

## Dan's Ministry

I was a very inquisitive kid. Always trying to discover why things were the way they seemed to be. Who am I?, Where did I come from?, Why am I here?, And where am I going?. What is life really all about? The following is a thumbnail sketch of how I saw the world by using scientific tools to seek out the whole truth about everything.

1949- baptized by Charles Hickman at Leduc United Church.

1950 - Married Edna Hartfelder at Grace Lutheran Church , Leduc Alberta, on August 9

1958 - I worked for Imperial Pipeline in Edmonton. I was responsible for corrosion control of pipelines. They gave me a car and a liberal expense account. By 1960 we had three children. We decided to take a time out to consider what life is all about. We had caught up with the proverbial Joneses, then what?

1960 - We were members of McDougall United Church in Edmonton. I was chairman of the Board of Stewards, president of the 95 member men's club, and offered myself as a candidate for the Ministry, along with 9 others. This was a lively congregation. We gained many lifelong friends. Being a Christian was fun. Edna enrolled in Alberta College to become a Youth worker, and I entered St. Stephens College. .

By the end of the second year we had run out of money. The Church designated us as student ministers at the Busby, Pickerdville, Independence pastoral charge . Edna was the minister, I was the itinerant preacher on the weekends. Edna had a great youth group. By Christmas of the first year we built a new church. We hired an Indigenous contractor to oversee the work. Each of the three churches provided two workers, five days a week. Edna and the ladies provided lunch morning and afternoon. This was a perfect model of how to build community. In the second year we built a new manse. During the week I was overwhelmed in discovering more and more truths about the Bible, and what it was really trying to say.

Dr. Lindsay Vogan, our old testament professor. informed our class that the Bible was more than 97% stories, ( profound TRUTHS in picture language )not to be taken literally. The challenge for him was to equip us with an understanding of the basic tenets of life; who am I, where did I come from, why am I here, where am I going? This was a time of **contextualism**. We used every scientific tool available, diligently seeking out the whole truth about the Scriptures. Never once did any of the professors say this is what the United Church believes. I am forever grateful for this freedom to choose what to believe. ( In my humble opinion, our Global Village is in desperate need of **contextualism, i.e. discovering the whole truth about everything** )

Three years later, speaking to the graduating class he said," There are two things I would like you to remember ; 1 - You are not going to save the world , your first year out, & 2 - It is going to take 50 years before what we have been exploring here, trickles down to your congregations. ( We are now at year 53)

May 31, 1964 I was ordained by the Alberta conference, and settled at the St. Paul–Two Hills pastoral charge. We moved into a condemned manse, and set about building a new one. This was the year of Vatican II, so the bishop was in Rome. I became good friends with the priest in charge. Edna invited him for supper, at least twice a month. He invited us to the Bishop's Palace, and invited Edna to sit in the

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bishop's chair. He suggested we take turns sharing our understanding of the Bible. It is amazing what we learned from each other when we approach life with an open mind.

For me the first challenge as an ordained minister was, "How do I get engaged in this community?" The first Monday in St. Paul, I attended the regular luncheon meeting, of the Chamber of Commerce. Following the meeting the secretary persuaded me to take the minutes of the next meeting. He was the magistrate and had a court hearing in Vilna. He never returned. I became the secretary of the Centennial Star of Canada, St. Paul Alberta. We had 134 centennial projects, including a landing pad for our visitors from Mars. The Mayor and I became very close friends.

Ralph Steinhauer was an elder in the Two Hills congregation. There were 22 families. They operated much like the church described in the book of Acts. They held everything in common, and each paid his share of all operating expenses. They were a real inspiration. Five widowed ladies took turns inviting each other for the main meal of the day, once each week. Ralph was also chief of the Saddle Lake Indian band. Later he became lieutenant-governor Of Alberta. He and his wife, Isabel, invited us for dinner at Government House. We developed a lifelong friendship, and an intimate understanding of his people through him and his father, Henry Bird Steinhauer. (There is a whole book to be written here)

In 1966 we became your ministers. The 60s we're a **tumultuous** time for the United Church. Dr. Peter Gordon White and his colleagues came forward with "The New Curriculum." "Contextualism, Challenged and Literalism."

The board bought The New Curriculum books, but it didn't buy the philosophy, "ADULTS FIRST." I was very disappointed, nevertheless, Edna reminded me when one blind is closed, another opens. She and Ces Stainsby set about convincing 22 teachers to team-teach. Term of office was two years then they would be replaced. Each month I would give them the **contextual meaning** of the areas of the Bible which we were to be teaching. These teachers were a great inspiration for Edna and me.

Another highlight was the Mika Nika club which met at our church weekly from fall until spring. Mary Thomas, who now has an honorary doctorate, matriarch of the Nisconlith band, shared the stories, and mythology of her people. In the spring she would take us on field trips, explaining the flora and fauna in great detail. She taught Edna how to harvest cedar roots, and make baskets.

When we arrived in 1966 Rev. Clint Swallow, and a couple of ladies had already established a thrift shop. Edna and the UCW provided leadership and volunteers to what has now become a major institution, including all the churches in the ministerial.

As secretary of the KO Presbytery I developed an intimate knowledge of how the church works. Most exciting was in birthing ecumenical parishes with Bishop Ted Scott of the Anglican church. This was a monumental achievement. Equally meaningful was working with the staff at Naramata. They invited me to counsel the winter students in the fall and again when they were finished in spring. There I met Marion Best. She was an inspiring voice for our church, and for the Indigenous people. She became the 35th moderator, 1994-1997. Marion conducted a workshop at Immanuel United Church, Winnipeg March 24/25, 2000 "The Long Journey Toward Healing: Reflections on the United Church of Canada and First Nations Communities" I

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highly recommend this document for all Canadians, especially those in our church. Her insights and personal experiences are priceless.

At 1989 B.C. Conference we discussed the need for us to support the court case re: recognition of Indigenous lands..I'm very grateful, and pleased to be counted among all those who contributed more than \$1.2 million. The Supreme Court of Canada ruled that their rights were **not extinguished**.

Marion Best organized and promoted experiential workshops which Kathy Camal[eri designed to illustrate how a Village is raised. April 19, 2009 Edna and I and two other couples participated in such a workshop, which was held on the Okanogan Reserve. MacQuarrie Institute, School District number 83, and First United, organized a similar workshop here November 16, 2015 August 7-9 2009, Edna and I participated in a Truth and Reconciliation hearing in Kamloops. After three days of listening to the survivors tell their stories, we were convinced our congregation should be involved. Nevertheless, the minister and board had other priorities.

1971 We accepted a call to Renfrew United Church in Vancouver. One of the highlights of my ministry was meeting Chief Dan George who was the mastermind of,"t The ecstasy of Rita Joe." His wisdom, poetry, and understanding which he shared with us, gave me great hope for the future of our two nations. I was also encouraged by leadership given at First United, in the downtown Eastside of Vancouver. Renfrew United had a great program with the Boy Scout movement, and a very active day care centre, but very little interest in doing anything about the injustice being done to indigenous people, or contextualism. We decided to take a sabbatical , and returned to Salmon Arm.

1974 - I hung out my shingle, "MacQuarrie's Home Improvements." We decided to make Salmon Arm our permanent home. On the weekends I did pulpit supply for Silver Creek, Falkland, and occasionally Mount Ida congregations. Later on I was part time Minister at Sicamous - Malakwa pastoral charge.

1975 - On my first term as alderman on council, in Salmon Arm I suggested that there should be no smoking in public places. 38 years later council named the amended by-law, "Dan's Bylaw."

1985 - 1988 We accepted an invitation to assist the Methodist church in the Caribbean and the Americas, while they trained ministers to replace those lost to the United States, following the civil rights movement. It was a great learning experience living in the mostly black culture of the British Virgin Islands. Edna taught crafts at the high school and sold them at the airport to raise money for the Girls' Brigade. When Louise Letsome, secretary of the Caribbean Church, came to visit us in Salmon Arm, she spoke about their mission all over the world. One of the highlights for me was visiting the Sticket where men gathered after work. We had a no holds barred theological discussion every Wednesday afternoon. I asked why they were abandoning their burial practices, i.e. the family of the deceased made the casket, whereas now they were getting them from the US Virgin Islands. At Rotary I encouraged them to invite women to become members. My modus operandi was to

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listen and ask questions, nothing more. 20 years after returning home we received an invitation to participate in Louise' and Ifield's 50th anniversary. Following the reception the family gathered for pictures. Edna and I were chatting with friends, when Louise hollered, " Edna, Dan, get up here, you're family." I continue to FaceTime with Louise, at least twice a month. We keep each other informed as to what is happening in each other's church.

When we returned from the Caribbean we served the Anglican/United ecumenical Parish of St. Mary's, Sorrento; Saint Andrews, Chase; and St. David's Celista, until we retired. Even though it was a steep learning curve to learn the ways of the Anglicans, and the book of common prayer, they were very patient with me. Ecumenism really does work at the grassroots level. I am forever grateful for this experience.

1989 - In assessing our community needs, affordable housing was obvious. I called a public meeting in our church hall to consider if Habitat for Humanity was an option? The response was overwhelming. Four years later we had established a Restore in the Industrial park. Everything was in place to look for our first family. The question was, " Who is going to build it ?" We decided the few active people would be burnt out. So we liquidated our assets back into the community. Our cube truck went to the churches' thrift store.

1999 - Rotary International invited all Rotarians to consider whether the four-way test needed upgrading for the 21st-century? I suggested we replace it with the following: 1- is it the **whole** truth?; 2 - Is it fair to the **ecosystem**?; 3 - Will it build good will and better **relationships** ? ; 4 - Will it be beneficial to **the universe** ? I think there were 46% voted in favour.

May 11, 2013 Edna died. What was I going to do now ? Six months later, the phone rings and it was Nancy Cooper, mayor of Salmon Arm. " Would you like to come along with Council to Quaout Lodge to a workshop on, " Moving Forward Together ?" I.e. how to coordinate those community services which were being done separately. I.e. emergency services, like hospital fire, etc. as well as Tourism, Development etc. The first person I met was Daniel Joe, Splatsin councillor from Enderby, I had met him in 2009 at the Truth and Reconciliation commission workshop in Kamloops. Second was Craig Duckchief, teacher at chief Atahm, Shuswap language immersion school at Chase BC . That was the beginning of **MacQuarrie Institute**. The website is : [macquarrieinstitute.ca](http://macquarrieinstitute.ca)

How to get all Canadians, especially the christian churches, which were involved in the residential schools, along with the federal government, to recognize, and do something about the injustice which was continually being visited upon them? The UN's annual reports about indigenous people were ignored year after year. The Truth and Reconciliation commission came and went, with a glimmer of hope that some people were beginning to notice.

Last fall a number of us helped clean up the graveyard of the Nisconlith Band. A member of our men's club, who regularly participates in their sweats at the Little Shuswap Band , invited us to have a similar experience. A few of us went, then six of

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us returned to help build the framework for a ladies sweat lodge . A number of our ladies went for a sweat, and were spiritually moved by the experience.

In the October issue of the U C Observer, Nora Sanders, General Counsel's general secretary said, " I just yearn for us to spend more time on serving God in the broader world and sharing spaces in the community with the next generation." I couldn't agree more. I really enjoy practicing that for which she is yearning.

Our Prime Minister Justin Trudeau speaking to the United Nations, a couple of weeks ago, telling the whole truth about the plight of indigenous people in Canada, and changing the oath of citizenship, " I will faithfully observe the laws of Canada, **including treaties with indigenous peoples,**" gives us good reason to redouble our efforts in building a meaningful relationship with our neighbours of the Nisconlith, Splatsin, and Adams Lake Bands here in Salmon Arm.

It has been a real honour and pleasure to work in and through the United church. I am grateful for each person who has helped me practice unconditional love. Together we will build a fair country with a level playing field for everyone. Dan at 92 !

