greater than all else.
8.17	When we celebrate the Eucharist at the High Altar, I find it easy to pray and to sense the presence of God.
6.79	I don't care where the Altar is, so long as worship is reverent, music inspiring, and sermons thoughtful.
6.78	Keeping the layout the same all the time prevents uncertainty at worship and helps us penetrate more deeply into the meaning of what we do.
5.86	The Nave Altar reminds us that God has called us into a loving fellowship and feeds us at a holy table.
5.28	When we celebrate the Eucharist at a Nave Altar, I find it easy to pray and to sense the presence of God.
4.91	The look of the Nave Altar on the new proscenium stage is agreeable and attractive.
4.89	Regularly changing the layout of worship is spiritually good for us, and keeps us aware of what we are doing.

At St. Luke's, a Nave Altar should be used (*circle one*):

#	Frequency	% of survey	% of those who answered this question		
18	never ³²	20.40%	25.35%	prefer high altar most of the time (75%)	accept nave altar on occasion (76%)
19	Occasionally	21.59%	26.76%		
16	once a month	18.18%	22.54%		
15	twice a month	17.05%	21.13%		
4	all the time ¹	4.55%	5.63%		
71	Number that answered this question ¹	80.68%	100.00%		
17	no answer	19.32%			
88	TOTAL SURVEY	100.00%			

³² One respondent circled *two* options for the use of Nave Altar: *never* and *always*!

PART C
REPORT ON THE APRIL 2009 SURVEY

THE QUESTIONNAIRE

This survey was designed to update the 1995 survey, to complement the surveys under taken by the Interim Incumbent, and to help the Parish Profile Committee understand the values that St. Luke's parishioners hold in relation to their church life and worship. It was divided into four sections, as follows:

- ∞ SECTION I, had only one question asking about Christian beliefs as they are expressed in the creeds and the liturgy.
- ∞ SECTION II, had two questions asking what is important about worship and church life.
- ∞ SECTION III, had two questions asking about the two forms of the Eucharist we use at St. Luke's: the traditional Prayer Book language service on p. 230 of the BAS, and the modern language service on p. 185.
- ∞ Section IV contained one further question which was posed only to regular attendees of the 8:15 service.

Respondents were asked to rate their response to each question on a scale of 1 to 5/

The questions were as follows, with the responses tabulated:

SECTION I
Christian faith

Q. #1: In general, to what extent do you feel you can accept the truth of the Creeds as we recite them in Church? (The creeds say that Christ was God in human form, that the Holy Spirit is truly present in the world, that personal sin is real, and that Christ's death was an atonement for our sins.)

	5 (fully)	4	3 (somewhat)	2	1 (not at all)	Average
8:15	14	6	0	0	0	4.7
10:30	28	9	4	0	0	4.6
Total	42	15	4	0	0	4.6

SECTION II
What is important in worship and church life

Q. #2: In this question, we would like you to tell us what aspects of **Sunday worship** are most important to you. For each of the worship activities shown, please indicate its importance to you on a scale of 1 to 5.

When I go to church, the following items are important to me, to the following extent:

	5 (very much)	4	3 (somewhat)	2	1 (not much)	Average
2a. Taking communion						
8:15	21	0	1			4.9
10:30	31	7	3	1	0	4.6
Total	52	7	4	1	0	4.7
2b. Worshipping God						
8:15	20	1	0		0	4.8
10:30	33	7	1	1	0	4.7
Total	53	8	1	2	0	4.7
2c. Praying						
8:15	19	2	1			4.8
10:30	29	9	3	1	0	4.6
Total	48	11	4	1	0	4.7
2d. Listening to the Word (Bible readings)						
8:15	13	7	2			4.5
10:30	22	14	5	1	0	4.4
Total	35	21	7	1		4.4
2e. Learning about the Christian Way						
8:15	12	7	1	1		4.4
10:30	22	11	8	1	0	4.3
Total	34	18	9	2	0	4.3
2f. Listening to the sermon						
8:15	11	7	4			4.3
10:30	25	14	1	1	0	4.5
Total	36	21	5	1	0	4.5
2g. Participating in the music						
8:15	3	6	7	1	2	3.4
10:30	22	13	5	0	1	4.3
Total	25	19	12	1	3	4.0

2h. In addition to the above, the following aspects of **Sunday worship** are also important to me: (written comments invited)

(A table showing all written comments is found at the end of this Part of the Appendix)

Q. #3: Now we would like to ask about the degree to which **other aspects of church life** and parish activities are important to you.

I value the following aspects of church life to the following extent.

	5 (very much)	4	3 (somewhat)	2	1 (not much)	Average
3a. Attending church services						
8:15	18	3				4.9
10:30	23	14	4	1	0	4.4
Total	41	17	4	1	0	4.6
3.b. Being part of a group or a community						
8:15	6	8	4	2		3.9
10:30	21	13	7	0	1	4.3
Total	27	21	11	2	1	4.2
3c. Being part of specifically Christian group						
8:15	10	6	5			4.2
10:30	15	13	11	2	1	3.9
Total	25	19	16	2	1	4.0
3d. Participating in parish groups (e.g., vestry, choir, readers, intercessors, Men of St. Luke's, Delicious Dishes, etc.)						
8:15	5	3	6	5	2	3.2
10:30	18	10	9	2	2	4.0
Total	23	13	15	7	4	3.7
3e. Helping with the Parish's "social agenda" (Mission and Outreach, Tuesday muffin group, etc.)						
8:15	2	4	5	7	2	2.9
10:30	7	11	16	5	2	3.4
Total	9	15	21	12	4	3.2
3f. Pastoral care to St. Luke's parishioners						
8:15	6	3	3	5	3	3.2
10:30	12	11	12	5	1	3.7
Total	18	14	15	10	4	3.5
3g. Personal spiritual development						
8:15	8	8	3	1		4.2
10:30	20	16	6	0	0	4.3
Total	28	24	9	1	0	4.3

SECTION III
Worship practices: page 230 and p. 185

Q. #4a. The following three statements are designed to determine whether parishioners have any preference for one of the two forms of the Eucharist over the other. Please read each statement carefully and choose the one that most closely reflects your opinion. You may add any other comments you have on the liturgy in the box at the bottom of the page.

STATEMENT A: I am **completely indifferent** to the question of which form of service is used, and would be happy with any combination of the two forms

STATEMENT B: I **enjoy both forms equally** and endorse our current practice where each is used every second Sunday.

STATEMENT C: I endorse our current practice where each is used every second Sunday, but **in my heart I really do prefer one form over the other:**

In my heart I really prefer the **traditional language of p. 230**

In my heart I really prefer the **modern language of p. 185**

	Indifferent	Enjoy both	Prefer 230	Prefer 185
8:15	3	8	10	1
10:30	8	19	11	5
Total	11	27	21	6

Q. 4b. Is there any other comment you would like to make about the liturgies used at St. Luke's? (written comments invited)

(Comments are tabulated at the end of this part of the Appendix.)

Q. #5. If you chose Statement C in the preceding question, then this question is designed to determine how strong your preference is for the form you prefer. If you prefer the page 185 rite, then look at the choices under 5a, and select the statement that most accurately reflects your view. If you prefer the p. 230 rite, look at the choices under 5b, and select the statement that most accurately reflects your view.

5a. IF YOU PREFER P. 185, ANSWER THE FOLLOWING:

While I think we should have a balance between the two forms to accommodate all parishioners, **in my heart I really prefer the modern form**, and wish we could have the following pattern

- ∞ I love the page 185 rite and **in my heart I wish it might be used all the time.**
- ∞ I much prefer the page 185, but would not object to **the occasional use** of p. 230.
- ∞ I would like to see the p. 185 rite predominate, and the p. 230 rite confined to **no more than once per month.**
- ∞ I actually prefer p. 185, but I still think each should continue to be used **every second Sunday.**

Of those who preferred p. 185				
	All the time	Occasional	Once/mo.	Twice/mo.
8:15	1	0	0	1
10:30	1	2	2	5
Total	2	2	2	6

5b. IF YOU PREFER P. 230, ANSWER THE FOLLOWING:

While I think we should have a balance between the two forms to accommodate all parishioners, **in my heart I really prefer the traditional form**, and wish we could have the following pattern:

- ∞ I love the page 230 rite and **in my heart I wish it might be used all the time.**
- ∞ I much prefer the page 230 but would not object to **the occasional use** of p. 185.
- ∞ I would like to see the p. 230 rite predominate, and the p. 185 rite confined to **no more than once per month.**
- ∞ I actually prefer p. 230, but I still think each should continue to be used **every second Sunday**

Of those who preferred p. 230				
	All the time	Occasional	Once/mo.	Twice/mo.
8:15	3	2	1	5
10:30	4	6	3	4
Total	7	8	4	9

**SECTION IV
SUPPLEMENTARY QUESTION FOR
REGULAR ATTENDEES AT 8:15 ONLY**

Usually, when person decides to become a church-goer, he or she chooses to attend the 10:30 service. However, there is a minority of parishioners who usually attend the 8:15 service, and the Committee would like to better understand why they do so.

Q. #6. If you regularly attend the 8:15 service rather than the 10:30, please rate how well each of the following 5 reasons describes why it is you have chosen to do so. If it is a strong reason for you attending the 8:15, give it a rating of 5. If it does not apply to you at all, give it a rating of 1. If it applies somewhat, than rate it 2, 3 or 4 depending on how strongly you feel each of these reasons affects your decision. If none of them apply, or you have an additional reason, please indicate that in question (vi).

1 (not at all)	2	3 (somewhat)	4	5 (strong)	Average
(i) For pragmatic reasons, because it fits what I have to do, or want to do, for the rest of my Sunday					
12	6	1	2	3	3.9
(ii) Because I like the intimacy of the smaller service.					
18	3	1	0	2	4.5
(iii) Because I find the 8:15 service quieter and more contemplative than the 10:30 service					
14	3	3	0	2	4.2
(iv) Because I prefer the page 230, Prayer Book language service to the p. 185 modern language service.					
12	2	4	0	5	3.7
(v) Although I love the music and the ceremony of the 10:15 service, I sometimes find it overwhelms the worship practices.					
5	5	3	2	5	3.2

(vi) I have another reason(s) for attending the 8:15. (State the reason(s) only if you feel comfortable doing so.)

(Comments are tabulated at the end of this Part of the Appendix.)

Highlights of April Survey Results

1. The results from question 1 fully support the first of our “core values” statements.
2. The results from questions 2 and 3 fully support the second of our “core values” statement. As you would expect, the members of the 8:15 congregation are less interested in community issues or in parish groups than the 10:30, but all respondents are less interested in community and parish groups than they are in worship and spiritual development.
3. Question 4 shows that (a) about 31% of all respondents prefer the page 230 rite (40% of 8:15 crowd; 26% of the 10:30 crowd). About 9% of all respondents prefer p. 185 (4% of 8:15 and 12% of 10:30). However, 38 out of 67 total respondents (58%) said they were either indifferent or liked both (11 out of 25, or 44% of 8:15; 38 out of 42, or 64% of 10:30). So, as expected, there is much stronger preference for p. 230 at 8:15. And there is a majority acceptance of both services, but nonetheless, a stronger preference for p. 230.
4. Questions 4 and 5 show very strong support for retaining the current practice of having p. 185 twice a month. In short, no one wants either to drag us either back to the BCP nor forward to exclusive use of modern liturgies. This seems to be equally true for both the 8:15 and the 10:30 respondents.
5. The two most strongly endorsed reasons for attending 8:15 instead of 10:30 are the intimacy and the quiet contemplation provided by that service.

The responses to question 5, “how often,” also showed strong support for the status quo. Not many respondents actually answered question 5. Of those that did, the highest number of responses, for both those who preferred 185 and those who preferred 230, was generally to keep the twice per month pattern. (The 10:30 people who prefer p. 230 seemed a little more inclined to want their way than respondents in other categories, but the numbers are small, so this conclusion is questionable).

The responses would also seem to say that a total of 40 people expressed a preference for one rite over the other – i.e., the total who are shown preferring 185 (2+2+2+6) plus the total preferring 230 (7+8+4+9) add to 40. However only 27 (21+6) are shown as selecting a preference. The answer to this discrepancy is that a number of people (13 to be precise) made errors in filling out questions 4 and 5 on the questionnaire and checked off boxes that do not make entirely good sense. It was difficult to analyse the effect of this directly, but since a total of (9+6=) 15 people who expressed a preference said “keep current practice” that figure can be taken as relatively accurate. Since (11+27=) 38 people explicitly said they were either indifferent or liked both, it can be assumed that they too support the current balance. So a total of (38+15=) 53 people said, one way or another, “keep both,” then a total of $53/67 = 80\%$ expressed support for the status quo. Moreover, the questions asked “in your heart, what would you like,” not, “to satisfy all

parishioners” what do you think we should do. So it is likely that some of the 20% who expressed a preference for one rite or the other might also have said “keep both” for the sake of pleasing everyone. So it seems fair to infer that the overwhelming, if not virtually unanimous view of the Parish is to keep the status quo and to celebrate both rites with equal frequency.

COMMENTS FROM QUESTIONNAIRES

FROM 10:30 RESPONDENTS

Question 1: There was no space provided for comments, but the following were written in beside the question:

Please include youth in values

This is part of the story “of our Christian faith”. The creeds are not literally descriptive.

Question 2: In addition to the above, the following aspects of Sunday worship are also important to me.

Parishioners' comments
The instruction and inspirations of the sermons.
Greeting of other congregants in The Peace. The intercessor is also important.
To have the youth (all ages) in church if not for a short time at the beginning of the service, definitely for communion
Children; Community
Alternate them.
I think we should be very careful about instituting a contemporary service (music, informality, youth-oriented) Questions – 1)do we hire a “praise group leader” for this service” 2) Clergy 3) how integrate with the congregation as a whole(To name a few)
Feeling of being part of a community
I like different things happening in addition to the core service. Ie SS, PWDRF, presentations by guests
#5 – not fair, not inclusive , open to all so long as it does not include others
Worshipping with kindred spirits
I would like children and youth to be invited to take part in the service
Being with people I care about
Participating in the music is of particular importance to me as it incorporates worship & prayer. That is, to me, worship, music, and prayer are inextricably + meaningfully intertwined + independent. On a more personal level, I find the closeness of God most strongly in the context of the music.
A tradition of Anglican music
Feeling God’s presence in this beautiful church
Revered
Involve the children
Opportunity to see children participate
Opportunity for fellowship
Fellowship at coffee hour
Have young people involved in the service
Passing the peace
A friendly engaging community
The formal and traditional liturgy, music, architecture and vestments all contribute to take me away from the day-to-day world and prepare me to focus on worship, prayer and Christian ed.
Fellowship; education
Connection to other parishioners
The sharing of the peace
High altar communion

Question 3: In addition to the above, the following aspects of church life are also important to me.

Parishioners' comments
The sermons and music are important as well as the connection (ecumenical) to the broader world.
Youth development & Christian education
fellowship – meeting people – developing friendships
We need education for adults and involvement/connections with the children/youth in the service
Be a welcoming church Clergy need a sense of humour
Sense of community with all members (including the youth and children) of the church. More opportunities for fellowship.
This is not open to many people as roles seem to be out by a few
YOUTH! YOUTH! YOUTH! We need endorsement at the corporate level, and individual involvement in attracting and facilitating children/youth into church life.
Christian education Opportunity to interact with wider church today

Question 4: Is there any other comment you would like to make about the liturgies used at St. Luke's?

Parishioners' comments
Educating the children
There are moderate traditional services – no Modern services are offered. We need to develop a youth service at a time that would appeal to Youth. Saturday night, 1 x a month
But I recognize that we must accommodate more than just me. [checked prefer p. 230]
But I respect the use of both. I want both. The balance is important. [checked prefer p. 185]
Additional/alternative services to involve the youth now and then – in the “old” days we'd call it “folk mass” [checked indifferent]
Would like morning prayer occasionally [checked like both]
I would like the Eucharistic prayers to be more varied (from the BAS) [checked like both]
I would love to see the service of morning prayer included in our worship calendar occasionally. [checked prefer p. 230]
We could have one nave service a month/or every second month? And use both 185 & 230 [did not indicate a preference]
Expand the music to include other settings and instruments [checked indifferent]
I am happy using both liturgies and would like to continue with both of them. I think it is important to use 185 on a regular basis because it is easier for young people to understand [checked enjoy both]
We have to look into a possible alternative service that will attract young people (possibly in evenings) [checked enjoy both]
I would like to use Matins from time to time, as long as it is followed by communion [Checked prefer 230]
Child friendly liturgy?
Family services? [checked enjoy both]

COMMENTS FROM QUESTIONNAIRES

FROM 8:15 RESPONDENTS

Question 2: In addition to the above, the following aspects of Sunday worship are also important to me.

Parishioners' comments
The corporate community; being in a community of believers
I find the Matins service could be used occasionally
Participation of the children in the weekly church services
Less emphasis on the organ concerts like the postlude
Children; Sunday school; fellowship and community building; parish events; pastoral care; getting to know my parish family

Question 3: In addition to the above, the following aspects of church life are also important to me.

Parishioners' comments
Sunday School aged children's inclusion in out Sunday worship
Healthwise, I am no longer able to participate in 3d, 3e and 3f so must answer as above
Prayers for people and weekday mornings church
[Pastoral care is] presently absent; needs to be added. I believe that pastoral care is extremely important. Often people as the age become sick. When they were well the parish gladly accepted their financial aid. Pastoral care is in a sense payback time.
Inclusion of children in worship services on a regular basis

Question 4: Is there any other comment you would like to make about the liturgies used at St. Luke's?

Parishioners' comments
I think we limit ourselves by only seeing these two as options. [Checked enjoy both]
A lot of our parishioners are older; what would bring in younger families?[Checked enjoy both]
Would like morning prayer. [Checked enjoy both]
I would prefer if we are going to use traditional language, we should use the Book of Common Prayer and not the BAS version. [Checked prefer 230]

Question 6: I have other reasons for attending 8:15

Parishioners' comments
I am an early riser. Early morning is the "best" time of the day
In my heart I prefer this service but for pragmatic reasons have found myself at the 10:30 a.m.
Because I like the fellowship of the coffee time afterward, and the stability and cohesiveness of the group
I like to sing but the choir is distracting, not helpful
No gossip! No parties! I go home feeling spiritually refreshed.
Taking certain medication dictates when it is most convenient to go to church
10:30 connects my life with Christ and the Holy Spirit