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**Green Blades Preaching Roundtable**

Reflections on the texts

ALL SAINTS SUNDAY

November 5, 2023

Revelation 7:9-17; Psalm 34:1-10, 22; 1 John 3:1-3; Matthew 5:1-12

Rev. Karen Bockelman, Duluth, Minnesota

In high school I spent two summers working at a Bible camp. One summer, a relative of another staff member stopped at the camp for a few days. He was a missionary in Mexico and offered to show us slides of his work. I was excited—I loved seeing pictures of faraway places, places very different from my everyday life. I think I expected a kind of National Geographic program, complete with photos of unfamiliar flora, fauna, scenery colorful and exotic. I was sorely disappointed.

The missionary introduced each slide by saying “We went to *name of town* and held a service. Here is one half of the congregation, *next slide,* here is the other half of the congregation. *Next slide* Then we went to *name of town.* Here is one half of the congregation, *next slide,* here is the other half of the congregation.” And this went on for more than an hour. I was not just disappointed, but angry. Didn’t this man know we weren’t interested in seeing a bunch of pictures of people we didn’t know?

I think of that experience nearly every year on All Saints Day. My 17-year-old disappointment has long given way to the realization that I had not just seen unknown faces, I had seen God’s children. Surely among those pictured, were the forgotten and forsaken in society—the poor in spirit, mourners, the meek, those who hungered and thirsted for righteousness, the reviled and persecuted. And just as surely, among those pictured, were the merciful, pure in heart, peacemakers. All of them were God’s children and my siblings in faith.

Given the passage of time, most of those pictured stand now before the throne of God—sheltered, fed, comforted, shepherded to springs of living water, their ordeal over and their tears wiped away.

Once again, this year I have found myself thinking of that same experience from yet another perspective. Why do we have to choose between the faces of the faithful—known and unknown—and the beauty of God’s diverse creation—mountains and lakes, rocks and trees, amazing flowers and even funny-looking animals. We have learned that we are inextricably linked to the web of life. It is our hubris that privileges human beings and seeks to separate us from God’s transforming presence in every place.

I imagine that in addition to the multitudes, all tribes and peoples, and languages gather around the throne of God, all of creation is gathered as well. Together we worship God day and night, not only on earth but also in that heavenly temple. I wonder if, for those Mexican congregants, the scene around God’s throne didn’t just involve white robes and palm branches, but bright colors and orchids and even a mariachi band to accompany the singing angels! Surely the new heaven and the new earth will be dazzling in its diversity.

In his book, *Contrast Community: Practicing the Sermon on the Mount*, by James Bailey (WIPF & STOCK, Eugene, Oregon) the chapter on the Beatitudes is titled “Who Are the Blessed?—the Unlikely Ones.” Bailey (along with other scholars) points out that Matthew designed a pattern of two sets of four beatitudes each. The first four describe the blessed recipients as *empty* and *lacking* what only God offers; the second set implies the *fullness* God provides. Bailey goes on to say, “the Beatitudes are designed for a community, not individuals. Their cumulative effect … puts a divine imprint on the community—how the community understands itself and views what God values and whom God honors. Jesus’ Beatitudes point to the deep wisdom of how life works in the world God creates and reclaims. They shape how the community imagines and acts out the kingdom of God.” (page 12)

If the Beatitudes are designed not for individuals, but a community, that community includes creation. Communities of faith are called to be blessed communities, living under divine blessing, and as such, cannot help but seek ways to be a blessing to others and a *blessing to creation*. But we also cannot help but reflect on ways that *creation blesses us.* It is a gift of the eco-faith network to call us to honor what and whom God honors.

All Saints Sunday so often focuses on the humans who are the “unlikely ones” to be blessed. We name those who have died and remember them. We light candles and offer prayers. What would it mean, on this day, to name the “deaths” of creation—what has become extinct or is endangered, is empty and lacking, poor, mourning, hungering and thirsting for wholeness? What would it mean to pray for blessings on creation and to commit ourselves to be instruments of God’s fulness? If the Beatitudes were to be rewritten with creation in mind, where would you place monarchs and whales, ocean tides and rainbows, the dark of night and the brilliance of stars, the heat of the desert and the threat of flood, endangered species and family pets, wind and clouds, fields and mountains?

I have a refrigerator magnet, purchased at a bookstore in Tucson, that depicts Jesus giving the Sermon on the Mount (but looking like an illustration from a 1950s Sunday School book). Jesus says to the crowd gathered at his feet, “Okay everyone, now listen carefully. I don’t want to end up with four different versions of this!” But why not? There is so much that needs God’s blessing and so many called to be instruments of that blessing. There are so many opportunities to hear a familiar text from an unfamiliar point of view.

This year I find myself looking at blessing, not just in the saints remembered on this day, but in and from all creation.

**Pastor Karen G. Bockelman** is a retired ELCA pastor living in Duluth. She is a member of Gloria Dei and chairs its Worship, Music, and the Arts Committee. She loves helping to plan worship, especially an annual Season of Creation.



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**Green Blades Preaching Roundtable**

Green Blades Rising Preaching Roundtable  
Reflections on the texts for November 12, 2023

Matthew 25:1-13

Rev. Matthew Cobb, Together Here Ministries

**Eco-Memory and the Smart and Foolish Bridesmaids**

***Approach****:* ***A******Brief Disclaimer***

*When I think of inner ecology, environmental ecology and cosmic ecology, I recall three memories we always use as human beings; the transgenerational memory, the preverbal memory, and the verbal memory. When our work as human beings is to clean up our act here in this earth home, then these three ecologies intersect with these three memories. At this intersection of memory and ecology, we find a fourth memory, an ecological memory, to accompany these two trinities of knowing our context. This fourth reveals to us a quaternity, which is the missing link to ourselves and to our fullest participation in the cleanup. Eco-memory is a lens through which we read, listen, learn and act as ‘smart bridesmaids’.*

***A Case Example***

Be prepared!

That was the Scouts’ motto as I was growing up in a church going, lower middle class family whose head of household had a firm grip on the old bootstraps in order to pull himself and all of us "up" and out of hard living and hard times. The school of hard knocks was the only foreseeable way to go, so that's how my dad went.

And yet, at what cost and is this similar to the role of the silly bridesmaids of Jesus’ parable in their insufficiency?

Not being prepared with sufficient energy for when the light is necessary in the darkness seems like the plight of most peoples, doesn't it? After all, when I interviewed the top envoy from the Vatican to the United Nations about the Millennium Development Goals (MDG’s), which have now evolved from 8 to 17 Global Development Goals, she had an interesting perspective on how to save the planet from certain auto-destructive behavioral patterns of the human race. I asked her, “Sister, what are the top three causes of the environmental crisis?” Her reply left me speechless and convicted on the spot and ever sense, “Extreme poverty, extreme poverty, extreme poverty.”

When I pray and reflect on my own relationship to poverty, I often ponder my own preverbal understandings and misunderstandings, just wondering how it was as an infant and toddler in a household that was climbing "up" and out of generational poverty and class discrimination. I'm intrigued by the challenges and opportunities that my memory reveals to me and how they are still alive within me on the road less traveled. I'm equally charged by this pre-understanding of fierce longing and unswerving determination to climb up and get the hell out of generational poverty. Most of my leadership challenges in ministry for almost thirty years of ordained service are still being framed in this preverbal context of tasting generational poverty.

And then, the Holy Spirit says, "the bridegroom is coming..."

If you are anything like me, you immediately jump to your feet and grab your personal device (iPhone, Android, et al) and run to greet him. Except, once you reach the place where you will finally greet him, you realize that your battery charge is at 2%.

Go to the innermost, and be there as a unitive energy is welling forth from the darkness of the ground. Take care of yourself, love yourself. From this essence that you are you, simply and plainly*, act,* with no analysis, no forethought. Your conscience with the guidance of your deep unconscious awareness, what ancient traditions describe as bearing witness to what is, will always lead you and guide you as needed.

Stay there at home in the innermost essence of yourself. That is from there where you need to act. And you need to act now, as the time spent conversing and analyzing and passing time with no action are over.

Following the way inward to the innermost core of our being will allow us to read, listen, learn, and act under the influence of these restorative original instructions.

***A Spiritual Solution***

Due diligence!

In my experience, in order to retain indigenous traditions, American Indians act first and think later. Now, don't we all need to return to that original instruction and feel the presence of our own Indigenous root systems, and allow for more spaces to emerge in the soils where we are planted?

When we ponder this question in our daily walks, as our feet learn to lightly Grace this common Mother, then for the first time, again, we will be born from her into the garden of perpetual appreciation and respect.

So, how do we know what we know about anything, much less the Good News? Are Settler Narrative holders the silly bridesmaids of the parable, totally unprepared for the bridegroom? Will the American Indian Narrativ- keepers, the smart bridesmaids who stand still right where they are planted by Creator, provide the reality check we are desperately crying out to Creator to deliver?

To move from silly to smart is to *both* ‘be prepared’ *and* act from ‘due diligence’, right where you are most alive and connected to your innermost. Then, as we abandon our own unconscious unawareness and unreality, we will cease being silly and unprepared to Clean!! Our preparation and due diligence are what this Gospel medicine shares with all of our relations, One Nation and One Creator.

***Outcome: A Revival of the Imagination***

There is really nothing to do but stay on this land we all adore and really want to treat well, so we must learn to love this place by practicing the art of sharing power.

Restitution is paying for the Clean Up!

Recouperation is praying for the Clean Up!

Reparation is knowing who, what, when, where and why you are culpable for the Clean Up!

Restoration is acting first and thinking later, for the Clean Up of this Sacred Place cannot afford any more inaction.

Reconciliation is waiting to hear the verdict from future generations on how Creator sent a merciful judge to ultimately Clean Up!

A person standing in the water



*The Rev. Matthew Cobb is a graduate of the seminary of the southwest in Austin, Texas (1996, MDiv), Creighton University (2001, MA), and the graduate theological union in the University of California, Berkeley (2008, DMin), Cobb was ordained in The Episcopal Church (1996) and served as a campus minister at Iowa State (1998-2001) and Kansas State University (2001-2005), a board certified health care chaplain (2005-2013), parish pastor (2008-2017), retreat center director (2017), and indigenous missioner (2018-present).*

*As Coordinator for Together Here Ministries, he has initiated a podcast entitled Broken Lands to further engage the strategic directive of the NEMN Synod and the ELCA on Bridge Building across cultural divides, while integrating the Repudiation of the Doctrine of Discovery.*

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**Green Blades Preaching Roundtable**

Reflections on the texts

25th Sunday after Pentecost – November 19, 2023

Zeph 1:7, 12-18; Ps 90:1-12; 1 Thess 2:9-13; Matt 25:14-30

Pastor David Carlson, Duluth MN

In the first of the *Lord of the Rings* films, Frodo laments to Gandalf, “I wish the ring had never come to me.” The wizard replies, “So do all who live to see such times, but that is not for them to decide. All we have to decide is what to do with the time that is given to us.” The poet Mary Oliver helps focus such discernment by asking, “Tell me, what is it you plan to do with your one wild and precious life?” It is similar to Frederick Buechner’s question, “Where does your deep gladness meet the world’s deep need?” Similarly, our texts invite us to consider the time and abundance we’ve been entrusted with as a sacred gift and as an opportunity to reflect the loving stewardship of God.

To be sure, the world has deep needs. From war and gun violence to poverty and racial injustices, from indifference to a mistrust of others that has weakened the fabric of our society. And in the face of such challenges, the message that often comes across is that we need to be *fearful*. There is some truth to an unsettling worldview. Indeed, Zephaniah paints an ominous picture of the day of the Lord, of distress and anguish, ruin and devastation, some of which we are seeing in places experiencing earthquakes, floods and other ecological disasters made more frequent and intense because of climate change. Sadly, the loss of homes and vineyards, the displacement and other effects of ecological disruption are experienced disproportionately by the most vulnerable people, victims of the structural economic and racialized systems of inequity, in which fear can generate a *mind of scarcity and self-absorption*. But Zephaniah also has words for those who “rest complacently,” who live “loftily,” thinking they will not be affected and disregarding the Lord’s ways. But, “Neither their silver nor their gold will be able to save them,” the prophet declares. Instead, as Pope Francis reiterated in his recent exhortation, *Laudate Deum*, “what happens in one part of the world has repercussions on the entire planet… Everything is connected… No one is saved alone” (par. 19).

Yet that fearful mindset is precisely what our other readings confront. As Paul says to the Thessalonian church, “God has destined us not for wrath but for obtaining salvation through our Lord Jesus Christ, who died for us, so that … we may live with him.” The *soteria* of the New Testament is not just about salvation after death but about God freeing us from sin and enabling us in this life to embrace a holistic sense of wellness, wholeness, healing and wellbeing for all people and creation as an alternative to a fatalistic, fractured trajectory. And rather than scarcity, Jesus invites us to see God’s abundance and even in the midst of fearful times to live boldly in the promises of God.

His invitation here is a parable: A man about to go on a journey entrusts his property to his servants. *To each he gives an abundance*, in this case measured out in a unit of money called a “talent.” We could think of this word like a gift or a skill, but in first-century terms talent also referred to a denomination of currency, worth about 15 years of day labor – an amount so large it was hard to quantify for most people Jesus encountered. The master entrusts five such talents to one servant, two talents to another, and one to another. Notice that *each receives an abundance*.

Now, when the master returns, he calls his servants back. And in the meantime, the one with five talents has made five more talents. Jesus doesn’t say how, but we’re given a clue with the word *trade*. In Greek, that verb can also mean “to minister” as when a woman anoints Jesus’ feet, or “to labor,” as when a father asks his sons to work in the vineyard. Its implications are broader than just moneymaking. In my first call many years ago, the council received a letter from a 13-year-old in the congregation with an idea of holding a spaghetti dinner to raise money for ELCA world hunger. She said she already had lined up a restaurant to donate the pasta and sauce, and she just needed help serving and scheduling it. It was amazing how people responded. I’ll help in the kitchen… I’ll bring salad… I’ll bring bread, people said. This was before Thrivent Action Teams, but the idea’s the same: that one gesture of generosity begets more, and in pooling their “talents,” the people generated more awareness and support for hunger relief. They were like the first servant, or the second, who, by *using their talents to serve*, not only didn’t lose those talents but saw them multiply in ministry.

It's similar to the time my current congregation was eliminating disposable plates and cups and introducing more ecologically sustainable practices in the kitchen. I’ll work with my circle to get plates from estate sales… I’ll work with my ministry group to get reusable cups… I’ll be a compost captain and make sure the bin is empty… I’ll do cloth napkins… That last one was from a teenager too, who added *he* would wash them each week! By the time he graduated from high school it had become part of our practice and was taken over by the weekly servers.

Now, one spaghetti dinner might not seem like a lot to make a difference for world hunger, and making changes to our kitchen practices might seem small next to the ecological crisis. But they matter to the recipients and the people involved, they cultivate a broader spirit of solidarity in ministry. Again, Pope Francis: “there are no lasting changes without cultural changes… and there are no cultural changes without personal changes” (par. 70). I like to think the first two servants operated with the same mindset of abundance those young people did. The second servant could have said, “If only I had five talents instead of two.” But rather than dwell on what she *didn’t* have, she saw the abundance she was given, and in using it for ministry God was able to accomplish far more than she may have imagined. But the third servant who was given one talent buried it. Even though he was given an abundance, even though he was entrusted with something precious, *he lived in fear, burying it as if he had been given nothing*. He couldn’t experience the joy in what he already had.

Yet entering *joy* is what the reward is. It’s a word used here and only a few other times in Matthew: 2:10 when the magi were overwhelmed with joy seeing the star had stopped; 13:44 where Jesus compares the kingdom of God to a person who finds a treasure hidden in a field and joyfully sells all they have to buy it; and 28:8 when the women leave the empty tomb with great joy to tell more of Jesus’ disciples. In the midst of times that can be daunting, even fearful, the resurrection is God’s response.

When was the last time you were overwhelmed with joy and wonder at God’s continuing creation, at the faithful generosity of the productive earth despite its scars, at the incomprehensible preciousness of what we’ve been entrusted with? Here Jesus invites us to *recognize the abundance* God gives and opportunities for our talents to participate in the healing of people and the earth, that by God’s grace and guidance our deep gladness might meet deep needs and the joy of the Lord’s saving love for all creation might multiply.

A group of people standing in a field

Description automatically generated*The Rev. Dr. David Carlson is pastor of Gloria Dei Lutheran Church in Duluth, MN and co-chair of the Northeastern MN Synod EcoFaith Network. Originally from Denver, CO, he holds theological degrees from Princeton Theological Seminary, the Lutheran School of Theology at Chicago, and Luther Seminary. “Earth Stewardship and the Missio Dei: Participating in the Care and Redemption of All God Has Made” is the title of his Doctor of Ministry thesis, which he defended in 2016. Pastor Dave believes the church in general and Lutherans in particular are well suited to help society address ecological needs and the problems of climate change, and that congregations are ideal settings for modeling the kind of earth stewardship needed for a more sustainable world.*

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**Green Blades Preaching Roundtable**

Reflections on the texts

Reign of Christ Sunday

Last Sunday after Pentecost, Year A

November 26, 2023

[Ezekiel 34:11-16, 20-24](https://bible.oremus.org/?ql=565062267); [Psalm 95:1-7a](https://bible.oremus.org/?ql=565062311); [Ephesians 1:15-23](https://bible.oremus.org/?ql=565062349); [Matthew 25:31-46](https://bible.oremus.org/?ql=565062382)

Rev. Emily Meyer, Minneapolis, Minnesota

MESSY INHERITANCE

*Rev. Emily Meyer reflects on divisiveness inherent in hierarchical systems and inheritance - the one we’ve received, and the one we’ll pass on to future generations.*

*….*

Hymn suggestions:

O Christ, What Can It Mean for Us, ELW #431

Touch the Earth Lightly, ELW #739

Ezekiel offers a somewhat nuanced image of the Divine Sovereign character - a gracious shepherd who cares tenderly and lavishly for ‘my sheep’; a shepherd whose provision ensures that pastures will be green and lush, water will be cool and plentiful, and safety will be offered and accessible: ‘I will feed them with good pasture…’, ‘I will make them lie down…’, ‘I will seek the lost, and I will bring back the strayed and I will strengthen the weak…’ Under the compassionate care of this royal shepherd, bullying, arrogance, greed, covetousness, and hoarding will not be tolerated. Growing fat off the suffering and deprivation of others will not be tolerated - indeed it will be punished with expulsion from the flock.

For a scattered and oppressed people, these are words of hope and comfort.

For a nation/people who are already comfortable, the warning against greed and bullying tends to fall on deaf ears.

Which problematizes reading Psalm 95. When read from the margins, it is a song of hope, of praise, of joy that the Divine Ruler is ‘our’ Divine Ruler; the one who created the cosmos and therefore is in control of the cosmos, and therefore is the greatest, most wonderful, most awesome God in the universe - this is ‘our’ God. Read from the margins, this is empowering, encouraging, inspiring.

Psalm 93 is the first in a series of psalms (93, 95-99) written to glorify God as King; likely all for the same high holy day (Oxford Annotated suggests the Feast of Booths) - a key time for the now-established Kingdom of Israel/Kingdom of David, to enjoy the lush and abundant provision of their Sovereign King, whose reign has indeed proven to be beneficial.

However, once read from a place of privilege, this collection of psalms - and all texts glorifying God’s sovereignty - create and lend support to notions of personal and/or national supremacy: our God is bigger, better, stronger, ‘badder’, than any other God. When sovereignty language and imagery proliferate and become exclusionary to other images, they create and lend support to hierarchical systems - invariably controlled by those who ‘look’ or act most like the Divine Sovereign, i.e., male, physically powerful, and/or weaponized to become physically powerful - and in most current global cultures, ‘white’ - or at least lighter skinned than ‘others’.

Unfortunately, our efforts to glorify God - and our limited creativity at doing so outside of deifying human traits associated with maleness, physical might, and racialized notions of superiority - can become weaponized theology that subjugates, colonizes, and oppresses ‘others’.

These texts become problematic when we forget that we are the sheep and God the Shepherd; we are subjects of the Divine Sovereign. There is something in us that rebels at that idea of being ‘subject’ (an argument to add to the list of reasons we can desist from using ‘king’ language for God, at all).

Our rebellion is too often full-blown as we sacrifice Christ - again and again - in our efforts to take over the throne.

Both Ezekiel and Jesus’ parables compound this problematization by using metaphors of duality and divisiveness: there is ‘good’ and ‘bad’ - whether sheep/sheep or sheep/goats - meaning ‘us’/’them’ and ‘me’/’other’ becomes more and more reified. When we can point to ourselves as the good who will inherit the ‘kingdom’, it just means we’re free to subjugate (and who likes to be a subject, again?) the ‘goats’.

Dualistic thinking hurts the ‘scapegoated’ - whether human or other-than-human - a lot.

Duality usually means some will inherit generational blessing (of a material kind) and others will inherit a mess.

Within a context of sanctimonious assumptions of sovereignty and dualistic hierarchy, ‘benevolent’, ‘shepherding’ congregations ripped Indigenous children - those ‘poor, straying sheep’ - away from their families, placed them in boarding schools, and trained them for/forced them into manual and menial labor, all with the premise that ‘we’ were providing ‘them’ with a better future, a better life, a more lush pasture in which to graze and rest.[[1]](#footnote-1)

Yet the industrial complex social structures and economic systems into which we forced Indigenous children turn out to be destructive of our shared inheritance.

We created an enormous, terrifying mess of destruction.

In a bitter irony (and biblical justice sort of way) our colonizing ancestors: A) degraded Indigenous cultures and ways of life specifically to steal the lands on which they thrived; B) ignored, rejected, and demeaned Indigenous cultures until many have been nearly lost; and C) thereby destroyed the very ways of life that are most sustainable and harmonious in relation to human community and the environments in which we live.

Colonizers - weaponizing texts like Ezekiel 34 and Psalm 95 - set us on a path to destroy the ‘glorious inheritance’ God means for us all to share.

We created a mess.

The key lesson we missed in our desire to be ‘the king’ - shared by Ezekiel and reiterated by Jesus - is that sovereignty lies in humility, in grace, in caring for and serving with others - especially the ‘least, lost, and lonely’ - not from a place of knowing better (supremacy/colonizer attitudes), but from a place of mutuality, respect, equity, and with-ness - what Jesus reveals as the ‘Christian attitude’ in today’s parable - an attitude that is antithetical to the white supremacy and colonizer models, systems and structures white-bodied people have inherited from our ancestors.

But as is true in all areas of justice: when we work to liberate the oppressed, we will also liberate the oppressor. Ezekiel’s and Jesus’ dualistic judgment - sheep vs. sheep or sheep vs. goats - means there are either people among us who will be cast into eternal condemnation - or there is something within all of us that needs to be winnowed away.

If our ‘glorious inheritance’ is the ‘power’ of the risen Christ, then there must be hope for those of us still suffering in these systems of oppression - both oppressed and oppressors.

In her interview with Church Anew’s Leadership Lab, Rev. Winnie Varghese asserted that people (especially religious leaders) have a deep, though naive, desire to be ‘good’, ‘that there [are] bad things out there or bad ideas out there, but we are good’. She refers to this duality of, ‘I’m good; bad is outside of me.’ as ‘an American identity’ that is ‘not true’, saying that identifying wrong-doing as a ‘mistake’, ‘where we wouldn't have meant genocide or slavery or class oppression’ does not mean that , ‘We're good and our hands are clean.’

‘I think it's part of the fallacy of the American identity that because we didn't mean it then it doesn't matter, it's not part of us. I think a true Christian identity is much more about standing in the truth of who we are, and what we inherit, and what our responsibilities are, and then seeking the guidance of the gospel message; seeking to be followers of Jesus as we find our way. That's always going to be messy. There's not a way to step out of that mess.’[[2]](#footnote-2)

If we hope to secure an inheritance that includes lush pastures, clear water, and safe spaces to rest for our children and grandchildren[[3]](#footnote-3), white-bodied people are called to wake from our stupor, set aside notions of our own sovereignty and supremacy, and dig into the work of caring and tending, serving and learning with - our neighbors, God’s children, the least, lost, and lonely of the world, and all of creation.

It’ll be messy - but we’re good at making messes!

It’ll be messy - but that’s where Jesus is found.

ALLELUIA

God is in the mess.

Originally written by Rev. Emily P.L. Meyer for Green Blades Rising Preacher’s Roundtable.

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Find more from Emily Meyer at [www.theministrylab.org](http://www.theministrylab.org).

A person taking a selfie in the snow

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**Rev. Emily Meyer** creates contemplative retreats, liturgical arts, sermons, costumes, choreography, and performances. Along with contributing to Green Blades Rising and Lutherans Restoring Creation, Emily serves on the St Paul Area Synod’s Care of Creation Team, the ELCA’s [Truth-Seeking and Truth-Telling Initiative](https://www.elca.org/IndianBoardingSchools#:~:text=ELCA%20Truth%2DSeeking%20and%20Truth%2DTelling%20Initiative,-This%20initiative%20is&text=Our%20Goal%20is%20for%20members,their%20communities%2C%20then%20and%20now.), and as director of [The Ministry Lab](https://theministrylab.org/).

1. Learn about the ELCA’s Indian Boarding Schools Truth-Seeking and Truth-Telling Initiative and find the Federal Indian Boarding School Initiative Investigative Report [here](https://www.elca.org/IndianBoardingSchools) [<https://www.elca.org/IndianBoardingSchools>]. [↑](#footnote-ref-1)
2. Leadership Lab: Winnie Varghese: Church Anew, October 17, 2023; [<https://churchanew.org/blog/posts/winnie-varghese-leadership-lab>]; accessed 10.23.23 [↑](#footnote-ref-2)
3. See Rasmussen, Larry, *The Planet You Inherit: Letters to My Grandchildren When Uncertainty’s a Sure Thing*; Broadleaf: Minneapolis, 2022. [↑](#footnote-ref-3)