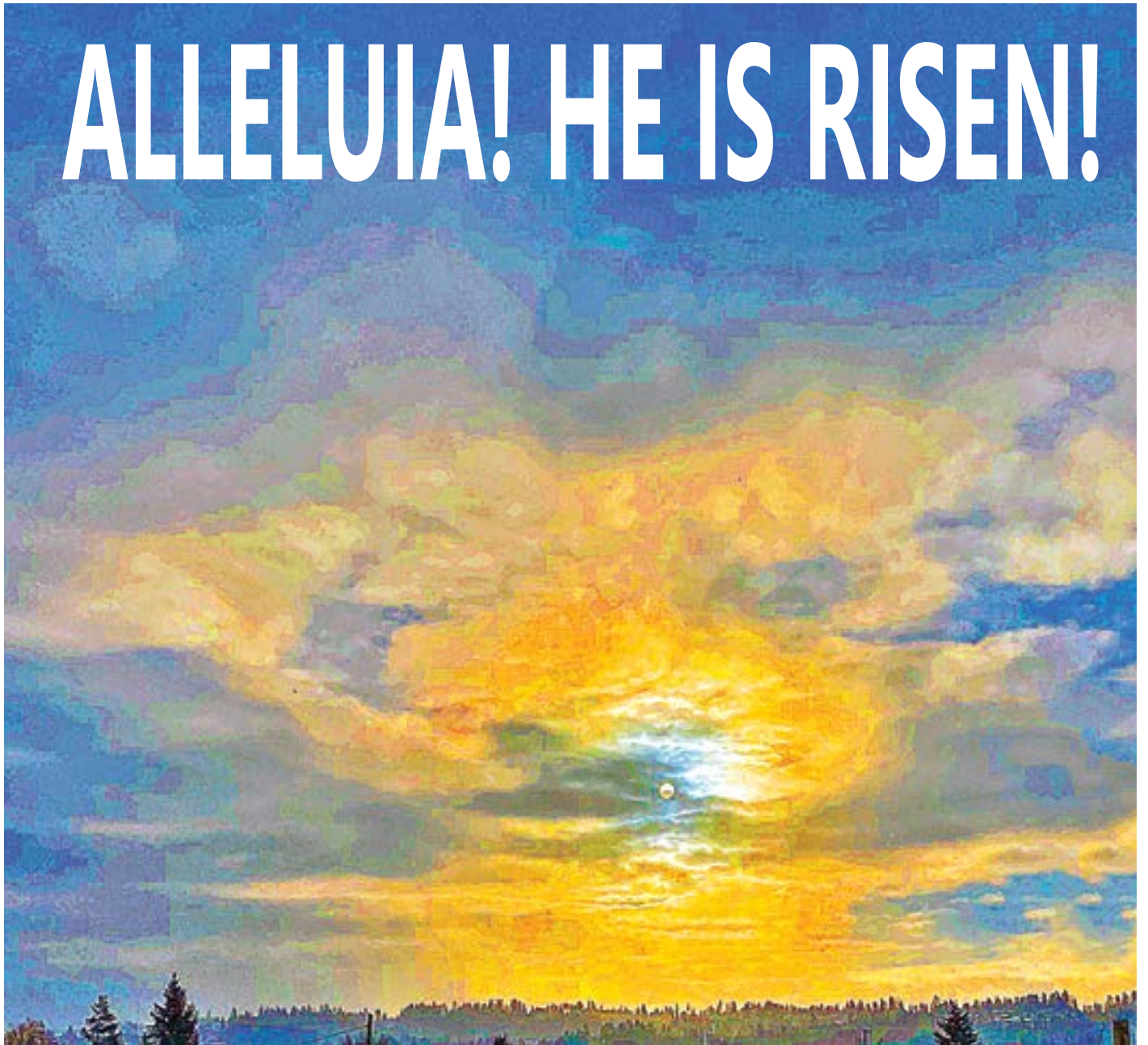


The HighWay

A supplement of the Anglican Journal for the Anglican Diocese of Kootenay

ALLELUIA! HE IS RISEN!



EASTER - APRIL 2022

The Highway is published under the authority of the Bishop of Kootenay and the Synod of the Diocese of Kootenay. Opinions expressed in **The Highway** are not necessarily those of the Editor or the Publisher.

Editor John Lavender
The Diocese of Kootenay
#201-308 Leathead Road
Kelowna, BC V1X 2H8

Editorial Assistant
Micahel Lavender

Phone: (250) 226-6792 —
email: anghighway@gmail.com

Advertising material and inquiries should be addressed to the Advertising Manager, Angela Rush, 905-630-0390 or e-mail: thehighway.ads@gmail.com.

Payment is to be made directly to the Diocese of Kootenay. Advertisers will be invoiced on an issue by issue basis. Payment must be received not more than 60 days after publication.

Advertising Policy:

The acceptance of advertisement does not imply endorsement by the diocese or any of its principals. Advertisers and advertising agencies assume liability for all content, including text, representations and illustrations, and also assume responsibility for any claims and costs arising there from. Display advertising for commercial parties is available in accordance with our ethics and advertising policy, which is available on our rate card.

Submissions & Deadlines:

All articles, advertising and correspondence submitted to **The Highway** is subject to editing for length, clarity, timeliness, appropriateness and style in accordance with the Canadian Press. Letters should be limited to 250 words, columns and articles no more than 600 words. Please include with all submissions your name, e-mail address and parish, as well as the name of the photographer, if applicable. Deadline for submissions is the first of the month prior to publication unless otherwise indicated.

Privacy Protection:

Photographs and articles submitted to **The Highway** for publication requires that authors and photographers have received permission from parents or guardians of all minors (under 18) that have their names or whereabouts published in **The Highway**.

Printed and mailed by

Webnews Printing Inc. North York ON.

CONTENTS

03 Editorial: New On-Line Presence

04 Bishop: The Great Story of Easter

06 Changes: Data Projectors & Screens

07 Prison Ministry

08 The Healing Gift of Hope

09 Prayer Journaling

11 Choosing Light Over Darkness

12 Black Elk Mystic & Catechist

13 Readings



The Highway

ONLINE EDITION:

<https://thehighway.anglicannews.ca/>

Subscription Changes

To subscribe please email:

circulation@national.anglican.ca

or write to The Highway c/o Anglican Journal,

80 Hayden Street, Toronto ON M4Y 3G2

or phone 416-924-9199 ext 241

or complete the on-line form at anglicanjournal.com and click "Subscribe."

We acknowledge that the land on which we gather in the Diocese of Kootenay is the traditional unceded territory of the Syilx (Okanagan) Peoples, the Ktunaxa and Kinbasket Peoples, the Secwepemc (Shuswap) Peoples, and the Sinixt (Arrow Lakes) Peoples. We seek a new relationship with the first peoples here; one based on honour and respect, and we thank them for their hospitality. We pray that we may live more deeply into the Calls to Action of the Truth and Reconciliation Commission.



EDITORIAL

NEW ON-LINE PRESENCE & CHALLENGE

Photograph: Kootenay Lake

By **JOHN LAVENDER**
EDITOR

Easter marks an important season in the lectionary cycle. The message of resurrection does not restore the old, it transforms into the new. This is also happening in *The Highway*.

You might have noticed that many articles start with the words "by the time you read this..." such and such would have happened.

This is the nature of change. Even though we don't always feel change is better; it is often just different. Neil Eliot's series "Changing Church" speaks to this and gives us examples of how we have adapted to new circumstances.

The Highway's new circumstances are the addition of rich content in its print version and a new platform on-line. There can be many advantages to going on-line; such as receiving recent news that is time-sensitive: one of the draw backs of a monthly newspaper, and one of the reasons to change to a magazine format.

"By the time you read this editorial" *The Highway* on-line presence will be available to you. The link is as follows:

<https://thehighway.anglicannews.ca>.

In addition, the diocesan website would have gone through a resurrection by this time as well.

Through Anglican News Canada which includes the Anglican Journal's on-line

presence <https://anglicannews.ca>, you will have access, not only to the Anglican Journal and *The Highway*, but to all diocesan newspapers across Canada; either on-line only or in a downloadable/printable version. This is still a work in progress, but the digital architecture is there.

One beautiful addition to the print version of *The Highway Magazine*, which started in March, is the inclusion of the lectionary readings for the month published.

After the subscription method was re-instituted, many old readers still have not signed up to receive *The Highway* and Anglican Journal by mail. All financial contributors to the Anglican Church of Canada are entitled to receive the Anglican Journal and the diocesan newspaper that serves their parish.

Specifically, in Kootenay diocese, due to the minimum quantities that the printer must generate to produce the magazine, there are copies left over. Therefore, I have arranged for every subscriber in Kootenay diocese to receive an extra copy. This is the challenge where you as faithful readers come in. You can give your extra copy to anyone who does not receive one in your parish.

This is a kind service on your part, as the gospel readings printed at the back of the magazine have been included, not only for reading, but also for study and a reminder of the sermon given on a particular Sunday in the lectionary cycle.





By The Most Reverend LYNNE MCNAUGHTON

Dr Lynne McNaughton is the Bishop of the Diocese of Kootenay and Metropolitan Archbishop for the Ecclesiastical Province of British Columbia and the Yukon

Dear People of the Diocese of Kootenay, as I write this at the end of February, the world is watching in horror as war unfolds in Ukraine. I am wondering how I can possibly say anything joyous about Easter when it feels like evil is being unleashed once again.

Through Holy Week, we will walk once again through the story of Jesus dying at the hands of the oppressive powers of Rome: this year with fresh images of another cruel tyrannical force trying to subjugate people. How do we proclaim Easter hope in the midst of this? I realize though that this is precisely what it means to be people of faith, that in a time of uncertainty, in times when the powers of death seem to be overwhelming, we retell, and re-live, the



Easter Totem by David Fison

THE GREAT STORY OF EASTER

Great Story of Death and Resurrection. We stand in awe of Jesus' trust in commending his spirit to God. He quotes Psalm 31. This is the prayer of trust we say every night at late night prayer: "Into your hands, I commend my spirit." We hear the witness of the first Disciples that Death did not ultimately triumph, that Death is not the last word, and Life burst out of the tomb. We add to that Great Story our own witness that Jesus is alive in our midst; that the Spirit of God enlivens and renews us when we gather to worship and when we go out into the world to serve. I pray that in spite of how things are in the world, you will enter the great drama of Holy Week and Easter with a renewed and deeper sense that God is indeed at work bringing new life. Joy is not a



Holding their breath, Bishop Lynne with Rev. Paul Martinson and Rev. Jane Bourcet. This photo was taken following the church service on Transfiguration Sunday, February 27, in St. Francis Church, Lake Country. All COVID-19 protocols were followed by the very small congregation in attendance. The lovely service was carried on Zoom as well. Photographer: Kathy Gillespie

feeling dependent on outward circumstances but rooted in an abiding confidence in God's bringing new life in all circumstances, God bringing courage, fortitude, endurance, stout-heartedness, grace and love.

A Holy week prayer practice: When you read this issue of the Highway, it will be almost Holy Week. A spiritual practice I would recommend during this week, as we follow Jesus through the last days of his earthly life, his walking toward the cross, is to plan your own funeral. Holy Week confronts us with our own mortality. When God chose to live in our midst as a human being, that choice included death, as death is part of being human. Our culture tends to avoid discussing death. It is an act of faith, knowing God is faithful to us even in death, to plan our funeral. It is, of course, also an act of care for our loved ones, to make a will, to leave clear instructions, choices of readings and hymns that speak of your life and your walk with God. Your loved ones will feel assured they know your wishes. Discuss your plans with your priest, and ask them to put your instructions in a confidential file in the parish office. Leave the instructions with

your executor. All of this is a witness to your faith.

"In life, in death, in life beyond death, God is with us." Thanks be to God.

May you have a blessed Holy Week and a joyous Easter!

Yours in Christ,

+ *Lynne*





CHANGING CHURCH

Part 6

Data Projectors & Screens

By NEIL ELLIOT

Canon Dr. Neil Elliot is the Dean of West Kootenay Region and Incumbent for St Andrew/St George, Trail.

One change that we put to use in our church in the fall of 2021 was to use our data projector every week. We have used a data projector occasionally for a few years, and our hall has needed to have one to allow our users to show slides and movies. Of course we have had a projector screen up in church for many years, and have used an overhead projector (OHP) at times. In other words this is nothing new. But what we are doing with it is something new. There is a new wave of using it liturgically happening, which is a fundamental shift for the church.

So how did we use the screen in church before? Maybe we used to illustrate a sermon or a talk, or even create slides of the main points. I still have clear sheets which I can print on and put in an OHP. For at least 30 years we have had the capacity to put the words of songs up on an OHP, and many churches do this. It eliminated the need for a hymn book and enabled people to sing the latest songs. Occasionally we have put up special liturgical words, a collect or some prayers that we wanted all to see and join in.

We could do all of this in the 1990's. And of course data projectors have been around for 15 years or more. Nothing is new here. But somehow we didn't really start to use it until recently. We liked our books, our BAS; our Common praise hymn books and our bulletin sheets.

Then came Covid, and when we returned to in-person worship we wanted to be cautious

so we stopped using all of those books (even though we know Covid spreads through the air). We put the service, hymns, sermon images and even the announcements all into one set of powerpoint slides. I expected a few grumbles, but nobody complained. In fact the feedback was all positive. I just had to make the text big enough for all to see!

We found that putting the service on a data projector was easy. It saved us having to produce a printed bulletin, with the associated cost to the environment. And people were now getting the bulletin emailed to them each week – which was far more convenient. We found that putting hymns on the data projector gave more flexibility: we could choose hymns from anywhere and easily edit the verses. We could illustrate any part of the service. We could choose prayers from a variety of sources, like the new collects. We could use the new psalm translations.

Among the things I have realised about this change in our worship is how it removes elitist elements from our worship. We no longer expect people to be able to use the very complicated BAS layout, keeping multiple pages open. They had to do that alongside using the hymns book and a bulletin. This required people to be highly literate. The hymnal was another elitist book. Most of the editions of common praise I see in Canadian churches are music copies. Yet the vast majority of the general population cannot read music. The shift to data projectors has made our worship significantly more accessible to outsiders.

But my favorite feature of the data projector is that people's attention is no longer in their books, but on the screen. I like seeing peoples faces and with a data projector there is a different sense of engaging in worship with others.



PRISON MINISTRY

St. Joe of Segregation

By KEVIN ARNDT

The Reverend Kevin Arndt is the Incumbent at Christ Church, Cranbrook.

*"I was in prison, and you visited me,"
Matthew 25:36*

For more than ten years, I served as the full-time chaplain at the Vancouver Island Regional Correctional Centre, a maximum-security provincial prison on Wilkinson Road in Victoria. In my time with BC Corrections, we struggled to support and care for incarcerated men while contending with the effects of the Opioid-Fentanyl epidemic, the on-going COVID-19 pandemic, a dearth of mental health resources, and a drastic increase in gang activity and violence in BC. All this, plus the everyday strains, traumas, crises and stresses that inmates and staff must navigate to stay safe and healthy while "doing time."

In early February, the editor of *The Highway* asked me if I would be willing to write an article, or perhaps even a series, on my experiences as a prison chaplain. Without hesitation, I said "Yes!" But in the weeks that followed, as I tried to craft something worth reading, I found myself mostly staring blankly into the computer screen. Where do I even start? What to share? What to leave out? How do I tell these stories?

Have you ever had an experience so profound, so life-changing, and yet so emotionally complicated that you struggled to find words to disentangle the Gordian knot of thoughts, emotions, wisdom, and grief that surrounded it? It can take a lifetime to plumb the layers of meaning in our

powerful, personal experiences.

Spending significant time in a prison is like that, whether you're an inmate, a correctional officer, or one of the few helping professionals who work to support everyone. Like hospitals and military bases, here we are confronted by the human condition in all its complexity: our dignity, our frailty, our heroics, and our failings, where life and death decisions are everywhere on display.

Often, I would remind the prison staff, "We keep human beings in cages against their will. We should never think this is normal." It's why we have chaplains in these places: when navigating hazardous spiritual climbs, it's best one has a guide, or at least, a companion on the journey.

In time, I became very close to staff and inmates, and they frequently ministered to me. I first met "Joe" (not his real name) in his segregation cell shortly after he arrived at the prison to serve a lengthy sentence for violent crimes and drug charges. He was angry, and difficult to manage in custody, hence was confined to his cell for up to twenty hours a day.

Joe was French Canadian and dreamed of returning to Quebec to become a pop star. In our many hours visiting, he would talk about God, scripture, his life and childhood, and his endless struggles. He would sing to me his newest pop songs (in French!) and practice his latest dance moves before an audience of one.

About a year after I met Joe, I was diagnosed with an aggressive cancer that required me to take several months of medical leave from the jail for treatment and recovery. During that time, Joe would write to me at home, sometimes multiple letters a week.

Alone in his cell for so many hours, he would describe to me what he ate that day, how many push-ups he did, the number of cinder blocks in

CONTINUED ON P. 11 ST JOE OF SEGREGATION



By YME WOENSDREGT

The Rev Dr Yme Woensdregt is a retired priest who continues to live in Cranbrook.

Amid all the difficulties of this time—a lingering pandemic; violent protests; fears and anxieties; the sudden premature death of a close friend—I've been thinking about hope.

I remembered a television ad I saw several years ago. As a man swims in the ocean, a young girl comments, "There are man-eating sharks in every ocean ... but we still swim. Every second, somewhere in the world, lightning strikes ... but we still play in the rain. Poisonous snakes can be found in forty-nine of the fifty states ... but we still go looking for adventure. Cars can crash and houses can crumble, but we still drive, and we love coming home. Deep down, we know all the bad things that can happen in our lives can't stop us from making our lives good." In the final shot, we see the words, "People live for good."

There is a defiant hope in this ad. It acknowledges the dreadful things that can happen. It tells the truth that sometimes life sucks.

But that truth doesn't define our life. Pain is intermingled with joy and goodness. The commercial suggests that we will find the good if we don't let the threat of the bad deter us from living life fully. There is a poignancy in hearing that message spoken by a young child; it testifies to the fragility of hope, but also points to the courage it takes to seek the good.

THE HEALING GIFT OF HOPE

Hope is like that; it is both fragile and powerful. It is fragile because it exists against all odds and in the face of much that seems hopeless. It is powerful because it creates new possibilities, and it multiplies as we share it.

As I reflected on hope, my mind turned to Desmond Tutu and Jack Layton.

In a 1999 interview, Bill Moyers asked Archbishop Tutu, "When you were a parish priest, you helped so many people deal with their grief [and] loss. How have you grieved?"

Tutu answered, "Well, as I say, I cry easily. In many ways, it's a gift. It's a sign of vulnerability and weakness and knowing that one doesn't have resources within one's self. It throws you back on God, which is quite wonderful."

The Arch described my life. I was adrift. I felt as if I could no longer go on alone. All I felt was the raw pain of my friend's death on top of everything else. But the days passed, and I shared that pain with others who felt the same loss. The burden lightened. The light shone a little more brightly. I still cried, but my tears cleansed my soul now instead of being bitter. Hope returned as a gift. As Tutu often said, "Goodness is stronger than evil. Love is stronger than hate. Light is stronger than darkness. Life is stronger than death. Victory is ours through Him who loved us."

That led me to Jack Layton's powerful final let-

CONTINUED ON P. 11 HEALING GIFT OF HOPE



By KAREN BRODIE
ARCHIBALD

Karen Archibald is a member of the Spiritual Development Committee

I have always loved words. When I was a child I aspired to be a writer and gleefully turned in imaginative stories for school and even sent a few type-writer typed manuscripts to some publishers. Much to my disgruntlement, none were ever accepted! Nevertheless, I continue to make writing a daily part of life. In my young adulthood, during a time I sought counselling, I began to journal, using *The Artist's Way; A Spiritual Path to Higher Creativity* by Julia Cameron for guidance. I commenced by following a stream-of-consciousness style, where the writer lays out whatever comes to mind in the moment: thoughts, emotions, memories, and workings of the heart. A routine practice is encouraged.

Though there were years with young children when writing was the farthest thing from my mind or capacity, I think the framework was laid earlier for my current practice of prayer journaling. Some years ago, I turned to journaling again when life events were quite a struggle and I needed to keep much of it confidential. As my frustrations and emotions poured out of me onto the page, I noticed that as I wrote I was talking to God. My journaling took on the shape of a conversational prayer. I named my gratitude before the gracious Holy One. I sought companionship with my

SPIRITUAL DEVELOPMENT PRAYER JOURNALING

friend, Jesus. I flooded with teary emotions the listening ear of the Advocate. I felt the fire of the Holy Spirit in a new idea taking shape. I commended those who I listed in prayer to a merciful and healing God. I sought comfort and peace, wisdom, and insight as I processed and sat with life. I paid attention.

Today, this daily prayer journaling has become a part of my weekday routine of drawing close to God. It is intentional time spent with God. I miss it when I can't do it! At Christmas I was gifted a beautiful candle, and also gifted the perspective that routine can be like ceremony, when honoured as such. Now when I sit in my spot with my prayer journal with one of the kids' left-over school notebooks, my Bible and my special shawl, I light the candle and it becomes even more of a ceremony than it already was. Spending time with God in this way brings a beauty to the routine of life that sustains and upholds me, whether on the valley bottom or on the mountain top. It prepares me for the day ahead and, crucially, reminds me I am not alone. Thanks be to God.





SERVANT'S HEART

from the desk of a deacon

Choose Light Over Darkness

Sky over the Sorrento Centre

By **MICHAEL SHAPCOTT**

The Reverend Michael Shapcott is an ordained Deacon in the Diocese of Kootenay, serving as Executive Director of the Sorrento Centre and also in the shared ministry at St Mary's Anglican / United in Sorrento.

The Diocese of Kootenay includes some of the most beautiful and nourishing natural places in all of Canada, and indeed, the world. The Christian mystic Hildegard of Bingen spoke of "viriditas" (the greening force of the divine in nature). Those of us who live in the mountains and valleys of Kootenay know of the liminal space all around us.

Yet, in 2021, we experienced one crisis after another – record-breaking heat and a drought, terrible forest fires, devastating land slides and flooding. Anthropocene, the human-induced era of catastrophic weather events and climate disaster, is a reality. Especially for those who were forced to flee their homes due to fires and floods.

At the Sorrento Centre, we were grateful to be of practical assistance over the past year to many disaster victims, offering generous hospitality in the form of good food, comfortable housing and a warm welcome. Our Centre continues to provide healthy and nutritious meals daily for hungry people in our region as we have done since the start of the pandemic.

The Sorrento Centre aspires to be a living example of diaconal ministry. In our Anglican Church, the Deacon serves at the intersection of Church and community – interpreting the cares and concerns of the world to the Church, offering practical service and through servant leadership supporting the people of our Church in living out our collective baptismal commitments.

When it comes to Mother Nature, all baptized Anglicans commit to "strive to safeguard the integrity of God's creation and respect, sustain, and renew the life of the earth." Part of that includes disaster relief – practical support for people and the rest of creation in recovering from crises. Another big part of that is reconciliation – seeking a right relationship between humans and the natural world.

In Genesis Chapter 9, we read of the great covenant established by God after the flood. The covenant is not simply between God and humans but includes all of creation. Five times in eight relatively short verses, God includes all the natural world in the new covenant.

There is a danger in viewing this covenantal relationship as a hierarchy with God on top, humans next in line, and then the rest of creation in cascading order below. Elevating humanity to a position of dominance feeds a further notion that humans are entitled to extract and consume without limit the abundance of the natural world for personal or collective gain.

The poet and theologian Wendell Berry warns against this: "The idea that we live in something called the 'environment' is utterly preposterous. The world that environs us, that is around us, is also within us. We are made of it; we eat, drink, and breathe it; it is bone of our bone and flesh of our flesh."

Anger, fear and blame drive a good deal of advocacy for climate justice. All of these are powerful and understandable, but they reduce the divine-infused natural world to something that we argue over, instead of an expression of the divine that we should love and embrace and live in right relationship with.

In the 1980s, the Japanese practice of shinrin-yoku, translated into English as "forest bathing," began to take shape. At the Sorrento Centre, throughout the year, we offer a range of

- spiritual and natural practices from meditation to Wild Church that seek to strengthen the loving relationship with the divine and the natural world.

Restoring a right relationship with Mother Earth grows from a kinship with the rest of creation, a deep and abiding love that is a reflection of the divine love that is woven into the very fabric of creation. That's why, throughout 2022, we're going to be offering plenty of opportunities for people to fall back in love with Mother

Nature.

You can find plenty of information about this on our website: <https://www.sorrentocentre.ca/pages/falling-back-in-love-with-mother-nature/>

For many years, we at the Sorrento Centre have sought to live as deeply as possible into our mission to be a holy place of transformation for learning, healing and belonging. Now, more than ever, we want to fall back in love with Mother Nature.

CONTINUED FROM P. 7 ST JOE OF SEGREGATION

a cell wall, or the latest scripture he was pondering. Above all, Joe would write, "Jesus loves you, Chaplain Kevin. Keep fighting. Be brave. It's going to be okay. Your family needs you. We need you back here."

When I returned from my medical leave, Joe was the first person I went to visit. As fate would have it, he was being released the next day. We laughed together as I thanked him for all his letters and he told me of his plans: a bed in a treatment program, re-connecting with his adult daughter, and of course, future French Canadian pop stardom! We hugged, full of hope and joy, and said our goodbyes.

The next morning, Joe was released at about 8:00 a.m. The police arrived at the prison about noon, to tell us that Joe had been found in a nearby park, under a tree, dead from an accidental overdose. Shocking.

Whatever misdeeds Joe might have done throughout his life, I believe he earned his sainthood, and his eternal rest, in those last few months as he ministered to me, so generously and lovingly, in Christ's name, and perhaps, in Christ's guise. "When was it we saw you sick or in prison and visited you?" the righteous asked (Mt. 25:39).

We are complicated creatures. The same journey that lifts us higher than we could imagine can also be the one that wounds us, deeply and permanently. But we are also resilient. The great Biblical themes bear this out: exile and return, slavery and freedom, death and resurrection – these are our stories. It is a joyous thing to be alive. If "St. Joe of Segregation" could bear witness and minister so powerfully from his small cell, imagine what we can accomplish, with Christ's help, in the places we live, and move, and have our being? Be brave. Don't give up. The world needs you.

CONTINUED FROM P. 8 HEALING GIFT OF HOPE

ter to Canadians two days before his death in August 2011: "My friends, love is better than anger. Hope is better than fear. Optimism is better than despair. So let us be loving, hopeful and optimistic. And we'll change the world."

That kind of hope doesn't come easy. It's not a simple optimism that everything will turn out all right. Deep hope takes time and intention. We must dare to become open and be willing to be vulnerable. Above all, it takes courage, because it's easier to fall into despair and give up. It's easier to turn a blind eye to the ugliness in our world and pretend that those things aren't really happening.

But we remember those whose powerful and fragile hope led them to act. They are our heroes: Terry Fox; Nelson Mandela; Martin Luther King, Jr;

Candice Lightner, who founded Mothers Against Drunk Driving (MADD) following the death of her daughter who was killed by a drunk driver.

It takes courage to hear the truth, to seek a way through the pain, and then to become agents of change. Hope reconnects us with the world; it challenges us to make things more whole; hope confronts us with the choice to act for the well-bring of the world, and compels us to choose life over death, light over darkness, healing over pain.

Hope is born in the midst of pain, a powerful gift which lifts us so that we can act in love and faith, in community with other people, to make the world more whole.

As the commercial reminded us, hope is a way in which "people [can] live for good."



Black Elk teaching the catechism.

By **JOHN LAVENDER**
EDITOR

There is a lot of myth and mystery surrounding the figure of Black Elk from the Pine Ridge Indian Reservation in South Dakota. This is largely due to popular books written by non-indigenous anthologists who were interested in recording Native American ceremonies. But there is another side to Nicholas Black Elk and that is as a Roman Catholic Catechist.

Outside of Pine Ridge Reservation, most people know of Black Elk through 'Black Elk Speaks,' the book by John G. Neihardt first published in 1932, based on three weeks of interviews conducted the prior year. Neihardt told only part of Black Elk's story; still, the Lakota medicine man became iconic for his presence at many of the events that represent the struggle of Native America as a whole. A second cousin to Crazy Horse, Black Elk was 12 years old when he participated in the Battle of the Little Bighorn, in 1876. He became a ghost dancer and fought in the aftermath of the Massacre of Wounded Knee, in 1890. He spent two years touring Europe with Buffalo Bill Cody. Globally, Black Elk is seen as a teacher of what was lost, an alternative and oppositional voice to the forces of industrialization and colonialism. But most seem unaware that he spent half a century as an active Catholic and a Catechist.

BLACK ELK: MYSTIC MYTH & CATECHIST



Poster that Black Elk used to teach the catechism.

As a catechist, Black Elk taught children and adults the tenants of the Catholic faith using pictorial illustrations. In his own words Black Elk would explain the gospels: "We have been told... that God sent to men his son, who would restore order and peace upon the earth; and we have been told that Jesus the Christ was crucified, but that he shall come again at the Last Judgment... This I understand and know that it is true."

There is now a movement to canonize Nicholas Black Elk.

In October of 2012, Black Elk's grandson, Looks Twice, was in Rome for the canonization of Kateri Tekakwitha, the 17th-century Mohawk woman who became the first Native American saint from North America. It was during that trip that Looks Twice first thought that his grandfather Nicholas Black Elk could one day too be declared a saint by the Catholic Church.

READINGS

Fifth Sunday in Lent

April 3, 2022

*John 12 v 3:
“Mary took a pound
of costly perfume
made of pure nard,
anointed Jesus’ feet,
and wiped them with
her hair.”*

John 12:1-8

Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him. Mary took a pound of costly perfume made of pure nard, anointed Jesus’ feet, and wiped them with her hair. The house was filled with the fragrance of the perfume. But Judas Iscariot, one of his disciples (the one who was about to betray him), said, “Why was this perfume not sold for three hundred denarii and the money given to the poor?” (He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.) Jesus said, “Leave her alone. She bought it so that she might keep it for the day of my burial. You always have the poor with you, but you do not always have me.”

Scripture texts are from the New Revised Standard Version of the Bible. Lections are from the Revised Common Lectionary
Composite Photo by John Lavender
Stained glass image — by kind permission Sacred Heart St. Patrick’s Parish, Eau Claire WI.
Year C: Isaiah 43:16-21 • Psalm 126 •
Philippians 3:4b-14 • John 12:1-8





Liturgy of Palms

April 10, 2022

Luke 19: v. 38 "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!"

Luke 19:28-40

After he had said this, he went on ahead, going up to Jerusalem. When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'" So those who were sent departed and found it as he had told them. As they were

untying the colt, its owners asked them, "Why are you untying the colt?" They said, "The Lord needs it." Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!" Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop." He answered, "I tell you, if these were silent, the stones would shout out."

Scripture texts are from the New Revised Standard Version of the Bible. Lections are from the Revised Common Lectionary
image — Palm Sunday, Netty Kruger, Penticton First Nation, n.d., Graphite and pencil crayon on paper. From the Osoyoos Museum Society, Inkameep Day School Collection, Oliver, BC
Year C: Psalm 118:1-2, 19-29 • Luke 19:28-40



Resurrection of the Lord

April 17, 2022

Luke 24 v. 5: “Why do you look for the living among the dead? He is not here, but has risen...”

Luke 24:1-12

But on the first day of the week, at early dawn, they came to the tomb, taking the spices that they had prepared. They found the stone rolled away from the tomb, but when they went in, they did not find the body. While they were perplexed about this, suddenly two men in dazzling clothes stood beside them. The women were terrified and bowed their faces to the ground, but the men said to them, “Why do you look for the living among the dead? He is not here, but has risen. Remember how he told you, while he was still in Galilee, that the Son of Man must be handed over to sinners, and be crucified, and on the third day rise again.” Then they remembered his words, and returning from the tomb, they told all this to the eleven and to all the rest. Now it was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them who told this to the apostles. But these words seemed to them an idle tale, and they did not believe them. But Peter got up and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; then he went home, amazed at what had happened.

Scripture texts are from the New Revised Standard Version of the Bible. Lections are from the Revised Common Lectionary
Photo composite by John Lavender image — Stained glass window St Michael & All Angels, Kelowna BC; photo: Garden Tomb, Jerusalem.
Year C: Acts 10:34-43 or Isaiah 65:17-25 • Psalm 118:1-2, 14-24 • 1 Corinthians 15:19-26 or Acts 10:34-43 • John 20:1-18 or Luke 24:1-12

Second Sunday of Easter

April 24, 2022

John 20: v. 2 “unless I ...put my finger in the mark of the nails and my hand in his side, I will not believe.”

John 20:19-31

When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, “Peace be with you.” After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, “Peace be with you. As the Father has sent me, so I send you.” When he had said this, he breathed on them and said to them, “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.” But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, “We have seen the Lord.” But he said to them, “Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe.” A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, “Peace be with you.” Then he said to Thomas, “Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe.” Thomas answered him, “My



Lord and my God!” Jesus said to him, “Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe.” Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

Scripture texts are from the New Revised Standard Version of the Bible. Lections are from the Revised Common Lectionary
Photo composite by John Lavender
Stained glass image of Thomas by kind permission of Robertson-Wesley United Church, Edmonton, AB; Christ crucified: Graham Bible Church TX .

Year C: Acts 10:34-43 or Isaiah 65:17-25 • Psalm 118:1-2, 14-24 • 1 Corinthians 15:19-26 or Acts 10:34-43 • John 20:1-18 or Luke 24:1-12