



The Winged Ox

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

LENT AND EASTER 2021

LENT

✝ We began our journey to Easter with the *Imposition of Ashes* on Ash Wednesday, an ancient sign speaking of the frailty and uncertainty of human life, and marking the beginning of our time of penitence. We are marked with the ashes of last year's palm branches, with the words: *Dust thou art and to dust shalt thou return.*

PALM SUNDAY



On this day our Lord Jesus Christ entered the holy city of Jerusalem. People welcomed him with palms and shouts of praise, but the path before him led to self-giving, suffering, and death. We greet him as our King, although we know his crown is of thorns, and his throne, a cross. We follow him from the glory of the palms to the glory of the Resurrection, by way of the dark road of suffering and death. United in him in his suffering on the cross, may we share in his Resurrection and new life.

MAUNDY THURSDAY



This is the day the Lamb of God gave himself into the hands of those who would slay him. This is the day that Christ took a towel and washed the disciples' feet, giving an example that we should do to others as he has done to us. This is the day that Christ our God gave us a holy feast. For as often as we eat this bread and drink this cup we proclaim his holy sacrifice. We pray to be partakers of his Resurrection, and at the last day may reign with him in heaven.

GOOD FRIDAY

Almighty God, look graciously, we pray, on we who are your family, for whom our Lord Jesus Christ was willing to be betrayed and given into the hands of sinners, and to suffer death upon the cross, who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

GREAT VIGIL OF EASTER

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. Night truly blessed when heaven is wedded to earth and we are reconciled with God. Living God, by the Passover of your Son you have brought us out of sin into righteousness, out of death into life. Grant to those who are sealed by your Holy Spirit the will and power to proclaim you to the world, through Jesus Christ our Lord. Amen.

EASTER DAY

Lord of life and power, through the mighty Resurrection of your Son, you have overcome the old order of sin and death and have made all things new in him. May we, being dead to sin and alive to you in Jesus Christ, reign with him in glory, who with you and the Holy Spirit is alive, one God, now and for ever. Amen.

Christ the Lord is risen today, Hallelujah! Sons of men and angels say, Hallelujah!
Raise your joys and triumphs high, Hallelujah! Sing ye heavens and earth reply, Hallelujah!
Loves redeeming work is done, Hallelujah! Fought the fight, the battle won, Hallelujah!
Vain the stone, the watch, the seal, Hallelujah! Christ hath burst the gates of hell, Hallelujah!
Soar we now where Christ hath led, Hallelujah, Following our exalted head, Hallelujah!
Made like him like him we rise, Hallelujah! Ours the cross, the grave, the skies, Hallelujah!
King of Glory, Soul of Bliss, Hallelujah! Everlasting life is this, Hallelujah!
Thee to know, Hallelujah! Thy power to prove, Hallelujah!
Thus to sing, Hallelujah! and thus to Love, Hallelujah! – Charles Wesley

From the Rector



What the Resurrection means for Jesus' disciples

Jesus the Messiah is risen! This is the message which transformed the disciples from a sad and fearful group to courageous men and women willing to die for the sake of this good news.

This is a message which has transformed the world over the last millennia. Here is a possibility the apostles had never considered or imagined ... An invitation to follow Jesus – again, to resume the way, to continue this journey beyond a dead end.

The stone door has been rolled away. What little faith we have is enough, and the tomb is like a gateway to new possibilities and a new life, eternal life, a relationship with God which even death cannot break.

For the apostles (the early church) the resurrection turned the dead end road to the tomb into the gateway to new life. The disciples were given a second chance to follow Jesus. Come and follow me ... [again!] Jesus is the king of second chances.

What does the resurrection mean for us post-modern people? The resurrection brings us hope, especially in times of crisis and suffering. We have learned that the Holy Spirit is the gift of the Messiah to His people, to be with us forever. The process of the crucifixion, resurrection, ascension and the gift of the Holy Spirit has made all this possible. We too have the opportunity to follow Jesus again, and to discover what this means today. As I write this, the community of faith has not been gathering in-person for worship. What the pandemic has taught us is that we can and have learned new ways of being together, even when we cannot touch or be present physically. The spiritual bond we share cannot be broken. I pray that we will be gathering together again soon, and that we will experience new life and new opportunities together. The spiritual bond we share is the love of Christ made known in and through each other.

Thanks be to God! Amen.

Paul †



May the souls of all the departed, through the mercy of God, rest in peace. †

Mollie Viljoen

Who was that woman who always sat with Peggy Eastwood in the front pew in front of Big Bird (the lectern), at St. Luke's?



Mollie died on 13 January 2021. We remember her fondly. Many of the following statements are “borrowed” from her amazing photo bio by her daughter, Phillipa. Other pieces are parishioners remembering her.

Mollie was born in South Africa and spent most of her life in Darling, South Africa.

For many years, Mollie spent time as a classroom teacher, and then specialized as an art teacher. All the while she was raising two daughters. Obviously a vigorous woman – a woman before her time.

After retiring she set up her farm house as a guesthouse. One of her many interests was the garden.



“This guesthouse garden was a botanical wonder.” Mollie loved flowers of numerous varieties. This colour skill influenced so many of her choices.

We could easily spot this white-haired woman's colourful outfits often topped with a matching hat. Peggy was a consummate friend. They came to church together and lived in the same building. Peggy took Mollie to the cottage often. They spoke Dutch together and one of their favourite pastimes was Scrabble.

At the age of 79, Mollie immigrated to Canada and called Winnipeg home. She lived not far from St. Luke's and would travel along Wellington Crescent pushing her walker.

When asked if she needed a ride home from church, she replied, “No thank you, I have my Lamborghini.” This reply was evidence of her sparkle that carried her throughout her life. Once established in our city, (after 79 years) she initiated two art classes. One class was for the elderly at the Misericordia and a second class was in our parish.

The sparkle also showed in her desire to pay forward, to be very attentive to whomever she was speaking, and to volunteer. Mollie knit blankets for the Humane Society, she volunteered with the CNIB twice weekly, and at times she would write letters. These missives were sent to City Council or the newspaper to write determinedly of her displeasure with an important social issue.

Best we give the final word to her four grandsons, with a quote, “We thought of her as an adventurous traveller who enjoyed music, theatre, and fine art. Mollie, we will miss you!”

*Fondly remembered
by Peggy Eastwood and Jo Tapscott*

You're closer to God's heart in a garden than anywhere else on earth.

- Dorothy Frances Gurney

Neil Almdal

Long-time St. Luke's parishioner, Neil Almdal, passed away on 26 January 2021 at the age of 92.



Neil was well known to parishioners at St. Luke's as *The Cheeseman*, taking orders for Bothwell Cheese during Sunday Coffee Hour as a fund-raiser for the church.

Neil headed the *Men of St. Luke's*, a group of parishioners who met to do odd maintenance jobs around the church. Neil was committed to making the church a better place, not wanting to see small jobs neglected and becoming major projects. Work on Saturday mornings was often accompanied by coffee breaks and conversation.

Neil was the main proponent of the expansion of the Soldiers' Chapel and Columbarium in the lower

level of Church House, including the addition of an accessibility lift.

Neil was a hobby woodworker. Examples of his work are throughout the church and Church House, including directional signs with scroll lettering.

Randy Van Vliet

**By passing along the narrow road,
they widened it, and while they went
along, trampling on the rough ways,
they went ahead of us.**

- Augustine of Hippo

Welcome, Sara - Peoples' Warden

At the Annual General Meeting in February, Sara Sakowski was elected our new Peoples' Warden.

In addition to that position, Sara also serves on the Finance Committee, and is the President of the Altar Guild. So she helps look after the Finances of our Parish and the preparation of everything within the Chancel (around the quire) for the services every Sunday, plus weddings and funerals.

Her skill and hard work make our church look more beautiful at Easter, Harvest Thanksgiving, and Christmas and other 'special occasions'.

"A woman is like a tea bag. You can't tell how strong she is until you put her in hot water" - Eleanor Roosevelt.

Stay strong and dry, Sara!

Sheila Welbergen

Churchwardens

There is the Rector's Warden, chosen by the Rector, and the Peoples' Warden, chosen by parishioners. Below are some of their duties:

“There are also responsibilities in connection with the Sunday services and for keeping order in the church. Churchwardens have a duty to make sure that the clergy can conduct their services and other meetings without hindrance. This requires that any visitors or newcomers are welcomed and assisted, that there is adequate seating, proper lighting and heating, and that all other facilities required are in place, including safety requirements. Churchwardens should be on hand to welcome guest preachers, the Archdeacon or

Bishop when they visit, and offer any help as needed. On the rare occasion of a major disturbance within (or immediately outside) the church, the Churchwardens take primary responsibility in dealing with the matter and have the power to arrest anyone or escort them off the premises if necessary.' - *churchwardens.com*

To assist in keeping order, the wardens have wands. Those are the sticks/poles, surmounted by a Cross, which you will see at the front of the main aisle, each anchored to a pew.



‘These liturgical items reflect a time when a sceptre or staff was carried to demonstrate a person’s importance and reinforce standing. But the staff also had practical purposes, including the Wardens’ now “near-obsolete” duty of keeping the peace and commanding good behaviour and decorum in the church and churchyard. Early duties of a churchwarden involved putting a stop to rowdiness and in some cases, fining and apprehending churchgoers who were being boisterous, riotous, or indecent. On the other extreme, the warden’s staff was also used to lightly tap parishioners to wake them during services.”

One duty of the Peoples’ Warden is to listen to parishioners’ concerns and mediate if need be but also to take those concerns to the Rector.

The wardens have more duties, but that will do for now.

Sheila Welbergen

What is the Anglican Church of North America?

Let’s be clear on what it is and is not. It is not something of which we are a part in the Anglican Church of Canada, or the Diocese of Rupert’s Land, or in St. Luke’s.

From the ACNA web site:

“Anglicanism is a worldwide body of Christians responding to God’s revelation through Jesus Christ. Anglicanism brings together the authority of the Bible, the historic faith, and the beauty of structured prayer. It is rooted in tradition, yet contemporary in practice. It is united in substance, yet diverse in expression. We are a global family living out our faith in local communities.”

The part over which many stumble is “the Authority of the Bible”.

The Bible was written over many years by many people and contains poetry, law, history, instruction, memories, and allegorical stories.

The part which proves tricky for us in the 21st century is the “Law” part. Laws, laid down for a particular people in a particular time and place in their history, have to be looked at very carefully. Many of us love shell fish and pork in their many forms. Those are forbidden, in Leviticus 18. It is OK to take several wives if you are a man – a “no-no” here in Canada.

One law which divides many people and many churches is the ‘Biblical law’ against homosexuality. (Leviticus 19)

Just recently, a Church of Nigeria archbishop sent out a scathing letter, saying the Anglican Church of North America - and by implication, us ... well, read it yourself:

<<https://anglican.ink/2021/02/26/church-of-nigeria-criticizes-acna-over-dear-gay-anglicans-letter/#comment-6819>>

and read our bishop’s responding letter to the Archbishop of Canterbury:

<<https://rupertslandnews.ca/wp-content/uploads/2021/03/Archbishop-of-Canterbury-March-2021.pdf>>

There is more for you to read - *the Lambeth Conference 1998*: <<https://www.anglicancommunion.org/resources/document-library/lambeth-conference/1998/section-i-called-to-full-humanity/section-i10-human-sexuality>>

And if you really want to spend some time on this matter, look up “Human Sexuality and DNA” on Wikipedia.

Jesus loves me, this I know

Here are three “ways of knowing” that can allow us to access greater wisdom:

Images - Imaginal knowing is the only way that the unconscious can move into consciousness. It happens through fantasy, through dreams, through symbols, where all is “thrown together” (*sym-ballein* in Greek). It happens through pictures, events, and well-told stories. It happens through poetry, where well-chosen words create an image that, in turn, creates a new awareness – that was in us already. We knew it, but we didn’t know it. We must be open to imaginal knowing because the work of transformation will not be done logically,

rationally, or cerebrally. Our intellectual knowing alone is simply not adequate to the greatness and the depth of the task.

Aesthetic - In some ways, aesthetic knowing is the most attractive, but I think it's often the least converting. Art in all its forms so engages us and satisfies us that many go no deeper. Still, aesthetic knowing is a central and profound way of knowing. I've seen art lead to true changes of consciousness. I have seen people change their lives in response to a novel, a play, a piece of music, or a movie like *Dead Man Walking*. Their souls were prepared, and God got in through the right metaphor at the right time. They saw their own stories clarified inside of a larger story line.

Epiphany - The last way of knowing, which I'd think religion would prefer and encourage, is epiphanic knowing. An epiphany is a parting of the veil, a life-changing manifestation of meaning, the eureka of awareness of self and the other. It is the radical grace which we cannot manufacture or orchestrate. There are no formulas which ensure its appearance. It is always a gift, unearned, unexpected, and larger than our present life. We cannot manufacture epiphanies. We can only ask for them, wait for them, expect them, know they are given, keep out of the way, and thank someone afterward.

I have to imagine that Jesus' consciousness was developed by all these ways of knowing. Scholar Christopher Pramuk describes how Jesus engaged his listeners and followers in ways far beyond their minds. He writes: "When Jesus of Nazareth prefaced his enigmatic sayings with the words, "let those with eyes to see, see, let those with ears to hear, hear," scholars tell us he was speaking as a teacher of Jewish wisdom, appealing not just to the head but to the whole person of his listener: heart, body, mind, senses, imagination. Like a lure darting and flashing before a fish, Jesus' words dance and play before the imagination, breaking open our habitual assumptions about "the way things are." ... To be "born again" is to break free of the stultifying womb of conventional wisdom.

Richard Rohr, 25.2.2021

"Wisdom comes to us when it can no longer do any good."

- Gabriel Garcia Márquez

Fire in the forest - *Ba'al Shem Tov*

We usually associate the word *Ba'al* with the pagan god who the Israelites were drawn to and away from the worship of Yahweh. (Judges 3.7)

But the meaning of *Ba'al* has also an honorific meaning: "Master or lord".

Ba'al Shem Tov's real name was Rabbi Israel ben Eliezer and he lived in Ukraine, 1698–1760. He is looked on as the founder of Hasidic Judaism. Simply stated, he called for a simplification of belief and worship away from the complicated Jewish worship of the time, in the *Kabbalah*.

Think trimming Christian worship down from high and complicated liturgies down to Quakerism. He is remembered as a man who respected all, educated and not educated, rich or poor.

One story of *Ba'al Shem Tov* is that at times when the Jews were being persecuted, he would go into a special place in the forest. He would light a fire a special way, utter a special prayer asking God to spare the Jews and they would be saved.

A generation passed and a new threat came to the Jews, and a new Rabbi would go into the forest. He knew the special place in the forest and he would light a special fire, but then ask God to deliver the Jews even though he had forgotten the special prayer. God answered his prayer.

A generation passed and when new persecutions came, the Rabbi went into the special place in the forest but prayed to God saying, 'I have forgotten how to light the special fire and the words of the special prayer, but deliver us, I pray.' And the danger would pass.

Another generation passed and a Rabbi sat by the fire in his study and remembered the story of *Ba'al Shem Tov*.

I have pondered and wondered how that story would speak to us as we journey along as Christians under many 'threats and dangers.' Have we forgotten special places, special ways to light a fire, special prayers ... or whatever our equivalent might be? Is not the current generation content to 'sit by the fire' and remember the old days ... and hope for the best? I invite you to ponder, too.

In an interview with one of the many Rabbis on this program, one said that in Rabbinic Hebrew '*kevah*' meant roughly the same as ark or word. When God invited Noah into the ark, He was inviting Noah into His Word. The teaching is that in telling Noah to build

the ark three stories high and with windows, God meant that the ark, i.e. His Word, was sheltering and all encompassing – we are invited in. The windows would let in the light. Do we not think of the Word as our ark? We enter into the Word, the Word made flesh, the Light of the World. Something more to ponder.

– A program on the life of Ba'al Shem Tov with interviews and comments by many Rabbis, both male and female from Ukraine to the United States. PBS TV December 19th 2014.

Sheila Welbergen

In This Place: Seed Thought, 17 April 1904

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 am bringing,
On Thy altar, all I'm leaving;
And from Thee I am receiving,
Of Thy power.

While trimming the volume of “Saved” items, I came across the following. I offer it because of the clarity of meaning which I think has come to all of us as we have been celebrating a communion which is like none other.

Ministry: Leadership in the Community of Jesus Christ

While liturgies where Holy communion is distributed from the reserved sacrament are not themselves the eucharist, the qualities of a eucharistic celebration should be made as apparent as possible. Holy communion is no more a magical act apart from the eucharist than within it – it is a symbolic act (in the richest sense of the term) involving the whole human personality in openness to saving grace. It is physical and mental, sensual and spiritual, cognitive and intuitive, conscious and unconscious, personal and social. It is the responsibility of liturgical leaders to help people open these various doors of perception, so that they may, without manipulation, enter into the sacramental experience as deeply as possible.

Schillibeekx - *Ministry Leadership in the Community of Jesus Christ*. New York Crossroads 1981



The Halo Project

The church is living through an unprecedented time of change. Our society has become more secular. Many are not attending worship. There has been a greying of congregations – fewer people, fewer financial resources, and an aging infrastructure, where it is becoming increasingly difficult to maintain our wonderful buildings. In many ways, this has been a generational shift.

At the same time, churches are asking about *place*. What is our place in the community? What do we offer to the community around us? It goes to the question, what makes church relevant? These are huge questions and they are not that easy to answer with any clarity.

One writer suggests “some congregations are recognizing that being the church in a new context means being driven back to the unshakable essentials. They are re-claiming their core identity: they are understanding more clearly whose they are and what they have been called to be and to do; they are able to articulate why it is important for them to be the church where they are; they are re-directing their energy toward the essential basics of Christian community.” (Christine Jerrert, *Changing Congregations*, 2016, pg. 3)

In other words, it is all about *place*. The question becomes; what is our place?

One tool that helps look at place is *The Halo Project*. We can make the assumption that the social, spiritual and community value of the local congregation has long been accepted. What has not been examined is the economic impact of a congregation. The Halo Project model, does just that – it looks at the economic impact of a congregation. It is a tool that suggests our very place is good for the local economy and the work that goes on in our buildings – both church and community – are of value and are needed.

The Halo model has been used by Anglican and United Churches to determine the economic impact of a congregation. I want to share two examples, that I am familiar with, from my previous context:



Trinity St. Paul's United Church on Bloor Street in Toronto, has used this model to look at the place of church, from an economic perspective. TSP Center, as it is now called, has been redeveloped into a community of faith hub with a number of churches using the space, space

for community organizations, with an emphasis on the performing arts. Augustine United, down the street, has used a form of this model as they revision into Augustine Centre, based on the TSP model. Having worked with that congregation on behalf of the then Winnipeg Presbytery, it appears to be a most exciting method to look at the impact of a congregation.

There are seven broad categories that are used to assess a congregation's economic contribution to the common good. These categories are Open Space, Direct Spending, Education, Magnet Effect, Individual Impact, Community Development and Social Capital, and Care. Not each category applies to each congregation. Yet, each of these categories, help develop a picture of a congregation's economic footprint.

It is important to note that this model assesses the monetary value of *good*, which the market does not price. This good consists of happiness, well-being, rehabilitation, and neighbourhood pride.

Some suggest that a value cannot be placed on the work of a congregation. Two arguments are presented. One, churches are essentially religious clubs, that are intended to serve the needs of their membership and not the wider community. The second argument follows from the first, and that is economic. Churches are tax exempt (property taxes) and as such do not add much to the overall economic base. Both these arguments are similar and they do not pay much attention to the work that goes on within our walls.

Milton Friesen of the think tank CARDUS asks the question, "...what would happen if we were not present in the community?" Friesen suggests "the many common-good contributions of local faith communities means that they may well be among the most socially productive settings in cities". (*Winnipeg Free Press*, 2 January 2018)

Research suggests "it would cost municipal coffers around \$4.77 to replace the common good value produced by every \$1.00 in a local congregation's budget. Applying that ratio to Canada's biggest cities, it would cost an estimated \$19.9 billion to replace religious congregations' common-good contributions – such as soup kitchens, child care, suicide prevention, and even community event space." Stated a little differently, our cities would be quite a bit worse off.

What is the economic impact of St. Luke's? Our budget in 2020 was \$329,226.00. The economic impact of each dollar spent is \$4.77. Based on the Halo Project model, our parish in 2020 made an economic contribution

of \$1,570,408.00. Although imprecise, it suggests that we have a place and that we make a difference in the community from a purely economic point of view.

It should come as no surprise that this modelling has been used by faith communities as they revise and as they apply for grants for redevelopment of their properties to make them more accessible to the community.

I leave the last words to Milton Friesen, "In a time when social stresses are increasing alongside relational scarcity, the types of social contexts that generate common-good resources, including religious communities, might be worth our respectful, and ongoing, attention." (*Winnipeg Free Press*, 2 January 2018).

Fr. M. Dwight Rutherford, Honorary Assistant

Church decline and growth

10 little Christians standing in a line,
one disliked the preacher and then there were 9.
9 little Christians staying up very late,
one slept in on Sunday morning and then there were 8.
8 little Christians on the road to heaven,
one took the lower road then there were 7.
7 little Christians got into a fix,
one disliked the music and then there were 6.
6 little Christians very much alive,
but one lost his interest and then there were 5.
5 little Christians were coming out the door,
one got sidetracked then there were 4.
4 little Christians cheerful as could be,
one lost his temper and then there were 3.
3 little Christians knew not what to do,
one joined the sporty crowd and then there were 2.
2 little Christians – our rhyme is nearly done –
differed with each other then there was 1.
1 Christian won his neighbour true,
brought him to church, then they were 2.
2 hopeful Christians each one won one more,
that doubled their number. Then there were 4.
4 sincere Christians working very late,
each one won another, then there were 8.
8 splendid Christians, quite a decent team,
worked well together and raised it to 16.
16 earnest Christians double six times more,
raised a mighty army to 1,024.

Quite a Church Full
I.G. Smith, *The St. Chad Chimes* 2009

Fit for a king

The true glory of 1,000-year-old cross buried in Scottish field is revealed at last.

Part of the Galloway Hoard, found in 2014, the piece is so spectacular it may have belonged to a monarch



A spectacular Anglo-Saxon silver cross has emerged from beneath 1,000 years of encrusted dirt following painstaking conservation. Such is its quality that whoever commissioned this treasure may have been a high-standing cleric or even a king. A

millennium's worth of dirt has been removed from the Anglo-Saxon cross buried in the 9th century

It was a sorry-looking object when first unearthed in 2014 from a ploughed field in western Scotland as part of the Galloway Hoard, the richest collection of rare and unique Viking-age objects ever found in Britain or Ireland, acquired by the National Museums Scotland (NMS) in 2017.

The tiniest glimpses of its gold-leaf decoration could be spotted through its grubby exterior, but its stunning, intricate design had been concealed until now. A supreme example of Anglo-Saxon metalwork has been revealed. The equal-armed cross was created by a goldsmith of outstanding skill and artistry. Its four arms bear the symbols of the four evangelists who wrote the Gospels of the New Testament: Saints Matthew (man), Mark (lion), Luke (ox), and John (eagle).

Dr Martin Goldberg, NMS principal curator of early medieval and Viking collections, recalled his "wonderment" after seeing the cross in a gleaming state. He told the Observer: "It's just spectacular. There really isn't a parallel. That is partly because of the time period it comes from. We imagine that a lot of ecclesiastical treasures were robbed from monasteries – that's what the historical record of the Viking age describes to us. This is one of the survivors. The quality of the workmanship is just incredible. It's a real privilege to see this after 1,000 years."

The Galloway Hoard was buried in the late 9th century in Dumfries and Galloway, where it was unearthed by a metal detectorist in 2014. The cross was among more than 100 gold, silver, and other items, including a beautiful gold bird-shaped pin and a silver-gilt

vessel. Incredibly, textile in which the objects had been wrapped was among organic matter that also survived.



Dalya Alberge, *The Guardian*, 13.12.2020
Edited for length

Lenten Reflection on Reconciliation

I invite you to join me in the following Lenten reflection:

Our Loving Creator – open my heart and mind as I look with new eyes on a story that has been beside me all along but not fully acknowledged. Help me to be a part of a community of trust and faith. All-knowing and forgiving God – thank you for helping me to start what I hope will be a fruitful journey of learning and unlearning. I give thanks for all the work that has been done by the various agencies to make these resources available.

Our parish is very dedicated to the Tuesday Morning Hospitality program. Many of our guests have had direct or family experience with the issues outlined in the reports of the *Truth and Reconciliation Commission of Canada 2015 (TRC)*, and the *National Inquiry into Missing and Murdered Indigenous Women and Girls 2019 (MMIWG)*. For a quick review of the background: Indigenous status and rights issues related to events such as the *Oka Crisis* <https://en.wikipedia.org/wiki/Oka_Crisis> and the failed *Meech Lake Accord* <https://en.wikipedia.org/wiki/Meech_Lake_Accord> prompted the *Royal Commission on Aboriginal Peoples (RCAP)* in 1991. RCAP studied Canada's relationship with Indigenous peoples and proposed reforms. Out of RCAP came the *Indian Residential Schools Settlement Agreement 2007*, which led in turn to the *Truth and Reconciliation Commission 2008*, which then led to the *National Inquiry into Missing and Murdered Indigenous Women and Girls 2016*.

From the Anglican Church of Canada website <<https://www.anglican.ca/tr/>> (Truth and Reconciliation): "There is an urgent need for reconciliation in this land.

Now it is time to take action towards a new relationship. Participate in the building of a new and reconciling relationship through learning, listening, and acting.”

I welcome any fellow sojourner who would join me along the way to learn more about reconciliation.

The following is a list of some resources: <www.anglican.ca/resources/a-first-look-brochures>

There are four brochures explaining major aspects of the historical relationship between Indigenous and non-Indigenous peoples, as well as the role or response of the Anglican Church of Canada. The following two are particularly helpful:

The Doctrine of Discovery <<https://www.anglican.ca/wp-content/uploads/Doctrine-of-Discovery.pdf>> enabled the process of colonization.

This one summarizes and groups the recommendations of the **TRC 94 Calls to Action** <<https://www.anglican.ca/wp-content/uploads/Call-to-action.pdf>>

Why we do land acknowledgement:* “Beginning a service or other gathering with an Indigenous territorial acknowledgment can serve as an important gesture of reconciliation because, when done well, it not only publicly recognizes past injustice but also expresses hope for a better shared future, some Canadian Indigenous Anglican leaders say.” <<https://www.anglicanjournal.com/do-you-know-whose-land-youre-on/>>

From 2019, the response to MMIWG by Fred Hiltz Primate of the Anglican Church of Canada, and Mark MacDonald, National Indigenous Anglican Bishop: <<https://www.anglican.ca/news/tragedy-grief-and-action-response-to-the-report-from-the-national-inquiry-into-missing-and-murdered-indigenous-women-and-girls/30024480/>>

This video is 66 minutes. **The Doctrine of Discovery: Stolen Lands, Strong Hearts** <<https://www.anglican.ca/primate/tfc/drj/doctrineofdiscovery/>>

This web page offers a variety of links: <<https://www.anglican.ca/tr/reconciliation-toolkit/#2>>

This 40-second video gives a brief intro about KAIROS: <<https://www.kairosblanketexercise.org/>>. **Canada's Blanket Exercise** is an educational resource that churches use to teach their congregations about the history of residential schools

For more in depth learning: **Truth and Reconciliation Commission of Canada** <http://nctr.ca/assets/reports/Calls_to_Action_English2.pdf>

National Inquiry into Missing and Murdered Indigenous Women and Girls <<http://www.mmiwg-ffada.ca/>>

21 Things You May Not Know About the Indian Act: Helping Canadians Make Reconciliation with Indigenous Peoples a Reality by Bob Joseph, *Indigenous Relations Press* 2018

There is a 66-minute YouTube video of the same name with the author presenting a summary: <https://www.youtube.com/watch?v=nnZGQ5qb_nw>

Sacred Teachings podcasts - Seasons One through Six: <<https://www.anglican.ca/im/podcasts/>>

Online course: **Indigenous Awareness**. The Diocese of Rupert's Land and St. John's College have co-sponsored an eighteen-hour online course. Fee is \$40.00. The focus is “understanding of the issues faced by Indigenous peoples in Canada, and particularly within the area covered by our diocese.” Contact the diocesan office: <general@rupertsland.ca> to register.

**We acknowledge that we meet and work in the Treaty One Land, the traditional land of the Anishinaabe, Cree, and Dakota people, and the homeland of the Métis Nation, and that our life giving water is sourced from Shoal Lake, home of Anishinaabe people in Treaty Three Land. We are grateful for their stewardship of this land and their hospitality which allows us to live, work, and serve God the Creator here.*

Anne Rennie, 10 March 2021

Three things the Psalms teach about emotional health

The Psalms are a treasure-trove of scriptural delight. In fact, many memorable worship songs are drawn from this part of the scripture. From Marty Nystrom's “As the Dear” (Psalm 42) to Matt Redman's “Better is one day” (Psalm 85), contemporary praise and worship often re-articulate the Psalms in modern language.

Reliance on the Psalms also occurs in more traditional, or liturgical, churches. Congregations may pray *The Venite* (Psalm 95), or *The Jubilate* (Psalm 100) as part of their regular rhythm of prayer. Indeed, monastic communities throughout the ages have even sought to pray through the Psalms monthly, or in rare occasions, daily.

Yet more than a resource for worship songs or liturgical texts, the beauty of the Psalms is the visceral articulation of the full range of human emotion.

From rejoicing to sadness, from frustration to deep ire, the Psalms give voice to the deep emotions of human life. Sure, this makes for some hard passages to read. Who doesn't cringe at the thought of heads dashed against stones? Yet even these difficult verses are instructive – for we find that the Psalms depict just what it means to communicate our raw, sometimes ugly, emotions to the Lord.

In this way, reading through the Psalms (or better yet, praying the Psalms) has a lot to teach us about emotional health. The Psalms help us uncover how to be faithful when we are filled with our negative or ugly emotions. There are three main lessons the Psalms teach about emotional health.

1. It's Okay to Struggle

You can't get too far into the Psalms without noticing that they're rarely written from palaces of ease and comfort. In fact, the very second Psalm references nations that conspire and people that plot in vain.

Many of the Psalms articulate the personal struggle of the psalmist. This struggle could be because of the presence of an enemy, the schemes of the wicked, or a general lament over personal sin. Whatever the reason, the Psalms give voice to how we feel when things are not right in our lives.

Take the first couple of verses from Psalm 77 for example. We read:

I cry aloud to God, aloud to God that he may hear me. In the day of my trouble, I seek the Lord. In the night, my hand is stretched out without wearing. My soul refuses to be comforted. I think of God and I moan; I meditate and my spirit faints.” (Psalm 77.1–3)

While we may not know exactly what the situation is at hand, these verses give voice to someone who is struggling in his/her life. Further on, the psalmist articulates questions that arise from such struggling. Questions like: Will the Lord spurn forever and never again be favourable? Has his steadfast love ceased forever? Has God forgotten to be gracious?

Who has not, from time to time, asked such questions? Who has not been thrust into an uphill battle and found their faith stretched, or their patience wearing thin?

It's a mistake to believe that faithfulness to God means we're always pleasant and stoic in our lives. Worse yet is the belief that only the weak in faith go through times

of struggle. This is not true. The Psalms present to us, in vibrant fashion, the biblical truth that even the strongest in faith struggle at times. Struggling against some hardship, an enemy, or even against our own human failings, doesn't indicate a weakness in faith. Struggling is part of life, and of faith.

As the after-school specials used to always remind us, it is okay to not be okay.

2. It's Okay to Feel

Did you ever have a Bible that included a list of where to turn when feeling a certain way? Whether one felt angry, or sad, confused, or frustrated, the list pointed to an appropriate verse for divine comfort. Most of the scriptures suggested in these lists are either reminders of God's promises, or a call to perseverance. While this is valuable, in some regards, it could lead to the assumption that the faithful response to negative emotions is to push past them.

For example, imagine you're feeling angry. Acknowledging your anger, you turn to the previously mentioned list in the back of your Bible, searching for an appropriate scripture. Undoubtedly, the suggestions will be along the lines of Ephesian 4.26: "In your anger do not sin, don't let the sun go down on your anger." Or perhaps it would point you to James 1.20: "for your anger does not produce the righteousness that God desires." A passage from the Psalms, likely, would not be mentioned.

The point is, such lists of what to read when you are angry rarely give voice to the anger.

Too often they point to the verses that speak to how anger is contrary to the life of faith. This can leave us with the impression that the faithful response to anger is to not feel angry! We come away with the impression that it is wrong to feel angry, or whatever emotion we are feeling. Thus, we attempt to move past the emotion, or deny it altogether.

All this does is produce feelings of guilt and shame, for the fact is, we do feel angry!

Anger is a human emotion like all the rest, and it is common to all people. Furthermore, our anger may, in fact, be an appropriate response to whatever situation we are facing. Even Jesus got angry, and sad, and frustrated. Emotions are never wrong. They may be misdirected at times, and we may wrongly act on such emotions, but the feeling itself is not wrong in and of itself.

When we deny our emotions, we allow them to fester within us. We may trick ourselves into believing that

we have dealt with the matter at hand, but all we have done is turn a blind eye to the deep matters of our heart and soul.

The Psalms give us license to hold our feelings before the Lord. We are given the freedom to feel, and to feel deeply, viscerally, and passionately.

3. It's Okay to Scream

The Psalms often give voice to the deep inner emotions that we feel. The sadness, frustration, and anger that we so often experience in our lives are articulated in gritty detail. In this way, the Psalms do not just give us license to feel the emotion, the Psalms also allow us to voice our emotions.

Psalms point us to the ability to bring our hurts to the Lord.

When we are filled with negative emotions, and let's be honest, we all have these types of emotions from time to time, we are encouraged to express those feelings to the Lord. God is big enough.

So, instead of reading Ephesians or James when we feel angry, what would it be like to read Psalm 13?

Instead of denying our anger, what would it look like to express it?

Psalm 13 does just this. It begins "How long, O Lord, will you forget me forever? How long will you hide your face from me? How long must I bear pain in my soul and have sorrow in my heart all day long?" In this Psalm, David pours his heart out before God. He gives voice to the deep emotion that he feels. Nothing is withheld. The Psalms show us that we are free to scream, or yell, or shout, or weep.

Praying the Psalms

Praying the Psalms can be a healing experience. When we give voice to our deep emotions, not hiding from them or pretending they do not exist, we invite Jesus into the deep inner places of our lives. We open the door to his healing presence.

What would it look like for you to try this the next time you're faced with an uncomfortable emotion? Instead of turning to a prepackaged list of what to read when you feel x, what if you turned to the Psalms and prayed from within the emotion itself?

The process is simple. Simply read each verse of a Psalm, pause, and then pray the verse again, this time using your own words and referencing your own situation. For example, retuning to the opening of Psalm 13, your prayer may look like this:

"Lord, I feel like you are forgetting me. How long must I feel like this?

Are you hiding from me? Do you care for me?

I feel in pain. I feel angry. I feel burdened, and I feel that you do not even notice!"

Praying this way may seem uncomfortable, but it is deeply honest. More to the point, praying this way honors the deep emotions within us, thereby helping us move toward health and healing.

Emotional health is not about only living with positive emotions. Faithfulness to God is not about pasting smiles on our faces and singing "Shine, Jesus Shine," no matter what we may be feeling inside. No. Emotional health, in the life of faith, is about inviting Jesus into our emotions, whatever they may be.

Emotional health is about knowing that it is okay to struggle, it is okay to feel, and it is okay to cry out to God. The Psalms teach us these lessons beautifully.

*Rev. Kyle Norman, Crosswalk.com,
Contributing Writer, 19.11.2020*

*God is not greater if you reverence Him,
But you are greater if you serve Him.
- St. Augustine of Hippo, 345-430*

My Cup Has Overflowed

I've never made a fortune
and it's probably too late now.
But I don't worry about that much,
I'm happy anyhow.
And as I go along life's way,
I'm reaping better than I sowed.
I'm drinking from my saucer,
'cause my cup has overflowed.
Haven't got a lot of riches,
and sometimes the going's tough,
But I've got loving ones all around me
and that makes me rich enough.

I thank God for his blessings
and the mercies He's bestowed.
I'm drinking from my saucer,
'cause my cup has overflowed.

I remember times when things went wrong,
my faith wore somewhat thin,
but all at once the dark clouds broke
and the sun peeped through again.

So Lord, help me not to gripe about
the tough rows I have hoed.

I'm drinking from my saucer,
'cause my cup has overflowed



If God gives me strength and courage
when the way grows steep and rough,
I'll not ask for other blessings,
I'm already blessed enough.

And may I never be too busy
to help others bear their loads.
Then I'll keep drinking from my saucer,
'cause my cup has overflowed.

– John Paul Moore.

Thanks to Bertha

Name this couple



**“A true friend is the one who holds
your hand and touches your heart.”**

- Gabriel Garcia Márquez

Making Bells

Master bell-maker Antonio Delli Quadri, 83, was just 15 when he started helping forge bells inside Italy's oldest bell foundry, run by the family in the town of



Agnone. The workshop is one of five remaining foundries Italy, which once boasted dozens. (Megan Williams, CBC)

It's difficult to imagine an Italian town or city without a skyline of turreted church towers or an hourly clamour of bells pealing and chiming in the air.

With the Vatican nestled in the heart of the country, the large bronze instruments have made Christianity literally resonate throughout Italy for centuries

But just as the multitudes called to daily mass by the belfry tolling have all but dried up, the ancient

knowledge used to produce the giant bronzes is at risk of vanishing.

And that makes the survival of Italy's oldest bell foundry – located in the small town of Agnone in the country's hilly, desolate southern region of Molise — a near miracle.

“This is a complex trade that involves precise understanding of mathematics, physics, geometry, and music,” said master bell-maker Antonio Delli Quadri, 83, whose customers include the United Nations in New York and the Vatican.

“From the rigour of numbers to the harmony of sound.”

No machines, no mass-produced moulds.

Delli Quadri began helping cast bells when he was just 15, starting with “the most humble tasks” inside the light-dappled bustling workshop run by the Marinelli family since at least 1339. Up until the 1950s, some two dozen bell foundries, all family-run, were operating throughout Italy.

Today, the Marinelli foundry is among five survivors and is the official provider of bells for the Vatican.

“You could say by sticking to these centuries-old ways, we're now avant-garde,” said Pasquale, 50, the younger of the two Marinelli brothers now running the foundry.

“We haven't introduced machines. We've stayed in the same traditional workshop instead of moving into a bigger factory. We refuse to work with soulless, mass-produced moulds.”



Artisan Ettore Marinelli, 28, is a member of the latest generation of Marinellis to keep his family's ancient bell foundry. Marinelli Pontifical Foundry is the oldest bell foundry in Italy and one of only a handful remaining in the country. (Chris Ward-Jones)

While bells are an integral part of Catholic churches in Italy and elsewhere, the bronze instruments have played an essential role in community life that pre-dates the

time in the Middle Ages when they gradually stopped being hung above town doors and began ringing on church towers.

Paola Patriarca, a foundry artisan who curates the small bell museum above the Marinelli workshop, where more than 1,000 bells are on display, calls bells the world's "first mass media."

"The sound of bells are now seen as nostalgic, but remember, just 50 years ago, not everyone had a watch," said Patriarca. "Bells served [as] essential services, like warning when it was going to rain, or one hour to sunset, which had a particular importance for workers far afield or in the woods under heavy canopy cover.

"Even for those out fishing, when the sky was clouded over, the sound was a message to head back to shore. Bells kept people safe."

Bells are booming online

While the world's original mass medium may be fading in Italy, the advent of new, digital means of communication have kept the Marinelli foundry going.

Online orders from expanding churches in Africa, Asia, and South America, not to mention from Buddhist temples and musicians, have helped offset the drop in orders from Catholic churches in Italy and Europe.

Still, the Catholic influence is as deeply embedded in the bells as the gold rings believers once tossed into the boiling bronze – both in their nomenclature and production.

Bells blessed by priest

The Marinellis refer to bells as "sacred bronzes" and describe them not as formed but "born," with the initial wooden and brick structure that gives shape to the inside called the *anima*, or soul. To this day, a priest is called to the foundry to bless the bell, emitting a flurry of Hail Marys at the moment of fusion, when the bronze liquid is poured into the mould.



Producing the desired ring remains a challenge. One small mistake can result in having to go back to the beginning of a process that can take up to three months. With large bells, some weighing up to 600 kilograms and costing in the tens of thousands of dollars, precision is imperative.

Delli Quadri said any bell-maker who boasts they have never erred is lying. He said his own missteps were thankfully on smaller, less important bells.

Hope for the tradition to continue

Delli Quadri, who has spent a lifetime inside the foundry and perilously perched on belfries to mount the giant bronzes, prefers recalling his triumphs – his biggest, he says, being the Jubilee Bell for the Vatican in 2000.

"I saw that bell born," he recalled with pride, "and followed it through to completion. From the first brick here in the workshop to mounting the bronze on a structure that I built myself in the Vatican gardens."

He said he's hopeful that with the next generation of Marinellis committed to keeping the foundry going, the centuries-old secrets will stay alive, at least for the near future.

"These are intergenerational businesses," said Delli Quadri. "And if you don't have a next generation willing to take on bell making, that's the end."

Megan Williams, CBC News

Posted: Dec 21, 2020 4:00 AM ET

The Bells of St. Luke's

The bells in the tower are named: *Love, Joy, Peace, Long Suffering, Gentleness, Goodness, and Meekness. (The fruits of the Spirit: 1 Corinthians 13, and Galatians 5)*

They were donated by Mr. and Mrs. A.M. Nanton and Thomas Clark, Mrs. Nanton's father. They were first rung on 29 January 1911.

Read more about the bells in the tower in our Centenary book *In This Place, 1897–1997* available from the parish office.



One view of worship

The soloist moves toward the center of the podium. The congregation of about 1,500 breathes with her as she moans “Oh . . . oh . . . oh, Jesus.” Those are the only words to the song. Unless you are sitting within the sound of her voice, it is difficult to imagine how a song of two words can be a cry of anguish, balm, and celebration. In each soaring note, we participate in the unutterable spectrum of human striving. In this world, you will have trouble, but “oh, oh, oh, Jesus.” The shouts of exaltation give no indication of what is happening. Although it appears to be the usual charismatic congregational fare, in fact we are riding the stanzas through time to the hush arbors and swamp meetings, over the dangerous waters to safety. In this ordinary Sunday service, something has happened and we are changed. The worldly resistance to transcendence that we wore into the sanctuary has cracked open, and the contemplative moment carries us toward the very source of our being.

Moments like this occur regularly in the black church, yet if you ask congregants about their “contemplative practices,” they would be confounded. . . . Despite numerous exceptions, black church worship is known for its heartfelt, rhythmic, and charismatic character. This depiction has become such an accepted view that contemplative practices remain a subliminal and unexamined aspect of black religious life. As a consequence, the practices are not nurtured, encouraged, or passed on to future generations. Yet when contemplative moments occur, worship experiences seem to deepen.

In the midst of worship, an imperceptible shift occurred that moved the worshipping community from intentional liturgical action to transcendent indwelling. There is no way to describe this shift other than to say that “something happened.” During this sacred time, the perpetual restlessness of the human heart was stilled and transformed into abiding presence. Time shimmered and paused, slowing its relentless pace, and the order of worship no longer took precedence for those enthralled by a joy unspeakable.

This is the contemplative moment, the recognition that each and every member of the congregation shares the same angst over the troubles of the world and the need for reunion. . . . Those who listen know the Holy Spirit is in control.

R. Rohr 10.1.2020.

Answer to “Name that couple”

Barbara and Donald Fisher

Memory or Forgettarry?

Do you find that you
just don't remember things
as well as you used to?
Well, you have a lot on your mind,
after all. Just a little mental lapse,
a slight brain fog.

But ... These things can have
serious consequences ... or not.

Memo to M.L.C.C.



Le buchette del vino – wine windows – are foot-high, dome-shaped holes in the thick, stone palazzi of the Renaissance city that, six centuries ago, were used to sell wine. Now, with the need for physical distancing – not to mention to add some cheer to Florence’s semi-deserted cobblestoned streets – bars, bistros, and even a *gelateria* are once again pushing open the wooden doors of their *buchette* and selling everything from glasses of Chianti to ice cream.

CBC News, 31/1/2021



Mind games

*This is quite long, so you may need a pen and paper.
Following the instructions as quickly as possible.*

Think of a number between 1 to 10.

Multiply by 9.

If the number is two digits, add together.

Then subtract 5.

Choose a letter of the alphabet which corresponds to that number. e.g.: 1=A, 2=B, C=3, etc.

Think of a country which starts with that letter.

Remember last letter of the name of that country.

or jot it down.

Think of an animal which starts with that letter.

Remember that last letter in the name of that animal

or jot it down.

Think of the name of a fruit which starts with that letter.

Are you thinking of a kangaroo in Denmark eating an orange?

If you are NOT, you are among 2% whose minds are different enough to think of something else.

98% of the people will answer, *Kangaroos in Denmark* when given this riddle.

Don't blame me - Stirling W. sent it to me. - Sheila

**DURING THE MIDDLE
AGES THEY CELEBRATED
THE END OF THE PLAGUE
WITH WINE AND ORGIES
DOES ANYONE KNOW IF
THEY HAVE ANYTHING
LIKE THAT PLANNED
WHEN THIS ONE ENDS?**

(ASKING FOR A FRIEND)

**Hasten the happy day –
Get vaccinated!**



**The next Winged Ox
will be the
Pentecost / Trinity edition.
Deadline: Sunday 16 May 2021**

The Winged Ox

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The Parish Church
of St. Luke

