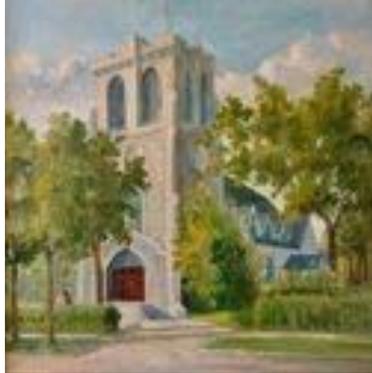




The Winged Ox

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

HARVEST THANKSGIVING AND PATRONAL FESTIVAL 2022



*As long as the earth endures, seedtime and harvest,
cold and heat, summer and winter,
day and night, shall not cease.*

– Genesis 8.22

From the Rector



When we celebrate the Holy Eucharist, we give thanks to God. This is the meaning of eucharist. As we observe the gestures of the priest during the Great Thanksgiving, the priest lifts their arms, palms upward. Here we as a community are offering the bread and wine, and indeed all of creation, up to God in thanksgiving. We ask God to send down the Holy Spirit upon the gifts of bread and wine, and the priest's arms and hands reflect the calling down of the Holy Spirit upon the gifts. God blesses the bread and wine and gives us the body and blood of the Messiah to share, so in turn, we become the Body of Christ in the world, nourished and strengthened for the ministry of reconciliation. God was in Christ reconciling the world to himself. We are called to continue that ministry as the baptized people of God.

Our Patronal Festival, (the Feast of St. Luke the Physician) takes on special significance. As we live through this latest phase of the pandemic, we are giving thanks to our physicians, surgeons and health care professionals for all they do to help and heal. If you have not already done so, please make known the gratitude of the community to your doctor(s), surgeon, and any health care professionals you know. Please continue to pray for the universities and colleges that prepare health care professionals, and those choosing to give of themselves to bring healing to others. Pray for each other as we grow together in faith and love.

Our community of faith has much to be thankful for to God. We have each other, and that is a wonderful gift! We have a beautiful community of caring people. We have beautiful liturgy, an excellent choir and excellent music, excellent preaching (thank you Fr. Dwight and Deacon Susan Roe-Finlay), and very faithful friends exercising their ministry in leadership and volunteer positions to make the church service beautiful, and to support the many outreach ministries of the congregation. Our liturgical heritage is a precious gift.

Recently we gave thanks for the ministry of the Rev. Dwight Rutherford as he leaves the parish to care for the people of St. Mary's Charleswood and St. James Churches. Thank you, Fr. Dwight! We shall miss you and we hope you return when your work is done. You always have a home at St Luke's!

Parish Hall Kitchen in Church House

The parish hall kitchen project has been underway for some time. This has been a long process.

-Preliminary Work

The hot water tank that was in the kitchen was removed, and Condie Plumbing installed a larger tank in the boiler room with a line to the kitchen and day care. We were hoping that Manitoba Hydro would install a power line from the back lane, but that was not possible. Our electrician installed a new power line from the electrical room, all the way across the facility and up into the kitchen. The electrician also installed a new electrical panel in the kitchen. Some of the electrical panels in the electrical room needed to be improved and enlarged to make way for the new power line to the kitchen and this was a very large project. During the pandemic, all the alcove windows in the parish hall were restored by master artisans Alexander and Nadezda Tolmachev. After many weeks of work this past summer, the windows in the kitchen were finished.

-Design and Mechanical and Electrical Drawings

Léonie Glénat, Professional Interior Designer, did the preliminary design before the pandemic. During a site visit from PRO Engineering staff in the late spring, we learned that an air exchange unit (HVAC system) is not necessary for a regular church kitchen. This means that the kitchen will not be designated as a commercial rated kitchen. The commercial rating is necessary if there is deep frying of food. The change in rating will not have a negative impact on the ministry of the Delicious Dishes and those preparing food.

Recently, the electrical and mechanical drawings were completed. The designer needs to review the final electrical and mechanical drawings and adjust their drawings and elevations to reflect any differences. The designer will meet with the Building and Property Committee to review the final finishes for the kitchen.

-General Contractor

The drawings are a completely new layout from the original, so everything has been redrawn and updated with new specifications. The new layout has the stove on the west wall. This will allow for people working in the kitchen to have an unobstructed view of the windows. After that, prices can be obtained from general contractor(s) and a choice of contractor can be made. The contractor will be responsible for the permit

process with the city. The choices of appliances have been made, so we are well on our way!

A few weeks ago, Bertha Brant and the Delicious Dishes volunteers help to move the pots, pans, and dishes etc. from the parish hall kitchen to one of the alcoves in the Church House parish hall. Many thanks to everyone involved.

*With love in Christ, **Paul**✝*

Harvest

Jesus refers to God as “the Lord of the harvest” (Matthew 9.38). How do you reflect God’s bounty in your everyday life?

Guest blogger Benjamin L. Corey encourages us to put God in his place this harvest season.

Lately I’ve been enjoying the transition of the seasons. My family and I live in a small town in the foothills of Maine and absolutely love the transition to autumn. In our part of the country, sticky summer nights give way to a satisfying cool breeze, and the forests that surround us give up their summer green in exchange for breathtaking colours that the eye can hardly take in. Combine this with the smell of pumpkin spice in the air, apple picking at a local orchard, and the celebrations of harvest at the many local fairs, and you’ve got yourself a season to be enjoyed.

In all of this transition of the seasons, celebration of harvest, and preparing for a season of familial celebrations that will soon be on us, I’ve been meditating on the theme of harvest in scripture. From the time I’ve spent in the scriptures and pondering this issue, the one thing I’ve walked away with this harvest season is the simple truth that God needs to be put in his place.

I realized this one day as I was looking at the words of Jesus in Matthew 9.35–38:

“Jesus went through all the towns and villages, teaching in their synagogues, proclaiming the good news of the kingdom and healing every disease and sickness. When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, “The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.”

As I read this verse, something jumped out at me that I hadn’t fully appreciated before. This time, it wasn’t the

actual context or the content, but a simple title: “Lord of the harvest” – and this is precisely where I saw that God needed to be put in his place when it came to my own life.

You see, the symbolic meaning of harvest in Scripture encompasses two main areas: God’s provision for us and God’s blessing for others. While we celebrate a harvest season just once a year, we experience the spirit of harvest all the time.

Each day that we go to a job and earn a paycheque, we experience harvest. Each time we receive love from our family and those in our lives, we experience harvest. Each time we experience the closeness of God in a way that fills us spiritually, we experience harvest. Any time we are filled, we experience harvest.

Harvest then isn’t something that we experience once a year, but something that we experience on a daily basis.

This is where those words Jesus uses are so important: The harvests we experience on a daily basis don’t actually belong to us – they belong to God, because he is the Lord of the harvest, not us.

Our jobs belong to the Lord of the harvest.

The money we earn belongs to the Lord of the harvest.

Our spouses and children belong to the Lord of the harvest.

It’s all his.

When we put God in his place – his rightful place – we recognize him as the Lord of our harvest. We recognize that he is the one who gave us hands to work, that he is the one who supplies our provisions, that our family is actually his family ... that it rightfully belongs to him.

Finally, when we recognize the Lord of the harvest for who he is in our lives, we also embrace the fact that while in part our harvest is something he gives to meet our needs, it’s also something he wants us to use to bless others. All those wonderful things in our lives that we’ll give thanks for next month? Those things exist, in large part, to be a blessing to the world around us.

This harvest season, whether you’re along a hiking trail in Maine or getting in the sun on a California beach, I hope you’ll join me by pausing for a time of reflection and asking, do I need to put God in his place this harvest season?

Benjamin L. Corey

Updated on:

October 23, 2014

From grain to bread,
from grape to wine:
by these fruits of the Earth,
we receive the Holy Eucharist.



We love the place, O God,
wherein thine honour dwells:
The joy of thine abode
all earthly joy excels.

It is the house of prayer,
wherein thy servants meet,
and thou O Lord are there,
thy chosen flock to greet.

We love the sacred font;
for there the holy dove
to pour is ever wont,
his blessings from above.

We love thine altar, Lord;
O what on earth so dear?
For there, in faith adored,
we find thy presence near.

We love the word of Life,
the word that tells of peace,
of comfort in the strife
and joys that never cease.

We love to sing below
of mercies freely given:
but O we long to know
the triumph-song of heaven.

Lord Jesus give us grace
on earth to love thee more,
in heaven to see thy face
and with thy saints adore.

– William Bulloch and Henry W. Baker

Amen. Amen.

As we receive bread and wine at the Holy Eucharist, we respond to each with “Amen”. (BAS 214 or 246)

Why should we say anything? Would “Thank You” not be more appropriate? No, because of the words: “the Body of Christ broken for you” and “the Blood of Christ shed for you” are not to be taken lightly.

“The word “amen” is derived from a root which signifies “truth”, therefore anyone saying “Amen” confirms what has just been said before, in speech or in song, is trustworthy and reliable, that is “The Body of Christ (broken for you)” or “The Blood of Christ (shed for you)”. As Anglicans it is not just “a blessed memorial of our dying Lord” as the old hymn says but The Body of Christ and the Blood of Christ which we receive, sacramentally.

When you say “Amen” you are agreeing with what someone has just said and making it as if you had said those words yourself.

Interestingly enough most hymns once had “Amen” at the end.

Dean McIntyre, director of music resources for the General Board of Discipleship of the United Methodist Church, explained in an essay that the custom gained fashion when the influential 1861 “Hymns Ancient and Modern” added an “Amen” to every hymn. The Methodist hymnal followed suit in 1905, as did the Presbyterians in 1911. But Presbyterian hymnal editor David Eicher writes that around 1920, “the Church of England recognized that adding ... Amen had been a rather odd thing to do, so they began to abandon the practice.”

In 1978, Congregational minister and hymn editor, Erik Routley, wrote that the “Amen” practice didn’t exist in Lutheran, Reformed, Evangelical, Congregational, pre-19th century Anglican, or Wesleyan hymns.

Hymn editors listened. American Episcopalians dropped it from their hymnal in 1982. United Methodists began deleting some “Amens” from their 1966 hymnal and did so entirely in their 1989 hymnal (with the exception of the Doxology “Praise God, from

Whom All Blessings Flow”). The 1990 Presbyterian Hymnal omitted them as well.

And some hymnals didn't have them in the first place. “Southern Baptists never included them,” according to McIntyre.” (*Google*)

Sometimes where the final verse of a hymn calls on the Holy Trinity, it will finish with “Amen”.

My favourite and I think the most glorious rendition of “Amen” is found at the end of Handel's ‘Messiah’. The whole chorus is comprised of one ‘Amen’ after another. Preceding it is another glorious chorus: ‘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.

So be it. Amen.

S. Welbergen

Hebrew scriptures are our scriptures, too

Father Richard values how Judaism and the Hebrew scriptures introduced the gift of self-critical thinking into one's relationship with God:

The Hebrew scriptures, against all religious expectations, include what most of us would call the problem — the negative, the accidental, the sinful — as the precise arena for divine revelation. There are no perfectly moral people in ancient scriptures; even Abraham rather cruelly drove his second wife into the desert with their child. The Jewish people, contrary to what might be expected, chose to present their arrogant and evil kings and their very critical prophets as part of their Holy scriptures. They include stories and prophecies that do not tell the Jewish people how wonderful they are but, rather, how terrible they are! It is the birth of self-critical thinking and thus moves consciousness forward. No other religion has been known for such capacity for self-criticism, down to our own time.

The Jewish rabbi and noted theologian Abraham Joshua Heschel understood such self-critical thinking and dissent as central to Judaism and to all vibrant and healthy religion:

Inherent to all traditional religion is the peril of stagnation. What becomes settled and established may easily turn foul. Insight is replaced by clichés, elasticity by obstinacy, spontaneity by habit. Acts of dissent prove to be acts of renewal.

It is therefore of vital importance for religious people to voice and to appreciate dissent. And dissent implies self-examination, critique, discontent.

Dissent is indigenous to Judaism. The prophets of ancient Israel who rebelled against a religion that would merely serve the self-interest or survival of the people continue to stand out as inspiration and example of dissent to this very day.

An outstanding feature dominating all Jewish books composed during the first five hundred years of our era is the fact that together with the normative view a dissenting view is nearly always offered, whether in theology or in law. Dissent continued during the finest periods of Jewish history: great scholars sharply disagreed with Maimonides; Hasidism, which brought so much illumination and inspiration into Jewish life, was a movement of dissent. Creative dissent comes out of love and faith, offering positive alternatives, a vision.

Father Richard seeks a both-and approach that embraces self-criticism without falling into excessive intellectualism or despair:

Self-criticism is quite rare in the history of religion, yet it is necessary to keep religion from its natural tendency toward arrogant self-assurance — and eventually idolatry, which is always the major sin for biblical Israel. We must also point out, however, that mere critique usually deteriorates into cynicism, skepticism, academic arrogance, and even post-modernistic nihilism. So be very careful and very prayerful before you own any self-image of professional critic or anointed prophet! Negativity will do you in.

R.Rohr 7.1.2022. Edited.



**The heavens declare
the glory of God and the firmament
sheweth his handywork.**

– Psalm 19.1

Butterfly Nebula:



Carina Nebula:



Both seen by the James Webb telescope.



Reflections on 30 September 2022

The following are some questions to ponder:

1) How did we get here?

The Doctrine of Discovery is a set of beliefs and legal framework from 15th century papal edicts. Land could be considered empty and available for the taking if there were no Christians on the land. This denial of the essential humanity of Indigenous peoples laid the groundwork for the many ways that racism and injustice manifested in the history of North America including the residential school system, the Indian Act, and prohibition of Indigenous language and spiritual practice.

<<https://www.anglican.ca/wp-content/uploads/Doctrine-of-Discovery.pdf>>

2) Are “Every child matters” and “Orange Shirt Day” the same?

Orange Shirt Day, also called *National Day for Truth and Reconciliation* or *National Day of Remembrance*, is observed yearly on 30 September in Canada and the United States. “Every Child Matters” is the *Orange Shirt Day* slogan.

<<https://www.orangeshirtday.org/phyllis-story.html>>

Truth and Reconciliation Week 2022 is a national program open to all schools across Canada. The theme for the week 26–30 Sept. 2022 was “Remembering the Children”

<<https://nctr.ca/education/trw/>>

3) As Anglicans, why does this day matter to us?

The Truth and Reconciliation Commission of Canada investigated the legacy of the residential school system and identified 94 Calls to Action. Several Calls are



I really don't mind getting older,
but my body is taking it badly.

directed to churches including: “# 59 - We call upon church parties to the Settlement Agreement to develop ongoing education strategies to ensure that their respective congregations learn about their church’s role in colonization, the history and legacy of residential schools, and why apologies to former residential school students, their families, and communities were necessary.”

<https://web.archive.org/web/20200506065356/http://trc.ca/assets/pdf/Calls_to_Action_English2.pdf>

4) What role did the Anglican Church play in these residential schools?

The Anglican Church of Canada administered some 36 schools, over more than 100 years, in partnership with the Canadian government.

5) What do the Truth and Reconciliation “Calls” have to do with Christ’s Gospel of loving your neighbour?

Excerpts from: A Statement from the Primate, Archbishop Linda Nicholls: Residential Schools, Burial sites, and the Anglican Church of Canada (Sept. 2021): “We did not sufficiently protect the children entrusted to our care from colonial policies and attitudes that denigrated their human dignity. We did not live into our own profession of faith to love neighbour as self. ... We cannot change the choices and actions of the past. We can change the present by listening deeply to the truth about the past so that it will shed light to make a different future possible.”

<<https://www.anglican.ca/news/a-statement-on-the-indian-residential-schools-from-indigenous-survivors-elders-and-leaders/30035756/>>

The Most Rev. Justin Welby, Archbishop of Canterbury, was invited by the Primate of Canada, to visit in April 2022. “The history of the Church of England in Canada is one that has, to my profound regret, caused lasting suffering and hurt to the Indigenous communities. ... This relationship predates both the Canadian Confederation and the creation of the Anglican Church of Canada. I pray that through the power of the Holy Spirit this relationship can be reimagined not as one of jurisdiction, but as a covenant of relatives and disciples of Jesus Christ.”

<<https://www.anglican.ca/news/statement-from-the-archbishop-of-canterbury-about-his-upcoming-visit-to-canada/30039097/>>

6) How can we, as Anglicans, live out Christ’s gospel to “love our neighbours”?

Archbishop Linda Nicolls identified some of the work done on the “long road of reconciliation”:

- acknowledgement of the painful legacy through apologies for our role and for spiritual harm caused (1993, 2019);
- full co-operation with the Truth and Reconciliation Commission in sharing archival materials related to residential schools;
- developing a Healing Fund (since 1992) to financially support local, community-led projects that include assisting in healing of language loss; and supporting Indigenous leadership as they develop a self-governing Indigenous Church.

She states that Anglican Church of Canada is committed through advocacy to “full implementation” of the 94 Calls to Action, “in our Church and in the whole of Canada.”

There are many resources to help us move forward to reconciliation with our indigenous brothers and sisters. Links through <<https://www.anglican.ca/>> include: <<https://www.anglican.ca/news/resources-for-the-national-day-for-truth-and-reconciliation-orange-shirt-day/30039987/>>

National Centre for Truth and Reconciliation, University of Manitoba:

<<https://nctr.ca/education/trw/>>

There is an interesting survey that you can participate in.

The Primate’s World Relief and Development Fund (PWRDF) is the Anglican Church of Canada’s agency for sustainable development and relief. Locally, PWRDF has granted money to support programs by Winnipeg’s 1JustCity for Elder-in-Residence and Harm Reduction at three drop-in community centres in the core neighbourhoods of West Broadway, the West End and Osborne Village.

<<https://pwrdf.org/grants-allocated-to-indigenous-partners/>>

From the *Art for Aid Project* posted on the Facebook page of Anglican Council of Indigenous People.

The authors of this contribution to the Winged Ox are known to the editor, but prefer not to have their names published.



A history of our farm family in the 1920s and 1930s by Betty De Jong

I finally decided after much delay to try and give some indication of life in general back in the sometimes not so old days.

These reminiscences were collected and published by her niece, Lila, when Betty turned 102 on 7 June 2022. I am sure Betty would give you a copy. They are not in narrative form, but are just what they claim: random reminiscences. I reproduce them, with Betty's permission, under headings: Birth, Houses and Homes, School, Farm Life, Back in the Day, Random Memories.

Family. Betty's paternal grandparent, Peter Morley, and Grandma Theresa came from Ontario in 1899 followed by the rest of the family two years later. Settling in Dauphin, Peter Morley built the water tower for trains in Dauphin and also built Mountview School.

Maternal Grandfather, Harry B. Whitmore and two brothers came from England in 1880. Harry eventually farmed with one brother in Gartmore* and was part of a crew which surveyed the land from Gladstone to Dauphin.

**Gartmore no long exists. See Gartmore, Manitoba, Roadside Thoughts, WiKi.*

The other brother (unnamed) owned The Manor, later the Towers Hotel in Dauphin. "The Whitmores are one of the original eight families who settled in what later became known as Dauphin.

Betty's mother, Daisy Whitmore, and father, William Morley, were married in Dauphin, MB on 13 May 1919.

"They had six children of which I am the oldest. I, Betty

Frances, was born on 7 June 1920, followed two years later by Robert James: 4 February 1922, Nora Isabel: 12 January 1924, Dorothy Eileen on 5 April 1926, Edith May: 9 August 1928, and John Harvey: 8 November 1930. Tragically, we lost Edith in November 1930.

Birth I was born in Dauphin Hospital Annex weighing in at two-and-a-half pounds with lots of long black hair. I must have been a funny-looking creature! They said that they could put a cup on my head and that I could fit in one of the drawers in the old treadle sewing machine. I still have my baby shirts as no one else was small enough to wear them. All the rest of the children were around seven pounds at birth."

Houses and Homes Grandpa Peter Morley and Grandma Theresa, with Betty's parents, William Morley and Daisy Whitmore, with their six children all lived in a two-and-a-half storey house with four bedrooms, an attic, a basement, and a 'bathroom' which was Betty's bedroom until it became a fully-complete bathroom in 1993. Toilet facilities were either under the bed or in an outhouse behind the house in the bush. "An indoor toilet was purchased for the winter and it was in the basement. My sister Nora and I were given the privilege of emptying it, which we both hated. Anyway we survived it all nicely."

Betty writes they did not have electricity or running water for many years. Heat was from a log-burning furnace in the basement, water off the roof was caught in a cistern for bathing or was pumped into the kitchen.

Well water which was too hard for washing clothes was used for rinsing. Cooking was done in an oven stove heated with logs cut and split and stored at the end of the stove. The oven thermometer did not work, but "we just put our hand in the oven to see if it was hot enough. The most delicious pies made by my mother came out of that oven. There were nine people to feed, so many, many loaves of bread were baked."

Off the kitchen was the dining room with a den off it. "In the den was my mother's treadle sewing machine and a Morris chair. My mother was a superb dressmaker so we always had good-looking clothes made on that old treadle machine. We could show her a picture in the Eaton's catalogue and it would turn out perfectly.

Off the hallway was an opening which led to the parlour. In the parlour was a piano and a pullout couch which could be made into a double bed, when it became the guest room. When we were really small we were not allowed in the parlour. Its doors were kept shut and the odd time when we did go in, it was like going visiting."

“The incubator for hatching chickens was kept in the basement. The incubator was heated by a lamp on the outside of the incubator and circulated around the rim in order to provide enough warmth for hatching. It took three weeks to hatch the eggs and they all had to be turned twice a day in order to hatch properly”

School I didn't start school until I was seven, because I was so small. We walked slightly over one-and-a-half miles to school – a long trek especially for a six-year-old in the cold dark winters. We were lucky to have hanging lamps in the school room. Our school was very up-to-date with the teacher living in a house at the other end of the school ground. Water was brought in and we all used the same basin to wash our hands, a common towel to dry them. Our drinking water was in a pail at the entrance and we all used the same dipper. Times were tough and no one had any money so new textbooks were purchased only when absolutely necessary.

Farm Life I don't know where the expression 'dumb farmers' came from, as they had to be experts in many things. Farmers knew how to repair machinery, be a butcher, run a dairy, be a veterinarian, as well as an agriculturist.”

Back in the Day “During the depression we lost the use of our phone and had to walk half a mile to a neighbour. The mail box was located half a mile away. It was delivered by horse and buggy. We had one of the few radios way back in the 20s – quite an invention! Kids from the neighbourhood would drop in and listen as a treat. Of course it was battery operated. A tall pole was erected about three yards from the house with a wire attached which came through a window and was attached to the radio to pick up the signal.

Random Memories

“We went without shoes all summer.

All our diapers were made from cloth bought and hemmed at home.

A highlight of the summer was the fair. One summer, Dorothy won a race at the fair and her prize was \$4.00 which was a lot of money at the time. She and Nora spent hours looking through the Eaton's catalogue while awaiting the cheque.

Bed sheets were made from white flour sacks sewn together.

We used salt and baking soda to clean our teeth.

We used ashes out of the stove to clean pots and pans.

Grandma Morley made soap.

Mom dry-cleaned mens' good clothing with gasoline in the basement.

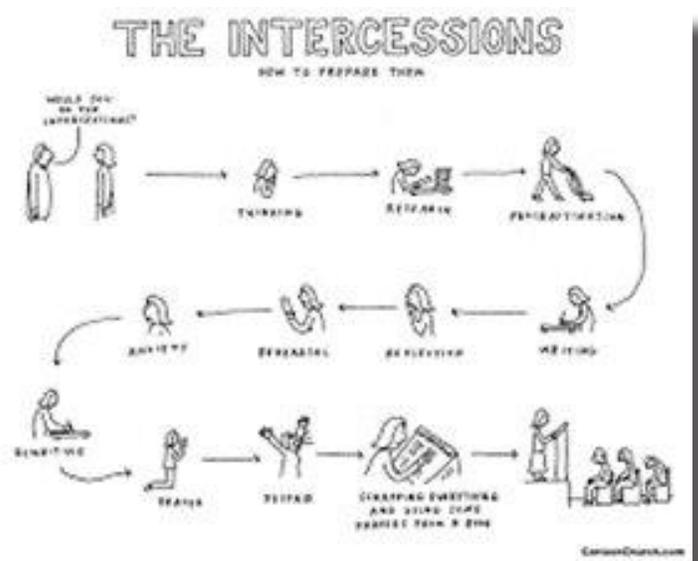
Clothes were made from dyed flour sacks.

My dad trapped in the winter for some much needed money. (He) trapped mostly weasels which he skinned and put the hides on stretchers to dry.”

The booklet is a fascinating glimpse of 'then' versus 'now'. And there is good and bad in both!

S. Welbergen

Intercessions



There is a cartoon which, unfortunately, does not reproduce well in a limited space. I can give you the words from each picture:

- 1) Would you do the Intercessions?
- 2) Thinking.
- 3) Research.
- 4) Procrastination.
- 5) Anxiety.
- 6) Rehearsal.
- 7) Reflection.
- 8) Writing.
- 9) Re-writing.
- 10) Prayer.
- 11) Despair.
- 12) Scrapping everything and using something from a book.
- 13) At the Lectern.

Google: *Cartoons-Church.com*

The steps that Intercessors take would vary, but I am sure despair and having to start over are in there somewhere! I know they are with my efforts.

Arrival at church can mean being stopped at the door – a ‘last chance’ to include prayers for fires, floods, wars, disasters which happened since you finished writing, last night. Or you could be told someone has to be remembered for illness or death or a happy occasion, news only shared by a parishioner arriving *now*.

In the last *Winged Ox*, Joanne Tapscott, one of our Intercessors, quoted Fr. Tom Graham, speaking to her on the role of an intercessor:

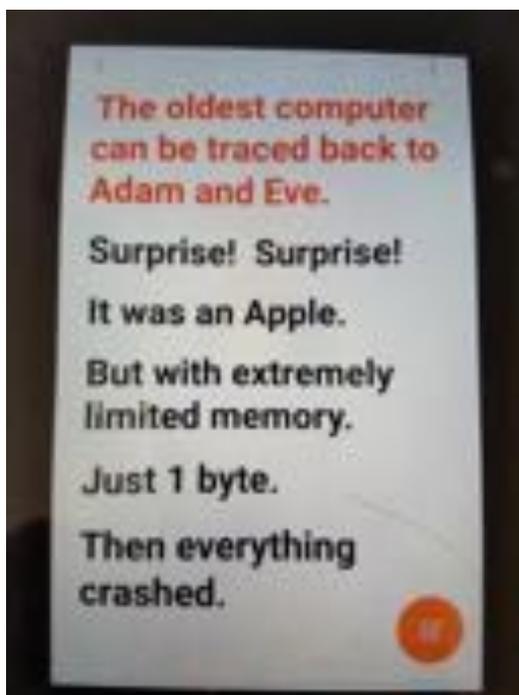
“By the time you come to the prayer desk you are no longer praying personally to God. You have finished praying at home and now you are the channel for the prayers of the people. Although your posture and demeanour is one of prayer, this is not a personal intercession.”

Inevitably the contents of the prayer will reflect your way of ordering your thoughts, but you are gathering in your words what you hope are the Prayers of the People.” (Fr. Tom)

The Intercessor has to be careful to ‘give voice’ to the congregation who is invited to respond, especially when we pause to remember loved ones who have died.

Good examples of Intercessions can be found on pages 115 to 128 (and elsewhere) in the *Book of Alternative Sources*. And notably they are brief – just one page.

S. Welbergen



From Me to We

Father Richard makes a distinction between first-half-of-life and second-half-of-life spirituality.

Most cultures are first-half-of-life cultures, and even sadder, most organized religions almost necessarily sell a first-half-of-life spirituality. In the first half of life, it is all about me: How can I be important? How can I be safe? How can I make money? How can I look attractive? And, in the Christian scenario, how can I think well of myself and go to heaven? How can I be on moral high ground? These are all ego questions; they are not the questions of the soul. It is still well-disguised narcissism, or even sanctified narcissism, which is surely the worst kind.

I’m sad to say, I think many Christians have never moved beyond these survival and security questions. Even “wanting to go to heaven” is language for securing my future, not a shared future, or a common future for humanity; religion becomes a private insurance plan for that future. It’s still all about me, but piously disguised. It’s not really about love at all!

Any sense of being part of a cosmos, a historical sweep, or that God is doing something bigger and better than simply saving individual souls (my soul in particular), is largely of no interest. This becomes apparent in the common disinterest of so many when it comes to Earth care, building real community, simple living, and almost all peace and justice issues. For many Christians — stuck in the first half of life — all that is important is their private moral superiority and spiritual “safety,” which is somehow supposed to “save” them. It creates what I am now calling a “cult of innocence,” not any real human or divine solidarity.

Once God and grace move us to the second-half-of-life, religion becomes much more a mystical matter rather than a moral matter. Then it’s about union with all and participation in and with God. Indeed, this is the work of true religion: to help us transition from stage to stage, toward ever-deeper union with God and all things. Those who fall into the safety net of silence find that it is not at all a fall into individualism. True prayer or contemplation is instead a leap into commonality and community. We know that what we are experiencing can only be held by the Whole and we are not alone anymore. We are merely a part, and as such a very grateful and totally satisfied part. This is “the peace the world cannot give” (see John 14.27). Real silence moves us from knowing things to perceiving a Presence that imbues all things. Could this be God? When we begin

to experience a mutuality between ourselves and all things, we have begun to understand the nature of Spirit. God refuses to be known as any kind of object, but only as a mutuality.

R. Rohr - 4 July 2022

**Genius is seldom recognized
for what it is:
a great capacity for hard work.**

– Henry Ford

News from Haiti



Thank you to all parishioners who have donated to Educating Students in Haiti.

A cheque was sent in US currency to GLA Canada. It was then sent to GLA Haiti. The donation has to go through Canada to meet the tax requirements. The cheque was \$2,940.26 Canadian. It covered the tuition for four students at \$550 US each. I have been writing to God's Littlest Angels, Haiti to see what has happened to our students. Three of them were older and in higher grades at school. One student, Iverson Laguerre, was younger. Iverson was keen to return to school and no other student turned up at GLA Haiti for support.

In August I received this reply to my email:

Hello Elizabeth,

We sincerely apologize for the delay. We wanted to make sure we provide you with the best information. So far we can say that at least one (1) of the four (4) beneficiaries supported by St Luke has been doing very well with his schooling thanks to your support. However, we have not been able to reach the others since the situation in Haiti has gotten extremely difficult.

We thank you for your understanding.

Myriam

I wrote in September and as no reply came, I contacted the Director. Almost by return an email came from Trey Starnes.

Elizabeth,

I owe you an apology - I told the team I would contact you a couple of weeks ago, and it slipped off my to-do list. I am very sorry about that. I understand St Luke's is a legacy supporter of the education sponsorship program through GLA, and I would love to know how your church got plugged into that aspect.

While an official letter is forthcoming, GLA elected to discontinue the education sponsorship program as of this year. There was a variety of factors contributing to this decision, and it was not one made lightly. However, we've started a new initiative - the "GLA Academy" - focusing on providing better education to the children at GLA. We believe that we should set up our children for a better future; we are doing well in medical, development, and loving atmosphere, but our education left much to be desired. As a result, we've chosen to refocus on our primary mission, those at GLA, with the goal of expanding the GLA Academy in a healthy way in the future.

The state of Haiti (civil uprising/war is the best descriptor) makes it nearly impossible for us to gather any information or see any families that were part of the Education Sponsorship Program. I would gladly speak with you over the phone if you have any questions or want to discuss this further. My direct cell is 719.500.2122.

Thank you so much for St Luke's partnership and support over the years - I look forward to growing that partnership as we move forward.

Trey Starnes, Exec. Director, GLA

I wrote to Trey and asked him to continue supporting Iverson who has always done well in school and he has a lot of encouragement from his mother. It would be so sad not to continue his education.

Second email from Trey:

Elizabeth

Regarding Iverson, schools have not opened in Haiti yet; start dates were pushed back a month due to the state of the country which has gotten far worse

in recent weeks. My Haitian staff is certain that schools will not reopen in 2022. I will discuss your request with some staff and key personnel and let you know our decision should school commence. (end).

Colin and I thought it an excellent idea to educate the children in the orphanage. They play and are happy but beginning reading and other activities would give them an advantage.

Colin and Elizabeth Briggs

The following was gleaned from the Internet, and sent in by Elizabeth Briggs:

Though the Constitution requires that a public education be offered free to all people, the Haitian government has been unable to fulfill this obligation. It spends about 10% of the federal budget on the country's elementary and secondary schools. Out of the 67% enrollment rate for elementary school, 70% continue on to the third grade. 21.5% of the population, aged five and older, receive a secondary level education and 1.1% at the university level (1.4% for men compared to 0.7% for women). Nearly 33% of children between the ages of six and 12 (500,000 children) do not attend school, and this percentage climbs to 40% for children ages five to 15 which accounts for approximately one million children. The dropout rate is particularly high at 29% in the first basic cycle. Close to 60% of children drop out of school before receiving their primary education certificate. Of the two million children enrolled in the basic level, 56% are at the required age for the first cycle (ages six to 11). While the mandated age for entering grade one is six years old, the actual mean age is nearly 10, and students in grade 6 are on average almost 16, which is 5 years older than expected. 83% of those ages six–14 attended school in 2005. These rates are much lower for the poor.

With the exception of higher education, private schools in Haiti account for 80% of total enrollments and serve the majority of Haitian students. According to Wolff there are three main types of schools that make up the private sector. The first and largest type of private schools are for-profit private schools run by entrepreneurs. These schools have very few, if any, books and unqualified teachers and school directors. They are popularly known as «écoles borlettes» which translates to “lottery schools”, because “only by chance do the children learn anything”.

The second type of private schools are those run by religious organizations such as Catholic and Evangelical

churches as well as some non-sectarian schools. The Ministry of National Education at the time of the 2010 earthquake reported that Christian missionaries provide about 2,000 primary schools educating 600,000 students – about a third of the population that is school age. Some of these schools offer a better quality of education than for-profit schools do, but they often have risky conditions and staff with no professional capabilities.

The final type of private school composes of “community schools,” which are financed by whatever funds the local community can mobilize. They tend to be of very poor quality, worse than for-profit schools, but they do charge very low fees.

A handful of private schools in Haiti, mostly clustered around the capital city, Port-au-Prince, and accessible to the rich (except for limited scholarship fund opportunities), offer education with relatively high quality standards.

Furthermore, three-fourths of all private schools operate with no certification or license from the Ministry of National Education. This literally means that anyone can open a school at any level of education, recruit students and hire teachers without having to meet any minimum standards.

The majority of schools in Haiti do not have adequate facilities and are under-equipped. According to the 2003 school survey, 5% of schools were housed in a church or an open-air shaded area. Some 58% do not have toilets and 23% have no running water. 36% of schools have libraries. The majority of workers – about 80% – do not meet the existing criteria for the selection of training programs or are not accepted in these programs because of the lack of space in professional schools. Six out of every 1,000 workers in the labor market have a diploma or certificate in a technical or professional field. In addition, 15% of teachers at the elementary level have basic teaching qualifications, including university degrees. Nearly 25% have not attended secondary school. More than half of the teachers lack adequate teacher training or have had no training at all. There is also a high attrition of teachers, as many teachers leave their profession for alternative better paying jobs. Sometimes they are not paid due to insufficient government funds.

From another report:

Gang violence in and around Port-au-Prince has already forced over 19,000 people to flee their homes and thousands of children to interrupt their education.

During the 2019-2020 school year, about 60 per cent of all Haitian schools were closed for 60 days during country lockdowns. UNICEF estimates that more than 230,000 children are at risk of dropping out of school in the Great Southern departments of Haiti affected by the 14 August earthquake.

“Before this new wave of criminality, far too many Haitian children were already out of school and far too many children are now at risk of dropping out due to the fact that schools are dangerous. In Haiti today, every child who is left outside the classroom is more vulnerable to gang recruitment. The social impact of school dropouts for the future of the country cannot be overstated: Haiti needs more engineers to rebuild schools, more nurses to vaccinate newborns, more teachers to give classes. We need to find ways to bring children back to school and allow them to learn safely”, stressed Jean Gough.

Photos, taken by Sara Sakowski, of the church decorated for Harvest Festival 2022.





The next Winged Ox
will be the
Advent / Christmas edition.
Deadline: Sunday 27 Nov. 2022

The Winged Ox

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

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