

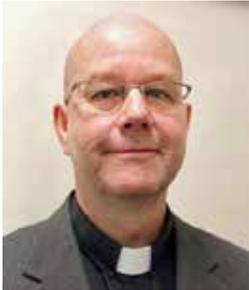


The Winged Ox

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

LENT AND EASTER 2018

From the Rector



Christ Is Risen!

This short message has echoed down through the ages, and the truth it exclaims is world changing. This message changes everything for the disciples of Jesus in all times and all places.

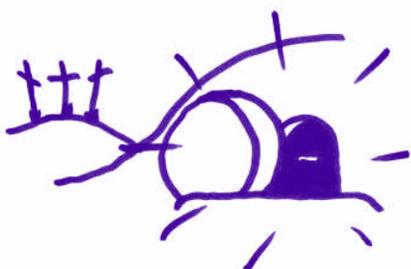
Recall the disciples after the crucifixion: downcast, downtrodden, world weary, crushed with deep depression, scattered, humiliated and scorned. Some were on their way to their homes. Some went into hiding, including the remaining eleven hidden in the upper room they had used for the last supper. Mary Magdalene went to the tomb while it was still dark to grieve and lay some flowers. Others followed at first light.

The reality of the resurrection changes everything for the followers of Jesus. Imagine those first encounters with the Risen Lord! Imagine being called by name by one you had thought lost forever. View the scene of disciples running to the tomb only to find it empty. See the one who had been crucified, returned to full health yet bearing the scars of the torture. Feel the breath of the Holy Spirit blowing over you and filling you with hope, healing and wonder. What was beyond hope is now present and fills you with a hope for a future of boundless possibilities.

With God, all things are possible. The Lord makes all things possible (Mark 10.27).

The Messiah is risen, indeed! Alleluia!

– Fr. Paul Lampman



Lent and Easter Services

SUNDAY OF THE PASSION (PALM SUNDAY)

25 Mar. - 8:15AM 10:30AM

HOLY WEEK

Mon. 26 Mar. *EVENING PRAYER (7:30PM)*

Tue. 27 Mar. *SAID EUCHARIST (7:30PM)*

Wed. 28 Mar. *TENEBRÆ (7:30PM)*

Thu. 29 Mar. *SUNG EUCHARIST, WASHING OF THE FEET, STRIPPING OF THE ALTAR (7:30PM)*

30 Mar. - *Good Friday - CELEBRATION OF THE LORD'S PASSION (2:00PM)*

31 Mar. - *Holy Saturday - THE GREAT VIGIL OF EASTER (Service of Light, Baptism, and Sung Eucharist) (7:30PM)*

EASTER DAY

1 Apr. - 8:15AM - *SAID EUCHARIST WITH HYMNS*

10:30AM - *PROCESSION AND CHORAL EUCHARIST*



**Hail thee, Festival Day!
Love's redeeming work is done.
Alleluia!**

Lent - what does it all mean?

In brief, Lent is a period of time in the church's calendar of fasting, moderation, and self-denial, observed by Roman Catholics and Protestants alike. Lent begins with Ash Wednesday and ends with Easter Day.

What are the components of Lent? We shall start at the beginning of the observance with Ash Wednesday.

Ash Wednesday, the first day of Lent, actually has a non-Christian origin and was adopted into the beliefs of the Church at the Council of Nicæa in 325 AD. The 40-day fast period was also set at that time as the standard length to celebrate Lent. In 601, Pope Gregory moved the beginning of Lent from the fourth Sunday of the year to "Ash Wednesday" - 46 days before Easter. This significant change allowed for 40 days of fasting with six Sundays counted as feast days, for a total of 46 days. It was Gregory that also instituted the tradition of marking parishioners' foreheads with ashes in the shape of a cross. Sprinkling oneself with ashes has always been a mark of sorrow for sin - it is mentioned several times in the Bible.

The ashes used at the imposition during the service on Ash Wednesday come from burning the palm crosses and fronds from the previous year's Palm Sunday celebration. At St. Luke's we use an ancient form of liturgy with a gathering of the community with a hymn, psalm, and lessons as used in a normal eucharist. However, after the homily, there is a solemn bidding by the priest for congregants to prepare for Lent by remembering our need for repentance and for the mercy and forgiveness proclaimed in the Gospel of Jesus Christ by self-examination, penitence, prayer, fasting, almsgiving, and by reading and meditating on the Word of God. All kneel and Psalm 51 (*Miserere mei, Deus*) is chanted by the choir. The psalm begins, "Have mercy upon me, O God, after thy great goodness; according to the multitude of thy mercies do away mine offences. Wash me thoroughly from my wickedness, and cleanse me from my sin. For I acknowledge my faults, and my sin is ever before me." Following the psalm, there is a Litany of Penitence and Confession and the imposition of the ashes. A eucharist follows.

The next significant event takes place on what is the sixth Sunday in Lent. It is now known as **Sunday of the Passion: Palm Sunday**. Many of you will recall that, years ago, the triumphant ride of Christ into Jerusalem was celebrated on Palm Sunday with little or no mention of "The Passion" or of "Passiontide". In

the late 60s, coinciding with the Church's adoption of the *Revised Common Lectionary*, an attempt was made to recover the ancient Christian practice thereby solidifying the Church's mission of disciplining people in the way of Jesus, and re-aligning worship practices to support that goal.

The *Book of Alternative Services* labels the Sunday before Easter as "The Sunday of the Passion With the Liturgy of the Palms". This is, in reality, slightly different than the day labelled in the *Book of Common Prayer* as "The Sunday Next before Easter commonly called Palm Sunday". In the BCP appears the long Gospel reading, "The Passion of our Lord Jesus Christ according to St. Matthew (St Matthew 27)". So, even though we remember the procession and re-enacting of the entrance into Jerusalem (Palm Sunday), the passion story has been evident on that day for centuries - only the name of the Sunday has been changed to better fit with the concept of Holy Week following.

The week preceding Easter Day is commonly called "Holy Week", the last week of Lent. It begins with Passion/Palm Sunday and is observed as a time to commemorate and enact the suffering (Passion) and death of Jesus through various observances and services of worship. At St. Luke's we observe the following:

Holy Monday (Great and Holy Monday) -

We conduct a service of Evening Prayer in the chancel at 7:30pm. It is the traditional *Book of Common Prayer* service with a psalm, two lessons, canticles, and prayers. Parts of the service are sung if the resources are present. The service, generally, is the rough equivalent of the combined services of Vespers and Compline. The lessons and psalm reflect the somber passion of Christ.

Holy Tuesday -

A service of Holy Eucharist is conducted, again in the chancel at 7:30pm. The lessons reflect and observe Jesus' predictions of his own death. The service is said throughout.

Holy Wednesday (Spy Wednesday, Good Wednesday) -

At 7:30pm the congregation gathers in the chancel for a service of *Tenebræ* - Latin for "darkness". The service is constructed from the ancient offices of Matins and Laud which are the first two services of the Divine Office and consists of psalms, versicles and responses, and lessons or readings. The psalms are chanted using ancient plainsong chants. A "harse" or stand of

candles is placed in front of the altar and, as the service proceeds, candles are extinguished until only one is left which is carried off and hidden, resulting in darkness in the church. A *strepitus* (Latin for “great noise”) is made, symbolizing the earthquake following Christ’s death on the cross. The missing candle is returned and is then extinguished. People rise and leave in silence.

Maundy Thursday (Holy Thursday, Covenant Thursday, Great and Holy Thursday, Sheer Thursday, Thursday of Mysteries)

The day commemorates the Maundy and Last Supper of Jesus Christ with the Apostles as told in the Canonical Gospels. This meal is the last time Jesus spends with his disciples where he tells them what is about to happen. It is part of a continuing, linked observance of the Paschal Triduum.

Once again, 7:30pm finds the church open and receiving congregants for the service initiating the *Paschal (or Easter) Triduum* - Good Friday, Holy Saturday, and Easter Day. The service of worship occurs in the evening of the Thursday before Good Friday as, in the Jewish tradition, this is when Friday begins - at sundown of the previous day. The word, *Maundy* is derived through Middle English and Old French *mandé* and from the Latin *mandatum*, the first words (in Latin) of Jesus as told in the Gospel of St. John 13.34, where he explains the significance of his action of washing their feet. We conduct a service of Sung Eucharist, Foot Washing, and, at the end of the service, as Psalm 22 is chanted, the altar is stripped in preparation for Good Friday.

Good Friday (Holy Friday, Great Friday, Black Friday)

This day commemorates the crucifixion of Jesus and his death on the cross at Calvary, and is part of the *Paschal Triduum*. It is a day of sorrow, penance, and fasting. Some feel that the name “Good Friday” is a corruption of “God Friday” and others believe, perhaps more factually, that it originates from the sense of piousness and holiness of the word “good”. Therefore, being one of the holiest days in the Church year, it is rightfully called “Good Friday”.

Our service on Good Friday begins at 2:00pm and is entitled “Celebration of the Lord’s Passion”, consisting of hymns, psalms, lessons, sentences, and anthems including a moving “Meditation on the Cross of Jesus” where a rugged cross is brought to the chancel steps with accompanying sentences, responses, and prayers. The service concludes with everyone departing in reflective silence.

Holy Saturday (Holy and Great Saturday, the Great Sabbath, Black Saturday, Joyous Saturday, Easter Even)

At 7:30pm the congregation gathers for the Great Vigil of Easter, which begins as close to sundown as possible, following the Jewish tradition. The service starts outside the west doors with a fire and lighting of the new Paschal Candle. We process inside and lighted only by candlelight, a Deacon sings the *Exsultet*, followed by hymns and readings, Baptism, and the first Eucharist of Easter. With this service, the *Gloria in Excelsis* returns and *Alleluia* is introduced to celebrate the resurrection of Jesus.

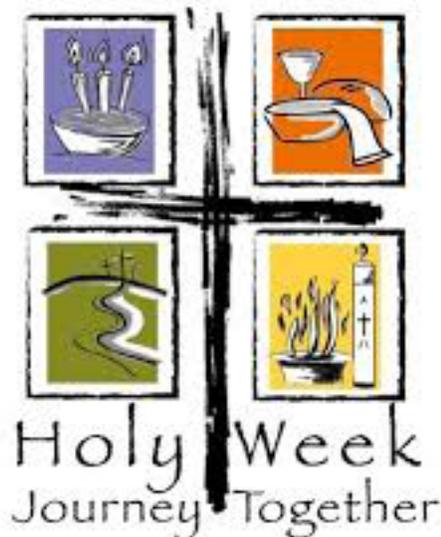
Easter Day (Pascha, Resurrection Sunday)

We gather in the church on Easter Day and begin the service with a joyous procession around the nave, marking the festival and holiday of the resurrection of Jesus Christ from the dead. This is the culmination of the Passion of Jesus and ends the Lenten period and begins the season of Easter, lasting seven weeks, ending on the fiftieth day, Pentecost Sunday.

Lent and Holy Week at St. Luke’s is very much a time of reflection, prayer, and contemplation. Easter Day releases our souls and lets them soar with the firm and constant knowledge of Jesus having risen from the dead.

Make your Holy Week special and join as in community as we worship and honour the meaningful traditions and beautiful liturgies of the Church.

- Blair Anderson



The Legend of the Pelican



This is a Scottish blood donor request poster from 1944.

Why a pelican in a request for blood in 1944?

6 June 1944 was D Day - World War II Deliverance Day, and the wounded were bleeding on the beaches of Normandy having offered the sacrifice of their lives to free Europe from Nazism.

Hence, the call for blood donors.

There is a legend, predating Christianity, that in times of starvation a mother pelican plucked the feathers from her breast, wounding it to give her own blood to her starving chicks.

It is easy to see why this legend would remind the early Christians of the blood of Jesus on the Cross and the celebration of the Body and Blood of Christ given to us in the Eucharist.

If we look up at the stone work in the frieze under the eaves of Church House, we can see one more Christian symbol – a pelican.

Choosing a New Bishop

“... a bishop coadjutor (the form usually used) is a bishop elected or appointed to follow the current diocesan bishop upon the incumbent’s death or retirement.”
- Wikipedia.

On 16 June there will be an Electoral Synod at St. John’s Cathedral in order to choose a Bishop Co-adjutor of Rupert’s Land. Bishop Donald Philips is retiring and then the new bishop will replace him as Bishop of Rupert’s Land.

A list of potential candidates for the position will be made known before the Electoral Synod.

Please keep the Synod delegates in your prayers, that a wise and faithful servant may be chosen.

What’s in a Name?

William Shakespeare wrote that to have one’s good name stolen (besmirched) was to steal everything a person had.

In olden days it was believed that to know a person’s name, was to know, in a fundamental sense, that person.

Moses asked God “who shall I say sent me?” i.e. “What is your name?” God’s enigmatic response was: “I am Who I am”.

In Genesis 32:22–32 we read that Jacob wrestled with a man, demanding, “Tell me your Name.” Jacob was renamed Israel, which means “He who struggles with God.”



On 7 January we celebrated the Naming of Jesus. It is from the story of the Naming of Jesus (St. Luke 2:21–32) that we get the wonderful Song of Simeon, *Nunc Dimittis*, which is in the service of Evening Prayer in the BCP. (also BAS p 90). We stand when it is sung at Choral Evensong.

In St. Paul’s letter to the Philippians 2.10 we read: ‘At the name of Jesus every knee should bow.’ Caroline Noel wrote a hymn (#39) starting with those words. We are familiar with Charles Wesley’s great hymn “Jesu, Lover of my soul” (#77), and the verse which says: “Just

and Holy is Thy Name". Hymn 116, written by John Newton, begins: "How sweet the Name of Jesus sounds in a believer's ear, it soothes his sorrow, heals his wounds and drives away his fear." In following verses of that hymn are more of the many names we have for Jesus: Rock, Hiding place, Treasury filled with Grace, Saviour, Shepherd, Friend, Prophet, Priest, King, Our Lord, our Life, our Way, our End.

What does the Name of Jesus mean to you – to me?

- Sheila Welbergen

...by any Other Name

Easter gets its name from the goddess Ostara, also known as *Eastre*, the Goddess of Dawn and Fertility. (Saxon). She was responsible for bringing spring each year, but was feeling guilty about arriving so late. To make matters worse, she arrived to find a pitiful little bird who lay dying, his wings frozen by the snow. Lovingly, Ostara cradled the shivering creature and saved its life.

Filled with compassion for him since it could no longer fly because of its frost-damaged wings, the goddess Ostara turned it into a rabbit, a snow hare, and gave it the name Lepus. To honour its earlier form as a bird, Ostara also gave it the ability to lay eggs (in all the colours of the rainbow, no less), but it was only allowed to lay eggs on one day out of each year.



She also gave it the gift of being able to run with astonishing speed so it could easily evade all the hunters. Unfortunately, it did not even try to evade the female hares. (Female hares are called a doe, or a jill.)

Eventually Ostara lost her temper with Lepus and his chasing the ladies, and she flung him into the skies, where he would remain for eternity as the constellation Lepus (the Hare), forever positioned under the feet of the constellation Orion (the Hunter).

But later, remembering all the good times they had once

enjoyed, Ostara softened a bit and allowed the hare to return to earth once each year, but only to give away his eggs to the children attending the Ostara festivals that were held each spring.



Ēostre is attested solely by Bede in his 8th-century work *The Reckoning of Time*, where Bede states that during *Ēosturmōnaþ*, pagan Anglo-Saxons had held feasts in Ēostre's honour, but that this tradition had died out by his time, replaced by the Christian Paschal month, a celebration of the resurrection of Jesus.

You may be interested to learn that the hormone estrogen, which affects fertility likely was so named because of Ēostre.

- Wikipedia et al.

What Happens in the Healing Ritual?

Since there is a healing ritual during the eucharist on the third Sunday of each month it is reasonable to ask ourselves what we expect to result from this exercise of healing. Those of us who are performing the healing ritual, those who are coming to ask for healing and those in the congregation on whose behalf the healing teams minister, all ought to have some expectation about it.

Whenever we on the healing teams talk about this, we tend to hedge and say what we don't expect. I can't speak for anyone but myself, but I can describe what I expect – and what I think is reasonable and faithful to expect.

What I am undertaking to do when I engage in the healing ritual is to bring about a renewed relationship between the person in need and God, and by doing so to bring about greater health and wholeness in the life

of that person. I am not thinking of what is going on as a kind of equivalent of taking two pills or getting a shot, or having surgery – something to do in order that what is wrong will be fixed. I am thinking rather that the person's life – physically, mentally, emotionally, socially, spiritually as a whole – is in some way noticeable to the person involved, incomplete, broken, distorted or disabled. The ritual is intended to better integrate the person to make him or her a more whole person.

In the past ten years since I have been taking part in healing, and especially the last four years that the healing teams have been meeting regularly, we have wrestled with the issue, and have been teaching each other what it all means, and there have been enough instances we have seen where that growing wholeness has been made clear and observable.

Something often does happen in connection with the healing rituals. We cannot know exactly what happens, and we cannot predict it or presume on it or insist on it; it is the free action of God at work in the life of a person. But something is happening.

This is the expectation that I have and I can be confident that whenever I participate in a ritual that brings together a person in weakness or need, that through the loving, caring God, something good will happen.

- *The Rev. Dr. Thomas E. Graham, Advent 1999*

Resurrection Hope

I believe the truth is we are “children of the resurrection” (St. Luke 20.36), and we are both burdened and brightened by a cosmic and irrepressible hope. We are both burdened and brightened with the gift of an optimism whose headwaters are not rational or provable, and yet are endlessly knowable to both scientists and mystics, if their hearts and minds are humble. Somehow that is the key.

- *Richard Rohr.*



Hidden Books of the Bible

Find all 16 books hidden in the following article:



I once made a remark about hidden books of the Bible. It was a lulu. Kept people looking so hard for the facts but for others it was a revelation. Some were in a jam, especially since the names of the books were not capitalised. But the truth finally struck home to numbers of readers. To others, it was a real job. We want it to be a most fascinating few moments for you. Yes there will be some really easy ones to spot, others may require judges to help them. I will quickly admit it usually takes a theologian to find one of them, and there will be loud lamentations when it is found. One lady said she brews a cup of tea so she can concentrate better. See how well you can compete. Relax now for there are sixteen books of the Bible in this story.

- *From St. Augustine's, Lethbridge, AB.*

Answers are on the page 14.

Stand, Sit, Kneel

It has surely not escaped your notice that not everybody does the same thing at the same time when we meet together for worship. Most of us stand for the Holy Gospel and to sing the hymns, but apart from that, many sit, some kneel, a few stand. Does this matter? Well, of course, in one very important way it does not matter at all. So long as our heart is in what we are doing, we could stand on our heads for what difference it makes.

So why bother? The only reason is to take away stress: to stop people worrying about ‘doing the right thing’. The problem is that ‘the right thing’ is changing – or rather reverting to what it used to be. Go back to before pews and seats were put in churches, when floors were covered with filth of various kinds: then people stood for the whole service. For those who could not stand there was usually a ledge to sit on around the inside of the building, hence the saying: ‘The weak go to the wall’.

Once we got pews, we got hassocks: that was when there came to be an understanding of when to sit, stand

or kneel. A church I knew long ago had kneelers all marked in bold letters, ordering one to 'Kneel to pray!' – as indeed most of us were taught to do and many of us dutifully did.

But knees are vulnerable; they give trouble as time goes by and for some of us it becomes quite painful to kneel, especially for any length of time. So, what are we to do about it? Personally, I feel very uncomfortable addressing my Creator sitting comfortably on my backside. I feel especially uncomfortable in that solemn prayer where we repeat the Lord's words at his Last Supper, so I stand for the prayers - and there are others who do likewise.

Now in the month of August Jan and I make a point of visiting other churches. We discover that in many of the churches we visit most people do now stand to pray (they have even got rid of the kneelers in some churches.) In fact, it seems that standing for the prayers is becoming the norm; and this is not inappropriate. If the bishop or the premier were to come in, we would not address him sitting down; so why would we not stand up to speak to our Heavenly Father? There is nothing novel about standing to pray. It may now have become the fashion, but this is not by any means a new fashion: in fact it is a very old one. When the Emperor Constantine summoned the first ever Ecumenical Council to Nicæa in 325, that Council issued a number of canons. This what the twentieth of those canons has to say:

FORASMUCH as there are certain persons who kneel on the Lord's Day and in the days of Pentecost, therefore, to the intent that all things may be uniformly observed everywhere (in every parish), it seems good to the holy Synod that *prayer be made to God standing.*

There is a certain irony in that Cranmer & Co. (who made such a point of returning to the faith of the early fathers) completely ignored this canon, firmly directing people to be 'meekly kneeling on their knees.' The Nicene Council directed that prayer be made to God standing because we are children, not slaves. And as children, we are entitled to stand in the presence of our loving Father; to stand in sure confidence in his goodness, not cowering on our knees like a slave fearing they are to be beaten. So please do not look askance at those who stand to pray. And if your knees hurt or you just do not care to kneel, then please do you, too, stand to pray. Thus James Montgomery, 1824:

Stand up, and bless the Lord,
ye people of His choice;
stand up, and bless the Lord your God,
with heart, and soul, and voice.

- The Rev. Dr. J. Wortley



Anyone who thinks sitting in church can make you a Christian, thinks sitting in a garage can make you a car.

- Garrison Keillor

We pray for...

In the *Notices* insert of each week's pew leaflet, we have two lists of people for whom we have been asked to pray. One is for parishioners, the other for friends and family.

Please note the names are kept on for **two months** unless we are asked to renew them or they can be removed at any time at your request.

These names are reviewed every week by the Worship Team and we strive to keep them up to date. Please advise us of any changes.



The Legend of the Praying Hands by Albrecht Durer

Back in the 16th century, in a tiny village near Nuremberg, lived a family with 18 children. In order to keep food on the table for his brood, Albrecht Durer the Elder, the father and head of the household, was a goldsmith by profession and worked almost 18 hours a day at his trade and any other paying chore he could find in the neighbourhood

Despite the family strain, two of Durer's male children, Albrecht the Younger, and Albert, had a dream. They both wanted to pursue their talent for art, but they knew that their father would never be financially able to send either of them to Nuremberg to study at the academy there.

After many long discussions at night in their crowded bed, the two boys finally worked out a pact. They would toss a coin. The loser would go to work in the nearby mines and, with his earnings, support his brother while he attended the academy. Then, in four years, when that brother who won the toss completed his studies, he would support the other brother at the academy, either with sales of his artwork or, if necessary, also by labouring in the mines.

They tossed a coin on a Sunday morning after church. Albrecht the Younger won the toss and went off to Nuremberg. Albert went down into the dangerous mines and, for the next four years, financed his brother, whose work at the academy was almost an immediate sensation. Albrecht's etchings, his woodcuts and his oils were far better than those of most of his professors, and by the time he graduated, he was beginning to earn considerable fees for his commissioned works.

When the young artist returned to his village, the Durer family held a festive dinner on their lawn to celebrate Albrecht's triumphant homecoming. After a long and memorable meal, punctuated with music and laughter, Albrecht rose from his honoured position at the head of the table to drink a toast to his beloved brother for the years of sacrifice that had enabled Albrecht to fulfill his ambition. His closing words were, "And now, Albert, blessed brother of mine, now it is your turn. Now you can go to Nuremberg to pursue your dream, and I will take care of you."

All heads turned in eager expectation to the far end of the table where Albert sat, tears streaming down his pale face, shaking his lowered head from side to side while he sobbed and repeated, over and over, "No."

Finally, Albert rose and wiped the tears from his cheeks. He glanced down the long table at the faces he loved, and then, holding his hands close to his right cheek, he said softly, "No, brother. I cannot go to Nuremberg. It is too late for me. Look what four years in the mines have done to my hands! The bones in every finger have been smashed at least once, and lately I have been suffering from arthritis so badly in my right hand that I cannot even hold a glass to return your toast, much less make

delicate lines on parchment or canvas with a pen or a brush. No, brother, for me it is too late."

More than 450 years have passed. By now, Albrecht Durer's hundreds of masterful portraits, pen and silver-point sketches, watercolours, charcoals, woodcuts, and copper engravings hang in every great museum in the world, but the odds are great that you, like most people, are familiar with Albrecht Durer's most famous work, "Praying Hands."

Some believe that Albrecht Durer painstakingly drew his brother's abused hands with palms together and thin fingers stretched skyward in honour of his brother Albert. He called his powerful drawing simply "Hands," but the entire world almost immediately opened their hearts to his great masterpiece and renamed his tribute of love, "Praying Hands."

Let this work be your reminder, that no one ever makes it alone!

- J. Greenwood (WWW)

**Yearning for a new way will not produce it.
Only ending the old way can do that
You cannot hold onto the old,
all the while declaring
that you want something new.
The old will defy the new;
The old will deny the new.**

A Cup Full O'Drugs

If you're reading this, you're most likely on drugs. It's okay. I am, too. In fact, I'm getting my fix right now. Over 80% of the adult population shares my craving for this psychoactive substance and many rely on it to function properly. It's not soon-to-be-legalized marijuana or a resurgence of '60s darling LSD, it's much more innocuous – and yet, wildly more controversial – than either one. It's the caffeine from your morning cup o'Joe.

The debate over coffee's legality, morality, and medicinal properties dates back centuries. In 1511, Mecca outlawed coffee on the basis of it being an intoxicant and therefore banned by Islamic law. In the 1600s, coffee became a popular cure for alcoholism in England, but was also blamed for impotence. In the 1800s, advertisements for grain-based beverages warned consumers that coffee was as bad as cocaine and could cause blindness. The early 1900s were consumed with fears that coffee could stunt your growth or cause heart attacks.

The turn of the 21st century, however, was kind to coffee as research started to find benefits.

Even the all-mighty World Health Organization (WHO)'s dietary recommendations for 2015–2020 states three to five cups of coffee is associated with health benefits.

But before you get all hopped up on *frappuccinos* and immortality, there's been an equal deluge of modern-day anti-coffee reports. In 2014, the internet exploded with the most controversial coffee story in years. Silicon Valley investor/entrepreneur/bro Dave Asprey introduced the world to Bulletproof Coffee. He produced Bulletproof coffee, a mix of grass-fed butter, MCT oil and coffee brewed with specially-treated beans.

The fraught history of coffee from Mecca to Silicon Valley perhaps tells us more about human nature and our relationship to science than it actually does about coffee. From century to century and, now, Facebook post to Facebook post, coffee has been touted as life-saving, a harbinger of death, and everything else in between.

While superfoods come and go, and are often discredited, we're drawn to them because of our culture's emphasis on self-improvement. Consuming them makes us feel like we're becoming better people with minimal effort involved. North Americans are also increasingly skeptical of the pharmaceutical industry, looking for health in food and drink rather than in a pill. Adding to this phenomenon is a general decline in organized religion that seems to have people seeking spirituality through wellness and self-care. The faith people once held in God now makes them fervent disciples of health trends and feel-good blanket cure-alls such as Bulletproof. As a result, communion can now be found at your local coffee shop. It's little coincidence a forward-thinking Calgary church opened a café under its roof this November, complete with free WiFi.

It may not ultimately matter much when it comes to coffee, but those tendencies extend far beyond our coffee makers – into the economics, politics and beyond. The best a coffee drinker can do: just beware of what you're drinking – literally and figuratively.

- *Canada.com Newsletter. 2018.1.30*
Edited while drinking coffee. - S.W.

In case you have to know: <https://www.theroasterie.com/blog/where-did-the-term-cup-of-joe-come-from>

Flowers for the Church



The beauty of our church is enhanced by having flowers at the altar. Unfortunately, it is not financially possible to have them every Sunday, so it is greatly appreciated when memorial or celebratory flowers are donated.

There are one or two things which will make the process easier for both the Altar Guild and the giver of the flowers.

- 1) If possible, please make your intention i.e. date to donate flowers known to the Altar Guild President, Sara Sakowski, or the parish office **before** Thursday of that week, so the information will be contained in the Sunday Pew Leaflet.
- 2) You may order flowers and pay the florist yourself, making arrangements for delivery. Delivery is to be made to the door off the parking lot **before** 12:00 noon on the preceding Friday, or Saturday morning before 10:00 am. (There is no one at the church to receive deliveries in the afternoons.) Florists charge for delivery, so be advised that the amount will be deducted from your donation.
- 3) If you wish the Altar Guild to order flowers, please pay at the time you place your request or put your donation with your form in the collection plate on Sunday. Forms can be found at the back of the church. The Altar Guild will then order the flowers for you and arrange to have them delivered.
- 4) The amount of your generous gift should not be less than \$50.00 – this will pay for the flowers and delivery.

- Sara Sakowski, Altar Guild President

RUMMAGE Sale

The Parish Church
of St. Luke

Church House

(Entrance at **513 Stradbrook Ave.**)

Saturday 21 April
9am-1pm

Furniture, Toys, Books,
Jewellery, Clothing, Antiques,
Décor, Housewares, Bake Table,
and more!

INDOOR SALE

Handicap Parking - access lift at rear entrance - off Nassau St. N.

BARGAIN\$ BARGAIN\$ BARGAIN\$\$

Do you love finding a great bargain? Volunteers are busy preparing for their much-anticipated annual Rummage Sale on Saturday 21 April at the Parish Church of St. Luke, Stradbrook at Nassau St. from 9 to 1pm.

Our sale fills all of our parish hall and the basement. Departments include, books, CDs, DVDs, housewares, tools, linens, holiday items, crafts, fabrics, sporting goods, children's toys, and clothing (men's, women's and children's). Coffee and homemade muffins will be available for purchase as well as a bake table. Shoppers can take advantage of our bargain bag sale: all of the items you can fit into a \$5.00 or \$10.00 bag in selected departments.

Many volunteers help to sort, organize, and price the incredible array of items.

Donating items is a great way to 'be green', it is a way of recycling and keeps useable items out of landfills; any items that are not sold are donated to other charities.

Proceeds from the sale go to help run the church and

support our Tuesday Hospitality Drop-in program. This provides food and fellowship for over 70 guests every week.

We are thankful for the many individuals who contribute items to the sale, and to the many volunteers who help prepare for the sale. We all have a great time! More importantly, we look forward to seeing the same customers who come year after year to take advantage of our many bargains and great finds.

Volunteers are always needed.

Donations are accepted at the church from 9 am-12 noon. Please go to the back door and ring the buzzer. If another time is better for you please call or text Sara at 204.792.4427.

We look forward to seeing you on 21 April!

Emmanuel Mission Background

Emmanuel Mission Church was begun in 2003 after the arrival of South Sudanese from refugee camps in Kenya and other parts of Africa. In 2003, over 300 Sudanese from Daadab refugee camp in North Eastern Kenya settled in Winnipeg. As a praying community, we approached Rev. Dr. Cathy Campbell, the former rector of St. Matthews Anglican Church, for space to workshop in the Dinka language and our request was granted. On April 23rd, 2006, the Emmanuel Mission was officially recognized and welcome as part of the Diocese of Rupert's Land. Over a thousand people attended a colourful ceremony presided over by the Rt. Rev. Donald Phillips, the bishop of the diocese. The Emmanuel Mission is not only a place for people to grow spiritually but also where people engage themselves socially and culturally.

The Sudanese mission in Winnipeg is very important about maintaining the cultural roots of that community. The immigrant experience is tough and stressful, and the church is a source of comfort, strength, and support in trying times. It's also is a cultural hub where the language, customs, and values can be expressed and renewed, as well as challenged. The truth is, the church is always evolving, and the Sudanese mission in Winnipeg is simply the latest evolution. The Sudanese Mission in Winnipeg become the bridge between the young generations and adults because they have a different understanding of culture.

In talking to ministers in the city from various denominations, churches in Winnipeg have often passed from one denomination to another as the community changes. Immigrants in Canada have brought their faiths with them and continue to practice the religions of their forefathers in peace. I think one of the unique features of the Sudanese mission is that in fact, it is inter-denominational. The members come from a variety of faith backgrounds, and they are brought together by their connection to the culture.

Although life in Canada has brought many benefits to the South Sudanese in the diaspora, it also has brought challenges, especially regarding maintaining language and culture. Many families struggle to stay together under the pressures of their new society. Conflicts can arise within families, or between couples over values and beliefs. Again, as for many immigrant communities, the South Sudanese faith community represents a place where the culture can be preserved and passed on to the next generation. It gives people a sense of belonging and identity that helps ground them and encourage them. People share their joys and sadness and gain strength from one another. Many people have been affected by the civil war, whereby many people lost their parents.

Although it is relatively small and new, the Sudanese mission in Winnipeg has been able to connect to the wider faith community in different ways and overcome its isolation. For example, its affiliation with the diocese has encouraged a connection and relationship between the various churches and clergy. For example, the diocese has supported some of the youths' programming being conducted in the Church, and these programs will have a direct positive impact on the lives of many. This partnership has become part of the foundation for an ongoing relationship that will continue to grow over time. These programs also helping our young people overcome the crime in the city.

One of the things I'd like others to know about the South Sudanese mission in Winnipeg is that it is interested in becoming engaged with the wider community, but so many are first-generation migrants, and so they often have a foot in both countries. Their ties to home are still very strong, and the events that take place there still has an impact on them. We still have relatives back home that we are concerned about their security.

- Fr. Abraham Kuol

Emmanuel Mission and St. Luke's

As you know we welcomed the people of Emmanuel Mission to share our church and buildings.

They formerly met at St. Matthew's Anglican Church, but the rearrangement of space necessitated by the West End Commons Housing project reduced space available for the Sudanese congregation.

So, St. Luke's was able to offer a new home for worship to a growing congregation. Worship is conducted in the Dinka language with drumbeats instead of a mighty organ. The Holy Eucharist is celebrated twice a month and the service is from 2.30 to 4.30pm ... with adjustment for any space we need earlier, e.g. after Evensong.

Fr. Abraham Kuol is their priest and you will see him at 'our' services, too!

- Sheila Welbergen

St. Luke's Haiti Ministry

Thank you to all parishioners who kindly helped us with donations for Educating Students in Haiti. We appreciate your kindness to the St. Luke's Haiti Fund and can now send six students to school for another year from September 2018 to June 2019. We will send the money in US dollars to God's Littlest Angels Canada, then the money will be sent on to Haiti. By the end of the summer we hope to hear that the students have passed their grades and are ready to continue their education. We have two students who should be graduating in June. Parishioners from St. Luke's have helped sponsor the education of many children in Haiti. Some of our students have completed grade 13. These students can go onto post secondary education or obtain a job which requires education and skills. We are helping students who would not have had this opportunity if we had not been involved. Thank you so much for your support of this ministry.

God's Littlest Angels was spared from last year's hurricane; they suffered the effects of a severe storm but not the damage associated with a hurricane.

Haiti has a population of just under eleven million people. They are predominately Creole-speaking coloured descendants of the slave era. About 10% of the population speak modern French. In 2016 the average income was \$350 per annum. Approximately 80% of the population lives in extreme poverty as unemployment reaches almost 90% of the population.

Prospects for children are not good. Over 400,000 children are orphaned, without parents, partly because the maternal death rate is the highest in the western world. In addition, one in five children dies before they reaching the age of five years.

Poverty in Haiti is due to political, historical and environmental factors. Haiti was the first western country to gain independence in 1804. Sadly the country did not have the benefits of later Caribbean countries and there was no medical or educational support for the people. God's Littlest Angels has enabled orphaned and sick children to survive. It arranges adoptions around the world, organizes an education program for students, but primarily endeavours to return children to their parents when at all possible.

For further information on adoptions and school sponsorship please check God's Littlest Angels website. <http://www.glahaiti.org/sponsorship>.

We look forward to sponsoring students for the 2018-2019 academic year. Mission and Outreach could not do this without support of our parish. Thank you to all who help with this program.

Honouring Your Authentic Self



I would like to introduce you to Theo (TJ) Robinson, the theological student who has been training to be a minister at St. Luke's for the 2017-2018 academic year. I have known TJ for going on seven years and I have to say that he is the

most authentic and sincere person I know. When I met TJ back in 2011, things were quite different for him. In the years leading up to our introduction, Theo had been faced with several losses including that of a child in pregnancy, his marriage which had been an integral part of his identity for over a decade, and his sense of self. A newly-single parent, living back at his mom's, he was reserved, shy, and grieving. Unbeknownst to Theo, he was about to begin a journey of self-discovery which would change not only his career path but also his whole world. Looking back I do not think he would have dreamed for a moment that years down the road he would be where he is today.

An accountant by trade, TJ and I had many discussions

about his unhappiness in his career and where he felt his heart was calling him. Through prayer and contemplation, TJ rediscovered his relationship with God and knew in his heart that the church was the place where he was meant to be. I think this was both a surprise and a blessing for TJ. However, the path to completing this journey was anything but simple. This may sound like a fairly standard story to many: a lost soul, a call from God, and the bravery to follow that calling. However, when Theo first began this journey, he was known by his birth name: Theresa Jennifer Robinson.

As many know, the history of the church's relationship with the lesbian, gay, bisexual, and transgender (LGBT*) community has not always been the best and I think that this was TJ's biggest struggle in accepting his calling from God. Being a Christian and also being an out gay or lesbian individual was still something you kept fairly private. At that time there were few churches who were openly accepting and even less who were affirming. The Anglican Church of Canada has allowed individual churches to make the decisions best fitting their parishes and has seen divisions in parishes and churches alike in doing so. I know that in initial conversations regarding postulant and, eventually, ministry placements, it was a concern that was raised more than once. As a proud rainbow family (two moms and two daughters at the time) how would TJ and his family find their place while honouring his calling? Fortunately both the Diocese of Rupert's Land and Bishop Donald Phillips have been incredibly supportive in this journey.

Early last year, Theo realized that there was a part of himself that he was not being true to. Not something missing *per se*, but an integral part of himself that he was too afraid to acknowledge or accept. With much reflection, soul searching, and prayer, he came to the understanding that he was a transgender man.

This was probably the biggest conflict I have seen him work through both personally and professionally. I watched him struggle during this time; wondering if he would be accepted by his family and friends, worrying about his standing professionally, and concerned about his future within the Church. After several years of University studies, hard work, and dedication, would it all be taken away because he was 'different' again? Was it worth coming out? Theo was yet again faced with a difficult decision: should he be true to his authentic self, come out, and accept the risk of possibly losing

his path to ministry? Or should he continue to hide himself away and just keep his head down to simply get by? Ultimately it came down to believing that while genetics do not always work out the way that they should, God does not make mistakes. The Creator does not give us more than we can handle.

Over the following months, Theo rededicated himself to his studies and his pursuit of ministry. He had many difficult conversations, including seeking out the support of Bishop Donald and (much to Theo's surprise) receiving it wholeheartedly. In that discussion it was realized that Theo is the first openly transgender individual who has sought ordination in the Diocese of Rupert's Land and possibly the whole Anglican Church of Canada, to Bishop Donald's knowledge. Theo has been blessed with the chance to make a difference for not only himself and the church, but to also do what he originally set his heart to do: be a part of healing the relationship between the Church and the LGBT* community as a whole. TJ has pushed forward with gentle strength knowing that this is the path he is meant to be on, one where he can help heal, share the Word of God, and live and love with all his heart and soul.



The growth I have seen from TJ in the last five years leading up to his transition, and in the one year since his transition began, is extraordinary. His confidence has grown, he is not afraid to speak up, to share his life and his story with those he meets. Theo gets to be a trailblazer for transgender individuals within the Diocese of Rupert's Land and even possibly the Anglican Church of Canada; for transgender parishioners and ministers who have been too afraid or are unable to speak their truth.

While St George's Anglican Church (Transcona) will always be TJ's home, St. Luke's also gets the opportunity

to do and be something great. This will be the first opportunity to learn from the experiences of an openly transgender priest. St. Luke's will also be the church that other churches are going to look to when they have the opportunity to walk this journey. Gone are the days when being transgender *and* Christian was unheard of. The church is built on the love and acceptance of all God's children. "All are Welcome" is no longer just a slogan on a billboard, but instead the way we love and the way we live our lives.

- Cass Smith, Theo's Partner

If you have any questions, you are welcome to speak to Theo, Fr. Paul, or members of the Postulant Support Team: Sara, Maylanne, Jennifer, Roberta, or Fr. John.

In our Neighbourhood, A Part of our Community

St. Luke's is part of the larger community of Osborne Village. We will highlight organizations and community groups who are part of the fabric of the village. This is first in the series.

Rainbow Resource Centre (RRC) offers support to the LGBT2SQ+ (lesbian, gay, bisexual, transgender, two spirit, queer +) community in the form of counselling, education, and programming for individuals ranging from children through to 55±. It also supports families, friends, and employers of LGBT2SQ+ individuals.

The Centre is located at 170 Scott Street, on the corner of Scott and Wardlaw, and has been in the Osborne Village area for nearly 30 years. It is the longest continuously running LGBT2SQ+ community resource centre in Canada.

RRC's education program provides LGBT2SQ+ and allies education, awareness, and outreach that assists healthcare providers, educators, students, social service, and commercial service providers. The youth program includes Peer Project for Youth (PPY), which offers LGBT2SQ+ youth a safe, fun place to learn new skills, create projects, and celebrate identities. RRC also has an active volunteer program, a community library, and co-ordinates the numerous community-led groups and committees that meet at RRC. Some of these groups include Over the Rainbow (for those 55±), BLiNK for gender-creative children aged 12 and under, PFFOTI (parents, family and friends of trans individuals), and New Pride (for new-comers), to name a few.

For more information visit the website:
www.rainbowresourcecentre.org.

A registered charity, funding for RRC's programs and operations come from a number of sources including various foundations, agencies, service agreements, and individual donor support. Every year, an annual fundraising gala celebrates the community with a terrific evening of dinner, dancing and entertainment.

This brief article was submitted by Parish Council Member Roberta Bishop. She is Operations Manager at Rainbow Resource Centre, and a volunteer. She may be contacted at 204.474.0212 x 211

Wilmot Lectures - 2018



Professor Janet Soskice

Biblical Texts and Speaking of God

Monday 19 March, 7:00 P.M.

*Indiana Jones in Bloomers:
the Amazing Lady Bible Hunters.*

St. John's College, 92 Dysart Road, Room 418

Tuesday 20 March, 7:00 P.M.

*On Standing on Holy Ground
is "I AM WHO I AM" the God who is with us?*

St Margaret's Church, 160 Ethelbert Street

Wednesday 21 March, 7:00 P.M.

*The 'brotherhood of man' and the 'fatherhood of God':
gendered language in sacred texts.*

**Canadian Mennonite University,
Laudamus Auditorium (east end of north campus
Grant Avenue at Shaftesbury.)**

Janet Martin Soskice is Professor of Philosophical Theology at the University of Cambridge. A Canadian

from British Columbia, she is a past President of both the Catholic Theological Association of Great Britain and the Society for the Study of Theology. Amongst her works are *The Kindness of God* (OUP, 2008) and *Sisters of Sinai* (Chatto and Knopf, 2009) which was chosen for the 'Best Books of the Year' lists of the *Christian Science Monitor* and the *Washington Post* and read as 'Book of the Week' on BBC Radio 4.

CHORAL EVENSONG **Sunday 27 May - 4:00 PM**

*Refreshments in
Church House following.*

**Choral Evensongs
resume in the fall.**

Hidden Books of the Bible - Answers

I once made a **remark** about hidden books of the Bible. It was a **lulu**. **Kept** people **looking** so hard for the **facts** but for others it was a **revelation**. Some were in a **jam**, especially since the names of the books were not capitalised. But the **truth** finally struck home to **numbers** of readers. To others, it was a real **job**. We want it to be **a most** fascinating few moments for you. **Yes, there** will be some really easy ones to spot, others may require **judges** to help them. I will quickly admit **it usually** takes a theologian to find one of them, and there will be loud **lamentations** when it is found. One lady said **she brews** a cup of tea so she can concentrate better. See how well you can **compete**. **Relax** now for there are sixteen books of the Bible in this story.

**The arc of the
moral universe is long,
but it bends
toward justice.**

– Martin Luther King, Jr.

Coming Events ... and how to book a room, hall, or other space

At the 13 February Parish Council meeting, a discussion took place regarding the sometimes unfortunate occasions when one event clashed with another, time wise. How to solve that? Have a central booking person, and that would be our Parish Administrator, Lori Kroeger. She will keep a master list of events and rooms booked.

Link to Parish Calendar:

<http://www.stlukewinnipeg.com/parish-calendar.html>

Dates for your Calendars

21 April	Rummage Sale
13 May	Pentecost/Trinity <i>Winged Ox</i>
27 May	Choral Evensong
3 June	Parish Get-together*
23 September	Parish "Welcome Back" BBQ
7 October	Harvest Thanksgiving
21 October	Patronal Festival Choral Evensong
11 November	Sung Matins/Act of Remembrance Choral Evensong
17 November	Rummage Sale
23 December	Festival of Nine Lessons & Carols
24 December	Christmas Eve
25 December	Christmas Day

*A Parish Get-together after the 10.30 eucharist will give us a time to consider where we are as a community of Christians in June 2018. In the meantime, please take a copy of the *Strategic Planning Final Report*, at the back of the church.

Automated External Defibrillator



Do you know what it is?
Emergency response to a suspected heart attack.

Do you know we have one? *Good to have.*

Do you know it is in the lift alcove on the way to the Parish Hall? *Good to know.*



The Winged Ox

Editor: Sheila Welbergen stwelbergen@shaw.ca

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The next *Winged Ox*
will be the
Pentecost/Trinity edition.

Deadline: Sunday 6 May