



The Winged Ox

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

LENT AND EASTER 2020



**PREPARE YE THE WAY OF THE LORD.
MAKE STRAIGHT IN THE DESERT
A HIGHWAY FOR OUR GOD.**

**AND I, IF I BE LIFTED UP FROM THE
EARTH, WILL DRAW ALL UNTO ME.**



Let no one mourn that he has fallen
again and again; for forgiveness has
risen from the grave. Let no one fear death,
for the death of our Saviour has set us free.
He has destroyed it by enduring it. He
spoiled Hades when he descended thereto.
He vexed it even as it tasted of his flesh. ...
It is vexed; for it is annihilated. It is vexed;
for it is now made captive. It took a body,
and it discovered God. It took earth, and
encountered Heaven. It took what it saw
and was overcome by what it did not see.
... Christ is risen, and the tomb is emptied
of the dead.

–St. John Chrysostom

**During this turbulent time of crisis
with the COVID-19 pandemic,
under the instruction of our bishop,
ALL services, activities, meetings, groups,
etc., have been suspended at St. Luke's.
When some sense of normalcy returns,
parishioners will be given notice.**

**In the meantime, the Daily Offices
(Morning Prayer and Evening Prayer)
are available from the home page
of the parish's website:**

<https://www.stlukewinnipeg.com>.

**Pew leaflets are available to open on your
screen as you listen to the audio.**

**As well, Fr. Paul will present
Sung Matins and Homily
on Sunday mornings at 10:30 am.**

**Links to the live-streamed broadcast will
also be on the home page of our website.**

From the Rector



O Lord our creator, by your holy prophet you taught your ancient people to seek the welfare of the cities in which they lived. Bless our communities with health and wholeness. Give us strength of purpose and concern for others, that we may create here a community of justice and peace where your will may be done; through your Son Jesus Christ our Lord. Amen.

My most important priorities are the care, welfare, safety, and security of our community of faith, and by extension through you to the wider community. If you need assistance, the church is here for you. Let us know if you are in need of necessities and we will do our best to help with that. Maybe you just need a friendly phone call. If you have a friend, co-worker, or family member in need of prayer, we can easily add their name to our prayer list. If I can help in any way, say the word! Given direction and excellent leadership from Bishop Geoff, here are some of the things clergy, church staff, and parish leadership are doing and continue to develop.

Health of the Body of Christ

We discourage all leaders and parishioners from participating in activities that put you at risk. As previously announced, all meetings and group gatherings have been suspended. Church staff is working from home, where possible. Our daycare is no longer open in co-operation with the daycare board of directors. Practice social distancing. If you are unwell, seek medical care immediately.

God Calls Us to Active Ministry

Please afford extra care for church staff who need to come in when not working remotely from home. Our office team is limiting access by working in the morning or afternoon to avoid sharing office space at the same time. The church is using technology to keep current with meetings and management. Our wonderful facilities person is checking on the building and facilities regularly. I am making phone calls in place of pastoral visitation, and the pastoral care team is checking in on our members too. If you can make a donation of food to Winnipeg Harvest, please do so. They have safe ways you can drop off food with no human contact. I encourage you to use social media, telephone, and email to check on friends

and neighbours. As Bishop Geoff says, “May we each exercise a ministry of presence in the places we are sent, now more than ever in our lifetime, that ministry may be life-saving.”

Worship and Prayer

- Please pray daily. Our parish’s website has Morning and Evening Prayer PDF leaflets with all the prayers and readings for each day, as well as audio of the services.
- Sundays at 10:30 we are live-streaming Sung Matins with Homily with readings.
- The Bishop will be leading a similar service at 10 am on Sundays from Anglican Lutheran Centre.
- Any loved one who needs last rites or families who have lost loved ones will be cared for and clergy will perform appropriate burial rites. We will gather in worship as a larger community and we will celebrate when it is safe to do so.

The Lenten Journey

Lent is a time of fasting, finding ways of caring for the poor, and prayer. We have been given the gift of time and the opportunity to reflect and pray about our lives. Bishop Geoff says it best: “Perhaps a useful way of looking at our situation is that we have been awarded an extraordinary time, space, and spirit of generosity. We have a minimum of three weeks to think out loud, adjust planning schedules, read articles, journals and books, write, pray, and dream. The purpose is to keep us connected, to help us continue to grow as individuals and, most importantly, to heed God’s call to ministry, mission, and evangelism. Strengthen one another, build up the Body of Christ, and let your light shine. Please know in your head, and feel it in your spirit, that I am praying for you by name daily.”

Diocesan Leadership

Our bishop has been in consultation with bishops, municipal leaders, and medical practitioners across the country and many have expressed a desire to petition all levels of government to implement Guaranteed Basic Income for all Canadians.

Bishop Geoff states, “There is a lot of very complicated information and data for this cause, so I will leave you with two pieces. First, a healthy populous will always be better equipped to deal immediately with situations like the one in which we now find ourselves; and secondly, research by Dr. Jim Dunn at McMaster University, Hamilton. His work is sound. I intend to follow this conversation and possible leadership direction. I understand God is pointing us toward this,

especially as I reflect upon Ezra and Nehemiah who worked tirelessly to build healthy community and a healthy city.”

“We live here and now, we are called here and now, there is no other place like here and now. God’s call(s) to us is ever-present, and yet I realize that many fear and are disturbed by our present situation. Some are called to hunker down, to pray, and to be spiritually supportive and present to the Body. Others are called to walk into the marketplace and the like, to have our robes touched by faith. Be true to yourself and your community. Know you are loved and supported. Keep the faith entrusted to you.” -Bishop Geoffrey Woodcroft

God, bless and keep us. May your face shine upon us, and be gracious to us; may you lift up your countenance upon us, and grant us peace. Amen.

Grace and Peace,
Paul+

Saviour of the world

*Thanks be to God who gives us the victory
through our Lord Jesus Christ.
- 1 Corinthians 15.57*

How does Jesus the victim transform us? How does the lamb of God “take away” our sin (John 1.29), to use the common metaphor? How does Jesus “overcome death and darkness,” as we often say? Is it a heavenly transaction on God’s side, or is it more an agenda that God gives us for our side?

Did Jesus not reveal for all humanity the very pattern of redemption itself? Could that be what we mean by calling him “The Saviour of the World” (John 4.42)? Jesus is, in effect, saying, “This is how evil is transformed into good. I am going to take the worst thing and turn it into the best thing, so you will never be victimized, destroyed, or helpless again! I am giving YOU the victory over death.”

Jesus takes away the sin of the world by dramatically exposing the real sin of the world (which is ignorant violence rather than not obeying purity codes); by refusing the usual pattern of revenge, and, in fact, “returning their curses with blessings” (Luke 6.27–28); and, finally, by teaching us that we can “follow him” in doing the same. There is no such thing as redemptive violence. Violence doesn’t save; it only destroys—in both short and long term. Jesus replaced the myth of redemptive violence with the truth of redemptive suffering. He showed us on the cross how to hold the

pain and let it transform us, rather than pass it on to others around us.

Both the lie and the strategy have been revealed in one compelling action on God’s part. It is not that Jesus is working some magic in the sky that “saves the world from sin and death.” Jesus is reframing our past and our future in terms of grace. Jesus is not changing his Father’s mind about us; he is changing our mind about what is real and what is not.

Jesus on the cross identifies with the human problem, the sin, the darkness. He refuses to stand above or outside the human dilemma. Further, he refuses to be the scapegoater and instead becomes the scapegoat personified. In Paul’s language, “Christ redeemed us from the curse ... by being cursed himself” (Galatians 3.13); or “God made the sinless one into sin, so that in him [together with him!] we might become the very goodness of God” (2 Corinthians 5.21). Wow! Just gaze upon that mystery.

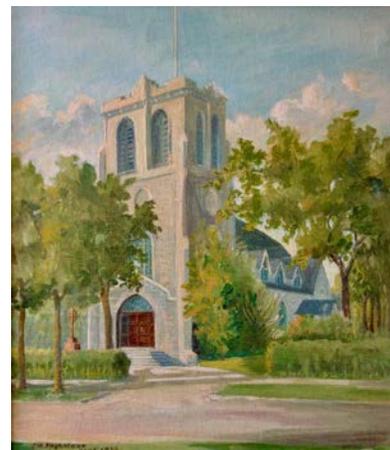
Like most spiritual things, it cannot be understood with the dualistic or rational mind, but only at the level of soul. It is a transformational image and message that utterly rearranges one’s reality and idea of the very nature of God. Evil is not overcome by attack or even avoidance, but by union at a higher level. It is overcome not by fight or flight, but rather by “fusion.”

– Rohr, 15.4.2019

Editor’s Note: Richard Rohr is a Franciscan Friar, and his daily meditative writings can be received by email, free: <https://cac.org>

Who among those who have read the Gospels does not now that Christ makes all human suffering his own?

- Origin: On Prayer



Lent, Ramadan, and Yom Kippur

Ash Wednesday - 26 February - marked the beginning of the 40 days of Lent. Matthew 4.3-4. Lent ends on Holy Saturday; Sundays are not counted as 'days of fasting'.

"The Anglican idea of Lent was born with the Church of England in the 16th century meant something of a break from the past ... Lent was problematic for some early reformers because the importance it traditionally given to fasting. Some such as Martin Luther ... were concerned that people might view fasting and other external practices (or works) as more important than faith, which these reformers considered the true heart of Christianity." - *Lent an evolving tradition: Anglican Journal March 2020*

Christians observe Lent as a time of repentance i.e. turning away from things which separate us from God and others and turning back to God. The ashes of Ash Wednesday, marked on our foreheads, remind us we, our bodies at least, are dust and will return to dust.

On Thursday 10 February, the Muslim month of Ramadan began.* The Muslim calendar is based on the moon, with a year of 360 days. As a result dates on the Muslim calendar keep moving earlier and earlier in relation to our calendar. For the last few years, though, Ramadan has coincided with Lent. It is an interesting coincidence because Lent and Ramadan have much in common.

"In Ramadan, Muslims are expected to fast during the daylight hours. It is a very strict fast, not even water is allowed. The day's meals are eaten before sunrise and after sunset. Pious Muslims spend time each day in the mosque in prayer and meditation and reading the Qur'an. The purpose is to discipline oneself and to remember that the Word of God is more necessary than food.

Fasting and self denial have fallen out of favour as ways to mark Lent in our time. Historically Wednesdays, Fridays, and Saturdays were days of fasting, although never as complete or intense as a Ramadan fast.

Those of us around my age or older certainly remember the Lenten question: "What are you giving up?" We chose some indulgence or pleasure to go without for the forty days of Lent. But Lent, like Ramadan, is a time to put more effort and discipline into our devotional

* In Lent 1994, when this text was written, Ramadan and Lent were close. Ramadan started on 10 February and Ash Wednesday was 16 February.

life. To take on a deeper spiritual way of thinking and behaving. We too are reminding ourselves that we do not live only by food, but by the Word of God.

I think it is not just a coincidence that Muslims and Christians share the practice of setting aside a time for discipline or self-denial, and for piety. It is a common human need to be drawn away from looking after our own comforts be turned towards the higher realities. In recognition of the common spiritual necessities, we can join with Muslims in working to love God more and our pleasures less." - *The Rev Dr. Tom Graham: Winged Ox, Lent 1994*

In 2020, Ash Wednesday was 26 February. Ramadan is 23 April.

Yom Kippur - known as the *Day of Atonement*. The Jewish holy day is spent in prayer and fasting among many people of the Jewish faith. Yom Kippur is on the tenth day of the month of Tishri in the Jewish calendar, 28 September 2020. However, we associate the Jewish Passover with Easter and Lent. Celebrating the Passover with his friends, Jesus gave us Holy Communion or the celebration of the Last Supper as Eucharist, Thanksgiving.

Each of the Abrahamic religions keeps times of repentance, fasting, celebration and feasting.

- Sheila Welbergen

The only thing to do when you are in over your head, is to get on your knees.

- Rob Hurkmans



The Christmas *Winged Ox* reminded us of one of Frieda Major's hymns, #426 'No Crowded Eastern Street.' Another of Frieda's poems was this:

Cinder's Prayer.

A glad and joyful traveller,
On the Pilgrim's Way, am I.
I love to ride with my Ladylove
and to watch the cars go by.
And when Gabriel blows his trumpet,
and away we all must fly,
O grant that a little doormat
Outside of her star may lie.
So that I may still ride with my Ladylove
and watch the stars roll by.



If you have ever had a beloved pet 'put to sleep' as we euphemistically call it, you will understand this prayer.

Everything I need to know, I learned from Noah's Ark

Noah's Ark Complaints Department



**YOU ONLY
BROUGHT
TWO ANTS?**

- One:* Don't miss the boat.
Two: Remember, we are all in the same boat.
Three: Plan ahead. It wasn't raining when Noah built the Ark.
Four: Stay fit. When you are 60, someone may ask you to do something really big.
Five: Don't listen to critics; just get on with the job which needs to be done.
Six: Build your future on high ground.
Seven: Travel in pairs.
Eight: Speed is not always an advantage. Snails were on board with cheetahs.
Nine: When you are stressed – float a while.
Ten: Remember, the Ark was built by amateurs, The Titanic was built by professionals.
Eleven: No matter the storm, when you are with God, there is always a rainbow waiting.

*From the Anglican Church Journal,
Update for 21 January 2020 –*

Exploring Prayer

A five-part series on speaking and listening to God. Over five lessons, Archbishop of Canterbury, Justin Welby, explores different ways of praying, from asking for things and giving thanks, to expressing deep sadness and anger, Exploring Prayer helps you begin – or develop – your conversation with God.

<https://www.archbishopofcanterbury.org/exploring-prayer>

Holy Week



After Passion / Palm Sunday where we process outside and around the Church proclaiming Jesus as our King and Blessed One, we then enter into Holy Week. Inexplicably, the joyful crowd melts away. Maybe they re-appear on Good Friday and Easter Sunday, but so many chances for quiet worship and meaningful actions have gone disregarded and unused. We are busy people and our schedule is laid out. But Jesus says 'Come apart and rest awhile.'

St. Luke's cancels all the usual meetings and has set apart the evenings at 7.30 p.m. in Holy Week.

Monday is a quiet Evening Prayer. No choir, some singing - just a peaceful ending to our busy day.

Tuesday, there is a Eucharist. Quiet, no music, just a meal with our Lord and fellow Christians.

Wednesday, there is Tenebræ. The liturgy consists mostly of chanted psalms and gives a strange premonition of a coming storm. We end our service in the dark - with a loud bang.

Maundy Thursday, there is an opportunity for you to have your feet washed, (if you wish.) Jesus washed the feet of his disciples – and over Peter's protest. Then, something strange begins to happen. In silence, all the hangings on the altars, pulpit, lectern, and prayer desks are taken down. The crosses and candles are removed;

some of the beauty we cherish disappears, only one thing remains, now visible, a carving on the high altar, “THIS DO IN REMEMBRANCE OF ME”. We depart in silence: the grave lies waiting.

Good Friday is a time for quiet reflection.

Holy Saturday - the church has put on most of its finery. Antependia are back at altar and pulpit. Candles await lighting, crosses await processing ... what are we waiting for?

On that night, outside, a utilitarian tub is filled with things needed to be burned and is lit afire. The new Paschal candle is lit and we all process into the church. Every person present has a small candle which is lit from the Paschal candle, with the cry, ‘The Light of Christ.’

A Cantor sings: “The power of this Holy night dispels all evil, washes guilt away, restores innocence, brings mourners joy. Night truly blessed when heaven is wedded to earth and we are reconciled with God!” (BAS 324.)

Yes, Easter Morning is a wonderful time and service, but come and share the Light of Christ breaking forth from the grave. You can do both! We are following the Jewish ‘time’ of the Day of Resurrection starting at sundown the night before.

– Sheila Welbergen

Suffering in solidarity

*I am not alone in my tiredness or sickness or fears,
but at one with millions of others from many centuries,
and it is all part of life.*

– Etty Hillesum

The “cross,” rightly understood, always reveals various kinds of resurrection. It’s as if God were holding up the crucifixion as a cosmic object lesson, saying: “I know this is what you’re experiencing. Don’t run from it. Learn from it, as I did. Hang there for a while, as I did. It will be your teacher. Rather than losing life, you will be gaining a larger life. It is the way through.” As impossible as that might feel right now, I absolutely believe that it’s true.

When we carry our own suffering in solidarity with humanity’s one universal longing for deep union, it helps keep us from self-pity or self-preoccupation. We know that we are all in this together. It is just as hard for everybody else, and our healing is bound up in each other’s. Almost all people are carrying a great and secret

hurt, even when they don’t know it. This realization softens the space around our overly-defended hearts. It makes it hard to be cruel to anyone. It somehow makes us one—in a way that easy comfort and entertainment never can.

I believe — if I am to believe Jesus — that God is suffering love. If we are created in God’s image, and if there is so much suffering in the world, then God must also be suffering. How else can we understand the revelation of the cross? Why else would the central Christian logo be a naked, bleeding, suffering divine-human being? The image of Jesus on the cross somehow communicates God’s solidarity with the willing soul. A Crucified God is the dramatic symbol of the one suffering that God fully enters into with us — much more than just for us, as many Christians were trained to think.

If suffering, even unjust suffering (and all suffering is unjust on some level), is part of one Great Mystery, then I am willing to carry my little portion. Etty Hillesum (1914–1943), a young, Dutch, Jewish woman who died in Auschwitz, truly believed her suffering was also the suffering of God. She even expressed a deep desire to help God carry some of it. How many people do you know who feel sorry for God and want to “help” God within us? She has a stronger sense of the Divine Indwelling within her than most Christians I have ever met. And that is all we can manage these days and also all that really matters: that we safeguard that little piece of You, God, in ourselves. And perhaps in others as well. Alas, there doesn’t seem to be much You Yourself can do about our circumstances, about our lives. Neither do I hold You responsible. You cannot help us, but we must help You and defend Your dwelling place inside us to the last.

Such freedom and generosity of spirit are almost unimaginable to me. What creates such altruistic and loving people? Perhaps this season of disruption will offer us some clues. I certainly hope so.

– Rohr: 22 March 2020

“If you bring forth what is within you, what you bring forth will save you. If you do not bring forth what is within you, what you do not bring forth will destroy you.”

– from the Gnostic Gospel of Thomas,
found at Nag Hammadi in 1945



The Resurrection

Resurrection Gate, Red Square, Moscow.

Art reveals what people believe and emphasize at any one time. In their masterful study, the Crossans demonstrate that the East and West each had very different theologies. The West declared, “Jesus rose from the dead” as an individual. The Eastern Church saw the resurrection in at least three ways: the trampling of hell, the corporate leading out of hell, and the corporate uplifting of humanity with Christ. Unfortunately, after the Schism of 1054, the two Christian threads had little reliance upon one other, since each considered the other side heretical and did not seriously study one another’s sources.

The Crossans demonstrate through art that “the West lost and the East kept the original Easter vision.” In my opinion, both of us tried to breathe the full air of the Gospel with only one lung, and it left us with an incomplete and not really victorious message. All that remained in the Western Church was the one line in the Apostles’ Creed, “He descended into hell,” but few were sure what that exactly meant.

Christians do not believe in the empty tomb, but in the Risen Christ.

- Karl Barth

In Eastern Orthodox icons of the resurrection, western Christians observe something strikingly different from our familiar depictions. Eastern icons picture the Risen Christ standing astride the darkness and the tombs, pulling souls out of hell. Chains and locks fly in all directions. This is good news that’s worthy of the name! He is joined atop with a cloud of other resurrected bodies (Matthew 27.52–53) — some with halos, some not!

Most western paintings of the resurrection show a lone man stepping out of a tomb with a white banner in his hand, but in the many churches and art museums I’ve visited around the world, I have yet to see any written words on that banner. I always wonder, why the empty space? Perhaps it is because we were unsure about the message of resurrection. We had imagined that resurrection was just about Jesus, and then found ourselves unable to prove it, nor could we always find this abundant life within ourselves or other human beings. It became simply something to “believe”.

The resurrection is not a one-time miracle that proved Jesus was God. Jesus’ death and resurrection name and reveal what is happening everywhere and all the time in God and in everything God creates. Reality is always moving toward resurrection

“Life is not ended but merely changed.” Jesus’ incarnate life, his passing over into death, and his resurrection into the ongoing Christ life is the archetypal model for the entire pattern of creation—which Eastern Orthodox artists help us to visualize. Jesus is the microcosm for the whole cosmos. As in him, so also in all of us. As in all of us, so also in him.

John Dominic Crossan and Sarah Sexton Crossan.

Resurrecting Easter. Rohr: 11.10.2019.

Edited by Sheila Welbergen



*Christ pulling souls from Hell
(Adam and Eve in the dark brown.)*

I am telling you something that has been a secret. We are not all going to die, but we shall all be changed.

- 1 Corinthians 15.51

Yes, we are carrying our own death warrant with us, but it is teaching us not to rely on ourselves, but on a God whose task is to raise the dead to Life.

- 2 Corinthians 1.9

A Vocational Deacon: one person's story

I have been asked to write a bit about my journey towards the Diaconate. If you read the duties of a Deacon in the BAS, p.631, you will have an idea of what I have been doing at St Luke's.

Usually there are academic requirements: an MDiv (Masters of Divinity), accompanied by some considerable practicum pieces, either working with Sunday School, baptismal preparation, home-care, parish education, food ministries, and outreach ministries, local and / or international.

In our diocese there are many people coming to the diaconate after another profession or work-life. This has led to a group of people with varied skills as well as strong faith. The Diocesan Diaconal Ministry group is charged with shepherding this "motley crew" through what is called a *postulancy*. They are struggling to work out what equivalent preparations and experiences lead to the expected competences.

Over time I have earned academic equivalents: A Master's degree in Nursing Education, a preparation for Spiritual Direction, Mentoring preparation for Education for Ministry. I have worked overseas for two years on a White Father's Mission, with CUSO. At home I continued to be involved with international development with PWRDF as parish representative and Diocesan Co-ordinator. I have also worked with the Manitoba Council for International Co-operation, in many capacities. Health-care wise, I taught asthma prevention and management in the community and was heavily involved in diabetes education beyond my day job. I worked with our Tuesday morning Hospitality Drop-in for a long time, until my knees played me false. I have served liturgically as a lay reader (subdeacon) since 2007. I served liturgically at St. Philip's, Scantebury for many years.

I am taking the last course I need, that of Indigenous History and the Anglican Church. In June I will go and serve in another parish for six months. This is to solidify my role as deacon. In January 2021, I will return to serve permanently at St. Luke's.

Deacons are responsible to the bishop directly, which is part of the historical development of the orders.

Others wishing to become a deacon will have different things to do, or subjects to take, or placements to serve, depending where they have been and where they may serve.

I am most grateful to you all for your support and encouragement for this journey and to Maylanne Maybee and Paul Lampman for pushing me hard to make this commitment.

Ordination time? It will likely depend on COVID-19 when we can meet again. It is a community thing. Although Vocational Deacons, those who find their calling in the work outside the church and who make those in the church community aware of the needs of the world, have always been in the Church, they have not been in Rupert's Land for a long time. The deacons I knew as a child were Transitional Deacons who are mostly concerned with liturgical functions and move to priestly ordination after a year or two. The Vocational Deacons I knew were women and had a home-base in a convent in the UK.

Fifteen or so years ago, Rupert's Land revived the presence of Vocational Deacons. Since that time, the diaconate (body of deacons), again, mostly women, has grown in the diocese. We are not paid, (non stipendiary) but carry out many good works in the community.

- Susan Roe-Finlay

Murder and Resurrection

You murdered the Easter Bunny!

So wailed my five-year-old little sister, Jessie, as Dad stopped the car to see what the 'thump' was all about. Sure enough, under the car, which he had just backed out of the garage in preparation for taking the family to church for the Good Friday service, lay a small cottontail. Just below the driver's door, it lay with a curiously wide, multi-waved, striped groove across the middle of its back, and a crimson tide oozing from somewhere underneath it.

Initially, Dad wasn't really too upset by what he had done. In fact, he felt a momentary glow of fulfillment in

the accomplishment. His mind wandered back to the last summer, when the little varmint had successfully eluded all his snares and traps, as it cheerfully munched its way through what used to be his prize lily bed and most of the vegetable garden. He had subsequently built, around the whole back yard at great expense, a small-mesh chain link fence extending down to ground level, but that had proved to be no deterrent. The little cretin just dug its way under, and blocking one hole simply led to the appearance of another. Dad had lost count of the number of times he had chased enemy No. 1 around the yard, until it scooted out through its newest all-you-can-eat-cafeteria entrance, stopping just outside to turn back and stare at him, revelling in the moment. One time, Dad swore that the confounded beast had even smiled at him.



“You murdered the Easter Bunny!!” repeated Jessie, now quivering and screaming at the top of her lungs, with rivers of tears rolling down her cheeks, jerking Dad from his reverie and back to the present. His warm glow evaporated at the sight of his distraught daughter, now sobbing uncontrollably.

Dad must have felt utterly inadequate at that moment. No amount of apology was going to work here. He tried to convince Jessie that this wasn't really the Easter Bunny, but it was a wasted effort. Nothing would sway her from the fixation that her dad had murdered the Easter Bunny. He put Jessie in care of Mum who took her back into the house, while he scraped up the evidence, bagged it for the garbage and hosed down the driveway.

After the deed was done, the family bundled into the car and proceeded to church. Jessie eventually cried herself out, but remained sombre and quiet throughout the service, and for the rest of the day.

She was still not her usual bubbly, happy-go-lucky self by Sunday morning, but Dad had tried to perk up her spirits by hiding a greater than usual number of chocolate Easter goodies about the house, and she had hunted them down seemingly eagerly enough, but when he asked her how the Easter treats could have gotten there if the Easter Bunny were really dead, she quietly responded, “You put them there. The Easter

Bunny's dead. I saw you murder him.” Then after a pause, she added, “Thanks for the candy, anyway.”

We all got dressed in our Easter finery and went off to church, Dad backing the car out of the garage with special caution, after having thoroughly checked around and under the car. The trip to church was uneventful. The service was well attended, with people crowding the pews, both the regulars and the Christmas and Easter crowd. The music was beautiful, the Easter resurrection message comforting, and the service ended with another Easter hymn, followed by a joyful postlude by the organist. Gradually, the church poured out its happy throng, and Dad and the family got into the car and returned home.

As the car pulled into the driveway, Jessie sat bolt upright, pressed her nose to the window, and then yelled, “Look! It's the Easter Bunny! He got rezzerwrecked!”

Dad hit the brakes so suddenly it nearly threw everyone out of their seats. Sure enough, at the side of the drive was a cute cottontail, munching on our lawn that was reappearing from under the remnants of the melting winter snow piles which lined the driveway. It looked startlingly similar to the one Dad had ‘murdered’ on Friday, and was undoubtedly one of its many offspring, what with a rabbit's propensity for reproduction. Dad was about to explain that to Jessie, but caught himself. I guess he was afraid the explanation he would give would return her to her doldrum state. Of course, he must have known that, eventually, he would have to explain and set her straight before she compounded her theological misconception, but for now, he had his bubbly, happy daughter back, and he wasn't about to spoil the rest of her Easter for anything.

We all got out of the car and, while Mum took Jessie and went into the house, Dad and I went 'round the side of the garage to double-check that Good Friday's road-kill rabbit was still in the garbage can where he had put it. When we got there, we found the can overturned, and the lid rolled away. The plastic garbage bag was there, but on the ground, shredded and empty. Undoubtedly a dog had gotten into it and carried off the contents for breakfast.

Dad cleaned up the mess, and returned, smiling wistfully, and looked at the lagomorph still so contentedly devouring his lawn. At that moment, the rabbit sat back on his haunches and, still munching, met Dad eye-to-eye, and he swears to this day that the rabbit winked at him.

– Don Seaton, *Winged Ox*, Lent 2005

The Bible 101

Read with care...

On her radio show, Dr. Laura Schlesinger said that, as an observant Orthodox Jew, homosexuality is an abomination according to Leviticus 18.22, and cannot be condoned under any circumstance. The following response is an open letter to Dr. Laura, written by a U.S. man, James M. Kauffman, Ed.D. Professor Emeritus, Dept. Of Curriculum, Instruction, and Special Education, University of Virginia and posted on the Internet. It's funny, as well as informative:

Dear Dr. Laura:

Thank you for doing so much to educate people regarding God's Law.

I have learned a great deal from your show, and try to share that knowledge with as many people as I can. When someone tries to defend the homosexual lifestyle, for example, I simply remind them that Leviticus 18.22 clearly states it to be an abomination ... End of debate.

I do need some advice from you, however, regarding some other elements of God's Laws and how to follow them.

1. Leviticus 25.44 states that I may possess slaves, both male and female, provided they are from neighbouring nations. A friend of mine claims that this applies to Mexicans, but not Canadians. Can you clarify? Why can't I own Canadians?
2. I would like to sell my daughter into slavery, as sanctioned in Exodus 21.7. In this day and age, what do you think would be a fair price for her?
3. I know that I am allowed no contact with a woman while she is in her period of menstruation how do I tell? I have tried asking, but most women take offense.
4. When I burn a bull on the altar as a sacrifice, I know it creates a pleasing odour for the Lord - Lev. 1.9. The problem is my neighbours. They claim the odour is not pleasing to them. Should I smite them?
5. I have a neighbour who insists on working on the Sabbath. Exodus 35.2 clearly states he should be put to death. Am I morally obligated to kill him myself, or should I ask the police to do it?
6. A friend of mine feels that even though eating shellfish is an abomination, Lev. 11.10, it is a lesser abomination than homosexuality. I don't agree. Can you settle this? Are there 'degrees' of abomination?
7. Lev. 21.20 states that I may not approach the altar of God if I have a defect in my sight. I have to admit

that I wear reading glasses. Does my vision have to be 20/20, or is there some wiggle-room here?

8. Most of my male friends get their hair trimmed, including the hair around their temples, even though this is expressly forbidden by Lev. 19.27. How should they die?

9. I know from Lev. 11.6-8 that touching the skin of a dead pig makes me unclean, but may I still play football if I wear gloves?

10. My uncle has a farm. He violates Lev. 19.19 by planting two different crops in the same field, as does his wife by wearing garments made of two different kinds of thread (cotton/polyester blend). He also tends to curse and blaspheme a lot. Is it really necessary that we go to all the trouble of getting the whole town together to stone them? Lev. 24.10-16. Couldn't we just burn them to death at a private family affair, like we do with people who sleep with their in-laws? (Lev. 20.14)

I know you have studied these things extensively and thus enjoy considerable expertise in such matters, so I'm confident you can help. Thank you again for reminding us that God's word is eternal and unchanging.

Your adoring fan,

James M. Kauffman, Ed.D., Professor Emeritus, Dept. Of Curriculum, Instruction, and Special Education, University of Virginia

P.S. I still think it a damn shame we can't own a Canadian."

- *Christian Voice - Those Dr Laura Questions*
www.repentuk.com/laura.html

Just a reminder that we, as Christians, call the 'Old' Testament part of our bible. Jesus' first message at the synagogue was from Isaiah, Ch. 61.1, and recorded in St. Luke Ch. 4.18.

We should remember that St. Paul had some views about the place of women in a Christian church which he in later letters seems to have 'modified'

It wasn't until 1975 women were eligible to be ordained in the Anglican Church of Canada, and not until 1976 when the first four women became priests.

Joan Whiting, a member of St. Luke's for many years was ordained to the priesthood on 28 October 1978.

The Eastern Orthodox and Roman Catholic Churches do not ordain women or anyone declaring to be LGBTQIA

One of the first things we do in Bible Study when we

read a passage we find contentious or downright not in keeping with our understanding of a loving God, we ask, what was the culture at the time this was written? We say the bible is the Word of God, but it was written by men – just people of their time. Leviticus is part of the Torah in a section you might call Laws for Living.

Jesus understood this but He also shifted the basis of the Laws by adding “But I say unto you...”

– Sheila Welbergen

It is impossible to love all the brothers (and sisters) equally, but it is possible to encounter them dispassionately free of grudge bearing and hatred.

– from ‘More Sayings of the Desert Fathers’
edited by Dr. John Wortley.

St. Luke’s Haiti Ministry

We would like to thank all the parishioners who have donated to the fund established to educate students in Haiti. We appreciate your many kindnesses supporting the students and we hope they can continue with their education next year. Families cannot afford to send their children to school as it currently costs about \$550 US per year plus supplies and uniforms. The average income is only about \$2.00 US per day. To help more children go to school, God’s Littlest Angels established a program to raise external funding to assist in the education of local children. In 2017-2018 they had 400 children attending school who would not otherwise have received tuition.

There are 4 million children in Haiti under the age of 18 and only one in three is able to attend school even though education is mandatory in the country. The family income is so low that parents cannot afford to send their children to school. Last year St. Luke supported 4 students as the cost for the education of each student is \$550 US per year. We hope to enable any child who starts in the program with our support to continue to complete grade 13.

Parishioners of St. Luke’s enabled us to meet our funding target for the current academic year. To date we have received \$1,335 Canadian toward the 2020-2021 school year. This figure is not current and we will update the parish in our next newsletter. Our target is \$3,000 as we would like to add additional students to our current list. We look forward to achieving this goal.



GLA updates us three times a year with information from Haiti. In the fall we received photographs of the students we sponsor. Later in the spring we receive a newsletter and in the summer a copy of each student’s school report. We do not publish this information but report that we have a copy of the document. Students who wish to be supported for the next academic year return to the orphanage in the summer to collect their funding.

Our daughter paid \$1,600 for Angelina to visit GLA in September. She worked as a volunteer and her photograph was in the December newsletter holding one of the infants. It was posted on the bulletin board in the parish hall. All volunteers must pay their way so they never drain donations which are given for the children.

Our support of Haitian students will enable them to have a better future. They will be able to have better jobs and support their families.

For further information on school sponsorship and other activities of God’s Littlest Angels, please check their website. <https://www.glahaiti.org/>

We look forward to continuing sponsorship of students in the coming academic year. Thank you all parishioners who are helping the program continue.

– Colin and Elizabeth Briggs

WHICH ONE DID YOU GROW UP WITH?



15 March - Our Ugandan Children's service and seven tiny miracles

It's 8:15 am and in the holy and quiet place of the quire a service will soon begin. At the time of the homily, I'm a little nervous but attentive faces make me relax. A short conversation begins in the back of the church after service and this is another gift for the writer.

Suddenly and it's 9:15 am and the coffee is started and two or three angels are packing sandwiches into the fridge preparing creams and sugars and plating desserts. Doubts about safety for virus concerns are spoken and answered.

What a wonderful group of busy and informed women.

The 10:30 service benefitted from Pat Stewart's slides of Africa during the homily portion. Pat had returned from Africa just 18 days prior. Her major concern, as a nurse, was sustaining a birthing clinic.

The slides imaged nurses and clinic boards and moms with babies, strapped to their bodies. One parishioner stopped Pat and said "thank you for helping me better understand Uganda."

The service closed and immediately parishioners were invited to a memorial service for Orest Rosolowich which would be held in the Soldiers' Chapel. I am unable to describe that service as I did not attend.

Suddenly parishioners were upstairs in the parish hall. they were prepared to participate in a delicious lunch if service was the mode of the day. A sanitary glove and recyclable plate was given each worshipper. G. [unnamed] jumped right in and helped to serve.

Approximately 60 dishes were served. Tables were cleared and washed as required. Kitchen angels, two services, food providers, servers, a memorial service, and cleaners ... how many miracles is that?

All of these items were meant to celebrate our connection with our sister diocese in Central Buganda Diocese and to raise monies for Our Ugandan Children.

There are three means to contribute. One is the envelope in the pew leaflets when services resume. Cash or cheque labelled *Ugandan Orphan Fund*.

Second is using a gift card as you would any gift card, and by sending it in a greeting card. This card advertises the fact that children need our assistance to go to school and look toward a different future.

The third is online: <https://www.canadahelps.org/en/charities/st-lukes-anglican-church-winnipeg/> Choose

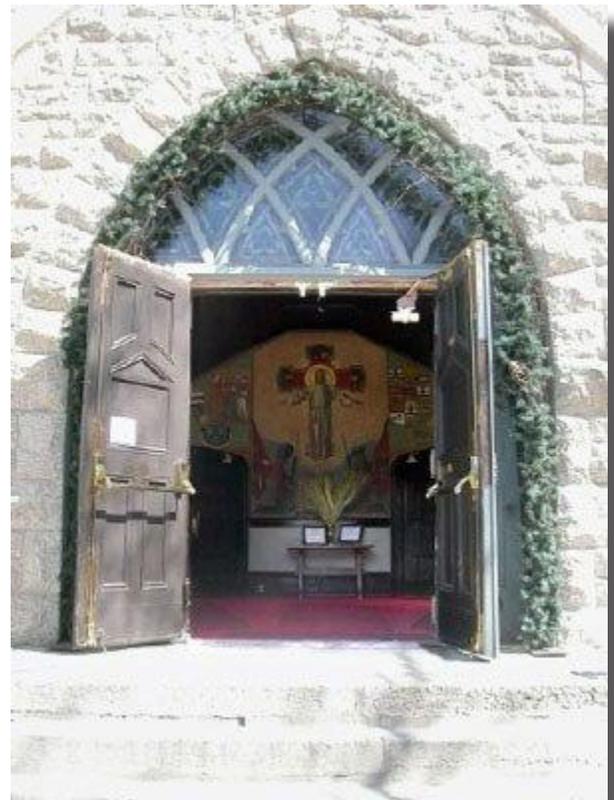
"Mission and Outreach" and enter *Ugandan Orphan Fund* in the section marked "Include a message for this charity".

Glory to God who can do infinitely more than we can ask or imagine.

– Jo Tapscott, Mission and Outreach Committee



Doors Open Winnipeg 2020



***Saturday and Sunday
30 and 31 May***

A buried discovery



A medieval baptismal font has been found buried outside the main door of a church in Wiltshire.

The 16th century font was unearthed at St Andrew's Church, Chippenham, during construction work in the churchyard.

The Rev. Rod Key said: "It was replaced by the Victorians, when they redid the church a couple of hundred years ago."

Archaeologist Jacq Wilson, who made the discovery, said unwanted fonts were often buried or broken up to stop them "being used for anything profane".

Weighing about one tonne, the octagonal font and pedestal were discovered close to the church's front door.

– Anglican Journal, 9 March 2020

N.B. All items which have been blessed/consecrated and are no longer needed are buried (see above) or burned. We use the Holy Fire of the Easter Vigil to burn old or damaged purificators and other small church linens. Jewish custom is to bury old sacred books. – *Ed.*

Rummage Sale

Due to suspension of activities at St. Luke's, we are unable to receive items to sell at a rummage sale. It is also uncertain at this time when the church facilities will re-open. ***Therefore, the rummage sale has been cancelled.***

As our parish can certainly use the funds generated by this event, once things get back to normal, we'll let everyone know the new date.

Thanks to those parishioners who have already donated items.

Stay safe and stay well!

– Sara Sakowski and Barbara Calder



The next Winged Ox
will be the
Pentecost / Trinity edition.
Deadline: Sunday 24 May 2020

The Winged Ox

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The Parish Church
of St. Luke

