



The Winged Ox

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

LENT AND EASTER 2022



The goal of our Lenten journey was revealed by Jesus when he first foretold his disciples of his death and resurrection. Mark's Gospel has Jesus saying: "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it." (Mark 8.34–35)

What does it mean to lose one's life for the sake of the gospel? It means to live the same purposeful life Jesus lived. It means to deny our preferences for the sake of Jesus' kingdom purposes. It means to set aside our self-interest so that others may have a more abundant life. It means we are saved in order to participate in the salvation of others. It means our hearts will break for the very situations that break the heart of God. – *Bishop Bruce Ough. Dakotas/Minnesota area.*



*Worthy is the Lamb that was slain and has redeemed us to God by his blood,
to receive power and riches and wisdom and strength
and honour and glory and blessing.
Blessing and honour, glory and power, be unto him that sitteth upon the throne,
and unto the Lamb, for ever and ever. Amen, Amen.*

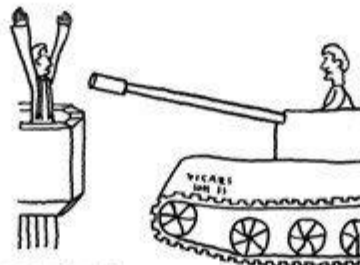
– *G.F. Handel. Revelation 7*

ARCHDEACONS

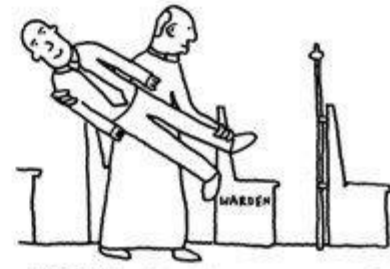
THESE ARE SOME OF THE THINGS THEY DO



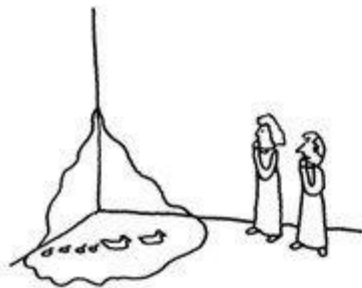
MAKING SURE THAT PARISHES TAKE CARE OF THEIR BUILDINGS



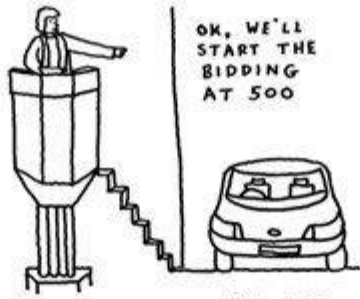
RESOLVING PROBLEMS BETWEEN CLERGY AND THEIR CONGREGATIONS



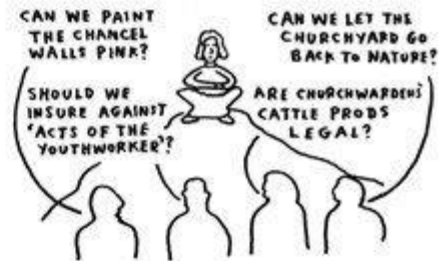
INSTALLING CHURCHWARDENS (PUTTING THEM IN THEIR PLACE)



ADVISING ABOUT THE DAMP IN THE NORTH WEST CORNER



MAKING SURE THAT YOU ARE RUNNING A CHURCH AS OPPOSED TO ANY OTHER SORT OF ENTERPRISE



ACTING AS A FOUNT OF ALL KNOWLEDGE

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cartoon by Dave Walker originally appeared in the Church Times.

From the Rector



As an Easter gift, I wish to share a prayer with you as well as a blessing. People often ask for the words of the final blessing I sometimes pray at the end of worship. Bishop Timothy Matthews (1907–1991) was bishop of the Diocese of Québec from 1971–1979.

This is Bishop Tim's Blessing:

*May the Lord Jesus Christ,
who walks on wounded feet,
walk with you to the end of the road.*

*May the Lord Jesus Christ,
who serves with wounded hands,
help you to serve each other.*

*May the Lord Jesus Christ,
who loves with a wounded heart,
be your love forever; and*

*May the blessing of God, the Father, the Son, and the
Holy Spirit be with you this day and always. Amen.*

I wrote the following prayer last Advent as an offering, and I used it in my Christmas homily, but it can be used year-round, especially at Easter. It was inspired by Bishop Tom's Blessing.

May it bring you closer to the Lord and help you on your way as a disciple.

Fairest Lord Jesus,

I give you my heart.

Be my love forever.

*I give you my feet
and we will walk together
wherever you lead me.*

*I give you my hands,
and we will serve together,
with everyone in your loving embrace.*

*I give you my eyes
that I may see you in all people.*

*I give you my ears
that I may hear and respond to your word.*

*I give you my mouth
that I may sing and praise you
all the days of my life,
and proclaim the glad tidings*

to the ends of the earth.
 I give you the little child within
 to love and to cherish.
 May I receive and enter your kingdom.
 Risen Lord, take my life:
 help me to love
 with all my heart, soul, mind and strength.
 Take my every breath,
 so I may live your risen life
 and so, bring life and wholeness to others.
 Amen.

With love in Christ,
 Paul+

Living Our Common Vocation: A Response to *Laudato Si*, On Care for Our Common Home

In 2015, Pope Francis wrote the Encyclical Letter, *On Care for Our Common Home*. The title of the letter is often simply referred to as *Laudato Si*, the first two words in the original. This important work is an appeal to humanity for a new dialogue among all persons about how we are shaping the future of the planet (LS 14), and the need to acknowledge and face with action the magnitude and urgency of the challenges we face as a species.

In a previous article, Bishop Geoffrey Woodcroft has given us a helpful overview of this important message to the world-wide Church, and to all persons. I am focussing on the introduction and the first chapter.

The Introduction

The Encyclical Letter begins with the opening phrase from the *Canticle of the Creatures*, a prayer of Francis of Assisi: *LAUDATO SI, mi' Signore* - "Praise be to you, my Lord, through our Sister, Mother Earth, who sustains and governs us, and who produces various fruit with coloured flowers and herbs".¹ Drawing on these images, Pope Francis reminds us that we cannot live as though we are somehow separate from our environment, and that we are living dust of the earth, made of the elements of the earth.

Pope Francis writes that over multiple decades, Roman Catholic Pontiffs have written on the dangers of nuclear weapons and war, global ecological exploitation, and the deterioration of the environment; and more recently, they have been calling for authentic moral human development in line with technical and scientific advancement, especially where it relates to the environment. Benedict XVI proposed removing dysfunctional economic structures and unrealistic

models of growth which cannot ensure respect for the environment.² International church leaders are united by the same concern for the environment and echo scientists, philosophers, theologians, and civic groups. Francis takes care to show the biblical and spiritual roots of a genuine Christian ecology, one that is based on love.

This pope chose the name Francis, because Saint Francis is a good model to help teach us what it means to be human, how to care for vulnerable people, and how to live out joyfully and authentically an ecology based on relationship with the environment.

What Is Happening to Our Common Home

The encyclical was published in 2015. In the first chapter, Pope Francis offers an analysis of the most pressing issues for theological and philosophical reflection in the context of the global situation. These topics continue to be problems facing our planet's ecosystems, humanity, and the future of our species.

The Pontiff observes that pollution, waste and a "throwaway culture" are rooted in an economic system based on greed (LS 20-22). We have yet to learn a method of circular production which mirrors the natural order, and so preserve resources for present and future generations.

He argues that the climate is a "common good, belonging to all, and meant for all," and that climate warming creates a trend toward a tipping point of global warming with grave implications for society, economies, politics and the availability and distribution of goods and services (LS 23-26). Climate change and drought affect the availability of water. Francis reminds us that safe drinking water is a fundamental human right, the basis for all other human rights. Therefore, it should not be commodified (LS 27-31).

The loss of biodiversity has short and long-term negative implications, particularly related to the loss of great forests (the lungs of the planet) and the pollution, acidification and warming of oceans (LS 32-42). The oceans are the lifeblood of the planet. Loss of ecosystems in oceans and lakes have wide-ranging impacts for the food chain.

Francis teaches that we humans are "creatures of this world, enjoying a right to life and happiness, and endowed with unique dignity;" and therefore, we must consider the "deterioration of the environment, current models of development and the throwaway culture," and what effect they have on the lives of people around the globe (LS 43). The Pope gives examples and draws

our attention to ways this plays out in the decline in the quality of human life and the breakdown of society (LS 44-47).

Global social and economic inequality and environmental degradation are closely linked in this encyclical. Human and social degradation need to be addressed, so that environmental problems can be solved. The poorest peoples suffer the most where the environment is exploited, degraded, and polluted. Experience and scientific research make this clear (LS 48). The world needs to be made aware of the problems of people who are poor, vulnerable, and excluded, and the inequality that affects entire countries as well as individuals (LS 48-52, 56).

Creation is groaning and the abandoned peoples cry out, “pleading that we take another course” (LS 53). The political response to the crisis is weak. Francis observes that the global summits on the environment have failed because politics is subject to technology and finance (LS 54). While some countries are making significant progress (LS 55, 58) others are not: “economic powers continue to justify the current global system where priority tends to be given to speculation and the pursuit of financial gain, which fail to take the context into account, let alone the effects on human dignity and the natural environment” (LS 56). There are grave risks of conflict over depleted resources and war always has a negative effect on the environment and the cultural riches of peoples (LS 57).

Francis shines the light of hope on countries and people of good will who have made great strides in cleaning up pollution, restoring rivers and woodlands, creating environmental renewal projects, and advancing renewable energy sources and public transportation (LS 58). On their own, these efforts do not solve the global problems, but they show that people are more than capable of positive intervention.

Notwithstanding these positive signs of hope, the Pontiff warns of a superficial ecology which permits complacency and recklessness, and the continuation of present unsustainable lifestyles and models of consumption (LS 59).

In the final section of the first chapter, Francis paints, in broad strokes, a spectrum of possible solutions: on one end there are “those who uphold the myth of progress, that ecological problems can be solved with technology” without “regard to for deep change or ethical considerations;” and on the other extreme, some hold that humans are “a threat that jeopardizes

the global ecosystem,” that the population must be reduced, “and all forms of intervention prohibited” (LS 60). Realistic solutions must be developed between these extremes. Church leaders understand that the Church is not in a position to offer a definitive opinion (LS 61); and yet the Church is called to respond to the present situation, given the signs that we (the world) are reaching a breaking point.

A Response: Living Our Common Vocation

The world-wide Anglican Communion has many gifts of our wisdom tradition to share, notably our approach to scripture, tradition, and reason; but the most important gift we can bring to this ongoing dialogue is ourselves and an attitude of metanoia or repentance, an open heart, and an open mind with a willingness to change our ways. Part of our culture is to see the shades of colour in any given issue, not just an either-or black or white approach, but a both-and approach. A middle way, a methodology of inclusion.

I believe we can bring this approach to help deal with the issues of the climate crisis, social and economic inequality, both locally and globally. We are part of the problem and part of the solution. Caring for the environment and loving and caring for the “least” of our human brothers and sisters is both a local and global issue. We share a large percentage of our DNA with all living creatures. Like Saint Francis, can we recognize our brothers and sisters in the least of these living beings? Can we love them? Can we enter into and experience communion with them and the land?

In baptism, we are plunged into the Communion of Giving Love: the Holy Trinity. We are immersed in the mystery of love. Creation reflects this communion and is a beautiful complex of interrelated and multifaceted organic ecosystems and inorganic systems. We are part of the land; we are in relationship with the land, with creation and with each other. May that relationship be founded on genuine love and care.

Have you had the opportunity to renew your baptismal vows with this promise? “Will you strive to safeguard the integrity of God’s creation, and respect, sustain and renew the life of the Earth?” *“I will, with God’s help.”*

In September of 2013, the General Synod of the Anglican Church of Canada passed a resolution adding this promise to the baptismal covenant in the *Book of Alternative Services*. The promise is a direct quote from the Marks of Mission of the worldwide Anglican Communion and reflects the grassroots movement in

the church.³ I believe that this promise is a helpful way for us to focus on our response to the needs of creation. It is an open door to new possibilities and hope.

As one part of the baptismal covenant, we make the promise as individual disciples, to safeguard the integrity of God's creation, and to respect, sustain and renew the life of the Earth; but we need each other to live this out with greater faithfulness. I will, with God's help. We will, with God's help.

May the love poured out in Creation and Redemption fill our hearts to overflowing, and so may we enter more deeply into loving communion with Creator, creation and all created beings; through Jesus the Risen Messiah. Amen.

Paul Lampman
Winnipeg, Manitoba
March 2022

¹ Canticle of the Creatures, in Francis of Assisi: Early Documents, vol. 1, New York-London-Manila, 1999, 113-114.

² Encyclical Letter of the Holy Father Francis, On Care for Our Common Home, *Laudato Si*, paragraphs 3-6.

³ Anglican Journal and <https://www.anglican.ca/news/covenant-and-care-a-baptismal-promise-to-safeguard-creation/3006799/>

In This Place

Archbishop Robert Machray on **14 April 1897** established the Parish of St. Luke by the following deed:



"Whereas it seemed advisable to Us to erect and form into a Parish, to be known as the Parish of St. Luke Winnipeg, ... Now, therefore, We, Robert, by Divine permission, Archbishop of Rupert's Land, Do hereby under the

provision of the Canon on Parochial organisation, erect and form into a Parish, to be known as the Parish of St. Luke, Winnipeg, the District defined as follows: ..."

And our parish was born. *Thanks be to God!*

Happy Birthday

In 1889, parishioners of Holy Trinity started a Sunday school on the south side of the Assiniboine River. It was a long walk for children from that new neighbourhood to return to Holy Trinity for afternoon Sunday school. An empty store on Maria Ave., later Stradbrook Ave.,

was rented but soon, more space was needed.

On 14 April 1897, Archbishop Machray "did erect and form ... the Parish of St. Luke, Winnipeg ...". The first



service in the present building, constructed in 1904, was on 14 February 1905, though not until 1910 did the church have the extended chancel or bell tower with its chime of eight bells. Church

House, the parish hall, was added in 1914–1915.

St. Alban's, a mission church of St. Luke's, opened its own building in 1910, but sadly it closed in 2007, a victim of declining membership.

In 1914, 281 men from St. Luke's went to war; 43 did not return. In the narthex is a mural painted by Franz H. Johnston commemorating the Winnipeg Grenadiers, along with the Vimy Ridge Cross. In 1915, as a memorial to those who gave their lives, club rooms in the basement of Church House became the Soldiers' Chapel. This was renovated in 1965, and again in 2018, becoming handicapped accessible. It now houses the Columbarium along with the beautiful coloured glass Soldiers' Window.

In the 60s, St. Luke's, Crescent Fort Rouge, and Augustine churches joined in creating the Community Ecumenical Ministry. The rectory became an information and resource centre. On Saturday mornings, the Whale Sale took over the boardroom and the then Jomini Library to operate a "nearly new shop", which helped finance our portion of the Ministry

Like many churches, St. Luke's membership has had its ups and downs: changes in the style of worship – BCP vs. BAS – inner tensions over personalities and budgets, changes in the demographics of the neighbourhood and what has affected every church, "People don't go to church anymore..."

We don't have as many clergy as we used to and we don't have a full time verger in a church-owned house across the back lane.

Age and time changes all.

Where are we now? At the moment we are picking up the pieces from the COVID pandemic's openings/closures, as we had done after the closures due to the Spanish flu pandemic of 1918–1919.

We celebrate our past and work for our future.

I am indebted to Billie Nodelman and Andrew Thomson, for their book, *In This Place*, published for St. Luke's centenary in 1997, and I have used my personal memories since 1958.

*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 thine accord.*

The Parish Church of St. Luke, born in 1897, keeping and proclaiming the faith in 2022.

-Sheila Welbergen, RLN April 2022

I urge everyone to get a copy of the booklet "In This Place" which celebrated our start before any building was started, up to our 100th anniversary in 1997. It says a lot about our hopes and dreams, successes and not-to-successful times: of where we came from as a community and what we hope to achieve.

In Memoriam

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

ELIZABETH ANNE CROFT died on 3 January 2022. Anne, as she was known, was a long-time parishioner of St. Luke's and a faithful and hard-working member of the Altar Guild. My continuing memory of Anne was her patiently using a toothbrush to get in all the swirls and nooks and crannies on the pulpit. She insisted on being its polisher and cleaner whenever we had an Altar Guild grand polish for our Festival Sundays. We will also remember Michael's careful ushering and attention to his mother as she grew more frail.

CLIFFORD GRANT SAUNDERS

28 March 1940–15 January 2022

Grant Saunders passed away, on Saturday 15 January 2022, at the age of 81. He and his family were members of our parish family.

Grant is survived by Janet (née Rowse), his wife of 54 years; children, Allison (Ross Murray), Marilyn (Iain Kirkpatrick), David, Mark (Lisa Swan); grandchildren, Robbie, Marian, Catriona Kirkpatrick; aunt June Woodward; cousins, Ken (Andrea) Woodward, Brian (Hélène) Woodward, Karen (Martin) Egan, Judy (Dave) Duncan and Ken Mills; and sisters-in-law, Susan Rowse and Mili Rowse.

He was predeceased by his father Clifford Saunders; his mother Helen Saunders (née Woodward); many aunts, uncles and cousins; and his brothers-in-law, Bob and John Rowse.

Born in Winnipeg, on 28 March 1940, Grant completed his BSc, MD, and residency in radiology at the University of Manitoba. After furthering his training in gastrointestinal radiology under Dr. Alexander Margulis in San Francisco, he returned to Winnipeg and worked as a diagnostic radiologist until his retirement in 2005. Based principally at St. Boniface Hospital and the Medical Arts Building, he was an Associate Professor of Diagnostic Radiology at the University of Manitoba and a partner and past-president of the Manitoba X-Ray Clinic. He felt fortunate to do meaningful work with dedicated and accomplished colleagues. Janet remembers Grant as a loving and loyal husband, an honourable son to his parents, a kind son-in-law to her mother in her long widowhood, and a selfless father and grandfather. He was thoughtful and meticulous in all he did, always devoting his best to family, work, and any task he undertook. His children's interests were his interests, and he encouraged his children in their studies and careers. His retirement coincided with the arrival of his first grandchild, and he dedicated his time to all of them, reading them the very same stories he had read his own children decades earlier.

The family is grateful to the staff at CancerCare, community palliative services and Riverview. Health Centre. (From *The Winnipeg Free Press*. Edited.)

JEFFREY BROWN passed away on 26 March at Concordia Hospital. Jeff was part of the Intercessions team at St. Luke's. Messages of sympathy for his family (wife, Madeline Brown) can be forwarded to the church. Fr. Paul will be happy to deliver them to Madeline. Funeral arrangements have yet to be determined.

The Christification of the Universe

The bread that I will give is my flesh for the life of the world. - John 6.51



Jesus the Christ did not talk in this truly shocking way (see John 6.60) so we could worship bread and wine. He came so that we would recognize his presence in all things, not just in the human body of Jesus, not just in the human body of God's people (1 Corinthians 12.12ff), but even in the nurturing elements of the earth, symbolized by the ubiquitous food of bread and wine (1 Corinthians 11.23ff), and therefore to the very edges of creation

(Romans 8.19). The mystery that was made personal and specific in Jesus was revealed as the shape of the entire universe. What else could the universe be but “the body of God”? Think about it. The Incarnate One is the stand-in for “everything in heaven and everything on earth” (Ephesians 1:10). This is not a competing



religious statement as much as a highly symbolic metaphysical plan “from the beginning,” “from the foundation of the world” (see Ephesians 1).

God is not just saving people; God is saving all of creation. It is all “Real Presence.”

We could call it the primordial “Christification” or anointing of the universe at Creation. This is not pantheism (God is everything), but panentheism (God is in everything!). Such a central message of cosmic incarnation was never seriously taught in the Western, overly individualistic church, except by a few like Hildegard of Bingen (1098-1179), Francis of Assisi (1181-1226), and Bonaventure (1221-1274). It was much more common in the Eastern Church, especially in early scholars and mystics like Maximus the Confessor, Gregory of Nyssa, and Symeon the New Theologian.

Inspired by the more contemporary mystic scientist, Pierre Teilhard de Chardin, Franciscan sister and scientist Ilia Delio writes:

Christ invests himself organically within all creation, immersing himself in things, in the heart of matter, and thus unifying the world. The universe is physically impregnated to the very core of its matter by the influence of his superhuman nature. Everything is physically “christified,” gathered up by the incarnate Word as nourishment that assimilates, transforms, and divinizes.

- R.Rohr 11.6.1916.

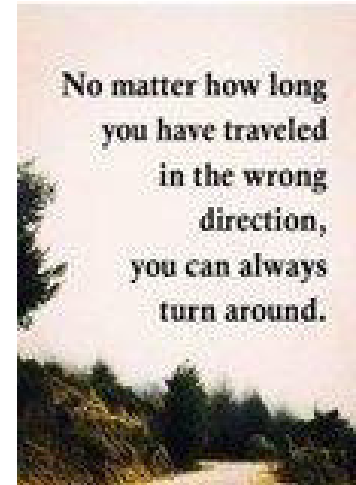
PSALM 19

The heavens declare the glory of God;
and the firmament sheweth his handywork.
Day unto day uttereth speech,
and night unto night sheweth knowledge.
There is no speech nor language,
where their voice is not heard
Their line is gone out through all the earth,
and their words to the end of the world.
In them hath he set a tabernacle for the sun,
Which is as a bridegroom coming out of his chamber,

and rejoiceth as a strong man to run a race.
His going forth is from the end of the heaven,
and his circuit unto the ends of it:
and there is nothing hid from the heat thereof.

Recommended Reading

Hymn of the Universe. Teilhard de Chardin, English translation by William Collins Sons & Co. Ltd., London and Harper & Brothers, New York, 1965



Why Canada's 27,000 faith buildings are crucial for communities

CBC Radio - Posted: Dec. 10, 2021, 4:04 PM ET | Last Updated: December 10

Tapestry - 27:08. How repurposing faith buildings is reshaping communities.

Across Canada, church congregations are dwindling and costs to maintain their buildings continue to rise. As a result, many of Canada's 27,000 faith spaces and buildings across Canada are in danger of closing. But potentially, many of those spaces could be reborn and repurposed as community hubs that everyone could use.

That's where Kendra Fry comes in. Fry has a long background in arts and theatre, including her latest role as the general manager of Stratford Summer Music. But her other job is to help communities of faith reimagine their spaces.

She often gets the call when congregations have become so small that the buildings are ready to take on a new life as something other than churches.

An old church in Toronto from the 1920s was converted into an apartment building after church membership dwindled.

“When I’m feeling high brow, I call it a ‘curator of community’ because that’s the thing that I do. I help communities curate a new version of themselves,” said Fry, when describing her role.

“When I’m feeling a little more direct, I call it church repurposing, because practically speaking, we’re taking up building and helping to make it into what its community is asking it to be.”

Fry says that beyond being a home for religious practice, these buildings already play a larger role in their communities. In addition to being spiritual homes, most churches house non-profits, arts organizations, soup kitchens, and other local groups.

Rebuilding a community

Many faith spaces are ideal for this repurposing since many were built with gathering in mind.



Trinity St. Paul's Centre for Faith, Justice and the Art is a repurposed church in downtown Toronto.
(Submitted by Kendra Fry)

So I believe in collective action and mutual support networks and sharing of wealth and resources, and a really interconnected seeing of the other.
- Kendra Fry, church repurposer

“They are often located literally geographically at the center of their communities. The reason that not-for-profits use them is because of their location, because of their price and not surprisingly, because of their accessibility,” Fry explained.

While Kendra Fry doesn’t attend church herself, she still sees her work as a spiritual practice: “I don’t personally believe in God, but I believe in all of the things that a community of faith can engender within its own community when it is done right.”

“So I believe in collective action and mutual support networks and sharing of wealth and resources, and a really interconnected seeing of the other,” said Fry.

To Fry, that kind of seeing involves, “trying to understand what it is they need in the world to be whole, and to be a part, and to be in communion with others.”

Kendra Fry’s day job is general manager at Stratford Summer Music, a festival in Stratford, Ont. But in her free time, she helps communities reimagine what churches are for.

Fry said that she believes this kind of work has the potential to transform communities right across Canada.

“Think about a number of resources that are being held right now in very faithful trust by communities of faith. And if they can help us dream a new society together using those physical resources — think what we could do.”

Written and produced by Kent Hoffman
from *Rupert’s Land News*, 14 Dec. 2021

The Church re-imagined

In 2019, General Synod strongly endorsed the development of a strategic plan for the National Church. This would be a plan fed by many focus groups across the dioceses. Rupert’s Land Diocesan Council recently welcomed members of the Strategic Plan Working Group of General Synod, where national facilitators led Council in the “Reimagining the Anglican Church of Canada during a Triennium of Transition” process discussion.

The leaders explained the strategic planning process thus far, including the general nature of other focus group discussions. The discussion made us aware of two things: 1) the Church is concerned with membership decline, reconciliation, anti-racism, climate action, and life in a post-colonial land; and 2) our national leadership is keenly interested in the health of the Church at the local level.

Five key focus areas were established early, identifying our desire to be a Church that... 1. invites and deepens life in Christ, 2. is intentionally post-colonial and passionately inclusive, 3. embraces mutual interdependence with the Indigenous church (Sacred Circle), 4. stewards God’s creation and attends to the well-being of humankind, 5. lives in relationship with each other in local, diocesan, national and global communities.

From my perspective, the conversations were dynamic and hopeful. Each of the five focus areas represents a strong passion in our diocese. They are front and center in Diocesan conversations — in our yearnings, fears, and doubts. We can safely proclaim this is God’s doing, to bring us to such focus in one body.

What are the questions that we may now be more comfortable to ask, knowing that our fellow disciples across the land are with us?

The last two years have revealed the fragility of our corporate church; each focal point above acknowledges this, but also suggests clear disciplines to address our current issues with vigour and confidence. To engage these issues will be a most difficult task, but that should not deter us. We have shelved past strategic plans and diocesan studies, Letting Down the Nets and Vitality and Viability to name two significant pieces. The work of the Theological Task Force, however, is a study that has born much fruit, and could conceivably bear more. In its final report, it made clear the need for Ministry Developers working among all parishes and missions to do exactly the work highlighted in the five foci.

The Ministry Developers are creatures of our Diocesan Synod and Council and they are essential for the health and well-being of God's Church. As creatures of the Synod and Council, they have our promise and responsibility to steward the gifts, tools, and mechanisms necessary to ensure the success of their respective work.

We have promised ourselves in ministry to God. It is now time to discuss our sustainable strategy to increase this work. Let us rally in support of our Indigenous and Diocesan Ministry Developers.

Bishop Geoffrey, RLN - 2.07.22.

Becoming our Place in the World

Times are a changin'. So goes the old cliché. It is true – nothing seems to remain the same and our world is always changing.

The same can be said for the church. The church too has changed. Worship styles and music have changed. The use of language has changed. The wider church, has had to deal with issues, few would have ever imaged. residential schools being the most notable.

Most of these changes, have been good. Good because it has made us a more inclusive church, more willing to live Gospel and it has challenged our faith. A faith, that is not challenged, can become stagnant.

This is how we live Gospel, because not everything Jesus said or did was well received by his followers. Remember the comment that Jesus made a couple of weeks ago, "...truly I tell you, no prophet is accepted in the prophet's hometown."

Another change has been the place of the church in society. Gathering for church on Sunday morning is counter-cultural because many of our neighbours are not doing this. Church attendance has declined and congregations are greying and this was before the pandemic. The reality being, for many, the church is but an option, to be selected from a menu of services or things to do.

There is much debate as to whether this loss of place is a good or bad thing. Some would say, being on the margins makes us more willing to live Gospel as Christ calls us. Others would say, this loss of place – read "influence" – means our voice becomes one of many competing for attention.

Yet, I want to contend the church does have a place and needs to reclaim its place in the world.

Our Gospel reading wades into the debate about our place in the world. The public ministry of Jesus has been growing as accounts of his healing and teaching have been spreading. Luke tells us "they had come to hear him ... all in the crowd were trying to touch him, for power came out from him and healed all of them." Jesus proceeds to define the place of God at work in the world – with woes and blessings.

He begins with these words "blessed are you" and concludes with "woe to you." He blesses those who are poor, who are hungry, who weep, and those who are hated. He contrasts this with woes - the rich who will be poor, the full who will be hungry, those who laugh will now cry, and the socially accepted will be rejected.

Contrasting words that speak of life in the kingdom of God. For Jesus the important word is "you". These words are directed at us. Words which speak not only to the present but to the future. The kingdom is now and it is in the future.

Theologian Fred Craddock reminds us "to say that Luke here contrasts present and future is not to say that he is urging disciples to sit and wait for that blessed future. Christ's presence has already launched the reign of God's love and care. ... The Messiah who will come has come, and it continues to be "today" among followers of Jesus."

Jesus tells us that God's kingdom is today. God's kingdom is for everyone. God's kingdom is made possible by the saving hope of the Christ.

In the midst of our changing world, where our place in the world has changed, Jesus gives us hope, that we do have a place. Our place is important not just as citizens

but as God's children, called into the world as disciples. Jesus calls us to claim our place in the world. In the context of this sermon, we are being invited to reclaim our place in the world, to move away from the margins, because we have something to offer and what we offer is new life in Jesus Christ.

Is this possible?

Archbishop Michael Peers, in his last speech before retiring as Primate of the Anglican Church of Canada in 2004, commented on the change in our society.

Archbishop Peers notes: "public discourse has been degraded almost to the point of extinction, replaced by a language of taxpayers. Nothing is more dangerous than letters to citizens addressed to taxpayers." Peers asks, "If I am a citizen who is too young or too poor to pay taxes am I not worth addressing?" He goes on to say that faith communities have a valuable role to play in public discourse and this is to be encouraged.

Peers says this can happen in three ways:

1. Religious communities can form new relationships in which shared responsibly replaces hostility;
2. Religious communities can bring to public discourse the wealth of images of hope and possibilities contained in religious traditions, rituals, texts, and histories;
3. And they can offer the spiritual resources to people, communities and societies rather than imposing or asserting the "unquestionable truth of those traditions."

Archbishop Peers, I suspect was influenced by the gospel for this day, (Luke 6.17–26) where Jesus spoke about the kingdom that is here and now. We are not to wait for the coming kingdom, but we are to claim our place within that kingdom. The time is now.

Is Michael Peers realistic, or have things changed so much that the church will be forever on the margins? The church can and has influenced public policy. I can recall, that The Canadian Council of Churches expressed the church's opposition to entering the Iraq war. This led the government of day, keeping out of this war. In other words, collectively our faith communities, had an impact.

This is but one reminder, that we do have an important role to play in society and this will be even more important in a post-pandemic world. The question being what type of world do we want to live in. It is Jesus who reminds us of that role, when he says: "Blessed are YOU who are poor, hungry, and mourning; for I will be with you, and the kingdom is yours today and tomorrow."

May we be open to reclaiming our place in the world, as followers of the Christ.

The Rev Dwight Rutherford
sermon at St. George's Crescentwood
Anglican Church, Winnipeg, 13 Feb. 2022

**"Life is lived forwards
but understood backwards."
— African Proverb**

How many people will return to church?

Now that the capacity limits on gatherings like in-person church services will soon be lifted, faith groups can look forward to getting an answer to the big question that has faced them for two years: how many people will come back?

It's too early to know what will happen in Canada. But in the U.S., where there were far fewer severe restrictions and lockdowns and churches are open again, attendance has not returned to pre-pandemic levels.

Analysis by the Institute for Family Studies in that country found attendance at worship services is down six per cent from 2019. At the same time, the number of Americans who have never or seldom attend religious services has increased by seven per cent.

The downturn crosses denominational lines; attendance decreased for both conservative and progressive churches.

Research by The Pillar, an organization that provides news and analysis about the U.S. Catholic Church, found the number of Catholics who say they go to Mass every week has dropped by 14 per cent since the pandemic started. The number going at less frequent intervals has also dropped, and the number who say they never go to mass has increased.

Other studies have found that while some people have stopped attending their churches, they have not stopped attending church — they are going to other places of worship online, including in other states, provinces or countries.

Thom S. Rainer is an American who studies church life in that country. He expects when the pandemic is over attendance will be 20 per cent lower than pre-COVID-19.

He also thinks the idea of church will change as more people attend neighbourhood home churches, micro-churches of 30 or fewer people.

Another trend Rainer sees is church mergers. “This movement will prove to be pivotal to keep the doors open of churches that would otherwise close,” he said about churches where falling attendance renders them unsustainable.

He also expects to see many pastors leave ministry due to exhaustion. “The Great Resignation will hit pastors hard,” he said. “There is definitely a pastor shortage on the horizon.”

Here in Canada, one denomination exploring the impact of the pandemic on attendance is the Anglican Church of Canada.

In a recent address, Archbishop Linda Nicholls, primate of the Church, said the closures of churches and the transition to online worship has affected the worship habits of Canadian Anglicans in diverse ways.

“Some are re-evaluating their participation in church,” she said. “Some are staying online in their PJs with coffee; others are enjoying the diversity of multiple services across Canada and across the world. Others have simply lost the habit of Sunday morning as worship time.”

When churches can fully open again, Nicholls said people will decide about returning based on multiple factors including levels of community transmission, personal risk evaluation, and even whether they’ll be allowed to sing or not.

As pandemic restrictions lift, the church must re-engage with a society that is different from the one that entered the pandemic, Nicholls said, noting many are anxious and afraid for the future.

Joel Thiessen is a sociologist at Ambrose University in Calgary who studies religion. He also foresees a drop in worship service attendance as people who were less connected to their congregations before COVID-19 fall away.

The pandemic has also had a positive impact for some churches as they created new online ministries and were more intentional about connecting with members, he said.

“If the pandemic has taught congregations anything, it is that Sunday morning ... is no longer the sole or primary point of connection with fellow congregants or the ministry of a church as a whole,” he said.

Carey Nieuwhof writes a popular blog about church trends in Canada. While a few churches have seen growth during the pandemic, most are still hovering between 30 to 70 per cent of their 2019 attendance, he said.

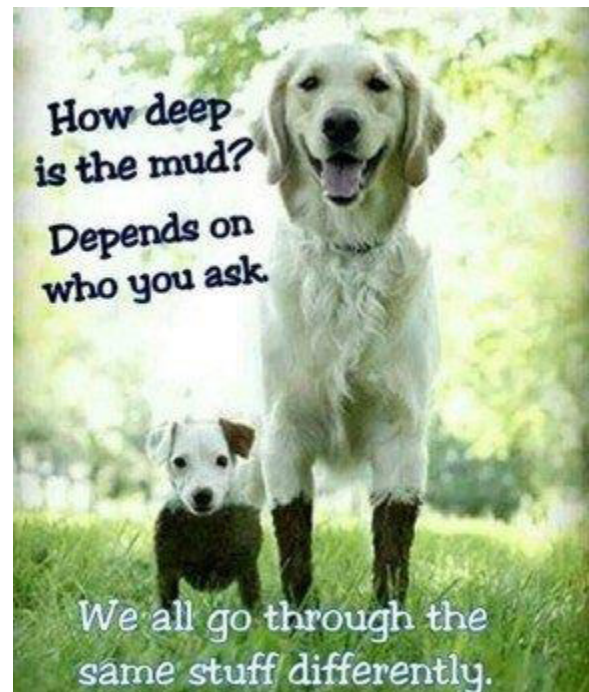
A survey of over 15,000 churches conducted just before COVID-19 hit showed that between 2000 and 2020, median church service attendance dropped from 137 people to 65, he said.

After the pandemic, he believes the church building will no longer be the center of ministry.

“In the future, gathering might be more decentralized, more small-group-based, and more distributed,” he said, adding the assumption a church needs a large facility to meet will be challenged.

“Most Christians who are not returning to church are not leaving Christianity,” he said. “They’re just not coming back to the building.”

John Longhurst
faith@freepress.mb.ca
RLN - 2.22.22



Seed Thought - In This Place
29 October 1905

“Henceforth my heart shall sigh no more
For Golden time and holier shore;
God’s love and blessing then and there
Are now here and everywhere.”

To the Angel of the Church

This is not the first time that this article has been in "The Winged Ox". I reproduce it because I hope it will speak to us again on our 125th anniversary. We know that churches are more than buildings used for worship and they are also more than worshipping communities, i.e.: the people. There is that 'something' beyond the building and the people and it can change – for better or worse. May the "Angel of the Church" of St. Luke's bring forth those good works that the Spirit enlivens, so they may not die unborn, and destroy.
– SW.

We are not strangers to the concept of corporate identities, indeed, companies are encouraged to be 'good corporate citizens.' They are understood to have lives – an Ego – which transcends the number of their employees, exceeding, usually, the number of years they have been in business and is altogether recognisable, commented upon. Identified as reputation, it is far more than that.

If you start reading at chapter 2 in the Revelation to John (NRSV), you will see that unlike the Pauline letters, which are addressed to congregations, the words in Revelation are: ... "write to the angel of the Church in ..."

According to Walter Wink in his book *Unmasking the Powers*, an angel is a messenger, not something separate from the congregation, but must somehow represent it as a totality. ... "Angel and people are the inner and outer aspects of one and the same reality. The people incarnate or embody the angelic spirit; the angel distills the invisible essence of their totality as a group. The angel and the congregation come into being together and, if such is their destiny, pass out of their existence together. The one cannot exist without the other. It is the angel who is held accountable for the behaviours of each of the congregations, and yet the congregation is virtually indistinguishable from the angel. They are the visible and invisible aspects of a single corporate reality". The angel of a church transcends rectors, fluctuations in the composition of the congregation, and at times breathes, palpably, in the very air of the place.

Wink lists six criteria or markers used in discerning the angel of a church. His paragraphs are lengthy and I will give only a sentence or two from each.

1. Architecture and ambience. One way or another, all the values, prestige, needs, aesthetics, and class status of a congregation will be projected into the brick, board and stone.

2. A great deal of what a church does is determined by the economic class and income of its members, their racial and ethnic background, level of education, age and gender balance. Congregations can, to some degree, transcend this determinism, but only if they are aware of its importance and are committed to higher values.

3. Much is revealed by the power structure. Pastors can have a significant impact on the angel; all too often, unfortunately, that impact is the result of a dominating personality or an authoritarian style and not of a genuine angelic transformation. Pastoral leadership can also be paralysing.

4. One of the most telling indicators of the health of an angel is how the congregation handles conflict: "there is a pathology in the walls. You can be infected by it. What appeared to be a personnel issue was, in fact, often a case of a strife-torn angel."

5 High or low liturgies, musical tastes, and various types of preaching. It is in worship that the majority of the congregation experiences the angel; paradoxically, it is in worship that the angel most flagrantly goes unnoticed.

6. How does the congregation see itself? How do others see it? Is it inner or outer directed? Is it related to its neighbourhood or to the larger community? Is it self engrossed, or engaged in struggles for social justice and global peace? Is it evangelistic or nurturing, or both? Is it on speaking terms with its angel and fired by a sense of its divine vocation? What is the place of spirituality, prayer, meditation, of the inner journey? Who have been its heroes and its villains, and what are the skeletons in its closet?

According to Wink, the angel of a church becomes demonic when the congregation turns its back on the specific tasks set before it by God and makes some other goal its idol.

The angel is not an agent of change, Christ is. The angel, because it can be nothing less than the sum total of all its parts may be paralysed by discordant factions in the church, rendered impotent by the lack of commitment from its members. But no matter how far the congregation has deviated from the divine will, the knowledge of that will is still encoded in its 'higher self', the angel. It is precisely those institutions that have the highest task that are capable of becoming the most demonic.

Only Christ as the Spirit of the whole church can change

a church and only the renewed presence of that Spirit can bring a church into line with its supreme vocation.

Naming the Powers: Walter Wink
Augsberg Press 1984, Also in Wikipedia
from New York Times, May 2012.

A New Way of Spreading the Gospel ... Bomb and Repress

Those of us who write about religion — what is known colloquially as “the God beat” — know that there is a religious angle to most stories. This includes the Russian invasion of Ukraine.

In deciding to invade that country, Vladimir Putin gave many reasons: regime change, a return of Ukraine to the Russian fold, preventing it from joining NATO, and to demilitarize it.

One other reason not widely spoken about is his desire to unite Orthodox Christians in Russia and Ukraine under one church controlled by Moscow.

That’s the view of Knox Thames, a former special envoy for religious minorities at the U.S. Department of State. In a recent article for Religion News Service, he noted the physical landscape of Ukraine isn’t the only battle space Russian invaders hope to dominate.

“For the past decade, the two countries have fought another battle — not over territory but the religious orientation of Ukraine,” he said. “And if Russia occupies the country, religious freedom will be one of the many casualties.”

Ukraine, he noted, is an ancient nation, dating back to at least the 10th century, with an eastern Christian identity at its root.

While many faiths operate freely in Ukraine, such as Roman Catholics, evangelicals, Muslims, and Jews, the country’s population of 43 million is overwhelmingly Christian and predominantly identifies with the Orthodox Church.

Many are part of the Ukrainian Orthodox Church-Moscow Patriarchate, with 12,000 parishes. A branch of the Russian Orthodox Church, it is under the spiritual authority of Patriarch Kirill of Moscow.

But others belong to the breakaway Orthodox Church of Ukraine-Kyiv Patriarchate, with 7,000 parishes. It was formed in 2018 to be independent from the Russia-led Orthodox Church and to provide a unique Ukrainian expression of the Christian faith.

How does this fit into the invasion?

For Thames, it’s all part of Putin’s plan to put all of Ukrainian life, including religious life, under the sway of Russia. This, he said, would be a disaster for Ukraine, since Russia has one of the worst records of religious freedom in the world; it is well known for its persecution of small religious groups like the Jehovah’s Witnesses.

According to Thames, Moscow “would likely not countenance an independent Orthodox Church of Ukraine, possibly forcing it back into the family of the Russian Orthodox Church. Russia’s regressive treatment of Jehovah’s Witnesses, Muslims, and proselytizing groups would likely be forced on the entire country.”

But it goes further than that, said author and church historian Diana Butler Bass.

Writing on her substack, *The Cottage*, Butler Bass said what we are witnessing is “a new version of an old tale — the quest to re-create an imperial Christian state, a neo-medieval ‘Holy Roman Empire’ — uniting political, economic and spiritual power into an entity to control the earthly and heavenly destiny of European peoples.”

In her view, Putin’s ambition goes beyond Europe to create a coalition of religious conservatives as a kind of supra-national neo-Christendom.

“The theory is to create a partnership between American evangelicals, traditionalist Catholics in Western countries, and Orthodox peoples under the auspices of the Russian Orthodox Church in a common front against three enemies — decadent secularism, a rising China, and Islam — for a glorious rebirth of moral purity and Christian culture,” she said.

Butler Bass went on to say Putin’s ambitions cross the ocean to the U.S. in the form of a Christian Internationalism that has been supported by people like Steve Bannon, former U.S. Secretary of State, evangelical Christian Mike Pompeo, and Franklin Graham, who has spoken positively of Putin in the past for what he sees as his emphasis on strong family values and opposition to LGBTQ+ rights.

For her, the conflict in Ukraine is about “what kind of Orthodoxy will shape Eastern Europe and other Orthodox communities around the world, especially in Africa,” she said, adding “this is a crusade, recapturing the Holy Land of Russian Orthodoxy, and defeating the Westernized (and decadent) heretics who do not bend the knee to Moscow’s spiritual authority.”

The question ahead of us, she said, is who will control Orthodox Christianity. “Will global Orthodoxy lean toward a more pluralistic and open future, or will it be part of the authoritarian neo-Christendom triumvirate?” she asked.

This column is being written a week before you read it. I don’t know how the invasion will turn out. But if Thames and Butler Bass are correct, Putin’s war against Ukraine is bigger than territory, resources and politics. It’s also about the spiritual soul of Ukraine.

As Butler Bass put it: “Putin thinks he’s got the approval of God. You just know he wants to celebrate Easter — this one or next — in Kyiv.”

John Longhurst, Faith Reporter
faith@freepress.mb.ca, RLN 8.3.22



Remember, anyone can love you
when the sun is shining.
In the storms is where you learn
who truly cares for you.

Mapping the Ground we Stand on: PWRDF Mapping Exercise

A gentle introduction to the history of colonization and the Doctrine of Discovery

On the evening of Thursday 10 March 2022, 17 individuals participated in an online presentation of *Mapping the Ground We Stand On*, hosted by the Parish Church of St. Luke. The 17 participants included facilitators Elizabeth Bonnett and Rev. Jennifer Marlor, Urban Indigenous Ministry Developer Rev. Vincent Solomon, and PWRDF Public Engagement Program Co-ordinator, Suzanne Rumsey.

Mapping the Ground We Stand On is an interactive workshop that explores Indigenous presence and Settler arrival on the map of Turtle Island/Canada. It was developed by the Primate’s World Relief and Development Fund (PWRDF), starting in 2015, as an in-person event.



The workshop, now available as in-person or online, offers both Indigenous and Settler participants the opportunity to explore their historic and current place on the map of Canada and their relationship to one another.

The online event included digital maps, with facilitators guiding participants through the waves of immigration coming to Canada over the centuries. Videos provided historical context and stories, and there were breakout rooms to allow sharing opportunities.



The program appeared to be well-received. If enough interest is expressed, we could hold another session for anyone who was unable to attend on 10 March. Please contact me by email: <ted.rennie@hotmail.com>

I want to thank Jen Schmidt for her assistance to organize this event, Rev. Paul Lampman and Parish Council for their enthusiastic support, facilitators Elizabeth Bonnett and Rev. Jennifer Marlor and Urban Indigenous Ministry Developer, Rev. Vincent Solomon for their expertise and guidance.

For anyone who wants to explore further, there is a list of online resources available by email

Ted Rennie

February 2022 Update for Wechetowin



Wechetowin is a Cree word for “People Helping People”. This grassroots organization was formed in 2006 by the Indigenous Anglican Elders with the Rupert’s Land Aboriginal Circle. We work together – Indigenous and non-Indigenous people – supporting each other. All of the programs designed by Rupert’s Land Wechetowin are intended to address healing, wellness, and reconciliation. Connections are made in a variety of ways, giving people hope in times of transition.

The Rev. Deacon Tanis Kolisnyk, the volunteer co-ordinator for The Rupert’s Land Wechetowin, chaired a virtual meeting over Zoom on 15 Feb. 2022. Fellow members of Rupert’s Land from around the diocese attended.

For *Winged Ox* readers interested in this diocesan ministry, minutes of the meeting and other information can be found at this link: <<https://rupertsland.ca/mission-and-ministry/indigenous-ministry/pages/wechetowin>>



Some highlights: All resource bags have been given out, so it is time to restock! If you like to sew and want to contribute to this ministry of intentional caring by making care/blessing bags, there is fabric available. To fill the bags, the following items are useful: for children in transition: colouring books, crayons, fun activity packs, small toys, stuffies, books, pencils, mittens/scarves, comfort snuggle blankets.

For Velma’s House*: gloves/scarf, multi-purpose wipes, chapstick, facial wipes, moisturizer, comb, toothbrush and toothpaste, items for self-care, grooming, and feminine hygiene, first aid kit (band-aids, etc.), water bottle, journal and pen, stationery, stamps, chewing gum, mints, pre-paid phone card.

*<<https://www.kanikanichihk.ca/velmas-house/>> This safe space for women is named in honor of Elder Velma Orvis, one of the founding Elders of Wechetowin.

Rupert’s Land Wechetowin Prayer Blasters are always ready to lift up individuals, community organizations, and Anglican Leadership with prayer requests.

Send requests anytime to:

Rev. Deacon Tanis McLeod Kolisnyk

Rupert’s Land Wechetowin Co-ordinator

tanis_kolisnyk@shaw.ca - 204.663.5453

What is Church Music?

‘Church Music’ I shall take to mean musical settings of the Christian liturgy: the Eucharist, the Daily Offices, and occasional services such as weddings and funerals. This excludes other music performed in churches, such as most congregational ‘hymns.’

At the heart of the Christian liturgy is the Eucharist, ‘commonly called the Mass’ (1549 *Book of Common Prayer*). In addition, the Divine Office of the clergy was normally sung from the earliest time, as were the prayers and readings at baptisms, funerals and weddings. In the Anglican Reformation these services were translated into English and substantially revised for the new Prayer Book. And in 1550 the composer John Merbecke was commissioned to write the *Booke of Common Praier Noted*, with simple, unison settings of all parts of the liturgy normally sung by church choirs.

What were those parts? In the Mass, the so-called ‘Ordinary’– *Kyrie, Gloria, Credo, Sanctus*, and *Agnus Dei*, and the ‘Proper’ – excerpts from scripture appropriate to season and day (Introit, Gradual, Offertory, Communion).

These were originally sung congregationally on simple, 'plainsong' tones. But by the 16th century elaborate, polyphonic settings for professional choirs had become common. Thus, in churches with many 'clerkes' (priests, deacons, and subdeacons) to form a choir, the lay congregation was silent.

In addition to the Mass, every cleric was obliged to use the 'Divine Office.' This was a daily recitation of the psalms at certain times of the day such that the entire psalter was read in one week, together with hymns, a canticle, and scripture readings.

When the new English services were compiled for Anglican use the Divine Office was drastically revised. The seven daily services were reduced to two: 'Morning Prayer' which combined Matins and Lauds (and thus included both the canticles *Te Deum* and *Benedictus*); and 'Evening Prayer' which combined Vespers or 'Evensong' and Compline, (which thus included both the canticles *Magnificat* and *Nunc Dimittis*).

Together with the Ordinary and Proper of the Mass, these when sung constituted 'Church Music' in England in the 16th Century. After some ups and downs the Mass was stripped of its Proper, and the Ordinary revised to reposition the *Gloria* and omit the *Agnus*. The definitive recension of *The Book of Common Prayer* (1662) codified these revisions.

Why 'Church Music'? Music is the way humans worship their god. In the Eastern Orthodox churches every word of the Divine Liturgy is sung except the sermon. Every word of the Jewish synagogue liturgy is sung. Chanting of public prayers is widespread in almost all other religions, including Buddhism — and even in Islam despite formal prohibition in the Koran. In the Western Church what used to be called 'Solemn High Mass' — in which almost everything audible is sung — was the definitive form of our liturgy before the second Vatican Council.

Our intellectual lives depend on words, which alone can express our ideas. But music, which has been called 'the language of the emotions,' says more than words. It can reach out to express adoration and worship, love, joy and peace. *Messiah* and Bach's *Mass in B minor* tell Christians more about their God than all the sermons ever preached.

It is precisely this that the English Puritans, who had tried to seize control of the Church (1549–1660), denied. Their religion, like that of the Koran, was purely intellectual. The words of Holy Scripture, and the words of their own sermons, were all that mattered. Richard

Hooker (1554–1600), lastingly influential theorist of the Elizabethan via media, defended the Anglican liturgy and its ceremonial practices at length against the Puritan attack. In particular, he upheld the importance of music as against the Puritans' rationalistic emphasis on words alone. For English Church music entered a Golden Age in Hooker's time. Thomas Tallis, William Byrd, Orlando Gibbons, Thomas Tompkins, and many others composed music for the Anglican Rite in the grand European polyphonic manner, still sung today.

But when the Puritans came to power during the Civil War (1642–45), they banned all singing save unaccompanied metrical psalms, disbanded cathedral choirs, and smashed cathedral organs. During the dictatorship of Oliver Cromwell all Anglican services and even Christmas carols were forbidden. When Crown, Parliament, and Church were restored in 1660 there was much popular rejoicing: and liturgical music came back in triumph.

Centrality of Music in the Anglican tradition. Unlike every other Christian church, the Anglican churches have no doctrine of their own. We care very little for doctrine: which leads some Christians to burn other Christians alive, and divides the church into warring sects. The Anglican tradition is based on worship, which unites all Christians in the Body of the Risen Christ. And this means that music, which is the idiom of worship, is central in the Anglican religion.

But because the ancient establishment of cathedral choirs was preserved at the Reformation, and because most parishes had only two 'clerkes,' Anglican music has two styles. In cathedrals — in England, the USA and many other countries — Matins and Evensong was and is sung every day, and the Eucharist every Sunday and Holy Day. In many parish churches however, the effects of Puritanism lasted until the 19th Century. Matins, Litany, and Ante-Communion were read by the incumbent and his (lay) clerk, the sermon was prominent, and two metrical psalms sung by all before and after the service, was the only music.

The 18th Century was a low point in Anglican history. Though daily cathedral music continued, the musicians and their compositions were of poor quality, and the clergy uninterested. Meanwhile the Wesley brothers, seeking to revive Christian life among the poor, produced superbly singable words and music for their open-air revival meetings, many of which survive in modern collections of congregational 'hymns' (Greek *hymnos* — a song of praise.) *Gloria in Excelsis* and

Te Deum are true hymns; and from mediaeval times strophic, rhyming verse has been sung in church: as in *Veni Creator* at our ordinations. But the Methodist mutation was a new thing, which has permanently affected Anglican (and now Roman Catholic) worship. Though as late as the Victorian era some incumbents refused to allow 'Methodistical' songs in their churches, they are now a regular part of sung services even in cathedrals.

The Victorian 'Oxford Movement' (1830–60) transformed parish church music in England. Until the 1840s, non-liturgical choirs of men and boys sat in a high gallery at the back of the church and sang some parts of the service. Within a generation these galleries were removed; and the choir, now vested in surplices, sat in the chancel as before the Reformation. Though few churches have choir schools or professional singers, these volunteer choirs often achieve very high-performance standards. In the 1990s the men and boys of All Saints' Church Winnipeg sang Vaughan Williams's unaccompanied 12-part *Mass in G Minor* at the Ascension Day Eucharist.

Since the 1940s, the ban on female voices has gradually been lifted, and most parish church choirs include women and girls. In some cathedrals, separate girls' choirs now exist. And in many Canadian cathedrals without an endowed choir school, services are now expertly sung by amateur, adult mixed choirs, as in the USA and some other countries.

Anthony Waterman has been a Fellow of St John's College Winnipeg since 1959, and is Professor Emeritus of Economics at the University of Manitoba. When in Winnipeg he has worshipped at All Saints' Church except when required elsewhere.
RLN, 21 December 2021

Many Voices

The following is from the preface in a Methodist Church hymn book of December 1933. The closing paragraph speaks to all Christians who sing God's praise.

"Methodism was born in song. Charles Wesley wrote the first hymns of the evangelical revival during the great Whitsuntide of 1738 when his brother (John) and he were "filled with the spirit" and from that time onwards.

Methodists have never ceased to sing. Their characteristic poet is still Charles Wesley. For full half a century hymns poured continually from his pen on

almost every subject within the compass of Christianity. While no part of the New Testament escaped him, most of all he sang the "gospel according to St. Paul". He is the poet of the Evangelical Faith. In consequence, Methodism has always been able to sing its Creed.

In the manifold ministries of divine worship song is specifically the People's Part and in Methodism in particular, the whole congregation has always been called to sing the hymns. Saint Augustine described a hymn as "a song with praise of God".

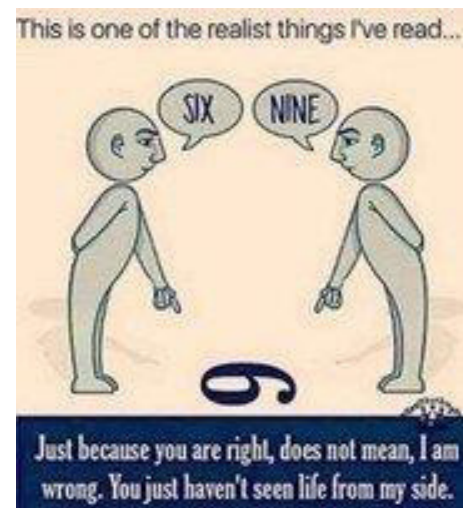
To praise God is the high calling of man. A hymn is only a hymn if in it men speak to the Most High and He to them. May every hymn in this book be sung always and only to the glory of God." *Edited.*

Red Hymn book - #51:

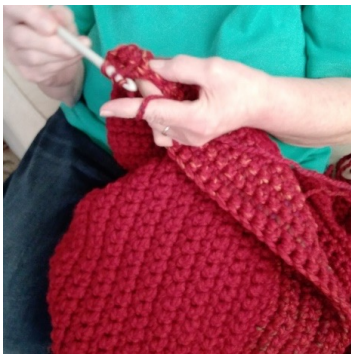
I'll praise my Maker while I've breath,
and when my voice is lost in death,
praise shall employ my nobler powers.
My days of praise shall ne'er be past
while life and thought and being last,
or immortality endures.

- Isaac Watts, John Wesley, based on Psalm 146

*Asked how he wanted to be remembered
the Very Revered Desmond Tutu
told the Associated Press:
"He loved. He laughed. He cried.
He was forgiven. He forgave.
Greatly privileged. "*



St. Luke's Prayer Shawl Ministry



These are the hands that continue to lovingly and prayerfully crochet so many of our prayer shawls. These shawls have provided a sense of caring and comfort to recipients.

These hands belong to our dedicated, patient and loving Vivien Isfeld. She tells us that she loves to create the vibrant colours with her favourite yarn knowing that she is doing God's work to bring healing and love to others.

These shawls are available (through the Pastoral Care Team) to anyone in need of healing, be it physical, emotional and/or spiritual.

We know that Vivien's work is exemplary and want to thank her for her faithful dedication.

Doreen Blackman

St. Luke's Haiti Ministry

Thank you to all parishioners who kindly donated to the Haiti Ministry.

Many Haitian orphans are not parentless – there is usually one parent, but often that parent is poverty-stricken or homeless (or both) and cannot care for the child. With an unemployment rate of well over 60%, these parents have little opportunity to provide for their children's well-being. Children born into poverty like this will find their environment hard to overcome.

Even education in Haiti is difficult – most schools cost money to attend. Fair trade makes it possible for families to pursue education, and to climb out of the morass of poverty. The stronger the family situation becomes the less support is needed from outside agencies.

Fair Trade is a trading partnership that seeks greater equity in trade. Fair Trade changes the way trade works, through better prices, decent working conditions and a fairer deal for farmers and workers in developing countries. Operating a profitable business allows growers to think about their future, rather than worrying about how they are going to survive in poverty. The Fair Trade movement focuses in particular on commodities, or products that are typically exported from developing countries to developed countries.

Fair Trade's labeling certification system is designed to allow consumers to identify goods that meet agreed standards. A product with the Fair Trade mark means that producers and businesses have met internationally agreed upon standards that have been independently certified. At present, the certification mark is used in over 50 countries and on dozens of different products.

As a parish, St. Luke's has supported Fair Trade which was introduced by Susan Roe-Finlay many years ago. We hope Fair Trade will help the families in Haiti, improve their living conditions and help towards their children's education.

A cheque will be sent to GLA when we receive updates of the students' education. We send \$550 US per student for their tuition. This money is sent in July or August. We continue to support these students and help them with their education.

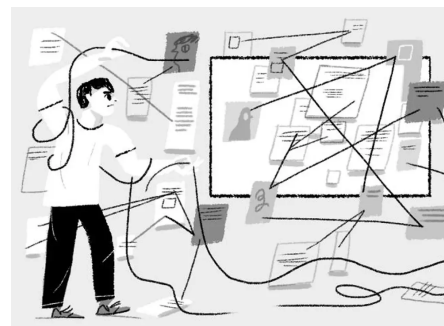
Iverson Laguerre	- Male
Windy Dolce	- Male
Chrisla Dolce	- Female
Bibences François	- Male

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

Last Laughs

**You drive a German car
to an Irish pub
to drink Belgian beer.
On the way home
you pick up some Indian take-out
and then sit on a Swedish sofa
to watch an American program
on a Japanese TV...
all while being suspicious of anything foreign.
Have fun translating that into 'Canadian'
...except we are not suspicious of anything foreign...
are we?**



A priest, a rabbit, and a minister
walk into a bar.
The bartender asks the rabbit,
“What’ll y’all have?”
The rabbit replied:
“I dunno,
I’m only here
because of autocorrect.”



The next **Winged Ox**
will be the
Pentecost/Trinity edition.
Deadline: Sunday 29 May 2022

Holy Week Services at St. Luke's

Sunday 10 April

Online: 9:00 and 9:15am

In-person: 9:30 am

The Sunday of the Passion: Palm Sunday

LITURGY OF THE PALMS, PROCESSION,
READING OF CHRIST'S PASSION
ACCORDING TO ST. LUKE

Thursday 14 April

Online and in-person: 7:00 pm

Maundy Thursday

SUNG EUCHARIST AND
STRIPPING OF THE ALTAR

Friday 15 April

Online and in-person: 2:00 pm

Good Friday

CELEBRATION OF THE LORD'S PASSION

Sunday 17 April

Online: 9:00 and 9:30am

In-person: 9:30 am

The Sunday of the Resurrection: Easter Day

CHORAL EUCHARIST

The Winged Ox

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



The Parish Church
of St. Luke

