



The Winged Ox

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

PENTECOST AND TRINITY 2021



We worship one God in Trinity, and the Trinity in Unity.
Neither confusing the Persons, nor dividing the Substance.

For there is one Person of the Father,
another of the Son,
another of the Holy Ghost.

So the Father is God, the Son God, the Holy Ghost God.

And yet there are not three Gods, but one God.

So the Father is Lord, the Son Lord, the Holy Ghost Lord.

Yet there are not three Lords, but one Lord.

The Father is made of none, not created, not begotten.

The Son is of the Father alone, not made, nor created, but begotten.

The Holy Ghost is of the Father and the Son;

not made, not created, nor begotten, but proceeding.

But all three Persons are co-eternal together and co-equal.

The Creed of St. Athanasius

From the Rector



I give thanks to God always for you because of the grace of God that has been given you in Christ Jesus, for in every way you have been enriched in him. (1 Corinthians 1.4, 5)

Thank You to our generous donors! We met our goal of raising funds (over \$5,000) to cover the cost of new video and audio equipment, which is used to prepare the Sunday online worship and digital ministry. This has improved the audio quality. Music is such an important part of our outreach!

Clergy and parishioners continue to phone, send email and text messages to check on parishioners and our parish friends. Members of the Pastoral Care Team delivered Easter communion to share with approximately sixty households, as well as printed copies of *The Winged Ox* magazine, and postcards to our parishioners in need of some tender loving care. Members of the Mission and Outreach group delivered food and other gifts to families and parishioners over the Easter season. ***A special Thank You to everyone involved!***

The recent provincial health restrictions will be updated on 26 May, until then, this is the current situation related to the pandemic and the parish response:

Parish staff members Judy Asker (Finance) and LaDawn Lavoie (Administration) are working remotely, but are coming in to work in the parish office two days per week, while ensuring only one person is working in the space during that time. Tom Asker (Facility Maintenance) continues to come in regularly to check on the building and do maintenance work as needed.

The last essential gathering for worship was on 25 April. Given the worsening situation with COVID in the province, I cancelled the 2 May small in-person gathering for Sunday worship.

Since the 7 May announcement by the province, “religious gatherings are prohibited.” The timing of the audio and video recordings for the online Sunday liturgy have been adjusted to ensure a maximum of five persons are present during recording. This is in accordance with the latest directive of Bishop Geoff Woodcroft dated 8 May 2021. Readers and Intercensors have been recorded ahead of time, and the choristers and clergy are now recorded separately, on different days, with the space being cleaned and sanitized before

and after any use of the space. Choristers wear singers’s masks, which are larger and provide better protection, and the clergy and organist now wear KN95 masks. Microphones, cameras, and any portable equipment used during recording are sanitized using a special UV light sanitizing unit. With the assistance of the Holy Spirit and much talent, Blair Anderson edits the video and audio into a seamless whole. Every Sunday, the liturgy is available on Facebook (0900h) and YouTube (0915h), thereby allowing parishioners and Christians around the world to join in worship with the online resources: a booklet with prayers and music to participate in the service and the video.

If you would like to chat at anything or have specific needs, please do not hesitate to call me 204.898.8038 or call the parish office 204.452.3609.

Paul✠

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



John Funnell died on 22 March. I got to know John along with his wife Dorothy, about six or seven years ago when I started visiting them with Holy Communion. Eventually the Pastoral Care Group were able to celebrate the eucharist

with others in the small chapel at the Shaftesbury where Dorothy and John lived. John was a font of knowledge about all things Anglican, maybe because he had married the rector’s daughter many years ago. John had a sharp and wry sense of humour and did not let his near blindness or being confined to a wheelchair be regarded as a reason not to listen to talking books and keep up with the news. Before he and Dorothy moved to another care home, I was drafted by John to read the always riveting lists of parishes, clergy, both retired and active, in a tell-all volume printed by the Anglican Church of Canada. John was interested in who was in which parish or had retired – and he knew a lot of people. I certainly learned a lot, though perhaps not how to pronounce names in the Diocese of the Arctic.

John had been closely involved with the Diocese of Keewatin before it was re-configured along with parts of the Diocese of Rupert’s Land, to create the

Indigenous Spiritual Ministry of Mishamikoweesh, on 14 June 2014.

I miss John.

Sheila Welbergen



Sophia Morris died on 4 April. Sophia was born in Trout Lake in northern Manitoba.

She died tragically as the result of a fire in the building where she lived in Winnipeg.

We watched, each Sunday, as she struggled with mobility issues caused by injuries sustained in a hit and run accident. Sophia was baptised at St. Luke's where she, her father, and brothers were faithful members.

Rest in Peace, Sophia.

Sheila Welbergen, Carolyn Mosher

The Feast of the Ascension

At first, the church commemorated the Ascension (from the Latin *ascensio*, "ascent") of Christ into heaven, after his resurrection (Luke 24.50–51; Acts 1.1–11), as part of the total victory of Christ celebrated from Easter to Pentecost. A special feast of the Ascension is not mentioned before the 4th century. (Britannica)

Jesus said that it was necessary that he 'leave' the disciples and go to the Father, so that he could send the Holy Spirit. (John 15.26). He needed to be seen as well as felt to be leaving the disciples. For the witnesses and writers it seemed to 'finish' what Jesus is quoted as saying in John 6.38: "For I have come down from heaven..."

Ascension Day was 13 May 13 this year and even in 'normal times' this was never a great celebration (numerically speaking). It is now celebrated on Ascension Sunday, 16 May.

While Ascension Sunday, Pentecost, and Trinity Sundays follow each, I always feel that Ascension Day (or Sunday) is celebrated as the poorest relative of the three. Yet the Ascension of Jesus was necessary for the coming of the Holy Spirit, celebrated at Pentecost while Trinity Sunday celebrates and honours the triune God.

A couple of years ago I asked Fr. John Wortley to write on the Ascension of Jesus, and I offer this to you, again.

The Ascension of our Lord Jesus Christ

Of all the great mysteries of our Lord's life, the Ascension is the most puzzling. In the first place we have only the word of one evangelist for it. (the brief account in Mark 16.19 is most certainly a later addition.)

Admittedly our informant is Luke, generally the most reliable of the evangelists. He portrays the Ascension twice, once at the end of his gospel and again at the beginning of Acts. Yet even though both accounts are believed to be by the same hand there are discrepancies. In the gospel, Jesus leads the eleven disciples to Bethany, a village on the Mount of Olives not far from Jerusalem. When they get there, he instructs them to remain in Jerusalem until the coming of the Holy Spirit, after which he blesses them. "And it came to pass while he blessed them, he parted from them and was carried up into heaven. And they worshipped him and returned to Jerusalem with great joy." (Luke 24.)

In Acts, Luke describes a meeting (possibly for a meal) at which Jesus commands of disciples to await the coming of the Holy Spirit, "and when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of the sight" and two men in white appeared to tell the disciples that he will return "in the same way you have seen him go into heaven" (Acts 1.9-10)

The gospel and Acts appear to describe the same event, but present quite different chronologies; the gospel implies that the Ascension took place on the same day as the resurrection while, according to Acts, it was forty days afterwards.

In this the church (east and west) has followed Acts, which is why the feast of the Ascension is always on a Thursday, (or was until it was recently moved to the nearest Sunday in the west).

But neither in the east or the west did the church heed either of Luke's accounts, for the Creeds uniformly state that the Lord "ascended into heaven" whereas the gospel says "he was carried up into heaven" while Acts has that "he was taken up and a cloud received him out of their sight," rather like Romulus, the founder of Rome is said to have disappeared in a whirlwind during a sudden and violent storm, and was believed to have been assumed into heaven by Mars, the god of war, ca. 716 BC. Romulus was only one of several people that are said to have gone up into (or come down from) heaven.

Figures familiar to Jews would have included Enoch, Ezra, Baruch, Levi, and the prophet Elijah. Moses was

deified on entering heaven and the children of Job also ascended into heaven following their resurrection from the dead.

Non-Jewish readers would have been familiar with the case of the emperor Augustus, whose ascent was witnessed by senators, the Greek hero Hercules, and others. Christians would have read how Anthony the Great witnessed his companion, Ammon of Nitria, being taken up into heaven.

In none of the above cases is anybody said to have ascended (i.e. of his/her own energy), always to have been 'taken up', or 'assumed' into heaven.

Further confusion arises because in some other languages one and the same word does duty to mean both heaven and sky. Nobody today believes that heaven is above our heads, hell below our feet, so we need to re-interpret. Our clue here is a bit later on in the Creed: "whose kingdom will have no end." What happened there on the Mount of Olives, was that Jesus stepped out or was taken out of time and space and entered his timeless, spaceless, infinite kingdom. On the one hand he became invisible, on the other he became vitally present throughout creation. Or as the Creed colourfully portrays it, he took his seat at the right hand of God in the glory of God the Father. If we were willing to push that analogy a bit further still, we might say that Ascension is the coronation of the Lord of Glory, which we almost do when we sing the ascension psalm: "God is gone up with a merry noise, and the Lord with the sound of the trump." (Ps 47.5)

The Rev. Dr. John Wortley, R.I.P.

COVID-19 as an apocalypse

Jesus said to his disciples, "In those days, after the tribulation, the sun will be darkened and the moon will not give its light. And the stars will fall from the sky. And the powers in the heavens will be shaken, and they will see 'the human one coming on the clouds' with great power and glory. ... Heaven and earth will pass away, but my words will never pass away." (Mark 13.24–27, 31)

Apart from the book of Revelation, Mark 13, along with parallel gospel passages, is a primary example of apocalyptic literature in the New Testament. It is Jesus' way of showing that everything is passing away. If we don't hold this counterpoint in mind, we do one of two things: we take this world far too seriously, or we try to hold on to everything. We think it's all going to last, but it isn't. The 21st century, the United States of

America, capitalism, our churches, and our political parties, and all the rest are passing away. We might recall the Buddhist heart sutra "Gone, gone, entirely gone" when we watch old movies — even celebrities and stars die. We can take this as a morbid lesson, or we can receive it as the truth ahead of time, so we're not surprised, disappointed, and angry when it happens in our generation.

The spiritual message is really quite simple, although a very hard one for us to learn. It is saying that nothing is permanent. Apocalyptic literature tells us to be prepared for that, so we won't be shocked or scandalized when someone dies, or something is destroyed. You might learn this truth the moment after you hear of the death of your mother or father, when the rug is pulled out from beneath you. Or, during that moment when you go to the doctor and get a fatal diagnosis and are told you have three months left to live. Or when your house is destroyed by a tornado or flood in seconds. Apocalyptic literature describes such moments and crises. Again, this message is not meant to be heard as a threat, but as a truth that nothing lasts forever. Our great hope is that there will be something we can grasp onto, something that's eternal, something that's God. We want the absoluteness of God, the eternity of God, and we can't fully find it here.

God puts us in a world of passing things where everything changes and nothing remains the same. The only thing that doesn't change is change itself. It's a hard lesson to learn. It helps us appreciate that everything is a gift. We didn't create it. We don't deserve it. It will not last, but while we breathe it in, we can enjoy it, and know that it is another moment of God, another moment of life. People who take this moment seriously take every moment seriously, and those are the people who are ready for heaven. If religion isn't leading us into an eternal now, an eternal moment, an always-true moment, an always-love moment, then we have not lived the moment at all.

R Rohr, 4.29.2021

What do we do with the pain?

We have heard the word *trauma* a lot in the last thirty years or more. I am not sure if it is happening more, or if we finally have a word to describe what has probably always been happening.

When we examine history, we know that there has scarcely been a time period, community, or country which did not regularly experience war, famine, torture,

families separated by death or distance, relentless injustice against which people felt powerless, domestic violence, sexual abuse, imprisonment, natural disasters, disease, even wholesale enslavement, persecution, and genocide. All of these are emotionally traumatic for the human psyche; such memories are held in the body itself — so much so that, in many cases, the mind cannot remember the trauma until years later.

Reflecting on trauma has made me think that much of the human race must have suffered from what we now call Post-Traumatic Stress Disorder (PTSD). It is heartbreaking to imagine, but it gives me much more sympathy for the human person caught in repeated cycles of historical violence.

Could this be what mythology means by “the sacred wound” and the church describes as “original sin,” which was not something we did, but the effects of something that was done to us? I believe it is.

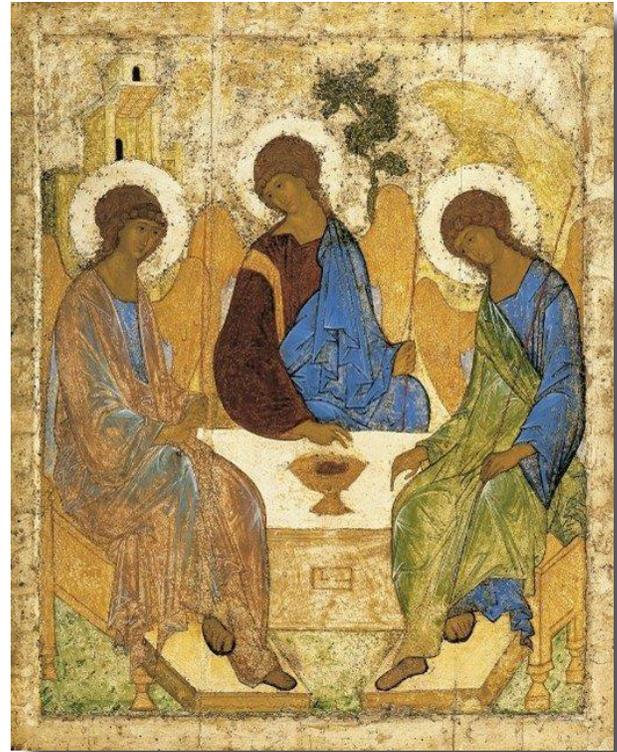
If religion cannot find a meaning for human suffering, humanity is in major trouble. All healthy religion shows us what to do with our pain. Great religion shows us what to do with the absurd, the tragic, the traumatic, the nonsensical, the unjust. If we do not transform our pain, we will most assuredly transmit it.

It's no surprise that the Christian logo became a naked, bleeding, suffering man. What do we do with this pain, this sadness, this disappointment, this absurdity? At the end of life, and probably at the beginning of life, too, that is the question. When I led men in rites of passage, this was the biggest question for the largest percentage of those in the middle of life: what do we do with what has already happened to us? How do we keep from the need to blame, to punish, to accuse, to sit on Job's eternal dung heap and pick at our sores (Job 2:8)? It seems to me that too high a percentage of humanity ends up there.

It is no wonder that Jesus teaches so much about forgiveness, and shares so much healing touch and talk. He does not resort to the usual moral categories, punishment practices, the frequent blame, or the simplistic sin language of most early-stage religious people. That is why he is such a huge spiritual master. Christians almost avoided seeing this by too glibly calling him “God.” He offers everything to us for our own transformation—everything! Not to change others but to change ourselves. Jesus never “cancels” other people or groups.

R Rohr, 5.2.2021

So the Father is Lord, the Son Lord, and the Holy Ghost Lord.



The Trinity was painted on a vertically aligned board. It depicts three angels sitting at a table. On the table, there is a cup containing the head of a calf. In the background, Rublev painted a house (supposedly Abraham's house), a tree (the Oak of Mamre), and a mountain (Mount Moriah). The figures of angels are arranged so that the lines of their bodies form a full circle. The middle angel and the one on the left bless the cup with a hand gesture. There is no action or movement in the painting. The figures gaze into eternity in the state of motionless contemplation. There are sealed traces of nails from the icon's *riza* (metal protective cover) on the margins.

The icon is based on a story from the Book of Genesis called Abraham and Sarah's Hospitality or The Hospitality of Abraham (§18). It says that the biblical patriarch Abraham ‘was sitting at the door of his tent in the heat of the day’ by the Oak of Mamre and saw three men standing in front of him, who in the next chapter were revealed as angels. ‘When he saw them, Abraham ran from the tent door to meet them and bowed himself to the earth.’ Abraham ordered a servant-boy to prepare a choice calf, and set curds, milk, and the calf before them, waiting on them, under a tree, as they ate (Genesis 18.1–8). One of the angels told Abraham that Sarah would soon give birth to a son.

The Old Testament with the Deeds, the 17th century icon. The composition includes a scene of Abraham's

meeting the angels, washing their feet, Sarah cooking dough, the servant killing the calf. The angel takes Lot and his daughters out of Sodom, and Lot's wife turns into a pillar of salt, then Lot is depicted with his daughters. There is none of these details in Rublev's icon.

The subject of *The Trinity* received various interpretations at different time periods, but by the 19th–20th century the consensus among scholars was the following: the three angels who visited Abraham represented the Christian Trinity, "one God in three persons": the Father, the Son (Jesus Christ), and the Holy Spirit. Art critics believe that Andrei Rublev's icon was created in accordance with this concept. In his effort to uncover the doctrine of the Trinity, Rublev abandoned most of the traditional plot elements which were typically included in the paintings of the Abraham and Sarah's Hospitality story. He did not paint Abraham, Sarah, the scene of calf's slaughter, nor did he give any details on the meal. The angels were depicted as talking, not eating. "The gestures of angels, smooth and restrained, demonstrate the sublime nature of their conversation". The silent communion of the three angels is the center of the composition.

In Rublev's icon, the form that most clearly represents the idea of the consubstantiality of the Trinity's three hypostases is a circle. It is the foundation of the composition. At the same time, the angels are not inserted into the circle, but create it instead, thus our eyes can't stop at any of the three figures and rather dwell inside this limited space. The impactful center of the composition is the cup with the calf's head. It hints at the crucifixion sacrifice and serves as the reminder of the eucharist (the left and the right angels' figures make a silhouette that resembles a cup). Around the cup, which is placed on the table, the silent dialogue of gestures takes place.

The left angel symbolizes God the Father. He blesses the cup, yet his hand is painted in a distance, as if he passes the cup to the central angel. Viktor Lazarev suggests that the central angel represents Jesus Christ, who in turn blesses the cup as well and accepts it with a bow as if saying "My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will". (Mt 26.39) The nature of each of the three hypostases is revealed through their symbolic attributes, i.e. the house, the tree, and the mountain. The starting point of the divine administration is the creative Will of God, therefore Rublev places the Abraham's house above the corresponding angel's head. The Oak of Mamre can be

interpreted as the tree of life, and it serves as a reminder of the Jesus' death on the cross and his subsequent resurrection, which opened the way to eternal life. The Oak is located in the center, above the angel who symbolizes Jesus. Finally, the mountain is a symbol of the spiritual ascent, which mankind accomplishes with the help of the Holy Spirit. The unity of the Trinity's three hypostases expresses unity and love between all things: "That they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me." (John 17.21)

The wings of two angels, the Father and the Son, interlap. The blue colour of the Son's robe symbolizes divinity, the brown colour represents earth, his humanity, and the gold speaks of kingship of God. The wings of the Holy Spirit do not touch the Son's wings, they are imperceptibly divided by the Son's spear. The blue colour of the Holy Spirit's robe symbolizes divinity, the green colour represents new life. The poses and the inclinations of the Holy Spirit and the Son's heads demonstrate their submission to the Father, yet their placement on the thrones at the same level symbolizes equality.

Thought for the day

An act of love that fails is just as much a part of the divine life as an act of love that succeeds, for love is measured by its own fullness, not by its reception.

Harold Loukes. Thanks Kris.



Christians are a blissful people who can rejoice at heart and sing praises, stamp and dance and leap for joy. That is well pleasing to God and doth our heart good, when we trust in God and find in

him our pride and our joyfulness. Such a gift should only kindle a fire and a light in our heart so that we should never cease dancing and leaping for joy.

Who will extol this enough or utter it forth? It is neither to be expressed or conceived.

If thou feelest it truly in the heart, it will be such a great thing to thee that thou wilt rather be silent than speak aught of it. – *Martin Luther*

The Idea of the Holy - Rudolf Otto

Why did Jesus fold the burial cloth?

The Gospel of St. John (20.7) tells us that the napkin which was placed over the face of Jesus was not thrown aside like the grave clothes. The bible takes an entire verse to tell us that the napkin was folded neatly and was placed separate from the grave clothes.

Early Sunday morning while it was still dark, Mary Magdalene came to the tomb and found out the stone had been rolled away from the entrance. She ran and found Simon Peter and the other disciple, the one whom Jesus loved. She said, "They have taken the Lord's body out of the tomb and I don't know where they have put him."

Peter and the other disciple ran to the tomb to see. The other disciple outran Peter and got there first. He stooped and looked in and saw the linen cloth laying there but he didn't go in.

When Simon Peter arrived and went inside, he also noticed the linen wrapping was lying there, while the cloth that had covered Jesus' head was folded up and lying to the side.

Was that important? Absolutely! Is it really significant? Yes!

In order to understand the significance of the folded napkin you have to understand a little bit about Hebrew tradition of that day.

The folded napkin had to do with the master and servant, and every Jewish boy knew this tradition.

When the servant set the dinner table for the master, he made sure that it was exactly the way the master wanted it. The table was furnished perfectly and then the servant would wait, just outside of sight, until the master had finished eating.

The servant would not dare touch that table until the master was finished.

Now, if the master were done eating he would rise from the table, wipe his fingers and his mouth and clean his beard, and would wad up that napkin and toss it onto the table.

The servant would then know to clear the table, for in those days the wadded napkin meant:

"I am done". But if the master got up from the table and folded his napkin and laid it beside his plate, the servant would not dare touch the table because the folded napkin meant: "I'm coming back."

Posted by EH on FB; shared by Bertha

Seed For Thought -

The great thing in this world is not so much where we stand as in what direction we are moving.

In This Place - November 1904

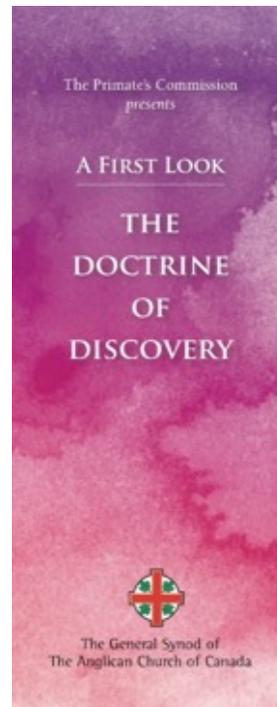
Learning how it all started

When was the last time that you learned something that shocked you?

We had that experience in EfM (Education for Ministry) a couple of years ago when we discussed the Doctrine of Discovery.

A brochure* is available on the Anglican Church of Canada's website, www.Anglican.ca, which outlines a convenient summary of the doctrine, and the Anglican Church's response to it.

The content of the brochure is reproduced below for your convenience or you can find it at <https://www.anglican.ca/wp-content/uploads/Doctrine-of-Discovery.pdf>



A First Look: The Doctrine Of Discovery

What is the Doctrine of Discovery?

The Doctrine of Discovery (sometimes called the Doctrine of Christian Discovery) is a set of beliefs and legal framework born out of a series of edicts issued by the pope in the 15th century. *The edicts (known as Papal Bulls) asserted that any lands not inhabited by Christians were empty, unowned, and available to be discovered and claimed.* The term *terra nullius* literally means "nobody's land" and was applied to

North America.

What were the effects?

In applying the Doctrine of Discovery to what is now known as North America, colonial powers were

able to take over and profit from the lands that had been inhabited by Indigenous Peoples from time immemorial. It enabled them to accumulate massive wealth by engaging in unlimited resource extraction. *Further, the use of this doctrine was the basis for dehumanizing Indigenous Peoples.* The doctrine was used as a criteria for gauging humanity. If there were no Christians (as defined by the Church powers) on the land, the land was considered empty — there were no humans. This denial of the essential humanity of Indigenous peoples laid the groundwork for the many ways that racism and injustice manifested in the history of North America including:

- The residential school system
- The Indian Act
- The illegalization of Indigenous language and spiritual practice

Where can we see the effects today?

We can still see the results of the Doctrine of Discovery at work today, through:

- Resource extraction without the free, prior and informed consent of the Indigenous people of the land
- Discrimination against Indigenous peoples as seen in the overrepresentation of Indigenous peoples in the child welfare system and the justice system
- The denial of the right of Indigenous Nations to self-determination and control their own traditional systems of governance and spiritual practice.

How has the Anglican Church Responded?

At the 39th General Synod of the Anglican Church of Canada, the Synod voted to repudiate — or deny the validity — of the Doctrine of Discovery. The motion (A086) also requested that each Diocese and the larger Church:

- be made aware of the doctrine and its effects
- review ways that its systems still manifest the effects of the doctrine
- reflect upon its history and encourage all Anglicans to seek a greater understanding of Indigenous Peoples
- support Indigenous efforts to assert their sovereignty and have their inherent rights respected
- put pressure on Her Majesty, Queen Elizabeth II to publicly repudiate the claimed validity of the doctrine

The motion was submitted by the Anglican Council of Indigenous Peoples, but it is up to the whole Church —

and indeed country — to take action to stand against the effects of the Doctrine of Discovery.

Want to know more?

To learn more about Truth and Reconciliation work in the Anglican Church of Canada, please visit: <http://www.anglican.ca/reconciliationtoolkit>

Other titles in the series

- The Royal Proclamation of 1763
- UN Declaration on the Rights of Indigenous Peoples
- The TRC 94 Calls to Action

Contact:



The General Synod of The Anglican Church of Canada



Anglican Council of Indigenous Peoples,
80 Hayden Street, Toronto, Ontario, M4Y 3G2 - (416) 924.9192

*“A First Look At” brochures

Produced by the Primate’s Commission on Discovery, Reconciliation, and Justice, each printable brochure offers information on a major aspect of the historical relationship between Indigenous and non-Indigenous peoples, as well as the role or response of the Anglican Church of Canada. A list of suggestions and resources are provided for turning knowledge into action.

Anne and Ted Rennie

Christianity isn’t easy - it isn’t suppose to be

The Church of the Holy Sepulchre in Jerusalem can be a jarring, challenging place for Western Christian pilgrims. It’s in the Old City, and the narrow streets leading to it are usually packed with people in this venerable hub.

Cobbled streets, bartering merchants, police and guards, and the odours of food, incense, and spices. Loud too. Then the church itself, with its several levels of chapels and caverns. Rival chanting, clerics from the various denominations sometimes squabbling. It’s all so dark and confusing. There is the place of crucifixion, there the tomb. But how, where, in this covered and roofed honeycomb of holiness? It’s difficult to imagine



open spaces, desert and foliage, and the pain, fear and bloody reality of ancient execution — and, for Christians, bodily resurrection.

The consensus among the best of archeologists, however, is that this is precisely where it happened. There is another contender less than a 15-minute walk away, the Garden Tomb.

It looks more appropriate with its greenery, trees and serenity. But it's not the place. Easier for Westerners to accept because, as I say, the Church of the Holy Sepulchre can be bewildering to the newcomer.

But Christianity is an Eastern religion. Spend time in the Holy Land, grow to know its dwellers and its ways, and the Easter faith becomes far more genuine. Messy, lots of volume, demonstrative, rhetorical, sometimes bewildering, and usually compelling. Not always straightforward though, or simple to understand or compartmentalize.

I write this now, at Easter, because we in the West have to be reminded of the “jarring” and “challenging” nature of Christian teaching. As a believer and cleric with a certain public profile, I'm swamped by people — often with noble intent, sometimes not — convinced that the church is a place of dull manners, facile judgment and safe conservatism.

But it's not, or at least it shouldn't be any more than the roaring streets around the Church of the Holy Sepulchre are flat, boring or predictable. Christianity, properly understood and followed, is terrifying in its revolutionary cacophony.

That so many would think otherwise is not their fault at all, and entirely down to the behaviour of the church — and all of us in it. Nor is it just right-wingers to the south, with their cult of guns, Trump, nationalism and opposition to abortion. There are more than a few Canadian church leaders who have insisted on opening their churches during a time of plague, others who obsess about restricting women's choice, and too few who proclaim the social Gospel, the liberating manifesto of justice.

Those Christians who hold to the Jesus of scripture are admirable, but their inability to communicate the

message to a wider audience is beyond frustrating. Perhaps they're too busy doing good work, and reluctant to advertise their efforts, but there's a difference between pride and promotion. Unless the secular world is made more aware of the realities of the progressive Christian and the authentic Christian dynamic, the obscured, inaccurate picture will continue to dominate.

Toronto Star 3.3.2021 - Michael Coren

Wechetowin

On our path to reconciliation

The word reconciliation is featured in the news and social media these days – some may wonder why.

If we look at our own church resources, we can find many references. A few follow:

“It is really about the future and about a better Canada” excerpt from a short YouTube video by National Indigenous Anglican Bishop Mark MacDonald Oct 21, 2011 on the Anglican Church of Canada YouTube channel. <https://youtu.be/KnR536oGN9M>

From the Anglican Church of Canada website: “Since the conclusion of the Truth and Reconciliation Commission of Canada (TRC) mandate in 2015 and the release of the TRC's 94 Calls to Action, Anglicans across Canada have been seeking ways to continue the process of truth-telling and healing begun by the TRC. More and more people are getting involved in this ongoing healing journey. Reconciliation, right relationship, justice-seeking — these are all part of a “trajectory of grace”. <https://www.anglican.ca/tr/reconciliation-toolkit/>

At the Rupert's Land Diocesan event, Faith Horizons 2019, “we learned that Anglicans are working towards the TRC 94 Calls to Action and are looking for ways to contribute towards the work of reconciliation.” (Excerpt from the Rupert's Land News online magazine of 19 Jan. 2020) <https://rupertslandnews.ca/ruperts-land-wechetowin-people-helping-people/>

The May 2021 edition of the *Anglican Journal* features an article about progress in reconciliation five years after the TRC report. The conclusion? We still have a long way to go.

Something exciting is happening in our own diocese of Rupert's Land with a group known as Rupert's Land Wechetowin. From a Cree word meaning “people helping people”, this group, first established in 2006, is a community support for Indigenous people and

families in transition or going through difficult times. The group includes Indigenous and Non-Indigenous people working together towards reconciliation. All Anglicans have the opportunity to contribute to the work of Rupert's Land Wechetowin. The diocesan website, rupertsland.ca has more information under "Ministry".

Currently The Rev. Deacon Tanis Kolisnyk volunteers as The Rupert's Land Wechetowin Co-ordinator. In April, there was a Zoom meeting of the Wechetowin group, made up of Anglican parishioners from across the Diocese. Some of last year's activities of the group: "All items we assembled and prayed over last year [2020] were distributed. We made important community connections and helped families in times of transition. More opportunities to get involved include sewing projects, children resources, prayer ministry, pastoral caring, connecting with various Community Organizations, and supporting our Rupert's Land Elders."

Two activities that may be of interest to *Winged Ox* readers are the Prayer Blast ministry and the Children's Resource and Care Bags. A prayer ministry, named by the group a "Prayer Blast", happens when a number of volunteers— all separated due to COVID-19 pandemic restrictions — are notified by the co-ordinator of a request for prayer (respecting privacy and confidentiality). Although physically separated, the volunteers send up their prayers in unison.



For the Children's Resource and Care Bags, fabric bags containing puzzles, small books, or games for children are distributed to agencies where they can be given to children whose families are in crisis or transition — for example, in hospital, a shelter or evacuated from their community. The Wechetowin group plans to

fill more bags but needs volunteers to sew more bags. A pattern for the bag is available — and, if a volunteer does not have spare fabric lying around, there is some donated fabric that can be used. Once the bags are completed, the fabric bags will be filled with comfort items for children.

For more information about any of Wechetowin activities, please email: tanis_kolisnyk@shaw.ca.

Although Manitoba is still wrestling with the COVID-19 pandemic, life does carry on. June Indigenous Awareness Month is around the corner. Stay tuned to *Rupert's Land News* for information about plans for virtual events.

Anne and Ted Rennie



An altar with a drum, and a cross combined with a medicine wheel.
Photo supplied by Rev. Deacon Tanis Kolisnyk

Another question - Where are all the Black people?

The racial divide in Prairie Christian churches in their religious communities

This story is part of the Black on the Prairies project, a collection of articles, personal essays, images, and more, exploring the past, present, and future of Black life in Alberta, Saskatchewan, and Manitoba.

The racial make-ups of the church Serena Prescott attends today and the south-central Edmonton church where her father was pastor when she was growing up are as different as night and day.

"It was very much a Black church," she said, recalling the Black American-style preaching she grew up hearing at Edmonton Community Worship Hour, the church known as ECWH. "Think of Bishop T.D. Jakes — it would be like that— the singing, the choir, the movement. It was fun."

In 2016, a few years after her dad died, she was invited by a cousin to City Life, a non-denominational, predominantly white church of about 800 members in Leduc, Alta., about 20 kilometres south of Edmonton.

She would go on to meet her husband, Kaelan, at City Life. Kaelan is the son of the church's American-born founding pastors. The two were married in 2019.

Although she was accepted with open arms, Prescott said the church still lacks racial diversity.

"I specifically asked them, like, 'Where are all the Black people?'" Prescott said. "And it's something that's actually bothered [Kaelan]'s parents for years."

I think that the more people become educated and realize that racism is still happening, it actually seems to get better.- Serena Prescott

Prescott is a descendent of the early Black Alberta immigrants who founded Amber Valley, the Prairies' largest early Black settlement, in the 1900s. It has been more than a century since her ancestors founded their own Black churches out of necessity.

The migration of Black diasporas to the Prairies in recent years is also changing the racial demographics of Prairie churches, but Christians in Alberta and Saskatchewan are still divided by race, said Calgary-based pastor and author Rohadi Nagassar.

"The infamous quote of Rev. Dr. Martin Luther King is, 'The most divided time in America is Sunday morning,'" Nagassar said. "He said that in the '60s. But the data says nothing has changed. In fact, it's probably worse, in that churches are unequivocally divided along racialized lines, or ethnic lines."

Nagassar, whose work has focused on decolonization and decentering whiteness in Christianity, says the Prairie church lags behind the U.S. — and even other major centres in Canada such as Toronto and Vancouver — in terms of racial integration.

"We have created community for so long along racialized lines that we don't know how to do anything else," he said. Prescott said her interracial marriage still draws some stares when she's out in the world, especially from people of older generations. She sees it as a sign of racism persisting on the Prairies.

She also sees a positive path forward.

"I think that the more people become educated and realize that racism is still happening, it actually seems to get better," Prescott said.

History of the Black Prairie church

Early Black churches on the Prairies served as platforms to address different forms of racism and discrimination in Canadian society, said David Este, adjunct professor in the faculty of social work at the University of Calgary.

Este interviewed second- and third-generation descendants of Black families like Prescott's — who left the United States to come to Western Canada between 1905 and 1912 — for his film *We are the Roots: Black Settlers and Their Experiences of Discrimination on the Canadian Prairies*.

The Black church was "the pillar of strength within these communities," Este said.

When the Black people got rejected, they just went and worshipped.- Rebecca Johnson

In addition to providing entertainment, Black churches served as debating clubs and provided social activities.

Black churches were started out of necessity, Este said. Early Black migrants were not welcome in white churches, he said, and when they were allowed in they could not give any input into how the predominantly-white churches were run.

Este said there has been some positive change.

"I think some of these white churches have become more open to having individuals and families from different cultural groups," Este said. "I think that's a positive sign because they're not rejecting Black or other racialized groups that want to attend white churches."

Changing demographics

Rebecca Johnson arrived in Edmonton from Toronto in 2012, at 25 years old. Two weeks later she did something a lot of newcomers do. She visited the iconic West Edmonton Mall.

The Ghanaian Canadian said she got a harsh introduction to the city when she was walking through the mall while texting.

"I bumped into a lady and looked up and I said, 'Oh my gosh, I'm so sorry.' And she looked at me, and she was like, 'Whatever, n-word,'" Johnson said. "I remember going home and I was just sobbing and I was like, 'Mom, where are we? What is this?'"

Only nine years later, Edmonton feels completely different, Johnson said.

"I can go to the mall and see people that actually look like me now."

Rebecca moved from Toronto in 2012. She found a community at Cornerstone Christian Church of God. (Submitted by Rebecca Johnson)

At first, Johnson thought she wouldn't be able to find community in the city. Then she found the Cornerstone Christian Church of God, a multi-ethnic church in east Edmonton.

She said Cornerstone pastor Emmanuel Adewusi recognized in her a God-given ability to speak. He invited her to make announcements at the church and encouraged her to be herself.

“I’m not like, ‘Hey, hi. Welcome to Cornerstone Christian Church of God,’” Johnson said, toning down her natural gregarious style.

“I’m like, ‘What’s up, everyone? How are you doing? Can we give a clap for Jesus?!’

Emmanuel Adewusi (left) and Rebecca Johnson, both of Cornerstone Christian Church of God in Edmonton, speak at an event. (Submitted by Rebecca Johnson)

Johnson, now 33, was also inspired to start her own podcast, *Speaking Arrangements*.

“God used that church to save my life,” Johnson said.

“That’s why, just going back to history ... when the Black people got rejected, they just went and worshipped, to dance. And they were able to be free in the presence of the Lord.”

Emmanuel Adewusi is the founder and pastor of Cornerstone Christian Church of God in Edmonton. (Submitted by Rebecca Johnson)

Cornerstone, which has grown from 10 members to 150 since Johnson joined in 2012, is part of a movement toward an increasingly racially-integrated church on the Prairies. Congregations new and old — some long marked by segregation — have begun to reject exclusion.

When Cornerstone was started, its founders felt God telling them not to focus on singing predominantly African songs, Johnson said.

“It’s for everyone,” she said.

White Christian culture

In general, both old and new churches on the Prairies are not truly multi-ethnic, Nagassar said. They’re either primarily for a particular ethnic group, or they’re “normal” — which is really a white expression, he said — and almost exclusively led by white men.

Last summer, at the height of Black Lives Matter protests, Nagassar looked at the songs being sung in churches across North America, as reported to Christian Copyright Licensing International. Of the top 50 songs, only one was written by a person of colour.

Mainstream Christian radio is also primarily white. *Way Maker*, written by Nigerian gospel artist Sinach, has seen heavy play on Christian radio stations across North America — but only the version covered by

white American Christian rock band Leeland.

Robert Orr, owner of Saskatoon’s Free 100.3 FM, said his Christian radio station doesn’t have a mandate to play music by racially-diverse artists.

“I’m not sure it does not reflect the population,” Orr said. “But when I’m choosing songs or having my music guy choosing songs, we listen and hear, is it high-quality music and is it high-quality lyrics? And if it is, then we put it on.”

Orr described the station’s genre as Christian “pop.”

“Of course there’s Black gospel that isn’t necessarily our genre, but if it’s close enough we’ll certainly play it.”

Edmonton’s Rebecca Johnson hosts the podcast *Speaking Arrangements*. She says the church still has a long way to go toward inclusion of racial minorities on the Prairies. (Submitted by Rebecca Johnson)

Johnson said she is a fan of Edmonton’s mainstream Christian radio station 105.9 Shine FM, but would like to hear a wider variety of musical styles.

“If there’s somebody that does other types of music that really wants to be played on the radio, and that’s what God has called them to do ... and then there’s this guy who’s like, ‘No, you don’t fit what we do here,’ it’s a form of rejection,” Johnson said. “That’s not love. That’s not what God wants for us at all.”

She said expanding musical styles on Sunday morning and on the radio is a crucial component to achieving a diverse and equitable church.

“I’m not sure what God is telling [Shine FM]. I’m not sure what’s happening, I don’t know who works there. But I definitely do feel like there should be a mixture of everything,” Johnson said.

Shine FM did not respond to a request for comment for this story.

‘Finding unity in diversity’

Nagassar — who is West Indian, Chinese and Japanese — used to be a pastor for a well-known evangelical denomination. He left last year after it took the position that clergy can’t perform same-sex unions.

He founded Calgary’s Cypher Church, which bills itself as “A church for the dreamers, innovators, artists, and outsiders.”

He said he believes all Christians on the Prairies can come together in truly multi-ethnic expressions.

“I’m biased, because I don’t fit in any of them because I am multi-ethnic,” he said.

“I don’t fully belong. So there’s got to be a space where we can — the church can — look more like ... the urban centres, and in that, they are capable of finding unity in diversity.”

Both Nagassar and Johnson said the church still has a long way to go toward inclusion of both racial and sexual minorities.

“I feel like the church has always represented community and it’s failed sometimes at representing community, but that’s what God made it for, for us to commune with him but as a body,” Johnson said.

Thandiwe Konguavi, CBC News
Posted: 25 Apr. 2021 2:00 AM MT

You in your small corner

No matter what colour, or culture, or religion, or sex, or gender we are, we are all prone to think our group is either *The Right One* or at least *The Best*.

Hitler used it, Trump used it, all dictators find it necessary to separate *us* from *them*.

In some places the Church has a dividing line which it claims is ‘necessary’ to survive in an area where the government disagrees with Christian teaching. Ask Google and be amazed at the number and variety of Christians. Before we get too virtuous, Anglicanism is not immune. The Anglican Church of North America is not the same as ours.

Every religion has its split: Islam with Suni/Shia being arguably the most dangerous. Other splits are handy for killing or making refugees of millions of human beings.

But ... *Galatians 3.28, 1 Corinthians 12.21.*

Sheila Welbergen

Seed For Thought -

Seek not to pour the world
into thy tiny mould.
Each as its nature is,
its being must unfold;
Thou art but a string
in life’s vast sounding board,
And other strings as sweet
may not with thee accord.

In This Place - April 1905

Companion Diocese Committee Workshop 17 April 2021



The Rev Godfrey Maweje of St. Andrews, began with a description of the 20-year history of the covenant of two dioceses. Fr. Maweje worked with Bishop Patrick Lee when this relationship was conceived. Many

presentations followed including reports of 2020 trips of four Canadians to Uganda. Other aspects were an update on the Kasaka Water project, the orphan program, and the possible update of the covenant of both dioceses to one another. Bishop Geoff of Rupert’s Land and Bishop Michael of Central Buganda Diocese both communicated by Zoom and appeared as if they were just chatting. The two bishops and Mr. Malondo, Diocesan Education Programmer, and their wives, made this companion diocese connection a viable reality. The continental separation is less and less important.. Mr Malondo spoke of the successes of the orphan program. Increased connection, prayer requests from both parties, and understanding each others’ needs became very real.

I am including the YouTube zoom which helps us participate in our sister diocese. Unfortunately the first half of the workshop is missing. That said, there are several important comments made by everyone and workshop concludes with Bishop Geoff’s moving sung blessing.

<https://www.youtube.com/watch?v=5f6SSE1In9M>

Jo Tapscott

St. Luke’s Haiti Ministry

Thank you to all parishioners who kindly donated to the Haiti Ministry. We received updates from Haiti at the end of March.

Although it mentions digital updates we have not received any and I have sent several emails to GLA, When we have evidence of students’ progress I shall pass it on.

We also received four plasticized book marks signed by the students. They are 6.5”x2.5”, light and firm. They make excellent book marks. Each one is signed by a student. One of these has been passed onto a parishioner who lives close by us. The other three we



it represents the third such sighting in Ireland since 1999.

Reports suggest our walrus friend, nicknamed Wally, has now embarked on the long journey home.

He has been visually identified by local conservationists and has been seen climbing onto passing ships, hitchhiking when he can, and “falling asleep on a slipway intended for lifeboats,” *LiveScience* reports.

He’s become somewhat of a tourist attraction but that could pose a problem. Wally isn’t used to human attention and experts don’t want him getting accustomed to it.

“We understand it’s exciting and unusual to have the walrus take up a temporary residence in Tenby, and that over the bank holiday week-end, many people may wish to visit the area in the hope of catching a glimpse of him,” officials at the Pembrokeshire Coast in Wales, where Wally has recently been spotted, said in the statement.

“However, it’s in his best interests to be left alone as much as possible, so we’re asking people to remember he is a wild animal and avoid the temptation to get near to him and disturb him.”

That warning goes especially for water recreationists, the organization says.

“We’re really concerned to hear reports that some people have tried to get close to him by using jet skis or paddle and surfboards — this really isn’t in his best interest and we urge people to act responsibly.”

The Weather Channel, 4.7.2021

Ed. Note: Personally, I recommend either flying or on a cruise ship, though an ice floe is cheaper.

If you vacation abroad, remember to quarantine upon returning to Canada.

But seriously...

The following are words from a commercial *Live your Wildhood, Go RVing*, in ‘Travels by the Bondi Vet’ on *Cottage Life*, 4.14.21.

It is followed by assurance that the fun things we do, the places we go to and see will still be there ... when we can ‘live in the moment’ again.

“Hey, it’s me, I have been thinking about your question. I wish I could give you the formular, but life is not a ‘to



are holding to distribute when we have an opportunity to meet again. If anyone would like one please let us know.

A cheque will be sent to GLA when we receive updates of the students’ education. We send \$550 US per student for their tuition.

Windy Dolce - Male - 9th Grade

Chrisla Dolce - Female - 11th Grade

Bibences François - 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

Planning a holiday? Do and don't

A walrus was spotted on the shorelines of western Ireland, believed to have drifted there on an iceberg from the Arctic, possibly after falling asleep.

It’s an exceptionally rare occurrence. According to the BBC, citing the Irish Dolphin and Whale Group,

do' list, it's a journey and it can go by pretty quick. So my advice is- don't wait, don't push down the feeling that calls you to wander, to wonder, just follow it and live in the moments you find."

Let's hold on to that thought.

Meals of all kinds - enjoying a COVID lockdown

French police have launched an investigation into "clandestine" high-end restaurants in Paris, after the country's interior minister called for the prosecution of organizers and guests of the secret dinners.

#OnVeutLesNoms: A social media hashtag (translation: we want the names) popular in France after a TV report on "clandestine" high-end restaurants in Paris that continue to offer luxury dining, with no requirement for masks or distancing. The haute cuisine starts at €160 (C\$236), and can cost as much as €490 (\$724) per person. A video shows diners enjoying caviar and champagne, and greeting one another with kisses on the cheek. One man alleges that the attendees have included cabinet ministers. France is currently in its third lockdown." *Nation Post* 6.4.2021

It is hard to say which is more egregious - the willingness to pay that much for a meal and/or meeting for it in the middle of a COVID lockdown.

This article reminded me of the meal we no longer get together to share every Sunday with friends and disciples.

That connected with a book I have re-reading - *Jesus: A Revolutionary Biography* by John Dominic Crossan

In it Crossan points out the number of times that we find Jesus sharing a meal with his disciples, with friends, with the important people, with 'outcasts and sinners'. Turning water into wine at a wedding feast, multiplying bread and fishes for hungry folk at day's end. He is recognised in the breaking of bread with the travellers on the road to Emmaus and cooking a meal of fish on a beach. He appears to scared, disciples in hiding, "Have you anything here to eat" (Luke 41)

But most of all, he gives the breaking of bread and the offering of a cup of wine new meaning as he shared a last meal with his disciples.

All this is called *commensality*: a) the practice of eating together, b) a social group that eats together.

Surely that is what we have missed most during these past months when we have been unable to meet for the

common meal – our commensality with other disciples, Yes, we can meet (somewhat), yes, we do receive the bread of life, but not the cup of salvation ... that option is far in the future ... if it will ever be 'as it used to be'.

Sheila Welbergen

This is an apocalypse

What *apocalyptic* means is to pull back the veil, to reveal the underbelly of reality. It uses hyperbolic images, stars falling from the sky, the moon turning to blood. The closest thing would be contemporary science fiction, where suddenly you're placed in an utterly different world, where what you used to call "normal" doesn't apply anymore. That perfectly describes this COVID-19 event.

So hear this word rightly — it is meant to shock: this is an *apocalypse*, happening to us in our lifetime, that's leaving us utterly out-of-control. We're grasping to retake control, by things like refusing to wear masks and defying boundaries at potential super spreader events. But I think we now know in a new way that we can't totally take control.

There is a giveaway in all of the apocalyptic sections of the three Synoptic gospels. In Matthew 24.8, hidden there in the middle of the wars and earthquakes it says, "All this is only the beginning of the birth pangs." Apocalypse is for the sake of birth not death. Yet most of us have heard this reading as a threat. Apparently, it's not. Anything that upsets our normalcy is a threat to the ego but in the "big picture", it really isn't. In Luke 21, Jesus says right in the middle of the catastrophic description, "Your endurance will win you your souls." Falling apart is for the sake of renewal, not punishment. Again, such a telling line. In Mark 13, Jesus says, "Stay awake" four times in the last paragraph (Mark 13.32–37). In other words, "Learn the lesson that this has to teach you." It points to everything that we take for granted and says, "Don't take anything for granted." An apocalyptic event reframes reality in a radical way by flipping our imagination.

We would have done history a great favour if we would have understood apocalyptic literature. It's not meant to strike fear in us as much as a radical rearrangement. It's not the end of the world. It's the end of worlds — our worlds — that we have created. In the book of Revelation (also called the Apocalypse, or revelation to John), John is trying to describe what it feels like when everything falls apart. It's not a threat. It's an invitation to depth. It's what it takes to wake people up to the real,

to the lasting, to what matters. It presents the serious reader with a great “What if?”

Our best response is to end our fight with reality-as-it-is. We will benefit from anything that approaches a welcoming prayer — diving into the change positively, pre-emptively — saying, “Come, what is; teach me your good lessons.” Saying yes to “What is” ironically sets us up for “What if?” Otherwise, we get trapped in the negative past.

Rohr, 4.26.21

On page 4 of the May 5th *Anglican Journal*, there is an article by Neil Elliot.

The headlines within the article are self explanatory of the content: “A Time of Transformation: 1. There has been an unprecedented outpouring of creativity and change in the church. 2. The move online has broken barriers of time and distance. 3. We have transformed the liturgy. Hybrid church as the new normal, drawing a clearer picture.”

Canadian Anglicans are invited to offer their insights, perspectives, and experiences during the past “COVID” times. You may complete a survey online at: www.yorks.j.ac.uk/coronavirus-church-and-you.

This is part of an international study being run from the UK. Read the article!

We can't escape it. COVID-19 is the elephant (or virus) in the room which has shaped and re-shaped our lives. and will continue to do so far into the future.

Would you let the readers of this parish magazine of St. Luke's have your thoughts on the good, the bad, and the ugly of all these past (fill in the blank) months, all the plusses and minuses which have affected you? The bad from the price of lettuce, to not being able to hug grandchildren and friends, the having to wear a mask and keep your distance, COVID has intruded its pointy head. The ugly is the number of deaths and grief and the bitter divisions about its reality, the vaccines, and the social cost. The good is how we have used technology to overcome, to a formerly not expected degree. We learned how to Zoom across town and around the world.

The deadline for the Patronal / Harvest Festival *Winged Ox* is 3 October, and hopefully things may change or not! The email address is: stwelbergen@shaw.ca In the subject line, put *Winged Ox*. Your letters will be published.

Editor



The next *Winged Ox*
will be the
Patronal / Harvest Festival
edition.

Deadline: Sunday 3 Oct. 2021

The *Winged Ox*

Editor: Sheila Welbergen stwelbergen@shaw.ca

The *Winged Ox* is published four times a year
by the Parish Church of St. Luke,
Diocese of Rupert's Land, Anglican Church of Canada,
130 Nassau St., N., Winnipeg, MB R3L 2H1.

*The opinions expressed in these articles published
herein are the views of their authors
and do not necessarily reflect the views
of the editor or the Parish of St. Luke.*



The Parish Church
of St. Luke

