



The Winged Ox

The magazine of the Parish Church of St. Luke, Winnipeg.

ADVENT AND CHRISTMAS 2019



*From the Land of Ur ... from the Land of Egypt ...
to the promised land ...
from Nazareth ... to Bethlehem ...*



Advent and Christmas Services

Regular Sunday Worship -

08:15 and 10:30 - Holy Communion (English)
13:00 - Emmanuel Mission Worship (Sudanese)

15 December - Advent III

10:30 - Sung Eucharist and Healing

22 December - Advent IV

16:00 - A Festival of Nine Lessons and Carols

24 December - Christmas Eve

18:30 - Family Eucharist and Carols
23:00 - Choral Eucharist (Midnight Mass)

25 December - Christmas Day

10:30 - Said Eucharist and Carols

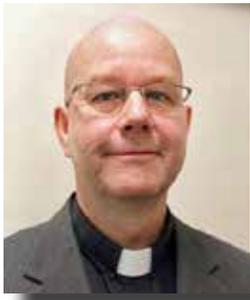
29 December - First Sunday after Christmas

10:30 - Parish Sung Eucharist

“The primary motive of the Incarnation is not to counteract the effects of sin in the world, either original or personal, but to unite all reality, material and spiritual, natural and supernatural, divine and human in the Person of the Incarnate Word.”

- Teilhard de Chardin

From the Rector



*I wish you and your family
a Blessed Advent and
a peaceful and life-giving
Merry Christmas.*

I am grateful for your prayers, care for members of the community, and ongoing financial support for the faith community. I commend you for dedicating time and resources to your spiritual well-being and the well-being of others. The Parish Church of Saint Luke has been promoting spiritual well-being and offering pastoral care and other services in the local and wider neighbourhood since 1897.

The church is adapting to a rapidly changing society, and we strive to care for other as the needs of the community change. Our support groups include pastoral care, cancer care, grief support, and the church has welcomed a number of groups to support people in recovery. Please check the online parish calendar or contact the parish office for groups and meeting times.

We offer hospital visitation and continue to care for elderly members through services held in residences and care homes. Our pastoral care team visits people in their homes and sends cards. Our ministry to poor and vulnerable people has increased as the numbers coming for help increase. We are working hard to respond to the needs of the community. We are so grateful for the generous response of our members and friends who have made it possible to: (1) install a new roof on the Church, install a new roof on Church House (parish hall) and the flat roof between the two buildings; (2) correct a sixty plus year old problem of water infiltration by properly insulating, sealing, and venting the dormer attic space above the church ceiling; (3) restore the three large stained-glass windows in the bell tower; (4) expand the Soldiers' Chapel and Columbarium and install a lift to make the chapel wheel chair accessible; and (5) make important and critical repairs to the largest organ in Winnipeg.

You may well know that the kitchen in the parish hall is in serious need of renovations to make it functional and up to code. We are asking for your financial support in this important work.

The kitchen is an important part of building community, especially as we welcome Emmanuel Mission as full members of Saint Luke's. We welcome these large families with lots of children to the church

at 1 pm on Sundays. Fr. Abraham Monybunyu Kuol leads the Sudanese community in prayer and he is an Honorary Assistant for the parish. You can see him often at the 10:30 service assisting with Communion.

We continue to need your prayers and financial support to sustain the church and our work as the Body of Christ.

*May you continue to embrace hope and live wisely,
think deeply, and love generously.*

Yours in Christ,
Paul†

Christmas Past

Many years ago I was home for Christmas, a rather different Christmas as my Mother had died in November. Christmas was planned to be at our house that year and my Dad, who was alone then, had bought the requisite 20 odd pound turkey.

I had only ever helped with the turkey before, but duly prepared the stuffing and filled the gaping places. At that time we cooked our turkey in a paper bag. Dad had procured one large enough, and together we put the stuffed bird in the bag. Neither of us could see much by this time, both being the teary sort.

It was duly cooked and when I went to undo the bag discovered it was breast down and falling apart. It was the most moist turkey I have ever eaten ... if presentation lacked a certain something!

- Susan Roe-Finlay



*King Henry VIII (1491–1547) is popularly
believed to be the first English monarch
to eat a Christmas turkey.*

Do you hear what I hear?

This carol is quite new, only penned in 1962. (Words and music by Noel Regkey and Gloria Shayne) The first verse asks, *Do you see what I see?* The second, *Do you hear what I hear?*, and 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.* People listen as 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 lector. The important thing is whether the listening leads to hearing, then reflecting, then doing, if called for.

In listening, hearing, and reflecting may we understand what the Holy Spirit is saying to us.

“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. 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)

- Sheila Welbergen.

***Let us wait upon the Lord
in whose Word is our hope.***

Will you seek and serve Christ in all persons, loving your neighbour as yourself?

- the rite for Holy Baptism

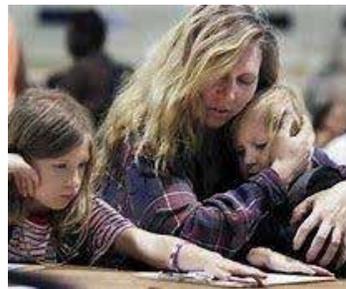
The Pastor says they sit front and center. The gay boys. Sometimes they hold hands. And some folks have said he should address the issue.

But the Pastor tells me he doesn't know what to say.

And then there's the man who sneaks in the back door. Fresh off the street. After the service starts. And leaves before Altar call. The people sitting close complain about how bad he smells. Of beer and sweat.



But the Pastor tells me he doesn't know what to say.



And then there's the young mama who wears dirty skin and lets her four children come in and eat all the donuts and drink all the watered-down juice. Some church staff say they “eat like little

pigs. Like they haven't eaten in weeks”. While the mama stands there and lets them. And the elders say something must be done and said.

But the Pastor tells me he doesn't know what to say.

And there's the whore sitting among the faithful. And everybody knows her. She sits with a painted-up face, cheap perfume, and a broken heart. And those who sit close, well, they all treat her for what they think she is. And at the last staff meeting, her name came up. Something must be done about her.

But the Pastor tells me he does not know what to say.

The pastor is a good man. Holy and just. And he wants to do the ‘right and loving’ thing. And he wants to “look like Jesus”, and he asks me if I have any thoughts on anything he could say.

Yes, sweet Pastor, I do.

Start with this and say it louder than any other words: “Welcome to the Church. This is a place of love and

hope and safety and forgiveness. We will be food for the hungry. Living water for the thirsty. We are so glad you are here. You are invited. You are loved. Come on in - we have been waiting on you. Welcome here. We are the church."

Say that. To the called and to the called-out.

To the leaders and greeters. To the dirty and the clean. We are all the same. We are.

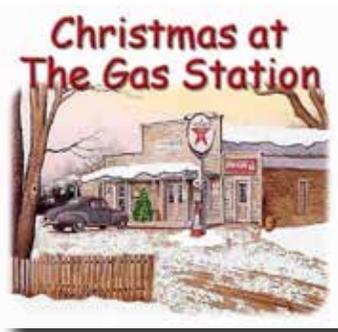
May we blow the dust of religion out of our souls and choose affection instead. May our words and actions and re-actions be a sanctuary for all.

Jesus broke many laws to love. So, Jesus, be our voice. Be the only words we should ever speak.

Written by Heather Burke Cody.

Shared by Nancy Dunn.

- Submitted by The Rev. Jane Barter, who serves at St. Peter's Dynevor, and who served here for a brief time.



The old man sat in his gas station on a cold Christmas Eve. He hadn't been anywhere in years since his wife had passed away. It was just another day to him. He didn't hate Christmas, just couldn't find a reason to celebrate. He was sitting

there looking at the snow that had been falling for the last hour and wondering what it was all about when the door opened and a homeless man stepped through.

Instead of throwing the man out, Old George as he was known by his customers, told the man to come and sit by the heater and warm up. "Thank you, but I don't mean to intrude," said the stranger. "I see you're busy, I'll just go."

"Not without something hot in your belly," George said. He turned and opened a wide mouth thermos and handed it to the stranger. "It ain't much, but it's hot and tasty. Stew ... Made it myself. When you're done, there's coffee and it's fresh."

Just at that moment he heard the "ding" of the driveway bell. "Excuse me, be right back," George said. There in the driveway was an old '53 Chevy. Steam was rolling out of the front. The driver was panicked. "Mister can you help me!" said the driver, with a deep Spanish accent. "My wife is with child and my car is broken."

George opened the hood. It was bad. The block looked cracked from the cold, the car was dead. "You ain't going

in this thing," George said as he turned away.

"But Mister, please help ..." The door of the office closed behind George as he went inside. He went to the office wall and got the keys to his old truck, and went back outside. He walked around the building, opened the garage, started the truck and drove it around to where the couple was waiting. "Here, take my truck," he said. "She ain't the best thing you ever looked at, but she runs real good."

George helped put the woman in the truck and watched as it sped off into the night. He turned and walked back inside the office. "Glad I gave 'em the truck, their tires were shot too. That 'ol truck has brand new." George thought he was talking to the stranger, but the man had gone. The thermos was on the desk, empty, with a used coffee cup beside it. "Well, at least he got something in his belly," George thought.

George went back outside to see if the old Chevy would start. It cranked slowly, but it started. He pulled it into the garage where the truck had been. He thought he would tinker with it for something to do. Christmas Eve meant no customers. He discovered the block hadn't cracked, it was just the bottom hose on the radiator. "Well, shoot, I can fix this," he said to himself. So he put a new one on.

"Those tires ain't gonna get 'em through the winter either." He took the snow treads off of his wife's old Lincoln. They were like new and he wasn't going to drive the car anyway.

As he was working, he heard shots being fired. He ran outside and beside a police car an officer lay on the cold ground. Bleeding from the left shoulder, the officer moaned, "Please help me."

George helped the officer inside as he remembered the training he had received in the Army as a medic. He knew the wound needed attention. "Pressure to stop the bleeding," he thought. The uniform company had been there that morning and had left clean shop towels. He used those and duct tape to bind the wound. "Hey, they say duct tape can fix anythin'," he said, trying to make the policeman feel at ease.

"Something for pain," George thought. All he had was the pills he used for his back. "These ought to work." He put some water in a cup and gave the policeman the pills. "You hang in there. I'm going to get you an ambulance."

The phone was dead. "Maybe I can get one of your buddies on that there talk box out in your car." He went out only to find that a bullet had gone into the dashboard destroying the two-way radio.

He went back in to find the policeman sitting up. "Thanks," said the officer. "You could have left me there.

The guy that shot me is still in the area.”

George sat down beside him, “I would never leave an injured man in the Army and I ain’t gonna leave you.” George pulled back the bandage to check for bleeding. “Looks worse than what it is. Bullet passed right through ‘ya. Good thing it missed the important stuff though. I think with time you’re gonna be right as rain.” George got up and poured a cup of coffee. “How do you take it?” he asked. “None for me,” said the officer. “Oh, yer gonna drink this. Best in the city. Too bad I ain’t got no doughnuts.” The officer laughed and winced at the same time.

The front door of the office flew open. In burst a young man with a gun. “Give me all your cash! Do it now!” the young man yelled. His hand was shaking and George could tell that he had never done anything like this before.” That’s the guy that shot me!” exclaimed the officer.

“Son, why are you doing this?” asked George. “You need to put the cannon away. Somebody else might get hurt.”

The young man was confused. “Shut up old man, or I’ll shoot you, too. Now give me the cash!”

The cop was reaching for his gun. “Put that thing away,” George said to the cop. “We got one too many in here now.”

He turned his attention to the young man. “Son, it’s Christmas Eve. If you need money, well then, here. It ain’t much but it’s all I got. Now put that pea shooter away.”

George pulled \$150 out of his pocket and handed it to the young man, reaching for the barrel of the gun at the same time. The young man released his grip on the gun, fell to his knees and began to cry. “I’m not very good at this am I? All I wanted was to buy something for my wife and son,” he went on. “I’ve lost my job, my rent is due, my car got repossessed last week.”

George handed the gun to the cop. “Son, we all get in a bit of squeeze now and then. The road gets hard sometimes, but we make it through the best we can.”

He got the young man to his feet, and sat him down on a chair across from the cop. “Sometimes we do stupid things.” George handed the young man a cup of coffee. “Bein’ stupid is one of the things that makes us human. Comin’ in here with a gun ain’t the answer. Now sit there and get warm and we’ll sort this thing out.”

The young man had stopped crying. He looked over to the cop. “Sorry I shot you. It just went off. I’m sorry, officer.”

“Shut up and drink your coffee,” the cop said.

George could hear the sounds of sirens outside. A police car and an ambulance skidded to a halt. Two cops came

through the door, guns drawn.

“Chuck! You OK?” one of the cops asked the wounded officer.

“Not bad for a guy who took a bullet. How did you find me?”

“GPS locator in the car. Best thing since sliced bread. Who did this?” the other cop asked as he approached the young man.

Chuck answered him, “I don’t know. The guy ran off into the dark. Just dropped his gun and ran.”

George and the young man both looked puzzled at each other.

“That guy work here?” the wounded cop asked.

“Yep,” George said, “just hired him this morning. Boy lost his job.”

The paramedics came in and loaded Chuck onto the stretcher. The young man leaned over the wounded cop and whispered, “Why?”

Chuck just said, “Merry Christmas boy ... and you too, George, and thanks for everything.”

“Well, looks like you got one doozy of a break there. That ought to solve some of your problems.”

George went into the back room and came out with a box. He pulled out a ring box. “Here you go, something for the little woman. I don’t think Martha would mind. She said it would come in handy some day.”

The young man looked inside to see the biggest diamond ring he ever saw. “I can’t take this,” said the young man. “It means something to you.”

“And now it means something to you,” replied George. “I got my memories. That’s all I need.”

George reached into the box again. An airplane, a car and a truck appeared next. They were toys that the oil company had left for him to sell. “Here’s something for that little man of yours.”

The young man began to cry again as he handed back the \$150 that the old man had handed him earlier.

“And what are you supposed to buy Christmas dinner with? You keep that too,” George said. “Now git home to your family.”

The young man turned with tears streaming down his face. “I’ll be here in the morning for work, if that job offer is still good.”

“Nope. I’m closed Christmas Day,” George said. “See ya the day after.”

George turned around to find that the stranger had returned. "Where'd you come from? I thought you left?"

"I have been here. I have always been here," said the stranger. "You say you don't celebrate Christmas. Why?"

"Well, after my wife passed away, I just couldn't see what all the bother was. Puttin' up a tree and all seemed a waste of a good pine tree. Bakin' cookies like I used to with Martha just wasn't the same by myself, and besides, I was gettin' a little chubby."

The stranger put his hand on George's shoulder. "But you do celebrate the holiday, George. You gave me food and drink and warmed me when I was cold and hungry. The woman with child will bear a son and he will become a great doctor. The policeman you helped will go on to save nineteen people from being killed by terrorists. The young man who tried to rob you will make you a rich man and not take any for himself. That is the spirit of the season and you keep it as good as any man."

George was taken aback by all this stranger had said. "And how do you know all this?" asked the old man.

"Trust me, George. I have the inside track on this sort of thing. And when your days are done you will be with Martha again."

The stranger moved toward the door. "If you will excuse me, George, I have to go now. I have to go home where there is a big celebration planned."

George watched as the old leather jacket and the torn pants that the stranger was wearing turned into a white robe. A golden light began to fill the room.

"You see, George ... it's my birthday. Merry Christmas."

George fell to his knees and replied, "Happy Birthday, Lord Jesus."

Merry Christmas!

- by Don Seaton



No Crowded Eastern Street

Not everyone at St. Luke's knows that one of our past parishioners, Frieda Major, wrote the Christmas hymn *No Crowded Eastern Street*. Much of its wording is evocative of sights well known to prairie dwellers. And that means snow, cold, and ...

Here is a poem by Frieda. It was printed in the 1995 Advent and Christmas *Winged Ox*:

Little Advent Angel



Once, in the snowy winter,
a tiny angel strayed.
And on his tiny mandolin,
all shiveringly he played.
So loud the cold wind whistled,
few heard his little tune.
Not Christmas yet,
and no one looked for angels quite so soon.
But loving hearts flung wide the door,
and saved him from the cold.
There, safe beside the glowing fire,
"Glory and Peace" his song rose higher,
as sang the greater angel choir,
on Bethlehem's plains of old.

Gestures

There is a wide variation of thought and action when it comes to making the Sign of the Cross on oneself, so let's stick to when we are invited to do so at St. Luke's.

The key words are *invited to (make the Sign of the Cross)*. Some Anglicans get a bit skittish about making a cross on themselves, they say or think it is just for Roman Catholics or High Church – whatever that is! Not so. We are signed with a cross at our baptism and the priest says, *I sign you with the cross, and mark you as Christ's own for ever*. Why hesitate to claim that unearned privilege and standing: *This is what I am, Christ's own for ever*. Small crosses in the pew leaflet indicate when you may make the Sign of the Cross.

During a service the priest will say, *In the name of the Father, and of the Son, and of the Holy Spirit*, and in your pew leaflet you will see a tiny cross at those words. (+) If you wish, you make the Sign of the Cross, use the first two fingers and thumb of your right hand, touching first your forehead: *In the Name of the Father*, to your heart: *and of the Son*, to your left shoulder: *and of the Holy*, to your right shoulder: *Spirit*. Some people then bring their right hand back to touch over their heart: *Amen*.

Another time of making the Sign of the Cross, is at the reading of the Gospel. If you wish you may make a simple Sign of the Cross, +, or you may see the Gospeler make the following sign at the words, *The Holy Gospel of our Lord Jesus Christ according to ...*You may do likewise: with your right thumb trace a cross on your forehead, then on your lips, then on your heart.

Other places you may make the Sign of the Cross: where in the creeds it says *...and the resurrection of the dead*. Also, in the *Benedictus* where it says, + *Blessed is he who comes in the Name of the Lord*. At communion you may also make the Sign of the Cross before and after receiving each element (bread and wine).

Of course, the Sign of the Cross is acceptable before and/or after saying grace at a meal.

There are prayers at the start of Parish Council and many other meetings, and it is appropriate to make the Sign of the Cross upon yourself there too, if you wish.



There is a delightful video “Father Matthew presents,” where an Episcopal (Anglican) priest explains the why and how to of making the Sign of the Cross and how the placement of your fingers forms, in Greek, the first letters of Jesus Christ, Saviour.

The three fingers of Christ – as well as spelling out “I” and “X” – confess the tri-unity of God: Father, Son, and Holy Spirit. The touching finger and thumb of Jesus not only spell out “C”, but attest to the Incarnation: to the joining of divine and human natures found in the body of Jesus Christ.

Another gesture is to pause and bow (as you might before the Queen) or genuflect (bend low on your knees) before you enter your pew, especially on first arriving in church

When passing in front of the altar, a bow is appropriate. You are acknowledging the altar itself and what it represents as well as being mindful of the Blessed Sacrament in the *ambry*, the presence of which is indicated by the red lamp to the right of the altar.

- Sheila Welbergen

Concern for the environment - God's Green Earth



Listening to the news, taking a look at the changes in the weather, I am worried about our planet, and I feel overwhelmed.

Then I think about my kids, and potential grandkids and I want to find things that I can do.

A quote of St. Francis inspired me: “Start by doing what’s necessary; then do what’s possible; and suddenly you’re doing the impossible.”

So, for just over four months, at the start of the week we look at our calendars and pick a work day to be a *No Drive Day*. It has not been easy. We try to stick to it by planning our errands better, taking the bus, bike, or walk to make it through the day.

If you’re interested, try it and share this idea with everyone you know. If you are already doing this better, tell us how you did it. Also, please share if you have another idea.

Maybe, together “we can accomplish the impossible.”

- Kris Watson

One man’s view of the stars

A sad spectacle!
If they be inhabited, what a scope for misery and folly.
If they be not inhabited, what a waste of space. - Thomas Carlyle.

On 25 August 2012, Voyager One became the first spacecraft to cross the *helio-pause* and enter the interstellar medium. - Wiki

I'm a good distracted driver - it's you who has a problem.



There are probably none so delusional than those assessing their own driving ability. How is it that, when asked, people, almost to a one, will tell you they are an excellent driver? Yet everyone will also report that nearly everyone around them on the road is a terrible one? That's some magic right there, because it surely isn't math.

A new survey from Desjardins Insurance has produced some revealing, but sadly not surprising, results: "93% of drivers think they rarely or never drive distracted by a cell phone, but at the same time, 84% claim they often or always see others driving distracted by cell phones."

The study says "53% of Canadians admit to having driven distracted by their cell phones at least once, a 15% jump from last year." **53%!** If we're not going to be honest, we're never going to reverse this trend.

We've always had distractions. Changing radio stations, mucking with temperature settings, reaching for the baby's soother that has been chucked under a seat, trying to work open the little hatch on the coffee cup — none of that is new. It's just that today's distractions are different beasts.

That ping that your phone emits when you receive a text rewards you with a hit of dopamine — the same chemical your brain emits when you've had a great meal. No wonder we keep reaching for it. Our reward goes much deeper than finding the right song or the right temperature.

We're distracting ourselves to death. "43% say getting into a collision would stop them from driving distracted". What's wrong with the other 57%?

Robyn Robertson is the president and CEO of the Traffic Injury Research Foundation (TIRF). She says it's time to look beyond what the law can do, and address what we, as drivers and passengers, can do to start altering behaviour.

"We need to recognize that driving has three components: manual, visual, and cognitive," she says. A microsecond of inattention, a single missed environmental cue, can compromise any of those.

She explains driving is a very rote behaviour; we frequently follow the same paths every day, and shuttle that information to a part of our brain that perceives it as less important, or at least less dire. How many times have you been driving and realized you've been on mental autopilot, especially on familiar roads you travel often?

We've spent decades rewarding people for multi-tasking, which is just stupid. You cannot multi-task complex tasks. Your brain must switch back and forth constantly, and driving is something that requires all of your concentration, not a fractured slice of it. It's why using a hands-free device is just as distracting as using a hand-held one; your brain is immersed in the conversation, not on driving.

Manufacturers bear responsibility in this mess as well. Our cars are loaded with distracting technology that oftentimes appears nobody thought through. Having to dig through three levels of screens to change a radio station, or turn down the heat? That's crazy! Volume controls you can't work without taking your eyes from the road? Ditto!

Perhaps the most sobering statistic from this survey is this one: "43% of drivers say getting into a collision would stop them from driving distracted." I won't stop until it costs me money, or injury, or perhaps a life.

Of course, that ratio makes us wonder about the most revealing statistic of all:

What is wrong with the other 57%?

- <https://driving.ca/category/column/lorraine> (edited)

Who shall I say sent me?



(In the Hebrew tradition, the Holy Name of God is not to be uttered, so when written, the "O" is omitted.)

Moses said to G-d, Now, I will come to the children of Israel and say to them: "The G-d of your fathers has sent me to you. And they will say

to me ‘What is His name?’ What then should I say to them?’ (*Exodus 3.13*)

Why did Moses anticipate that Israel will ask him the name of G-d? It is quite clear that Israel knew the name of G-d. Indeed, even Abraham, the first Hebrew, already knew this name and explicitly referred to G-d by His name: “Abraham said to the king of Sodom, ‘I swear by Havayah, the uppermost G-d...’” (*Genesis 14.22*) So too Jacob said: “The G-d of my father Abraham, the G-d of my father Isaac, Havayah, Who said to me...” (*ibid 32.9*)

If this name was so very familiar to their ancestors, it must have also been transmitted to them, and they too must have been familiar with it. If so, why did Moses anticipate that Israel will ask him the name of G-d?

They did not understand the meaning of the name...

This question can be answered as follows: Moses did not mean that Israel did not know the name of G-d, for they obviously knew this name. However, though they all knew the name, this could not be considered real knowledge at all, for they did not understand the meaning of the name. Moses thus anticipated that Israel would ask him the meaning of G-d’s name, and this is no simple thing, as can be inferred from *a* in Tractate *Kidushin: (71a)* “The Sages would transmit the name of G-d to their students once every seven years.”

Now, if the dictum “the name of G-d” merely means the superficial name, what point was there in transmitting this even once a week? Everybody knows the name of G-d superficially. The dictum must be referring to the deeper meanings of G-d’s name. Moses thus anticipated as follows: If I am a Prophet of G-d, it is only right for me to know the deeper meanings of G-d’s name. Hence, as a test of my authenticity, Israel will surely ask me to expound this to them....

It is in this sense that Moses’ statement – “They will say to me, ‘What is His name?’” – should be understood.

However, even if we take this verse literally, and assume that Israel will ask for the name of G-d, not the meaning of the name, this question can still be answered. We can assume that Moses anticipated that Israel will ask the “Exodus name of G-d”. Moses anticipated as follows: Israel will say to me, “Aha, so you claim to be the Saviour of Israel, who has come to redeem us. If you want us to believe you, first tell us the name of G-d by which He will bring about the Exodus. Surely, if you are the true Saviour, you must know this name.”

Eh-yeh means ultimate and total existence...

By “name of G-d” Israel meant the “essential order of Exodus”. There is a name of G-d related to the order of all G-d’s actions, including the order of Exodus. It would surely be appropriate for Moses to know this name of Exodus, if he is the true Savior of Israel.

This interpretation is borne out by the answer that G-d gave to Moses which literally means “I will be what I will be” and is often translated “What will be, will be”. The Holy One said to Moses, “Say to Israel, I will be with you (to redeem you) in this subjugation (corresponding to the first), and I will be with you in the subjugation of the future.

Said Moses: “Master of the world, it is enough to mention one trouble at a time. Said the Holy One: “You are right. Say to Israel, ‘Eh-yeh has sent me to you’.”

We thus see that we are not here concerned with finding out the regular name of G-d – everybody knew that name. Rather we are concerned with the special name of Exodus – which he used to redeem Israel out of their subjugation. This special name was not known to them.

Except for G-d, no existent being can say with certainty, I will be...

“Eh-yeh”, meaning “I will be”, thus means total existence, which transcends the partial existence of all other beings. Furthermore, since the name *Eh-yeh* is in the first person (“I will be” rather than “He will be”) it means “I will be known to you as the One who exists totally, for I will convey existence to you also.” Hence, the name *Eh-yeh* contains the order of Exodus, that is, “removing you from a nonexistent state, and granting you true and independent existence.”

However, in addition to the name *Eh-yeh*, there is the name *Havayah*...

This is the difference between the name *Eh-yeh* and the name *Havayah*. The name *Havayah* implies present and future being, however, it is in the third person “He will be and is. Hence, *Eh-yeh* represents the revealed beginning of Exodus and redemption, while *Havayah* represents the ultimate and final purpose of the Exodus, which always remains in a hidden state, since it is always in the future.

This name indicates that *Havayah* is the ultimately basic being, separate and independent of all other reality. This is because in order to exist separately from all reality, G-d must be independent of it. Hence, this name contains the order of independence, which is the order of Exodus. In effect G-d said as follows to Israel: My basic, eternal, and independent name is *Havayah*,

and this name is associated with you through your fathers, the Patriarchs. Hence, it is fitting for you too to be independent and separate, and it is appropriate for Me to redeem you from under the domination of Egypt, as the verse states: “Be holy to Me, for I *Havayah* am holy. I will thus make you separated for Me, to be mine from amongst the nations.” (*Leviticus 20.26*)

This name makes G-d uniquely separate and with this name G-d makes Israel uniquely separate, separate from the other nations and not subjugated by them. Hence, the name *Eh-yeh* contains the initial order of Exodus, while the name *Havayah* contains the ultimate order of Exodus.

- By Rabbi Yehuda Leow,
adapted by Shlomo Mallin (edited)

[Adapted from The Book of Divine Power,
Rabbi Yehuda Leow (Horev Publishers)]

Yahweh is the god of the Israelites, whose name was revealed to Moses as four Hebrew consonants (YHWH) called the *tetragrammaton*.

After the Babylonian Exile (6th century BCE), and especially from the 3rd century BCE-on, Jews ceased to use the name *Yahweh* for two reasons. As Judaism became a universal rather than merely local religion, the more common noun *Elohim*, meaning “God,” tended to replace *Yahweh* to demonstrate the universal sovereignty of Israel’s God over all others. At the same time, the divine name was increasingly regarded as too sacred to be uttered; it was thus replaced vocally in the synagogue ritual by the Hebrew word *Adonai* (“My Lord”), which was translated as *Kyrios* (“Lord”) in the *Septuagint*, the Greek version of the Hebrew Scriptures.

- Wikipedia

***Delight thou in the Lord
and he shall give thee
thy heart’s desire.***

Psalm 37.4

Assisting in worship - part two

There is a booklet of all the laity serving positions, commonly called a *Customary*, at the back of the church, if you are considering offering some time to assist with worship at St. Luke’s.

We do very much need some **Oblationers**. Several teams have had to retire their services. Please consider this position!

Chalice Bearers are licensed by the bishop to the priest of the parish. You will be trained for this position by the subdeacons or priest. At the Lord’s Prayer you move to the front to receive the sacrament with the priest, subdeacon, acolytes, and healers. Then you are given a cup to share with the congregation.

Lectors are the people who read lessons. We offer instruction in the use of the microphone if you are considering this work. There is a huge receptive space surrounding the microphone so it does not need to be handled at all. The receiving area around the mic is large enough to adapt to short people like Madeline Brown or tall people like Arnold, but sometimes the shorter lectors like to use the foot-stool. They will be heard, but not seen without it. In the eucharist we say, *A reading from (name the book...)*, and at the end count to three in silence and say *The word of the Lord*. Wait for the response before returning to your seat.

At Matins or Evensong, we say, *A reading from the Book of (...), chapter (...), beginning at the (...) verse*. At the end of the lesson, *here ends the lesson*. Also wait until the response is heard.

Sidespeople are the first people visitors see when they come to St. Luke’s. Sidespeople need to be welcoming and knowledgeable about washrooms, nursery, and general lay-out. They offer the pew leaflet, cushions as needed, and point out envelopes or *The Winged Ox* as available. After the first hymn they count those present, having counted the choir in procession. They go to the Sunday School or Atrium to include those people as well. This count is written down and is placed on the offering plate after they have collected the offering. This figure goes with the oblationer to the subdeacon to help set out enough bread and wine. After the service all the leaflets are collected and put out for Emmanuel Mission and/or saved for the Pastoral Care team. Books are tidied up, and the pews are cleared. Like oblationers, there is a need for another team or two.

At present we have good teams of **Counters**. If you are interested in forming another team, you can be introduced to the process at St. Luke’s. The collection

for both the 08:15 and 10:30 services is counted and banked after the 10:30 service. After extra services, like Evensong, or at Christmas and Easter, the late day collection is put in an envelope and posted into the office for counting later.

Intercessor. Do you feel called to offer prayers on behalf of the congregation? There is a guide in the *Book of Alternative Services* (BAS) which outlines what to include in these prayers, but a subdeacon will guide you through this a few times.

When constructing the roster, balancing all the needs and requests is challenging. At the services, the many different laity participants help our worship feel inclusive and participatory. We are not a passive parish – people are involved and share their gifts.

We will welcome your gifts too.

- Susan Roe-Finlay



The Chorister's Prayer

Bless, O Lord, us thy servants,
Who minister in thy temple.
Grant that what we sing with our lips,
We may believe in our hearts,
And what we believe in our hearts,
We may show forth in our lives.
Through Jesus Christ our Lord. Amen.

About the Chorister's Prayer

The prayer seems to have first appeared in *The Choirboy's Pocket Book*, published by the *School of English Church Music* (the former name of the *Royal School of Church Music*) in 1934.

Despite being well-known, the prayer is not given an author in this source. Some say it was the RSCM's founder, Sir Sidney Nicholson, while others link it

to Cosmo Gordon Lang, who became Archbishop of Canterbury in 1929.

The English version of the prayer appears to be very close to the Latin in the *Pontificate Romanum* of 1595-96, in the form for admitting a *Psalmista* or *Cantor*. It may be even older, perhaps 13th or 14th century.

My thanks to Malcolm Tinsley for showing me this prayer and its possible origin. Malcolm said that our choir begins every practice saying this prayer. Perhaps that is why they sing so divinely ... that, and hard work, and good coaching.

- Sheila Welbergen

What is a Columbarium?



It is a place where, after cremation, you or a loved one has their ashes inurned. St. Luke's columbarium, pictured above, is in the Soldiers' Chapel in the lower level of Church House. It is accessible by a lift.

There are niches to accommodate different sizes of urns or two separate small niches side-by-side. The niches are available to non-parishioners as well. Family and friends are free to visit the Soldiers' Chapel any time the church and parish office are open.

Pamphlets with more detailed information on the columbarium are at the back of the church or can be had by calling the parish Office.

Have you planned your funeral?

It is a wonderful service to your grieving loved ones if you have your funeral already planned – not paid necessarily, just the funeral planned: which funeral home, the service, where, and who will conduct it. Don't forget to write down your wishes and make sure your family knows about them!

If you are called upon to plan someone else's funeral, when you call our parish office, before you even meet with the rector to discuss details, you can pick up a pamphlet or have information sent electronically setting out all the steps you need to take during this sad and stressful time. Please make sure your family knows this is available to them.

We will remember them.



Though filled with poppies and stalks of wheat signifying new life, the brass ‘vases’ are far from benign. They are shell casings. The manufacturing date on the base of one is 1908, but most of the markings have worn away. All we know from their size is that they are likely 18 pounders, which is the weight of the projectile. (60lb Howitzers)



Carol Hadley, Regional Director of the Hong Kong Veterans Commemorative Association, and Barry Mitchell join with Winnipeg Grenadier Cadets after the Remembrance Service on Nov. 10, 2019. The Hong Kong Veterans Association and the HKVCA assisted the parish in restoring the Winnipeg Grenadiers flag which hangs in the church.

We were pleased to receive the photograph above from Ms. Hadley.

It’s “Big Breakfast” time



Tuesday 17 December

Donations of bacon, sausages, and pancake mix, and/or cash are appreciated.

Volunteers to cook, serve, and clean up afterwards are welcome. **Come and join us!**

- Barbara Calder

Christmas gift solution



Use a gift card this season and provide education for a needy child. This is an opportunity to care for one of “Our Ugandan Children” as we would care for our own.

The card is like any other gift card you purchase at a shop or restaurant, etc.

Take the card(s) you wish to send. Place your donation in the envelope provided and then put it on the offertory plate or give to the parish office. Your gift(s) are now ready to be wrapped, attached to a Christmas card, or used as a stocking stuffer – however you wish.

Information sheets, cards, and envelopes are on the back table of the church.



A Ugandan child says **Thank you!**

- Mission and Outreach Committee:
Joanne Tapscott

Haiti report - December 2019

In the early fall, God’s Littlest Angels in Haiti has sent us information on the four students we sponsor for the academic year 2019–20. A number of our students are returning to school and the parishioners of St. Luke’s has sponsored them for many years.



Iverson Laguerre lives in Petionville, Haiti. He attends *Ecole Presbyterale St. Vincent de Paul*. He attends church on Sundays at *Eglise Conventrice de Pelerin*.

We have sponsored Iverson since grade one. He is now in grade five.

Bibences François is in the 10th grade, attending *Institution Mixte Union des Frères du Tabernacle*.

St. Luke’s has sponsored a number of his siblings who have graduated from school.





Windy Dolce lives in Thomassin and attends *Ecole Mixte Frères Briere*. He successfully passed grade eight and is now in grade nine.

Windy is a brother to Chrisla Dolce.

Chrisla Dolce lives in Thomassin and attends *Institution Mixte Don de la Foi*. Chrisla successfully passed her grade and is now in high school.



Chrisla would like to become an accountant.

There are four million children under the age of 18 in Haiti and only one out of three of them are able to attend school. This problem is compounded by the fact that there is no public school system in Haiti and therefore, paying for children to attend private school is very expensive. This means that a lot of children are being deprived of an education. Here at GLA, we truly believe that providing Haitian students with an education will not only change the life of one student but will also directly impact that child's family and ultimately, the future of Haiti. In a country where the average income is only a few hundred dollars per year and school costs upwards of \$700 USD per student, it is nearly impossible for a poor family to send even one of their children to school for the year.

- from *God's Littlest Angels (GLA)*
www.glahaiti.org/education-sponsor/
 - Elizabeth and Colin Briggs

From The Delicious Dishes

No one needs reminding of this time of the year. For many of us a very busy time is ahead. The annual ***Festival of Nine Lessons and Carols*** is on **Sunday 22 December**. This event has become well-loved at St. Luke's and in the larger community: a beautiful service where young and old together participate, and a festive reception is organized following. We are looking for the usual donations of cheeses, dips, *hors d'oeuvres*, dainties/baking, or cash.

Many of you give throughout the year and it is hard to keep asking. For the last two years it has been difficult, last year in particular. Donations were practically nothing, and it was thought that the reception would need to be cancelled due to lack of donations.

So many of us are blessed in so many ways: health, a

roof over our heads, food on the table, nice vehicles to drive, cottages, holidays in beautiful countries. A donated box of crackers for \$3.00, a block of cheese for \$6.00, and/or some home baking seems a small thing to ask. Some may be offended by this request. This event might be something you do not support and for that we understand that you cannot give to everything. If you want to give a cash donation, (a cheque made out to St. Luke's Church), a tax receipt will be issued.

We trust this will be received by you all with understanding, support, and a bit of love.

Please contact Bertha Brant (Delicious Dishes) for donations or questions.

A Festival of Nine Lessons and Carols
Sunday 22 December - 16:00 (4:00pm)

Although the tradition of Nine Lessons and Carols is popularly associated with King's College Chapel, Cambridge, its origins are attributed to Truro Cathedral in Cornwall. Up to the late 19th century, the singing of Christmas carols was normally performed by singers visiting people's houses, and carols — generally considered to be secular in content — had been excluded from Christian worship. In the Victorian era, the rising popularity of hymnody encouraged church musicians to introduce carols into worship. An 1875 book of carols, *Carols for Use in Church During Christmas and Epiphany* by Richard Chope and Sabine Baring-Gould, was an influential publication. At around this time, the composer and organist, John Stainer, was compiling his collection, *Christmas Carols New and Old*, and during Christmas 1878, Stainer introduced carols into the service of choral evensong at St. Paul's Cathedral in London. Other cathedrals also began to adopt carols at Christmastide; that same year, the *Royal Cornwall Gazette* reported that the choir of Truro Cathedral would sing a service of carols at 10:00 p.m. on Christmas Eve.



Truro Cathedral (Modern day)



The Parish Church of St. Luke



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The Winged Ox

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of the editor or the Parish of St. Luke.*



The next Winged Ox
will be the
Lent / Easter edition.

Deadline: Sunday 22 Mar. 2020