

Participants in Sunday leadership for July-August, 2022

Date	Reader	Liturgist (Prayers)	Greeter
July 3	Pam	Monica	Rocky
July 10	Jett	Monica	Jerry
July 17	Pam	Tom	Larry
July 24	Monica	Jett (leader)	Ralph
July 31	<i>-online only-</i> prayers: Kara, readers: Christa, Katharine		
August 7	Pam	Jett (leader)	Rocky
August 14	Monica	Tom	Jerry
August 21	Katharine	Monica	Larry
August 28	Jett	Monica	Ralph

Readings and prayers available on the "Sunday Service" page (and archive) of our website.

Gloria Dei Lutheran Church is located on original lands of Anishinaabe, Cree, Ojibwe-Cree, Dakota, and Dene peoples, and on the homeland of the Métis Nation. We respect the Treaties that were made on these territories, we acknowledge the harms and mistakes of the past, and we dedicate ourselves to move forward in partnership with Indigenous communities in a spirit of reconciliation and collaboration.

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As trees rise up from the forest floor by roots that feed each limb above,
so let our lives rise in praise to you from hearts we root in your deep love.

ACS #1046

"School's out!"

"Cottage season is here!"

It was such a pleasure to celebrate with our confirmands on June 12th! I know it's been a number of years since Gloria Dei has had a confirmation class affirm their baptism.

It gets me thinking: what do we pass on? How does faith fit into daily living? What are the pieces of faith that resonate with young people in meaningful ways?

We live in a world scarred by climate change where weather-events are more and more extreme – be they hurricanes, or fires, or floods. We live in a world where we hear of violence – be it war in Ukraine, or racially-motivated acts of hatred, or those who would seek to create chaos. We live in a world that struggles for understanding between peoples, where peace seems a far-off dream.

In it all, how do we root ourselves? Certainly our church communities are not immune to disagreement. I like the words of the hymnist that remind us to sing praises to Creator-God, and that we be rooted in love. Is that possible? Can the view we have of creation, and our fellow creatures, be rooted in that love that is poured out for all?

May we find time for rest and re-creation in these Summer weeks, and may we be reminded, again, of God's love for us – a love that we are to take into the world, for the healing of creation.

-Pastor Tyler

Thank You...



-to Sandra, Barb, Irmgard, Christa, and helpers to make the Confirmation reception so lovely!
-to Karen F, Arlene, Monica, and altar guild for setting up Communion each week!

-to our readers, and liturgists (assisting ministers), and greeters (ushers) each week

-to Don, and those caring for our property – the new lights in the sanctuary are wonderful!

-to Jett for faithfully preparing powerpoints for our 'jumbotron' each week, and working on our tech for worship!

-to Lexy for her leadership with our Confirmation class, and for her music!

Activity at Gloria Dei

Worship Committee

This committee oversees our Sunday worship plans, and meets roughly every three months. To join in, be in touch with Karen Flaming.



Social Justice Committee

A new committee looking at how our faith intersects with our daily life. Jennifer Rzeszutek is the chair.

Fellowship Committee

Has organized social events, and church potlucks. Lillian Tendies chairs.

The Urban meal team

Gathers monthly to prepare meals for our wider church's downtown ministry. To join in, be in touch with Marlene Buffie.

Quilting Group

Creates quilts for *Sleep in Heavenly Peace*. To join in, be in touch with Barb Magnuson.



Let there be greening

2022 National Convention

JULY 15 -16 • ONLINE

Our convention theme this year, *Let There Be Greening*, underlines our Easter hope for our church, our world, and the creation.

This is our first ever online convention. This year we will only be doing the necessary business that we are legally required to do. We will hear reports from the outgoing National Church Council. We will elect new officers, members of National Church Council, and the Court of Appeal. And we will pass a budget for the next three years. All of the recommendations coming in the *Report of the National Church Council* we will hold until next year when we can meet in person. (from Bp Susan's letter of introduction)

Today, Moravians, Lutherans, and Anglicans find themselves as neighbours in various parts of their respective global communions. The largest concentrations of the three are in Tanzania, South Africa, parts of Central America, England, and North America. In Canada, the Moravian Church in North America, the Evangelical Lutheran Church in Canada, and the Anglican Church of Canada have congregations that live and minister alongside of one another in the greater Edmonton area, the greater Calgary area, West Toronto, and the east coast of Newfoundland and Labrador. Local ministry collaborations have developed between these communities to varying extents and degrees, and increasingly so in recent years. (from Appendix 2, *Bulletin of Reports*)

Disability can be easily identifiable, invisible, temporary, and/or permanent and is not a fixed experience. Inclusion in our context is naming that all people are made in the image of God, and so living in relationship with each person as complete and valuable in and of themselves. Inclusion seeks to engage each person as they are in the whole of our church body and family. (from Appendix 3, *Bulletin of Reports*)

We recommend we increase our visibility as an affirming church by encouraging congregations, ministry areas, and synods to participate in local pride parades, celebrations and events as well as other local queer events throughout the year. (from Appendix 5)

ELCIC.ca/national-convention/

White Identity over Christian Faith

In the U.S. today, an entire religion has developed around the worship of the dominance, centrality, privilege, and assumed universality of being white. "White is right," so this religion postulates, and it has developed a particular set of beliefs, practices (such as a highly selective use of biblical scriptures), and organizations to support, defend, and teach its "faith."

We can make predictions based on the theory and test them empirically. Let me offer one example. We selected three Bible verses that speak about empowering minority ethnic groups (Acts 6:1-7), welcoming foreigners (Deuteronomy 24:14), and confessing the sins of your own group (Nehemiah 1:6). We asked those who told us they believe the Bible should always be used to determine right and wrong if they agreed with the verses and analyzed their responses by racial group. For African American and Hispanic Christians, the majority strongly agreed with the verses. But for white church-attenders, only one-third strongly agreed. These white churchgoers differed from other Christians in that the majority took issue with the Bible.

We went further by including a fourth verse as a control, one that referred only to individual piety: the injunction not to use unwholesome words (Ephesians 4:29). Here all groups—no matter their racial category—strongly agreed with the Bible verse imploring Christians not to use unwholesome words. White practicing Christians agreed with the Bible exactly as other Christians when the verse did not ask about showing favor to groups other than their own.

We found this pattern over and over again: White practicing Christians differed from Christians of other racial groups and from non-Christian whites whenever the topic was race. For example, white practicing Christians are twice as likely as other whites to say "being white" is important to them and twice as likely as other whites to say they feel the need to defend their race. Through extensive statistical analyses, we found that two-thirds of practicing white Christians are following, in effect, a religion of whiteness. They repeatedly placed being white ahead of being Christian; the findings were not explained away by political affiliation, location, age, education, income, gender, or other factors.

So, where do we go from here? In this time of reckoning, our churches are being sifted. The middle ground is ending. Social justice movements are a key part of this reckoning. Quite simply, Christian justice movements centered on bringing the love of Christ to all people are invigorating U.S. Christianity and have the immense possibility to do more so in the future, for at least three reasons. First, these movements are largely multiracial, and often BIPOC-led. This is essential—a demonstration and enactment of what must come to be. Second, these movements draw people out of a focus on one's self and one's own group and instead direct Christians to the biblical essence of focusing on God's reign and creation. And third, these movements bring to light where various churches stand. We need the practitioners of Christianity to pray and work for mass conversions from the "religion of whiteness" to an authentic Christianity rooted in the radical teachings of Jesus. (<https://sojo.net/magazine/july-2022/what-happens-when-white-identity-comes-christian-faith>)

From the Proposed ELCIC Statement on Racism:

We recognize that in striving to become an anti-racist church we are answerable to the past injustices, and that we have a shared responsibility to create a better and more accountable church that upholds and promotes the values of respect, equity, diversity, and inclusivity. We commit to being a compassionate church by welcoming, receiving, appreciating, respecting, and celebrating all for their unique identities as children of God created in God's own image. We commit to working for equity and justice in the church and in the world. We commit to accountable anti-racist action as individuals, as congregations and as the wider church. (*ELCIC National Convention Bulletin of Reports, Appendix 4*)

Extremism and Sharing Wrong Information

from an article by Elizabeth Thompson, CBC News, April 28, 2022

David Morin, a professor at the Université de Sherbrooke, said a poll conducted for an upcoming report he is preparing for the Quebec government found that 9 to 10 per cent of Canadians strongly believe in conspiracy theories, while another 15 per cent moderately believe them. [...]

The poll asked 33 questions, including questions about pandemic conspiracy theories.

The report is to be delivered to the Quebec government in the coming weeks.

Morin's testimony came as the committee continued its study Thursday of Ideologically Motivated Violent Extremism (IMVE) in Canada.

Morin, who was named last month to a federal government advisory group on rules to address harmful content online, said IMVE is a complex phenomenon driven by factors that converge and diverge, including far-right extremism, anti-government movements, misogyny and conspiracy theories.

Morin said there has been a 250 per cent increase in violent demonstrations in Western countries over the past five years. Canada saw a 25 per cent increase in hate crimes in 2020.

Morin said there are a number of reasons for the increase in polarization: a loss of confidence in institutions and the effect of social media and alternative media, as well as local and global contexts such as the pandemic, economic crises, migrant crises and climate change.

The nature of right-wing extremism has also changed over time, Morin said.

Decades ago, he added, far-right extremists might have been neo-Nazis.

"The far-right has evolved," said Morin. "The far-right today is also people in suits and ties."

The far-right has also adopted a populist tone, presenting itself as a movement defending ordinary people from the elites, Morin said.

Morin said it would be a mistake to underestimate the risk of IMVE or to take the health of Canadian democracy for granted.

"Doing nothing is no longer an option," Morin told MPs. "What to do is another problem. History teaches us that it is majorities and not minorities which topple democratic regimes."

Morin also warned politicians about the dangers of partisanship and attempts to score political points over the threat of extremism.

"It is like walking around with matches in a dynamite warehouse," Morin warned.

(<https://www.cbc.ca/news/politics/online-conspiracy-violent-extremism-1.6434854>)

"Let no one deceive you with empty words, for because of these things the wrath of God comes on those who are disobedient. Therefore do not be associated with them. For once you were darkness, but now in the Lord you are light. Live as children of light – for the fruit of the light is found in all that is good and right and true. Try to find out what is pleasing to the Lord." Ephesians 5:6-10

