



The Winged Ox

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

HARVEST THANKSGIVING AND PATRONAL FESTIVAL 2023



*We lift up our hearts in gratitude to the Sun, which, together with rain, wind and earth,
worked in harmony to produce this bountiful harvest.*

*Lord and bountiful Creator, giver of grains and seeds, of fruits and berries,
and all that grows from the earth, we thank you and we bless you for this year's harvest.*



*Here, O my Lord, I see thee face to face, Here would I touch and handle things unseen.
Here grasp with firmer hand the Eternal Grace, and all my weariness upon thee lean.
Here would I feed upon the bread of God, here drink with thee the royal wine of heaven;
Here would I lay aside each earthly load, here taste afresh the calm of sins forgiven.
This is the hour of banquet and of song; this is the heavenly table spread for me;
Here let me feast and feasting still prolong, the brief hour of fellowship with thee.*

– Horatius Bonar

From the Rector



Our Weekly Worship is Centered Around Thanksgiving.

Our weekly worship includes a prayer called *The Great Thanksgiving*. In this prayer, we hear the words of Jesus as we share the bread and wine. *This is my body, given for you. This is my blood, shed for you.* Jesus gives us himself, so we can become bread for the world. Share spiritually online if you must, and if you can, come and share and taste and see that the Lord is good. Happy are they who trust in him. Our Sunday worship arises from the wellspring of the resurrection: that in the Messiah, God has acted decisively to overcome the powers of sin and death. Every Sunday is a little Easter as we celebrate the resurrection, and reflect on the meaning of this for our daily life. The Kingdom of Heaven is marked by joy, and our response is in thanksgiving.

There are lots of times when we are surprised by Grace. Sometimes we miss seeing, or being aware of grace, or where we have received it. We just don't see it because it's all around us all the time, and we are so rich that we don't realize it. We've been given so many blessings and it is good to slow down, take a breath and ask ourselves, "How was I drawn closer to God today?" A simple touch from a loved one, recognizing the beauty of nature, whatever brings you closer to God is a glimpse of grace. God is love, and where there is love, there is God.

We are like fish swimming in the water, and we do not see it because we are entirely surrounded by it. God's grace, love, and mercy are like that.

Thanks be to God!

With love in Christ, Paul✝



Memorials

Judith 'Judy' Asker

13th April 1962 – 27th August 2023

Those who knew and loved her will remember Judy for her incredible generosity, her diligence in her work, and attitude of "no regrets." These, along with her other qualities will be the cornerstone of her enduring legacy. Judy's life was a testament to her belief in Christ, the importance of family, joy, positivity, and generosity. She will be greatly missed by all who knew her and will continue to inspire those who carry her lessons and memories in their hearts.

From Fr. Paul:

Judy gave over eleven years service to St. Luke's as Administrator and then as Bookkeeper and Senior Finance and Administration. Her experience working with seniors and other groups, along with her experience in Human Resources, was of great benefit to the church. She volunteered her time and helped with the renovation of the lower level washroom in the church. She also served at St. Mary Magdalene Church as Bookkeeper and was asked by the bishop to help a few other Anglican churches with special projects, especially in the area of finance and administration. She was a devout Christian of great faith, cheerful disposition, and she brightened up many lives by her loving presence, charity, and kindness. I will miss her wisdom, many years of experience, and thoughtful perspective on any issue we discussed.

Shirley Almdal

January 1930 – 28th August 2023



Shirley was the second eldest child of Alan and Marion Mensforth, born in Winnipeg, January 1930. She spent her childhood in the north end and attended Luxton and St. John's High School where she met the love of her life, Neil. The high school sweethearts married and built a life together lasting almost 80 years. Shirley was a faithful and active member of St. Luke's congregation and along with her husband Neil and Marjory and Arthur Johnston are commemorated in a plaque by the Soldiers' Chapel downstairs.



The Parish Church of St. Luke 226 Years old!

Photographs of the renovations to the kitchen in the parish hall, and of the exterior painting of the church are located on page 13 of this edition.

Living an honourable life

Text: *Romans 13.8–14*

“For where two or three are gathered in my name, I am there among them.”

Jesus tells all who listen, that he is with us no matter what. Jesus is with us through the good and the bad. Jesus is present in large cathedrals and in small rural churches. It does not matter how many gather in his name, he is always with us.

This statement is helpful, as we reflect on what Paul writes in his Letter to the Romans. In that Letter, Paul invites us, encourages us, to live an honourable life.

This honourable life includes being good corporate citizens. In the words of theologian Paul Achtemeier, “the Christian has an obligation to the state, to live as a good citizen obeying its laws and by supporting it through the taxes it levies. The Christian is to render whatever the appropriate response may be to the various levels of government: respect, for example, to those charged with administering and enforcing the law, taxes in whatever form they may be levied; honour to those officials to whom by their conduct, or by statute, it is due. Good citizenship is part of good Christian conduct.”

Being good citizens, is important to the well-being of our society. It may explain why many schools adopted programs such as WE, which at one time gathered kids together, to share experiences of being good corporate

citizens. At its best, this can make for a better world. Instilling such ideals, is important, to make for more caring, committed citizens. Some might say, this helps put limits on winner-take-all capitalism.

For Christians, followers of the Christ, the key to living this honourable life, is our faith in Jesus Christ. Hence the statement – “where two or three are gathered...”

Central to living an honourable life is LOVE.

Love becomes the rule of a Christian life.

Yet, all too often, we take love out of context. Hollywood, Hallmark cards, Hallmark movies for example, have contributed to this. I love this; I love this food; I love this sports team. I love whatever– well, you can add whatever on your own.

However, this is not what Paul has in mind, when he speaks of love. Paul Achtemeier frames it this way: “to understand love as the basic requirement for the Christian who lives under the grace of Christ is to understand such Christian life as the fulfillment of the law God gave to Israel.”

We are to love one another, which means we are to live in peace with each other. Paul defines what living together means: it means we are not to commit adultery, we are not to murder, we are not to steal. In other words, we are to love our neighbour as ourselves.

Imagine what our world might look like if we DID love our neighbour. This lack of love, lack of respect for neighbour, has been the root cause of most wars.

Consider the impact of war. In 2017, we marked the 100th anniversary of the battle for Vimy Ridge – a battle where Canada was said to have come of age – a battle that has become part of the legend of World War One : *the war to end all wars*. Millions died. Canada was a country of barely eight million, yet, 67,000 of our troops died. Imagine the horror!

If we use this biblical model, as Paul outlines, we might conclude that the war’s root cause was lack of respect and lack of love for our neighbour. One wrong had to be righted as folks called in their chips.

If we looked for better ways – love as Paul envisions – could things have been different?

I know this is simplistic, and I know that may not have changed history, but it is worth pondering.

This might even be a way to look at the current situation in Ukraine. I do not want to minimize this horrible and wrong war, but if respect, love, care of neighbour, were thought about, could things be different?

In other words, looking for new ways in which to live together?

Paul reminds us of the urgency of our mission as Christians. The task that was before these earlier churches, and the task before us today in the modern church is “nothing less than working with God toward the transformation of the world.”

This text reminds us of Jesus’ insistence that the whole law can be reduced to the twofold love for God and love for neighbour. The law is fulfilled and lived through one word, love. It is knowing that love is the one thing that cannot hurt our neighbour. Genuine love can lead to a new relationships with our neighbours as we grow together.

This is the biggest demand of the Gospel: the positive obligation to love our neighbour.

Living with our neighbour, in all our differences, can be easier said than done. The church has not always modelled this. How many conflicts have started because we could not get along? We struggle to hear Paul’s advice – to the early church and us.

Centuries-old distrust of Protestants and Roman Catholics are a case in point. How many have heard that the only form of ecumenism that Catholics believe is having us join with Rome?

St. John Paul II asks in his book *Crossing the Threshold of Hope*, (1994): “could it not be that these divisions have been a path continually leading the Church to discover the untold wealth contained in Christ’s Gospel and in the redemption accomplished by Christ? Perhaps all this wealth would not have come to light otherwise.”

What emerges from this insight, is called Receptive Ecumenism. Donald Bolen, Catholic Archbishop of Regina, writing in *Touchstone*, a United Church journal, speaks of Receptive Ecumenism which challenges us to have an attitudinal shift in how we approach each other. Bolen notes, “it invites a turn from what the dialogue partner can learn from us to what we can learn from them.” Archbishop Bolen concludes this receptive learning “will move us closer to finding ourselves in the other, the other in ourselves, and each in Christ ... the challenge is for each tradition to become more fully itself, more fully the Church of Jesus Christ, by learning from the richness of other traditions.”

What Archbishop Bolen, Pope John Paul, and the current Pope Francis have concluded is that we have much to learn from each other.

I ask, is this not what Paul had in mind when he encourages us to live together and to love each other? Seems like a good goal and it is the transformation that we all seek.

Pretty good advice, advice that helps us live as followers of Christ.

This new outlook can transform and it can shape our world and our place in the world. I suspect, at the end of the day, that is what other faith traditions hope from us: to live in love and concord. We have one God. It is up to us to honour and love that God through love of neighbour. It not about the extremes; it is working together for the good of all.

If we look at the political situation south of the border: for all their talk of being Christian, maybe folks need to read, carefully, what Paul is saying. If they did, it may lead to an attitude correction where folks begin to work for the good of all, not just the most wealthy.

Eleazar Fernandez, retired Professor of Constructive Theology at United Theological Seminary in Minneapolis, suggests just how profound this might be. He writes, “Love builds communities. It is more than a sentimental feeling. The love that does what is good to the neighbour is a love incarnate in the form of justice or right relation. ... In contrast ... to the practices that dominate the wider sociopolitical atmosphere, faith communities are characterized by practices of radical love and generous hospitality.”

We are invited to live an honourable life. As we live this honourable life, placing Christ at the center, who knows what will happen. It could lead to the transformation of our world. Amen.

– The Rev M. Dwight Rutherford



Obituary

Our church was saddened to learn this week of the death of one of our most valued members, Someone Else.

For many, many years as a part of this church, Someone Else did far more than a normal person's share of the work. Whenever there was a job to do, a class to teach, or a meeting to attend, everybody said, "Let Someone Else do it." Whenever leadership was mentioned, this wonderful person was looked to for inspiration as well as results; "Someone Else can work with that group." It was common knowledge that Someone Else was among the most generous givers. Whenever there was a financial need, everyone assumed Someone Else would make up the difference.

Now Someone Else is gone! We wonder what we are going to do. Someone Else left a wonderful example to follow, but who is going to follow it? Who is going to do the things Someone Else did?

When you are asked to help this year, remember, we can't depend on Someone Else anymore.



Food - the Staff of Life

Over 14% of Manitobans, 60% of Northern residents living on-reserve, and over 1 in 5 children across the province experience Household Food Insecurity (HFI) meaning they don't have enough money to buy food.

COVID-19 has intensified the precarious financial situation that drives poverty along with Household Food Insecurity. While the HFI experience is new to some and an experience of many, it is experienced disproportionately by Indigenous and Black households. COVID-19 has brought food security and household food insecurity to the forefront of a necessary and long

overdue national conversation. In truth, the pandemic has simply drawn attention to concerns regarding food security and equity that have been around longer. It is the experience and one that exists when all people have what they need to eat well all the time. This experience is unique to each person.



The food secure experience differs for everyone because, although we all eat, everyone has different expectations for and relationships with food.

We all have unique traditions and customs, favourite ingredients, varying connections to the land and where our food comes from, different financial situations, diverse preferences and physiological needs, different grocery resources, and so many other factors.

This means there isn't any single definition of what food security looks like, or one ultimate strategy to make that a reality.

The 5 A's of a food secure experience

One way we can measure this food secure experience is a concept called the 5 A's.

According to Ryerson's Centre for Studies in Food Security, the 5 A's can be characterized as:

- Available:** There is always enough food for all people.
- Adequate:** All people can have nutritious food that meets their physical, emotional, and spiritual needs.
- Acceptable:** All food is produced and consumed in culturally-appropriate, sustainable, and dignified ways.
- Accessibility:** All people can eat well, free from physical, economic, social, or political barriers.
- Agency:** All people understand, benefit from, and can make changes to the food system.

Where does food insecurity come from?

To satisfy the five conditions of a food secure experience, individuals and communities not only have different expectations, needs, and relationships to balance while navigating their food experiences, they may also

experience diverse barriers to a food secure experience.

We can't meaningfully unpack the food secure experience without examining the complex and interconnected larger and systemic influences which impose upon and challenge it.

Why is food waste such a problem?

According to *Love Food Hate Waste Canada*, almost 2.2 million tonnes of edible food is wasted each year in Canada, costing in excess of \$17 billion. In addition to the economic costs, food waste has substantial environmental impacts. Wasted food means wasted resources used to grow, produce, and distribute that food to consumers. It also creates greenhouse gas emissions that contribute to climate change.

To put that in perspective, Canada's 2.2 million tonnes of avoidable household food waste is equivalent to 9.8 million tonnes of CO₂ and 2.1 million cars on the road.

In Winnipeg, most of the food and organic material that residents dispose of goes into their garbage carts and ends up in our landfills. Some Winnipeggers already have the opportunity to try diverting their food waste through the city's two-year *Residential Food Waste Collection Pilot Project*, which began in October 2020. Food waste from homes in several areas of Winnipeg is being collected and diverted from the landfills and turned into compost at the Brady Road Resource Management Facility. This pilot project will help determine if residents feel a city-wide program is valuable and what that program could look like.

Learning how to reduce our avoidable food waste is valuable for all Winnipeggers, even if a city-wide food waste program is implemented. Getting the most out of the food we buy saves money, grocery store trips, and helps to reduce our greenhouse gas emissions.

– Google



Ending the social order

Fr. Richard points out how Jesus upended the social norms of his time by honouring people's identity as beloved children of God.

A telling phrase used in the Acts of the Apostles describes the new sect of Judaism that upsets the old-world order in Thessalonica. Christians there were dragged before the city council and referred to as "the people who have been turning the whole world upside down. They have broken Cæsar's edicts." (Acts 17.6–7)

No one is called before the city council for mere inner beliefs or new attitudes unless they are also upsetting the social order. The import of Jesus' teaching and almost all his healing was a rearranging of social relationships and therefore of social order. He could not have gone around eating with the underclass, touching the untouchables, healing on the Sabbath, and collaborating with upstarts like John the Baptist down at the river without turning traditional societies upside down.

Jesus refuses to abide by the honour/shame system that dominated the Mediterranean culture of his time. He refuses to live up to what is considered honorable and refuses to shame what people consider shameful. (If that is not apparent in our reading of the Gospels, we need to read them again.) This does not gain him many friends. It's perhaps the thing that most bothers the priests and the elders.

In response to his ignoring the debt codes and purity codes, they decided to kill him (see Mark 3.6, 11.18; Matthew 12.14; Luke 19.47; John 11.53).

In New Testament times, shame and honour were the basis of moral values that people felt compelled to follow. If a situation called for retaliation, people were expected to retaliate. Not to retaliate would have been considered immoral, because they would have abandoned their honour. People were bound to be true to the honour of their village, their family, and themselves. For Jesus to walk into the midst of that cultural system and say, "Do not retaliate." and "Love your enemies." was to subvert the whole honour/shame system itself.

Once challenged, Jesus' listeners were given a new place to find their identity: not in their social positions of honour or shame but in God. Who we are in God is who we are. That's the end of ups and downs. Our value no longer depends upon whether our family or village likes us, or whether we're good-looking, wealthy, or

obedient to the laws. Jesus' message is incredibly subversive in any honour/shame society. As he takes away old foundations, he offers a new, more solid one: neither shame-based nor guilt-based but based in who we are in God.

Who we are in God is a beloved child. Our identity is no longer dependent on the estimation of our culture or even on our own estimation of ourselves. Through prayer, and the awareness of God within us, we continually discover our true identity, "life ... hidden with Christ in God" (Colossians 3.3)

When I consider the work of thy hands

As the area of our knowledge grows, so too does the perimeter of our ignorance . – Neil deGrasse Tyson.



This landscape of "mountains" and "valleys" speckled with glittering stars is actually the edge of a nearby, young, star-forming region called NGC 3324 in the Carina Nebula. Captured in infrared light by NASA's new James Webb Space Telescope, this image reveals for the first time previously invisible areas of star birth.

To me, then, heaven and hell are concepts that are part of all creation. Heaven and hell exist within and beyond the confines of our world of space and time. We can participate in heaven by living in harmony and respect with all of creation or in hell by bringing greed, selfishness, and disease upon the whole earth. ...

We are endowed by the Creator with power to live our lives for the well-being of all. Heaven and hell are about living (or not) in right relationship with all of creation, of honouring or dishonouring all, and knowing the love of God by sharing it with all of our relatives: human, plants, trees, four-legged, winged, water, and earth, all woven together.

*– Neil deGrasse Tyson,
speaking about our search of deep space*

Holding the paradox

Everything belongs. No one needs to be punished, scapegoated, or excluded. We cannot directly fight or separate ourselves from evil or untruth. Evil becomes apparent when exposed to the Truth.

The spiritual gift of discernment (1 Corinthians 12.10) shows how seemingly good things can be recognized as sometimes bad things, and seemingly bad things can also be seen to bear some good fruit. Darn it! This kind of discernment invites people into yes/and thinking, rather than simplistic either/or thinking. This is the difference between merely having correct information and the true spiritual gift of wisdom. (1 Corinthians 12.8)

Once we have learned to discern the real and disguised nature of both good and evil, we recognize that everything is broken and fallen, weak and poor — while still being the dwelling place of God: you and me, our countries, our children, our marriages, and even our churches, mosques, and synagogues. That is not a put-down of anybody or anything, but actually creates the freedom to love imperfect things. As Jesus told the rich young man, "God alone is good." (Mark 10.18) We cannot wait for things to be totally perfect to fall in love with them, or we will never love anything. Now, instead, we can love everything!

Jesus uses a number of mixture images to illustrate the tension of our own mixture of good and evil. They seem to say this world is a mixture of different things, and unless we learn how to see, we don't know how to separate; we get lost in the weeds and can't see the wheat. In one parable, servants ask, "Should we pull out the weeds?" Jesus responds, "No. Let them both grow together until the harvest." Then, at the end of time, he will decide what is wheat and what is weed (Matthew 13.24–30). But we are a mixture of weed and wheat, and we always will be. As Martin Luther put it, we are *simul justus et peccator* (at once justified and a sinner), each of us simultaneously saint and sinner. That's the mystery of holding weed and wheat together in our one field of life. It takes a lot more patience, compassion, forgiveness, and love than aiming for some illusory perfection that usually cannot see its own faults.

The only true perfection available to us is the honest acceptance of our imperfection. If we must have perfection to be happy with ourselves, we have only two choices. We can either ignore our own evil (deny the weeds) or we can give up in discouragement (deny the wheat). But if we put aside perfection and face the tension of having both, then we can hear the good news with open hearts.

– Rohr: 9.7.2023



Sermon

2nd July 2023

The Rev Deacon Susan Roe-Finlay.

In the name of the Father, the Son and the Holy Spirit.

Canada Day

This beautiful country that includes wild mountain ranges, valleys steep and secret filled, in the west and north, more gentle and open in the east among hills with vivid coloured forests in autumn, and rivers that meander or roar to their destinations, and lakes of many sizes and shapes, edges with sea shores wild and rocky and gentle. Now populated with peoples of many colours, and even more traditions, and faiths, and philosophies.

When I was quite young it was a practice still, to learn passages and to give recitations. I remember hearing a passage recited by a young girl from Bruce Hutchinson's book about Canada, *The Unknown Country*. His word pictures of this country and the noble vistas of the varied landscapes that make up Canada have stayed with me. I hungered to see for myself, and indeed have travelled quite a lot of Canada and those word pictures were needed to give an accurate portrayal of this land.

In today's readings we are given a view of a nation living in peace and harmony, and we are commanded to love one another.

How hard it is to find anywhere that lives in peace and harmony and how hard it is to love one another.

National pride is a double-edged sword. On the one hand it makes people defend their country, and promote its values. On the other hand it turns to aggression and interferes in another sovereign state. We see this daily in our news.

The way our politics is structured we do have a say in the way we are governed, still. We are not at the mercy

of some other that chooses for us. We can protest and complain and point out the injustices and try to change things for the better.

There is an art in protest, in changing things for the better. The world is always needing the prophets who point out the dangers of certain behaviours. They are not popular, but they do speak truth, and gradually things do change and move a little.

Then, there are backlash movements, and often these come with personal vilification. If we listen to the second lesson, we will know that we need to be kind. Yes, we do disagree, because we are a stiff-necked people who like our own way, but compromise, tolerance, and awareness will bring more peace and harmony than name calling or character assassination. When will we learn this?

I certainly have no simple answers, just more questions.

However, on this day of honouring our country and its struggles, I wanted us to go to the memories of those who lived here before us, who created good communities, and revered this land around us. Those who have fought to protect the rights and privileges we have, to live, and work, and worship, as we please. Those who have brought honour to our country, through arts, literature, music, sport, science, and medicine, as well as forging good laws and just practices so that our communities might be strong. Too many to name, and each of you will have your favourites.

We were promised peace and harmony and we need to work to find and protect it. We are charged to love one another and we need to continue to find ways to do this.

✠ In the name of the Holy Three. Amen.

Food for thought

Columbanus wrote, "I am always moving, from the day of my birth to the day of my death". Christians must travel in perpetual pilgrimage as guests of this world. As we travel, so we can let our imagination run riot: the hills and the valleys show us God the sculptor; the sky and clouds show us God the artist, the stars point us to God the physicist; each person we meet enables us to see something of the personal image of God. The sheer drama of a storm or the splendour of mountains and waterfalls is meant to make us feel over awed! God has given us hearts full of feeling so that travelling through apparently impersonal scenery becomes a highly personal reflection on the Creator.

Text taken from *The Celtic Resource Book*
by Martin Wallace

Footnote:

Martin Wallace has been chaplain to the seventh-century Celtic chapel of St. Peter's-on-the Wall at Bradwell-on-Sea, built by St. Cedd of Lindisfarne. Bradwell-on-Sea was a Saxon shore fort in Roman times, known as Othona. The Anglo-Saxons originally called it Ithancester. St. Cedd founded a monastery within the old walls in 653CE, which survives as the restored Chapel of St Peter-on-the-Wall, one of the oldest churches in Britain. From there, he continued the evangelization of Essex. - Wikipedia



Image sourced from Pinterest (uncredited)

Article contributed by The Rev. Deacon Susan Roe-Finlay

God's Littlest Angels, Haiti



In January 2003 Colin Briggs, Gemma Briggs, and Ken Galenzoski flew to Montréal and then onto Port au Prince, Haiti. They were travelling to God's Littlest Angels (GLA), an orphanage up in the mountains outside the capital. Here they would meet Angelina, a thirteen month old infant who had been brought to the orphanage by her mother, Josette, who had an affair with a man who was not her husband. She became pregnant and Angelina lived with the family including three older siblings for the first month of her life. Josette's husband would not allow Angelina to continue living with the family so her mother took her to God's Littlest Angels. Angelina lived in the orphanage for a year before she met her new Canadian family.

By 8:30 next morning, Angelina was checked out by a pediatrician. She was free of HIV and AIDS but she carried the gastrointestinal parasites which were immediately treated.

Colin and Elizabeth knew Angelina would have many opportunities in Canada and they wanted to help her three siblings remaining in Haiti. Elizabeth contacted Dixie Bikkel from the orphanage. Dixie set up schools for the three children. As these were private schools, we sent a US money order to the orphanage for their education.

The orphanage needed antibiotics, vitamins, and various medications for the infants. We raised funds and purchased a number of long-dated over-the-counter medications (OTCs), infant supplies, donations of clothing and prescription medications as requested by Dixie. Dr. Gerry Monteiro kindly helped us with these requests. Colin listed every medication and its cost for each box and Bob Brownlie, our Rector, sent us off with a detailed letter of explanation.

We reached the border and we were pulled over by U.S. Customs. We waited in a room where our conversation was recorded and we were videotaped, while every box was checked against Colin's list. The Customs officers were very kind. They resealed the boxes showing that all the goods had been checked and approved. We were sent on our way. We were driving to Colorado Springs, the U.S. headquarters of GLA Haiti.

For the next few years we continued to take medical supplies for GLA Haiti to the States. We were in the database and the Customs officers often addressed us by name. After a quick check of the lists we were free to drive onto Grand Forks where we sent the boxes UPS to Colorado. All donations were directed to medications and supplies they were never used for transporting or mailing supplies to the States.

Our program expanded and Mission and Outreach adopted this project with parishioners supporting children of nursery and staff for their schooling. People in the Haiti community were aware of the educational program and they appealed to Dixie at GLA for educational funding. Dixie expanded the program to include children from the local community. Over the years, school fees increased from \$150.00US per student to \$650.00US per student. The educational program became our main focus.

When the 7.8 magnitude earthquake struck on 12th January 2010 it caused widespread devastation as the homes were poorly built and overcrowded. Over

300,000 lost their lives. The earthquake struck on a Thursday and the following Sunday, Crystal Monteiro and Elizabeth raised over \$3,000.00 for the relief of our friends at GLA. We purchased a US money order and sent the funds to the States en route to God's Littlest Angels. Dixie started buying tents so everyone could sleep outdoors away from the buildings. Elizabeth was in regular email contact with Dixie so we could gather and send supplies they required before the film stars were involved.

Eventually, life settled down in Haiti, and for many years, St. Luke's continued to support the educational program enabling students in the community to attend schools. This is not the current situation in Haiti, due to violent gangs attacking students who attended schools. These schools have now closed; families have left their homes and sought shelter in communal places; and many police have been killed. Children and staff at God's Littlest Angels have left their base and sought shelter elsewhere, hopefully in a safer place.

The last group of students to attend school were in grades 12 and 13 with the exception of one young boy in grade 9. St. Luke's had supported him from grade one and his mother encouraged him to stay in school and get an education. Sadly, interference from the gangs prevented him realizing his dream of further education. Colin and I would gladly have supported him through school but there are no schools operating in Haiti and the new director does not plan to continue the educational program in the community but focus on the orphanage.

Elizabeth has decided to step back but Colin will take this information to Mission and Outreach.

– Colin and Elizabeth Briggs



St. Luke's eight bells on the west steps prior to being hoisted into the tower. (1910)

Make a joyful noise unto the Lord ... with bells and chimes

The bells in the tower at St. Luke's are named, *Love, Joy, Peace, Long Suffering, Gentleness, Goodness, and Meekness*. They are tuned to the key of E-flat. The largest – the tenor bell – weighs 1.15 tonnes.



Some of our bells mounted in the iron frame on the fourth level of the tower.

What's the difference between "chimes" and "bells"?

Chimes are bells that are struck, usually from the outside, by hammers or strikers. Bells, generally, have an internal device – a "clapper" – that moves via rotation of the bell and strikes the inside of the bell.

A "chime of bells" is a collection of bells, usually between eight and twenty-four or more, that can play a melody by being struck on the outside, the bells remaining still.

To ring a chime of English bells, ropes are attached to a round pulley, one per bell – often larger than the bells themselves – and are pulled by one person each from a ringing room below the bells in the tower. Pulling a rope causes a bell to swing full circle in one direction and sounding, and then it swings back in the opposite direction, sounding once again. The ringing of a set of bells in a prescribed order is often called a "method" and the entire event is called "change ringing" as it involves changing the order of the bells ringing without repetition.

St. Luke's has one bell – the tenor bell – with an internal clapper. The bell is swung with the aid of an electric motor. The bell is heard ringing before and after services held in the church.

All eight bells are rung from a rope console located on the second level of the tower and can be operated by one ringer alone, or two ringers together requiring teamwork, patience, and practice.

Bells can be used to celebrate joyful events such as holy days or weddings, etc., or solemn events like a funeral.

No church bells were heard in England during the two world wars in the 20th century. The bells would have only been rung in the event of an invasion.

Hand bells - small bells designed to be rung by hand, moving the arm up and down.

Wind chimes - tubes or bars which are blown by the wind, free-hanging. These are rather like our lives, being made musical by the wind or *pneuma* of God.

Carillon - a collection of many bells of many pitches, played from a console.



Dominion Carillon console - Peace Tower, Ottawa

– Sheila Welbergen, *St. Chad's Chimes, Ed. Christmas, 2001*

Does anyone know?

The photos below display wooden items found in a box in the Sunday School storage room in the Parish Hall. From the wax that is on some of them, they appear to have been used as candlesticks. There are also burn marks on the wood. Does anyone have any information on where these objects are from or their history at St. Luke's?

Please send whatever information you may have to the editor, who will pass it on to one of our churchwardens.



Flying gives you ... wings

I am not a nervous flier, just a vigilant one. I listen for the thud of the wheels going up after take-off and down again when landing. I critique whether the wheels UP seemed a bit late, given the rate the end of the runway was approaching and “will we miss the airport buildings at the speed we are coming down for landing?” Nothing too serious ... unlike our piped-in flight info which says “we are now flying at 38,000 ft” ... when the specs on our aircraft in the pamphlet I am reading say (licensed to fly) “up to 35,000 ft.”

Just being vigilant.

One year, there had been a spate of truly horrendous plane crashes and husband and I were flying to England and the Netherlands to see our families. We had left Toronto hours ago, husband was asleep and I was getting drowsy, when a sharp bank to the left jolted me awake. You don't usually know when a plane makes a turn! What catastrophenow? ... and me, not being vigilant.

I stopped a cabin attendant who was walking towards the cockpit/cabin/flight deck (to get bad news?). I asked her what THAT sharp turn was about. She smiled: “Just a course correction.” Weird, you don't usually FEEL turns in the air – but this felt like the tight turns fighter jets make. I explained my usual vigilance. She grinned and asked, “Would you like to see in the cabin?” From concern to excitement in a flash. “WOW, OF COURSE I WOULD!” She came back from the cabin after getting the OK and said, “In just five minutes, we'll go.”

In a few minutes she returned and, husband still sleeping, I was taken in to the cockpit/cabin.

In those pre-9.11 days, flightdecks were not locked, accessible only to crew members.

Wide-eyed, I entered 'where it all happens' as the co-pilot left ... maybe he knew it all ... or felt that there was a crowd. It was a tight fit.

How pilots ever decipher all those knobs and dials, lights and switches, is beyond me. It looked like a convoluted organ console.

After all the explanations – me nodding wisely – I looked out the windshield (the correct term, BTW) and saw RED, everywhere. “What’s all that red?” I asked, pointing ... I mean, you can’t actually fly into hell, can you?

The pilot grinned and said, “Dawn. I just love seeing the whole sky lit with the dawn.” We both silently looked, absorbing that unsurpassed beauty.



When there is no land or sea, just sky ... that is all you see: Dawn.

– Sheila Welbergen

Thank you, honeybees



Did you know that one of the first coins in the world had a bee symbol on them?

Did you know that there are live enzymes in honey?

Did you know that in contact with metal spoon these enzymes die?

The best way to eat honey is with wooden spoon, if you can't find one, use plastic.

Did you know that honey contains a substance that helps your brain work better?

Did you know that honey is one of the rare foods on earth that alone can sustain human life?

Did you know that bees saved people in Africa from starvation?

One spoon of honey is enough to sustain human life for 24 hours?

Did you know that propolis that bees produce is one of the most powerful natural antibiotics?

Did you know that honey has no expiration date?

Did you know that the bodies of the great emperors of the world were buried in golden coffins and then covered with honey to prevent putrefaction?

Did you know that the term “honeymoon” comes from the fact that newlyweds consumed honey for fertility after the wedding?

Did you know that a honey bee lives between 30 and 60 days, visits at least 1000 flowers, and produces less than a teaspoon of honey, but for her it is a lifetime.

If you have locally “grown” honey it is effective in fighting pollen allergies – the bees have used the local pollen.

– E. Briggs

Hear Ye!

Once upon a time, a painter was contracted to paint the exterior of a church. Not given to honesty, he decided to water down the latex paint to make it go farther.

Just as he was completing the job it began to rain, heavily, washing off most of the watered-down paint.

“What can I do?” the painter moaned as he looked at the mess.

From the heavens a voice boomed: “Repaint, repaint and thin no more.”



Kitchen renovation

The heavy lifting for the parish hall kitchen is done. All of the equipment, except the cooler, are in place, with some minor adjustments yet to be made. Peter Ball, from PBC Renovations is pictured next to the stainless steel central island. The protective material covering the stainless steel needs to be removed.

All of the equipment is installed and functional. The mechanical engineer needs to do an inspection with the kitchen designer and this will be followed by the city and health inspectors.



Exterior painting

CertaPro Painting was engaged by the corporation and parish council to paint the trim of the church, including the high vents in the bell tower. The work has been completed for this year. Next year, the great east window will have some work done, including replacement of some clear glass panes and the exterior trim. Scaffolding and care will be needed for this project.





Choral Evensong

4:00 PM

Sunday, 15th October

Patronal Festival

*Reception and fellowship
in Church House following.*

ALL ARE MOST WELCOME.



The next Winged Ox
will be the
Advent / Christmas edition.
Deadline: Sunday 10 Dec. 2023

The Winged Ox

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The Parish Church
of St. Luke

