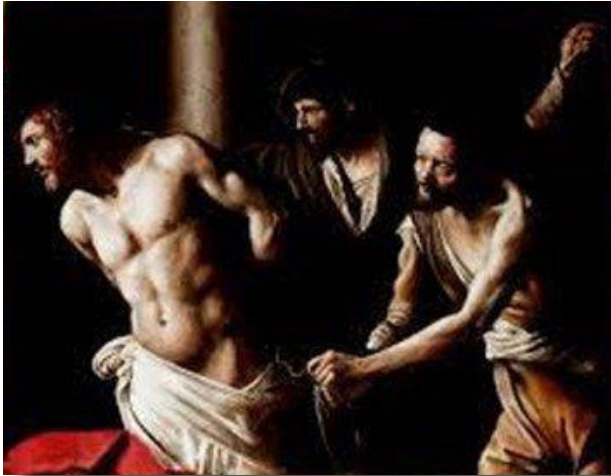




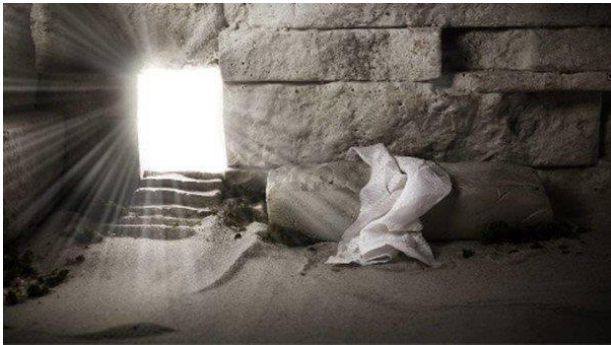
# The Winged Ox

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

**LENT AND EASTER 2023**



*The Flagellation of Christ: Caravaggio*



Hail, King of the Jews. He was bruised for our iniquities, and the chastisement of our peace was laid upon him. Behold the Lamb of God, that taketh away the sin of the world. He was despised and rejected of men, a man of sorrows and acquainted with grief. He gave his back to the smiters, and his cheeks to them that plucked off his hair. He hid not his face from shame and spitting. I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though worms destroy this body, yet in my flesh shall I see God. For now is Christ risen from the dead, the first fruits of them that sleep. Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. Behold, I tell you a mystery: We shall not all sleep; but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. Worthy is the Lamb that was slain and hath redeemed us to God by his blood, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Blessing and honour, glory and power to be unto him that sitteth upon the throne and unto the Lamb, for ever and ever. Amen. Amen. Amen.

*– from Handel’s Messiah, Libretto: Charles Jennens*

## From the Rector



In all the Gospels, the risen Christ returns to his grieving followers. Fear and disbelief turn to belief and joy. He shows himself to them, scars and all. They recognize him in all his glory and they rejoice with great joy. God is with us, not because we have been able to come to

God, but because God comes to us. All our faith and hope rests upon this: the risen Christ appears to us. With the gift of the Holy Spirit, the presence of the

Risen Lord is with each and every one of us, to be with us all our days, even before our first breath, until our very last breath; and again, as we take our new breath on our own resurrection morning in the complete and new creation.

*Creator, God, may every breath we take be for your glory; may every footstep show you as our way, that, trusting in your presence in this world, we may, beyond this life, still be with you where you are alive and reign forever and ever. Amen.*

***Christ is Risen! Alleluia!***

*With love in Christ, Paul†*

## In Memoriam

*May the souls of the faithful departed  
through the mercy of God rest in peace.*



**WILLIAM JEFFERY  
BROWN**

**Born 30th March 1938  
Died 26th March 2022**

Dr. William Jeffery Brown grew up in Belper, a small town on the Derwent River north of Derby in the county of Derbyshire. This is a very scenic area on the edge of the Peak District,

one of the world's busiest national parks. His schooling took place at the Jedediah Strutt School, named after a famous local industrialist. In 1956 he moved to London to do three years of study at University College. He studied geography with a minor in Geology. He graduated in 1959 with a B.Sc. In the same year he began studies for a PhD. During the next few years he did extensive field work in the County of Dorset. In 1962 he was offered a position in geography at the University of Manitoba in Winnipeg. He was hired to teach physical geography. Jeff showed he was also a careful and successful administrator. In the early 1970's he was appointed Head of the Geography Department and stayed in the position until 1980. In the second part of his career Jeff's interest focused on natural hazards (volcanoes, earthquakes, floods, avalanches, etc.). He taught a popular course on natural hazards. He spent two sabbaticals in New Zealand and studied environmental changes in that country. Jeff retired from the University in 1999.

Jeff was a dedicated and enthusiastic teacher. He was an inveterate traveller and possessed an immense curiosity about the world and its complexity.

Jeff and his wife Madeline of 53 years enjoyed many years travelling in North America and abroad. Trips included many family visits to Grandview, Windsor, and Vancouver. In later years they enjoyed travelling to Central America, especially Costa Rica.

Jeff will be greatly missed by his wife Madeline, family members in Canada as well as in England, and his many friends.

Jeff had a winning smile and an avid zest for life!

## The evolving - shifting - landscape of the Church

One of my parishioners, on my settlement charge, "first parish" in Anglican nomenclature, often told me it used to be this way. This person was referring to the changes that Foxwarren had experienced in her life time.

Much of this change, was marked by loss - loss of stores, loss of grain elevators (five at one time), loss of auto and implement dealers, loss of the school and near the end of her life, the disbanding of the United Church. The Anglican Church had closed some 20 years earlier. It was not the community she grew up in .

The editor of *The Winged Ox* posed an interesting question - could I write about the evolution of the church. Stated differently - reflect on the change we have seen in our lifetime. I have spent much time thinking about this.

I can offer perspective from the United Church, with which I am most familiar and now from the Anglican Church. Most of my observations will come from the St. James area - which I have served both as minister and now as priest

The place of the church has changed remarkably. John Longhurst, religion columnist for The Winnipeg Free Press, in an article Faith By Numbers (November 12, 2022) reports on the results of the last census "The report, based on the 2021 census, found that 53.3 per cent of Canadians identified as Christians. This is down from 67.3 per cent in 2011 and 77.1 per cent in 2001." Those who identified as United Church in 2021 were 3.3 % down from 6.1 % in 2011. Those who identified as Anglican were 3.1 % down from 5 % in 2011.

This is reflected in church attendance. In 1984, United Church attendance was 404,000. By 2011 this had dropped to 167,000. This has dropped even further with the impact of the pandemic. This decline however is not new. United Church membership peaked in 1964 - the year the New Curriculum was introduced. The New Curriculum, at the time was considered the most innovative Sunday School program, which involved all ages in study of the Bible and the faith. Accounts of the time projected, the some 750,000 members would grow to over 1 million, with an equal number in Sunday Schools, by 1970. Today the United Church closes a church a week, the exact opposite from the 1950's.

Identifiable givers, the life blood of many of our congregations has also dropped. Anglican Journal (January 2023) reports identifiable givers dropped

10% in each of the years 2020 and 2021. It would be fair to assume that the same would happen in 2022.

I grew up in the Westwood area. My parents migrated to this suburb in 1964. I would attend local schools and would attend Kirkfield Park United Church (KPUC). KPUC in the 1960's, was a growing and thriving pastoral charge. So large was the congregation - that there were two services with a full church at each service. The Sunday School numbered almost 300. In my day, Sunday School classes were held at nearby Lincoln School, as the church building could not accommodate all the kids.

In his last annual report to KPUC in 1968, the year of his retirement, Rev. Frank W. Armstrong, the first-called minister, spoke of the growth. Rev. Armstrong notes when KPUC was granted its charter in 1958, there were 56 members. When construction of the new church began in 1962, there were 254 members. By the time, Rev. Armstrong retired there were over 600 confirmed members. In 2017, this number had dropped to 100 contributing members. Such is the change.

Rev. Armstrong would offer this advice to KPUC in his last charge to the parish in 1968:

“Since this will be my last message to you as your minister, I should like to close with this advice. Do not regard the Church merely as another institution! It is that but it is more. As a human institution it will continue to show changes, weaknesses and failings ... But as a Divine Institution founded upon those truths revealed in Jesus Christ Our Lord ... The Church of Christ will survive today as it has survived through the ages. Though its forms and aspects may change, its basic teachings will never change. You are privileged to be a part of it. It is my prayer for you that you may be found faithful.”

Sage advice.

In 2015, I accepted a call to Kirkfield Park United Church at .5 time. By the time, I came the parish was struggling. There was some good leadership. However, it was thought the best hope for a future would be for KPUC, Sturgeon Creek, Silver Heights, and Crestview to amalgamate. One building would be retained and the others sold to give seed money for the new parish. Crestview dropped out of this amalgamation.

In April 2018, the decision was made to amalgamate. On October 1, 2018, Prairie Spirit Untied Church (PSUC) was established. The new congregation would worship in the former Sturgeon Creek United Church, with the other two church buildings being sold. Kirkfield Park

Church today is a funeral chapel owned by Voyage Funeral Home.

PSUC, has struggled to find a vision. Currently, they have no minister, with the first-called minister leaving after a year, a budgeted deficit in 2022 of some \$90,000 and an average attendance of 30-40. This is down from an average attendance of 200 between the three former congregations. Crestview, to this day continues as a reasonably stable parish.

Such is the shift.

Our Anglican Church has also seen huge change. St. Mary has moved from full time to .35 to help balance the books. It has taken much in the way of adjustment - moving to part-time ministry, not paying the full amount of common ministry, with the laity having to take on a larger role. As hard as it has been, St. Mary had shown remarkable resilience - as the folks have adapted to this new reality.

St. James has faced similar challenges. St. James is often called the mother church for this area - with the heritage church (across from Polo Park) being built in 1853. St. James has seen as dramatic a change as did KPUC.

The Rt. Rev. Morse Goodman, Rector 1953-61, writes in his memoirs *They Couldn't Call Me Mary* about how St. James Church has changed. Goodman notes in those days the parish list numbered almost 1000, and that on Collegiate Street alone, some 75 families identified as Anglican. He writes of his first Easter, at St. James “in a building designed to pack in 450, there was ultimately a congregation of 786! Upwards of 100 were turned away! Along with a deep sense of joy and satisfaction, I had a terrifying vision of the floor giving in under the weight of the assembly.”

In my years of ministry, this has not been my experience.

St. James has moved from full time to .5 time and now .25 time. As well they spent almost two years without priestly ministry after the retirement of Canon Murray Still. During this time, St. James built on their strong lay leadership. They conduct BCP morning prayer, food bank, bible study, pastoral care, among other ministries. As well, St. James rents the hall to the PCA - a circus group - that provides considerable income.

At the same time, there are conversations within the St. James and area Anglican Churches, as to what the future might be. These conversations have been ongoing since at least early 2011, but, it is now more focused. Long term, it is still too early to tell what may emerge, other than there will be more changes.

Why has the church changed? COVID has accelerated the change. There has been secularization of society. The increase in sports, and that the church is but one thing to pick from in a large menu of things to do on a Sunday. As well, both partners working has had an impact. A colleague suggests - rural folks who moved into the city after World War II often connected with smaller congregations, for they were like small rural communities. Once integrated into city life, the need for a small parish was not as needed. Hence the decline in the church.

All these changes, do not make one hopeful. However, I think there is hope, if we continue to place our hope - trust - in Jesus Christ.

The Rev. Dr. Edwin Searcy, former minister at University Hill United Church in Vancouver (located on the campus of UBC) in an article published almost 20 years ago, in the May 2005 Issue of *Touchstone*, speaks about the state of the church:

“The church that I have known since my first fleeting memories ... has been in decline. It has been declining in numbers and in money and in resources and in energy and in young people and in hope. When I recall that journey I think of so many attempts to revive the church. Oh, we didn’t call them revivals. That would have sounded too desperate.

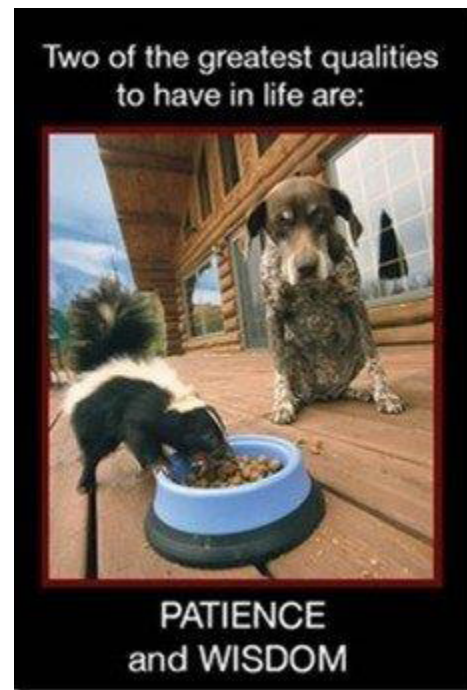
Perhaps a little too close to being a church that could only afford a tent on the outskirts of town. But my memories are filled with so many attempts to bring energy and people and faith back into the church - the new curriculum and then many other even newer curriculums. The move to contemporary worship in the 60s and in the 70s and in the 80s and in the 90s [we could go on here]. We tried dialogue sermons, danced sermons and worshipped without sermons. We tried overhead projectors [PowerPoint] and sitting in the round and guitars instead of organs. Mostly, I think, we tried to be relevant and appealing. Well, maybe that is too harsh. We were also seeking to be faithful to Jesus. All I know is that the church I have known all my life has been trying hard to turn things around, to be on an upswing rather than a downswing. Sometimes we even manage to spin doctor our image enough to convince ourselves that things really are turning around, that less is more, that we’ve found the key to a new kind of future. But mostly I sense a certain level of deep fatigue and even of anxious desperation in the church. This community that should be a place of great joy and abundant life and incredible energy feels more often for

too many of us and of our congregations like a drain and a drag and a burden.”

Ed Searcy concludes, with words that do give hope when he writes - “the new thing that God is up to is this: Jesus Christ is coming, today, and tomorrow, turning lives around, making his people new, reconciling the world to God. Amen? Amen! Praise God from whom all blessings flow.”

Yes, the times are changing, but the hope of the Gospel remains the constant. Hold on to this hope, as we journey together as a people of faith.

– Rev. M. Dwight Rutherford,  
Priest-in-Charge (April 2023):  
St. James Anglican Church  
St. Mary Anglican Church.



### **A Common View – from another prospective**

*The following is written by the former Rabbi at Shaarey Zedek Synagogue, Rabbi Green, to the congregation there now. He and his family live in Ohio. We were privileged to have him in St. Luke’s pulpit quite a few years ago, Pre-COVID. (why is time measured in Before and After COVID?)*

Rabbi Green:  
Still in all, Chaya and I miss the Shaarey Zedek community. Over the years I served as your Rabbi,

we built an attractive Jewish blend of the ancient and the modern, traditional learning and contemporary spirituality. Looking back, I feel happiest with the updated Shabbat morning and High Holy Day services we initiated several years ago.

It was an exacting process, in which we distilled the essential elements of each service, and then created space to deepen people's understanding of those elements. These services were designed to serve the genuine spiritual needs of people with many different levels of Jewish comprehension. They succeeded, and they continue to succeed in doing so today.

COVID has been a mixed blessing for our community. On one hand, COVID spawned a video technology which enables people to enjoy Shaarey Zedek's offerings from their home, wherever that happens to be. On the other hand, COVID has eroded the idea of physically coming to synagogue for spiritual rejuvenation.

While video-conferenced services are now an established part of our spiritual menu, I contend they cannot compare to a service in which people dress, journey, and interact face-to-face in physical, sacred space. Facetime is a tremendous vehicle for overcoming the barriers of time and space. But face-to-face time is how human beings have evolved since time immemorial. It's how our nervous systems are wired, and where spiritual interaction most naturally takes place.

As we continue to move forward from "COVID consciousness" into more normal paths of social interaction, I hope and pray that we will fulfill the most essential purpose of our synagogue. "Synagogue" in Hebrew is *Bet K'neset* — "a house in which people gather." Those gatherings have multiple purposes, of course. And even religious services are venues for people with multiple motives. But regardless of the specific reasons people may attend Shaarey Zedek, the same higher purpose is always fulfilled, whether we know it or not.

There is a blessing in coming and participating in synagogue life. Research has repeatedly shown that people of faith report feeling better and healthier. One of the most striking findings in social epidemiology is that religious involvement with God is better for your body in terms of immune function and reducing loneliness. As God says in the book of Exodus (20:24), "In every place I cause my name to be remembered, I will come to you and bless you."

*At this time of upheaval and closure of churches, many*

*of them Anglican, it is encouraging to know "worship" and worshipping people have much in common. Shaarey Zedek, the building at the corner of Wellington Crescent and Academy Road has undergone a massive renovation and is opening a "Jewish Day Care" - Editor*

## Pilgrimages

Recently, Richard Rohr and others have been writing about Pilgrimage.

I found several things interesting about the history of pilgrimage. First you set your house in order, paid all bills, made arrangements for all the people and creatures you were leaving behind, and made all relationships right before you set off.

Unlike a trip, where you were going, and how, was not always clear. The way might be crossed with war or other impediments to going forward. The final destination was probably known, but the journey itself seemed to be more important. Who you met, how you treated them, and where you left them was most important.

The inward journey, your time spent forging a relationship with God was the key, and the main purpose of a pilgrimage.

I know that life is spoken of as a pilgrimage, and sometimes the time spent through Lent is a pilgrimage. But for me the more important thing emerging is, "what is going to happen in our church?"

Could we view the way forward as a pilgrimage? Could we set our houses in order that we be free to go where we need to go? Could we set about being in right relationship with those around us, so we do not carry unnecessary baggage on the journey? If we focus on the inner relationship with our Maker will not the encounters along the way be interesting and challenging?

If we deepen our relationship with creation and Creator will we not be open to different ways of being, and seeing?

I rather like the idea of a pilgrimage with its hopes and challenges as we move through a time of change and renewal. Painful as past reformations have been some beautiful things emerged and I would love to see and experience some of them in this new church that will emerge.

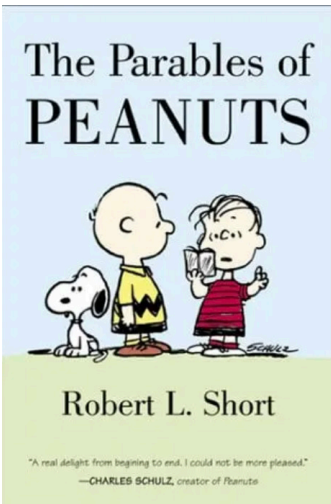
– The Rev. Deacon Susan Roe-Finlay



### ***Pigeon Holes are for pigeons.***

- Jessye Norman,  
Opera Diva.  
1945–2019.

## **Cartoons and their message**



One of the great mediums of getting the Christian message read were the books of Robert L. Short, who used examples from the popular comic strip 'Peanuts' to explain points of Christian theology in a number of popular books.

Peanuts is no longer around – but can be special-ordered – but another-unnamed cartoonist raised a few questions:

Two brothers, 5 and 7, were known for getting into trouble. Thinking to set them on a better path, their mother asked the local preacher to perhaps scare them into righteousness. The preacher agreed and said he would meet with the boys, separately.

He got the younger boy first and asked: “Do you know where God is, Son?” The boy’s mouth dropped open, but he made no response, sitting there wide-eyed, with his mouth hanging open. So the preacher repeated the question in an even sterner tone: “Where is God?!” Again, the boy made no attempt to answer. The preacher raised his voice even more and shook his finger in the boy’s face and bellowed, “WHERE IS GOD?!” The boy screamed and bolted from the room. He ran directly home and dove into his closet, slamming the door behind him. When his older brother found him in the closet, He asked “What happened?” The younger brother, gasping for breath, replied, “We are in BIG trouble this time! GOD is missing, and they think WE did it!”

So, some questions: Is God missing? If so, who did it, when, why, how? Now what?

- Sheila Welbergen

## **St. Luke’s Haiti Ministry**

Thank you to all parishioners who kindly donated to the Haiti Ministry. We thought we would not be able to support the education of students in Haiti and we were correct as there is little chance of anyone attending school. During the first three months of 2023, over 14 policemen have been murdered by street gangs. Gangs have attacked people in Port au Prince and have moved out of the city and extended their activities.

A cheque was sent to GLA Canada for \$1,500.00 US for which we paid \$2092.20 Canadian. Sadly the exchange rate is not in favour of Canada. This will help their director, Trey, purchase necessary supplies for the orphanage. Prime Minister Justin Trudeau met with politicians from a number of Caribbean countries in Nassau, Bahamas recently.

While in Nassau, the Prime Minister worked closely with leaders to help address the political, security, and humanitarian crisis in Haiti. He announced \$10 million in new funding to protect Haitian women and children along the Haiti-Dominican Republic border.

Canada has also committed \$12.3 million to address the food and nutrition needs of vulnerable populations, help meet the safety and emergency, sexual and reproductive health needs of vulnerable women and girls, prevent and respond to gender-based violence, and provide water, sanitation and hygiene to address and prevent cholera.

Prime Minister Trudeau also announced that Canada has imposed additional sanctions against two Haitian elites who provide financial or operational support to gangs and are inflicting violence on the Haitian people. Canada will continue to provide support to bolster the capacity of the Haitian National Police to respond to the crisis, including by delivering three additional Haitian-purchased Mine-Resistant Ambush Protected (MRAP) vehicles. Canada recently announced that we will deploy two Royal Canadian Navy Kingston-Class ships to Haiti in response to Haiti’s request for assistance as violence continues to escalate in the country. As a steadfast partner of Haiti, Canada will continue to support an inclusive political dialogue in Haiti, lay the foundation for free and fair elections, and help Haitians restore peace and security in their country. During his bilateral meeting with the Prime Minister of Haiti, Prime Minister Trudeau urged Prime Minister Henry to bolster political consensus around the High Transitional Council.

Trey asks for the continued prayers of St. Luke's to help the orphanage and to improve the situation in Haiti.

- Colin and Elizabeth Briggs

## The Descending Path

Discipleship ultimately and unavoidably leads to the cross and to identifying with the pain of the world.

My assumption is that Jesus' totally counterintuitive message of the "cross" had to be sent to earth as a dramatic and divine zinger, because God knew we would do everything we could to deny it, avoid it, soften it, or make it into a theory (which is exactly what we did anyway). Yet this is the Jesus message that cannot, and must not, be allowed to be pushed into the background. We believe in a Jesus kind of Christ — a God who is going to the mat with humanity and not just presenting us with a heavenly, cosmic vision. If Christ represents the resurrected state, then Jesus represents the crucified/resurrecting path of getting there. If Christ is the source and goal, then Jesus is the path from that source toward the goal of divine unity with all things.

It is not insignificant that Christians chose the cross or crucifix as their central symbol. At least unconsciously, we recognized that Jesus talked often about "losing your life." Perhaps Ken Wilber's distinction between "ascending religions" and "descending religions" is helpful here. He and I both trust descending religion much more, and I think Jesus did too. Here the primary language is unlearning, letting go, surrendering, serving others, and not the language of self-development — which often lurks behind our popular notions of "salvation." Unless we're careful, we will again make Jesus' descending religion into a new form of climbing religion, as we have done so often before. "Blessed are the poor in spirit" are Jesus' first words in the Sermon on the Mount (Matthew 5.3). And although Jesus made this quite clear throughout his life, we still largely turned Christianity into a religion where the operative agenda was some personal moral perfection, our attaining some kind of salvation, "going to heaven," converting others rather than ourselves, and acquiring more health, wealth, and success in this world. In that pursuit, we ended up largely aligning with empires, wars, and colonization of our planet, instead of with Jesus or the powerless. All climbing and little descending, and it has all caught up with us in the twenty-first century.

A spirituality of "descent" frees us to surrender to God our often-messy lives.

Spirituality is about honouring the human journey, loving it, and living it in all its wonder and tragedy. There is nothing really "supernatural" about love and suffering. It is completely natural, taking us through the deep interplay of death and life, surrender and forgiveness, in all their basic and foundational manifestations.

Authentic Christianity is not so much a belief system as a life-and-death system that shows us how to give away our life, how to give away our love, and eventually how to give away our death. Basically, how to give away—and in doing so, to connect with the world, with all other creatures, and with God.

- Richard Rohr. 24.3.23.

**"A book is a garden, an orchard, a storehouse,  
a party, a company by the way,  
a counselor, a multitude of counselors."**

**- Charles Baudelaire**

## New Kitchen Stove - Book Mart

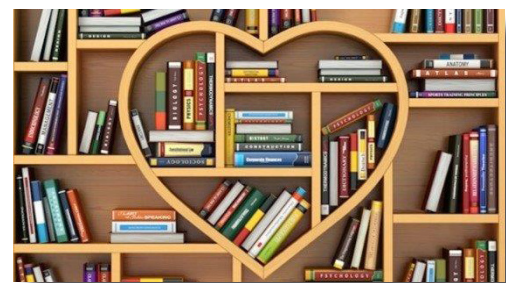
We are trying to raise \$1,000.00 towards a new stove for the renovated kitchen. We have advertised a request for donations of books, magazines, DVDs, and CDs for our Book Mart which is set up in the first alcove next to the library, in the parish hall.

To date the figure raised to the beginning of April is \$582.40, so we are closer to our goal.

We are grateful to many parishioners who have donated supplies and to many who have purchased new reading materials or entertainment packages for the spring.

***Our gratitude for your support.***

- Colin and Elizabeth Briggs



“I was thinking about how people seem to read the Bible a lot more as they get older, and then it dawned on me — they’re cramming for their final exam.”  
- George Carlin

## Shrove Tuesday, Fat Tuesday, Mardi Gras Pancakes, Fasting, Ashes, Penance, Lent

The above has to be the strangest aggregation of (Christian) events in the calendar. Actually the whole celebration kicks off after January 6, The Three Kings Day, the Feast of the Epiphany, or the showing of Christ to the Gentiles. The season is also known as Carnival season, culminating in the best known Carnival – the one in New Orleans at the start of Lent.

But there is a serious and meaningful unfolding of all those events.

*Shrove*, from the word ‘*shrive*’ means to confess your sins ... but that came to mean to cleanse your kitchen by gathering up all the milk, eggs, and fat which are a no-no during Lent. \*\*

The fats are represented by meats, bacon, etc. To use up the eggs, milk, etc. and have a final big meal, you put them together and make pancakes. Syrup is the usual garnish, but I prefer lemon juice.

Having had this last big meal on Shrove Tuesday, on Ash Wednesday you go to church for the imposition of ashes on your forehead. The ashes come from burning palm fronds, branches, and crosses from the previous year’s Palm Sunday. Ashes represent our mortality and as the priest or lay person presses their thumb in the ashes and transfers the ashes to your forehead they say: “Dust thou art and to dust you shall return.” You can’t hear more sobering words than those.

Now it is Lent. I think from a health point of view, no eggs, milk, or meat is a bit drastic. You can swear off chocolate or any other delights. It is up to you. One observance which is good for the whole year is to abstain from meat on Fridays. It is a reminder of our Lord’s death on the cross.

\*\* People of the Jewish faith have a similar observance before Passover. (Exodus 12.15) Leaven bread needs time to rise, but the flight from Egypt was too hasty to allow newly-prepared bread to properly rise. They

also change all dishes and flatware which has touched leaven food, so Jewish kitchens have two lots of dishes, flatware and kitchen ‘implements’ - Kashering.

- Sheila Welbergen

## What is the Triduum?

Simply put it is the *Three Days* of what is generally known as Easter. Maundy\* or Holy Thursday, the day when Jesus gathered his disciples in the Upper Room, washed their feet and had a meal, what we call The Last Supper, our Holy Communion/the Eucharist.

Next comes Good Friday: the trial, suffering, and death of Jesus on the cross. When Jesus in his humanity dies, we experience our death and a feeling of abandonment by God. “My God, My God, why have you forsaken me?”

The evening of Holy Saturday is celebrated by the Lighting of the New Fire and the Paschal (Easter) candle is lit from that. The congregation enters into the church with joy.

“Oh,” you say, “that is four days not three.” Well, yes, but Good Friday and Holy Saturday are counted as one.

The last day of the Triduum is Easter Day.

\*“Maundy” comes from the Latin word *mandatum*, or commandment, reflecting Jesus’ words “I give you a new commandment.” On Maundy Thursday, the altars, lectern, and pulpit are stripped of any *antependia* (coloured cloths). All brightwork, candles, and all ‘decorations’ and books are removed. The Church is in mourning.

## The Great Vigil of Easter

Because not everyone can be at the service on the evening of Holy Saturday, here is a wonderful prayer sung by a deacon as the congregation enters the darkened church with candles after the lighting of the Pascal (also, “Easter” or “Christ”) candle from the fire outside (at the church steps).

A new candle every year, it has a (wax) cross, the year’s date, five grains of incense for the five wounds of Christ on the cross and sometimes flowers, all in wax pressed in.

*Book of Alternative Services, p. 323:*

**Deacon:** Rejoice, heavenly powers! Sing, choirs of angels! Exult, all creation around God’s throne!



Jesus Christ, our King, is risen! Sound the trumpet of salvation!

Rejoice, O earth, in shining splendour, radiant in the brightness of your King! Christ has conquered! Glory fills you! Darkness vanishes for ever!

Rejoice, O Mother Church! Exult in glory! The risen Saviour shines upon you! Let this place resound with joy, echoing the mighty song of all God's people!

**Deacon:** The Lord be with you.

**People:** And also with you.

**Deacon:** Let us give thanks to the Lord our God.

**People:** It is right to give our thanks and praise.

**Deacon:** It is truly right that with full hearts and minds and voices we should praise the unseen God, the all powerful Father, and his only Son, our Lord, Jesus Christ. For Christ has ransomed us with his blood, and paid for us the price of Adam's sin to our eternal Father!

This is our Passover feast, when Christ, the true Lamb, is slain, whose blood consecrates the homes of all believers. This is the night when first you saved our forebears: you freed the people of Israel from their slavery and led them dry-shod through the sea. This is the night when Christians everywhere, washed clean of sin and freed from all defilement, are restored to grace and grow together in holiness. This is the night when Jesus Christ broke the chains of death and rose triumphant from the grave. Father, how wonderful your care for us! How boundless your merciful love! To ransom a slave you gave away your Son. The power of this holy night dispels all evil, washes guilt away, restores lost innocence, brings mourners joy. Night truly blessed when heaven is wedded to earth and we are reconciled with God! Therefore, heavenly Father, in the joy of this night, receive our evening sacrifice of praise, your Church's solemn offering. Accept this Easter candle. May it always dispel the darkness of this night! May the Morning Star which never sets find this flame still burning: Christ, that Morning Star, who came back from the dead, and shed his peaceful light on all creation, your Son who lives and reigns for ever and ever. Amen.

## God has a sense of humour

Sunday, 8th January, 8:15am service: The Baptism of Jesus in the Jordan by John the Baptist, a beautiful celebration.

St. Luke's Church building temperature can be very warm some days. I am assisting Father Paul, as Lay Reader (a position I take very seriously), with the 8:15am eucharist. We are no longer drinking from a communal cup. The Altar Guild, earlier in the week, conscientiously prepared a tray of tiny individual cups of wine. Unknown to me, (the server, wearing a mask, due to COVID restrictions, and suffering from a slight ocular issue this morning) most of the wine has evaporated leaving a slight red residue appearing similar to a gel shot.

We have a small, but devout congregation at our 8:15am service. This morning there were seven of us, including Fr. Paul and myself. I served the first three communicants wine ("the blood of Christ shed for you"), and thought they appeared a bit bewildered with their "Amens". My fourth recipient was slightly more vocal indicating that the cups were empty. She later likened the performance to that of "The Emperor's New Clothes". Now flustered, not sure of my next move, Father Paul came to my rescue, miraculously (I believe) converting water to wine and saving the communion on this special Sunday.

When our service was over I checked the wine tray for the 10:30am eucharist to determine the extent of evaporation, topped up the cups, and left with a smile on my face and laughter in my heart knowing for certain that God has a great sense of humour.

- Linda Sherrett.

## He shall bless the Church of St. Luke

The Lord hath been mindful of us, and he shall bless us, he shall bless the house of Israel, he shall bless the house of Aaron. He shall bless them that fear the Lord, both small and great. Ye are the blessed of the Lord, you and your children. Ye are the blessed of the Lord, who made heaven and earth. - *Psalm 115*.

If you want to receive the free, daily meditations  
by Fr. Richard Rohr and others:  
*Center for Action and Contemplation*  
<meditations@cac.org>

## Pills, candies, and celebration

Do you know that what we now call ‘candies’ started life as something offered by the apothecary to help you swallow your pills? Some transitioned to throat lozenges but that was about as far as it went.

Special candies for celebrations like Christmas, Easter, Hallowe’en, and Valentine’s Day – not around. Even if the holidays were around, they were not celebrated as they are today. Religious days were just that and most were not days off work and they did not have their own candies.

Around 1897, candies popularized the celebrations, especially when “non-religious” folk started to celebrate Christmas and Easter by buying candies specifically associated with the day. You might have bought your beloved chocolates on Valentine’s Day, but not because it was Valentine’s Day.

Butter cream arrived in 1897 making ‘soft’ candies cheaper than using crushed almonds as a solid base.

Candy canes for Christmas, Chocolate eggs or plush looking bunnies for Easter – new or fecund life? Coloured trick-or-treat candies for Hallowe’en\* – a ‘festival’ brought across the pond by Irish immigrants celebrating All Hallows’ Eve. Candies started in 1950 to standardise the stuff that children went from door to door collecting rather than have mother bake treats to hand out and also to ensure the safety of those treats collected. Remember when that did not work so well in the 1980s?

Easter bunnies? Not yet, though the Amish and Pennsylvania Dutch would give their children some form of Candy – no bunnies – Easter eggs and Easter egg hunts.

The first Easter candy was an Easter mallard – you know – like the duck. Those mallard candies were not easy to make because the ducks’ wing tips would stick to the tray during cooking. The solution: off with the wings, punch the ears a little higher and *voila*, an Easter bunny: chocolate or marshmallow, your choice. For that innovation we thank a Ukrainian immigrant, Sam Born.

*\*Hallowe’en: contraction of All Hallows’ Eve, a holiday observed on 31st October, the evening before All Saints’ (or All Hallows’) Day, the western Christian feast and initiates the season of Allhallowtide, which lasts three days and concludes with All Souls’ Day. In much of Europe and most of North America, observance of Hallowe’en is largely non-religious. Hallowe’en had its*

*origins in the festival of Samhain, the Druid god of death, among the Celts of ancient Britain and Ireland. On the day corresponding to 1st November on contemporary calendars, the new year was believed to begin. That date was considered the beginning of the winter period, the date on which the herds were returned from pasture and land tenures were renewed. During the Samhain festival the souls of those who had died were believed to return to visit their homes, and those who had died during the year were believed to journey to the otherworld. People set bonfires on hilltops for relighting their hearth fires for the winter and to frighten away evil spirits, and they sometimes wore masks and other disguises to avoid being recognized by the ghosts thought to be present. - Google.*

### Why do we hunt for Easter eggs?

Some suggest that its origins date back to the late 16<sup>th</sup> century, when the protestant reformer Martin Luther organized egg hunts for his congregation. The men would hide the eggs for the women and children to find. This was a nod to the story of the Resurrection, in which the empty tomb was discovered by women. - Google.

from a series: *The Food that Built America*  
- Sheila Welbergen

**“Do all the good you can,  
by all the means you can,  
in all the ways you can,  
in all the places you can,  
to all the people you can,  
as long as ever you can.”**

**- John Wesley.**

## Uganda Sunday - 19<sup>th</sup> March

*St. Luke’s annual celebration of children and their education in Uganda.*

Our parish shared an informed video during the service, with soup and open buns together afterwards on 19<sup>th</sup> March. Parishioners were willing to share their financial resources. The total donation was \$2793.30! This means that 18 Ugandan students will be able to go to “day school” for an entire year.

*This is truly an Easter gift.*

**Thanks be to God.**

## Decorating the church

*“Flowers are like friends: they bring colour to your world.”*

With the sacred music of the season providing an aural impression and inspiration, altar flowers provide a visual delight enhancing our church services further. The glorious flowers, and other decorations which adorn St. Luke’s throughout the year are offered in celebration of the Resurrection of Christ and to glorify God.

Throughout year, we invite you to make a donation that will enhance the beauty of our worship space.

If you wish to donate flowers on Sundays, E-Mail or call the parish office (stluke@shaw.ca) (204.452.3609) with the desired date at least one week in advance. Let the parish office know if they are given as a specific thanksgiving of a birthday, anniversary, or in honour of loved ones so that the names can be included in the pew leaflet. The Altar Guild will organize the floral arrangement.

The cost is a donation of \$50.00 or more depending on the flowers requested. The contribution is considered tax-deductible and will be included in the annual giving statements for pledgers. Donations can also be made to help decorate the whole church at Christmas, Easter, and Thanksgiving.

- Sara Sakowski, Altar Guild President



The next **Winged Ox**  
will be the  
**Pentecost/Trinity** edition.  
**Deadline: Sunday 21st May 2023**

## The Winged Ox

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The Parish Church  
of St. Luke

