



# The Winged Ox

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

**PENTECOST AND TRINITY 2022**



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



### *Looking Beyond Times of Transition to Brighter Days*

Over the past two plus years of the pandemic, our parish has learned to adapt and grow in faith despite the severe challenges of changing circumstances. We moved from the hard lockdown of March 2020 to a series of loosening and tightening of safety measures; and we learned that the most important thing about being church is that we are a community of faithful disciples, and whether we gather in person or online, we remain united in love and faith and hope.

Now we need to learn to adapt to a season of transition. The virus causing the pandemic has changed several times and has adapted to become more transmissible but relatively less dangerous. Our society was able to adapt to ensure that our medical system did not collapse. Despite this, medical professionals and support staff continued to carry a heavy burden. Please continue to pray for them and for everyone involved and in need of our healthcare system.

This season of transition carries with it some uncertainty but a great deal of hope. Most people feel safer now than they have for the longest time. We are slowly getting back to family and community events. More people are coming back to church. We are continuing to stream worship on our online platforms, and I am grateful to all participants sharing in this ministry. I am grateful to all participants shaping, singing, contributing, and sharing in the Holy Eucharist and worship on Sundays.

Thank you for brightening our days!

In Christ,  
Paul+



## In Memorium

**The Rev. Dr. Thomas E Graham  
died on 25 April 2022.**

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

***O blest communion, fellowship divine,  
We feebly struggle, they in glory shine.  
Yet all are one in thee, for all are thine.  
Alleluia. Alleluia.***



Fr. Tom died on Monday 25 April.

Co-incidentally, according to our Church calendar, that was celebrated as St. Mark the Evangelist Day.

Fr. Tom was an evangelist, preaching the Gospel in challenging lands as well as from the pulpit in St. Luke's. If I remember correctly, Fr. Tom came to St. Luke's during the ministry of Fr. Harold Macdonald. Tom was a teacher stimulating thought as a preacher and laying the foundation for the lay intercession ministry, i.e. the Prayers of the People, and for the Healing Ministry. (See memories from Jo, Doreen, and Vera below...)

I remember Tom most for the discussions he started between my husband and I as we drove home from church, and the Wednesday evening meetings in the parish hall. Wonderful times of teaching and learning, friendship and yes, fun. A lot of the members of the classes have gone now – The Lawrence Whiteheads, Bruce Jones – though Cathy is still around – Ann Lock. I also went to a lot of Tom's Age and Opportunity classes, usually held at the University of Winnipeg Womens' house on West Gate.

Tom came to St. Luke's as a Lutheran. One Sunday at the nave altar as Tom was giving the wine to people, he ran out of consecrated wine. Tom went quietly to the credence table, refilled the chalice, and consecrated the wine. Whoa! Could he do that...not yet an *Anglican* Priest? Well, Tom seemed to think so, and nothing alarming happened, so...

Along with other members of the Pastoral Care Team and often on my own in COVID times, when 'visiting was allowed', I saw Tom at the Simkin Centre. The plaque along with a picture on the wall outside his room said: THE REV. DR. THOMAS E. GRAHAM. Arriving at the door, I would call out, "Is this the room of the Rev. Dr. Thomas E. Graham?" Loud and clear would

be the reply: 'YES'. The warm welcome and smile were still there, though the sharp mind was now 'resting'. Sometimes we shared communion and sometimes when I asked if he wanted us to share communion, he would say 'No'. I miss Fr. Tom and will be ever grateful for the opportunity of "sitting at his feet."

– Sheila Welbergen

## Reflections on the life of Fr. Tom

On 25 April 2022, The Rev. Dr. Thomas E. Graham died at Simkin Centre. He was 90 years old. A private funeral was held at St. Luke's for Tom on 2 May 2022.

Sheila Welbergen asked that I write an obituary for Tom Graham. I knew both Tom and Morgana. We first met while Morgana was organist at Kirkfield Park United Church in the late 1980s. Morgana played at our wedding and Tom was liturgist.

As I thought about what I wanted to say, I thought it might be more helpful to reflect on Tom's work at the University of Winnipeg.

Many of the folks at St. Luke's know Tom as Honorary Assistant and as Honorary Assistant *Emeritus*, a position he held with honour for more than 40 years, according to some of his writings. What might be less known is Tom Graham, academic and university professor.

In the 1970s the University of Winnipeg, would publish booklets entitled *Information for Perspective Students*. These booklets covered the program of studies at the U. of W. in those days.

I remember one such section on the Religious Studies Department. There was a picture of Tom Graham, leading a group of students in an honours seminar in religion. All these years later, this picture has stuck with me. It was the quintessential Tom Graham: university professor.

Tom held a number of degrees: B.A. (Nebraska), B.D. (Central Lutheran Seminary), M.A., Ph.D. (Iowa).

Tom Graham came to the University of Winnipeg in 1969. He was one of the group of young academics, from the U.S., hired to staff up the university as it transitioned from United College to the University of Winnipeg. This group of academics made a huge contribution and influenced many students. We were recipients of their love of teaching.

I spent some time in conversation with my friend, The Rev. Dr. John Badertscher, to gain some perspective

on Thomas Graham as university professor. John Badertscher, was hired by Tom Graham, to teach in the Religious Studies department. John, an ordained United Methodist pastor, came to the U. of W. in 1971. As John noted, he taught with some significant teachers of the time. The faculty at that time included The Rev. Dr. Carl Ridd (United Church), The Rev. Dr. Charlie Newcombe (United Church), The Rev. Dr. Ken Hamilton (United Church) and of course, The Rev. (later Dr.) Tom Graham (a Lutheran later to be Anglican).

John Badertscher noted, working in the Religious Studies department, at that time was very exciting: "...it was a new department, full of young and old academics. The faculty got along and enjoyed working together. I sense each had a love of teaching, which the University of Winnipeg was well-known for."

In conversation, we discussed Tom's religious journey. Tom was raised Roman Catholic. Later, he became a Lutheran and was ordained a Lutheran pastor. While a missionary in south east Asia, Tom became a Buddhist. Tom's focus was on life and how it was to be lived. His academic interests centered on interfaith dialogue. This led him to becoming Unitarian. Later Morgana, while organist at Luke's nudged him, to become an Anglican.

Tom had an appreciation for ritual. He understood ritual and why it was needed to integrate both life experience and imagination into one's faith. Anglicanism and the ritual of public worship, was a good fit for him.

Tom had a passion for interfaith dialogue, with an interest in the Parliament of the World's Religions. As he explored this dimension of faith, he published a volume on Rev. Jenkin Lloyd Jones, a well-known Unitarian minister and uncle of Frank Lloyd Wright.

After Tom Graham hired John Badertscher for the Religious Studies department (department chairs in those days could do their own hiring), they team taught the Introduction to World Religion course. In this course, they did role-playing, which honed John's pedagogical skills.

Tom instilled into John a love of teaching and a love of students. As a former student wrote "my images of those times are as clear as day of Dr. Graham at his desk fully engaged in his love of ideas, teaching, and being the ring leader to elicit some thought-provoking conversation from us, his young students."

Tom for some six years was chair of the department, until a health scare forced him to step down. As chair, he was very involved in the University Senate, which



focus is on the academic life of a university.

Tom's philosophy of teaching was involvement with students. He wanted to get them to think about the world and their place in that world. Religion was not some fixed thing, but something that people do that binds them together. Faith is not expressed in some abstract thoughts. The question becomes what does faith and religion mean to them.

Tom wanted his students to be aware of the religious world and understand our differences as a way to find meaning and purpose in life. In other words, to see things, hear things, and understand things.

Tom came to the U. of W., at a time when it shifted from an elitist organization – not in a bad way – when its role was to equip leaders to care for the common good to a role that is vocational – business programs. Faith to Tom became more concrete than traditional Catholic or Lutheran understanding. It could help us live in the new world, accepting new realities, while helping us understand who we are.

Tom had a wonderful and easy to read prose. In his paper on *An Order For A Christian Seder*, which grew out of St. Luke's tradition of the Seder supper, he comments on the importance of ritual. Tom notes, "this order for a Christian Seder preserves the tensions of Maundy Thursday and Holy Week. It is primarily a celebration of deliverance and of our participation in deliverance, but is alternated with somber reminders of betrayal, servanthood, and the suffering and death of Jesus. It points beyond itself to both the pain and the victory of the rest of the week." Tom places emphasis on the power of ritual to draw us into the drama of Holy Week. If there is any liturgy that does just that, it is surely the Maundy Thursday service.

John Badertscher suggests at his core, Tom Graham was a poet of life. He believed in the power of the word, which helped instill a love of learning.

Although Tom Graham retired from the U. of W. in the mid 1990s, he continued to teach at Age and Opportunity for years. The U. of W. was fortunate to have a person whose love of teaching influenced many students. As well, we at the Parish Church of St. Luke, were fortunate to have this person of wisdom, who helped us grow in our faith, to become more faithful disciples. The diversity of Tom Graham's life was God's gift to us.

May he rest in peace.

– M. Dwight Rutherford (The Rev.)

## Tom Graham, my teacher, my friend, and oft times, my quiet coach



Many years ago I agreed to learn more about the *Prayers of the People*. Rev. Dr. Tom Graham, our honorary priest, was tasked with mentoring Intercessors. He agreed to have me as a student and would meet with me at the church.

Tom Graham was someone I respected. I did enjoy his challenging and ever-twisting homilies. I attended Seder suppers that he led, and Bob and I enjoyed visits with him and his wife Morgana.

One Saturday morning I met Tom in the church. I had studied manuals on how to pray publicly and, although I was a little nervous, I thought that I'd give it a go. That morning in a darkened, empty nave I knelt at the prayer desk. As I began to read my prayers, tears came easily and continued. When finished, I turned to Tom somewhat questioning and penitent. I quietly said with a smirk, "This is not good; something has to change." Tom, my priest and advocate, instantly and firmly replied, "Jo, by the time you come to the prayer desk you are no longer praying personally to God. You have finished praying at home and now you are the channel for the prayers of the people. Although your posture and demeanour is one of prayer, this is not a personal intercession."

The clarity, instruction, and warmth affected me significantly. Suddenly, like lighted stepping stones, a pathway was provided. I had new tools with which to pray publicly without tears. This white bearded, diminutive priest and professor had taught yet another student.

The flashback of him close at hand, in a quiet empty church, remains and won't fade.

– Jo Tapscott,  
thankful student, a grateful friend.

## The Healing Prayer ministry

With gratitude we remember the leadership that Tom gave to the Healing Prayer ministry team. St. Luke's has carried on the traditions of the Healing Prayer ministry for many, many years. When the practice

was at risk of discontinuing, Tom began to work with a small group of parishioners to study healing prayer and what it could mean to the well-being of the parish. It has been and will continue to be an opportunity to draw into prayer the caring and love of the whole parish for those in need of support.

He conducted workshops, offering opportunity to practice under his watchful guidance. He taught us to listen to more than the words, to reach beyond ourselves in response, and to respect the confidentiality of all concerns. Once we were comfortable, the ministry began to establish itself as a regular part of the 10:30 service on the third Sunday of each month. Tom remained as mentor and encourager for as long as he was an active Honorary Assistant.

Thank you, Tom, for helping us find within ourselves the ability to be vessels of God's Love for others. We pray that, with the help of the Holy Spirit, we will continue in this ministry inspired by your wisdom, dedication, and compassion.

– Doreen Blackman and Vera Rosolowich

## Two Giants

We remember Fr. Tom when we use the portable lectern dedicated to him, and Fr. John whenever the liturgical colour is red – the hangings in the church that grace the altars, pulpit, and the rector's and curate's desks are dedicated in memory of Fr. John.

## Why I call St. Luke's home

I started attending St. Luke's over 20 years ago with my father. Church had never played a large part in my life, only ever attending at the major holidays, especially on Remembrance Day which was of great significant to my parents. I was never baptized, confirmed, or attended Sunday School. My first time at taking communion was when I was attending a church service in Nairobi, Kenya, and my friend's father headed up World Vision for that area. Church was outside, with lots of singing, and wine was served in plastic cups with torn bread. Years later as I was planning my wedding Fr. Bob Brownlie said I should consider being baptized and confirmed. That was a very special time in my life. I was committing myself to something: a place I felt at home in.

It was later that Fr. Bob suggested I join the Altar Guild; they could do with new members. Back then we had enough members that we could pair up in two every Saturday to do the set up. I learned so much from Edna Churchill and my partner, Nancy Dunn. I now head up the Altar Guild, a responsibility I was scared of taking on at first, but have come to thoroughly enjoy. As Fr. John would say if I ever made a mistake the "Holy Angels won't mind." I was realizing I had found another home: a community of friends that were always there with a helping hand.

I threw myself into all aspects of our wonderful church life: greeter, counter, Tuesday Hospitality, Parish Council, lector. Wherever they needed me I was there. As my niece said, "why don't you just take your bed there?" I felt and still feel I need to give back to the church that has given me so much.

The next step in my religious journey was to take the 4-year Education for Ministry course, something I thought I would never be capable of, but I did it and I surprised myself. Susan Roe-Finlay saw something in me that I hadn't.

Then a year ago Sheila Welbergen suggested that I would make a fabulous People's Warden. This took me by great surprise, again, doubting my ability. But I decided if Sheila thought I was capable, then I should do it. I have learned so much in the last year from Fr. Paul and Fr. Dwight. Becoming a warden in the time of COVID is very challenging but it made me love my church even more. We realized that protecting our vulnerable population must be of our utmost concern. We put into place all the safety protocols that were needed and with the help of the amazing Blair Anderson we were able to pivot to online services.

Over the last two years I have had many surgeries to correct a detached retina, and it was during this time that I felt the true meaning of community. I was blessed with meals, phone calls, and offers of rides to appointments. There were cards in the mail from the Pastoral Care team, and a beautiful prayer shawl for my mother from Vivian after her fall.

This church is my home and always will be. The only thing I have not conquered is singing in the choir but I will leave that to our outstanding choir members.

– Sara Sakowski, People's Warden

## A Mother Hen God

### **Be not afraid.**

*At that very hour some Pharisees came and said to [Jesus], "Get away from here, for Herod wants to kill you." He said to them, "Go and tell that fox for me, 'Listen, I am casting out demons and performing cures today and tomorrow, and on the third day I finish my work.' ... Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing!"*

– Luke 13.31–32, 34

*Nadia Bolz-Weber is a Lutheran pastor, author, and dear friend of Fr. Richard Rohr. She published this sermon during the first COVID shut-down in the United States. She describes how Christians might interpret the oft-given scriptural command to "Be not afraid."*

Never once have I stopped being afraid just because someone said that.

I AM afraid ...

So maybe our hope for becoming unafraid is found in ... the part where Jesus calls Herod a fox and then refers to himself as a mother hen.

A mother hen.

Maybe that beautiful image of God could mean something important for us: and by us I mean we fragile, vulnerable human beings who face very real danger. I can't bear to say that this scripture is a description of what behaviours and attitudes you could imitate if you want to be a good, not-afraid person. But neither can I tell you that the mother hen thing means that God will protect you from Herod or that God is going to keep bad things from happening to you.

Because honestly, nothing actually keeps danger from being dangerous.

A mother hen cannot actually keep a determined fox from killing her chicks. So where does that leave us? I mean, if danger is real, and a hen can't actually keep their chicks out of danger, then what good is this image of God as mother hen if faith in her can't make us safe?

Well, today I started to think that maybe it's not safety that keeps us from being afraid.

Maybe it's love.

Which means that a mother hen of a God doesn't keep foxes from being dangerous ... a mother hen of a God keeps foxes from being what determines how we experience the unbelievably beautiful gift of being alive.

God the mother hen gathers all of her downy-feathered, vulnerable little ones under God's protective wings so that we know where we belong, because it is there that we find warmth and shelter.

But faith in God does not bring you safety.

The fox still exists.

Danger still exists.

And by that I mean, danger is not optional, but fear is.

Because maybe the opposite of fear isn't bravery. Maybe the opposite of fear is love. So in the response to our own Herods, in response to the very real dangers of this world we have an invitation as people of faith: which is to respond by loving.

Reference:

Nadia Bolz-Weber, "Be Not Afraid" <– (um, yeah...ok), The Corners, March 19, 2020, Substack newsletter, used with permission.

## St. Luke's Haiti Ministry

I wrote to God's Littlest Angels, Haiti but I have not received a reply. The reports are usually sent in June or early July.

We continue to sponsor:

Chrisla Dolce (Female) 11<sup>th</sup> grade  
Bibences François (Male) 10<sup>th</sup> grade  
Windy Dolce (Male) 9<sup>th</sup> grade  
Iverson Laguerre (Male) 5<sup>th</sup> grade

We await news of their progress at school this year. Any updates we receive will be added to the weekly newsletter. In July or early August, a cheque will be sent to GLA to sponsor students for another year.



Recently, in mid-May, *The New York Times* ran an article featuring Haiti and its history. As I have already reported in previous articles, Haiti is one of the poorest countries in the world. This is partly due to France demanding “reparations from Haitians it once enslaved.” As a result Haiti could not develop social services for its people.

The poverty in Haiti is worse than any country in the western world; it lacks a sewage system, social services, electricity, and protection for the people.

In 1804, Haiti became an independent country. France then demanded reparations for enslaved people the French colonists had lost. On the recommendation from France, Haitians took out a loan from the French banks to pay the debt. This double debt to the French colonists and the bankers strangled the country. Their leaders were not able to negotiate reasonable economic status for the people, so former slaves were left with repayment of the debt. But the black people of Haiti were free. Neither Britain nor the United States supported the new country as they had slaves in their country or colonies.

By 1957 most international debt had been cleared; François Duvalier was President and Dictator. The situation did not improve. Further presidents failed to improve the situation for the Haitian people. Now they suffer from gang warfare, poverty, and no free education or medical help.

Four journalists contributed to this information. Catherine Porter was from Toronto and has visited Haiti 30 times searching archival documents and reporting on the current situation in the country. The published information will be translated into Creole and read over the radio so Haitians can learn of the historical details of their country.

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



## A Dance of the Trinity

*A sermon by Clayton Harrington, Seminarian: Trinity Sunday - Year C*

We have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. In the name of God – Father, Son, and Holy Spirit. Amen.

I love watching people dance. As for myself, I’m not gifted with the innate ability to dance, nor have I ever taken dance lessons in order to gain that ability. But I’ve always enjoyed watching other people dance. From professional ballroom dancing to the carefully choreographed dances of the latest Broadway musical, every style of dance has something that captures my attention and draws me in. The way that the dancers come together and move to the rhythm and beat of the music is fascinating; every move that they make together is like the stroke of a paintbrush by a trained artist.

The Bible itself is full of people dancing to express joy and confidence in the Lord. It is part of our human nature to dance, even if it’s when no one is looking or after we’ve had that second glass of wine. Dancing has a way of bringing people together, as those who join the dance must move together as one, in order for the dance to continue. I think that watching people dance can actually help us understand this somewhat tricky concept of the Trinity.

Throughout history, the Church has used words like co-equal, co-eternal, and consubstantial, to explain the Christian belief that God is “one God in three persons” – the Father, the Son, and the Holy Spirit. Needless to say, the doctrine of the Trinity has confused and confounded people throughout the centuries. To say “One plus One plus One equals One” goes against our rational and mathematical minds. I have no intention of attempting a complete and full explanation and defense of the Trinity. However, on this Trinity Sunday, I would like to offer one word that may help us to better understand the Trinity and how it might actually apply to us as a community. That word is “*perichoresis*” [Pe-ri-cho-reysis].

*Perichoresis* is a Greek word that comes from the prefix “*peri*” meaning “around,” and “*choreo*” meaning “contain.” As such this word is often translated as “rotation.” Theologians used the term *perichoresis* in regards to the Trinity to provide an image for the concept, rather than a rhetorical formula or analogy.

In this understanding, the Father, Son, and Holy Spirit not only embrace one another, but they also permeate, contain, and exist in one another. I think it is no coincidence, that by changing one letter in *perichoresis*, the word changes to mean “dance around.” Picture a circle dance in which members join hands and slowly begin to spin about the room, each maintaining their own identity, but becoming inseparably part of the dance that is taking place. The Triune God is an eternal circle dance of the Father, Son, and Spirit. In this dance, the three divine persons of the One God have loved one another and been in relationship with one another for all eternity. Through this never-ending dance, “the divine persons exist so intimately with one another, for one another, and in one another, that they constitute a single, unique, and complete unity by themselves.”<sup>1</sup>

So, why is the Trinity important and why have we set aside a whole day to talk about this concept? What does it all matter? C.S. Lewis says, “It matters more than anything else in the world. The whole dance, or drama, or pattern of this three personal life is to be played out in each one of us: or (putting it the other way round) each one of us has got to enter that pattern, take his [or her] place in that dance. There is no other way to the happiness for which we were made.”<sup>2</sup> So, how do we join this eternal dance?

Paul says in today’s epistle, that it is “through Jesus Christ, [that] we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God.” So we see, in the incarnation of Jesus Christ, in God becoming human, God invites us into the dance. By taking on our humanity, God invites us to join in the dance of divinity. And we come into this dance, just as God participates in the dance – as community – with others that are seated here today all around us and “with Christians across time and across the world.” We cannot dance on our own, but we dance with one another, in *Koinonia*, the blessed community. In this dance of fellowship and love, we do not give up our own identities or personalities, but come together in common unity to further God’s Kingdom on earth.

Every week we affirm our many-ness and our one-ness when we send forth eucharistic visitors saying, “We who are many are one body, because we are one in Jesus Christ.” Our dance together in God, our community as the Body of Christ will allow us to do things together that we could never imagine on our own. Jesus gave us the great mission of our Christian community – to “make disciples of all nations” and to invite others into the great dance by “baptizing them in the name of the

Father, and of the Son, and of the Holy Spirit.” In this dance we will learn to love God and to love one another, and together we can make a difference in this world.

Of course, we will occasionally step on someone else’s foot or step out of line in the dance. But the beauty of the dance is that God is in control and always invites us back.

Allowing the love of God to bind us together, just as it binds the Father, Son, and Holy Spirit together, will bring more joy and fullness to lives and our ministries than anything else. All we have to do is accept the invitation of the Triune God and step out onto the dance floor.

Jesus sings to us in the words of the English songwriter Sydney Carter: “I danced in the morning when the world was begun. I danced in the moon, and the stars, and the sun. And I came down from heaven and I danced on the Earth. At Bethlehem I had my birth. Dance, then, wherever you may be. I am the Lord of the Dance said he. And I’ll lead you all, wherever you may be. And I’ll lead you all in the Dance, said he.”<sup>3</sup> Amen.”

<sup>1</sup> Jürgen Moltmann, “Perichoresis: An Old Magic Word for a New Trinitarian Theology,” [https://oimts.files.wordpress.com/2013/01/06\\_1997\\_moltmann.pdf](https://oimts.files.wordpress.com/2013/01/06_1997_moltmann.pdf), accessed 15 May 2016.

<sup>2</sup> C.S. Lewis, *Mere Christianity*, in *The Complete C.S. Lewis Signature Classics*, (NY: HarperOne, 2002), 95.

<sup>3</sup> Sydney Carter, “I Danced in the Morning,” Stainer & Bell, Ltd., London, England. (Admin. by Hope Publishing Co.), 1963. ©The Cathedral of St. Philip. All rights reserved.

I see Christ as the incarnation of the piper who is calling us. He dances that shape and pattern which is at the heart of our reality. By Christ I mean not only Jesus; in other times and places, other planets, there may be other Lords of the Dance. But Jesus is the one I know of first and best. I sing of the dancing pattern in the life and words of Jesus.

Whether Jesus ever leaped in Galilee to the rhythm of a pipe or drum I do not know. We are told that David danced (and as an act of worship too), so it is not impossible. The fact that many Christians have regarded dancing as a bit ungodly (in a church, at any rate) does not mean that Jesus did.

The Shakers didn’t. This sect flourished in the United States in the nineteenth century, but the first Shakers came from Manchester in England, where they were sometimes called the “Shaking Quakers”. They hived off to America in 1774, under the leadership of Mother Anne. They established celibate communities – men at one end, women at the other; though they met for



work and worship. Dancing, for them, was a spiritual activity. They also made furniture of a functional, lyrical simplicity. Even the cloaks and bonnets that the women wore were distinctly stylish, in a sober and forbidding way.

Their hymns were odd, but sometimes of great beauty: from one of these ("Simple Gifts") I adapted this melody. I could have written another for the words of 'Lord of the Dance' (some people have), but this was so appropriate that it seemed a waste of time to do so. Also, I wanted to salute the Shakers.

Sometimes, for a change I sing the whole song in the present tense. 'I dance in the morning when the world is begun...'. It's worth a try.

– Sydney Carter, *Green Print for Dance*

Highest heaven its Lord receives,  
yet he loves the earth he leaves:  
though returning to his throne,  
still he calls mankind his own.  
Alleluia

– Charles Wesley, Hymn 477, v3.

[https://en.wikipedia.org/wiki/Lord\\_of\\_the\\_Dance\\_\(hymn\)-cite\\_note-Green\\_Print-3](https://en.wikipedia.org/wiki/Lord_of_the_Dance_(hymn)-cite_note-Green_Print-3)

## 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 almost certainly a later edition). 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 11 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 blessed them. "And it came to pass he parted from them and was carried up into heaven. And they worshipped him and returned to Jerusalem with great joy". In Acts Luke describes a meeting (possibly for a meal) at which Jesus commands the disciples to await the coming of the Holy Spirit. "And when he had spoken these things while they beheld he was taken up and the cloud received him from out of their 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 nor west did the church heed either of Luke's accounts, for the creeds uniformly state that the Lord ascended into heaven where as the gospel says "he was carried up into heaven," while Acts has that "he was taken up and the 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, c. 716 BC.

Romulus was the only was 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 the deified one entering into heaven and the children of Job also ascended into heaven following the 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 anyone said to have ascended (i.e. of his or her own energy) always to have been "taken up" or assumed into heaven.

Further confusion arises because in all the 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 other hand, he became invisible, on the other hand 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 the 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. J. Wortley  
From the Winged Ox, Trinity/Pentecost 2019

Seed Thought - In This Place  
2 September 1906

“Work for some good, be it ever so slowly;  
Cherish the flower, be it ever so lowly,  
Labour! All labour is noble and holy.”



### Some updates from Rupert's Land Wechetowin

The following are excerpts from posts by Rev Deacon Tanis Kolisnyk on the Facebook page Rupert's Land Wechetowin.

**April 30, 2022:** “Rupert’s Land, you never cease to amaze me! April blessings! Thank you to the many parishes in the diocese who continue to provide items for the work of Rupert’s Land Wechetowin. Your contributions, generosity, and willingness to bless people outside our church buildings and in the community at large, are truly making a difference to children, families, and people-in-need. My goodness, our circle of caring is becoming extensive and this is only possible with the support and generosity of God’s faithful people who are working behind the scenes, praying behind the scenes, and not letting go of our collective efforts towards reconciliation. Indigenous and Non-Indigenous Anglicans working together in this ministry of caring continues. Here are some recent photos attached. Please share them.



The next batch of blessing/care resource bags are now being delivered. *Miigwetch!* Thank you from Rupert’s Land Wechetowin.”

**May 2, 2022:** “Peguis First Nations blessing/care bags: stuffed tonight, prayers over them, delivering to folks evacuated to Winnipeg tomorrow. Rupert’s Land Wechetowin welcomes you into our circle of caring and we give thanks to Creator God for the opportunity to connect with you as we journey together. You are not alone. Amen!”

**May 14, 2022:** “Rupert’s Land Wechetowin and K.I.D.S. Childcare Centre plus École Sir William Osler – working together to support families from Peguis First Nations during this time of flooding and displacement from home. Donations collected and now delivered to Peguis First Nation for their families. A beautiful moment of efforts towards reconciliation and caring. Peguis expresses a thank you - saying “we see you”.



“Respectfully submitted with thanksgiving, Rev. Deacon Tanis McLeod Kolisnyk  
Rupert’s Land Wechetowin  
Co-ordinator (People Helping People)”

For more information or to participate in this ministry, contact Rev. Deacon Tanis Kolisnyk  
<t.kolisnyk@uwinnipeg.ca>



## Kitchen Renovation

Slowly but surely ... renovations to the kitchen are happening! People's Warden Sara Sakowski and our Rector Paul Lampman are leading the project.

As the heritage windows were being restored throughout the hall, it was decided to free the ones behind the kitchen stove and let the light shine in!



This prompted a redesign of the original plans, including relocation of the stove, which is being replaced by two electric stoves with convection ovens.

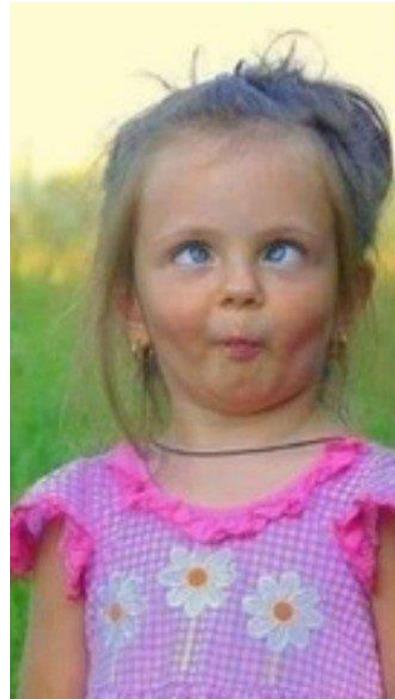
As the electrical was being done, to accommodate new equipment and the extra plugs to avoid tripping breakers (and in order to bring things to code!), major work needed to be undertaken at the entrance point of hydro into our church home. Parish Council agreed that these additional infrastructure expenses are separate from kitchen budget, but it's work that needs to be done, so funds came from Building Preservation. Here is a photo of the new panel in the kitchen:



Designs are in the process of getting through city approval. Let us remember words of Jeremiah: "For I know the plans I have ... plans to give you a hope and a future." (Jeremiah 29.11) We hope the kitchen will be done in the very near future!

– Roberta Bishop,  
Chairperson,  
Building and Property Committee

Some people call me crazy.  
I prefer happy, with a twist.



No matter  
how serious  
life gets,  
remember to  
have fun and  
be silly.

San. Moon & Stars

## Previously missed news - 2014

Back in 2014 a drone flying over Lake Iznik in north-west Turkey showed the outline of a submerged building. Drought had lowered the level of the lake, by a town whose old name was Nicæa.



At first thought to be military fortifications, when explored further, the outlines of twin aisles and an apse gave it away. Could this be the church in which the Nicæan Creed was crafted?

Further digging uncovered below the church a pagan shrine dedicated to Apollo, god of Sun and Light.

So alongside a town previously known as So alongside a town previously known as Nicæa by a lake, there is a Christian church on top of a shrine to Apollo, "Who from the time of Homer-on was the god who made



mortals aware of their own guilt and purified them of it, who presided over religious law and the constitutions of cities, and who communicated with mortals his knowledge of the future and the will of his father, Zeus

Wiki: Associated with Apollo was Poseidon, the god of seas and water.

In 313AD Christianity was imposed on the Roman Empire and in 325AD the bishops of the day were instructed to put together a statement of what Christians believed.

(Story has it they had delayed so long they were locked away on orders of the emperor until they produced a document.)

So it might not be a stretch to think of the bishops in this converted pagan shrine, now a Christian church celebrating the eucharistic meal and reciting the (new) Nicæan Creed, they had just crafted.

We recite it every other Sunday. See P188 BAS.

I found the story fascinating and I apologise for the 8-years-late reporting.

If you missed the TV program there are lots of sites on Google: “Hidden church found under the waters of Lake Iznik”, and “Iznik, the sunken enigma.” Fascinating!

– Sheila Welbergen

“By the time you’re eighty years old  
you’ve learned everything.  
You only have to remember it.”

– George Burns.  
(Adjust age to suit.)

## Flowers for the church

If you wish to have flowers for some special occasion placed in the church, please call Sara first to make sure your requested date is available. She will then give you information about delivery from your florist or in-person.

A bouquet of flowers will cost about \$50.00.

After the services the flowers are taken by members of the Pastoral Care team to our people in care homes or shut-ins.



## A Hymn

In the bleak of springtime  
not so long ago,  
earth stool hard as iron  
cover-ed with snow.  
Snow had fallen snow on snow,  
snow on snow,  
In the bleak of springtime  
not so long ago.

People cannot stand more,  
nor the mounds contain;  
roads and sidewalk smothered  
with the snow, then rain.  
Yet we must keep digging  
or we disappear;  
picks and shovels swinging  
until next year.

What then shall we do, folks,  
as we stand and freeze?  
Frozen hands and noses,  
not with sun-tanned knees.  
We will then start bailing  
when the snow doth melt;  
longing for the summer,  
that some warmth be felt.

– Sheila Welbergen.  
*Apologies to Christina Georgina Rossetti,  
Hymn 418*



### Services at St. Luke's (as of 5 June)

#### Each Sunday –

#### In-person: 9:30 am

##### *Current Protocols -*

Wear a mask. Physical distancing.  
Limited capacity: 2 persons per pew,  
40 persons in the nave. Fully vaccinated,  
except for age or medical reasons.

Communion with bread only.

Singing is allowed.

Please register your attendance with  
the parish office before noon on Friday.

#### Online:

Facebook: 9:00 am

Youtube: 9:15 am



The next **Winged Ox**  
will be the  
**Harvest/Patronal Festival**  
edition.  
Deadline: Sunday 29 Sept. 2022

## The Winged Ox

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*The opinions expressed in these articles published  
herein are the views of their authors  
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The Parish Church  
of St. Luke

