



The Winged Ox

Lent 2017



From the Rector

Lent is a good time to reflect on our commitment to follow Jesus. Every Easter we renew our life commitment to Jesus by renewing our Baptismal promises. Our first step is to renew our commitment to God, for when we follow Jesus, then we allow God directly into our lives so that God can transform not only our life, but our death.

God transforms lives. Through personal regular prayer and acts of Christian love and mercy, we allow God to begin to change our lives. The more we try to live our lives in a Christ-like fashion, the more we allow God to transform our lives.

1. God transforms lives by forgiving us and adopting us as his children. The outward and visible sign of this is Baptism.
2. God transforms lives by feeding us with bread and wine, the body and blood of Jesus. Communion. We receive the Body of Christ and together we become the Body of Christ. It is quite a beautiful mystery.
3. God transforms lives by strengthening us for our common ministry through Apostolic laying on of hands and anointing with the Holy Spirit. Confirmation. We are planning on having some adult parishioners receive this blessing in late September or early October.
4. God transforms lives by healing us of our sickness. Laying on of hands and anointing with oil.
5. God transforms lives by restoring us in our relationships with him and with others. Reconciliation of a penitent.
6. God transforms lives by teaching us how to love. Marriage.
7. God transforms lives by sending us out in his name to serve others. Ordination.

God transforms us from sinful and selfish people into forgiven and giving people.

God transforms our life and death when we follow Jesus. God transforms our death. We believe in the resurrection of the dead and the life everlasting. Just as Jesus was raised from the dead, and given a glorified body, so too will we be raised from the dead and he will transform the body of our humiliation that it will conformed to the body of his glory.

St Luke's Haiti Ministry



Homes & School House

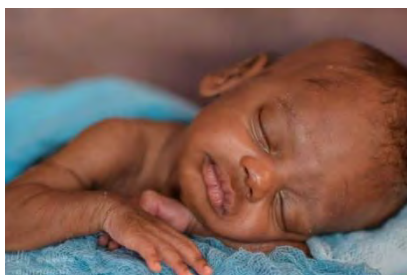
Thank you to all parishioners of St. Luke's who have donated to our January request to raise money to send students to school in Haiti for the 2017-2018 academic year. Colin explained in his January talk that one hundred percent of any donation goes into this program. As of Valentine's Day, \$1,437.00 has been donated to St. Luke's Fund for Educating Students in Haiti. We are very grateful to parishioners and we are delighted that St. Luke's can make a difference in the lives of our six students and their families.

Sadly, Haiti is prone to natural disasters which compound problems for people and those trying to offer help. Not only did Haiti suffer the earthquake of 2010, but it experienced damage in Hurricane Matthew of October 2016. Small villages were washed away, over 1,000 people died and many who survived the hurricane died of starvation or cholera. Each year, small gardens were tended by families to supplement food supplies. Many of these vegetable gardens were washed away. The country has not recovered from the damage caused by this hurricane.

God's Littlest Angels has developed a new 5 acre site at Fort St. Jacques near their current location of the old house. There are houses and a school house which is hurricane resistant. This was tested in October 2016 when the toddlers had to leave their houses, but they returned to their homes one day after the hurricane passed.

It is at this site that care is given to the toddlers. Older children who live in the orphanage begin their education in the school house on the right. We do not sponsor these children, but we sponsor children who live at home with their families and long to attend school.

It costs a family \$2.00 to seek medical attention at a clinic and this amount is what the parents earn in a day. Their money is needed to feed the family, so children who are sick do not always receive the medical care they need. Some of these children are sent to the orphanage for medical care, and when their health improves they return to their families.



When the children have no family, they remain in the orphanage until they can be adopted by parents from many parts of the world.

Your kindness supporting this program has made a difference in the lives of many children.
Thank you.

Colin & Elizabeth Briggs
February 2017

Habitat for Humanity

There is a huge 2017 Carter Work Project in Canada this year. It is habitat for Humanity's 34 year and there will be 150 houses built in honor of Canada's 150th anniversary. It is Habitat Canada's biggest ever build.

The Carters will attend and work in only 2 places (Edmonton and Winnipeg), out of the 40 communities that are participating.

St. Luke's will be offering a snack on the morning of Tuesday, July 11. Watch for further details as they emerge.

In the past we have had a table at the Prairie Fashion Show to support the Women's build, and many have supported members of the Loewen family when they rode in the Cycle of Hope.

There are posters up about these exciting events, and some more background about Habitat Canada. i.e.) one in seven households, including 735,000 children, does not have an affordable place to call home. Every day, thousands need to decide between paying rent and putting food on the table.

Habitat for Humanity changes that by having people work with the teams to build their home and pay a mortgage geared to their income.

Go on line to see how to volunteer more, or ask me how you can join with us.

Susan Roe-Finlay

Do You Hear What I Hear? **

This carol is quite new, only penned in 1962. The first verse asks, 'Do you see what I see?' The second, 'Do you hear what I hear?' The third verse; 'Do you know what I know?' The last verse commands, 'Listen to what I say'.

The Word of the Lord comes filtered through prophets, seers, psalmists, historians, disciples and apostles, scribes and translators, and some jarring things are said and heard. We must find the Mind of God made Flesh in Jesus and in the Word of God written by humans.

Those of us privileged to read the Lectionary in St. Luke's usually finish by saying: 'The Word of the Lord'. Before we leave the lectern, we wait for the congregation to respond: 'Thanks be to God'. At our Thursday morning Eucharist, the lector says: 'Hear what the Spirit is saying to the Church'. The congregation responds with 'Thanks be to God.'

At the end of most Scripture readings at Sheffield Cathedral, the reader concludes with the response, 'Let us wait upon the Lord', and we say, 'In whose Word is our hope'. We believe that God speaks to us through God's word, as it is embodied in the Scriptures. and this revelation is the cause of our hope as Christians. But that revelation in the Word is only part of what God gives us: we remind ourselves that we wait in hope, because we see that there is still more to come from God. God's revelation continues in the life of our communion.

Another response which is sometimes used at the same point in the service is 'Hear what the Spirit is saying to the church'. God's Spirit speaks to us now, challenging and encouraging us as a church. The Word of God is not static, but is filled with energy and revealed in new ways through the presence of the Holy Spirit. – from a sermon given by the Rev Canon Dr. Joanne Grenfell.

<https://joannegrenfell.wordpress.com/2013/01/13/hear-what-the-spirit-is-saying-to-the-church/>

People listen differently as they hear. Or should that be people hear differently as they listen? Some like to read along as the Word is spoken. Others, like me, just listen to the reader. The important thing is whether the listening leads to hearing, then reflecting, and then doing if called for. In listening, hearing, and reflecting may we understand what the Holy Spirit is saying to us.

Thanks be to God.

Sheila Welbergen

**Words and Music by Noel Regkey and Gloria Shayne

Many folks want to serve God, but only as advisers.

Tuesday Morning Hospitality

This is a parish mission outreach program. On Tuesday mornings we have a drop-in centre for homeless and marginally poor people in our surrounding community. We have an hour of fellowship with our patrons, serving refreshments such as coffee, juice, muffins, and cheese or hard-boiled eggs (supplied by volunteer cooks).

Each week we hand out vouchers to our patrons. They can choose between a \$5.00 Safeway voucher and an Agape Table three-hot-breakfasts voucher. The Safeway store at Osborne and River exchanges the voucher for food only. We pay for the vouchers they collect monthly. The same reciprocity occurs with Agape table at All Saints' Church at Osborne and Broadway.

We are asking for your donations so that we may continue handing out the vouchers each week. Our patrons rely on this help to make it through each month.

Our parish has been supporting this outreach for many years and we are so very thankful for your continuing support. All patrons express their gratitude for everything they receive by their awe and surprise that our parishioners really care about them.

As part of our ministry, we hand out donated clothing and personal items. We repackage items for individual use. The following items are needed:

Clothing items: hoodies/sweatshirts, sweaters, pants, socks, parkas/jackets

Personal items: disposable razors, toilet paper, coffee, tea bags, Band-Aids

Again, we thank you for all the donations we have received. Please contact Barbara Calder to donate or for further information at bccalder@mymts.net

Barb Calder

Lenten Gifts: March 2017

Students in our sister diocese in Central Buganda are at the primary, high school and university levels. Monies raised at St Luke's supports these students.

In December/January of 2016, Fr. Paul and Jennifer Manhas travelled to Uganda. Their reports gave form to the Ugandan AIDS Orphan Sunday on January 16. Their slides and information illustrated the prevalence of extreme poverty in so many areas. The community's excitement and generous response to visiting Canadians also illustrated that the people visited in Central Buganda have enormous faith and hope.

Our 2017 speaker is the chair of our diocesan Parish Link Committee, Sean Carlson. He has travelled to Africa a few times. He is very committed to helping our extended family of believers. I expect his interpretation of our Diocesan work to be illuminating.

With a later Lent this year, our presentation begins on March 19th. Brown envelopes for donations will be available March 19 and 26 and April 2. The donation envelopes can be used throughout the year and are on the back table of the sanctuary.

Lenten gifts allow St Luke's parishioners to support students to go to school, to have increased confidence and most importantly to secure a better future. It is possible for us to return to them evidence of our faith in their efforts.

Jo Tapscott

M/O Uganda Aids Orphan Ministry

What Do We Do the Week Before Easter?

Well, it is not as frantic as the week before Christmas.

I have a Jewish friend, who, when at college, the week before Easter he went to his Gentile/Christian friends and asked when they were going to start carolling. "Um, no carolling before Easter," was their reply. So, no carolling.

Christmas occurred 'In the bleak mid-winter'. At Easter, we hope to wear, if not exactly our 'Easter Bonnet with all the frills upon it' at least not our parkas, boots and toque.



We complain that Christmas starts before the pumpkin has shrivelled on the front step and before the Hallowe'en candy is eaten, but while the Easter Bunny may even now be quacking up a storm, at least there are no wall-to-wall carols bidding us to be merry and of good cheer. Too bad, because Someone did bid us to "be of Good Cheer, I have overcome the World."

Because the commercial world does not drive our ears crazy with Good Cheer, we are in danger of hopping right from Passion/Palm Sunday to Easter Sunday. But the Church bids us to move slowly through the week, from the loud hosannas, hailing our King with palms, to the cry 'Crucify him' and the sneering comment: 'Behold your King, He is hanging on a Cross'.

Before the last week in Lent you will see around the church, the Stations of the Cross. They depict in modern form the events as Jesus stumbled along, bearing his cross to Calvary. The pictures are of humans, stumbling along through their stricken journey to their personal Calvary. Visit each of the fourteen pictures. Travel quietly, at your own pace, The Way of the Cross.

Monday in Holy Week starts off quietly with a simple, no-frills Evensong. No music, no choir. Just whoever is there, gathered in the Chancel.

Tuesday – We quietly celebrate the Eucharist, thinking that in two days' time we will again eat the Bread and drink the Wine of our Passover feast.

Wednesday – The service is Tenebrae, which means 'shadows' or 'darkness'. We sit and chant the psalms. There are no tunes to learn, just an 'Anglican Single Tone' for each psalm. The church grows progressively darker as each light, each candle is extinguished. Eventually we are singing and praying either by flashlight or the light from our cellphones. A loud bang, symbolising the stone being rolled in front of Jesus' grave, jolts us to realise that the service has ended and we are in total darkness. We leave quietly.

Maundy Thursday – We celebrate the Eucharist. On Easter Sunday, we sing of 'The Passover of gladness, the Passover of God. From death to life eternal, from earth unto the sky, our Christ hath brought us over, with hymns of victory', but not on Thursday. We know what is coming, but there is no Victory, not yet. It is a subdued celebration.

After the Eucharist we strip the church of all its ephemeral beauty; the two altars are bare wood. We see that carved into the wood of the Chancel Altar are the words 'This do in Remembrance of Me'. The antependia in front of the pulpit and the two pries Dieu and all the candles and crosses are removed. The cross on the altar reredos and the one above the chancel rood screen are veiled. The banners, hymn books and Bibles, the wardens' wands, books marks at the lectern, the baptismal candle – everything is gone, 'laid in the tomb'. We are instructed to depart 'in silence and disarray'. We go to dark Gethsemane.

Good Friday – No decorations have been replaced, the chancel and nave altars are bare – no flowers, no happy Passover meal, just a dull emptiness. We can't run away or fall asleep; we have to watch and wait.

Saturday, the Easter Vigil. For what do we wait? It is evening. We gather at the entrance to the church. Some palm crosses from our joyful Hosanna celebration are burned outside and a single candle is lit from the flames and carried into the church. People crowd around. A new Pascal/baptismal candle is lit with a priest intoning three times, 'The Light of Christ' and three times the congregation replies, 'Thanks be to God'. The Light of Christ is passed from person to person, candle to candle, the church's lights go on and we assemble in the pews, standing with our lit candles to hear the priest sing the Exultet.

Rejoice Heavenly Powers, Sing Choirs of Angels, Exult all Creation around God's throne, Jesus Christ, our King, is Risen. O truly blessed night, when things of heaven are wed to those of earth, and divine to the human. The sanctifying power of this night dispels wickedness, washes faults away, restores innocence to the fallen and joy to mourners, drives out hatred, fosters concord, and brings down the mighty. O truly blessed night, when things of heaven are wed to those of earth, and divine to the human.

Once more the church is alight, decorated, restored. The table is set and our Passover Feast is celebrated again – joyfully this time. Worthy is the Lamb that was slain. He is risen. Hallelujah.

We have celebrated Holy Week. What does 'Holy' mean? The Hebrew word for Holy is 'qodesh', and that means 'set-apartness, separateness, sacredness'. Jesus said, "Come ye, yourselves, apart into a desert place and rest awhile."

Set apart Holy Week. Watch and wait.

Sheila Welbergen.

Book & Film Reviews

Florence Foster Jenkins
Pathé / BBC Films / Qwerty Films, 2016
directed by Stephen Frears
distributed by Paramount Pictures

Praise, Enablement, or Need?

The movie, "Florence Foster Jenkins", starring Meryl Streep and Hugh Grant came out in August 2016. Members of St. Luke's Parish Book Club were invited to watch it at the home of The Rev. Dr. Jane Barter Moulaison, one of our associate priests. This was written as a reflection on the movie.

Florence Foster Jenkins (born Narcissa Florence Foster on July 19, 1868 and died November 26, 1944) was an American **socialite** and amateur **soprano** who was known and mocked for her flamboyant performance costumes and notably poor singing ability. The historian, Stephen Pile, ranked her "the world's worst opera singer". "No one, before or since," he wrote, "has succeeded in liberating themselves quite so completely from the shackles of musical notation." (Wikipedia.)

A wealthy and generous patron of the arts, Florence Jenkins founded The Verdi Club to "foster an appreciation and love of Grand Opera in English." She was an accomplished pianist until nerve damage in her hand ended that career. She then decided to take voice lessons, hired her own piano accompanist, and gave concerts and recitals.

Florence's voice would cause most of us to wince and shrink away – in fact, her voice would make Hyacinth Bucket of *'Keeping up Appearances'* sound like Maria Callas, Kathleen Battle, and Joan Sutherland rolled into one. At her concerts, some people collapsed laughing at her temerity for "singing with a voice like that." Concert goers, helpless with mirth, had to be escorted from the theatre, yet others loved her and applauded wildly. She was hailed as a brilliant singer with great stage presence.

Why did so many idolise her, when others could not hold in the laughter? "Despite (or perhaps because of) her technical incompetence, she became a prominent musical cult figure in New York City during the 1920s, '30s, and '40s." Cole Porter, Gian Carlo Menotti, Lily Pons, Sir Thomas Beecham, and other celebrities were fans. Enrico Caruso is said to have "regarded her with affection and respect". The poet, William Meredith, wrote that what Jenkins provided "... was never exactly an aesthetic experience, or only to the degree that an early Christian among the lions provided aesthetic experience; it was chiefly immolatory, and Madame Jenkins was always eaten, in the end." (Wikipedia.)

Her "co-habiting" partner, British Shakespearean actor St. Clair Bayfield, supported her, not only with encouragement, but by handing out free tickets to her performances and buying off all but one member of the press to ensure favourable reviews. Some wished to praise her courage, others were brutally honest, and others perhaps wanted to be "in vogue" or were just tone deaf.

Watching the movie, I wondered if this was akin to Hans Christian Andersen's fable of the *'Emperor's New Clothes'*. Why do we, apparently, need idols? This is not a new phenomenon, and one person's idol could be inexplicable to someone else. Do we need to be in on the next new thing, to lead the Praise Parade, or are we envious when one person can do, even badly, what we would love to accomplish? Or perhaps we are, by nature, supportive, kind, and hate to see others make, in our eyes, fools of themselves. We defend our choices and cover for our friends.

Florence succeeded not only because of outside support, whether it was deserved or not. She was convinced of her own musical talent to the extent that she booked Carnegie Hall for her concert and paid to have a record cut of her singing. One track is her singing the *'Queen of the Night'* aria from Mozart's *'Magic Flute'*, one of the most challenging arias ever written. You can hear it on YouTube and judge for yourself. Perhaps her first name, 'Narcissa', inspired her.

Madam Jenkins, as she was called by the glitterati, had been married and contracted syphilis from her husband, whom she then (supposedly) divorced. In the days before antibiotics, treatment for syphilis was arsenic and mercury, which caused her nerve damage and, ultimately, her eventual death. Singing on any stage is hard, physical work, and Florence exhausted herself, while following her dream. Was it her dream, or was it the mistaken adulation lavished upon her by others which drove her? We shall never know.

I found the film fascinating because of the questions it raised about the way we respond to the famous, talented or untalented. What are our motives in admiring the Emperor's New Clothes? Do we *need* to be in the



Praise Parade? This is a question to be posed not only about our response to actors, entertainers, and sports idols. It raises questions of what prompts our admiration and loyalty. What are our core values?

I recently read the following anew: *"The power of goodness is found in the tiny. Spirituality is about doing the tiny works of God, little acts, small responses to God's presence in our lives. We have exaggerated the size of the tiny ministry Jesus actually had. Yes, there were crowds, but even when there were crowds, he tried to avoid them. Jesus was around for three years, and he really didn't do all that much. He hung out with a few guys, healed a leper or two and a couple of lame folk and a blind guy, made some wine, helped out three or four women, raised one person from the dead, calmed down a crazy person or two, caused a scene in the Temple, and then disappeared. Think what Jesus could have accomplished if he had stayed on earth twenty, thirty, or fifty more years. Wow! Think of what he could have done with all the technology available today! Nope, Jesus showed up for a little while, did a few tiny miracles, and left."* (Michael Yaconelli, *Messy Spirituality*.)

Well, when it is put like that, we had better check out our emperors, idols and ourselves... and what we all wear (and say), pretty closely.

Sheila Welbergen

Milestones

In Memoriam Diana Barkwell, former parishioner and chorister, d. Dec. 17

Dates to Remember

AGM	March 12	12:00 noon
Evensong	March 19	4:00 p.m.
Good Friday	April 14	
Easter	April 16	

Logic from Uncluttered Minds

A little girl was talking to her teacher about whales. The teacher said it was physically impossible for a whale to swallow a human because even though it was a very large mammal its throat was very small. The little girl stated that Jonah was swallowed by a whale.

Irritated, the teacher reiterated that a whale could not swallow a human; it was physically impossible.

The little girl said, "When I get to heaven I will ask Jonah."

The teacher asked, "What if Jonah went to hell?"

The little girl replied, "Then you ask him."

* * * * *

One day a little girl was sitting and watching her mother do the dishes at the kitchen sink. She suddenly noticed that her mother had several strands of white hair sticking out in contrast on her brunette head. She looked at her mother and inquisitively asked, "Why are some of your hairs white, Mum?"

Her mother replied, "Well, every time that you do something wrong and make me cry or unhappy, one of my hairs turns white."

The little girl thought about this revelation for a while and then said, "Mummy, how come ALL of grandma's hairs are white?"

Don't let your worries get the best of you. Remember, Moses started out as a basket case.

The next edition of the Winged Ox will be the Easter edition, available at Easter, April 16.
The deadline for submissions of text and/or photos is one week prior, Palm Sunday, April 9.

THE WINGED OX

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