Season 10: Episode 3 | Ray Aldred | How Heart Language Scripture Changes Lives

Hello and welcome to Scripture Untangled, a podcast by the Canadian Bible Society. My name is Joanna la Fleur. I'm a friend of the Canadian Bible Society and I'm going to be your guide for today's episode.

Today, Ray Aldred will be interviewed by CBS ambassador Andrew Stirling. Today's guest is Reverend Dr. Ray Aldred. He is a respected theologian, pastor, and teacher whose life's work has been to see the gospel take root in every heart, language, and cultural context.

Ray is a status Cree from the Swan River Band in Treaty 8 territory, and he currently serves as the director of the Indigenous Studies program at the Vancouver School of Theology. His mission is to partner with the Indigenous Church in theological education that is contextual, faithful, and empowering. Ordained in both the Christian and Missionary Alliance and now in the Anglican Church of Canada, Ray brings decades of pastoral and academic leadership.

Together with his wife Elaine, Ray has also served in healing and marriage ministries, especially supporting those who've experienced trauma or abuse. They now live in Richmond, B.C. and have four adult children. Ray's deep hope for the church is rooted in the triune God, Father, Son, and Holy Spirit, and he believes that when we share our hearts, we are all enriched by the journey.

So, enjoy this conversation.

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Andrew Stirling: Ray, it is a great privilege to be with you in this podcast today.

Thank you for taking the time to be with us, and I look forward so much to our conversation. Let's get right into things, Ray, because you have a rich background. You're a Treaty 8 Cree from the Swan River Band, and you grew up in a particular spiritual and religious upbringing.

How did that help develop your faith? And most of all, who were the great influences in your walk with God and in your faith development?

Ray Aldred: I think how it helps to embrace the Gospels, the stories about Jesus inevitably are the things that come to mind. When I was 19 and lost, I remembered stories about Jesus. You always remember stories about Jesus.

You couldn't grow up in Canada and not have heard stories about Jesus, whether it's just the ones you hear about at Christmas time, or if you happen to be forced to go to Sunday school like your mom does, makes you go. So, then I don't think when you're young, you realize how much your parents influence you. But later, maybe you do.

You know, sometimes you resent your mother making you go to church, but then you realize she also took you to the library. I was writing about that the other day. She took me to the library.

She made me go to church, and then it struck me that she was just trying to give you what you needed or what she thought you needed to make it. My mom, plus she's raised Roman Catholic, and she prayed. She raised her younger sisters.

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I was looking at a picture of her and her dad and her three younger sisters, because her mother had left at that point. And I realized, you know, she took care of her younger sisters. And I used to ask her how she did that.

She was kind of looking after her sisters, probably started helping out when she was six. And then the picture I saw, she was eight. And at that point, she was looking after her sisters, because my grandfather was going to war.

And I realized, man, I used to ask her, how did you do that? And she said, I prayed every day. Because she was living with her grandmother. And her grandmother made them go to mass every day.

Andrew Stirling: Every day? Wow.

Ray Aldred: Every day. And then the other influence was my older brother.

Just because he had this born-again experience and it changed his life. Or it seemed to me it changed his life. I was still in the party scene. And he was happier than I was. I was miserable. So, I mean, anyways, that's why you do drugs and you drink is because you're miserable.

And you're trying to find something that'll make you feel better. But he came to faith. There was a guy evangelist in those days named Terry Winkler. He was doing evangelistic crusades across Canada. And my older brother was at one of those meetings.

He came to faith, and eventually he's the one who sort of, of course, I'm an Anglican, so you can't say that he sort of, you know, because I was already baptized in the United Church. So, but he sort of awoke something in me. And that was that was significant.

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And then of course, you're whoever is your minister, if you go to church, they always have an influence on you. In fact, I went to study where I did because I went to, I just looked at the people who had an impact in my life. And I said, well, where did they go to school to study ministry, so that I just went to the same school.

So those are all influences. And then when I was in Regina going to school, started hanging out with these guys. You know, guys like Clifford George, and Eugene Passup.

And they introduced me to Obies. All these names were guys who were part of the, or had been influenced or knew about the sort of self-determination, but they were part of the whole thing that was happening down in the United States, the Aboriginal Rights Movement, and all these guys, they were big influence, because they taught me about ceremony and how language works and how story works, but they never it was wasn't in the course was just hanging out with these guys. All those guys.

And of course, now, Indigenous Church helps you to see Jesus in a way that the seminary can never teach you how. You got to hang out with people around the gospel.

Andrew Stirling: That's so rich.

I mean, it's interesting. I mean, Terry Winter, when I was newly ordained, he was someone I would watch on television. And, you know, I thought I needed somebody like Terry Winter in my life.

And I was a minister in the United Church. So, Terry Winter was going to give me another perspective, right. And then I can see why you'd have an influence on your brother.

I mean, he was very winsome. But you know, the family, this seems to be something that has been a constant theme, actually. I mean, I find it more within my Indigenous friends who I think

in some ways lived at times a more connected life with their families than sometimes others did.

But the influence of family was huge. But hanging out, I'm intrigued, Ray, where you've gone with all of this and with that background.

In 2014, you gave, you might not even remember it, a Concordia lecture. And you asked a really important question. And it's one that I know is on the minds of many people today.

You asked the question, is there an Indigenous Christian spirituality? And I think our audience would love to know someone with your unique perspective, kind of give us a sense of where you've gone with that. I mean, since that's 10 years ago now. Is there an Indigenous Christian spirituality?

Ray Aldred: Well, I think, I hope I said yes.

Andrew Stirling: I think you did. Yes.

Ray Aldred: No, I continue to...

You see, because the whole thing, I mean, part of that, I remember that question, or that thing that I was asking, part of it was because, you know, the mainline denominations were working to see an Indigenous church. But they never could see it. It was there, but they never could see it.

And because it doesn't look like the church that came out of Christendom. And how could it? I mean, but so then it was hanging out. It just reemphasized the fact that the way that the Indigenous church grew in Canada, and Indigenous spirituality is because they gathered around the gospel.

They just, people in houses reading the gospel, singing songs and praying, and trying to find strength to just make it through life. And that was this, that was the Indigenous church and the spirituality, and the elders wanted the gospel in the center of the sacred circle. So, then that's what they did.

And that's what you do. And as much as, you know, we're going through a time in Canada when, you know, church involvement is diminishing. You know, there's always this shuffling of the saints from one denomination to another.

But overall, I think church attendance and things are going down in Canada. But yet, we continue to gather around the gospel. And then, as long as we do that, then there's a Christian witness in our communities and in our family.

So, then that, to me, is what Indigenous spirituality is about. I mean, there's other things. But to me, it was about gathering around the gospel, and it still is.

So that's kind of what I do. I mean, there's other things that I did in my theology, I shifted towards narrative. The big shifts were towards narrative, because the gospel comes to us in story.

And the other shift was to see that creation is the central, sort of, that's the thing that you need to see happening is creation. I think being in, for a time in the evangelical church, evangelical church reads it through. When they think of salvation, I don't know, it's almost like they see the world as this dangerous place, and they fail to see that it's a good world.

It's creation. And so, I shifted in my thinking, because that's how I see, that's how I saw Indigenous spirituality was about creation. And then salvation really is about reconciliation,

bringing all things, sort of, see in this harmony that existed in Christ, whose Creator and creation exist in perfect harmony.

And seeing that that was the goal, that was where we were going. So, then salvation was about reconciliation and rejoining Creator on this path to see this harmony. And this, you know, wholeness and unity that was the plan of the Creator in the beginning being restored.

And so that was a big shift that happened for me.

Andrew Stirling: No, Ray, I mean, this is very important. This is a perspective that gets lost.

And I think, in a sense, it's a tradition that needs to be reclaimed. When you look, I've thought about this, and I've thought about it, actually, what really provoked me on this, Ray, was a presentation you gave at the Lester Randall Preaching Fellowship a couple of years ago. And, you know, you got me thinking afterwards.

And, you know, you look at the Bible, and you look at Genesis, and then you look at Revelation. And it's a story of God's redeeming work to restore what has been broken to bring it to a place of harmony. And it's through Christ that this occurs.

And, you know, we often think of the world as an extremely dark place in which we've sort of got become extricated, rather than the place where God has put us to bear witness, but then also granting us the gift of eternal life as well. I think one of the things that I'm interested in, because I keep hearing this from indigenous theologians, I heard it at NAITS last year. I heard it from Danny Zacharias.

I'm hearing it from you. And that's gospel story. And what interests me is, what is it about the gospel stories, or are there particular aspects of the gospel stories of Christ that particularly resonate, Ray, with indigenous people?

Ray Aldred: Well, let's see, going back to, oh, who's the guy, the preacher, *Sinners in the hands of an angry God*?

Andrew Stirling: Jonathan Edwards.

Ray Aldred: Jonathan Edwards. So, in his writings, he says, you know, if he preaches that, if he preached about hell to indigenous people, it has no impact. It had no impact at all.

But when he talked about the love of Jesus, that, I don't know if he said it, or it's just my imagination, that made men cry. And even in the North, so Carmen Lansdowne, who's moderator of the United Church, I think she said that in her PhD thesis, she discovered for her people, Heiltsuk, I think they're Heiltsuk, from like the Bella Bella area. What fascinated them was the idea, teaching that you could make peace with your enemies without going to war.

That's what impacted the indigenous people. The love that Christ loves us. That's, what changes people.

And so that's the thing that you see in the stories about Jesus. And also, that you could see yourself. The cool thing about indigenous people is that although, you know, we went through modernity too, they never, I'm sure you can find individuals, they weren't so enamored with technique as modern society was.

And so, you know, reading guys like Hans Frey, he would say, look, prior to, and even after the Enlightenment, the whole way that you read the Bible was to see how your story fit into this gospel story, that that was how you did exegesis. Right. But that becomes lost through modernity, except it never gets lost in indigenous people's lives.

They don't. They just read the story and try to see how their life fits into this story.

Andrew Stirling: And that makes it very much a living word.

When I've been in indigenous churches, I remember once speaking and we had the text of Zacchaeus and the story of Zacchaeus and the welcoming love of Jesus and the meal afterwards, and the sitting down and being with someone who was an outcast. I mean, it was as if people were putting themselves in their conversations afterwards in the position of a Zacchaeus or even putting themselves in the position of a Jesus, and Jesus being that sort of the welcoming, inviting, restoring person and that that's a part of the ministry of their church. So, they took it, and they internalized it.

They didn't keep it at a distance. And so, I think indigenous people have something to teach us about the living nature of the Word. Do you agree?

Ray Aldred: Yeah.

Of course, there's an old book. It's not old, but it's called Mimesis. Someone's just, they make this statement.

They say, now this is not indigenous, but they just say, look, the way the Bible is written, if you think about it, there's quite a bit of room to read into what's going on. So, it's kind of, yeah, good stories do that.

Andrew Stirling: I think that's also why, Ray, the gospel editors, I mean, the gospel, people who put the gospels together, Matthew, Mark, Luke and John, didn't overly editorialize.

I mean, they, you know, it was a story and there it was, particularly in Mark and Matthew, you and Luke, you move on and, you know, let the story speak for itself.

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Ray Aldred: I know, I remember years ago, three of us were invited, Terry LeBlanc, myself, and Adrian Jacobs were invited to go to Emanuel College for a conference in Toronto. And we were supposed to tell the United Church why they were no longer evangelical.

And Stan McKay was there, and some other, I think, scholars. And it just struck me there. I mean, in my presentation, I said, well, one of the problems was that the gospel ceased to be a first-order discourse for the United Church.

Like, they did that because they were ashamed, I think, of what happened in the residential schools, and they wanted to distance themselves from any kind of, you know, attempt to convert people. They wanted to just, you know, because I kind of understand it. But once the gospel is no longer first-order discourse, like as long as when the story is no longer the first thing, a first thing, well, then you don't have any language to talk about the Christian faith.

And I'd sit there, and I'd listen to, I listened to religious studies scholars do this. They don't have anything to say because they don't know that language. And in one sense, the story itself has somehow, they find themselves outside of the story, just somehow the story's done that themselves.
And I thought that was fascinating. They were trying to say something. I remember listening to scholars trying to say something, and they had nothing to say.

They didn't have any words because they didn't want to use that language. I know that's kind of obscure, but I just thought that's fascinating.

Andrew Stirling: Yeah, it is.

I mean, which brings me to another question, really, Ray, which is in a sense, the effect of the Truth and Reconciliation Commission on those, you know, denominations. I mean, I'm United

Church, such as ours. And of course, it was critical of colonial powers and the church's participation in the work of the colonial powers.

And the critique of the sort of the term Christianize indigenous people. Is there a difference, Ray? And I mean, would this be helpful for people? Is there a difference between sort of Christianizing, to use that phrase, and it's loaded, with sharing the good news of Jesus Christ with people, regardless of who they are? Like, is there a difference, Ray?

Ray Aldred: Probably, it's always happening. Both things are happening.

Like, I don't think there's this either-or thing. I think that people try to do the right thing. I think most people try to do the right thing.

I don't think anybody, well, there, I'm sure there were trying to do things, you can find that. But I think lots of people who came, you know, I think residential schools, for example, why it went on as long as it did, because people thought that was what the right thing to do was, like, that doesn't give them permission to do that. What I'm saying is, the reason there are residential schools is because all of Canadian society thought that's what you do to people who aren't the same to you.

You try to make them like yourself. They didn't come over thinking like that. Lots of people came over, like, there wasn't enough land.

Like, my wife's relatives came over in 1910 from Northern Ireland, because there wasn't enough land there for everybody. You know, if you've got eight brothers, and there's only 80 acres, well, you can't all stay there. So, they come over, and they don't got a lot.

And they, you know, they find a land that's welcoming. But then later, they begin to think you got to make everybody like yourself, or at least those that are in power. Things just go sideways.

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Andrew Stirling: They do.

And yes, and, you know, one can get sort of caught up in a kind of a—I mean, I lived, as you know, in South Africa for years. And I witnessed the effects of the negative effects of sort of Christianization, of colonialization, working with it hand in hand. And then on the other hand, seeing, you know, the incredible Christian faith of the black community.

Yes. And the black churches. I'd go to a white church in Cape Town and preach to 100 people.

I'd go to a township church. I'd preach to 500 people.

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Ray Aldred: Yeah, it was in—I spent a month in South Africa, just the end of 2023. I've been there.

Andrew Stirling: Yeah, you were there recently, weren't you?

Ray Aldred: Yeah. So, at first, when it comes to translation, I read this somewhere.

So, you'd have to check it out. But when—in the Anglican church, for example, as long as Indigenous work continued to be oversaw by the Department of Mission in England, translation was important. As soon as Canada takes over—so the Indigenous church, like the Anglican Church of Canada, as soon as it becomes a thing and it takes over the work with Indigenous people in Canada, the emphasis on language dies away.

Because you see, Canada was so intent. Like, as soon as there's enough people here, then that's when Christendom, that's when, you know, J.R. Miller says, that's when you shift it from cooperation to coercion. See, there's this shift that happens because suddenly you're trying to become this thing that has dominion from sea to sea, which is what Christendom is about and what politics is about.

It's all about making some earthly kingdom. And then when you try to do it in the name of the church, Lesslie Newbigin wrote, right—I think he's the one who wrote—he says, whenever a nation says that it's Christian and that they're going to establish heaven on earth, they end up bringing hell up instead. And you know in South Africa that Apartheid, they tried to find some theological justification for what they were doing.

The Apartheid church thought somehow, they had found some theological justification. And I remember reading that book, *Cry the Beloved Country*, that, you know, and the arguments that the white people would use was like, well, you know, Black people just aren't as smart, so it's

better that they're kept with their own rather than allow the exceptional one because then you'll feel disjointed from his people. So better just—it's just bizarre.

Andrew Stirling: Yeah, it is, isn't it? Alan Paton, who wrote that, just shook the foundations with that book. I mean, he just absolutely shook the foundations.

Ray Aldred: But you see, things were happening even there in South Africa, you know.

I was—because I was there visiting and some guys were teaching at the University of Western Cape. The South African Apartheid government had no idea that there was this thing happening and all of these good thinkers went to the University of Western Cape. They just thought they'd stick these guys off in the bush, call it a university, but nothing would really happen there.

That's where all the Black theologians, that's where they all came out of, at least according to the people I talked to.

Andrew Stirling: Oh, they're right. And when I was at the University of Cape Town, I mean, you know, you look down your nose at the University of the Western Cape and yet, you know, people like Alan Bosak went there, was there, and Russell Botman, who really was one of my heroes, was there.

I mean, they actually, as you rightly said, they tried to push them to the boundaries, thinking that they were taking them out of the mainstream, when in fact, they were providing an impetus to bring them in.

Ray Aldred: It's the same in Canada. So then, as—well, I'm not trying to say that it should happen that way.

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As there—the church and residential school, they're leaning on stuff to try to get rid of it. Then something else comes up that's helpful. Self-determination and realizing that their version of Christianity was better than the one that they were being offered.

So Indigenous people realized that. Although universities haven't helped all the time.

Andrew Stirling: No, I think that's true.

Ray Aldred: You see, there's always these two things that are going on. You got to somehow figure it out. Like, universities are a great place to learn to think.

You can think stuff. But at the same time, you know, I remember talking to some elders in one community, and they were concerned because every time he said, we—our kids go off to university, and they come back, and they hate the church. You know, the church ran residential schools, but the government was the one who was in charge of residential schools, and somehow that's lost.

And they were—the nuance. People don't always see the nuance. And Indigenous people somehow are able to hold these two things together, which has helped me stay in the church, because lots of people think, why even stay in this thing? But because I see the elders, and they somehow could hold these things together.

Andrew Stirling: Yeah. Ray, you're an honorary assistant deacon at the Cathedral in Vancouver now, right? And in the profile of you, I read this incredible line. It said, Ray's passion is to help as many people as possible hear the gospel—well, we've got that loud and clear from you already.

Those are my words—in their heart language. We've talked a little bit. You touched on translation a little bit.

But tell us a little bit more about why you think translation of Bible into Indigenous language is important, or is it? And how does it make a difference in the lives of the people?
Ray Aldred: That heart language statement—so that's taken from, you know, when there's going to be this riot, and then suddenly Paul talks to them. He begins to speak to them in Hebrew, and everybody sort of just calms down. And I thought, hey, that's kind of cool.

And I'm sure I've heard the idea from somebody else, Lesslie Newbigin. But then I was also thinking about how suffering is heart language, too. But, you know, when you suffer, you see things and hear things in a different way.

And I always thought that's where Christ meets us, is on the level of human emotion. And I think that you need to help people hear that in the language that they understand, that really speaks to their heart. And there's still lots of people in Canada who speak—that's their, you know, Cree or Anishinaabe.

That's their language. That's their heart language. That's the one that their mother spoke to them.

And when you hear something said in the way that your mothers talk to you, then it impacts you, and it just pauses. Anything that helps us to pause and think about the words, like, that's what you need to do. Plus, Mark McDonald said, Christianity is unique in that, you know, where some other religious faiths try to keep everything sounding the same.

Christianity, the more languages you hear the gospel, the better picture of Creator that you get. Like, the more, you just see how it's this awesome way of thinking about it. So that's why you need to continue to do translation.

Because language is always changing. It's always changing.

So, then that's what you need. So that's what I was thinking. And also, for young people, like me, who didn't have our language because, you know, our grandparents or our parents decided it was just too—you face too much persecution if you spoke that.

So, then they tried to—again, they're trying to do what they thought was best. To be able to learn a few words, like, I think it's last author by the name of MacLeod. Every time you speak a word in your own language, you sort of undo colonialism just a little bit.

So then, I think about that.

Andrew Stirling: I think so, too. There's a couple of things I've noticed in my current work, Ray.

One of them is naturally my engagement with indigenous communities, particularly with the Mohawk translation and its release and all the discussions around that. Carmen was there, and Harvey Sotewis and others. But also, my work with diaspora clergy and being in presentations on the Bible where there are many languages represented.

I think Mark McDonald makes a good point. I think you hear the gospel differently when people hear it in a different language, or then they express in their own language what they've heard and then in English tell them what they have heard in their own language. There is a richness to all of this.

When you look at young people in Canada today, Ray—and I'm not just thinking of indigenous, I'm thinking of all of us, really—what, as a teacher yourself, what do you think they are struggling with? What are the things that are really important in their minds? As a professor, what are you hearing in this very diverse matrix that we have in this country?

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Ray Aldred: Well, young people want to know about their own cultural background. That's what I hear. It's because they didn't grow up with it.

At least I grew up, I could hunt, because I grew up outside of town. The town itself wasn't very big. I mean, where I lived, the closest town wasn't that far away, but it was only 10,000 people, so that's not very big.

I grew up eating wild meat, fish, and the hunt is central to spirituality. I remember I heard one, it used to be a Grand Chief, a friend of mine, he said, you know, the whole thing about Cree spirituality is in the fall you pray for good hunting, and in the spring, you give thanks for good hunting. I used to think about it.

Someone will ask, well, how do you know it was good hunting? In Northern Alberta, if you're alive in the spring, it was good hunting. Because it's cold. But, you know, again, you see what I said earlier about creation, you just learn to see that the earth is a good place, and it provides, it's always the Creator that's providing.

So, I think about those things. I mean, young people who grew up in cities, they don't have that. They don't know that.

So, then language, and sometimes some of the ceremonies, help them to feel like they are, like it's something for them to sort of anchor their identity to, because they feel like they don't have any identity. But it's tough.

It's tough. Because, you know, if you don't grow up with language, like me, I'm too old, I'll never get it back. So, I think about that.

But young people today, especially in cities, you can see that in, like, when I was in New Zealand, visit the Maori Anglican Church. There's a revival of Maori language, because in one

sense, it helps them, young people to feel like they are who they're supposed to be. So, there's a revival of Maori language, in Hawaii, the same among young Hawaiians.

There's a revival of language. I don't know that we're seeing that in Canada yet.

Andrew Stirling: I think it's in pockets, isn't it? I mean, I just I see it in pockets.

Ray, we're winding down now a little bit. And I, there are a couple of sort of personal things I'd just like to ask you, really. One of them is, how do you balance your life? And how can you help others have a sense of balancing their life? You have your faith in the church, you have your academic work, you have a lane, you have your family, you have a great bond.

How do you balance the life between all the different things that you're engaged in? In order that, you know, you can remain both productive and faithful?

Ray Aldred: I think if you ask my wife and my family, they'd say I don't balance it very well. Stephen Covey's book, *Seven Habits of Highly Effective People*. Oh, the thing that I remember about that, I could tell you what those habits are.

The only thing that he uses this illustration, if you don't put the big rocks in first, you can't get the little, you can't get them in after. So put the big rocks in first. So, I try to keep the morning and evening office.

I was thinking about that today, the gospel, Jesus heals Peter's mother-in-law, right? And then he does all these things, they bring a bunch of people, and he heals them. But then he goes up to the mountain, he prays, Jesus prays throughout the gospel, he prays. So, then I try to pray.

Number two, I try to keep the gospel story as a first, it's first order discourse. How does my life fit into this? Do that through gospel-based discipleship. And the other thing is to learn to speak from the heart.

I mean, the biggest thing about balance is to speak from your heart, not primarily from your head. That's the struggle that academics face the most, because academics, they just talk out of their head. Most, not all.

But you got to speak from the heart. What's really going on?

Andrew Stirling: And I would say, right, to preachers, too. I mean, you preach the gospel from the heart.

Talking about preaching from the heart and talking about sort of things that really matter, it's about three years ago, almost, well, next month, that I did my first podcast with Rick Tobias at Yonge Street Mission. And he, at the end of the podcast, he said, would you pray for me? And ever since then, every person I've interviewed, I have asked, what is it that we, the listeners of this podcast, can do to pray for you? What would you like us to pray for Ray Eldred and your work? What's on your heart and your mind that you'd like our prayers?

Ray Aldred: Well, pray for, I mean, pray for Ray Eldred. Pray for the Indigenous Church, because, you know, both the United Church and the Anglican Church, sort of the main line, the big denomination sort of gave the okay for churches to become self-determining, you know, the Anglican, Indigenous, the sacred circles, and then in the United Church.

Yet it's hard. Things are kind of stumbling along. So, pray for the Indigenous Church.

And for me, well, you know, I was reading in Revelation the other day, and it struck me that sometimes you lose the, you know, the church, which church is it? The one where he says, I

have this against you, you've kind of left your first love. And I think epiphany is all about the wonder. When my youngest son was born, I remember when he came out, of his mother, because I was there helping.

I don't know how much help I was. But I remember I saw him before Elaine, and I said, look, Elaine. And that look is the same, behold, look.

And I think sometimes I want to have eyes to see and ears to hear so that I don't lose that when it comes to the gospel.

Andrew Stirling: This sense of wonder. Ray, thank you.

Thank you for your candor. Thank you for your insights. Thank you for your work that you do.

And be assured that we will both pray for the Indigenous Church, and we'll pray for you, and that the wonder of the Lord will continue to be with us and to sustain us. On behalf of the Bible Society, Ray, thank you so much for your time. This has been terrific.

Ray Aldred: You bet.

Andrew Stirling: God bless you.