



The Winged Ox

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

PENTECOST AND TRINITY 2020



...God the Father, through his Son, has drawn even closer to us – as close as it is possible to come. He now comes to us-in-us in the person of his Spirit. God, the heavenly Father became God the down-to-earth Son through whom we can now know God's own heart-fulfilling Spirit. ...this is what is called "the Holy Trinity".

- Short meditations on the Bible and Peanuts, Roberet L. Short

**God did, through his transcendent love become what we are,
that he might bring us to be what he is himself.**

- Irenæus

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

**The Holy Eucharist (said) is available, by subscription, on Sundays at 08:15 and 10:30,
limited to nine congregants. Email Fr. Paul to reserve a spot. (paul.lampman@icloud.com)**

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

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

**Video recordings of Sunday Sung Matins, Sung Eucharist, and Choral Evensong
are available on our Facebook page:**

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

and on our YouTube page:

https://www.youtube.com/channel/UCelr6clT_MkC4qIDObRlkpA

From the Rector



The Witness of the Church in Exile

But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth”. -Acts 1.8

In many ways, the church is in exile due to the pandemic. Even so, God has given the Holy Spirit to strengthen us for ministry and comfort us and be with us through these difficult times.

Every great challenge we face is also an opportunity for the glory of God to be revealed. The great challenge we face is met head on by the many gifts that God has given us, especially the miracle of modern medicine. We are so grateful for everyone who cares for others through our health care system. We also have an opportunity to witness to the love of God poured out upon us and through us, as we love others and this world into some semblance of wholeness. We have a long way to go.

How much brokenness there is! Many are grief stricken in so many ways: at the loss of loved ones, the loss of work or of businesses, the lack of gatherings for funerals, weddings and other celebrations like graduations and convocations. Into this mess of human brokenness and pain comes a loving Saviour who suffers with us and for us. The Lord is also the Great Physician and healer of souls. Jesus longs for us to reach out to him more than we know how to do so. As the Body of Christ in the world, Jesus calls the church to witness to God's love in the midst of suffering, confusion, anxiety and loss. We continue to pray and work for the healing of others.

In a few short weeks, our diocesan and parish leadership pivoted from in-person worship, to a forced suspension of services, and then we moved to an online presence with beautiful music and liturgy. I am very proud of our team and our church as a whole as we help lead the way for other Anglican congregations. Sunday digital worship includes Sung Eucharist or Sung Matins (Morning Prayer) and Choral Evensong (Sung Evening Prayer). While our reach has grown very far, this has not yet translated to engagement in ministry for those who join us for worship online. Our witness will include helping others who connect with online worship to engage in some form of ministry or come to a better understanding of what they are already doing

in love as ministry. What this looks like remains to be seen, but God is good and the Lord will help us find a way. Online ministry is being translated back into in-person ministry as we develop relationships with one another.

A special thank you to Blair, Vincent, Olivia, Brittany, Gail, Richard, and Liam for the beautiful gift of music you share with us and the whole world. We are so grateful! Blair records the service on his many devices and edits the services in time for Sunday content to be distributed online. Thank you!

How will we sing the Lord's song in this strange land? Where is the Lord leading us?

God's answer may include many factors which will be integrated: medical / scientific, technical / professional musicians, pastoral, cultural, theological, mixed with the geographical and current situations on the ground in each jurisdiction (political, diocesan etc.). We are filtering this through our own spirit, mind and heart as the Body of Christ as we discern how even this can demonstrate the reign of Creator through Christ.

It is time for us to sit in silence, to listen and abide with the the One Communion of Giving Love who cherishes us beyond measure.

Much love in Christ,
Paul†

Why go to church?

A church-goer wrote a letter to the editor of a newspaper and complained that it made no sense to go to church every Sunday. He wrote: "I've gone for 30 years now, and in that time I have heard something like 1500 sermons, but for the life of me, I can't remember a single one of them. So, I think I'm wasting my time; the preachers and priests are wasting theirs by giving sermons at all."

This started a real controversy in the "Letters to the Editor" column. Much to the delight of the editor, it went on for weeks until someone wrote this clincher:

"I've been married for 30 years now. In that time my wife has cooked some 32,000 meals, but, for the life of me, I cannot recall the entire menu for a single one of those meals. But I do know this: They all nourished me and gave me the strength I needed to do my work. If my wife had not given me these meals, I would be physically dead today.

Likewise, if I had not gone to church for nourishment, I would be spiritually dead today!"

High or Low?

'The terms "High" and "Low" are rarely used nowadays but refer to different "parties" or schools of churchmanship within the Church of England/Anglican Communion. "High" Church is the older of the two terms historically and was first applied, in the late seventeenth century, to those individuals who were opposed to the Puritan wing of the Church of England.

Later, and more famously, in the nineteenth century, it was applied to the Anglo-Catholic or Tractarian movement in England from 1833 onwards. The best known members of the High Church/Anglo-Catholic Movement were John Henry Newman, who converted to the Roman Catholic Church, and John Keble, who remained in the Church of England.

High Churchmen placed great emphasis on liturgy and the sacraments, especially the weekly or daily celebration of the Eucharist. Their use of vestments and incense, along with their frequent devotion to Mary and high regard for the Roman Catholic Church, were often regarded with concern and even hostility. High Churchmen also placed great emphasis on the three orders of ministry (deacon, priest, and bishop) and the importance of apostolic succession and the historical continuity of Anglican bishops with the early church.

The "Low Church" movement can trace its roots back to the early eighteenth century but is primarily associated with opposition to the "High Church" or Anglo-Catholic Movement of the later nineteenth century. The "Low" Church or Evangelical party placed great emphasis on preaching, personal piety and the authority of scripture. Evangelicals also gave much less importance to the orders of priesthood and episcopacy.

Today the terms are used infrequently and are often considered to have a negative or pejorative flavour. Nevertheless, the terms do reflect the theology and practice of two large parties/points of view within Anglicanism. In England, these points of view are now usually described as "Anglo Catholic" and "Evangelical", and can be seen to a greater or lesser extent in many parishes. They are also represented by societies such as Affirming Catholicism, and the National Evangelical Anglican Congress.' - *Wikipedia*

So where does St. Luke's stand in the High and Low spectrum? If you want to pick and chose from the preceding definitions, at St. Luke's we emphasize the liturgy (words and actions we use in the service) and the mid-weekly and every Sunday celebration of the

Eucharist. We normally have Morning Prayer only on or near Remembrance Sunday, Choral Evensong about once a month.

The clergy and subdeacons, acolytes, and choir are all robed. The importance of Apostolic succession – embodied in the confirmation or laying on of hands by the bishop – has slipped a bit in recent years. I do not use the term 'slipped' in a derogatory sense, but that the opening of Holy Communion to all baptised persons means that confirmation is no longer necessary to receive communion, ergo, the historical continuity of Anglican bishops (through confirmation by a bishop to all people) no longer applies.

But it has, in my opinion, meant that the elements which are peculiar (in the good sense of the word) to Anglicanism are often not known or understood by people just 'received' into the Anglican Church.

It would not be hard to argue that St. Luke's is also "Low Church" in that we like our clergy to preach The Word; we hope for personal piety in every person and we acknowledge the authority of scripture. This last is not adhered to dogmatically by saying "The Bible Says, End of Discussion". We take into consideration the intent of the word as filtered through the life and teaching of Jesus, the cultural context of the written Word, especially of what we call the Old (Hebrew) Testament and of some pronouncements by St. Paul. But then so do churches which would be defined as "High Church"! Conversely, the use of bells and incense during the eucharist or mass can also be found in "High Anglican" churches e.g., St. Michael and All Angels.

Which leads to the conclusion that if you are not a "cradle Anglican" i.e., your parents are/were Anglican, then you worship in an Anglican church because its words, music, actions, and surroundings, when you are worshipping, 'speak' to you. You may or may not adhere to all the tenets of Anglicanism*– and few Anglicans could reel them off – but you are comfortable with the way Anglicans worship God in Three Persons, Blessed Trinity.

Welcome to the one Holy Catholic and Apostolic (Anglican) church!

**see the Articles of Religion, Book of Common Prayer p 698.*

NB: Last year I asked Fr. John to do a piece on High and Low Church, but regrettably he was not able to do this. I feel very much like 'stepping in where angels fear to tread.'

- Sheila Welbergen

Nature, also, mourns for a lost good

That is the title of a sermon by the theologian Paul Tillich. In these past days we have heard some of the ways in which “the Earth” has shown signs of recovering from our abuses. Fish have been seen in the clear waters of the canals in Venice and the Dhauladhar mountain range of Himachal seen from Jalandhar (Punjab) after pollution drops to the lowest level in 30 years.

There was a headline: The Earth Needs a Break.

Here is Tillich’s sermon, edited for space:

‘Each year when Good Friday and Easter Sunday approach us our thoughts turn to the great drama of Redemption, culminating in pictures of the Cross and Resurrection. Who is redeemed? Some men alone or mankind, including all nations; or the world, everything that is created, including nature, the stars and the clouds, the winds and the oceans, the stones and the plants the animals and our own bodies? The Bible speaks again and again of the salvation of the world, as it speaks of the creation of the world and the subjection of the world to anti-Divine forces. And world means nature as well as man.



What does nature mean to us? What does it mean to itself? What does it mean in the great drama of creation and salvation?

A three-fold answer is contained in the words of the psalmist, the apostle and the prophet.

The psalmist sings of the glory of nature, the apostle shows the tragedy of nature and the prophet sees the salvation of nature in the salvation of the world.



‘Day unto day uttereth speech, and night unto night sheweth knowledge.

There is no speech or language where their voice is not heard.

Their line is gone out through all the earth, and their words to the end of the world.’ - *Ps 19.2*

Are we able to perceive the hidden voice of nature? Does nature speak to us? Does it speak to you or has nature become silent to us, silent because of the men of our period. The voice of nature has been heard by the scientific mind and its answer is the conquest of nature but is that all nature says to us? But such an understanding is possible only by communion between man and nature. (but) Is nature not completely subject to the will and willfulness of man? It has kept genuine nature in small reservations and has occupied everything for domination and ruthless exploitation. And worse, many of us have lost the ability to live with nature. Separated from the soil by a machine, we speed through nature, catching glimpses of it, but never comprehending its greatness or feeling its power. Who is still able to penetrate, meditating and contemplating the creative ground of nature?

Praising the glory of nature does not mean speaking of the beauty of nature alone and forgetting its overwhelming greatness and terrible power. Nature never manifests shallow beauty or merely obvious harmony.

‘The voice of the Lord is powerful (it) breaketh the cedars (it) cleaveth with flames (it) shaketh the wilderness and strippeth the forests bare.’ - *Ps 29*

The glory of nature is not shallow beauty: let us listen to the words of the apostle about the tragedy of nature in their precise meaning. ‘Even creation waits with eager longing for the sons of God to be revealed. For creation was not rendered futile by its own choice but by the will of Him who thus made it subject, the hope being that creation as well as man would one day be freed from from its thralldom to decay and gain the glorious freedom of God’s children. To this day we know the entire creation sighs and throbs with pain.’ - *Romans 8.19*

Nature is not only glorious it is also tragic. It is subjected to the laws of finitude and destruction. It is suffering and sighing with us. Paul is alluding to the words of God to Adam after the Fall: “Cursed is the land for thy sake.” The doctrine of suffering as the character of all life taught by the Buddha has conquered large sections of mankind. But only he who is connected in the ground of his own being with the ground of nature is

able to see into its tragedy. In this moment the tragedy of nature/creation forced itself on his optimistic mind, and he asked: Why?

Paul tries to penetrate this mystery, the mystery of this question and his surprising answer is: nature is subjected to vanity by the curse that God uttered because of the fall of Adam. The tragedy of nature is bound to the tragedy of men as the salvation of nature is dependent on the salvation of men. But man, by violating divine law (the Fall) destroyed harmony and now there is enmity between man and nature between nature and nature. Man and Nature belong together in their created glory, in their tragedy and in their salvation. This did not happen once upon a time, it happens within every time and space as long as there is time and space. So long as there are the old heaven and the old earth, man and nature will be subject to the law of vanity. Man has failed his own bodily being and nature around him. Therefore Jesus is called the Son of Man, the man from above, the true Man in whom the forces of separation and tragedy are overcome not only in mankind but also in the universe. For there is no salvation of man if there is no salvation of nature, for man is in nature and nature is in man.



“Then I saw a new heaven and a new earth. For the first heaven and the first earth had passed away and the sea (chaos) was no more ... then he showed me the river of the water of life bright as crystal. On both sides of the river grew the tree of life bearing twelve kinds of fruit, each month having its own fruit and the leaves of the tree were for the healing of the nations.” - *Rev 21.1, 22.2*

And one thing is made very clear in the visions of the prophet that salvation means salvation of the world not of human beings alone: the earth shakes when Christ dies and it shakes again when he is resurrected, the sun loses its light when he closes his eyes and it rises when

he rises from the tomb. The resurrection of the body not an immortal soul is the symbol of victory over death. The bodyless spirit (and this is the meaning of all those images) is not the aim of creation: the purpose of salvation is not the abstract intellect or a natureless moral personality.

Let me ask you a question: are we still able to understand what a sacrament means? The more we are estranged from nature the less we can answer affirmatively. That is why in our time the sacraments have lost so much of their significance for individuals and Churches. For in the sacraments nature participates in the process of salvation. Bread and wine, water and light and all the great elements of nature become the bearers of spiritual meaning and saving power. Natural and spiritual powers are united – re-united – in the Sacrament. The Sacrament, if its meaning is alive, grasps our unconscious as well as our conscious being. It grasps the creative ground of our being, it is the symbol of nature and spirit united in salvation”

- *From The Shaking of the Foundations*
Paul Tillich, *The Scribner Library* 1948

“Through the greatness and the beauty of creatures one comes to know by analogy their maker” (Wisdom 13.5) and “his eternal power and divinity have been made known through his works since the creation of the world.” (Romans 1.20) - *Rohr*

For me the wonder of nature is summed up in its infinite beauty and I can only say: “My God, how wonderful thou art.”

- *Sheila Welbergen*

***The Glory of God is a human being,
fully alive.***
- *Irenæus*



A prayer from the Navajo People

Today may I walk out in beauty.
With beauty may I walk.
With beauty before me may I walk.
With beauty behind me, may I walk.
With beauty above me, may I walk.
With beauty below me, may I walk.
With beauty around me may I walk.
It is finished in beauty.
It is finished in beauty.
Amen.



“I have done what was mine to do. Now you must do what is yours to do.”

- St. Francis of Assisi

He pardoneth and absolveth

Every Sunday whether we celebrate the Eucharist or pray Morning Prayer, whether we use the *Book of Common Prayer* or the *Book of Alternative Services* we include a prayer of confession. We turn our thoughts and words to our omissions and transgressions.

It is a useful thing to acknowledge the laziness, cowardice, or protectiveness that keeps us from living out the righteousness to which the will of God challenges us. It is equally useful to acknowledge that our self-centeredness, desires or ill-will lead us to harm others or depart from obedience to God. When we acknowledge these things we confront our self image, become vulnerable before others and humble ourselves before God.

All that is good but it is not what the confession is ultimately about. The confession is always followed by a declaration of forgiveness and that is the real point. The acknowledgement of our failures and transgressions is only the first step to hearing that we are forgiven. Through the Cross of Christ, God over-rides our malice and ducking of responsibility to wipe the slate clean and let us stand blameless before him – and in our own eyes. It is declared to us that we are persons, Forgiven, Accepted, Loved.

In my experience it is rather easy to see that we are guilty and unworthy. It is harder – and I think more important – to grasp that none of that is held against us, that we are freed from our bondage to wrong and that we are freshly made worthy.

The next time you confess your sins, be sure to listen to the declaration that God absolves and pardons sinners. And believe that it refers to you.

*- the Rev. Dr. Thomas E Graham,
“The Winged Ox”, Pentecost/Trinity 1996*

St. Luke’s calls Duke Ellington

from an interview with Neil Harris by Pamela Johnson.

“Harold Macdonald (Rector, 1968–1977) asked me what could be done for Easter, especially Good Friday, something a little different. Duke Ellington had written a jazz religious service and Harold wondered if it would be possible to get the Duke up to perform this at St. Luke’s. I explained that the Duke was booked years ahead and was very expensive ... but Harold said: “give him a call.”

I thought that it would be amusing to pursue this and after contacting people I knew, got the name and number of Duke Ellington’s agent and asked if the Duke would be available to play Winnipeg on Good Friday.

The agent said: “just a minute ... well, as a matter of fact, he does have an opening on that weekend”. I said “Well sign him... how much money?” About \$5,000 or \$7,000 as I recall. (in today’s money 1986 about \$25,000.)

I took a deep breath and said; “ Book him ”. I then called Harold and told him and I said: “Now what are you going to do? You asked me if Duke Ellington was available and he is and I booked him and he’s going to cost \$7,000.”

That was Manitoba Centennial year (1970) so I headed down to the Centennial Committee and said: “I have booked Duke Ellington and he is coming here on Good

Friday weekend to play a religious service.” They turned me over to the religious committee ... and the chairman of the Religious Committee was an Anglican priest and a Duke Ellington fan.

He just freaked out when he thought about this possibility ... so the Centennial committee picked up the bill for \$7000 for Duke Ellington.

St Luke’s kept ownership of the project and the ladies of the church held a tea for the Duke. On the morning of Good Friday, Duke Ellington was in Chicago and was to fly up to Winnipeg. The only stipulation of the Centennial committee was the Good Friday performance would have to be before sundown. Maitland Steinkopf, being Jewish, did not wish to have the concert after the Sabbath had started.

Ellington had sent up music for the choral part and someone to train the choir which I had organized.



Ellington wanted to arrive in time for the concert. Well, there was a terrific storm in Chicago and I was trying to contact Ellington at his hotel to see if he would be able to make it and I was told he had checked out. Meanwhile, I discovered that the airport was closed and no one could get out of Chicago. I set out on a search to see if he had got out in time to get to Minneapolis. No one knew where he was and meantime we had a concert hall completely sold out.

We got on the radio and said that the Ellington concert had to be postponed, standby, etc.

I was sitting in the green room at the Concert Hall and someone came in and said: “He is here”, and in walked the great Duke Ellington, the most revered person in jazz. He walked in and I said: “We postponed the concert until this evening” and he said, “Why?” I said: “Because we did not know where you were.” And he replied: “But I am here.”

What had happened was that when Chicago got snowed in the Duke and the band had gone to the airport and saw a plane ready to take off. His son, who was the band

manager, literally ran out onto the tarmac, standing in front of the plane to keep it from leaving and said: “where are you going?” They replied “Toronto”.

The whole band boarded the last plane out of Chicago, flew to Toronto, caught another plane from Toronto and flew out to Winnipeg and walked in and said: “But we are here”.

The concert was nothing like I have heard in my life. There was no time for a rehearsal and just before showtime the Duke called me over and said: “Mr. Harris. I believe you should conduct the singers”. I replied that his man had been training them but he said: “It is only fitting, we are in your city, these are your singers – then you should be the one who conducts them”. I said: “Mr. Ellington I don’t know the music.” and he replied: “When I nod my head, you give a down beat, when I nod my head again, you cut them off. That’s all you need to know.” I said “OK”.

It was a miraculous performance with a glorious soprano solo and titled TGTT. When asked “what does TGTT stand for?” Ellington replied: “Too good to title.”

Mary Burt was engaged to sing this and on being introduced to Ellington he said to her, “I hope your voice is as lovely as you are.”

The very last number was called ‘In the beginning, God’ and consisted simply of singing ‘In the beginning, God’, the last note was high C. It was the most moving moment I had ever had.

Afterwards in the Green Room the ladies of St. Luke’s served tea and sandwiches. The favourite drink of Duke Ellington was a Coke with seven sugar lumps.”

I (Pamela) found this a fascinating story and I have used Neil Harris’ own words as he described Duke Ellington walking into the Green Room. No one who reads these words and considers the setting can’t help but be struck by the parallel in the story to Jesus walking into the locked upper room after the Resurrection. Feel the doubt, the despair, all is lost, all the careful preparations have come to naught – when in walks the central character and calmly says: “but I am here.”

We can look to at Neil’s protestations of being unfit and unprepared to lead the choir. The author of the work says: “all you need to know is when I nod my head you start and when I nod my head again, you stop.”

What could be simpler than having such faith in the author of a piece than to trust that his nod is sufficient to begin and end all our works.

- Pamela Johnson

This article has appeared before in *The Winged Ox* (date forgotten!) but it still can speak to us in times of loss and confusion – basically part of our human condition. I tracked down a recording on YouTube of “In the Beginning, God” by Duke Ellington.

- Sheila Welbergen

Why the seductress Jezebel, one of the Bible’s greatest villains, talks like a man

Mr. Jezebel?

- Joseph Brean

Thousands of academics gathered in Regina for the annual Congress of the Humanities and Social Sciences on 30 May 2018.

Jezebel, a Phoenician princess from the island city of Tyre in modern Lebanon who married King Ahab to become Queen of Israel, is one of the Bible’s great villains.



Jezebel in an 1862 painting by Frederic Leighton (Wikicommons)

She worshipped the false Canaanite deity Baal and led her husband into blasphemy against Yahweh, god of the Israelites. She orchestrated the murder of a man who declined to sell his vineyard to her husband. And as a cautionary tale, she paid the price with her life, tossed out of a window by her own courtiers, trampled by a horse and eaten by wild dogs, her carcass compared to “dung upon the face of the field.” -1 Kings.21

Over the centuries, this horror story – especially the description of her putting on make-up knowing she was about to be killed – has created a widespread cultural stereotype with many related versions: Jezebel as the seductress who leads men away from God; Jezebel as the falsely pious servant of a false god; Jezebel as the sexually promiscuous pagan black woman.

Today, the term is being reclaimed, as many slurs eventually are, for example, via a popular celebrity and lifestyle news website.

But the original character continues to give up strange secrets, as a new analysis of her speech reveals.

Curiously, in the various Biblical scenes in which Jezebel speaks, her choice of words and grammar clearly marks her as male. She talks in ways that are foreign and inappropriate for an Israelite queen. She engages in almost a sort of Biblical mansplaining, forever issuing orders, conveying her sense of superiority, and demanding immediate answers to any questions she deigns to ask. In two of her appearances in the Books of Kings, she is the only person who talks at all.

“From her first appearance in 1 Kings 16.31, Jezebel, the wife of King Ahab of Israel, is coded as an outsider,” writes Laura Hare, in a paper presented at the Congress of the Humanities and Social Sciences. “I propose that the author of Kings intentionally wrote Jezebel as speaking differently from Israelite women in order to characterize her as an outsider who should not be queen of Israel.”

By having Jezebel avoid this common feature of female speech, the author portrays Jezebel as different from Israelite women

One is the use of deferential third person and titles, such as speaking to a king but not using his name or “you,” but rather calling him “the king,” as Esther does when she speaks to King Ahasuerus: “If it seems good to the king...”

In general, men in the Hebrew Bible ask questions twice as frequently as women, and when women do it, they ask rhetorical questions. Men, however, especially when speaking to women, want answers.

Again, Jezebel stands out. “Why is your spirit sad and you do not eat bread?” she demands of Ahab, for example, who answers her in detail.

A final marker is in Jezebel’s use of conjugations for verbs. The general rule that Hare has discerned is that Israelite women use the imperfect tense far less frequently than men. As Hare describes it, female speech “tends to be more backward-looking than male speech – explaining the reasons behind the topic of conversation – while male speech tends to be more forward-looking – issuing orders to solve the problem.”

Jezebel’s verb use, true to her masculine form, is “highly future-oriented,” Hare concludes, and never uses the past narrative tense so common among Israelite women.

She also issues a highly unusual series of orders to Ahab which Hare says “characterizes Jezebel as acting

outside the role of a proper Israelite queen, and at the same time characterizes Ahab as weak and unmanly for allowing a woman to speak to him in this way.”

- *Canada.com Newsletter, June 12 2018*

Gratitude

Cultivating our awareness and response

We Christians proclaim that God is the giver of all good gifts. We acknowledge that all that we have and all that we are is the result of God’s divine goodness and love. God is the giver of every good gift: the gifts of nature, the gifts we receive in and through others, even the gift of our own selves.

“To be grateful is to recognize the love of God in everything He has given us,” writes Thomas Merton, “and (God) has given us everything. Every breath we draw is a gift of (God’s) love, every moment of existence a grace ... Gratitude therefore takes nothing for granted, is never unresponsive, is constantly awakening to new wonder and to praise of the goodness of God. For the grateful person knows that God is good, not by hearsay but by experience. And that is what makes all the difference...”

“We live in constant dependence upon this merciful kindness of God and thus our whole life is a life of gratitude – a constant response to (God’s) help which comes to us at every moment.”

“Our whole life is a life of gratitude.” Even in difficult times there are reasons to be grateful. We are alive. We are loved. We are surrounded by beauty and wonder. And God is near, loving us and supporting us and making a way for us. We know that nothing can separate us from God’s love – no circumstance, no power on earth or in heaven, no trouble or hardship – nothing! We are and will be forever loved and held by God!

Can you look back on hard times you have known in your past with genuine gratitude for graces received? Perhaps you have become stronger through the trials; almost certainly you have learned from them something about yourself or about life that will help you going forward. Trials can make us more sensitive to the suffering of others, or help us to appreciate things we have taken for granted.

There is always reason for gratitude, which is why we say in our Eucharistic Prayer, “It is right, and a good and joyful thing, always and everywhere to give thanks to You...” It is why Saint Paul instructs the Thessalonians

to “give thanks in all things.” He does not ask them to give thanks for all things, but in all things. Even in darkness, difficulty or despair, Paul found reasons to give thanks and praise to God. Expressing gratitude in difficult times is an expression of trust in God, and an acknowledgment that God is present and at work in every time and place, always bringing life out of death, hope out of despair, joy out of sadness – even when we can’t see it.

I cannot stress enough how counter-cultural and how radical this practice of “giving thanks to God in all things” really is. Nor can I overstate how completely it will change our perspective on life. It will not take away every pain or sorrow, but it will transform us in the midst of them.

- *Br. David Vryhof, SSJE
Monastic Monthly October 2018.*

***Gratitude is not only the greatest of Virtues,
but the parent of all the others.***

- *Sir Winston Churchill*

A quick look back at confinement

Want to follow with me on a stream of conscientious meander?

A conversation with Sheila got me thinking about the demand to stop and to reflect. What are the pieces of our lives, how do they fit? Is there a purpose for any of us to live differently, now and for the hereafter?

This quiet, this shut down, requires a shift in how we interact with the world around us. This everyday world of ours has a significant “lack” in May of 2020. One of the major changes in our lives is the lack of busy-ness with its consequent noise.

There is a permanent, pervasive quiet. It is just everywhere. Outside my front door, for several weeks, our street was really not busy with car traffic. I can’t run to the car, benefit from low gas prices and be busy. I can’t drive to six different shops for the things that I *think* I need because they are not open to serve me and, oh yeah, I can’t because I need to be isolated. I don’t connect with several people because I am not seeing them or feel the need to email, phone etc. Why so – because more and more I am liking this quiet? I am beginning to appreciate the quiet around me.

Instruction lies in forest- like places, while Fort Whyte is full of ‘green pastures’ which feed me. Nature has

a way of demanding that I stop, absorb her exquisite beauty. These silent teachers fill my bones and create a certain awe and reverence that wants to engulf me. When I am quiet and not busy, I find nurturing in the sight of a Canada goose sitting on an elevated nest. Oh, there is a green turtle which barely makes it across the path.

I have been blessed these last several weeks. Some days, not so much. But on the whole this separation has been a gift.

- Jo Tapscott

The Holy Spirit

Latin: *Pneuma*, Wind. Hebrew: *Ru'ah*, Divine Force.

Shekhinah - The Indwelling Presence of God.

Anselm, Archbishop of Canterbury, 11th century said "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."

Immanuel Kant, Philosopher, 18th century: "The mind can know with certainty only that which it has in some sense already put into its experience."

I am not equipped to get into that chicken-and-egg argument, but however we arrive at faith, it should be augmented with what I loosely describe as 'education'. Many people – and some in our congregation – find it adds understanding to their faith by reading and discussing theology* with others and certainly beyond listening to the scripture readings in church or reading 'just by yourself'.

If we had read only the story of the First Pentecost i.e., the visible manifestation of the Holy Spirit, in Acts, we might not grasp that the Holy Spirit, the Third Person of the Holy Trinity had been 'the Lord and Giver of Life' since the beginning.

We proclaim that in the Nicene Creed.

(Fr. John dealt with the difference in belief, expressed in wording, between two versions of the Nicene Creed used in the Eastern Church and Western Christian churches in the Pentecost/Trinity 2019 edition of *The Winged Ox*)

We manage to split the names we give to the Third Person of the Trinity! Some say Holy Ghost from the German *Geist*, *Ghost* and others, the Holy Spirit, Latin, *spiritus*, breath, life. We love an argument!

But we do have some guidance as to what we should believe. Or should I say, 'did have', because it was

banished from the *Book of Alternative Services*. You will have to get out your *Book of Common Prayer*, p.699.

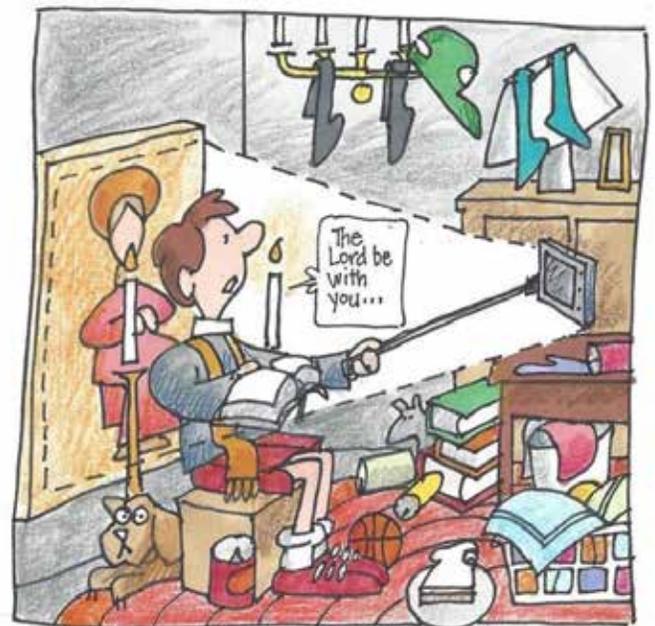
The Articles of Religion (for Anglicans) is very clear: "There is but one living and true God ... and in the unity of this Godhead there be Three Persons, of one substance, power, and eternity; The Father and the Son and the Holy Ghost (or Holy Spirit).

The Athanasian Creed p. 695 ... 3) ... We worship one God in Trinity and the Trinity in Unity. ... One Person of the Father, another of the Son and another of the Holy Ghost (Holy Spirit).

"Glory to God, whose Power (Spirit) working in us, can (make us) do more than we can ask or image ..."

*theology: the study of the nature of God and religious belief.

- Sheila Welbergen



THE PRIEST CARVES OUT SACRED SPACE AT HOME IN ORDER TO RECORD LITURGY FOR SUNDAY.

- Anglican Journal, 27 April 2020

The Psalter and the Lord's Prayer

In his book, *Life Together*, Bonhoeffer referred to Otinger's "exegesis of the Psalms" and said that Otinger/Oetinger "brought out a profound truth when he arranged the whole Psalter according to the seven petitions of the Lord's Prayer". (St. Luke 11.1-13)

It would not be difficult to arrange all of (the psalms) according to the petitions of the Lord's Prayer, and thus

to show how the Psalter is entirely taken up in the prayer of Jesus. - Bonhoeffer

Introduction

Our Father who art in heaven.

What does this mean?

With these words God tenderly invites us to believe that He is our true Father and that we are His true children, so that with all boldness and confidence we may ask Him as dear children ask their dear father.

Remembrance of Baptism that gives us access to the Father

Psalms 23, 42, 84, 116, 117, 118, 121, 131

First Petition

Hallowed be Thy name.

What does this mean?

God's name is certainly holy in itself, but we pray in this petition that it may be kept holy among us also.

How is God's name kept holy?

God's name is kept holy when the Word of God is taught in its truth and purity, and we, as the children of God, also lead holy lives according to it. Help us to do this, dear Father in heaven! But anyone who teaches or lives contrary to God's Word profanes the name of God among us. Protect us from this, heavenly Father!

Faith and life in God's name

Psalms 8, 15, 16, 50, 52, 68, 76, 78, 80, 83, 86, 89, 95, 96, 105, 106, 115, 124, 135, 138, 145, 148

Second Petition

Thy kingdom come.

What does this mean?

The kingdom of God certainly comes by itself without our prayer, but we pray in this petition that it may come to us also.

How does God's kingdom come?

God's kingdom comes when our heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy Word and lead godly lives here in time and there in eternity.

Hearing and keeping God's Word

Psalms 1, 2, 14, 17, 18, 21, 24, 37, 40, 43, 44, 45, 46, 47, 48, 53, 57, 58, 60, 61, 65, 72, 74, 82, 87, 93, 97, 110, 125, 126, 127, 132, 147

Third Petition

Thy will be done on earth as it is heaven

What does this mean?

The good and gracious will of God is done even without our prayer, but we pray in this petition that it may be done among us also.

How is God's will done?

God's will is done when he breaks and hinders every evil plan and purpose of the devil, the world, and our sinful nature, which do not want us to hallow God's name or let His kingdom come; and when He strengthens and keeps us firm in His Word and faith until we die. This is His good and gracious will.

Strengthening of faith; trust in God's good will

Psalms 19, 33, 41, 49, 62, 63, 66, 67, 71, 73,77, 81, 85, 92, 94, 101, 108, 112, 114,119, 122, 128, 129, 133, 134, 137, 144

Fourth Petition

Give us this day our daily bread.

What does this mean?

God certainly gives daily bread to everyone without our prayers, even to all evil people, but we pray in this petition that God would lead us to realize this and to receive our daily bread with thanksgiving.

What is meant by daily bread?

Daily bread includes everything that has to do with the support and needs of the body, such as food, drink, clothing, shoes, house, home, land, animals, money, goods, a devout husband or wife, devout children, devout workers, devout and faithful rulers, good government, good weather, peace, health, self-control, good reputation, good friends, faithful neighbours, and the like.

Thanksgiving

Psalms 20, 75, 100, 103, 104, 107, 111, 136

Fifth Petition

And forgive us our trespasses as we forgive those who trespass against us.

What does this mean?

We pray in this petition that our Father in heaven would not look at our sins, or deny our prayer because of them.

We are neither worthy of the things for which we pray, nor have we deserved them, but we ask that He would

give them all to us by grace, for we daily sin much and surely deserve nothing but punishment. So we too will sincerely forgive and gladly do good to those who sin against us.

Confession and Absolution

Psalms 6, 32, 38, 51, 102, 130, 143

Sixth Petition

And lead us not into temptation.

What does this mean?

God tempts no one. We pray in this petition that God would guard and keep us so that the devil, the world, and our sinful nature may not deceive us or mislead us into false belief, despair, and other great shame and vice.

Although we are attacked by these things, we pray that we may finally overcome them and win the victory.

In times of temptation

Psalms 7, 13, 26, 91, 139, 141, 142, 146

Seventh Petition

But deliver us from evil.

What does this mean?

We pray in this petition, in summary, that our Father in heaven would rescue us from every evil of body and soul, possessions and reputation, and finally, when our last hour comes, give us a blessed end, and graciously take us from this valley of sorrow to Himself in heaven.

Healing and protection; confidence in the face of death

Psalms 3, 4, 5, 10, 11, 12, 25, 28, 30, 31, 35, 36, 38, 39, 54, 55, 59, 64, 69, 70, 79, 88, 90, 109, 120, 123, 140, 143

Conclusion

For Thine is the kingdom and the power and the glory forever and ever. Amen.

What does this mean?

This means that I should be certain that these petitions are pleasing to our Father in heaven, and are heard by Him; for He Himself has commanded us to pray in this way and has promised to hear us.

Amen, amen, means, “yes, yes, it shall be so.”

Confidence in Christ who is the “Amen” to every promise of God

Psalms 9, 22, 27, 29, 34, 56, 98, 99, 113, 149, 150

*Prepared by Professor John T. Pless
Edited by Professor Paul J. Grime
Thanks to Anne Rennie for sending this.*

Ed.: Dietrich Bonhoeffer (4 February 1906 – 9 April 1945) was a German (Lutheran) Evangelical pastor, theologian, anti-Nazi dissident, and key founding member of the Confessing Church. He was hanged in Flossenburg, Germany concentration camp 5 April 1945, 21 days before Hitler committed suicide. - Wiki

Habitat for Humanity

A journey through our COVID-19 experience 8 May 2020

Dear valued Habitat for Humanity supporter:

I hope this finds you, your families and co-workers well. I am writing to provide you, a respected partner, an update on our journey through the COVID-19 experience.

The construction department continues to build; we currently have seven homes underway in the province, three started in 2019 that are being completed and four started this year. We are waiting to invite volunteers to the build sites until we are certain that we can safely engage them. Stay tuned for updates in the coming weeks.

We have been picking up residential and commercial ReStore donations for the past two weeks while our ReStore team was preparing for the inevitable re-opening, which took place on 4 May 4. All four Manitoba ReStores are now open to the public with adjusted hours. They have new social distancing signage throughout the store, lots of hand sanitizer and enhanced cleaning protocols.

We will welcome employees that have been working from home back to the office on 11 May 11 with a staggered work schedule. We will not have more than 50% of our administrative office team in at any given time but we will likely not open to the public until the first week in June.

We know that this year will look and feel different. I can assure you that we will adjust, we will survive, and we will continue to serve families that are in need of affordable housing.

We recognize that there is much uncertainty in this ever-evolving situation. We are grateful for the support we have continued to receive and look forward to working with you in the future to make our community even stronger.

Sandy Hopkins, Chief Executive Officer

- Susan Roe-Finlay

St. Luke's Haiti Ministry

Thank you to all parishioners who kindly donated to the Haiti Ministry. We are pleased to be able to send funds to educate four students for 2019-2020. As the school year comes to a close we will receive reports on the students we have supported this year.

This year the Executive Director for God's Littlest Angels Haiti is Molly Little.

Molly has worked in the non-profit world for more than 17 years. Originally from Michigan, Molly moved to Haiti in 2002. She served as Director of Daily Operations for GLA's children's home for 14 years. In 2016 she and her husband Dave returned to the U.S. and founded Mountain High Marketing; an agency focused on helping non-profits build better relationships to increase their positive impact. Molly is passionate about bringing people together to strengthen, support, and inspire change. Molly holds a bachelor's degree in business from Liberty University.

The following information has been taken from the GLA (God's Littlest Angels) website with respect to Education Sponsorship. As a parish we support the Education program and are sponsors to support four students and send them to school in Haiti.

There are 4 million children under the age of 18 in Haiti and only 1 out of 3 of them are able to attend school. This problem is compounded by the fact that there is no public school system in Haiti and therefore, paying for children to attend private school is very expensive. This means that a lot of children are being deprived of an education. Here at GLA, we truly believe that providing Haitian students with an education will not only change the life of one student but will also directly impact that child's family and ultimately, the future of Haiti. In a country where the average income is only a few hundred dollars per year and school costs upwards of \$700 USD per student, it is nearly impossible for a poor family to send even one of their children to school for the year.

Below is a picture of one of the GLA students, taken from their web site. We know that this year will look and feel different. I can assure you that we will adjust, we will survive, and we will continue to serve families that are in need of affordable housing.

We will send a US cheque to GLA Canada and also inform GLA Haiti that we will sponsor four students for the upcoming year. This money will be sent in July so Haiti will have plenty of time to receive the money



and tell our students that they will be free to attend school in September. Our cheque will cover \$550 US per student. Sadly the exchange rate is down, hopefully it will rise before we purchase the cheque in July. We hope our students pass their grade and return to school in September. These students are in the following grades at present:

Windy Dolce - Male - 9th Grade

Chrisla Dolce - Female - 11th Grade

Bibences Francois - Male - 10th Grade

Iverson Laguerre - Male - 5th grade

Thank you to everyone who has helped us support the Educational Program and give these students a chance to improve their lives.

- Colin and Elizabeth Briggs

**People want the front of the bus,
the back of the church,
and the center of attention.**

- E. Briggs

The Story of the Three Trees

Once upon a mountain top, three little trees stood and dreamed of what they wanted to become when they grew up.

The first little tree looked up at the stars and said: "I want to hold treasure. I want to be covered with gold and filled with precious stones. I'll be the most beautiful treasure chest in the world!"

The second little tree looked out at the small stream trickling by on its way to the ocean. "I want to be

travelling mighty waters and carrying powerful kings. I'll be the strongest ship in the world!"

The third little tree looked down into the valley below where busy men and women worked in a busy town. "I don't want to leave the mountain top at all. I want to grow so tall that when people stop to look at me, they'll raise their eyes to heaven and think of God. I will be the tallest tree in the world."



Years passed. The rain came, the sun shone, and the little trees grew tall. One day three woodcutters climbed the mountain.

The first woodcutter looked at the first tree and said, "This tree is beautiful. It is perfect for me." With a swoop of his shining axe, the first tree fell.

"Now I shall be made into a beautiful chest. I shall hold wonderful treasure!" the first tree said.

The second woodcutter looked at the second tree and said, "This tree is strong. It is perfect for me." With a swoop of his shining axe, the second tree fell.

"Now I shall sail mighty waters!" thought the second tree. "I shall be a strong ship for mighty kings!"

The third tree felt her heart sink when the last woodcutter looked her way. She stood straight and tall and pointed bravely to heaven.

But the woodcutter never even looked up. "Any kind of tree will do for me," he muttered. With a swoop of his shining axe, the third tree fell.

The first tree rejoiced when the woodcutter brought her to a carpenter's shop. But the carpenter fashioned the tree into a feed-box for animals.

The once beautiful tree was not covered with gold, nor with treasure. She was coated with sawdust and filled with hay for hungry farm animals.

The second tree smiled when the woodcutter took her to a shipyard, but no mighty sailing ship was made that day. Instead, the once strong tree was hammered and sawed into a simple fishing boat. She was too small and too weak to sail on an ocean, or even a river; instead, she was taken to a little lake.

The third tree was confused when the woodcutter cut her into strong beams and left her in a lumberyard.

"What happened?" the once tall tree wondered. "All I ever wanted was to stay on the mountain top and point to God..."

Many, many days and nights passed. The three trees nearly forgot their dreams.

But one night, golden starlight poured over the first tree as a young woman placed her newborn baby in the feed-box.

"I wish I could make a cradle for him," her husband whispered.

The mother squeezed his hand and smiled as the starlight shone on the smooth and the sturdy wood. "This manger is beautiful," she said.

And suddenly the first tree knew he was holding the greatest treasure in the world.

One evening a tired traveller and his friends crowded into the old fishing boat. The traveller fell asleep as the second tree quietly sailed out into the lake.

Soon a thundering and thrashing storm arose. The little tree shuddered. She knew she did not have the strength to carry so many passengers safely through with the wind and the rain.

The tired man awakened. He stood up, stretched out his hand, and said, "Peace." The storm stopped as quickly as it had begun.

And suddenly the second tree knew he was carrying the king of heaven and earth.

One Friday morning, the third tree was startled when her beams were yanked from the forgotten woodpile. She flinched as she was carried through an angry, jeering crowd. She shuddered when soldiers nailed a man's hands to her.

She felt ugly and harsh and cruel.

But on Sunday morning, when the sun rose and the earth tremble with joy beneath her, the third tree knew that God's love had changed everything.

It had made the third tree strong.

And every time people thought of the third tree, they would think of God.

That was better than being the tallest tree in the world.

The next time you feel down because you didn't get what you want, sit tight and be happy because God is thinking of something better to give you.

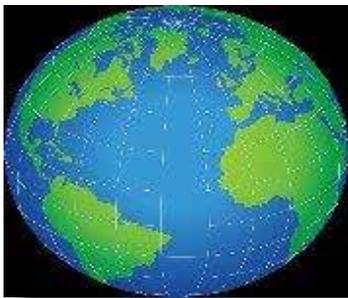
- Source unknown

- Bertha Brant

**One true meaning of life
is to plant a tree under whose shade
you do not expect to sit.**

- Nelson Henderson

COVID-19 Connection and a Different Continent



Setting the scene

Just how do we visualize our parish partner during the current pandemic? Their district in Central Buganda is on lockdown from 7:30pm to 6:30am. The *boda boda*, (motorcycles) must stop

by 2:30pm and there is no vehicular traffic at all. As our province is opening up, traffic in various districts will also open up and begin again as of 26 May. Information providers for the tiny district of Mipigi were not able to give more details re: essential services.

Rural vs Urban

In the rural areas many have their own gardens, and can be relatively self-sufficient. In the larger cities the poor have very little and are subsidized with rice portions and fruit.

Our Children

In the parish of St. Peter, Luwanga, a more rural area, schools, like the entire country, are shut down. The children's job during the pandemic is to help plant, cultivate, and generally look after the garden. Their family, hopefully, will continue to be healthy and survive the virus.

Practice of Worship

Canon Patrick is the priest St. Peter, Luwanga. St. Peter's,

like all other churches, is shut down. The priest will visit individual homes as needed. At St. Luke, Winnipeg, in addition to pastoral visiting, the parish has the advantage of video conferencing. The complete service with music and intriguing broadcasting techniques helps parishioners to stay connected.

Connecting the Two Continents

Our Ugandan Sunday was two months ago. The following day, 16 March 2020 all churches in the diocese were closed and our opportunity to support each other and our missions was cut short.

If you wish to donate to help continue the circle with our parish partners here are your options:

- Visit the parish office
- www.canadahelps.org – Follow directions to Mission and Outreach: Uganda Orphan Fund
- www.stlukewinnipeg.com/mission-and-outreach

Thank you, stay safe, and be well.

- Jo Tapscott

Mission and Outreach Committee

Broadcasting on Facebook and YouTube

There was no question that the parish worship should be maintained when the church building was closed on 16 March.

The initial service of Sung Matins was conducted with Fr. Paul and Blair Anderson, using a single iPhone set on a tripod, live-streamed on our parish's Facebook page on Sunday morning, 22 March. Fr. Paul and Blair were quite used to this routine as they had conducted Sung Matins on Tuesday and Wednesday mornings for a number of years.

Unfortunately, the video was broadcast sideways, due to a glitch with Facebook.

It was then decided to conduct the services on Thursday mornings with a very small group of choristers who volunteered to participate, recording in advance, and then uploading to Facebook and YouTube and "premiering" them on Sunday morning (Matins or Eucharist) at 9:00 and Sunday afternoon (Evensong) at 4:00.

As many as three iPhones were set on tripods and we set about conducting, initially, Sung Matins, then starting on 10 May, a Sung Eucharist and Choral Evensong.

Our Organ Scholar, Vincent, records his voluntaries separately and sends the resulting files to Blair who, in

the comfort (and isolation) of his home office, uploads all the video and audio files to his iMac and used Apple's iMovie, then Final Cut Pro X to compile and edit the services.

This has been a wonderful opportunity for Blair to "learn while doing" with Final Cut Pro as his experience prior to this was with much less complicated and competent applications. He had to learn about camera angles, "Multiclips", transistions, colour correction, titles, lower-third captions, etc.

The results are not perfect by any means, but are, hopefully, enjoyable, somewhat "professional", and a comforting way for our parishioners and non-parishioners alike to feel connected.

We have received quite a few compliments on the broadcasts and, if you've not viewed them yet, you are encouraged to do so.

If you use Facebook, our parish's page is:

www.facebook.com/stlukewinnipeg

In the left column, you can click on "Videos" and, if you scroll down, you will see "Services at St. Luke's".

If you use YouTube, our parish's page is:

www.youtube.com/channel/UCelr6dT_MkC4qIDObRlkpA

When there, click on "Playlists" and all the videos will be available to watch, *even the first side-ways service, the orientation of which has been corrected.*

You have the option to either follow (Facebook) or subscribe (YouTube). This means you will be notified when new content is available to view on either platform.

Our intent is to continue with these broadcasts at least until the church's doors are more widely opened. It may continue afterwards as well. This is for future consideration.



The next Winged Ox
will be the
Harvest / Patronal edition.
Deadline: Sunday 4 Oct. 2020

The Winged Ox

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



The Parish Church
of St. Luke

