Green Blades Preaching Roundtable

Sunday, September 4, 2022

Deuteronomy 30:15-20

Psalm 1

Philemon 1-21

Luke 14:25-33b

A Reflection on Psalm 1

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The Psalter, or book of Psalms, is unique in the way it brings human word and word of God together in an inseparable unity. The people of God hear God addressing them as their human prayers and hymns that bear witness to the nature and work of God, in their lives and in all of creation. The book of Psalms has been serving believers of every generation as a biblical source of prayer and praise.

Lots of children have been taught to find the book of Psalms by opening the Bible “in the middle” and often this works. I talked about this in a sermon recently at my church, Bethany Lutheran Church in Red Lake Falls, MN and the next Sunday many people came up to me to tell me that they tried it, and couldn’t believe it, but it worked! The psalms are at the center!

Martin Luther said, to “find in it (the Psalter) also yourself, …… as well as God himself and all creatures” (Luther’s Works 35:257). Psalms continue to offer solace – providing words of comfort and hope, lamentation and praise….from and for ALL creatures, not just humans, but ALL of God’s creation.

Within our lectionary texts for today, we’ll focus only on the appointed psalm. Psalm 1 is the very beginning of all this book in the middle of the Book. Psalms 1 and 2 are often read together actually, as a lens or window, a way to meditate on God’s instruction (Psalm 1) and in hope for God’s anointed reign of peace and justice (Psalm 2).

Psalm 1 is God’s instruction for all of God’s creatures in God’s creation. It focuses on how, in following God’s plan for this world, then we, like trees near a stream of water, will yield fruit and ‘will never wither.’ God’s desire is for our lives to bear the fruit of righteousness. God’s law, God’s way of ordering life, is our water source. God “watches over us”. When we disconnect our way of life from God’s instruction, we become like a waterless plant: we wither, dry up, blow away like chaff.

This brings me to think about climate change and how God’s creatures, us, have had a part in changing the climate far more rapidly than it would have naturally, without us. In the impacts of climate change, we are experiencing the consequences of failing to live in God’s ways. I am a scientist, a meteorologist, and an advocate for stewardship in all of creation, especially in care for all of our creation. And those who know me understand that it’s a part of me just as much as my call from God to be a pastor and lead others in God’s work and word.

I recently read an article about the right-wing president in Brazil who denies the facts of climate change, and openly encourages illegal logging in the Amazonian rain forest. I suspect you have been reading about this too. He is actively working to gut the environmental agencies and polices that are meant to resist deforestation. By not living by those streams of water, he is removing the trees of one of the world’s greatest rainforests from their watery home. This disgusts me. God does not want this for his people. God does not want this for that rainforest. God does not want this God’s world.

As Psalm 1 prays to us, sings to us and speaks to us, it says,

“Not so the wicked!
    They are like chaff
    that the wind blows away.
**5**Therefore the wicked will not stand in the judgment,
    nor sinners in the assembly of the righteous.”

I know it is not my place to judge this Brazilian president, Jair Bolsonaro. God will judge him and all people before they enter heavens gates. But I want so much to put a stop to what he’s doing. My way is to speak out, in this devotion, to all of you, and to ask, What can we do, together?

Please be kind to all of God’s creation, including trees that shelter countless creatures, who feed us oxygen and provide wood for paper and furniture and so many other things.

“For the Lord watches over the way of the righteous,
    but the way of the wicked leads to destruction.”

A few years ago, in Bemidji, MN, a baby owl fell from a nest on a road by Bemidji State University. Some college students walked by and scooped up the baby owl. They carried it home, anticipating to care for it, and let it become their pet. Their intentions were good, but they soon learned that an owl as a pet was illegal in town. So, they connected with the DNR, who ended up putting the owl in the care of the Headwaters Science Center (HSC). This was good news for the owl, who by this time thought it was a person. When the owl is taken out of it’s care at HSC, kids and adults alike can get close to the owl and pet him, because he thinks he is one of them. It’s adorable really! It is a great example of God’s creation working together and finding new ways to live together.

Let’s end by meditating with each verse as an invitation to a right relationship with all creation. Consider how we can *right* our relationship with all of creation.

Psalm 1:1 May we be people who do not walk in the counsel of the wicked, or stand in the way of sinners, or sit in the seat of mockers.

Psalm 1:2 May we delight in Your law, Lord. May we meditate on Your law day and night.

Psalm 1:3 May we be like a tree planted by streams of water, which yield its fruit in season and whose leaf does not wither. May whatever we do prosper.

Psalm 1:6 May we be ones who are righteous so that You, Lord, will watch over our ways.

Question: How might your meditation on Psalm 1, and the tree growing by the river in Psalm 1 shift your relationship with the creation around you?

Share: As you preach on this Sunday’s readings, consider how this psalm could help you proclaim God’s fruitful way of living for the sake of all creation.

**Green Blades Preaching Roundtable**

Reflections for the 14TH SUNDAY AFTER PENTECOST

SEPTEMBER 11, 2022

Rev. Emily Meyer

Texts:

Jeremiah 4:11-12, 22-28 and Psalm 14;

Exodus 32:7-14 and Psalm 51:1-10;

1 Timothy 1:12-17;

 Luke 15:1-10

The RCL texts for September 11, 2022, illustrate the arc of justice and right-relationship as it is problematized by human fragility. God’s call to repentance requires humility and courage to step away from supremacist notions of perfection as we step toward God’s gift of New Life for individuals, communities, and creation.

Recognizing the poignancy of each of these readings for the end of Summer 2022 and for this particular date, I would turn the entire worship service into the sermon, allowing the texts to guide us: Jeremiah’s prophetic call to repentance would be the Call to Worship; Psalm 14 and 51, interwoven, would serve as a Litany of Lament and Confession; and a reworked 1 Timothy would serve as Absolution[[1]](#footnote-1). After reading Exodus and Luke, I would preach on the extraordinary gift of repentance and its transformational power for individuals, communities, and ultimately, the planet as a whole.

‘Repentance’ carries baggage. Let’s consider setting some of it down:

One key debate of our pre-teen sleep-overs was whether or not it was a good idea to tell someone when they had green stuff in their teeth. The pro side argued that a good friend tells a person they’ve got gross stuff in their teeth so they can get rid of it to avoid further awkwardness. The dissent declared the embarrassment of finding out in front of, or even in proximity to, other people would be enough to ruin one forever.

I always favored the former. I’m pretty sure that’s where most of us wound up.

Repentance is threatening or disheartening when viewed from a supremacist lens - “the embarrassment of deficiency might ruin us forever”.

Viewed through the lens of the spiritual self, God’s call to repentance is a gift: ‘thank goodness you told me so I didn’t go through my whole day looking unkempt”.[[2]](#footnote-2)

Repentance means turning away from destructive behaviors and attitudes - which, when left undiagnosed and unrepented become even more toxic to our bodies, minds, and souls - and entering into the life-giving, sustaining and sustainable ways of Jesus/God, sloughing that extra burden of guilt or shame as we release the act or attitude.

We miss this gift when we avoid repentance and often compound the trauma by shifting the blame to an ‘other’:

* When the Twin Towers came down Christian leaders immediately blamed our Muslim siblings - then added, “pagans, and the abortionists, and the feminists, and the gays and the lesbians…, the ACLU, People for the American Way…”.[[3]](#footnote-3)
* Hurricane Katrina was also, [God’s Judgment on America](https://www.beliefnet.com/news/2005/09/katrina-gods-judgment-on-america.aspx)[[4]](#footnote-4) - because of ‘gamblers’ and ‘fornicators’.
* COVID-19 resulted in, [Attacks on Asian Americans [Spiking] by 164%](https://www.voanews.com/a/usa_attacks-asian-americans-spiked-164-first-quarter-2021/6205172.html)[[5]](#footnote-5).

Historically, we’ve found God to be a favorite scapegoat, by claiming that circumstances are beyond our control and out of our hands because all sorts of negative experiences are ‘God’s judgment’. Science demands we get over this supremacist notion and recognize that global deterioration is the natural result of human consumption - this is our ‘sin’, not God’s judgment.

Just as Jeremiah prophesied, God - in and through nature - is making it very clear that it is time for humans to repent. If current generations blame others and otherwise attempt to avoid embarrassment, the toxicity levels will only continue to rise - within our individual bodies and souls, within our communities, and throughout the planet.

Indeed, unless we repent, large portions of the planet will soon be too hot to sustain human life.[[6]](#footnote-6) Nature will right itself; nature always wins. Ultimately, God’s mercy will be revealed in green meadows, cool waters, and blue skies. But, as Jeremiah posits, the very real question is whether humans will be around to experience them - and God’s grace - if we don’t repent sometime soon.

Our egoic need for scapegoats deepens and strengthens our avoidance of repentance as it reveals our defensiveness, which in turn reveals a sense of guilt or even shame for ‘sins’ we are reluctant to name, reveal, or admit even to ourselves.

But it is in the naming, revealing, and admitting that we find release from the pain, guilt and shame our destructive attitudes and behaviors cause: we have to get the gunk out of our teeth to prevent decay and rot and further awkwardness. Furthermore, in the naming, revealing, and admitting we teach future generations the grace of repentance as we make room for transforming ourselves, our communities, and our planet.

Repentance only feels terrifying if we maintain our supremacy lens. Our spiritual lens - our Easter lens - reveals that while repentance feels like death (to turn around fully, we will give something up, we will lose yet another part of our story or experience or dream), and while that death will be real (loss feels like loss), in these parables - and through the cross - Jesus shows us that that loss is nothing compared to the glorious New Life awaiting us on the other side.

And from individuals, the New Life flows out in abundance: with each generation that does not repent, behaviors, attitudes and inflicted traumas become further engrained. Jeremiah’s prophetic vision/apt description of Summer 2022 urges us to see how generations of consumption, greed, and matricide[[7]](#footnote-7) are culminating in the end of human existence on the planet. Jeremiah’s urgency is needed, right now.

Once a generation does repent, God throws a party (see Luke 15)! There are blessings galore: not because God otherwise withholds these gifts, but because our continued ignorance, greed, etc., prevent us from realizing them. One generation’s repentance, then, opens the doors for future generations both to learn humility and benefit from the trickle-down effect of the resultant glory.[[8]](#footnote-8) This is the Exodus story: forming a new society by shaping successive generations with God’s ideals[[9]](#footnote-9).

And the blessings continue to flow: from individual repentance and transformation, families will be reshaped; families will reimagine congregations and communities, then maybe, hopefully, with not too much more delay, our broader society will enjoy the reshaped ideals of God’s Beloved Community and Christ’s New Life will spread joy around the globe - the hot wind will recede, God will find a people who are not evil, the planned disaster will be averted, joy and gladness will resound, grace will overflow, and there will be joy in the presence of the angels of God.

**Rev. Emily Meyer (she/her), Executive Director of The Ministry Lab**

As an ordained pastor in the ELCA, Emily interned in Seaside, OR, served as pastor, liturgical artist, and faith formation leader in suburban, ex-urban and rural Minnesota congregations, created and directed the multi-congregational affirmation of baptism program, Confirmation Reformation, and was pastor of the retreat center, [**Holden Village**](http://www.holdenvillage.org/). Rev. Meyer leads contemplative and creative retreats and small groups. Between pastoral gigs, she has enjoyed costume designing, choreographing and performing. She lives in Minneapolis, MN, with spouse Brian and two Wirehaired Pointing Griffons, Kiko and Zip.

Green Blades Preaching Roundtable

Logan McLean Strike

August 27, 2022

Reflection on Jeremiah 8:18-9:1

Year C

I moved to the small town of Florence, Oregon just about a year ago. Florence resides on the ancestral land of the Coos, Lower Umpqua anSiuslaw peoples, an hour west of Eugene on the central coast. It is a place of astounding beauty, with rugged coastlines, sand dunes, old growth forests and fresh water in almost every direction. I consider myself lucky to call this place home. You might know this region for the conflict between loggers and environmentalists over the northern spotted owl in the 1990s (listen to [Timber Wars](https://www.opb.org/show/timberwars/), produced by Oregon Public Broadcasting, for more history). As a result of activism, logging has decreased immensely and the communities along the coast struggle to adapt to the changing economy. Florence shifted from the logging industry to the tourism industry, allowing the economy to live on in a new way. Retirees from California love to settle here for the weather, pace of life, and housing prices. Many who live here do not have ancestral ties to the land, but have fallen in love with it as I have.

Because I love this land and call it home, I’ve been trying to learn from it. I’ve read books on mushroom foraging, I peer into tidal pools, and I plan to darken my fingertips with blackberries this fall. I am just beginning a relationship with the land. Reading Wendell Berry’s *The Wild Birds: Six Stories of the Port William Membership* has stirred my curiosity all the more*.* Through a series of short stories, he follows a farming community in Kentucky through the generations and how they are affected by war, changing culture, and industrialism. In the short story “The Wild Birds,” the character Wheeler is bent on honoring the dead by preserving tradition, particularly by keeping land within the families that have tended them through the generations. Some land has begun to be sold for profit, and some family farms have been swallowed up by bigger ones. But something begins to change Wheeler’s relationship to tradition and the land when he sits down to draw up the will of his friend, Burley. Burley wishes to break tradition by giving his land to his illegitimate child. This decision is hard for Wheeler to accept, and he tries to convince Burley to change course. At the end of their conversation, Burley confronts Wheeler about his narrowmindedness, saying:

Wheeler, do you know why we’ve been friends? [. . .] Because we ain’t brothers. [. . .] If we’d been brothers, you wouldn’t have put up with me. Or anyway you partly wouldn’t have, because a lot of my doings haven’t been your doings. As it was, they could be tolerable or even funny to you because they wasn’t done close enough to you to matter. You could laugh[[10]](#footnote-10).

Wheeler sits in discomfort, unable to hide from the truth spoken so plainly. Burley continues:

Wheeler, if we’re going to get this will made out, not to mention all else we’ve got to do while there’s breath in us, I think you’ve got to forgive me as if I was a brother to you.

[. . .] and I reckon I’ve got to forgive you for taking so long to do it[[11]](#footnote-11).

Wheeler is brought face to face with Burley—not the idea of him that has kept a wall between them over the years—but the full, real, human Burley. Wheeler discovers a greater lineage than just blood, but oneness with humanity. If you flip to the back of the book to look at the family tree of all the characters mentioned, you can see how the different families are related to one another if you look back far enough. They are of one family.

 A poem I read recently by [Fred LaMotte](http://vickilanemysteries.blogspot.com/2019/03/my-ancestry-dna-by-fred-lamotte.html) echoes a similar sentiment. From monarch butterfly to Genghis Khan, LaMotte claims his heritage with the world. He writes:

Admit it, you have wings, vast and golden,
like mine, like mine.

You have sweat, black and salty,
like mine, like mine.

You have secrets silently singing in your blood,
like mine, like mine.

Don't pretend that earth is not one family.
Don't pretend we never hung from the same branch.
Don't pretend we don't ripen on each other's breath.
Don't pretend we didn't come here to forgive[[12]](#footnote-12).

We don’t have to look far into our relationships or newspapers to see that our world needs a balm that truly heals. We have forgotten our common heritage. We long for healing and forgiveness whether we are conscious of it or not. We need a Great Physician to bring us to health and wholeness. For us Christians, we garner hope from Jesus Christ, who healed with just a word, dined with saints and sinners, and overcame death and the grave. Christ showed us a different way. Christ reveals the path for true peace by bringing all of creation under God’s roof as one family. But this peace is not an easy peace. We, like Wheeler, know something of goodness and peace, but our peace will never be as complete as God’s peace. The way of Christ during this green season after Pentecost is a hard way, a backwards way. But, encountering Jesus along the paths we take in life leads us to humility and awe of creation, allowing the opportunity to repent and lament the divisions that exist between us.

It is in the throes of lament that we find Jeremiah. The prophet takes up kinship with those who suffer, going so far as to take on the grief of the poor people of the land as if it is his own. In verse 21, Jeremiah cries: “for the hurt of my poor people I am hurt.” Jeremiah doesn’t separate himself from the community he addresses and advocates for. We think of prophets as those who speak truth to power, but Jeremiah embodies the words he speaks. Here is a model of solidarity, of allyship, that actively hopes for a different reality—the reign of peace that Christ will usher in.

Wherever you are today, dear preacher, is where God meets you. Take stock of where God’s green word springs around you. Take heart in knowing that God’s Holy Spirit goes with you as you admit hard truths and discover kinship with the stranger. Just as God cracked open the tomb on Easter Sunday, so too will God crack the hard ways of injustice and let in the light of peace.

*Logan Strike McLean lives on the Oregon coast with her spouse Paul and their puppy, Beans. She graduated from Yale Divinity School in 2020, and served her internship in Duluth, Minnesota. Recently ordained, she is serving her first call as Lutheran pastor at Florence United Methodist Church. She also serves as a hospital chaplain. She enjoys knitting, ocean adventures, cycling, and is an aspiring forager.*

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Green Blades Rising Preaching Roundtable

Year C, Lectionary 26 –– September 25, 2022

Melinda Quivik

Amos 8:4–7

Psalm 113

1 Timothy 2:1–7

Luke 16:1–13

Here are the admonitions which come at us like flashing neon lights from this day’s scripture readings:

The future begins now.

Do not desire to be comfortable.

The question they pose is whether it is possible to appreciate and care for the things of this world and Earth itself without falling into love of security which is often achieved by building up riches?

The Prophet Amos screams at us: “Alas for those who lounge on their couches, and eat lambs from the flocks. . . but are not grieved over the ruin of Joseph.” He calls us to turn our focus away from the riches we enjoy to those who do not have couches and lamb, wine and songs.

Likewise, the Gospel story is a stark reminder of the reality we live with. It is a painful story. Lazarus is lying at our doorsteps. Lazarus comes to our churches each week for help with food, gas, lodging, and probably an unspoken desire to be known and appreciated.

In one church I served, the office manager (the one person who could be relied upon to be at the church most often) saw Lazarus nearly every day either in person or on the phone asking for help with food, gasoline, housing. She would have to decide if the one in need had returned for more help sooner than the rule that we would give out vouchers to the same person or family only every 3 months. She and I often discussed whether Lazarus would get help.

As a nation, we decide this all the time. Is Lazarus deserving? How will the boundary be set around what we give to others? Do we have enough for ourselves to help others?

Lazarus’s identity today includes the cries of Earth:

* the Boundary Waters threatened by mining
* air made unbreathable in poor neighborhoods where poorly regulated manufacturing is located
* Lake Mead and the Great Salt Lake drying up from too many demands on the water
* precious aquifers in danger from oil pipelines that could (and usually do) leak
* rivers poisoned by mine tailings
* forests denuded for range land and crops
* too many species on the verge of extinction
* and more. . .

The cost of negligence has eternal consequences.

Like the rich man in Jesus’ parable:

* We live with more comfortable clothing than we need –– the rich man wears purple, the color of privilege.
* We have so much food, the total value of the diet industry in 2021 was $72.6 billion –– the rich man dines “sumptuously” with plenty of meats and fats and well-aged wines.
* We enjoy relative safety with law enforcement, security systems, and secure-access apartment buildings in many cities –– the rich man lived behind a gate in a gated community.

Our country, in fact, is a national gated community. We protect our human selves by making sure we have enough while rivers, forests, air, and soil are despoiled for our benefit. The Gospel story holds a mirror up to us making plain the enormity of greed.

And yet, Jesus’ parable doesn’t depict the rich man as wicked. The rich man just doesn’t see Lazarus lying at his gate. The rich man lives in a bubble just as we do with regard to air, water, and soil. We don’t look toward the well-being of life’s gifts that have not yet been given a dollar value. We assume that we cannot afford to pay more for food in order for it to be grown in regenerative ways. The “zero-sum” economic mentality disallows creative and future-oriented thinking about how to live as whole and healthy communities.

Maybe the rich man (i.e., the First World) is simply unaware. Head in the sand. Busy with his own concerns. Like me... like most of us… everyday... thinking about what we have to do... not about who is at my gate.

Yet, the parable shows us the “rest of the story”––the results of how the two halves live.

Lazarus, the poor man, has a name; the rich man is nameless.

Lazarus is dressed in sores; the rich man is dressed in luxury.

Lazarus is starving to death; the rich man has lots of good food.

And the story reverses their plight:

Lazarus, the poor man, is taken to heaven by angels while the rich man is buried.

Lazarus, the poor man, looks down from above while the rich man begs from below.

Jesus’ parable gives comfort to those who are in need (the poor and Earth) and confronts those who have more than enough with the need to notice our neighbors, pay attention to *where* we live.

Some years ago I went to a religion conference at a college in Montana. It was an incredible line-up of speakers including Daniel Berrigan and the noted German theologian Dorothee Solle

whose theological focus was ethics. She was a little girl during the Nazi era.

When she grew old enough to know about the Holocaust, she took it upon herself to go around asking the adults:

* *Didn’t you know anything?*
* *Didn’t you hear anything?*
* *Why didn’t you do something?!*

She was appalled that her own people had allowed a mad man to become the ruler of the nation

and then create the unthinkable: mass murder of millions of people.

Her plea to all of us was to do one thing. Do one thing. . . to notice Lazarus. . . to notice the effects of greed and power on the natural world in order to create a way of living that helps Lazarus, nature, and the rest of us.

When we who have enough do take notice of Lazarus lying outside our gate (paying attention to the harm we do to Earth) and stop to talk with him to find out what he needs (listen to the birds and insects and trees) so we can get him some food and clothing (make amends by no longer damaging the air, water, and soil, and cleaning up what we have spoiled), we offer friendship (and sustainability).

The Apostle Paul’s advice to the young pastor, Timothy, works for us, too: *be rich in good works, generous, and ready to share. . . storing up. . . the treasure of a good foundation for the future,* [so you may] *take hold of the life that really is life.* The future should shape today and tomorrow. How we conduct ourselves in this life regarding our possessions and relationships with the poor and the gifts of Earth has a bearing on how we conduct ourselves in our relationship with God.

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Hymns to consider:

In ELW:

#879 For the Beauty of the Earth

#659 Will You Let Me Be Your Servant

#719 Where Cross the Crowded Ways of Life

In the new hymnal supplement to ELW, *All Creation Sings*:

#1065 Can You Feel the Seasons Turning

#1069 God Bestows on Every Sense

#1071 In Sacred Manner

**Melinda Quivik**, an ELCA pastor (who served churches in Montana, Michigan, and Minnesota) and former professor of worship and preaching, is currently the Editor-in-Chief of the quarterly journal *Liturgy,* a writer, and a preaching mentor with Backstory Preaching at backstory-preaching.mn.co.

1. See Liturgical Elements ([here](https://docs.google.com/document/d/e/2PACX-1vTKOPMOBNoTvBVOCu7VMJDPxs9b7CDkG6iGdJwN9CutowwEZiqcl5OgZGR8ziUH2zsjHRk8NyyIAGAL/pub)) for samples of each. [↑](#footnote-ref-1)
2. Yes, this notion also participates in a supremacist ideal of perfection; every illustration has its limits. [↑](#footnote-ref-2)
3. Trigger Warning: This article contains inflammatory and traumatizing sentiments and language. “[Falwell: Blame Abortionists, Feminists, and Gays](https://www.theguardian.com/world/2001/sep/19/september11.usa9)”, The Guardian, 09.19.2001; (<https://www.theguardian.com/world/2001/sep/19/september11.usa9>), accessed 08.07.22. [↑](#footnote-ref-3)
4. Trigger Warning: This article contains inflammatory and traumatizing sentiments and language. “[Katrina: God’s Judgment on America](https://www.beliefnet.com/news/2005/09/katrina-gods-judgment-on-america.aspx)”. Beliefnet; (<https://www.beliefnet.com/news/2005/09/katrina-gods-judgment-on-america.aspx>), accessed 08.17.22 [↑](#footnote-ref-4)
5. [Farivar, Masood](https://www.voanews.com/author/masood-farivar/g_m__), “Attacks on Asian Americans Spiked by 164% in First Quarter of 2021”; Voice of America, April 28, 2021 (updated April 30, 2021); (<https://www.voanews.com/a/usa_attacks-asian-americans-spiked-164-first-quarter-2021/6205172.html>); accessed 08.19.22. [↑](#footnote-ref-5)
6. See The Guardian’s October 2021 article, “[The Climate Disaster Is Here](https://www.theguardian.com/environment/ng-interactive/2021/oct/14/climate-change-happening-now-stats-graphs-maps-cop26)”, for specific data and supporting images; (<https://www.theguardian.com/environment/ng-interactive/2021/oct/14/climate-change-happening-now-stats-graphs-maps-cop26>); accessed 08.17.22. [↑](#footnote-ref-6)
7. See numerous Matthew Fox posts, books, articles and webinars on this subject. Start [here](https://dailymeditationswithmatthewfox.lt.acemlna.com/Prod/link-tracker?notrack=1&notrack=1&redirectUrl=aHR0cHMlM0ElMkYlMkZ3d3cuZGFpbHltZWRpdGF0aW9uc3dpdGhtYXR0aGV3Zm94Lm9yZyUzRnV0bV9zb3VyY2UlM0RBY3RpdmVDYW1wYWlnbiUyNnV0bV9tZWRpdW0lM0RlbWFpbCUyNnV0bV9jb250ZW50JTNEJTI1NUJEYWlseSUyQk1lZGl0YXRpb25zJTI1NUQlMkIwNSUyNTJGMDglMjUyRjIwMjIlMkIlMkJNb3RoZXIlMkJzJTJCRGF5JTI1MkMlMkIyMDIyJTI1M0ElMkJGb3VyJTJCTW9kZWxzJTJCb2YlMkJNb3RoZXJob29kJTI2dXRtX2NhbXBhaWduJTNEJTI1NUJEYWlseU1lZGl0YXRpb25zJTI1NUQlMkIwNSUyNTJGMDglMjUyRjIyJTJCTW90aGVyJTJCcyUyQkRheSUyNTJDJTJCMjAyMiUyNTNBJTJCRm91ciUyQk1vZGVscyUyQm9mJTJCTW90aGVyaG9vZA==&sig=Ao9XHEnsQ91kwYyBwGnuvY39LyQC3qJgnrLcGqwTuAik&iat=1653598954&a=%7C%7C223885263%7C%7C&account=dailymeditationswithmatthewfox%2Eactivehosted%2Ecom&email=LRRV6glqIfcVPcYsJBrMHi%2FZD%2BmsUFpJrc5fHf6IoVE%3D&s=bad97c655476f96a390a72c05a742011&i=1291A1329A3A44586). [↑](#footnote-ref-7)
8. See Vincent Harding's take on repentance as present and future gift in [Hope and History: Why We Must Share the Story of the Movement](https://www.amazon.com/Hope-History-Share-Story-Movement/dp/1570758573) (Oris Books, 2010); especially Chapter 5: 'God's Appeal to This Age': The Search for Alternatives to Violence (pgs. 76ff). Harding uses a specific ‘lost lamb’ to illustrate how the post-World War II Black-led Freedom Movement - which called the entire United States of America to repent of our racism and white supremacy - was a gift, if only we could see it that way; a gift inviting us to our truest, best selves as individuals and as the nation we dream we might be. [↑](#footnote-ref-8)
9. See Gustafson, Scott W. *Biblical Amnesia*. Infinity, West Conshohocken, PA; 2004. [↑](#footnote-ref-9)
10. Berry, *The Wild Birds, 156.* [↑](#footnote-ref-10)
11. Berry, *The Wild Birds, 157.* [↑](#footnote-ref-11)
12. LaMotte, “My Ancestry DNA results came in,*”* lines 26-35. [↑](#footnote-ref-12)