



Open Doors

The Newsletter of St. James Episcopal Church

June 2012

FROM THE



Sunday was the Feast of Pentecost, one of the great feasts of the church year. The liturgical color is red, we sing songs about the Holy Spirit, and hear about its coming on the disciples with wind and fire.

It's often tempting to focus on those first manifestations of the Holy Spirit - the furious wind, tongues like fire, and many languages spoken - and because we don't see those signs regularly exhibited in the church or our wider lives, to somehow imagine that there is no place for the Holy Spirit today.

But what is most important about the Holy Spirit is not what it looked like that first Pentecost, but what its effect was: the disciples were able to preach the good news of Christ to all sorts of people who were visiting Jerusalem, and as a result, 3000 of them became followers and were baptized.

And of course, that isn't the end of the story. The followers of Jesus continued to be given gifts to do the work of God in the church and in the wider world. The New Testament names those gifts as including administration, apostleship, distinguishing between spirits, evangelism, exhortation, giving, healing, helping, interpretation of tongues, leadership, mercy, miracles, prophecy, serving, teaching,

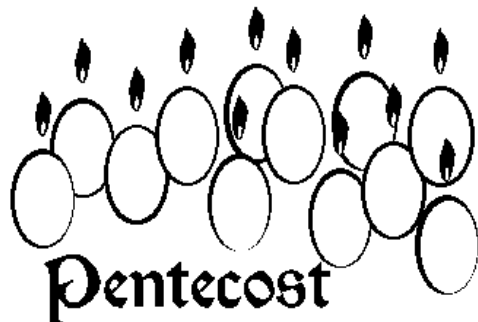
tongues, speaking, serving, words of wisdom and words of knowledge.

We are the inheritors of those same gifts. The Holy Spirit works in us in exactly the same way as in the disciples, giving us gifts to do the work of God. Some of those gifts are dramatic and relatively rare, things that we would think of as "spiritual"; many of them are very ordinary, overlapping with our everyday skills. But all of them are given with a purpose: for us to do the work of God, whether it's inside the church, or reaching out into the wider world.

And a symbol of that is something I heard about a church in England doing: on Pentecost at the end of the service, they gave each person in the congregation a candle, and invited them to light them from the Paschal (Christ) candle. It was a visible symbol to remind them that the light of Christ and the work of the Holy Spirit were now in their hands - as it is in ours!

Blessings,

Rae Wynne



THE WARDENS' COLUMN

"Changes"

Life by definition involves change. Change by the minute, hour, day, month, and year. We are sure you have noticed that our parish is growing, and things are changing. Neither is normally a time of comfort, and in fact usually evokes emotions of uncertainty and fear. Most people do not like change, because it is of an unknown. How we deal with change should come from the core of our Christian beliefs. In recent weeks, Raewynne has preached on the letters of John. These letters are filled with a message of love and faith. And as Christians it is with love and faith that we are to live our lives; Faith in our lord and God Jesus Christ, and love for our neighbor.

If you look at it from the bright side, change offers a new beginning, an opportunity. It is like a present being opened; A gift that should surprise us and fill our lives with joy.

"Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows."

James 1:17

"And be not conformed to this world, but be transformed (changed) by the renewing of your mind, that we may prove what is good, and acceptable, and perfect, will of God."

Romans 12:2

Debbie & Chris

STRAWBERRY FESTIVAL JUNE 9, 2012

The time of the Strawberry Festival is drawing near! Here are several ways in which you can help to make this important fund raiser a big success:

Bake Table - if you like to bake, this table is looking for donations of cookies, bars, breads, muffins, cakes, brownies or cupcakes. Sugar-free or gluten-free goods will be appreciated as well. Please label your donations (especially if you put in nuts) and bring them to the table early on the day of the Festival. The more we have, the more we sell. Contact Karen Douglass: 928-6633, kdouglass@optonline.net, or Wylie Hunt: 751-5618, wyliehunt@gmail.com to let them know you will be baking.

Grandma's Attic - Clean out your house and donate housewares, linens, decorative items, glassware, dishes, toys, etc. All must be clean, and in saleable order. Please, no books or clothing. Offer your help at the pricing sessions on Tuesday, June 5th or Friday, June 8th (see the calendar for times). Contact Debbie LaMano: 584 - 3545 or at lamanoscorner@optonline.net, or Jennifer Lawrence: jenlawrence@msn.com or at 862-7374.

Grandpa's Attic - Clean out your garage or basement and donate tools, athletic equipment, furniture, or electronic equipment in good working order. Bob Moleti will need help with pricing, and help will be needed on the day of the sale. Contact Bob at boblil2@optonline.net, or at 675-0385, or Mike Neyssen at 751-8451 or mpneyssen@optimum.net.

Plant Table - If you like to garden, you may have extra perennials to share. If so, pot them up, label them as to name and growing conditions needed, and bring them early on

the day of the Festival. Contact Tony DeVito at 724-1233.

Strawberries - we will have strawberries for sale, along with some strawberry treats. Help will be needed with hulling on June 7th and at the table on the day of the Festival. Contact Edna Rousseau at 584-7853 or edna.rousseau@chsl.org, if you can help out.

Crafts - Pat Kregler and Linda Misa can use some help during the day of the Festival. Contact Pat at patkreg@verizon.net or 863-1113.

Set up and clean up - If you are available early in the morning, or later in the afternoon, your help is needed to set up the tables or clean up afterwards. Contact Chris Mauro: chris.mauro@cmsheattransfer.com or 689-1419 or Matt Trump at 751-5618 or mjtrump@gmail.com.

BREAD FOR THE WORLD OFFERING OF LETTERS 2012

On Sunday, June 10, our parish again will be participating in Bread for the World's Offering of Letters, as it has done since 1987. As a Covenant Church in Bread for the World, we have sent over 3,000 letters to Congress advocating for the poverty stricken and hungry in our own country and throughout the world.

Last year's Offering of Letters focused on U.S. aid to other countries. We asked that Congress reform the way the United States delivers foreign assistance to help struggling people in poor countries and to make sure every taxpayer dollar is spent wisely – more efficient U.S. foreign aid programs ensure that our tax dollars are used effectively.

This year, as Congress is trying to reduce the federal deficit in order to balance the budget, BFW is asking to protect program funding for our hungry and destitute. The budget is tight, and we must work to reduce our deficit – but our choices must not hurt the most vulnerable.

This year's BFW campaign will continue through Sunday, June 24th, to ensure that all parishioners are given the opportunity to sign a letter.

*-Sandra Grigoletto
Bread for the World Representative*

GODLY PLAY AND J2A

Our children's Christian formation year is coming to a close. The last day of classes will be Sunday, June 3, and on Sunday, June 10 we will have an end-of-year ice cream sundae celebration at coffee hour, and an opportunity for our children to show you their classrooms. Thanks to the teachers this year: Chris and Kathy Mauro with our teenagers, Jennifer Lawrence, Arlene Wild and Leah Tarantino with the third through six graders, and Carol Bluni, Kelly Lally, Lil Moleti, and Karen Noack with the Pre-K through second graders.

- Raewynne

VOICES FROM GODLY PLAY

My Prayer
by Eowyn Jeffrey

Thank you God for this day
and that everyone had a good day yesterday.
Please, Lord, help the people who are sick to
get well and to have a happy life. Help

everyone to be kind and gracious and God will love them with all His heart.

My Prayer
by Maggie Ann Dineen

Thank you God for my little brother and for my new doll. Thank you for healing my lips, they were chapped.

Jesus Walks on Water
by Calvin Dean

Jesus' apostles were in a boat in a storm. The waves were getting bigger and bigger. The wind was blowing and blowing. The boat was rocking and rocking harder and harder in the storm. Then Jesus came walking on the water toward the boat. "What are you doing out there, Jesus?" they said. Peter said, "Can I come and walk on water too?" Jesus said, "Come." Peter said, "I'm walking on water. Look, I'm walking on water." But then he was looking around at the waves and he got scared and started to sink. "Help me, Jesus," he said. Jesus grabbed him and put him on the boat. The waves went back to normalcy and they sailed away.

A Prayer
by Sarah LeCluse

Thank You, God, for our food.
Thank You for our healthy lives.
Thank You for our wonderful teacher.
Thank You, God, for everything.

A Prayer
by Jake Dean

Oh Lord, Jesse's burn is healed.
Thank You for healing him.

Keep healing the burn, oh Lord.

St. George and the Dragon
by Jake Dean

When there were kings and knights and castles, there was a king who had a daughter named Cleodolinda. The king loved his daughter more than all the world. He bought her whatever she wanted. One night the watchman was on the wall of the castle and smelled a poison perfume that a dragon had made. Then the watchman fell dead. A knight looked over the wall and smelled the poison perfume and he fell dead. Then St. George, a knight on a horse, stumbled across the dead guys and he sees the princess standing outside waiting to be eaten by the dragon. He stabbed the dragon in the armpit. The princess tied up the dragon and St. George did kill him with his sword. Then George wanted everyone to be baptized and to believe in Jesus. St. George was a good man and did a lot. We see his cross on the flag in church.

FOOD PANTRY

A big **Thank You** to all the volunteers who made it possible to assist the 133 families that we served through May 25. It would not have been possible without your help. The families served consisted of: 288 adults, 207 children and 19 infants, a total of 514 people.... And let us continue to consider how to motivate one another to love and good deeds.... See you in December.

- *Claudette Plaschka*
Food Pantry Coordinator

CHOIR

June 24 will be the last time this school year that the Choir helps to lead our worship with their singing. Thanks to Dara Linthwaite, or choir director, Istvan Dioszegi, our organist, regular choir members: Nancy Caponegro, Wylie Hunt, Laurie Mannix, Bob O'Neill and Matt Trump, and those who have joined them for special occasions: Ron Davies, Peter Cahill, Alec Douglass, David Douglass, Anne Gwin and Rachel Linthwaite.

- Raewynne

PICK-A-HYMN

During the months of July and August, you, the congregation, gets to pick your favorite hymns to sing during the 9:30 a.m. service. Starting July 1, watch for the insert in the bulletin and pick your favorite hymn from our hymnal. The request sheets will be placed in a basket and each week Raewynne will select hymns for the following Sunday.

NEWS OF THE PARISH FAMILY

On Sunday, May 27th, we welcomed into our parish family Irina Rose Bellassai, who was Baptized. Irina lives with her parents, Jane and Ralph, in Hauppauge.

Sports news

Many of you may have seen the wonderful article on Justin Plaschka in the April 5th issue of the Smithtown News. Justin is acknowledged to be one of the best swimmers in the history of Hauppauge High School swimming. This year, he attempted to qualify for the Olympics, and came just .82 seconds short. That is quite an

accomplishment for a 15-year-old! He has plenty of time to prepare for the next Olympics in four years. Way to go, Justin!!!

Michael LaMano has been participating in many track and field events since eighth grade. In February, he began pole vaulting. He qualified for Suffolk County Division Champions, and jumped his personal highest of 11 feet at this meet. This season, Michael received 3 medals for pole vaulting and two medals for long jump, including one for 1st Place for Sophomore Invitational - 19' 6 1/4". Obviously, his family is very proud of him.

Joseph LaMano is following his brother in track; he was participating in shot put and discus, but started doing the 100 meter event instead. He recently won his 1st medal for his personal best. Keep up the good work, Joseph!

Congratulations to our Graduates !

Abby Coleman is graduating June 24th from Ward Melville High School. In the fall, she will be studying at SUNY New Paltz, majoring in Speech Pathology and Communication Disorders, with a minor in Deaf Studies. Her goal is to help integrate hearing and deaf cultures, and she would like to teach karate to deaf students.

Melanie Cozzolino is graduating from Smithtown High School West, and will be attending SUNY Albany in the fall. She will be majoring in Biology. Melanie plans to continue schooling for four more years after Albany to attain her long-time dream of becoming a Veterinarian.

Thomas LaMano graduates in June from Smithtown High School East. He plans on attending LIU Post for their accelerated 5 year Pharmacy program. He will be graduating with 16 college credits, and has

been awarded an academic/merit scholarship to LIU Post.

As noted in last month's issue, Becky Linthwaite graduated from Massachusetts College of Art and Design in May, with a Bachelor's degree in Fine Arts. See the May Open Doors for more details.

Jade Plaschka graduated from SUNY Geneseo with a B.A. in Communications with a focus on Journalism and Media, and a minor in German. She was awarded the Coaches Award for swimming and was a member of the All Academic swim team. She was also a member of the Phi Sigma Iota (Foreign Language Honors Society). Jade will be looking to enter the job market in New York while taking certain certification courses in TV Productions.

We wish all our graduates much happiness and success as they enter the next phase of their lives.

JUNE CALENDAR

- 1 Grandma's Attic pricing 9:30 a.m.
Food Addiction group 7:30 p.m.
- 2 Nursery School Family Fun Day
10 a.m. - 3 p.m.
- 3 **Holy Eucharist I 8 a.m.**
Holy Eucharist II 9:30 a.m.
with Children's Formation
Confirmation prep 11:15 a.m.
- 4 Family Bible study 6 p.m.
Food Addiction group 7:30 p.m.
- 5 Holy Eucharist 9:30 a.m.
Bible study 10 a.m.
Grandma's Attic pricing 2 p.m.
Yoga class 5:30 p.m.
Recovery group 7:30 p.m.
- 6 Knitters' group 10:30 a.m.
Bible study 7:15 p.m.
- 7 Strawberry hulling 1 p.m.
N.A. meeting 7:30 p.m.
- 8 Grandma's Attic pricing 12:30 p.m.
Food Addiction group 7:30 p.m.
- 9 **Strawberry Festival 9:30 a.m. - 3 p.m.** (rain or shine)
Passman/Reisenauer wedding
10 a.m.
- 10 **Holy Eucharist I 8 a.m.**
Holy Eucharist II 9:30 a.m.
with Children's Formation
Confirmation prep 11:15 a.m.
- 11 Food Addiction group 7:30 p.m.
- 12 Holy Eucharist 9:30 a.m.
Bible study 10 a.m.
Yoga class 5:30 p.m.
Recovery group 7:30 p.m.
- 13 Knitters' group 10:30 a.m.
- 15 Food Addiction group 7:30 p.m.
- 17 Father's Day
Holy Eucharist I 8 a.m.
Holy Eucharist II 9:30 a.m.
with Children's Formation
Confirmation prep 11:15 a.m.
- 18 Book group at Panera 7:30 p.m.
Food Addiction group 7:30 p.m.
- 19 Holy Eucharist 9:30 a.m.
Bible study 10:00 a.m.
Yoga class 5:30 a.m.
Recovery group 7:30 p.m.
- 20 Knitters' group 10:30 a.m.
Finance Committee 7 p.m.
Bible study 7:15 p.m.
- 21 Choir rehearsal 7:30 p.m.
N.A. meeting 7:30 p.m.
- 22 Food Addiction group 7:30 p.m.
- 24 **Holy Eucharist I 8 a.m.**
Holy Eucharist II 9:30 a.m.
with Children's Formation
Confirmation prep 11:15 a.m.
- 25 Vestry meeting 7:30 p.m.
Food Addiction group 7:30 p.m.
- 26 Holy Eucharist 9:30 a.m.
Bible study 10 a.m.
Yoga class 5:30 p.m.
Recovery group 7:30 p.m.
- 27 Knitters' group 10:30 a.m.
- 29 Food Addiction group 7:30 p.m.

JUNE BIRTHDAYS

Stephanie Coleman
Dara Linthwaite
Lindsay Petschauer
Alexandra Rich
Chris Mauro
Dennis Guinaw
Jamie DeFilippis
Peter Plaschka
Irina Bellassi
Lauren Tarantino
Ruth LeCluse
Claudette Plaschka
Catie Douglass
Bill Bowden

JUNE ANNIVERSARIES

Ken & Linda Misa
Kurt & Diane Rettig
Ron & June Davies
Charlie & Marge Kreussling
Ken & Ruth LeCluse
Art & Arlyne Gureck

PASTORAL LETTER FROM THE PRESIDING BISHOP ON THE DOCTRINE OF DISCOVERY AND INDIGENOUS PEOPLES

Then God said, "Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth." [1]

The first biblical creation story tells of the creation of earth, sky, waters, creatures, and gives human beings dominion over the rest.

God pronounces what has been created good. At the end of the original week of creation, with the advent of human beings, God blesses all of it, and pronounces the work very good [2].

The second creation story tells of what goes wrong – the first two earth creatures eat what they have been forbidden to eat, and are then expelled from the garden [3]. They have misunderstood what it means to exercise dominion toward life in the garden. Through the millennia, many of their offspring have continued to misunderstand dominion, or to willfully twist the divine intent of dominion toward the conceit of domination. Through the ages, human beings have too often insisted that what exists has been made for their individual use, and that force may be used against anyone who seems to compete for a particular created resource [4]. The result has been enormous destruction, death, despair, and downright evil – what is more commonly called "sin."

The blessings of creation are meant to be stewarded, in the way of husbanding and housekeeping, for the true meaning of dominion is tied to the constellation of meanings around house and household. There have been strands of the biblical tradition which have kept this sacred understanding alive, but the unholy quest for domination has sought to quench it, in favor of wanton accumulation and exclusive possession of the goods of creation for an individual or a small part of the blessed family of God.

After that eviction from the primordial garden, the biblical stories are mostly about how human communities strive to return to a homeland that will be a source of blessing for the community. Through the long centuries, the prophetic understanding of that community broadens to include all the

nations of the earth. Even so, the seemingly eternal struggle between dominators and stewards has continued to the present day.

Most of the passages in the Bible that talk about land are yearning for a fertile place, where people are able to grow crops, tend flocks, and live in peace. The offspring of those first human beings gave rise to peoples who hungered for land, and many of them did a great deal of violence through the ages in order to occupy and possess it. They weren't alone, for the empires of Alexander, Rome, and Genghis Khan were also the result of amassing conquered territory. The Christian empires of Europe were consumed with battles over land for centuries, and eventually sent military expeditions across the Mediterranean in a quest to re-establish a Christian claim on what they called the Holy Land.

The explorers who set out from Christian Europe in the 15th century went with even broader motivations, in search of riches and abundantly fertile lands. They also went with religious warrants, papal bulls which permitted and even encouraged the subjugation and permanent enslavement of any non-Christian peoples they encountered, as well as the expropriation of any territories not governed by Christians[5]. Western Christian religious authorities settled competitions over these conquests by dividing up the geography that could be claimed among the various European nations.

These religious warrants led to the wholesale slaughter, rape, and enslavement of indigenous peoples in the Americas, as well as in Africa, Asia, and the islands of the Pacific, and the African slave trade was based on these same principles. Death, dispossession, and enslavement were followed by rapid depopulation as a result of introduced and epidemic disease. Yet death

and dispossession of lands and resources were not a singular occurrence that can be laid up to the depredations of benighted medieval warriors. They are not akin to Viking raids in the British Isles, or ancient struggles between neighboring tribes in Europe or Africa. These acts of "Discovery" have had persistent effects on marginalized, transported, and disenfranchised peoples.

The ongoing dispossession of indigenous peoples is the result of legal systems throughout the "developed" world that continue to base land ownership on these religious warrants for colonial occupation from half a millennium ago. These legal bases collectively known as the Doctrine of Discovery underlie U.S. decisions about who owns these lands[6]. The dispossession of First Peoples continues to wreak havoc on basic human dignity. These principles give the lie to biblical understandings that all human beings reflect the image of God, for those who have been thrown out of their homeland, had their cultures largely erased, and sent into exile, are still grieving their loss of identity, lifeways, and territory. All humanity should be grieving, for our sisters and brothers are suffering the injustice of generations. The sins of our forebears are being visited on the children of indigenous peoples, even to the seventh generation.

There will be no peace or healing until we attend to that injustice. The prophets of ancient Israel cried out for justice when their ability to live in the land they saw as home was threatened. A day laborer named Amos challenged those around him with the word of God, "Let justice roll down like waters, and righteousness like an everflowing stream"[7]. Where there is no justice, there can be no peace for anyone.

In the North American context, the poorest of the poor live on Native reservations. The depth of poverty there is closely followed by

the poverty among ghettoized descendants of the indigenous peoples of Africa who were transported to these shores as slaves. That kind of poverty is also frequent in other parts of the world where indigenous people have been dispossessed and displaced. Healing is not possible, it is not even imaginable, until the truth is told and current reality confronted. The basic dignity and human rights of first peoples have been repeatedly transgressed, and the outcome is grievous – poverty, cultural destruction, and multi-generational consequences. The legacy of grief that continues unresolved

The legacy of domination includes frightful evil – the intentional destruction of food sources and cultural centers like the herds of North American bison, the intentional introduction of disease and poisoning of water sources, wanton disregard of starvation and illness, the abuse and enslavement of women and children, the murder of those with the courage to protest inhumane treatment, the repeated dispossession of natural resources, land, and water, as well as chronically inadequate Federal management and defense of Native rights and resources. is visible in skyrocketing suicide rates, rampant hopelessness, and deep anger. In many contexts it amounts to pathological or impacted grief – for when hope is absent, healing is impossible.

There have been some glimmers of justice in decisions that have returned Native fishing and hunting rights, and some improvements in tribal rights to self-determination. There is a very small and slow return of bison to the prairie, and wolves have begun to return in places where they are not immediately hunted down. Yet many of these recoveries continue to be strenuously resisted by powerful non-Native commercial interests.

There are signs of hope in returning cultural

treasures to their communities of origin, and the Native American Graves Protection and Repatriation Act[8] is returning remains for dignified burial. The legacy of cultural genocide is slowly being addressed as indigenous traditions, languages, and cultural skills are taught to new generations.

The Episcopal Church has been present and ministering with Native peoples in North America for several centuries. That history of accompaniment and solidarity has hardly been perfect, yet we continue to seek greater justice and deeper healing.

The Episcopal Church's relationship with Native peoples in the Americas begins with the first English colonists. We remember the story of Manteo, a Croatan of what is now North Carolina. He traveled to England in 1584 and helped a colleague of Sir Walter Raleigh learn to speak Algonquin. He returned here the next year, became something of an ambassador between the two peoples, was baptized, and is counted a saint of this church[9].

Episcopal missionaries have served in a variety of indigenous communities and contexts. Henry Benjamin Whipple was Bishop of Minnesota in 1862, and his powerful petition to Abraham Lincoln saved the lives of some 265 of the Dakota men sentenced to hang the day after Christmas in Mankato[10]. The Dakota people called him "Straight Tongue." Today many Dakota and Lakota people are part of this Episcopal tradition.

This Church has stood in solidarity with native peoples in Alaska, Hawai'i, and the American southwest, especially the Diné (Navajo), as well as in urban Indian communities. The Poarch Band of Creek Indians (in Alabama) achieved federal recognition in the 1980s with the aid of baptismal records maintained by this Church, which also assisted in returning a

piece of land to the Poarch Band[11]. A large group of indigenous people in Ecuador is seeking recognition as worshipping communities in the Episcopal tradition, and we have other indigenous members and communities in Colombia, Venezuela, Honduras, and Micronesia. Our historical presence in the Philippines began with the indigenous Igorot peoples of the mountains and highlands.

Healing work continues across The Episcopal Church. In 1997 Presiding Bishop Edmond Browning apologized for the enormities that began with the colony in Jamestown[12]. Today our understanding of mission has changed. We believe that God's mission is about healing brokenness in the world around us – broken relationships between human beings and the Creator, broken relationships between peoples, and damaged relationships between human beings and the rest of creation. We seek to partner in God's mission through proclaiming a vision of a healed world; forming Christians as partners in that mission; responding to human suffering around us; reversing structural and systemic injustice; and caring for this earthly garden[13]. We partner with any and all who share a common vision for healing, whether Episcopalian or Christian or not.

Work with indigenous peoples in recent years has been intensely focused on issues of poverty and the generational consequences of cultural destruction, the reality of food deserts and diabetes rates on reservations, unemployment and inadequate educational resources, as well as the ongoing reality of racism and exclusion in the larger society[14]. Mission and development work in Native communities is locally directed, honoring the gifts and assets already present[15], and moves toward a vision of healed community. We partner with White Bison in community organizing that

develops training programs for community healing[16]. This is a historic development, the first such partnership between a traditional Native American non-profit and The Episcopal Church.

This Church has worked to alleviate systemic and structural injustice in many ways, and our repudiation of the Doctrine of Discovery in 2009 is a recent example[17]. Since at least 1976, our advocacy work has included support for First Nations land claims in Canada, advocacy with the U.S. government for improved health care, religious freedom, preservation of burial sites and repatriation of remains and cultural resources, increased Federal tribal recognition, and critical Federal Government self-examination around Native American rights. We have affirmed and reaffirmed our desire to strengthen relationships with Native peoples by remembering the past, recognizing the deficits and gifts in our historic and current relationships, and continued work toward healing[18]. We are currently advocating for the reauthorization of the Violence Against Women Act, with provisions directly affecting Native women.

The Doctrine of Discovery work of this Church is focused on education, dismantling the structures and policies based on that ancient evil, support for the United Nations Declaration on the Rights of Indigenous Peoples[19], and challenging governments around the world to support self-determination for indigenous peoples.

We seek to address the need for healing in all parts of society, and we stand in solidarity with indigenous peoples globally to acknowledge and address the legacy of colonial occupation and policies of domination. Our Christian heritage has taught us that a healed community of peace is only possible in the presence of justice for all peoples. We seek to build such a beloved