



# The Winged Ox

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

ADVENT AND CHRISTMAS 2021

## ***REJOICE! REJOICE!***



The first candle symbolizes **Hope**  
and is called the *Prophet's Candle*.

The prophets of the Old Testament, especially Isaiah,  
waited in hope for the Messiah's arrival.

The second candle symbolizes **Love** – God's love for us.

The third candle symbolizes our **Joy** at the coming of our Saviour.

The fourth candle symbolizes **Peace**.

The white candle, which we light on Christmas Eve  
is called the **Christ Candle**.

It stands in the middle – a reminder of Christ,  
the *Alpha* and *Omega*: the Beginning and the End.

## From the Rector



### Giving Thanks in Advent and Christmas

Dear Friends in Christ,

I am grateful that we have been able to gather for worship together this fall and now for the Advent and Christmas seasons.

I wish to thank Blair, Vincent,

Olivia, Gail, Brittany, Liam, Brady, and Richard for sharing with the church and the wider community the gift of music. I receive many positive cards, comments, and emails about the wonderful music. Thank you!

All the fine woodwork and the interior of the church has been deep-cleaned by our custodian Dale. Yvonne and Judy in the parish office, and Tom, our facilities handyman, keep the church running smoothly behind the scenes. The Parish Council and the community of faith are so grateful for all the hard work!

Sara and the Altar Guild do fine work in decorating the church, setting up for services, and keeping the silver spotless for worship.

A faithful crew of volunteers prepares Pastoral Care packages and others prepare *blessings in a box* Christmas hampers (and gift cards) for members who need a little tender loving care. Thank you to our many members who carry out these and other important ministries.

I also wish to express my thanks to the Rev. Dwight Rutherford and the Rev. Deacon Susan Roe-Finlay, Honorary Assistants. The Rev. Abraham Monubuny Chuol continues to care for our 1:00pm congregation. Thank you to all the clergy and everyone who offers prayers and readings to participate in our online worship ministry.

### ***This is the schedule we have come up with for December Advent and Christmas services -***

All online services continue to be broadcast and made available on the parish YouTube and Facebook channels.

### **IN-PERSON SERVICES**

The Festival of Nine Lessons and Carols will be offered twice: once on the Sunday before Christmas, like we usually do, and an extra service on Wednesday the 22nd. This year, due to a number of factors, there will be no reception following the services.

Advent I, II, III, IV - 9:30 AM - **HOLY EUCHARIST**

**LESSONS AND CAROLS** - Sun. 19 Dec. - 4:00 PM  
and Wed. 22 Dec - 7:00 PM.

### **CHRISTMAS EVE -**

Fri. Dec. 24 - 3 pm - **EUCHARIST WITH CAROLS.**

Fri. Dec. 24 - 10:30 pm - **CHORAL EUCHARIST**

**CHRISTMAS DAY** - No service

**FIRST SUNDAY OF CHRISTMAS** - 26 Dec. - 9:30 am -  
**EUCHARIST WITH CAROLS**

***Please register in advance for all in-person services  
by phoning the parish office 204.452.3609  
or by email: stluke@shaw.ca***

I wish you a blessed Advent and a peaceful and love-filled Christmas.

*With love in Christ,*  
**Paul+**

## The Third Man of the Reformation - Ulrich Zwingli

This article will look at a lesser known reformer - but one who nevertheless is a towering figure in the Reformations - Huldrych or Ulrich Zwingli.

It is helpful to remember, that there was not one Reformation per se, but multiple reformations that swept through Europe. British Theologian, Alister McGrath, in his book *Christianity's Dangerous Idea: The Protestant Revolution* - notes the reformers changed our understanding of scripture. "For [Martin] Luther, Christ crucified was the center of the Bible. For [John] Calvin, the center of the Bible was the sovereignty of God. For Ulrich Zwingli, the center of the Bible was the freedom of the human will."

McGrath notes "when Luther challenged the authority of Catholic tradition and the papacy, this opened a wide diversity of thought. What the Reformers wanted was reform, not rebellion. They wanted everything to be evaluated by the Word of God. This 'dangerous idea' of Protestantism, that each individual Christian has the right to read and interpret the Word of God, the Bible, as he or she sees fit, fostered by Luther, Calvin, Zwingli, and others, effectively strikes out at Roman Catholicism [where papal authority was central to understanding the Bible]." It needs to be emphasized that the Reformers were not always on one page and did not always get along. Luther and Zwingli, for example, were for the most part at odds with each other.



Zwingli was born January 1, 1484, the year after Martin Luther. He was the third of nine siblings. His parents saw to it, that he received a good education. He was bright and multi talented. He had a love of music, and could

play a number of instruments, including the pipe organ. Zwingli, was ordained a Roman Catholic priest and celebrated his first mass on September 29, 1506, shortly after receiving his Master of Arts from the University of Basel. His first pastorate was in Glarus and he stayed here for a decade. It was here that Zwingli became involved in politics. Later he moved to Einsiedeln. This time in Zwingli's life was marked by spiritual growth and increased discomfort with the papacy, especially as it related to papal authority and power, and the selling of indulgences (the buying of favours through the priest, for forgiveness of sins).

In 1519, Zwingli moved to Zurich, where almost from the beginning he became a reformer. At his first mass, he announced that he would abandon the lectionary of the day and preached a series on the Gospel of Matthew. He used the original sources - namely the Greek Bible and he did not preach in Latin

By 1522, Zwingli had broken with Rome. His first major sermon, "Concerning Freedom and Food," was a very practical sermon, as it looked at the practice of fasting and the eating of sausage, which in Jewish law was forbidden, due to being pork based. He concluded that the Bible did not forbid the eating of sausage. No law was broken. This led to sweeping changes in Zurich. Zwingli's agenda, was about reform. He believed that the Bible was made infallible by the Holy Spirit and not papal doctrine. His focus was on the word.

Zwingli would work with the City Council of Zurich to implement the theological changes he was proposing. He had approached the City Council to make these changes, after he had been turned down by the bishop. This was radical change, even before he broke with Rome.

He argued that icons, paintings and pipe organs were to be removed. Folks cried as pipe organs were shuttered and broken apart. Choir singing and congregational singing, except of the psalms was eliminated. Zwingli

"associated music with images and vestments, all of which he felt diverted people's attention from true spiritual worship."

Zwingli's reforms brought him into conflict with Swiss Anabaptist leaders of the day. The focus of the debate was on infant baptism. Anabaptists, did not support infant Baptism. Anabaptists, had rejected baptism as a precondition of citizenship,

and supported the idea of a volunteer church - where baptism was a sign of membership. Although, Zwingli at first rejected infant baptism, he came to view it as a sign of grace already received.

Zwingli argued for care of the poor. He accused religious orders of hypocrisy and demanded their abolition in order to support the poor. He went so far as to argue that monasteries be changed into hospitals and welfare institutions and to incorporate their wealth into a welfare fund.

Zwingli's most important reform centered around his understanding of Eucharist. On Maundy Thursday, April 13, 1525, Zwingli celebrated communion under his new liturgy. This liturgy was in the vernacular - German. "Wooden cups and plates were used to avoid any outward displays of formality. The congregation sat at tables to emphasize the meal aspect of the sacrament." The sermon was to be the focal point, and there was no singing. Zwingli, further, proposed that communion be held only four times a year, to underline the importance of preaching.

Zwingli writes in his Preface to his communion liturgy - "this memorial is a thanksgiving and a rejoicing before Almighty God for the benefit which He has manifested to us through His Son; and whoever appears at this feast, meal or thanksgiving bears witness that he belongs to those who believe that they are redeemed by the death and blood of our Lord Jesus Christ. ...." The key to Zwingli's sacramental theology is memorial.

This was the biggest difference between Luther and Zwingli. They differed greatly in Eucharist practice. Both rejected the idea of reenactment of Christ's sacrifice in the mass. Luther believed word and sacrament were closely related, and that the word came to the elements making it a sacrament. It happens because of grace. For Luther, it became the connection between human and the divine.

For Luther, what emerged was consubstantiation. This means wherever Christ was spiritually present, it meant he was both humanly and divinely present.



Zwingli's understanding was radically different. He believed nothing was needed to convey God's grace. In other words - it was merely public testimony. To be fair to Zwingli, the Lord's Supper needed to mean more than just a commemoration. Symbols, were to remind us of the blood shed and the body broken. However, it remained to Zwingli, that bread was bread and wine was wine.

This rift over Eucharist was a touchy point between Luther and Zwingli. In 1529, the two sat down at what became known as the Marburg Colloquy, which is similar to a Meeting of our Synod. Here they hashed out their theologies. They came to agreement on baptism and their Christology. They could not however come to agreement on the Lord's Supper. They did agree they were against transubstantiation. However, no agreement was reached on the real presence of Christ. Luther argued physical presence was needed, whereas Zwingli said if it is symbol, this is not needed. By the end of the meeting, Luther, thought he had held sway, whereas Zwingli thought the opposite.

Marburg, reinforced the movement away from the Roman Catholic Church, but did little to make the Protestants one force.

The conversation, over what happens during communion, exists to this very day, and we see this within the Anglican Church.

Zwingli, who was also a military chaplain, would die on the battle field on October 11, 1531, at the age of 47. He was drawn and quartered and his body burned, least it be used for relics. Folklore has it that his heart was found intact, as his spirit lived on. Luther was heard to comment that he received his just deserved reward.

Zwingli was a humanist and a scholar. He seemed at times to be a man in a hurry, which maybe reflective of his relatively short life. Zwingli had many devoted followers. Although he had a reputation as a stern and solid reformer, he counterbalanced much of what he did with a wonderful sense of humour. He worked tirelessly for the poor, more so than Luther. Zwingli believed the poor needed to be cared for, in a truly Christian community. In other words, the option for the poor.

Over time there was some consensus on Zwingli's doctrine. However, John Calvin, in Geneva, has overshadowed Zwingli. Calvin, became the most famous of the Swiss reformers. Outside of Switzerland, no church claims Zwingli as its founder. Zwingli though is credited in developing the first expressions

of Reform theology. As one writer notes "although his name is not widely recognized, Zwingli's legacy lives on in the basic confessions of the Reformed churches today. He is often called, after Martin Luther and John Calvin, the 'Third Man of the Reformation.'"

*M. Dwight Rutherford (The Rev.)*

Adopted from a sermon preached

24 October 2021.

## Obituary published in the *London Times*



Today we mourn the passing of a beloved old friend, Common Sense, who has been with us for many years. No one knows for sure how old he was, since his birth

records were long ago lost in bureaucratic red tape.

He will be remembered as having cultivated such valuable lessons as:

- Knowing when to come in out of the rain;
- Why the early bird gets the worm;
- Life isn't always fair;
- And maybe it was my fault.

Common Sense lived by simple, sound financial policies (don't spend more than you can earn) and reliable strategies (adults, not children, are in charge). His health began to deteriorate rapidly when well-intentioned but overbearing regulations were set in place. Reports of a 6-year-old boy charged with sexual harassment for kissing a classmate; teens suspended from school for using mouthwash after lunch; and a teacher fired for reprimanding an unruly student, only worsened his condition.

Common Sense lost ground when parents attacked teachers for doing the job that they themselves had failed to do in disciplining their unruly children. It declined even further when schools were required to get parental consent to administer sun lotion or an aspirin to a student; but could not inform parents when a student became pregnant and wanted to have an abortion.

Common Sense lost the will to live as the churches became businesses and criminals received better treatment than their victims.

Common Sense took a beating when you couldn't defend yourself from a burglar in your own home and

the burglar could sue you for assault.

Common Sense finally gave up the will to live, after a woman failed to realize that a steaming cup of coffee was hot. She spilled a little in her lap and was promptly awarded a huge settlement.

Common Sense was preceded in death,

- by his parents, Truth and Trust,
- by his wife, Discretion,
- by his daughter, Responsibility,
- and by his son, Reason.

He is survived by his five stepchildren;

- I Know My Rights
- I Want It Now
- Someone Else Is To Blame
- I'm a Victim
- Pay me for Doing Nothing

Not many attended his funeral because so few realized he was gone. If you still remember him, pass this on. If not, join the majority and do....Nothing.

*sent in by Elizabeth Briggs*

*Though there is reference to things in England, many refer to the 'rules and regulations' in Winnipeg/Canadian schools. - Ed.*

## A Foundation for the Common Good

*Jim Wallis, founder of Sojourners Ministry and a longtime friend of Fr. Richard's, connects the idea of the common good with Jesus' proclamation of the Kingdom of God.*

I believe the moral prerequisite for solving the deepest problems this country and the world now face is a commitment to an ancient idea whose time has urgently come: the common good ... Our life together can be better.

Ours is a shallow and selfish age, and we are in need of conversion—from looking out just for ourselves to also looking out for one another. It's time to hear and heed a call to a different way of life, to reclaim a very old idea called the common good. Jesus issued that call and announced the kingdom of God—a new order of living in sharp contrast to all the political and religious kingdoms of the world. That better way of life was meant to benefit not only his followers but everybody else, too.

Christianity is not a religion that gives some people a ticket to heaven and makes them judgmental of all others. Rather, it's a call to a relationship that changes all

our other relationships. Jesus told us a new relationship with God also brings us into a new relationship with our neighbour, especially with the most vulnerable of this world, and even with our enemies. But we don't always hear that from the churches. This call to love our neighbour is the foundation for re-establishing and reclaiming the common good, which has fallen into cultural and political—and even religious—neglect.

Judaism, of course, agrees that our relationship with God is supposed to change all our other relationships, and Jesus' recitation of the law's great commandments to love God and your neighbour flows right out of the books of Deuteronomy (see 6:5) and Leviticus (see 19:18)

In fact, virtually all the world's major religions say that you cannot separate your love for God from your love for your neighbour or your brothers and sisters. Even the nonreligious will affirm the idea of "the Golden Rule": "Do to others as you would have them do to you" (Luke 6:31).

While some form of the Golden Rule has been around for thousands of years, we seem to have lost a sense of its importance and its transformative power. Wallis urges:

It is time to reclaim the neglected common good and to learn how faith might help, instead of hurt, in that important task. Our public life could be made better, even transformed or healed, if our religious traditions practiced what they preached in our personal lives; in our families' decisions, in our work and vocations; in the ministry of our churches, synagogues, and mosques, and in our collective witness.

In all these ways we can put the faith community's influence at the service of this radical neighbour-love ethic that is both faithful to God and the common good.

*R.Rohr, 10.1.2021*



## Kitchen Project Update

*Will it ever get done? What's happening?*

In a nutshell ... yes, it will get done, and there is much work being done behind the scenes towards the kitchen renovation. COVID-19 has certainly impacted the process as well as the cost and availability of materials. Initial designs are being re-visited to include the finalized donations from our friends at WOW Hospitality. We are also co-ordinating the work with the restoration of all the windows in the kitchen. We are grateful to our donors, and we are trying to maximize our various grants and project timelines.

Roberta Bishop, who was the original lead on the project, has stepped back from this role for personal reasons, although she does remain as Chair of the Building and Property Committee. She is supportive of Archdeacon Paul and Sara, our People's Warden, as they move forward with the project.

*Paul Lampman*

## Is the United Church going to Disappear?

*Rev. Christopher White answers a Broadview reader's worried question.*

Q: I am hearing of so many churches closing right now, and that makes me worried for the denomination's future. Is the United Church going to disappear

A: No and yes. I believe that the United Church is evolving into something different, so no, it won't disappear. But will the institutional church as we know it disappear? Yes, I think it will. Membership has already been evaporating over the last three decades. To this you can add that many congregations are aging and just tired, and that some in emerging generations see church as either a curiosity or toxic.

The United Church was formed back in 1925 because the existing structures at the time no longer made sense. In a different way, we have begun a similar process. For example, we have undertaken "mutual recognition of ministries" with other denominations, including the United Church of Christ (U.S.A.), which means we accept the credentials of each other's ministers.

With technology, we can look at sharing resources and virtual staff members with other denominations in a way that hasn't been possible before. Here in Canada, I think it is only a matter of time before some type of intense collaboration with the Anglican and Presbyterian churches will begin.

Our current structures are designed to maintain an institution, not create something new. But here is what I see as good news. Once we stop spending so much energy on palliative care, we can move into rebirth.

The story of the Christian faith in Canada is far from over, but the chapters written in the 20<sup>th</sup> century are coming to their natural end. The opportunity before us is to write new ones — and that is both exciting and life-giving.

*This story first appeared in Broadview's December 2021 issue with the title "Is the Church Disappearing?" By Christopher White, November 4 2021.*

## Is the Anglican Church going to Disappear?

*Without too much effort you could alter Christopher White's question and ask "Is The Anglican Church going to disappear?"*

When we ask that question we consider the declining number of people in the pews and count the number of Anglican churches in Winnipeg which have closed or merged with the Evangelical Lutheran Church. And that does not take into account the number of Churches which share worship space – not services.

Curiously, and equally sadly, the question as it refers to declining numbers at worship also has been asked at Shaarey Zedek Synagogue on Wellington Crescent.

Apparently their festival worship numbers, High Holy Days, Day of Atonement, and other festivals which are the attendance equivalent of our Christmas and Easter services, are down.

We should ALL be worried that people no longer 'go to church' or synagogue because without the worship of God ... what?

I know you can be a 'good person' without being either Jewish or Christian ... lots of Sikhs, Moslems, and Hindus attest to that, and I have been called a epistemological relativist for believing it, but if you call yourself Christian and are not attending with the worshipping community on OUR holy day of Sunday (if you are physically able) ... what are you?

It would be interesting to find out if worshipping congregations' numbers are still holding at non-Christian or Jewish places of worship.

Perhaps a strong ethnic bond holds for the first 'immigrant' generation of non-Christian or Jew.



Regular attendance at places of worship has been declining for years. Curiously, congregation numbers are holding in places where they are linking with political 'beliefs' ... mostly in the United States ... or strong ethnic ties, e.g. the various Mennonite and "Free Churches".

The current answer for the decline in numbers is "COVID-19 came and we got locked out of our places of Worship." COVID is sticking around and people perceive that church worshipping areas are dangerous.

We have been blessed with technology and the people to take advantage of it, who have stepped in and given us the ability to Zoom into our church communities. While we say that it is great for people who cannot get to church, for example people in their own homes or in personal care homes, the sad fact is that even after arrangements are made to have the services streamed into a common room at a PCH, I have been told by staff as well as some residents, that the concentration needed to watch the services is too much.

But what about the people who are 'lapsed' church-goers? Why did they stop going to church or synagogue? Good question.

Worship is not confined to a specific time and/or building but the fact remains that community is people gathering to worship together ... and that applies to synagogues, churches, or temples.

*Sheila Welbergen*

*Also read John Longhurst - Winnipeg Free Press Nov. 13 quoted in Rupert's Land News, Nov. 16*



## What is the Faith of the Episcopal Church?

The Faith taught by the Episcopal Church is non other than the Christian Faith. No more and no less. Nothing taught by the Anglicans is peculiar to Anglicanism.

All teachings are those of the ancient and undivided Church. 'Christian Doctrine (i.e. teaching), as taught by Anglicans must conform to three criteria: Scripture, Tradition and Reason. No doctrine can be taught which is not at the same time scriptural, traditional, and reasonable. Episcopalians must therefore know the Bible and the traditions and the history of the Church. Especially important to Episcopalians is the Bible. No Episcopal priest may teach unbiblical doctrine and no Episcopalian is required to believe in anything except what is contained in Holy Scripture.

*By George*

*St. George's Church, Carmichael, California.*

*From the Anglican Digest.*

*Thanks to Roberta.*

## A Florida Court sets Atheist Holy Day

In Florida, an atheist created a case against Easter and Passover Holy days.(holidays). He hired an attorney to bring a discrimination case against Christians and Jews and observances of their holy days. The argument was that it was unfair that atheists had no such recognized days. The case was brought before a judge.

After listening to the passionate presentation by the lawyer, the judge banged his gavel declaring, "Case dismissed!" The lawyer immediately stood and objecting to the ruling saying, "Your honour, How can you possibly dismiss this case? The Christians have Christmas, Easter, and others. The Jews have Passover, Yom Kippur, and Hanukkah, yet my client and all other atheists have no such holidays ..."

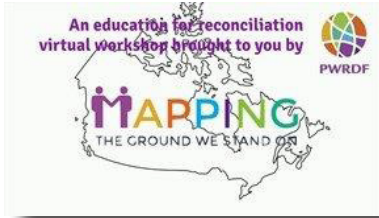
The judge leaned forward in his chair saying, "But you do. Your client, counsellor, is woefully ignorant." The lawyer said, "Your Honour, we are unaware of any special observance or holiday for atheists."

The judge said, "The calendar says April 1st is April Fool's Day. Psalm 14:1 states: 'The fool says in his heart, there is no God.' Thus, it is the opinion of this court, that, if your client says there is no God, then he is a fool. Therefore, April 1st is his day. Court is adjourned."

You gotta love a Judge that knows his scripture!

*Thanks to Elizabeth*

## Mapping The Ground We Stand On: PWRDF Mapping Exercise



*Mapping The Ground We Stand On* is an interactive workshop that explores Indigenous presence and settler arrival on the map of Turtle Island/Canada. It was developed by the Primate's World Relief and Development Fund (PWRDF), starting in 2015.

The workshop offers both Indigenous and settler participants the opportunity to explore their historic and current place on the map of Canada and their relationship to one another. It also offers a time for learning and reflection on the concepts of *Terra Nullius* (Empty Land) and the Doctrine of Discovery. These doctrines underpin colonialism (of which the establishment of residential schools was one aspect), and puts those theories together with an exploration of Indigenous traditional knowledge.

As a resource for reconciliation through education, Mapping The Ground We Stand On was originally delivered as an in-person workshop, but as the pandemic wore on into 2021, so too did the need for greater understanding and reconciliation.

The virtual version includes a digital map, with facilitators guiding participants through the waves of immigration coming to Canada over the centuries. Videos provide historical context and stories, and breakout rooms are used to create sharing opportunities. The program can be emotional, so an Indigenous elder or chaplain participates to offer a pastoral response to anyone in need.



The map of Turtle Island is transformed from a floor map to a computer screen in the digital workshop.

The virtual mapping exercise was launched in the week following the painful discovery of the remains of

Indigenous children on the grounds of the Tk'emlups (Kamloops) Residential School. The workshop offers a timely and important opportunity for learning and action.

"The objective is to educate, not to blame", said Elizabeth Bonnett, one of the designated facilitators for the Province of Rupert's Land. In her experience, the exercise has reduced feelings of guilt that participants may have brought with them. She explained that it is necessary for people to understand the role of colonization, as a first step toward reconciliation.

*This exercise has been discussed at the Parish Council, and we hope to offer it during Lent 2022 as an opportunity for Lenten study / reflection.*

**It seems to me to be a case of negligence if, after becoming firm in our Faith, we do not strive to understand what we believe.**

*Anselm, Archbishop of Canterbury, 11<sup>th</sup> Century*

## Forbear with one another

Those little words 'One Another' have great significance for anyone involved in recovering a New Testament lifestyle. In Scripture there are thirty 'one anothers' that are to characterise the People of God. Reviewing the list makes it apparent that God intends his church be built with a strong relational emphasis.

**Love one another. Forgive one another. Be devoted to one another. Forbear with one another. Encourage one another. Build up one another. Don't judge one another. Accept one another. Counsel one another. Greet one another. Wait for one another. Care for one another. Serve one another. Pray for one another. Fellowship with one another. Mutually depend on one another. Outdo one another in showing honour. Submit to one another. Rejoice with one another. Weep with one another. Stir up one another. Be hospitable to one another. Don't speak evil against one another. Don't grumble against one another. Be kind to one another. Confess your faults to one another. Bear one another's burdens. Have the same mind towards one another.**

These 'one anothers' are relational 'building blocks' without which Christianity becomes brittle formalism.



Seeing this list makes two things clear:

1. Christianity cannot be lived in isolation.
2. Few of them can be fully exercised in public assembly alone.

*The Searchlight*

*Diocese of Port Elizabeth, CA, Autumn 2003*

### Not just 9 to 5\*



Many commentators have discussed the supposed contradictions of Ms. Parton: of an external appearance that is judged to be at odds with her acumen and serious talent, of the kind of feminine glamour that seemingly jars with her depth as a woman. But those commentators are wrong, because Ms. Parton knows a thing or two about aesthetics.

I believe that hers is a deeply (but exceedingly rare) Christian moral vision.

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

Ms. Parton grew up very poor in a family with twelve children. She tells the story of going into town with her “Mama and Daddy” in the front and the kids piled in the back of a pickup truck. One day when she was about seven or eight, she saw the most beautiful woman she had ever seen. The woman’s bouffant hair was a vivid bright yellow, and her lips were an intense scarlet. She later learned that this enchanting vision was the town prostitute. As Dolly tells it, she spent the rest of her life trying to look just like that woman. Small-town prostitutes are the source of endless derision to locals, but to Dolly she was and remained patently beautiful.

In an interview, Dolly Parton shed insight on this aesthetic vision: “I’ve often said people don’t come to see me to see me, they come to see me to see them.” ([http://www.huffingtonpost.com/entry/dolly-parton-wee-bitgay\\_us\\_57854029e4b07c356cfec95f](http://www.huffingtonpost.com/entry/dolly-parton-wee-bitgay_us_57854029e4b07c356cfec95f)). Parton saw this woman in all her proud garishness, and it was good. It was very good:

To see the world as Dolly sees it is to see the beauty of the finite—beauty on the surfaces of things. It is not to plumb into the world’s hidden depths or secret revelations. It is instead to find within the world, within this life – even in its brokenness and pain – a goodness that is also real because it has been visited by grace. Such a grace has not displaced or interrupted the thing’s identity; it has simply confirmed it. To see the world as Dolly Parton sees it is to abjure that perennial Christian sin of wishing to convert or reform; it is, instead, dwelling in the beauty of what is. It is, as she inimitably puts it, “leaving no rhinestone unturned.”

It is no surprise, then, that her conservative Christian background did not for a moment inhibit her from appreciating her many LGBTTQ fans. As she put it: “I’ve been around so long, so a lot of people grew up with me. I feel more like a family member or an aunt or an older sister or a friend. They know I’m a little different myself. I’ve fought for the right to be myself, so that is one of the reasons that the gays and lesbians relate to me. They know that I appreciate everybody for who they are. We are who we are, so why can’t we be allowed to be that? I ain’t out to preach no sermons, I’m just out to do my work, sing my songs and write them, and love people and share them.” (<https://www.theguardian.com/music/2016/jul/12/dolly-parton-tour-hillary-clinton-lgbt-community>)

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

*The Rev. Jane Barter,*

*Rupert’s Land News, date unknown.*

We were blessed with Rev. Jane’s ministry here a few years ago.

\* A movie with Dolly Parton, 1980.

\*\* See Teilhard de Chardin, *Hymn of the Universe, Christ in the World of Matter*.

## Christ the King

Vatican II (1962–1965) speaks of Christians as participating in the “threefold office of Christ.” Christians, by virtue of baptism, are priests, prophets, and kings. They are to offer the sacrifice of worship to God. They are to bear witness to Truth, just as Jesus says in the Gospel - St. John 18.33–37 (and which today’s Cæsars, like Pilate, treat with similar cynicism). “And they are to be kings, who rule themselves by truth and moral rightness. They may not wield political power or influence, but they wield the moral witness of standing for the Truth even when those with power and influence ask, ‘what is truth?’”

*John Grodelski, Google*

## Wechetowin November 2021 Update



*The Rev. Deacon Tanis Kolisnyk , who is the volunteer co-ordinator for The Rupert’s Land Wechetowin, recently emailed the following:*

Good day Rupert’s Land Wechetowin Friends,

One of our discussions during our last meeting was the need for a letter of introduction and request for community members contributions, either monetary donations or ‘gifts in kind’.

I hope that you may be able to use this letter attached, as a help in connecting to the larger community.

“To whom it may concern,

Wechetowin is a Cree word for “People Helping People” a grassroots organization, formed in 2006 by the Indigenous Anglican Elders with the Rupert’s Land Aboriginal Circle. We work together, Indigenous and non-Indigenous people supporting each other. All of the programs designed by Rupert’s Land Wechetowin are intended to address healing, wellness and reconciliation. This is done holistically by ‘people helping people’ connecting in a variety of ways, giving people hope in times of transition.

We welcome you into our circle of caring and respectfully ask to consider contributing to the initiatives of Rupert’s Land Wechetowin. Would you be willing to provide a donation in kind or a monetary donation? Tax receipts are available through the Diocese of Rupert’s Land. We would be most appreciative for any items of generosity towards the efforts mentioned below.

- *Care/Blessing Resource Bags:* gifts for children, youth and women who find themselves in the midst of transitions. We distribute items to make a small difference and a healing point of contact. Various items are welcomed. (List below)
- *Liaison with various community organizations:* in Urban and Rural areas we partner with those who provide services to Indigenous people in times of transition and need. We search out opportunities to get involved in the greater community, being advocates and links to supports.
- *Visit with people in hospitals and connecting in community places:* providing pastoral care or sacramental ministry if requested. We offer friendly visits to Indigenous people from our North who come to Winnipeg for medical procedures and care, staying in hospital or Receiving Homes, while they await treatment or convalescents.
- *Prayer Ministry:* the “Prayer Blasters” team, lift up those in need, prayers for organizations who work tirelessly in the community, Indigenous Leaders and our Elders who are a strength and joy in our communities.

Thank you for considering our request to contribute to reconciliation efforts.

Respectfully submitted,  
Rev. Deacon Tanis McLeod Kolisnyk  
Rupert’s Land Wechetowin Coordinator  
tanis\_kolisnyk@shaw.ca 204-663-5453”

Here are some items that are suggestions for help in filling our Care/Blessing Resource Bags for Women’s Shelter. [Velma’s House <https://www.kanikanichihk.ca/velmas-house/> This safe space is named in honour of Elder Velma Orvis, one of the founding Elders of Wechetowin]:

Gloves, scarves, multi-purpose wipes, chapstick, facial wipes, moisturizer, combs, toothbrushes, toothpaste, grooming kits, women’s items for self-care, first-aid



kit (Band-aids, etc.), water bottles, journals and pens, stationery, stamps, chewing gum, mints, pre-paid phone cards.

We also are assembling Blessing Care/Resource Bags for children in transition: colouring books, crayons, fun activity packs, small toys, stuffies, books, pencils, mittens, scarves, comfort snuggle blankets.



## A Canadian Christmas

Here are some facts about Canadian Christmas celebrations, customs and traditions. (*I have inserted some Winnipeg traditions and other Google info. - Ed.*)



Christmas in Canada has many different customs and traditions because of the country's diverse population. Most people celebrate on 25 December. (The Orthodox Christians follow the Julian calendar ... 7 Jan.)

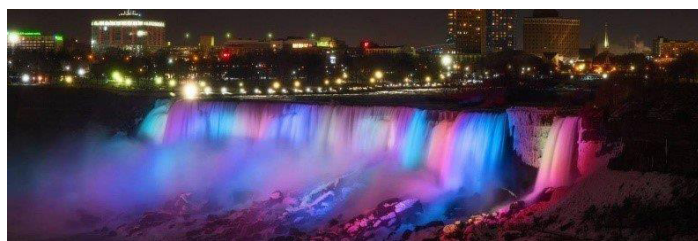
The Santa Claus parade has been held every Christmas in Toronto since 1905. Almost 1,800 people take part in the parade, and about 500,000 people line the parade route. (The Winnipeg Santa parade started in 1909.)



Every Christmas, homes in Labrador City in Newfoundland have a Christmas lights competition. Homeowners also try to outdo each other with huge ice sculptures

and light displays in their gardens. (So do many Winnipeggers!)

Also popular is the festival of lights at Niagara Falls. The waterfalls are decorated with over 2 million lights,



and visitors can also enjoy concerts and fireworks over the falls.

## Festive Eats



Turkey or ham is the traditional Christmas meal for most English-speaking Canadians. Other popular seasonal foods include mince pies, plum pudding, and a rich

Christmas fruitcake.

Attending midnight mass is customary among French-speaking Canadians, (Anglicans, too...) as well as attending feasts on Christmas Eve. A stew made from pigs' feet is a traditional Christmas meal in parts of Québec. Tourtière is a traditional French-Canadian spiced meat pie that is often prepared between Christmas and New Year's Eve, or served on *Reveillon* (Christmas Eve).

Brazilian and Portuguese families come together on Christmas Eve to eat dinner as late as 10 p.m. Then, at exactly midnight, they exchange gifts and wish each other a *Merry Christmas*. All across Mexico members of the church put on *Pastorelas* to retell the Christmas story.

Every year, the Canadian province of Nova Scotia gives a Christmas tree to the city of Boston. The tree is in appreciation for help given by Boston residents after a ship exploded in Halifax in 1917. (Each year, a Winnipegger used to donate a 'Christmas tree' which has grown too big for their yard for our City Hall decorations.)

*Mumming* is a popular tradition at Christmas in parts of Newfoundland. Children go from door to door, sing and dance, and are given snacks and a drink.

Cookie or biscuit-baking parties are very popular in Canada around Christmas. Cookies are baked and recipes are exchanged, and each person at the party leaves with a selection of cookies.

In Québec, people celebrate Epiphany on 6 January. One tradition is baking a cake with a bean in it. Whoever finds the bean is named the king or queen of the feast.



## Drive-by Christmas Lights:

*See holiday light displays in and around Winnipeg*

If you want to go on a Christmas lights drive by tour, check out the Map Of Christmas Lights compiled by Winnipegger Carol Cassell. The red pins indicate lightly-decorated houses, the green moderately-decorated, while the yellow ones are for extravagantly-decorated houses. Blue snowflakes are used to represent streets with many decorations.

*Google*

## Some Thoughts on Northern Foodways



Whenever I tell people that I have worked among Inuit for sustained periods, I am inevitably asked, “Do Inuit really eat their meat raw?” The answer is a qualified yes.

First, eating raw meat (*mikigiaq*) is part of a much broader system of cuisine. Unlike most peoples in the world, there is very little vegetable food in the Inuit diet. Inuit can only collect berries and available plants in the summer (late July and August) and they are not preserved for the most part. The only vegetable available in winter is the partly digested lichens in the contents of caribou stomachs. Humans are unable to digest lichens on their own but can eat them if they come predigested. So, about 98% of the Inuit diet is meat.

Meat can be prepared in several different ways. There are different terms in Inuktitut for each of these modes of preparation. I have, generally, given the words used for preparing caribou meat (*tuktuviniq*). First, it can be eaten frozen (*quaq*). Not frozen solid; rather, a state where the meat is firm, but one can still slice through it. One only eats rock-hard meat while travelling on the trail, and then it is like eating chips. Second, meat can be dried (*nikku*) in the summer and kept over the winter. Third, meat can be boiled (*uujuk*) to make delicious blood soup (*qajuq*) as well as the meat itself. In the past, the women would put a pot of meat on to boil at the beginning of the day. It would heat slowly over the seal oil lamp and be ready for the evening meal. Today, of course, meat can be boiled quickly on a stove with carrots, onions, and potatoes. Finally, meat can be aged (*igunaq*) to achieve a certain flavour, very much like sharp cheese. In some areas, meat could also be “fried” on flat stones over a fire in the summer. So, yes, Inuit eat raw meat. But they eat it in many other ways as well.

When eating with the Elders, one will note that they carefully select small pieces of meat from different carcass parts and combine them with a small amount of fat or blubber. They seek out different flavours and textures in the meat and combine these in delicious ways to make up a meal.

In 1921, a middle-aged shaman named Umik from Igloolik heard about Christianity from another Inuk Akumalik, originally from Pangnirtung in Cumberland Sound. Umik gathered the Igloolik community together in the spring in a snow windbreak open to the sky. Umik took some seal heart and other organ pieces and chopped them up into small pieces. He handed them around, and as each person took a bit of meat, they said, “This is my body.” After everyone had eaten, he took a ptarmigan heart sac, filled it with caribou blood, and passed it around. As each person sipped, they said, “This is my blood.” The Igloolik community had now *siqqiqtiqtut* “crossed over” (as in a caribou walking down from the land and crossing over the sea ice) and become Christians.

Our sacraments arise out of whatever fundamental foodstuffs we may have, always shared and eaten in the context of community.

The first Anglican and Roman Catholic missionaries arrived in the area in 1929.

*Christopher Trott,  
former Warden of St. John's College  
Rupert's Land News - 10.30.2021*



## Four Noble Truths

In the Buddha's most essential teaching of the Four Noble Truths, he shares his discovery that suffering is a part of life, and there is no escape from it. This is the first Noble Truth and acknowledging it can help us to suffer less. If we can accept where we are, and not judge the disruption in our life as wrong or bad, we can touch great freedom. This is because fighting what is doesn't actually work. As the saying goes, "whatever we resist persists."

Thay [Thich Nhat Hanh] often said, "A true practitioner isn't someone who doesn't suffer, but someone who knows how to handle their suffering." We could say that the measure of our accomplishment or success is not that our life has no ups and downs, but that we can surf the waves!



This attitude of acceptance is freeing when we apply it not only to our personal suffering but also to the suffering in the world. Once, as a young nun, when I was

practicing a classic Plum Village guided meditation, I came to the final exercise, "Breathing in, I dwell in the present moment; breathing out, I know this is a wonderful moment." Suddenly I found myself stuck when I did this practice, questioning how we could truly affirm it was "a wonderful moment" with all the violence, hatred, inequality, and preventable tragedies that are happening in the present moment all over the world. I sat in the question of it and began to see that along with all the suffering and pain, there are also many beings that are supporting others in the present moment. There are many hearts of compassion, opening to relieve suffering, to care for others, to teach, to show a different way. There are people who are courageous and standing up for what they believe is right, protecting our oceans, cleaning rivers and beaches, advocating for those who are oppressed. There are those in every corner of the planet who are quietly doing the things no one else wants to do: caring for the forgotten people, places, species, and doing what needs to be done. When I focused on that other part of the larger picture, I was able to touch that, yes, this present moment is also a wonderful moment. I saw that suffering doesn't have to disappear in order for beauty to be there. That life is about all of these things. . . . The reality is that there is great terror and pain, and there is

great love and great wisdom. They're all here, coexisting in this moment."

*R Rohr, 11.09.2021*

## From the Pastoral Care Team



A simple, plain envelope filled, sealed, and hand delivered in time for Christmas. A gift given on your behalf by members of the Pastoral Care Team to those in need of our care.

### *The Envelope:*

#### **FROM THE PEOPLE OF ST. LUKE'S, WITH LOVE.**

**A gift of stories, photos, explanations, and history**  
to bring you into the activities of the parish.  
(a copy *The Winged Ox*)

**A gift of reflection**  
to inspire hope and joy and peace and love in the months ahead.  
(a copy of *Forward Day by Day*)

**A gift of prayer**  
to bring worship and praise and thanksgiving.  
(A prayer card)

**A gift of Communion**  
to bring into faith and love and community.  
(A consecrated communion wafer.)

**A gift of a St. Luke's Christmas card**  
to bring into awareness  
the knowledge we care for each other.

**A candy cane**  
a wish for you all that is joyful and sweet  
at Christmas.

*Doreen Blackman*

*The Pastoral Care Team also visits, phones, and takes Holy Communion to the sick and shut-ins, in their homes and personal care homes, where permissible, during the year, and gives prayer shawls which have been hand-crocheted by one of our parishioners. Our envelopes of love are also packed and distributed, especially at church festivals, Easter, Thanksgiving, and Christmas. - Ed.*



## Share a Goat at Christmas

The purpose of this article is to encourage our parish of St. Luke's to consider two things: one is to think large, the second is to momentarily interrupt our November/December activities and participate in the lives of our sister parish Saint Peter, Lawanda of Central Buganda.

The attached photos help to transport us to the village of Kyagalanyi.

### *An orphan success story*



Ronnie Kawala, during the school's closure since January 2021, decided to make bricks to sell. His industry and hardwork were recognized and the Orphan Fund Capital supported his efforts with 200,000 Ugandan shillings (Cdn \$71.00).



His first purchase was a second-hand bike to help him carry water and firewood. The profit of brick sales allowed Ronnie to buy a female goat for 180,000 shillings. Two other goats have since arrived. He buys household items and

medication for his mother. Education is expected to begin January 2022. Ronnie is very excited to be back at school. This is a young man's remarkable story. Thank you for reading it.

Gift cards for the orphan program are available by contacting the parish office or by calling 204.488.7394. If you wish to contribute to the Orphan Fund, simply use any envelope and mark it clearly with *Ugandan Orphan Fund*. Please drop this off at the church mail slot any time or in the parish office, Mon.–Thur. mornings.

*Joanne Tapscott*



## Haiti Report - December 2021

We sent a US cheque to God's Littlest Angels Canada in July to support the education of four students. A copy of the information was sent to GLA Haiti. We have been supporting four students for a few years and we are keen to learn of their progress.

A few weeks ago I wrote to the orphanage at Haiti and asked for an update on our students for this newsletter. I received a reply to my email last week.

"Good Afternoon Elizabeth,

My name is Trey Starnes and I am just taking over as Executive Director for GLA. I apologize for the lapse in communication and the extended amount of time it has taken for you to receive a response. GLA appreciates the support St. Luke's offers through the education sponsorship as well as the time you commit to raising the funds and communicating with the church on behalf of these students. Please allow me a few days, due to the holidays, to get you the information you've requested. If you haven't heard from us by Monday, November 29th please reach back out to me.

Peace and Grace,

Trey Starnes, Executive Director  
God's Littlest Angels"

I replied to Trey, asking if he could send me the information by Sunday November 28th but I guess they are working on Caribbean time and we are guided by Canadian time!

Haiti continues to suffer from conflict: the earthquake; kidnappings, and gang wars. Gangs have taken over part of the country and their activities have led to violence and chaos. Hopefully we shall have some news that our students are safe.

*Colin and Elizabeth Briggs*





## Reminder for the new year

The Annual General Meeting of the Parish Church of St. Luke, reporting for the year 2021, will likely be held on the Sunday before Lent.

*It's time to start thinking about preparing your reports for the AGM booklet.*



Your Parish Council meets monthly to guide the path of the parish: the building, finances, spiritual care, to name a few. If you are asked by the Nominating Committee to be part of this group of *very important people*, please say, "Yes, I will be a part of the team."

### A Prayer for 2022 Seed Thought - In This Place

"Hungering for the sacred fire,  
Seeking thee with strong desire,  
For a power to lift me higher,  
Lord, I come.  
All I have to thee I'm bringing,  
On thy altar all I am leaving,  
And from thee I am receiving  
Of thy power."

– 17 April 1904

I am no longer my own but yours. Put me to what you will, rank me with whom you will; put me to doing, put me to suffering; let me be employed for you, or laid aside for you, exalted for you, or brought low for you; let me be full, let me be empty, let me have all things, let me have nothing: I freely and wholeheartedly yield all things to your pleasure and disposal. And now, glorious and blessed God, Father, Son, and Holy Spirit, you are mine and I am yours. And the covenant now made on earth, let it be ratified in heaven. Amen.

*Methodist Covenant Service*



The next **Winged Ox**  
will be the  
**Lent / Easter** edition.  
Deadline: Sunday 27 Mar. 2022

## The Winged Ox

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



The Parish Church  
of St. Luke

