

SAINTS ALIVE

To God and One Another



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December 2023



IN THIS ISSUE

Glad Tidings—Incumbent’s Letter	3
From the Wardens	5
Outreach Team Update / Why I Volunteer at Mulvey School.....	8
For All the Saints—Profile of Simon Gibbons.....	10
Setting Anne Killigrew’s “St John the Baptist for Choir”	12
Music in the Services of the Church.....	14
Lectionaries	21
Chunky Shortbread—Recipe.....	22
How did He Come Into Being	23
The Classifieds	24
A Prayer for Today	25
It Started in the Old Testament.....	26
Christ Child.....	28
Christmas Carol Scramble.....	29
Diversions and Colouring Pages.....	30

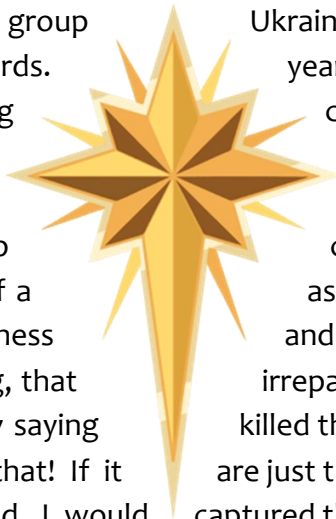
Merry
Christmas

GLAD TIDINGS

BY THE REVEREND ROBERT SCHOECK

“Do not be afraid. I bring you good news that will cause great joy for all the people. Today in the town of David a Savior has been born to you; he is the Messiah, the Lord.”

These familiar words come to us from our gospel story at Christmas Eve and are uttered by an angel to a group of unsuspecting shepherds. Imagine it: you are walking along tending your sheep, keeping watch to ensure no predators come and snatch up any of the sheep, when all of a sudden, out of the darkness comes a radiant angelic being, that then begins talking to you by saying “Don’t be afraid.” Imagine that! If it were I out there in that field, I would have been terrified and mostly likely would have passed out from shock. And if somehow, I were able to maintain my composure in the presence of a divine being, I would probably disbelieve my eyes and, in typical Scrooge fashion, convince myself that it was a bit of undigested beef. Either way, I would be afraid... very, very afraid.



And it seems like there is a lot to be afraid of these days. The war in Ukraine still rages on nearly two years since it began as they continue to resist evil and fight for their very existence. War in Gaza continues to rage on as well, as hostages still remain hidden and indiscriminate bombing has irreparably torn apart families and killed thousands of innocents. Those are just the conflicts that have captured the attention of the media, let alone the armed conflicts happening in places we have never heard of. The environment is changing drastically in response to climate change as we experience more and more drastic natural disasters; floods, tornados, hurricanes, forest fires, rising oceans. Again, the list goes on. Of course, things at home might not seem much better

with the rising costs of food, housing, and clothing continually force people to make difficult decisions about how to get enough to survive, not thrive, but survive. It can all seem too much.

I imagine that the shepherds felt similarly as they struggled to live under the yokes of Rome and of Herod. As shepherds they were on the margins of society, looked down upon, and cast to the side. No one cared what they thought, nor what they perhaps wanted and needed to live. They too probably felt like it was all too much and resigned to the fact that nothing will change, that

is, until they were visited by an angel of God who came to them, of all people, to announce good news: God was coming into the world. God was about to do something that had never yet been done; God chose to enter into God's own creation, so that, the world could be turned upside down, and in doing so, reordering the world in the way it should be. That is the good news, that which feels like too much, will come to an end as God is now with us. And in time, when the baby Jesus comes into the fullness of his life and calling, we will have a way to share in turning this world upside

down and ushering in the Kingdom of God.

When I hear that God is coming to enter into the struggle with us and for us, my fears melt away and I am once again reminded that the world as we often experience it is not supposed to be this way. And because



Pynacker, Adam, ca. 1620-1673. Annunciation to the Shepherds

of that, there is hope that it will change, and that I can help. That is the good news of the Incarnation. That is the glad tidings the angels brought to those shepherds on that dark night; a light was coming, a light that will keep the darkness of the world at bay. That is my prayer this Christmas for the world, and

indeed for you. So, do not be afraid good things are happening because God is with us.



FROM THE WARDENS

BY JOCELYN BARTEL, SANDI MIELITZ, JUDY PALMER

We write this in the warm afterglow of All Saints' 70th Advent Procession. A key part of the Anglican tradition is to practise beautiful, inspirational ways to praise God and tell the stories of the Gospel. We think that the 223 people who attended the Procession would agree that Fr. Rob, Dietrich and the singers and readers truly accomplished that!

It is a great time to be part of the All Saints' family. Under the wise, positive leadership of Fr. Rob, we are bringing back old traditions, starting new activities and growing - in size, in confidence, and in loving spirit!



Highlights since our last update include the special sermon, Eucharist and music of Orange Shirt Sunday, the Blessing of the Animals in honour of St. Francis, a Thanksgiving service with the Bishop and 6 confirmands, a joyous Purcell Evensong with choir and small orchestra, Movie Afternoon (with popcorn!) showing The Prince of Egypt, our Patronal Feast Day celebrating our 140th Anniversary and now the church calendar has just clicked over and, with the Procession, we have entered into the solemn hope of Advent.

During the fall, we also conducted our

Stewardship Campaign. We were blessed to receive 42 envelopes pledging time, talent and treasure. We thank you and our Lord for these offerings. Those of you who expressed new interest in various ministries can expect to hear from Fr. Rob or other volunteers or your Wardens about how you can get more involved.

Fr. Rob held Bible Study sessions each month this fall. These seem to have just whetted people's appetite for more! Please mark your calendars for Saturday, January 13 from 10:00 am to 2:00 pm when Fr. Rob will lead us through a workshop on learning about different prayer practises. Plans are also afoot for Bible Study and other forms of Christian education to be held every second week from Lent through to the end of June.

A busy fall is now morphing into plans for Christmas. It kicks off with our Christmas Party hosted by our Outreach and our Children, Youth and Families Teams on December 16 from 2:00 to

5:00 pm on the 9th Floor of West Broadway Commons. Someone will be at the Courtyard doors of WBC to let you in for fun, informal activities with All Saints families and kids, and WBC tenants.

With Christmas Eve on a Sunday this year, there will be a marathon of 5 services in just over 24 hours, including the joyous Lessons and Carols at 11:00 am, the joint st bens–All Saints Christmas Eve service at 4:00 pm and Midnight Mass with choir and brass at 11:00 pm. There will be one Christmas Day service at 10:00 am.

We are happy to report that West Broadway Commons continues to do well. Apartment occupancy is at 98% and the building is on plan to contribute an operating surplus of more than \$110,000 to All Saints. In addition, WBC received two "windfalls" this year totalling \$111,000 in the form of a rebate from Efficiency Manitoba recognizing that the building is far more energy efficient than required by the building code and a rebate of from Canada Revenue Agency



for inapplicable interest on GST payments that we were forced to pay at the time of construction.

Despite this good news, All Saints is not out of the woods financially. The Finance Committee is in the process of doing a final Outlook of our results in 2023 and building the first draft of our Budget for 2024. When the West Broadway Commons windfalls are taken out, we are facing deficits of approximately \$50,000 a year. A high priority in the next six months for Corporation, Finance and Vestry will be to develop a plan to gradually eliminate

this unsustainable situation.

With all the positive things going on at All Saints, we cannot end this update on a negative note. Thank you, Lord, for our All Saints' parish, for our capable and inspiring Rector Rob Schoeck, for our effective, creative Administrator Joy Peters, for Dr. Dietrich Bartel and his amazing music ministry, for our many dedicated lay volunteers, for our beautiful church and for the warmth and caring of all the people in our parish. May we continue to work together to listen, to worship, to serve and to do your will. Amen

Christmas Services

Sunday, December 24

9 am - Said Eucharist

11am - Choral Service of Lessons & Carols

Christmas Eve

4 pm - All Ages Family Service

10:45 pm - Carols by the Ferguson Brass Quartet

11 pm - Candlelit Choral Midnight Mass

Christmas Day

11 am - Christmas Eucharist



OUTREACH TEAM UPDATE

WHY I VOLUNTEER AT MULVEY SCHOOL:

IT IS GOOD FOR ME!

BY THE REV. SANDI TANKARD

Good to exercise my MIND! And refresh the skill set that had gotten a little rusty in the past quarter century. My workplace there is the LIBRARY, and I still read children's books and enJOY sharing them with young people. The very youngest seem to think it very funny if I sing the text of some of those picture books! I also gather up materials for the support of the subjects and themes being studied and sometimes the result is a book talk, and others a box for the classroom.

Good to exercise my SPIRIT! I also support the English Additional Language Program working with small groups of students new to Canada. We usually play a word game, work on a directed exercise, and then colour the picture accompanying the vocabulary. (Just because I think it is relaxing to do so!!) This is another JOYful part of the 'job'.

Good to exercise my BODY! Because of that old expertise, I also shelve the books that have been returned to the

Library, so that they can be located the next time they are needed. If needed, I will repair a book or give it a new (Read: larger) label to make it easier to pick out or put away. All that walking to-n-fro is probably beneficial for my heart, too.

Good to be part of the TEAM at Mulvey! I have taught in 'inner city' schools, but the teamwork at Mulvey is exceptional!! "The whole child" is considered and cared for under the leadership of Mr. Peter, and Ms. Naomi. Staff includes a "Community Liaison", Miss Justine; the Kitchen Queen, Ms Diaz; Speech Therapy; and classroom and Special Needs Aides!

I'm very GRATEFUL that Outreach Team has made this opportunity for All Saints to support our local school and community.

God bless, Sandi T+



Peter Correia, Principal
Naomi Ginsburg, Vice Principal

November 22, 2023

Dear All Saints Anglican Church Congregation,

Mulvey School would like to thank you for your very generous donation of \$1 200.00 that will be used to further enhance and support programming for the Mulvey School Pro-Social Program. Your extreme thoughtfulness and spirit of generosity, and providing back to a school community in these very uncertain times is extremely appreciated. Your commitment to public education and making certain that our school's students well-being is being thought of during this time as well as your commitment to ensuring that we as a school are able to access funds that maintain our school programming and school initiatives at a high level is noteworthy and very much appreciated.

The donation of funds will definitely be of great use to supplement and further enhance our students' and school programming, specifically in cooperative play, recreation as well as active healthy living and well-being as well as in the development of student literacy in the form of books for the classroom libraries, for the home-reading program and the promotion of writing development and enriching written expression.

Mulvey School continually strives to provide innovative and enriching opportunities for our Inner-City students and it is with kind donations such as yours that allow us to further enhance our initiatives and promote good values and positive citizenship.

Your charitable action truly epitomizes the spirit of kindness, caring responsibility and sustaining a top-quality education system.

Please be assured that your donation and support of our school is greatly valued. At Mulvey School, we continue to seek opportunities to provide positive connections among schools and community. Once again, thank you very much for your donation.

Wishing All Saints Anglican Church Congregation all the very best during the holiday season May peace, health and happiness be with you and your loved ones.

With Sincere Appreciation,
Peter Correia, Principal

Naomi Ginsburg, Vice Principal



SIMON GIBBONS

Commemoration: 15 December

Description: First Priest from the Inuit

Lived: 1851 - 1896

Biography: On this day we commemorate Simon Gibbons, who was the first of the Inuit nation to be ordained as an Anglican priest and whose ministry in the diocese of Nova Scotia gave the rest of our Church a wonderful example of vitality. He was born in Labrador, the son of a white settler and an Innu mother. Both of his parents died before he was six years old, and he was placed in an Anglican orphanage in Newfoundland. The

Church nurtured his intelligence, and he was encouraged to train for ordination. He eventually went to King's College in Nova Scotia, where he was ordained to the priesthood in 1878. Gibbons began his ministry as a travelling missionary in Cape Breton and laboured in conditions which taxed his physical endurance to the limit. He regularly walked a hundred-mile circuit to conduct services in isolated communities. He made his rounds even in the depths of winter, just to bring the comfort of Christ to the sick and dying; and in so doing he risked his life in blizzards or while crossing inlets whose frozen surfaces often gave way

beneath his feet. Yet in all his exertions, despite fatigue, pain, and danger, Gibbons never failed in joy or in his ability to communicate the gladness of his service to the people he visited. After seven years in this work he was appointed rector of Lockport; in 1888 he moved to the mainland parish of Parrsboro. In both parishes he supervised building campaigns and joined in the manual labour of raising the church frames, nailing the clapboards, putting in the windows, and moving the furniture into place. But it

soon became clear that the strain of his earlier ministry had destroyed his physical resilience, and though his spiritual joy was unabated, his health steadily declined. He died at the age of forty-six on this date in 1896.



St. Peter's and St. John's Anglican Church, Baddeck, NS, constructed by Gibbons in 1883 (Gillian, CC BY-SA 2.0 <creativecommons.org/licenses/by-sa/2.0/>, via Wikimedia Commons)



This is a regularly recurring feature of Saints Alive. If you have a favourite saint you'd like to see featured, let us know!

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SETTING ANNE KILLIGREW'S "ST JOHN THE BAPTIST" FOR CHOIR

BY MARK HOLMES À COURT

For All Saints' 70th annual service of Lessons and Carols I was commissioned to set Anne Killigrew's poem "St John the Baptist." The poem is as follows:

"The Sun's my fire, when it does shine,
The hollow spring's my cave of wine,
The rocks and woods afford me meat;
This lamb and I from one dish eat:
The neighbouring herds my garments send,
My pallet the kind earth does lend:
Excess and grandeur I decline,
My sole associates are divine."

I was drawn to Anne Killigrew's poem "St John the Baptist" as it speaks to John's relationship with nature. Many other poems focus on his prophesying or baptizing, and paint him as rough around the edges. Killigrew gives us a more pastoral portrayal and looks into his foundational trust in God and in His creation.

When setting a poem, the first step is to analyze the structure and meaning of the text. In Killigrew's poem, the first six lines are grouped in couplets, each telling us how the natural world provides for John. A couple examples being "the sun" that acts as John's "fire," and "the neighbouring herds" that provide John with his "garments."

The sixth line is different in that Killigrew places what John receives, "my pallet," before what is providing it, "the kind earth." This shift in line structure pivots to the

end of the poem, where the final two lines do not follow the formula provided in the first six. Instead Killigrew writes about how John "declines" two major human desires of "excess and grandeur," conveying John's humility.

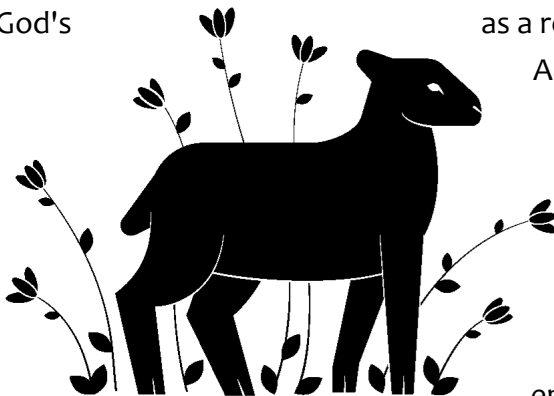
How then can a humble John go on to say his "sole associates are divine"? John has been interacting with "the sun," "the hollow spring," and "this lamb," etc. By choosing to push away the human and embrace God's creation in nature, John is becoming closer to the divine. By giving up worldly desires and living a poor humble life, John is becoming closer to God.

I tried a few different ways of setting the poem to music, with varying degrees of success. First was sitting at the computer and trying to write on a notation program, then playing at the keyboard. The latter was more successful and I combined it with a third approach, singing the words until it felt right.

When I had a melody I could work with I spent time imagining how the piece would grow and evolve. A big issue I ran into was the the first six lines being different from the final two, leading to an AAAB structure. I felt that wouldn't do, as the A material would become bland and the B material would go by so quickly as to not be memorable.

I opted to move the order of the lines around and use the final couplet as a refrain, creating an ABABAB structure.

This was just about right but each A section was too short, so I repeated the text in each A section to emphasize it.



The piece features contrasting major and minor tonalities in the verses and refrain, respectively. This is meant to display the dichotomy of the natural world in the verses and the world of man in the refrain. Once the refrain begins, it isn't until "associates are divine" that more than one section sings words at the same time. On "are divine" we are brought back to the

natural world and the major tonality. Some points of interest in the setting include the text at the end of the second verse, "this lamb and I from one dish eat." to demonstrate eating from the same dish, I had everyone end together on the same note. Another is the end of the piece where the choir repeats the words "are divine" while slowly descending, as if seeing the divine that can be found here on earth instead of above.

I hope you enjoyed some insight into my process; there's plenty more I thought about when writing the music, and a tonne more analysis that can be done on Killigrew's text.

Thanks to Dietrich and All Saints' for commissioning the piece, the Foundation for Choral Music Manitoba for the grant, and especially the choir for performing it so beautifully at the Lessons and Carols service.



MUSIC IN THE SERVICES OF THE CHURCH

BY ANTHONY WATERMAN

A few months ago I happened to switch on the radio when a Public Health Workers' strike was being reported from British Columbia — or maybe Quebec. We heard the pickets chanting and singing slogans and songs of protest. Why bother? Because it turns out that for most people, in most times and places, anything important has to be

sung, not simply said. Who ever heard of any primitive tribe celebrating its rituals without music, dancing and drums? Even young children chant their skipping games in the schoolyard. The most miserably tone-deaf and unmusical member of the family or the office staff will join in the singing of 'Happy Birthday'. A commercial radio station

which gave up broadcasting popular music and replaced it with a simple reading of the words would quickly lose money.

Yet we all feel to some extent intimidated by the official prejudice in favour of the verbal skeleton. We are sometimes tempted to agree that what *really* matters when you come right down to it are the *words*. I suggest that this is rather like saying that what really matters in a car are the brakes and the steering wheel: the engine is mere decoration.

What about the services of the Church?

Words are necessary to articulate our knowledge *about* God, but they are not sufficient to express our knowledge *of* God – which is a bit like the knowledge we have *of* an apple by eating it. St Augustine taught that this kind of knowledge comes by the practice of Faith, Hope and Charity. Words are only the skeleton or the dry bones of our understanding. We need the skeleton to give our knowledge a definite shape, and to hold everything else together. And the dry bones may perform certain functions – for example, to say ‘I baptize you in the name of the Father, the Son

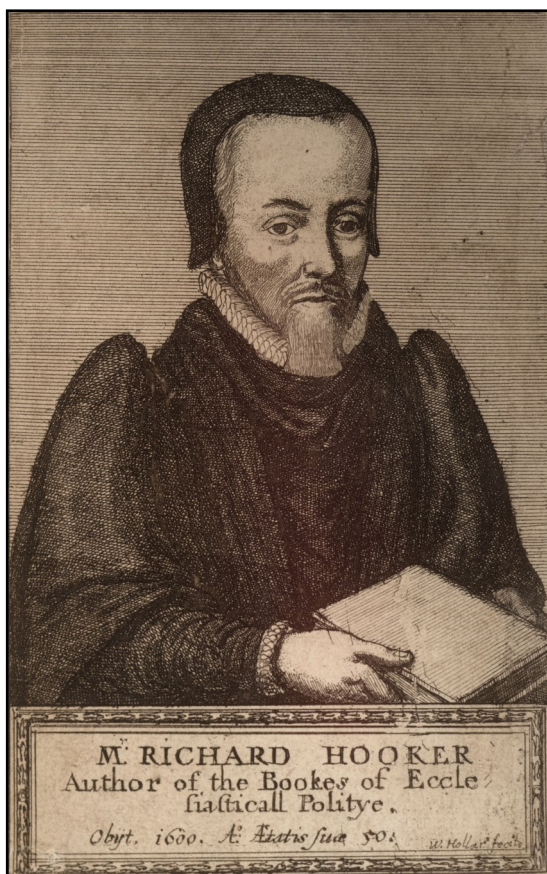
and the Holy Ghost’ does more than simply convey information. But in order to be of use in worship and liturgy, the skeleton must be clothed with the flesh and blood of human faith, human imagination, human emotion, human passions and human love. And that is where music comes in.

For music is the way humans worship their god. In the Eastern Orthodox churches every word of the Divine Liturgy is sung except the sermon. Every word of the Jewish synagogue liturgy is sung. Chanting of public prayers is widespread in almost all other religions, including Buddhism and Islam. In the Western Church what used to be called ‘Solemn High Mass’ – in which almost everything audible is sung – was the definitive form of our liturgy before the second Vatican Council.

Why should this be? Our intellectual lives depend on words, which alone can express our ideas. But music, which has been called ‘the language of the emotions’, says more than words. It can reach out to express adoration and worship, love, joy and peace. *Messiah* and Bach’s *Mass in B Minor* tell Christians more about their God than all

the sermons ever preached. And not only can music express our adoration of God: it can actually awaken it.

It was precisely this that the Puritans, who from 1549 to 1660 tried to hijack the Church of England, denied. Their religion was purely intellectual. The words of Holy Scripture, and the words of their own sermons, were all that



By Wenceslaus Hollar - Artwork from University of Toronto Wenceslaus Hollar Digital Collection. Scanned by University of Toronto.

mattered. Richard Hooker (1554-1600), celebrated theorist of the Elizabethan *via media* between Protestantism and Popery, defended the Anglican liturgy and its ceremonial practices at length against the Puritan attack. In particular, he upheld the importance of music as against the Puritans' rationalistic emphasis on words alone. English Church music entered a Golden Age in Hooker's time. Thomas Tallis, William Byrd, Orlando Gibbons, Thomas Tompkins and many others composed music for the Anglican Rite in the grand European polyphonic manner, still sung today in cathedrals, college chapels, and great churches such as Westminster Abbey.

But when the Puritans came to power after the Civil War (1642-40), they banned all singing save unaccompanied metrical psalms, disbanded cathedral choirs and smashed cathedral organs. Under the military dictatorship of Oliver Cromwell, all Anglican services and even Christmas carols were forbidden. When Crown, Parliament and Church were restored in 1660 there was much popular rejoicing: and liturgical music came back in triumph.

Our cultural bias in favour of mere

words is Western, modern, Protestant, and obviously related both to the invention of printing, and to the world-wide success of commercial capitalism. *I have nothing whatsoever against any of these things!* We need the words to keep us on the right lines. In the church we need the text of Holy Scripture. We need the creeds and the forms of service. We need the Canon Law. And we need the rational, analytical work of the theologians and philosophers. God gave us brains to think with: and it is strictly impossible to think without language. (Mathematics is a language, philosophers have shown.) Only thinking can keep us honest.

But our knowledge, our worship and our love of God is more than just a matter of *thinking*. If we rely on words alone: if we think that a ‘simple, said service’ is and ought to be the norm of Christian worship; if we take away all the mystery and remoteness even of the words by translating them into the English of the market place and factory; if we take Scripture as a book of rules to be interpreted literally — or ‘demythologize’ it to make it strictly intelligible; if we say the psalms, or the creeds, or the gospels, or the prayers,

rather than chanting them — we cling to the merely intellectual dry bones of the Christian faith, and turn our backs on the living flesh and blood.

At its lowest, church music is a way of warming us up and bringing us together. For as John Wesley knew so well, nothing unites a group of people like getting them to sing. But at its highest, in the art of the many great Christian composers, music is a way to knowledge of God, and a vehicle for our adoration of God so powerful and compelling that our conventional image of Heaven is of a place where choirs of angels sing before the throne.

Why is this? We may learn from an address by an eminent English philosopher, Mary Warnock, delivered in Hereford Cathedral at the annual Three Choirs Festival a few years ago.

The sharp and crude distinction, then, between history and myth, between fact and the significance of fact, between knowledge and understanding, has no place in religion and in particular in the Christian religion. For within the Christian Church there is a

continuity of belief; a central core of faith and worship which is manifested above all in a service of musical celebration. And the imagination is necessary for us to grasp this continuity. Composers, Bach or Handel, Samuel Wesley or Stanford, when they set sacred words to music, are attempting to use music to express not necessarily the literal but the symbolic and metaphorical meaning of the words. It is their task to make the words mean *more* than words alone could actually say, and to give the words a life which tells us more than their utterance on any one occasion could. Hearing words and music together, the music interpreting the words, we may come to a knowledge of their meaning which is itself permanent and lasting. We may come to *know*, even though our knowledge could not be translated back into words alone. (*Imagination and Knowledge* p. 365.)

[Baroness Mary Warnock was Mistress of Girton College, Cambridge.]

There is, of course as always, the danger of idolatry. When we hear the exquisite perfection of the choir of King's College, Cambridge, singing a Mass by William Byrd we may fall into the temptation of loving the creature more than the divine Creator. As C. S. Lewis warned us: 'Though I speak with the tongues of Bach and Palestrina and have not charity, I am nothing'.

But if we use our minds, and the verbal skeletons they construct, to shape and discipline our imaginations and our affections, music can endue those

skeletons with the love and worship of God.

Except only the Quakers, every Church throughout the world makes some use of music in its worship. But it is the glory of the Anglican churches that music is of the essence of our liturgical life. Why should this be?

Unlike every other Christian church, the Anglican churches have no doctrine of their own. We care very little for doctrine: which leads some Christians to burn other Christians alive, and which divides the church into warring sects. As the website of the Anglican Church of

Canada states it: 'The Anglican Church of Canada does not define its doctrine in a single confession. Our beliefs are articulated in our liturgies . . .' The Anglican tradition is based on worship, which unites all Christians in the Body of the Risen Christ. And this means that music, which is the idiom of worship, is central in the Anglican religion.

But because the ancient establishment of cathedral choirs was preserved at the Reformation, and because most parishes had only two 'clerkes', Anglican music has two styles. In cathedrals -- in England, the USA and many other countries -- Matins and Evensong was and is sung every day, and the Eucharist every Sunday and Holy Day. In many parish churches however, the effects of Puritanism lasted until the 19th Century. Matins, Litany and Ante-Communion were read by the incumbent and his (lay) clerk, the sermon was prominent; and two metrical psalms sung by all before and after the service, was the only music. Daily Matins and Evensong, which are obligatory for all the clergy, were read by the incumbent alone.

The Eighteenth Century was a low point in Anglican history. Though daily cathedral music continued, the

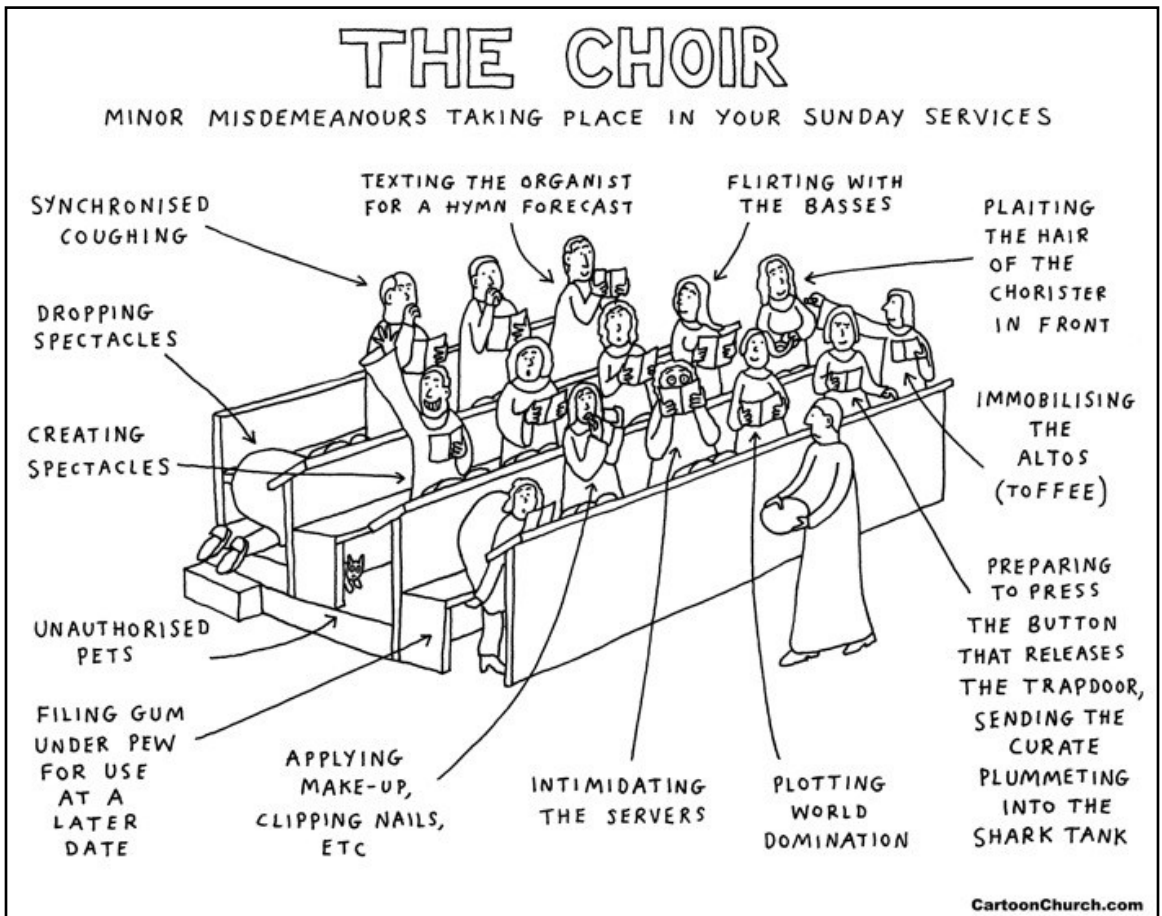
musicians and their compositions were of poor quality, and the clergy uninterested. Meanwhile the Wesley brothers, seeking to revive Christian life among the poor, produced superbly singable words and music for their open-air revival meetings, many of which survive in modern collections of congregational 'hymns' (Greek *hymnos* - a song of praise.) *Gloria in Excelsis* and *Te Deum* are true hymns; and from mediaeval times strophic, rhyming verse has been sung in church: as in the *Veni Creator* at our Ordinations. But the Methodist mutation was a new thing, which has permanently affected Anglican (and now Roman Catholic) worship. Though as late as the Victorian era some incumbents refused to allow 'Methodistical songs' in their churches, they are now a regular part of sung services even in cathedrals.

The Victorian 'Oxford Movement' (1830-60) transformed parish church music in England. Until the 1840s, non-liturgical choirs of men and boys sat in a high gallery at the back of the church and sang some parts of the service. Within a generation these galleries were removed; and the choir, now vested in surplices, sat in the chancel as before

the Reformation. Though few churches have choir schools or professional singers, these volunteer choirs often achieve very high performance standards. In the 1990s the men and boys of All Saints' Church Winnipeg sang Vaughan Williams's unaccompanied 12-part *Mass in G Minor* at the Ascension Day Eucharist.

voices has gradually been lifted, and most parish church choirs include women and girls. In some cathedrals separate girls' choirs now exist. And in many Canadian cathedrals without an endowed choir school, services are now expertly sung by amateur, adult mixed choirs, as in the USA and some other countries.

Since the 1940s, the ban on female



LECTIONARIES

BY IAN WALKER

At the meeting last spring on Adult Formation, discussion began on the best way to approach reading the Bible. In my opinion a good lectionary is the way to go.

All of us who attend church hear the readings from the weekly lectionary. The readings are well chosen, relating to the seasons of the church year and to each other. I receive great pleasure from reading the next Sunday's scriptures, which I often do on Sunday afternoon.

During the week I start my day with a series of scripture readings, following the excellent daily lectionary included in the new Lutheran hymn book, Evangelical Lutheran Worship. Having been a Lutheran choir director for the last 15 years I have come to know and to esteem this very useful and spiritual

resource. The daily lectionary is built to support the weekly readings. I often find that it takes me places I did not know about, or opens doors to further investigation, without requiring the concentration or effort needed to read through an entire book with a commentary [I am not saying that is a bad idea: there is only so much time in the day, even for a retiree like me.]

Throughout the summer I found a consistent theme popping up in my readings - growth.

I have made a list of verses which struck me as pertinent to this. Rom. 5.3-4; Phil. 1.9-11; 2 Pet 1.5-8; Col. 2.2-3,9-11; Eph. 4.13, 17-24. None of these advocate reading Scripture; but they generally advocate moving from one good quality to another.



CHUNKY SHORTBREAD—RECIPE

BY BARB BEAUPRE

Prep time: 20 Minutes

Baking Time: 20 minutes

Makes 48 cookies

Ingredients:

2 cups butter, softened
1 cup super-fine sugar
3 1/2 cups all-purpose flour
1/2 cups cornstarch
1 bar (100g) Toblerone, chopped
1 cup pecans, toasted, coarsely chopped
Sifted icing sugar



Instructions:

Heat oven to 350°F (180°C)

Beat butter and sugar until light and fluffy. Mix in flour and cornstarch until well blended. Stir in chocolate and pecans.

Drop by heaping tablespoonful onto ungreased cookie sheets, about 1 inch (2.5 cm) apart.

Bake for 20-25 minutes until lightly browned. Cool.

Dust lightly with icing sugar.

HOW DID HE COME INTO BEING?

BY NORA FRASER

“I wrote this in August, 2002. I recall posting it on the door of my classroom when I was teaching full time at Garden Hill, Manitoba.”

How did he come into being?

No ordinary author weak of tongue and straining for literary prose and perfection could have invented Him. No one would have been that foolish and that wise.

It had to be the wisdom of the pen coming from the wisdom of the Creator, the Creator who fashioned the seed producing the chain link of glucose and starch to make grain, grain hay:

A bed

For the

Christ child

A love filling the universe for all who care to see and hear His wisdom:

“Who so ever believes in Him shall not perish but shall have everlasting life.”



The Classifieds

SNIPPETS AND TIDBITS FROM AROUND THE PARISH

The Altar Guild asks:

Does anyone have a good quality working **steam iron to donate**? Altar Guild who are entrusted with the care and maintenance of liturgical linens has an ironing board but no iron!

Greeting Cards for Sale:

I have created greeting cards for sale at \$2.00 per card. They have a photograph of paintings influenced by Northern Manitoba as seen from flying over the land (in a float plane or helicopter).

Some images are abstract . Included are the note card and envelope. The theme is not seasonal. It is year round . If you have your own theme in mind let me know.

You can contact me through my email: noradavidson55@hotmail.com.

Nora Fraser

Looking Back:

It has been a great privilege to have retired from being a choir director and become a member of All Saints choir



[although being behind the bench so long means I have to re-acquire the practice of watching the conductor]. I calculate that this fall represents the 70th anniversary of my becoming a choir singer, since I joined the Junior Choir of St. Magloire's Anglican church in

Drumheller, Alberta. Sometimes I wonder if I am too old for this, until I remember the example of my father and my father-in-law, both of whom sang in church choirs until the end of their days. Much thanks are due to God and

to the many fine directors and choirs I have had the pleasure to work with, especially Dietrich.

Ian Walker

This is a regularly occurring section of Saints Alive. If you would like to advertise, sell, thank, communicate, or just have a short tidbit to share, send it to office@allsaintswinnipeg.ca

A PRAYER FOR TODAY

SUBMITTED BY ROBIN SIMMONS

This is the beginning of a new day. God has given me this day to use as I will. I can waste it—or use it for good, but what I do today is important, because I am exchanging a day of my life for it! When tomorrow comes, this day will be gone forever, leaving in its place something that I have traded for it. I want it to be gain, and not loss; good, and not evil; success, and not failure; in order that I shall not regret the price that I have paid for it.

Dr. Heartsill Wilson

IT STARTED IN THE OLD TESTAMENT

SUBMITTED BY ROBIN SIMMONS

A simple explanation to a complex problem.

In ancient Israel, it came to pass that a trader by the name of Abraham Com did take unto himself a young wife by the name of Dorothy.

And Dot Com was a comely woman, broad of shoulder and long of leg. Indeed, she was often called Amazon Dot Com.

And she said unto Abraham, her husband, "Why dost thou travel so far from town to town with thy goods when thou canst trade without ever leaving thy tent?"

And Abraham did look at her as though she were several saddle bags short of a camel load, but simply said, "How, dear?"

And Dot replied, "I will place drums in all the towns and drums in between to send messages saying what you have for sale, and they will reply telling you who hath the best price. The sale can be made on the drums and delivery made by Uriah's Pony Stable (UPS)."

Abraham thought long and decided he would let Dot have her way with the drums. And the drums rang out and were an immediate success.

Abraham sold all the goods he had at the top price, without ever having to move from his tent.

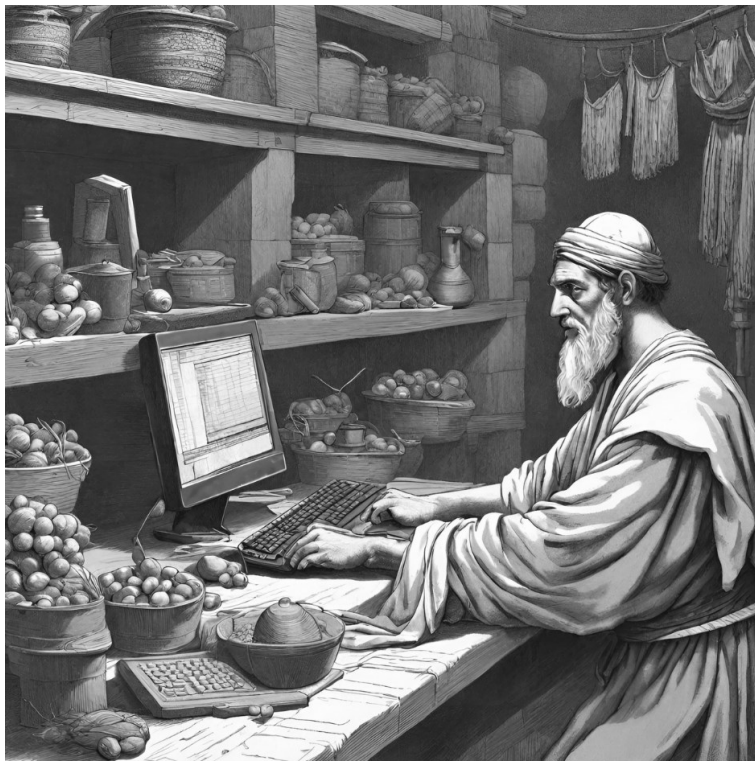
To prevent neighbouring countries from overhearing what the drums were saying, Dot devised a system that only she and the drummers knew. It was known as Must Send Drum Over Sound (MSDOS), and she also developed a language to transmit ideas and pictures - Hebrew To The People (HTTP).

And the young men did take to Dot Com's trading as doth the greedy horsefly take to camel dung. They were called Nomadic Ecclesiastical Rich Dominican Sybarites, or NERDS.

And lo, the land was so feverish with joy at the new riches and the deafening sound of drums that no one noticed that the real riches were going to that enterprising drum dealer, Brother William of Gates, who bought off every drum maker in the land. Indeed he did insist on drums to be made that would work only with Brother Gates' drumheads and drumsticks.

And Dot did say, "Oh, Abraham, what we have started is being taken over by others." And Abraham looked out over the Bay of Ezekiel, or eBay as it came to be known.

He said, "We need a name that reflects what we are." And Dot replied, "Young Ambitious Hebrew Owner Operators." "YAHOO," said Abraham. And because it was Dot's idea, they named it YAHOO Dot Com.



Abraham's cousin, Joshua, being the young Gregarious Energetic Educated Kid (GEEK) that he was, soon started using Dot's drums to locate things around the countryside. It soon became known as God's Own Official Guide to Locating Everything (GOOGLE).

That is how it all began.

CHRIST CHILD

BY HEATHER BUHLER

On a night so cold and shadowy
A couple moved slowly down the
road
Up above, was a star that led them
And came to rest on a small stable

Jesus burst forth on the scene
A tiny, innocent, and Holy Child
Sweet, blessed, and honored
By God and men alike

Oh, what a day of joy
Oh, what a night of angels singing
Shepherds, Wise Men, come and see
The birth and presence of the Christ
Child

Mankind, come and be amazed
This is God's greatest gift
This is God's greatest miracle
Let everyone rejoice and celebrate

God in a human body
Descended from his home in heaven

What great joy
What great privilege
God is directly among us
Born for the salvation of all who
believe

Born for the cleansing of all our sins
Providing salvation, peace, and love
Celebrate JESUS
Celebrate the LORD GOD

There is nothing more sacred
There is nothing more special
God is here, God is love
Man can rejoice and be blessed with
God's great gift.



CHRISTMAS CAROL SCRAMBLE

Unscramble the words below to find the titles of Christmas Carols.

Answers on page 35.

OL OWH A ORSE REE MOBLINOG _____

ILESTN IGHNT _____

NCOE NI OYLRA VADDIS ITCY _____

NI EHT LEKBA IWIMDTENR _____

WAAY NI A EGMNRE _____

THE IRVING ARMY AHD A AABY OBY _____

FO TRENELA EOLV TEGBOETN _____

HAWT HIDCL SI HITS _____

YOJ OT THE OLDWR _____

DOGO INGK AWECSLENS _____

O OCME , O MECO, MEAUMNEL _____

HET IRSFT OLENLW _____

RAKH! HET ERDHLA NGALES GINS _____

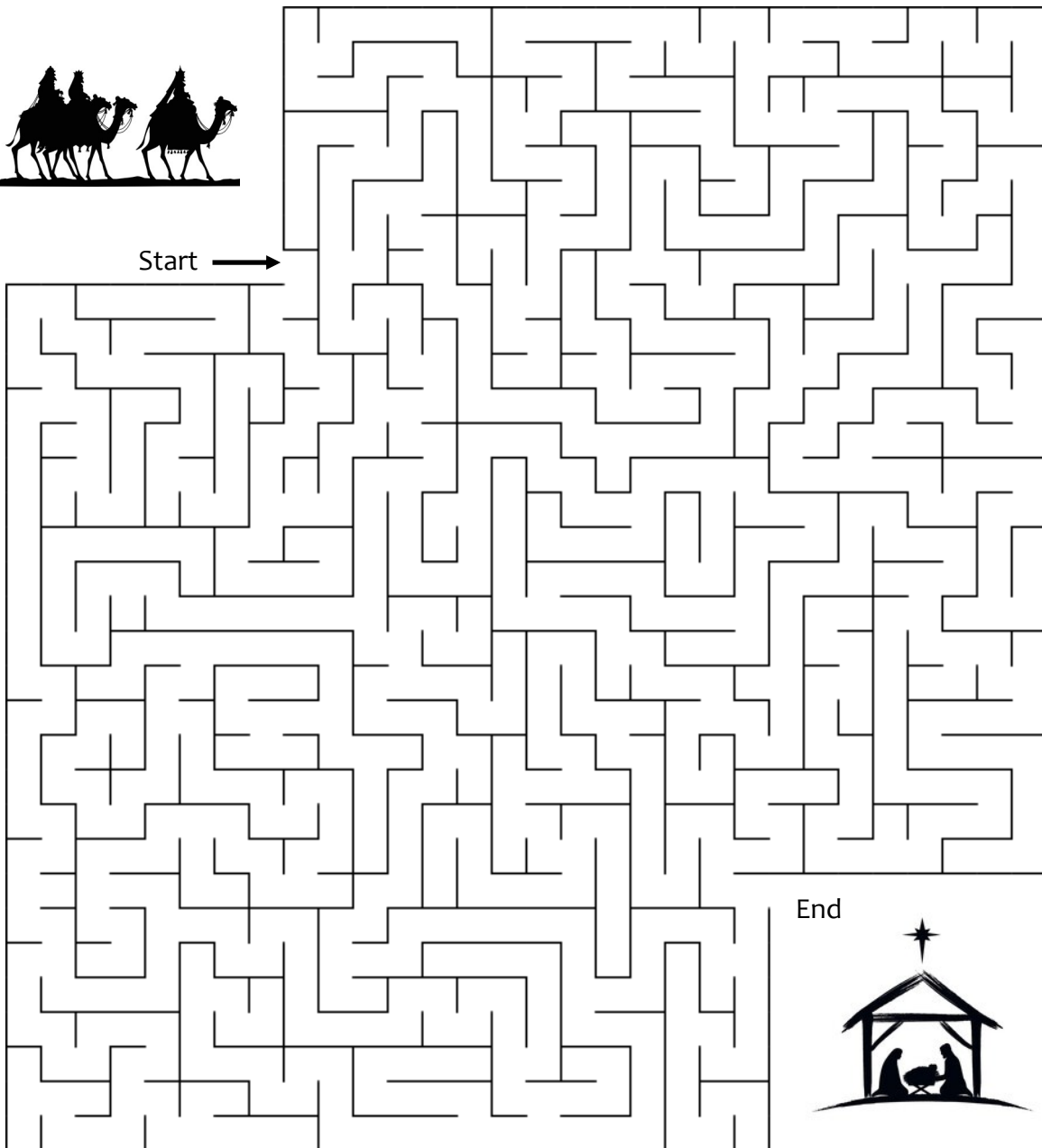
ESE MIDA ETH ISNWERT NWSO _____

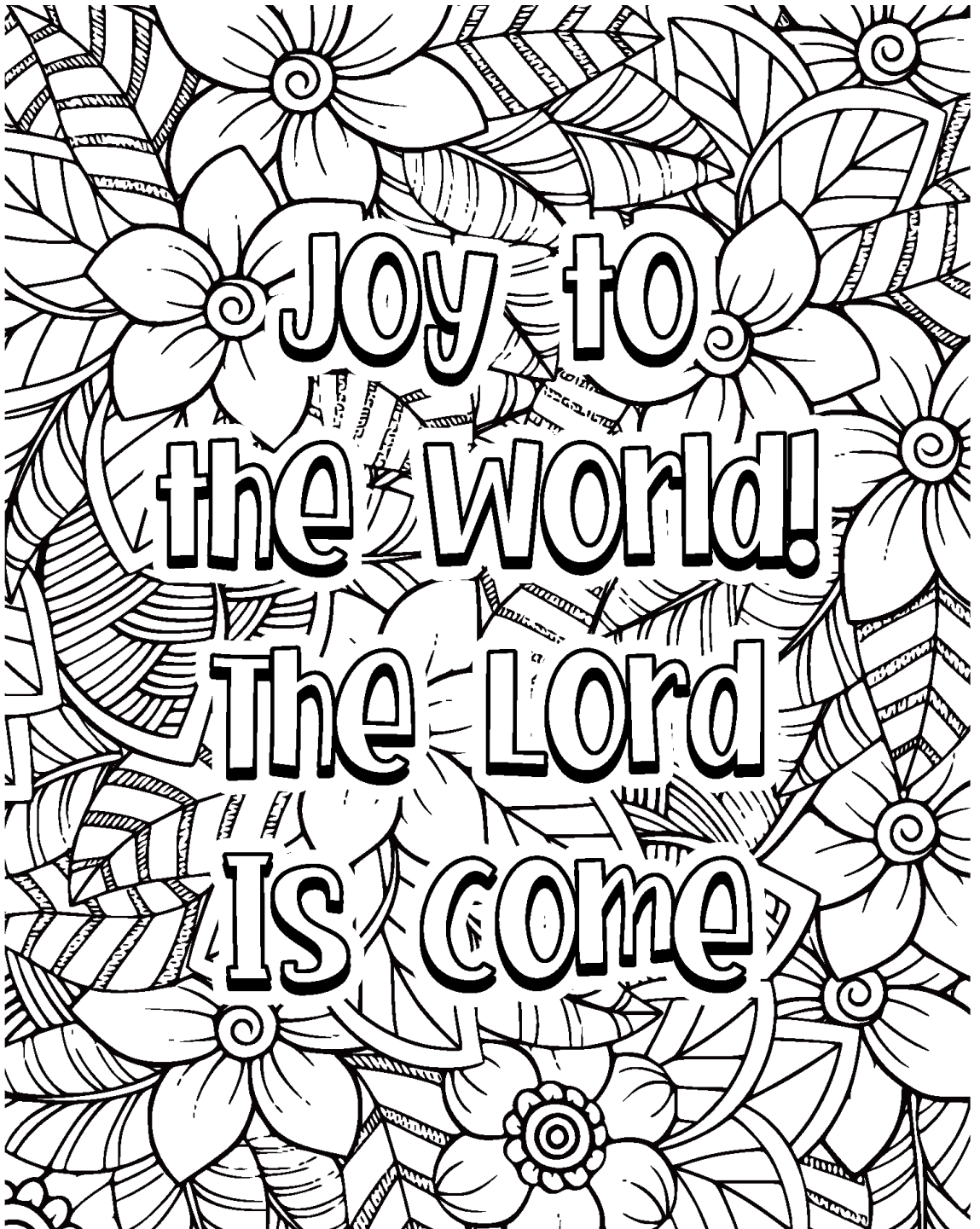
DIVERSIONS AND COLOURING PAGES

Help the wise men find their way to Bethlehem

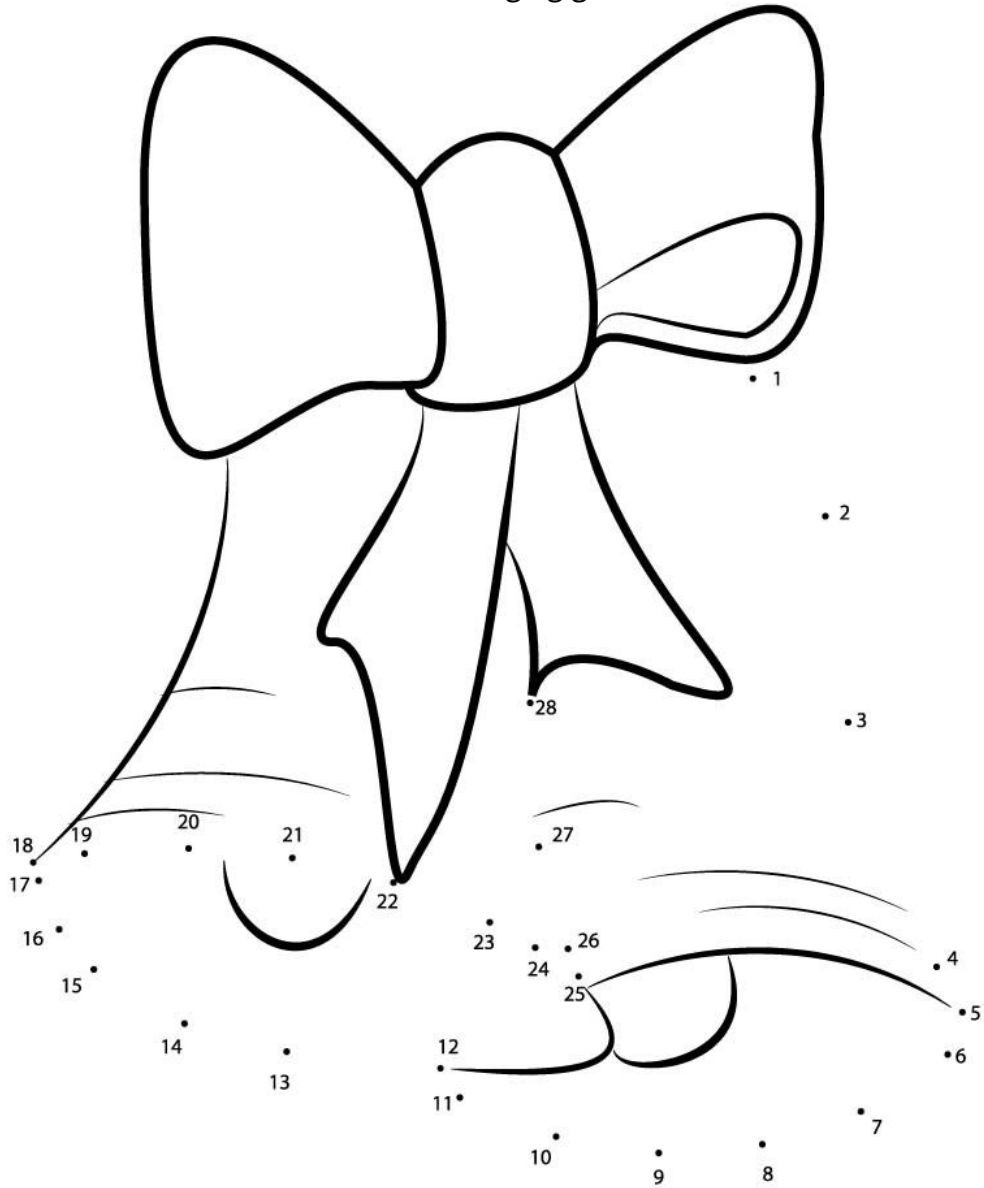


Start →





Hark! how the bells
Sweet silver bells
All seem to say
‘throw cares away.’
Christmas is here
Bringing good cheer





Merry
CHRISTMAS

God Bless

OUR

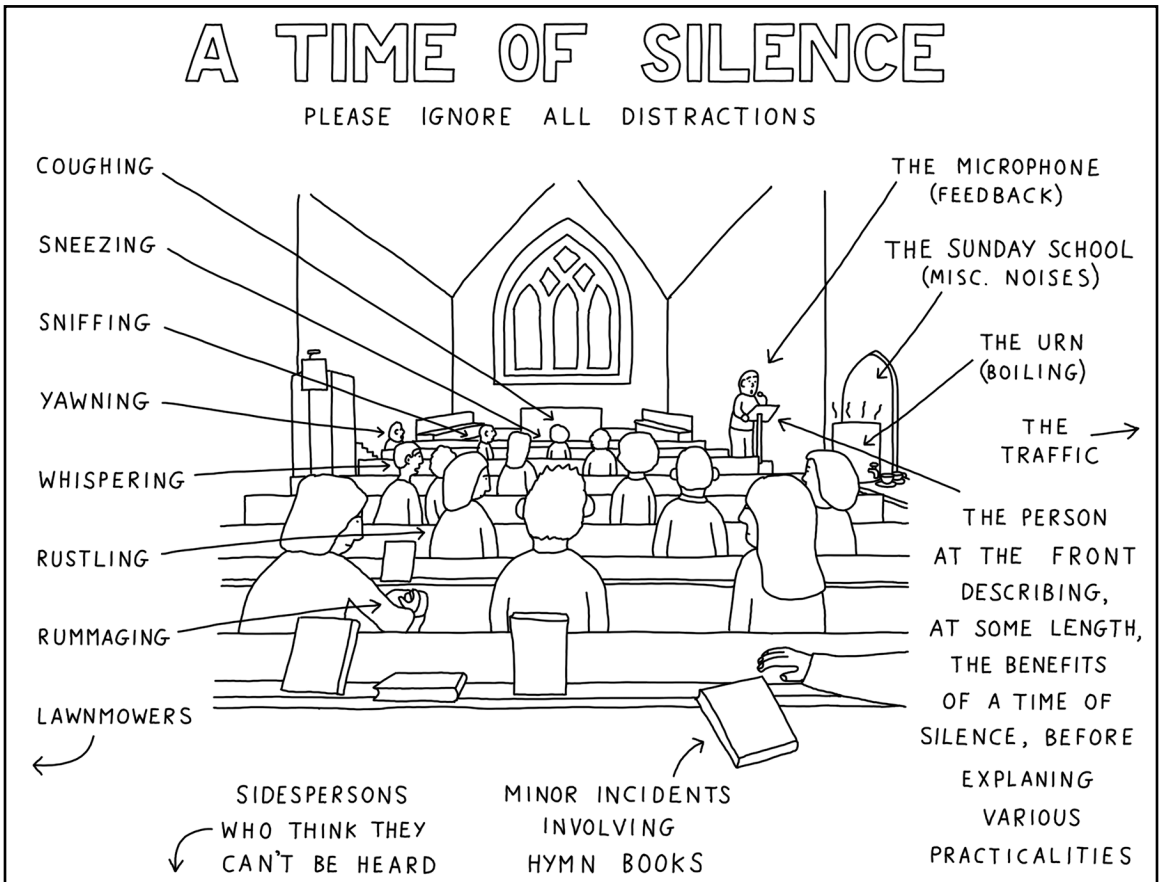


Mandy Groce '12

Answers to the word scramble on page 29:

LO, HOW A ROSE ERE BLOOMING
SILENT NIGHT
ONCE IN ROYAL DAVIDS CITY
IN THE BLEAK MIDWINTER
AWAY IN A MANGER
THE VIRGIN MARY HAD A BABY BOY
OF ETERNAL LOVE BEGOTTEN

WHAT CHILD IS THIS
JOY TO THE WORLD
GOOD KING WENCESLAS
O COME, O COME, EMMANUEL
THE FIRST NOWELL
HARK! THE HERALD ANGELS SING
SEE AMID THE WINTER'S SNOW



WE WANT TO HEAR FROM YOU!

Do you have something to share?

Send submissions, ideas, or letters to the editor to
office@allsaintswinnipeg.ca, or drop them off at the church office.

Before European settlement, a creek ran through the land on which All Saints stands. May we keep creation and the First Peoples in our hearts as we acknowledge that we work and pray on Treaty 1 Lands, the traditional home of the Anishinaabe, Cree, and Dakota people and homeland of the Metis Nation. We are grateful for their stewardship and hospitality which allow us to meet and serve God the Creator here.

Saints Alive is written and created by the congregation of



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A digital copy of this edition, and previous issues of Saints Alive, can be found at allsaintswinnipeg.ca/saints-alive.

If you enjoyed this issue of Saints Alive
please pass it on!