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Publisher | [Bishop Geoffrey Woodcroft](#)
Editor | [Jude Claude](#)
Accounting | [Joy Valencerina](#)
Advertising | [Angela Rush](#)
Layout & design | [cityfolkcreative.ca](#)

[Rupert's Land News](#) is published 10 times per year (September - June) by the Diocese of Rupert's Land, in the Anglican Church in Canada. It connects churches and communities from Portage la Prairie, MB, to Atikokan, ON, by offering news, events, opinions, and ideas to 4,000 readers per month. RLN is available in a variety of formats:
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[Editorial offices:](#)
Anglican Lutheran Centre
935 Nesbitt Bay
Winnipeg Manitoba, R3T 1W6

RLN exists to explore issues at the intersections of faith and life. In doing so we solicit and publish a range of opinions, not all of which reflect the official positions of the Diocese. We acknowledge that we meet and work in Treaty 1, 2, and 3 Land, the traditional land of the Anishinaabe, Cree, and Dakota people and the homeland of the Metis Nation. We are grateful for their stewardship of this land and their hospitality which allows us to live, work, and serve God the Creator here.

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Calling, Awareness, and Repentance

**Now is the healing time decreed
For sins of heart and word and deed**

-Now is the healing time decreed

Photo: [Patrick Perkins](#)

The hymn quoted above names sin through an echo of the scriptural call to “love the Lord your God with all your heart, and with all your soul, and with all your might” (Deut 6:5).

What’s inner to us, or at our heart, is formed in large part by our outer circumstances, and the conditions in which we come to be.

In the Exodus narrative, the “heart” of the Israelite people is bound up in their material captivity, and individuals’ sins cannot be understood except through reference to collective well-being. The Israelites, under the rule of Egypt, are compelled to work, and unable to worship their God. In bondage to Egypt, they are compelled to participate in idolatry, working in service of powers which they have committed to scorn.

We may relate to this collectivity of sin, and the ways in which individuals are inseparable from the systems they are formed in. Where lies the sin, for instance, in the recent [Ohio train derailment chemical spill](#)? The issue is not fully described through reference to greed, carelessness, apathy or any other *solely* moral answer. In addition to these aspects is the fact that all, including corporations, are presently *compelled* by market forces to participate in a destructive order, while suffering immediately falls upon those without power.

Given that our sins are so inextricable, what should we do?

Sin is known against calls to justice and illuminated by a faith in otherwise possibilities. There is hope in naming sin as pervasive, ongoing, and embedded, often unknown, in our collective “heart.” In sitting with our calls to love God with heart, soul and mind and to love our neighbours as ourselves (Matt 22:37-39), we

may find sin illuminated. The gift of Lent is that God is faithful in this process. Whenever we listen and make space for God’s word, we are offered the interconnected gifts of calling, awareness, and repentance— calling towards liberation and the building of alternate ways of life, awareness of limitation and dependence, and repentance of sins known and unknown.

In the case of Israel, the nation is gradually called out from Egypt with the vision of the promised land before them. Collective sin requires collective transformation, which cannot be accomplished solely through individuals, but requires a complete transformation of the social order. The Israelites, after escaping Egypt, are given the gift of the law in the wilderness, which is to direct them in living justly with each other and before God. Though they fail continuously, this law allows them an opportunity for calling, awareness, and repentance, which we echo in Lent. Whenever we make space for God’s word we may be renewed, inspired, and sustained towards transformation.

This issue features contributions concerned with “sins of the heart.” In our Community Catechesis section, Gwen McAllister introduces readers to the Korean concept of han and its connection to sin, as outlined by theologian Andrew Sung Park. Then, Merrill Grant, Kaitlyn Duthie-Kannikkatt, and Sandra Bender each reflect on institutional sin in relation to the wellbeing of sex and gender diverse populations. Next RLN features a generative art piece by artist Megan Krause, whose work offers meditations on “the push and pull that happens between humans and nature” and the “unrelenting power of nature and the respect it deserves”. Finally, this issue concludes with a review of Dr. J. Kameron Carter’s webinar *From the Religion of Whiteness to Religion Otherwise*.



Jude Claude is the editor of Rupert's Land News.

Sins of the Heart

GEOFFREY WOODCROFT

Photo: [Aedrian](#)

So I became great and surpassed all who were before me in Jerusalem; also my wisdom remained with me. Whatever my eyes desired I did not keep from them; I kept my heart from no pleasure, for my heart found pleasure in all my toil, and this was my reward for all my toil. Then I considered all that my hands had done and the toil I had spent in doing it, and again, all was vanity and a chasing after wind, and there was nothing to be gained under the sun.

So I turned to consider wisdom and madness and folly; for what can the one do who comes after the king? Only what has already been done. Then I saw that wisdom excels folly as light excels darkness.

The wise have eyes in their head, but fools walk in darkness.

- Ecclesiastes 1.9-14

This awesome little chunk of the book of Ecclesiastes is disrupting my fragile ego. It is causing me to empty myself of assumptions, and to explore the lies I tell my soul.

Solomon tells us that all our toiling is in vain, and that causes me to think that your *vain toiling* meeting-up with my *vain toiling* may cause hurt and damage in this world. Doing the same things day in and day out, without comprehension of the ways we effect the world, brings people like Solomon to write books of wisdom.

Whatever my eyes desired I did not keep from them. I find pleasure in what I like—my favourite music, prayers, food, colours, and so on—accessing them in and applying them to much of what I do day-to-day. Have I also subconsciously desired and applied insidious

societal undercurrents of destructive cultural normalcy, white fragility, and privilege, while remaining suspended under a canopy of power and authority?

As I think of King Solomon and his wisdom concerning power and authority, I find my ego threatened: “Was my toil all for nothing? Did my toiling about in fact prevent another child of God from having *enough*?”

I can see how and why Solomon would seek wisdom on these very questions. His father prepared for him vast riches, all from the Hebrew people, to build the temple for God. Financed and built by the people who remained under the responsibility of the king, this house was to be the sign of God meeting those same people. *Vanity of vanities.* Solomon understands that from one king to the next a tradition of violence and resource extraction repeated itself, as it wielded power and authority. Solomon, however, came to a new reckoning, that which wisdom exposed, he was called to break the cycle by giving power and authority back to the people, and still retain what was most necessary to lead in a new way.

Christ has been called to what we see as the margins. Today I ask if the sin/darkness/folly before Solomon is the very same sin of the heart that our power and authority have used to create margins and otherness. Christ goes to the home of the heart in every person; with God no one and nothing is marginal. Christ goes to ALL those for whom safety and dignity have been denied. Christ goes to Indigenous people bound in our colonial darkness, who beg reconciliation from those who bear power. In our context, Christ dwells with an earth harmed by human greed, folly and ignorance.

In all places which we have named marginal, God dwells. If we wish to move from folly to light, we will find God waiting for us there.



Geoffrey Woodcroft,
Bishop of Rupert's Land

Blame and Also Suffering: Sin and the Korean Concept of Han in Seeking Salvation

GWEN MCALLISTER

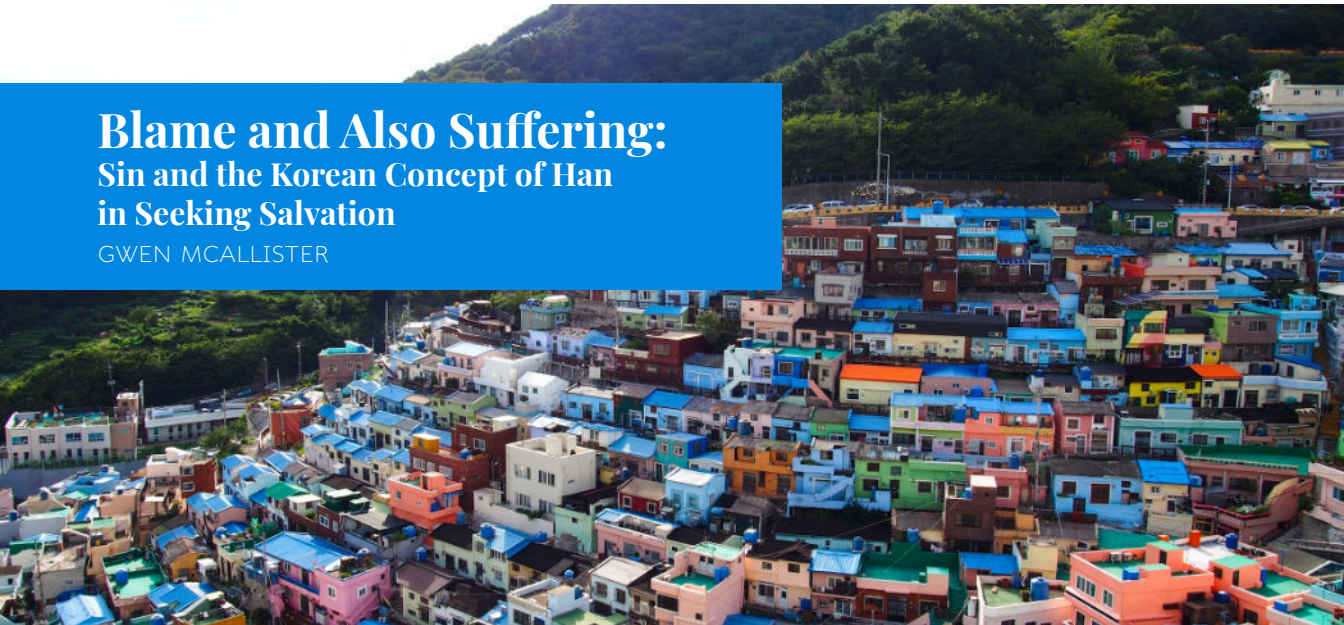


Photo: [Valentin](#)

The word “sin” carries so much baggage for most of us that it can fail to be useful in our quest for spiritual wholeness in self and world. For many it is irrelevant, an attempt to create needless guilt and therefore the need for forgiveness. It has even been harmful, teaching generations of children that they are bad at the core, and often that they only escape divine punishment by being subservient, unquestioning rule-followers for the hierarchy of the household, school, church, employer, state, or less obvious social structures that they might find themselves in. Salvation from this perspective appears to come by stating belief in Christ, but in actuality comes through achieving higher positions of power in the hierarchy, and so being relieved of the weight of so much obedience and supposed tendency to “sin” – that is, tendency to be discontent, rebellious, or despairing.

The idea that despair is a sin (written about by theologian Jürgen Moltmann) is often quoted by people of faith. To demand just wages and conditions in work situations; to end a crushing situation by leaving one’s spouse; to self-medicate using prescribed or unprescribed drugs; to steal food when hungry from those who have plenty; even to end deep suffering through suicide – these have been called sin.

This is an understanding of sin in which those who are suffering carry the burden of the world’s, the home’s, the society’s sin; in which the consequences of suffering or the means to survive it are called sin. Salvation’s results, then, would be seen as fitting into our circumstances without struggle or complaint.

Theologian Andrew Sung Park, a Korean American and Methodist, [has expanded such an incomplete and manipulated understanding of sin and salvation by bringing into discussion of these the Korean concept of han](#). Han, he says, is the result of suffering great injustice, helplessness, or abandonment; it is what happens to a person or a people’s heart when circumstances result in bitterness, despair, or a desire for revenge, and the heart remains stuck with the feelings unresolved (19). Han, according to Park, is a destruction of the self’s organizing centre, and often continues cycles of violence or other oppression (18).

From within the perspective of Minjung theology (Korean liberation theology), Sung Park names han as a defining characteristic of the Korean people, as a consequence of their long history of suffering invasion and control by Japan, China, Russia, and to an extent the United States. But han is also experienced on

an individual and family level. "Sin is of the oppressor," Park states in *The Wounded Heart of God: The Asian Concept of Han and the Christian Doctrine of Sin*, "han is of the oppressed" (69).

Written by Park in 1993, *The Wounded Heart of God* draws on a cultural understanding of han much older than the current concept of trauma, which has been developed to explain the great damage resulting when a sufferer's supports and their own ability to deal with harm are overwhelmed. Like the bitter waters of Marah in Exodus (Ex 15:22-27), han needs treatment, care and help (20).

Regarding identifying the responses of those who suffer in our society as sin, Park says that whether personally or over generations, "A character trait which has been developed by the infringement of outside forces cannot be called sin. It is instead han, the seat of the wound of victims. ... When the sinful propensities of parents [or a generation or societal culture] are transmitted to their children, it is not sin, but rather han which they inherit." The unfairness of this, he states, "is the very structure of han." Our need is for salvation from more than our own sin, but also from our suffering and its bitter fruit.

"In order to analyze the problem of human evil, sin and han must be discussed and treated together. ... Christian salvation (wholeness) encompasses the reality of sin and han interwoven..." (70). While some of us have more power and use it, whether or not we are aware of it, to do harm, Park sees the experience of sin and han in the lives of most, if not all, people: "the complex entanglement of sin and han in the reality of life" (70). It would benefit us to make room for both in our understanding of sin, repentance, confession, and salvation. By putting all our focus on who can be blamed, on sin and sinners, we miss both the people and the awareness which would invite salvation – the healing and wholeness that Christ brings, in the best of our faith tradition – to our relationships and world.

In short, Park tells us, Jesus saves sinners, Jesus saves victims, Jesus comes to restore the

whole: the whole of our selves, our part in God's interrelated world, all creatures and earth together. We are then freed to know repentance as larger than ourselves and our own wrongdoing, as involving learning through relationship, hearing the struggles and stories of others, and understanding our own wrongdoing in the context of the whole.

Then sinner and sinned-against, oppressor and oppressed, the combination of these that we are, can receive the same promise God made in Ezekiel to the people of Israel as they were being renewed in repentance from sin: "I will remove from your body the heart of stone and give you a heart of flesh. ... I will put my spirit within you ... and you shall be my people, and I will be your God." In this way we are open to letting han resolve, open to experiencing salvation in its wholeness.

The season of Lent is a time set aside for prayerful self-reflection, for repentance, for seeking ways of doing right in relationship to others, and for seeking depth in our lives in Christ.

When we take time for confession, we don't need to compartmentalize aspects of ourselves; we don't even need to identify who is to blame for all aspects of our brokenness. Confession can be an offering of our whole selves to God, a bringing of our tangled mess into the openness of God's healing light. We bring our sin and our han to God, that we might learn and grow, see where we need change in ourselves, see where we are hurt; that we might in our relationships, communities, and world seek not so much to assign blame but to end harm and grow well together; that we might know the immensity and completeness of the salvation offered by our faith.



Gwen McAllister is Rector of St. Matthew's, Winnipeg, a grad of the Centre for Christian Studies, and an alumnus of the Student Christian Movement. She lives in Winnipeg's West End with her child, Keith, where they tend their cats, plants, and yard birds.

Institutional Sin and the Well-being of 2SLGBTQIA+ Persons

Photo: [Sean Sinclair](#)

The Church of England recently has again refused to allow same-sex marriage, while instituting some blessings for sex and gender diverse persons. While not under the dictate of Church of England determinations about the marriage canon, 2SLGBTQIA+ persons in Canada, even in officially "affirming" communities have been subjected to renewed "both sides" discourse which portrays these

issues as matters of disagreement felt as more-or-less equally painful on all sides. In general, 2SLGBTQIA+ voices have not been centered, and the discourse has failed to adequately express dynamics of oppression, or to call for justice.

On Sunday, February 19, 2023, the expressions at an [Evensong service hosted at Holy Trinity Anglican Church](#) were markedly different. Organized by queer Anglicans and with a liturgy affirming 2SLGBTQIA+ Christians, this service, along with the food, conversation and friendship following, offered essential nourishment to those gathered. During the service Matthew Bowman preached:

As both fully God and fully human, Jesus occupies what theologian Kwok Pui-Lan describes as a "liminal" or "hybrid" space, a space that exists as a sort of borderland, his body blurring the borders between divinity and humanity. Queer bodies often occupy similar liminal or hybrid spaces, transgressing societal expectations of gender or sexuality, blurring distinctions and breaking false binaries. If Jesus, God's own child's body is a queer, transgressive body, this says to me that those of us who identify as queer are created in the image and likeness of God, not in spite of our queerness, but because of our queerness. It's in queer bodies that God reveals Godself as a God who disrupts norms and transgresses lines. Far from being sinful, or something to be tolerated yet secretly looked down upon, queerness is holy. It lies at the very heart of God, and queer voices and bodies are critical to the flourishing of the Body of Christ, are critical to the Church living into being its truest self. The Gospel has always been queer, and queerness is holy.

This feature hopes to continue the work of centering holy queer voices by spotlighting three reflections from 2SLGBTQIA+ persons connected with the Diocese of Rupertsland on institutional sin and the well-being of sexual and gender diverse persons in the Anglican church.

Beyond Just “Hurt Feelings”

MERRILL GRANT

Photo: [Sean Sinclair](#)

We are in the midst of a moral panic, centered on 2SLGBTQIA+ people. This is a truth that we, as justice-seeking people, should acknowledge, understand, and react to. This panic is evident in the [hundreds of anti-trans laws](#) being introduced in the United States, and in the [hate-filled protests of queer events and venues](#). We also see it in the demagoguery of populist politicians and religious leaders. We also see the outcome of this moral panic in the increase of violence towards [queer](#) and [trans](#) people throughout the world.

Over the previous years, queer and trans Anglicans have had our lives subjected to “debate” and “conversation,” often by people charged with our pastoral care and with church leadership, and often in forums that we have little say in. The opposition to our rights, dignity, and inclusion is framed as a “difference of opinion,” and injustices done to us as “hurt feelings.” This seriously misconstrues the actual harm done, which is the continual whittling away of the humanity of 2SLGBTQIA+ people. When our dignity, rights and needs are seen as something negotiable or debatable, it degrades our safety and has real, tangible effects on our lives.

I’ve been carefully watching these “debates” play out: whether it’s the debate around amending the marriage canon, the Archbishop of Canterbury affirming that our sex lives are “sinful”, parents “concerned” about 2SLGBTQIA+ books in libraries, and panic about our medical care, sports participation, or washroom use. They all have the same effect, beyond just “hurt feelings.” The true effect these things have is the creation and perpetuation of a climate where we are seen as unwanted, an inconvenience, or even a dangerous threat.

We are well beyond the point where apologies or platitudes are effective ways to combat the hatred being piled upon 2SLGBTQIA+ people. Recently, Pope Francis, The Archbishop of Canterbury, and The Moderator of the Church of Scotland all [condemned anti-gay laws](#). While this is welcomed, and extremely overdue, it does little to stem the tide of hate that we are facing.

As long as the lives and humanity of 2SLGBTQIA+ people are seen as appropriate and suitable for debate, we will continue to face marginalization, exclusion and violence.

The Warm Embrace of Our Community

KAITLYN DUTHIE-KANNIKKATT

Photo: [Sean Sinclair](#)

My partner and I got engaged right around the time that the Anglican Church of Canada was deciding [whether to allow same-sex marriage within our church](#). When the vote failed, largely because of lingering resistance in the House of Bishops, [our story was made public](#) as we coped with what this decision would mean for our plans, for our ability to get married in the church we called home, and for our willingness to continue to identify as members of a church that didn't seem to want us.

In the aftermath of that decision, we had countless people reach out to us to affirm that we were loved, that we were full and valued members of the church, that they were outraged by this decision and would continue to fight it. We had never felt like anything less than family in our home church. But when even

the Bishop reached out to us personally to tell us that he was going to ensure that queer couples wishing to marry in his diocese would be able to do so with the full support of the church, we felt truly celebrated—like everyone that mattered had our backs. We would have to keep fighting for our siblings whose communities were less supportive. But the powers that be who had pulled every trick in the rulebook to ensure this marriage vote got defeated? It seemed the only thing they had really accomplished was to prove themselves out of touch and not worth listening to.

Our friends from outside the church were (and in many cases remain) kind of perplexed about what we see in this archaic institution that is worth fighting for. But when I look around at my community, it's hard to picture living out my

faith anywhere else. In our messiness, in our diversity, in our willingness to call each other into deeper relationship, in our showing up for one another during the most joyous and most difficult of moments, in our laughter, in our gritty after-church coffee cups, this community I know as “church” embodies what queer love, for me, has always been about. It is about being able to show up as your whole self and being held and celebrated. That kind of queer love is so worth fighting for, whether it’s on the dance floor, on a ratty living room couch, in the streets, or in a church pew.

I do want the church to get same-sex marriage on the books—everywhere, and without hesitation. I want the tireless work of queer people and their allies in the church to finally succeed in changing policy. For me, change has already come in most of the ways that matter. We have been lucky enough to feel the warm embrace of our community regardless of what official church teaching states. I want that feeling for all my queer siblings, no matter which church they find themselves in. But where my faith in the institutional Church to bring about this kind of transformation is basically non-existent, my faith in the small “c” church to find ways to continue to grow in love for one another is significantly larger.



Kaitlyn (she/her) and her partner Moe recently transplanted to Mi'kma'ki but still consider the Diocese of Rupert's Land in Treaty 1 territory home. She is completing a PhD at the University of Manitoba and works on food sovereignty and forest health at the Canadian Biotechnology Action Network.

Photo: Evie

Being Queer, Female, Neurodivergent, and “Too Powerful” in the Anglican Church

SANDRA BENDER

Photo: [Sean Sinclair](#)

**But now, this is what the Lord says—
he who created you, Jacob,
he who formed you, Israel:
“Do not fear, for I have redeemed you;
I have summoned you by name;
you are mine.”**

– Isaiah 43:1

I have grown up in the Church—involved in it throughout my youth and employed by it for the majority of my adult life as a classical singer, conductor, and liturgist. And for all of my life, the Church has given me the simultaneous message that I am both too much and yet not enough. For years it was that I was too young. Then, suddenly, I was too knowledgeable, too talented, and too vocal. A priest I long looked up to once told me that I am “too powerful,”

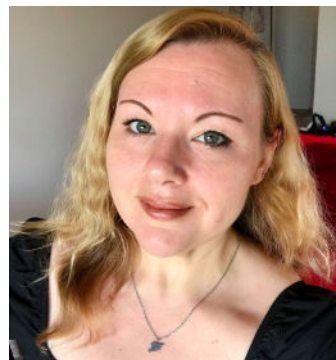
that my (apparently and previously unknown to me) charisma and power were a “danger” and frankly unwelcome. And yet, I was also lacking: lacking the wisdom that parenthood should have brought me had I only been “selfless” enough to have produced children, lacking in the correct familial structures to give me an automatic place in the heteronormative mould which the Church so fervently upholds. For all my life I have had to uneasily wonder which “excess” or “lack” was to blame each time I ran into walls within the Church: Was it my gender? My queerness? My neurodivergence making me come across as too direct? When you exist as a person whose identity consists of multiple factors that are not typical of those who have always held power in the Anglican Church, it’s rarely clear.

The fact is that the Church has long been an oppressor of the 2SLGBTQIA+ community, along with many other marginalized groups. As a child who was bullied badly throughout my school years, I have become an adult who is highly attuned to micro- and macro-aggressions. The recent decision out of England is an act of direct harm to our community. Rather than modelling the behaviour of the One who came to suffer our pain with us, who spent his time challenging systems of power and oppression, the Church has become synonymous with the very systems that put Christ to death, who hold power and won't relinquish it, who further marginalize those already sidelined by mainstream society. We as the Church must never forget that Christ came to and as part of an oppressed people, that his message to the downtrodden was to find ways to challenge those systems, while his message to those in power was one of disruption and a call to let go of wealth, power, and systems of disenfranchisement. If my siblings in the 2SLGBTQIA+ community are out of patience with the institution when it comes to recognizing our full personhood in every respect, with the failure of the Church to even acknowledge, much less challenge and change its own systems of oppression, I cannot blame them. When we still hear of arguments over changing bathroom signage, of parishes' refusal to announce the Anglican presence in the Pride parade, when clergy members' non-normative marriage partners are actively not included at conferences, when leaders refuse to call out each other's deliberate acts of oppression and sin, I see institutional sin.

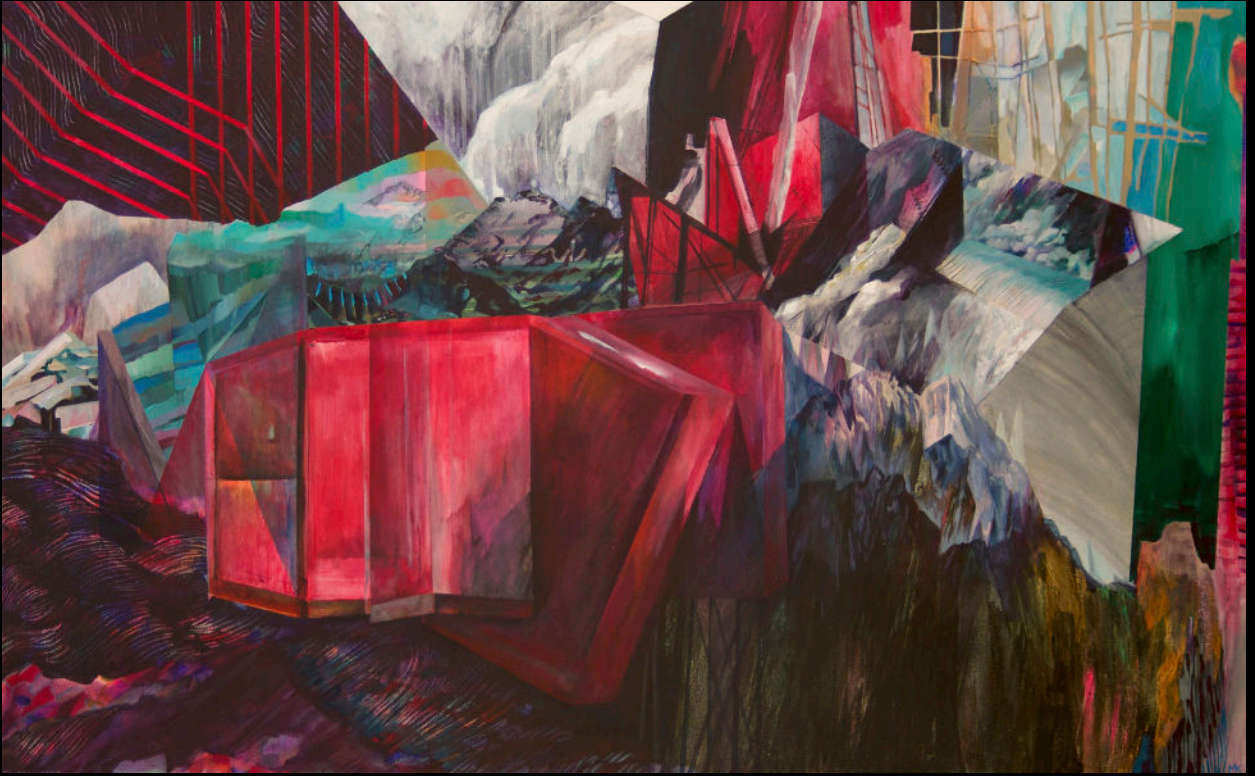
At a time when every parish in the diocese is wrestling with difficult questions about the future, now more than ever does the Church need people with vocation and gifts to share. Yet many of those very people are, at best, not being adequately welcomed into structures that haven't given thought to their existence, and at worst, being actively driven away. The irony is poignant and painful.

It has been some time since I stopped being afraid to use my own voice in every

possible sense. I have lost my fear of being seen as "too much" for the Church, despite the recurring acts of hurt I experience as someone who is part of it. What I know, and pray that my siblings in the 2SLGBTQIA+ community can still see, is a God who has called us each by name – our own, chosen names – and claimed us as God's own, in the complexity of our identities, in our beauty, in the talents with which we were gifted, and most of all, in our power.



Sandra Bender (she/her) is the Music Ministry Coordinator & People's Warden at Holy Trinity Anglican Church and works at the Canadian Museum for Human Rights.



Megan D. Krause
Captivated In Our Chain
Acrylic on Canvas
36" x 48"
2020

About the Artist

By juxtaposing organic and synthetic images, Megan examines the push and pull that occurs between humans and nature. In the spaces in between she strives to capture the ephemeral qualities, the wind, and energy, the breathing environment, those reliable elements that remind us of the unrelenting power of nature and the respect it deserves.

Learn more about the artist and explore her artworks at megandkrause.com

Review:

Dr. J. Kameron Carter's "From the Religion of Whiteness to Religion Otherwise"

Online lecture by Dr. J. Kameron Carter, given on Feb 23, 2023, sponsored by The University of Winnipeg's Department of Religion and Culture. This lecture was made possible through the Newcombe Family Foundation.

JUDE CLAUDE

Photo: [Pawel Czerwinski](#)

Through reference to numerous works by cultural theorist and civil rights activist W. E. B. Du Bois (1868-1963) Carter's talk presented and clarified the framework of "Whiteness" as "apocalyptic cosmology," and "Blackness" as "postapocalyptic poetic living," drawing from his forthcoming publications *The Anarchy of Black Religion: A Mystic Song* (Duke University Press, August 2023), and *The Religion of Whiteness: An Apocalyptic Lyric* (Yale University Press).

Whiteness, Carter explained, is related to, but not equivalent to, white people. In outlining his talk, Carter names "settlerism" as another name for Whiteness. In short, Whiteness involves practices of ownership and domination uniquely defined by anti-Blackness and the history of the trans-Atlantic slave trade, and present in all histories of settlerism. The problems of Whiteness are thus not limited to openly racist or white supremacist logic, but undergird all social, political, and religious forms in the legacy of these histories. The agents of Whiteness are thus not solely white people, though white people tend to benefit from Whiteness while marginalized groups suffer its fallout. Whiteness is witnessed in the historical complex of Christian societies, settler-colonialism, and capitalism.

According to Carter, Christian thought has played a fundamental role in histories of Whiteness. Whiteness operates via an "apocalyptic messianism" which it derives, explicitly or not, from Christian thought. Christianity is enamoured with the transcendent, that which it understands to be beyond the apparent chaos of creation, and which has ultimate rule over this creation. In turn Christianity has had a tendency to 1. operate as though violent hierarchical patterns of dominance and ownership are basic to reality, and 2. project transcendent standards onto creation, naturalizing violence and injustice as "the way it is." Whiteness is "apocalyptic" because it claims access to ultimate truth, and because it is responsible for mass destruction as it attempts to assert its truth. It "destroys by seizing."

One example Carter used of "apocalyptic messianism" involved the missionary schemas of settler-colonialism. Efforts to colonize and evangelize Indigenous peoples have historically been enacted under the premise that colonized subjects are "heathens" who need to be "saved" or "civilized." Christian societies impose their violence on others by presuming that these others need to be "saved."

Carter suggested that, in fact, at the root of these missionary efforts lies Whiteness' need, not to save others, but to save itself, to shore itself up, by making all else subject to its logic. Whiteness "performs itself in the face of resistance." Its "project of imposition" is, in fact, "Whiteness working out its salvation," affirming its practices of ownership and domination by laying claim to anything which resists this logic, making "ownable" all else.

The fact that Whiteness continues to need to perform itself, that there is resistance which it continually needs to conquer, suggests that it is not in fact totalizing, and that there are aspects of reality which continually exceed its grasp. Blackness refers to that which exceeds or is otherwise to Whiteness. Blackness, according to Carter, "release(s) earth from practices of ownership," "undoing the shoring up that happens with transcendence." In "Black ecology" the distinctions which differentiate dominant and dominated and which maintain hierarchy are withered. Blackness is seen in "postapocalyptic poetic living," in a "future that can't be narrated," which is "nameless, wordless" in its inability to be narrated by Whiteness, but which in some regard resists, escapes, or is fugitive from, the totalizing efforts of Whiteness. Blackness offers the possibility of "new socialities after Whiteness" precisely because it is "incalculable, experimental," and "incomplete."

NEWCOMBE LECTURE PRESENTED BY THE DEPARTMENT OF RELIGION AND CULTURE

J. KAMERON CARTER

FROM THE RELIGION OF WHITENESS TO RELIGION OTHERWISE

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THIS LECTURE ENGAGES CULTURAL THEORIST W. E. B. DU BOIS' IDEA THAT WHITENESS IS A RELIGION—INDEED, THAT IT IS APOCALYPTIC COSMOLOGY. DU BOIS' CREATIVE WRITING WILL BE CONSIDERED FOR THE UNDERSTANDING IT ADVANCES OF BLACKNESS AS POSTAPOCALYPTIC POETIC LIVING—AN ALTERNATE, EVEN FUGITIVE WAY OF BEING WITH THE EARTH THAT HOSTS NEW RELATIONALITIES, NEW SOCIALITIES AFTER WHITENESS, OR **RELIGION OTHERWISE**.



J. KAMERON CARTER IS PROFESSOR OF RELIGIOUS STUDIES AT INDIANA UNIVERSITY, BLOOMINGTON, WHERE HE IS ALSO CO-DIRECTOR OF IU'S CENTER FOR RELIGION AND THE HUMAN. CARTER ENGAGES QUESTIONS OF BLACKNESS, RACE, POLITICAL THEOLOGY, AND ECOLOGY THROUGH WHAT HE CALLS "THE BLACK STUDY OF RELIGION." HE IS THE AUTHOR OF *RACE: A THEOLOGICAL ACCOUNT* (OXFORD UNIVERSITY PRESS, 2008) AND THE MUCH ANTICIPATED *THE ANARCHY OF BLACK RELIGION: A MYSTIC SONG* (DUKE UNIVERSITY PRESS, FORTHCOMING, AUGUST 2023). HIS NEXT BOOK, *THE RELIGION OF WHITENESS: AN APOCALYPTIC LYRIC* (YALE UNIVERSITY PRESS) —FROM WHICH THIS LECTURE IS DRAWN—IS IN FINAL PREPARATION.



FOR MORE INFORMATION, PLEASE CONTACT DR. JANE BARTER JBARTER@UWINNipeg.CA

THE UNIVERSITY OF WINNIPEG

[Dr. J. Kameron Carter](#) is Professor of Religious Studies at Indiana University, Bloomington where he also is co-director of IU's Center for Religion and the Human. Professor Carter engages questions of Blackness, race, political theology, and ecology through what he calls "the black study of religion." He is the author of *Race: A Theological Account* (Oxford University Press, 2008) and editor of a special issue of the journal *American Religion*. That special issue is titled *The Matter of Black Religion: Thinking with Charles H. Long* (2021). Professor Carter is the author of the much anticipated *The Anarchy of Black Religion: A Mystic Song* (Duke University Press, forthcoming, August 2023). His next book, *The Religion of Whiteness: An Apocalyptic Lyric* (with Yale University Press) and from which this lecture was drawn, is in final preparation.

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