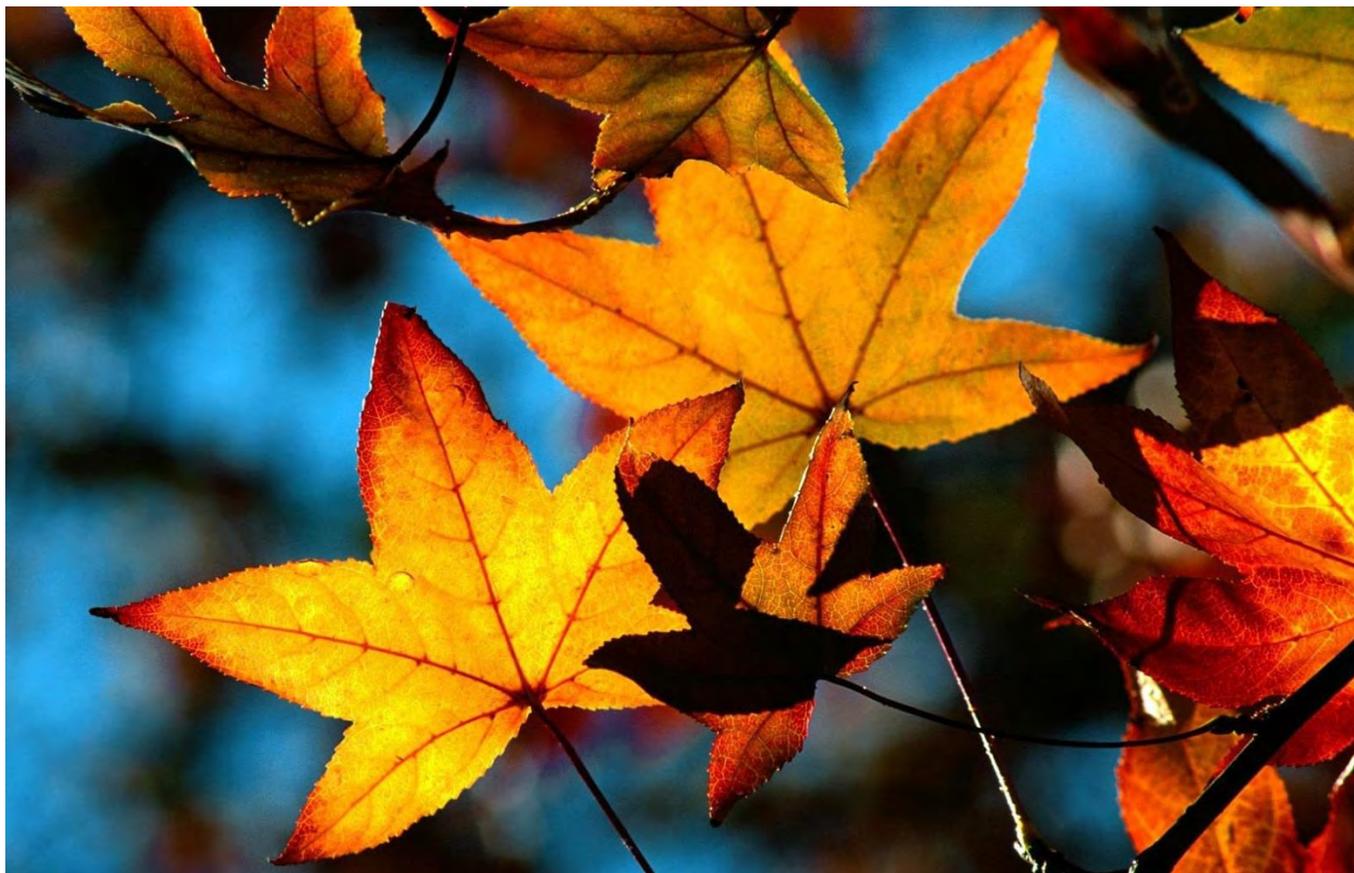




# The Winged Ox

Patronal Festival 2016



*Yes, it's that time again.*



## *From the Rector*

Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And

the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. *Philippians 4:4-7*

### **The Love and Mercy of God**

God is steadfast in love and infinite in mercy. We are reminded on this in our weekly worship as a

community of faith, the gathered Body of Christ. I need to hear that too, and I am so thankful to be able to share this with you! As we enter more deeply into the mystery of the Blessed Trinity, our experience is that God's love for us is boundless. God's love for us is without limit.

### **Know You Are a Beloved Child of God**

Oh, to know that you are a beloved child of God! How wonderful it is to share this love with you. Our response to this is to rejoice in the Lord and to give thanks.

### **We Are Gift to Each Other**

When times are tough, we sometimes forget to count our blessings. St. Paul reminds us that nothing can separate us from the love of God in Christ Jesus. Today we count on each other, and I wish to remind you that you are pure gift. God has

gathered us together, to be there for one another, to be for one another the Body of Christ. In the creeds, we confess our faith in the communion of saints. Some may find it hard to believe that we are those saints, when we are all sinners; but that is the beauty of the Gospel. Having been immersed in the sacraments and baptized, and drawn ever deeper into the Communion of Giving Love which is the Holy Trinity, we are also saints. We are good news to one another.

### **May You Experience This Love Each Day**

My prayer for you is that you experience this, not only during our Sunday gathering, but that each day you may come to know the height and depth and breadth of this boundless love. May you see the face of the Lord Jesus in everyone you meet. May you continue to find ways of sharing this love each and every day.

“We must always give thanks to God for you, brothers and sisters, as is right, because your faith is growing abundantly, and the love of every one of you for one another is increasing.”

*2 Thessalonians 1:3*

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### **St Luke's Haiti Ministry**

In August a cheque was sent to God's Littlest Angels to cover expenses for six students to attend school in Haiti for the academic year 2016-2017. The money was sent in US dollars as required. It has reached Haiti and the students are in school. Sadly, we had to reduce the number of students we support this year, as we have to send money in US dollars and it costs us more in Canadian dollars.

In August we heard that some of the students we sponsor had not returned to GLA to continue their education. We were so upset, as one of the students was Angelina's sister. If a student is not returning, I ask GLA to please contact the home and try and encourage the student to continue school.

Four of our students are returning to school this year; three are in their last year of high school and one student is in grade 8. Stevenson graduated from Grade 13 in June and Wilna, sadly, did not return to GLA to continue her education. We have two new students, one in grade 13 and one in grade 11. These are the six students we will sponsor for the coming year. They are all in school in Haiti.

Alexandra (Sandra) Francois - 13th Grade  
Josue Francois - 13th Grade  
Lonise Francois - 13th Grade  
Bibences Francois - 8th Grade  
Davidson Charles - 13th Grade  
Iverson Laguerre - 11th Grade

We are grateful to all parishioners who have donated and supported this project. I hope you enjoyed the fresh vegetables from the garden. Your kindness to us and to the students is very much appreciated.

Again our vegetable garden served us well this summer. We had fine crops of carrots, beets and parsnips. We always put too many beetroot seeds in the ground in May. I shall have to pickle them when I return in November. Tomatoes were not good this year, but we did well with peppers, cucumbers, parsley, Italian parsley, thyme, basil and mint. We had a good crop of rhubarb in the spring and twenty-six pounds of raspberries and some peas. The apples were good and Colin took pounds off the trees for weeks. We picked pounds of English runner beans, one of our favourites, in September. As we did not have a frost, the beans are producing more than they ever have in our yard. We must be close to twenty pounds. We had lots of sunshine and rain this year, so the garden flourished. Our neighbour will cultivate it for us within the next few days. Colin will add lots of manure so the vegetables do well next year.

With our garage sale in early September and the sales of vegetables, baking, books and DVDs we cleared \$ 1,311.10 for the Haiti fund.

Thank you to all who helped us with our sales, with donations and supported the program. We could not achieve this success without your assistance.

*In gratitude,  
Colin & Elizabeth Briggs  
September 2016*

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### **Dunk and dash: the scandal of the 'drive-by baptism'**

*by The Rev. Greg Sneddon,  
Rector of St. Luke's Anglican Church, Ottawa.*

I am convinced that the most hurtful act we can do to the Body is to baptize 'because the dress fits,' 'because the family is in town,' 'because we have had all our kids done here,' or need to 'get them done.' A totally disembodied service to satisfy the family. Baptism as another 'service' or commodity in our consumer driven culture continues to make Christianity a meaningless irrelevant institution – the name given to musty old buildings, and the elderly who argue whether 'to gay or not to gay'.

As Anglicans, who boast a 'non-confessional' faith, we are even more dependent on our liturgy as the true reflection of our faith. Of all the traditions, we Anglicans can truly say (and almost nothing else): 'Lex Orandi, Lex Credendi' – loosely translated as

'The law of praying [is] the law of believing'. So just what are we saying about what it means to be Christian when our foundational liturgical acts are turned into consumables? What does it mean to make renunciations, to ask a whole community to make vows, to ask candidates to make vows, to confess a change of life, to agree to death and rebirth in Christ, to 'put on Christ' – to freely choose to follow Christ at whatever expense, to claim one's inheritance as a prince or princess in the royal family of the Kingdom of God, and to prepare to receive the crown of eternal Glory?

Unless I am missing something, agreeing to be crucified is not something I try and squeeze into my busy schedule.

Are there exceptions? Of course there are.

Was Jesus hospitable? Were all welcome? Did he feast with outcasts and sinners? Yes. *And*, he demanded a change of life. Baptism is not about our biological family; it is freely choosing to join a new family.

*To another he said, "Follow me." But he said, "Lord, first let me go and bury my father." But Jesus said to him, "Let the dead bury their own dead; but as for you, go and proclaim the kingdom of God" (Luke 9:59-60).*

Becoming Christ, which is our true end, is a matter of grace, but grace freely chosen. Love is always and forever, no matter what, always, always, free – or it is not love. Love is a choice. So when you say 'yes' to Baptism, and to your life long conversion in the Eucharist, what are you choosing?

Check out this reading from Galatians:

*For freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery... For you were called to freedom, brothers and sisters; only do not use your freedom as an opportunity for self-indulgence, but through love become slaves to one another. For the whole law is summed up in a single commandment, "You shall love your neighbour as yourself." If, however, you bite and devour one another, take care that you are not consumed by one another. Live by the Spirit, I say, and do not gratify the desires of the flesh. For what the flesh desires is opposed to the Spirit, and what the Spirit desires is opposed to the flesh; for these are opposed to each other, to prevent you from doing what you want. But if you are led by the Spirit, you are not subject to the law. Now the works of the flesh are obvious: fornication, impurity, licentiousness, idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, envy, drunkenness, carousing, and things like these. I am warning you, as I warned you before: those who do such things will not inherit the kingdom of God. By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is*

*no law against such things. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also be guided by the Spirit. (Gal 5:1, 13-25)*

Our transformation through Grace is also something we must choose to participate in. It is an embodied choice, made together, in, and with the Body, in the communion of saints. So what choice are we holding out to those who are coming for the dunk and dash baptism, or the free lunch? Are they choosing to struggle for the rest of their lives with crucifixion and life in the Spirit? Are we really living up to the faith we proclaim in our central sacramental liturgy?

Throughout the Gospel, Jesus always forgives, but I can't find any case where he forgives a hypocrite. So out of our fear of declining numbers or appearing "non-inclusive," let's not fall prey to cheap grace; rather proclaim the glory upon glory we are choosing to become, together become the Church, a new family, on that incredible journey of conversion, and boldly hold out the claim of love crucified and risen. After all, *"No one who puts a hand to the plow and looks back is fit for the kingdom of God."* (Luke 9:62)

\* \* \* \* \*

#### **'to ask a whole community to make vows'**

I have frequently felt that the community, standing at that moment in the pews, is being asked to do some things which are, in a practical way, impossible. Very often we see neither hide nor hair of the baptized or their families. All we can *honestly* do is pray, and that only until they are dropped from our prayer list. (As an aside, we have the same problem when we make vows and assertions at a wedding.) I am not sure that it is actually within our mandate or power as a Worship Team, to do anything, but it bears thinking about when we have a Baptism at church.

On a personal note: when our three were baptized, the rector, Harold Macdonald, was most distressed when I insisted there was not to be any grand-parents. "Why not?" Our only family in town was Roman Catholic, and this was in pre-*détente* days. He wanted to dredge up some willing folk from the Congregation. Anybody!

I said 'NO', precisely because they would not be able to fulfill all the vows they would be asked to make. It is hard enough for the parents.

As a member of our Pastoral Care Team, I have made a few suggestions about maintaining contact. While good, it barely addresses the problem.

*Sheila Welbergen*

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Life is like a roll of toilet paper. The closer it gets to the end, the faster it goes.

from **Daily Meditations** by Richard Rohr

"You (and every other created thing) begin with your own divine DNA, an inner destiny as it were, an absolute core that knows the truth about you, a true believer tucked away in the cellar of your being, an *imago Dei* that begs to be allowed, to be fulfilled, and to show itself.

Once accepted in yourself, the divine image is then seen everywhere else too – and just as gratuitously.

*"At the center of our being is a point of nothingness which is untouched by sin and by illusion, a point of pure truth, a point or spark which belongs entirely to God."* – Thomas Merton

Many Hindus visit temples not to see God, but to let God gaze upon them – and then to join God's seeing which is always unconditional love and compassion. During your time of contemplative prayer, allow God's eyes to behold your nothingness and nakedness. Imagine God looking upon God's Self within you, loving what God sees. If thoughts, emotions, or sensations distract you, return your awareness and attention to receiving God's gaze.

When your practice has ended, commit to seeing God's presence in someone or some creature this day (*Namaste* is a familiar Indian greeting which means "I bow to the divine in you.") Or you might say, "The Christ in me sees the Christ in you." If it is uncomfortable to speak these words aloud, carry them in your heart. Bring this loving gaze and an inner stance of humility and recognition to all you encounter."

Richard Rohr.

The Peace of the Lord be always with you.

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### **"They Come to See Me See Them": The Aesthetic and Moral Vision of Dolly Parton**

by Jane Barter

reprinted from her blog of September 14.

This week a warm and gentle southern breeze blew like grace through my (already) chilly northern city: the incomparable Dolly Parton came to Winnipeg as part of her "Pure and Simple Tour." There are so many ways that she exploded all expectations, as she has been doing all her life – her graciousness was breathtaking, so was her musical versatility, and her infectious energy created an evening that was nothing short of magical.

Many commentators have discussed the supposed contradictions of Ms. Parton: of an external appearance that is judged to be at odds with her acumen and serious talent, of the kind of feminine glamour that seemingly jars with her depth

as a woman. But those commentators are wrong, because Ms. Parton knows a thing or two about aesthetics. I believe that hers is a deeply (but exceedingly rare) Christian moral vision.

As she tells the story, her people were "Holy Rollers", meaning they would have so much fun singing and dancing in church, that they would just roll people on down the aisle who were in the way. Thankfully, the Pentecostals of Locust Ridge, Tennessee, were not infected by that most insidious of Christian heresies: Platonism. They did not look for a deeper meaning in the text or in the world. Jesus was in the word and in the church, in the trees and in the goodness of family and in their small town. This did not mean that any of these things were perfect, but Jesus was there just the same, his face shining off the Tennessee mountains and dancing in the fireflies:

*"Sittin' on the front porch on a summer afternoon  
In a straightback chair on two legs, leans against  
the wall,  
Watch the kids a' playin' with June bugs on a string  
And chase the glowin' fireflies when evenin'  
shadows fall."  
(from My Tennessee Mountain Home)*

Ms. Parton grew up very poor in a family with twelve children. She tells the story of going into town with her "Mama and Daddy" in the front and the kids piled in the back of a pickup truck. One day, when she was about seven or eight, she saw the most beautiful woman she had ever seen. The woman's bouffant hair was a vivid bright yellow, and her lips were an intense scarlet. She later learned that this enchanting vision was the town prostitute. As Dolly tells it, she spent the rest of her life trying to look just like that woman. Small-town prostitutes are the source of endless derision to locals, but to Dolly she was and remained patently beautiful. In an interview, Dolly Parton shed insight on this aesthetic vision: "I've often said people don't come to see me to see me, they come to see me to see them."

([http://www.huffingtonpost.com/entry/dolly-parton-wee-bit-gay-us\\_57854029e4b07c356cfec95f](http://www.huffingtonpost.com/entry/dolly-parton-wee-bit-gay-us_57854029e4b07c356cfec95f)).

Parton saw this woman in all her proud garishness and it was good. It was very good:

*"Honeysuckle vine clings to the fence along the  
lane,  
Their fragrance makes the summer wind so sweet,  
And on a distant hilltop, an eagle spreads its wings  
An' a songbird on a fence post sings a melody."  
(from My Tennessee Mountain Home)*

To see the world as Dolly sees it is to see the beauty of the finite – beauty on the surfaces of things. It is not to plumb into the world's hidden depths or secret revelations. It is instead to find

within the world, within this life – even in its brokenness and pain – a goodness that is also real because it has been visited by grace. Such a grace has not displaced or interrupted the thing's identity; it has simply confirmed it. To see the world as Dolly Parton sees it is to abjure that perennial Christian sin of wishing to convert or reform; it is instead, dwelling in the beauty of what is. It is, as she inimitably puts it, "leaving no rhinestone unturned."

It is no surprise, then, that her conservative Christian background did not for a moment inhibit her from appreciating (one of her favourite words) her many LGBTTQ\* fans. As she put it: "I've been around so long, so a lot of people grew up with me. I feel more like a family member or an aunt or an older sister or a friend. They know I'm a little different myself. I've fought for the right to be myself, so that is one of the reasons that the gays and lesbians relate to me. They know that I appreciate everybody for who they are. We are who we are, so why can't we be allowed to be that? I ain't out to preach no sermons; I'm just out to do my work, sing my songs and write them, and love people and share them."

<https://www.theguardian.com/music/2016/jul/12/dolly-parton-tour-hillary-clinton-lgbt-community>

This is not incoherence in Parton's thought – it is consistency, pure and simple. To appreciate everybody for who they are is to see the world as one in which grace is already at work. It is to see others as requiring nothing to reform, nothing to alter or curtail. The only proper response to such grace is a smear of lipstick, a large measure of glitter and rhinestones, and lavish and wide appreciation:

*"Walkin' home from church on a Sunday with the  
one ya love,  
Just laughin', talkin', making future plans,  
And when the folks ain't lookin', you might steal a  
kiss or two,  
Sittin' in the porch swing, holdin' hands."  
(from My Tennessee Mountain Home)*

Rev. Jane Barter  
September 14, 2016

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### Choral Evensong

Choral Evensong is a tiny fragment of something else: the worship which is offered to God by Christian people every half-hour in every part of the world. When you come to Evensong at St. Luke's it is as if you were dropping in on a conversation already in progress — a conversation between God and people which began long before you were born and will go on long after you are dead. Evensong

offers to us the opportunity to gather and spend time in prayer while listening and participating in music that is especially selected to bring us into deeper understanding of the mysteries of our faith.

You may expect hymns, readings, psalms sung to Anglican chant, elaborate canticles, and anthems sung by the choir. There is normally no sermon. The service lasts approximately 45 minutes.

In Choral Evensong the choir sings on "behalf of" the assembled congregation. The settings of the Magnificat and Nunc Dimittis are always sung by the choir alone. The Suffrages (prayers) and the Responses between the priest and people are also sung between the priest and choir on behalf of the people. This allows the congregation time to meditate and enter into deeper prayer through words and music. The congregation joins in the singing of the hymns, the Apostle's Creed, and the Lord's Prayer, and joins in silent meditation through the prayers and canticles. (A canticle (from the Latin canticulum, a diminutive of canticum: song) is a hymn taken from the bible, excluding the Psalms. A pew leaflet containing the full service is always available.

As important as it is for us to have time to reflect and ponder the mysteries of our lives, it is also important that we have fellowship with those in our community. A reception usually held following Evensong gives us a chance to talk and share with those who have celebrated with us.

Our next Evensong services are coming up on October 18 at 7:00 p.m. and on November 6 at 4:00 p.m. Won't you join us?

### Diocesan Evensong Schedule to end of 2016

#### October

16	St. George's, Crescentwood	4:00 p.m.
18	St. Luke's, Winnipeg	7:00 p.m.
23	All Saints', Winnipeg	4:00 p.m.

#### November

6	St. Luke's, Winnipeg	4:00 p.m.
6	St. John's College	7:00 p.m.
27	St. Luke's, Winnipeg	4:00 p.m.

#### December

4	St. John's College	7:00 p.m.
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### Living with Mental Health Issues

People with Mental Health issues do not want to be fixed. They do not need advice or cheering up. They want someone who will walk with them in good times and bad, listen without judgment, and be a lingering reminder that they are not alone in their difficulties.

#### Prayer

Heavenly Father, have mercy on all your children who live in mental distress. Restore them to strength of mind and cheerfulness of spirit, and give them health and peace through Jesus Christ our Lord.

## Book Reviews

### **Grounded; Finding God in the World**

by Diana Butler Bass  
Harper Collins. 2015  
ISBN-978-0-06-232854-0

Some weeks ago the Rev. Jane preached a sermon, the topic being (loosely) Atheism. I say loosely because it was the Atheism of her students asking 'Where is God?'

The full title of this book is *Grounded: Finding God in the World, A Spiritual Revolution*.

The author points out that, for an increasingly large number of people, God is found not in the 'usual' places e.g. church, but anywhere and everywhere. It seems to be a no-brainer that God would be 'in all things and through all things' but for too long God has been confined to The Church, because only 'The Church' could mediate 'the Truth'.

Butler Bass proceeds to give answers to the question 'Where is God (found)?' She looks at all the places where God is and can be found if we keep our eyes open and our senses sharp. God can be found in homes, in places we hold dear, in places to which we have moved, away from 'Home', in all the places which make up Creation – the sea, farms and fields, even in dirt itself. We are growing our own food in the stuff of which we are made and to which we will return, soil/dust. God is in this fragile Earth, our Island home. Pantheism, the Divine penetrating all parts of every Universe. (not Pantheism.)

God is found and served (worshipped) in seeking social justice, advocating and working for the dis-enfranchised, the homeless and the abused. "Lord, when did we see you hungry....?"

This is where the non-Church-goer finds God. They may not call it that – they would say most strongly that they were not seeking *God*: *He* is found in Churches, Mosques, Synagogues and Temples and they are not interested in that anymore. 'Been there, tried that...God is not there.' 'The church is a House of Prayer, wherein God's 'Chosen' Flock meets.'

This is a splendid book, in many instances letting the careful reader meet God in the oddest places.

Reading this, I felt that Diana Butler Bass, a lifelong Christian, had moved out of the church to which she belongs and which she had studied for years...and found God, again, in the oddest places.

I commend this discovery to you.

*Sheila Welbergen*

### **Reading Judas. The Gospel of Judas and the Shaping of Christianity.**

by Elaine Pagels and Karen L. King. .  
Viking, Published by the Penguin Group.  
ISBN 978-0-670-03845-9

The Gospel of Judas is not one which readily springs to mind, it was not part of the discoveries at Nag Hammadi, nor part of the Dead Sea Scrolls. It was discovered in the 1970s in Middle Egypt near Al Minya. It is part of a papyrus book, the Tchacos Codex, dating from the 4<sup>th</sup> Century A.D. Rediscovered in 2001, the fragments were so damaged they took five years to be pieced together and translated from Coptic, which, in turn, had been translated from 2<sup>nd</sup> century Greek.

Around 180 C.E. the Gospel of Judas, along with other 'Gospels' i.e. Good News, were condemned as heretical by Bishop Irenaeus of Lugdunum, Gaul (Lyon, France). Presaging Hitler's disdain of knowledge by several centuries, they were burned and/or destroyed or buried in desert sand and caves.

They are part of the Gnostic writings. \*\*

We think of early Christianity as being nice and orderly, everyone believing the same thing and all worshipping together in 'nice' if small churches or houses. Not true. Reading the Letters of Paul will tell you so. There was a variety of versions of Christianity and they most certainly were not afraid to disagree with each other, loudly. (Think of the many denominations we have and even varieties of Worship within our Anglican Communion.)

Irenaeus decided which Gospels were 'in and which were 'out'. Mathew, Mark, Luke and John were in, because there are four corners to the earth. To make sure, even before the Council of Nicaea in 325, Irenaeus decided on order and created divisions of what we call Bishop, Priest and Laity. And it would be best if Bishops were put in place to keep everything neat. The bishops did not agree together, and valuable documents were lost for centuries.

I have given you the background and times in which the Gospel of Judas was written, obviously not by the Judas we call the Betrayer of Jesus.

The Theme of the Gospel concerns suffering, the suffering of Jesus on the Cross, the suffering of His disciples then and now. How to reconcile our claim of a loving God with a God who demands blood sacrifices of first animals – Old Testament, still practiced in the Temple in Jesus' time, and then the human martyrs to entertain the Romans.

Some went willingly and joyfully to their deaths, having been assured that their blood and sacrifice was 'required by God' and gave them of a martyr's glorious acceptance into Heaven. The Gospel denounces the glory of suffering and the requirement of sacrifice for the expiation of sins.

Interestingly, the lesson in church this morning was the Isaiah 1. 1,10-20. And Pagels and King reference Hosea, Amos and Micah as well as Mark 12:30-33, for what God requires of Humankind.

The Gospel of Judas discusses at length the intent of what we call the Eucharist. Before we scowl, our Eucharist service is replete with the word sacrifice, as is one of my favourite books, The Letter to the Hebrews. Pagels and King also compare, in great detail, our Gospel stories of the betrayal and capture of Jesus, their differences and the Judas version.

The book is only 198 pages long, with a 12 page Introduction, which should not be skipped. The book is easy to read, but oh, the swirling thoughts afterwards!

Elaine Pagels; Professor of Religion at Princeton.  
Karen L. King; Professor of Ecclesiastical History at Harvard Divinity School.

This book is available from the Winnipeg Public Library.

\*\* Gnosticism – having knowledge – has some strange and ‘out-there’ beliefs, but one with which I think most of us would agree, is that if we are blessed; we have a deep Spiritual understanding/Knowledge (gnosis) available to us. We call this is the working of the Holy Spirit within us.

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There are other Gospels – the Gospel of Thomas, the Gospels of Mary, of Peter, the Apocalypse of Peter, the Testimony of Truth and many more. To read them is to find out the concerns of Christians of the First and Second Centuries and what they were thinking and arguing about – before Bishop Irenaeus decided what was ‘Gospel’ and what was not.

The Gospel of Thomas: Saying #70. Jesus said, "If you bring forth what is within you, what you bring forth will save you. If you do not bring forth what is within you, what you do not bring forth will destroy you."

*Sheila Welbergen.*

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**Lost Christianities:** Battles for Scripture and Faiths we never knew.

by Bart D. Ehrman.

Oxford University Press: 2003.

ISBN 13:978-0-19-518249-1

In 1945, in the desert at Nag Hammadi, Egypt, ancient ‘books’ or codices were discovered. Not until 1975 was it possible to get some agreement between warring national factions, so they could be studied by scholars.

Codices are ancient texts, letters, scriptures/Gospels all of which had been rescued, buried and saved from destruction, by those who had the final word on what was to be ‘orthodox Christianity.’

We know from the letters Paul and others wrote to churches, that there were many beliefs, practices and opinions floating about in the first few centuries of Christianity. The fight, and it was a fight, to suppress and eradicate many beliefs are learned from the polemic that the winners rained down on the dissenters as they laid down what was orthodox (correct) belief and not heresy (i.e. incorrect belief.)

Muddying the waters were many ‘forgeries’, Letters written using the names of an apostle as author. It lent clout to what was being stated. Some are so fanciful as to put J.K. Rowling to shame.

Matthew, Mark, Luke and John did not arrive, fully formed and correctly written. The wording was sometimes altered to fit the requirements of orthodoxy. Think of the divergent views of a single occasion, posted by CBC, FOX news, and Huffington, all to fit their political persuasion.

Making copies was laborious and painstaking work. Many of the copies (5,000 of Mark) do not agree with each other.

It was not until into the 3<sup>rd</sup> to 4th centuries when our present canon of the New Testament was laid down – again with much strife – that orthodoxy was proclaimed. Or not.

Dissention, as we can learn from Paul’s letters, centered around whether this Christianity was something new, or an offshoot of Judaism. The letter to the Church in Galatia provides much argument. We know that Paul clashed on this point with the church in Jerusalem and with Peter. Differences of opinion on the nature of Jesus were also a good point: Was Jesus fully divine, fully human or a mixture. If a mixture – how?

The book finishes with a thoughtful look at how the acceptance of orthodoxy affected the social development of both the Roman world and ours.

I came to this book because its scholarship was recommended in *How Jesus Became Christian* by Barrie Wilson. I enjoyed the first part of that book, but the arguments in the second half became a bit strident. Interestingly, Wilson, changed from Christianity to Judaism.

Both books are available through the Winnipeg Public Library.

*Sheila Welbergen.*

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Great minds discuss ideas; average minds discuss events; small minds discuss people.

## Milestones

### Baptisms

Liam Napier, son of Kristin and Brett Napier – April 3  
Haydn Ryves, son of Sarah and Jim Ryves – April 3

### In Memoriam

Nancy Whytehead, parishioner – d. July 18

\* \* \* \* \*

A former rector of this parish, The Rev. Gerald Burch, in his forward to our 1947 parish history wrote:

*"This book reminds us of those who laboured here in Jesus' name that we might have one of the most beautiful parish churches in Canada. But they have built more than a building. They have built a congregation of Christ-loving souls. And here we face the future. Ours is the past and ours can be the future, too, if we will but strive to make it so in the faith of Jesus Christ."*

Quoted from "In This Place" – St. Luke's Church 1897-1997.

Next year we will be a one hundred twenty year-old congregation of Christ-loving souls.

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### **A Church Service in 2020**

Priest: "The Lord be with you!"

Congregation: "And also with you."

Priest: "Will everyone please turn on their tablet, PC, iPad, smart phone, and Kindle Bibles to 1 Corinthians, 13:13. And please switch on your Bluetooth to download the sermon."

P-a-u-s-e.....

Priest: "Now, let us pray, committing this week into God's hands. Open your Apps, BBM, Twitter and Facebook, and chat with God"

S-i-l-e-n-c-e.....

Priest: "As we take our Sunday tithes and offerings, please have your credit and debit cards ready. You can log on to the church Wi-Fi using the password 'Lord909887'. The ushers will circulate mobile card swipe machines among the congregation:

A) Those who prefer to make electronic fund transfers are directed to computers and laptops at the rear of the church.

B) Those who prefer to use iPads can open them.

C) Those who prefer telephone banking, take out your cell phones to transfer your contributions to the church account."

The holy atmosphere of the Church becomes truly electrified as ALL the smart phones, iPads, PCs and laptops beep and flicker!

### Final Blessing and Closing Announcements.

Priest: "A) This week's ministry cell meetings will be held on the various Facebook group pages where the

usual group chatting takes place. Please log in and don't miss out.

B) Thursday's Bible study will be held live on Skype at 19:00hrs GMT. Again, please don't miss out.

C) You can follow your Priest on Twitter this weekend for counselling and prayers.

"God bless and have a nice day."

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## Dates to Remember

**Parish Luncheon** – Sunday, October 16 after 10:30 service

**Choral Evensong** – Feast of St. Luke the Evangelist, Tuesday, Oct. 18, 7:00 p.m.

**Choral Evensong** – Remembrance Sunday, November 6, 4:00 p.m.

**Festival of Nine Lessons and Carols** – Sunday, December 18, 4:00 p.m.

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## Good Morning

My face in the mirror  
Isn't wrinkled or drawn.  
My house isn't dirty.  
The cobwebs are gone.  
My garden looks lovely  
And so does my lawn.  
I think I might never  
Put my glasses back on.

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## THE WINGED OX

Editor: Don Seaton E-mail [djseaton@shaw.ca](mailto:djseaton@shaw.ca)

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Parish Office (204) 452-3609 or (204) 452-3679 Fax (204) 474-1790 Office Hours: 9:00 a.m. – 12:00 p.m. Monday – Friday

E-mail: [stluke@shaw.ca](mailto:stluke@shaw.ca) Website [www.stlukewinnipeg.com](http://www.stlukewinnipeg.com)

Rector: The Rev. Paul Lampman

E-mail: [Paul@stlukewinnipeg.com](mailto:Paul@stlukewinnipeg.com)

The next edition of the Winged Ox will be the Christmas edition, available the Sunday before Christmas, December 18

The deadline for submissions of text and/or photos is one week prior, December 11.