

ST. JOHN LUTHERAN CHURCH NEWSLETTER

Pastor: The Rev'd Eric Wolf (pew@stjohnsudbury.org) cell: 803-760-0222
 Director of Youth & Family Ministry: Michelle Rose (mrose@stjohnsudbury.org)
 Office Director: Valerie Ripley (office@stjohnsudbury.org)
 Director of Choirs: Benjamin Perry (choirdir@stjohnsudbury.org)
 Organist: Bart Dahlstrom (organist@stjohnsudbury.org)

October 6, 2022

UPCOMING AT ST. JOHN

October 9	9:30 am	-Worship -NO Sunday School -NO Confirmation
October 10		-Office Closed - Indigenous Peoples' Day
October 11	11:00 am	-Seniors on the Go Book Group
	7:00 pm	-Youth and Family Ministry Meeting
	8:00 pm	- Executive Committee Meeting
October 12	10:00 am	-Seniorcise
October 13	10:30 am	-Bible Study
	4:00 pm	-Discussion Group on Race/ Anti-racism
	5:45 pm	-Bell Rehearsal
	7:15 pm	-Choir Rehearsal
October 14	7:30 pm	-Knitting/Crafting Group
October 16	9:30 am	-Worship
	10:45 am	-Sunday School
	5:30 pm	-Confirmation
October 17	10:00 am	-Seniorcise
October 18	11:00 am	-Seniors on the Go Book Group
	7:00 pm	-Social Justice Ministry Meeting
October 19	10:00 am	-Seniorcise
	7:30 pm	-Council Meeting
October 20	10:30 am	-Bible Study -NO Bell Rehearsal -NO Choir Rehearsal
October 21	7:30 pm	-Knitting/Crafting Group
October 23	9:30 am	-Worship
	10:45 am	-Sunday School
	1:30 pm	-CROP Walk
	5:30 pm	-Confirmation



Login information
<https://zoom.us/j/9784438350>
 Meeting ID: 978 443 8350
 (or call in 1-312-626-6799)



Check us out!
[@stjohnsudbury](https://www.instagram.com/stjohnsudbury)



- Visit our YouTube Channel
- All of our worship videos are available to watch at our YouTube channel.
- Find us at:
- St John Lutheran Sudbury.

St. John Lutheran Church
 16 Great Rd.
 Sudbury, Ma 01776
 978-443-8350
www.stjohnsudburyma.org

**OCTOBER 13TH AT 4:00 PM –
ZOOM MEETING TO DISCUSS
RACE, RACISM, AND
ANTIRACISM.**

Our group meets the second and fourth Thursdays of the month at 4:00 PM for informal, unstructured discussion about books, ideas, and experiences touching on race, racism, and antiracism.

Please join us!

Any questions, contact Jan Nielsen at jrnielsen@charter.net or 978-549-3044.

Awareness
Knowledge
Action

**ST. JOHN SENIORS ON THE GO BOOK CLUB
FOR OCTOBER 11th 18th**

Please join us!!!

ZOOM book club meetings will be on Tuesdays, October 11th and 18th, at 11:00am.

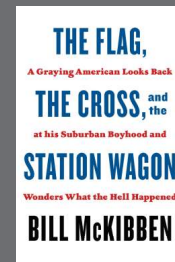
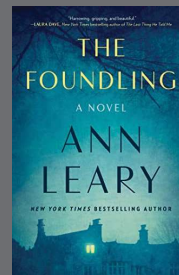
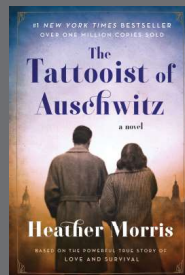
October 11th will be a get together to discuss prior books read and new books to read.

On October 18th we will discuss “The Tattooist of Auschwitz” by Heather Morris.

Any questions, contact Jan Nielsen at jrnielsen@charter.net or 978-549-3044.

Next books:

October 18 - “The Tattooist of Auschwitz” by Heather Morris
November 15 - “The Foundling” by Ann Leary
December 20 - “The Flag, the Cross, and the Station Wagon”
by Bill McKibben



PLEASE KEEP IN YOUR THOUGHTS AND PRAYERS:

Brian Young
Norma Duane
Rhonda Tibbetts
Bill Davis
Marilyn Kunelius
Carolyn Sweeney
Joan LeDuc
Gus Sullivan
Joan Western
Barbara Locke
Sedona
George Wolf
Walter

Christopher Miller
John Duane
Alexis Marsh
Janice Potter
Ann Kirk
Claudine
George Stanley
Wanda Miller
Mark Sarvela
Christine Carosella
Liz Packard
Royce Fuller

Charles Miller
Helen Williams
Ruth Avery
Jan Nielsen
Judy
Meg Davis
Ed Holmgren
Janet Erb
Pastor Ivan
Bob
Martha
Susanne Fuller



THE VIRTUE OF WASTEFULNESS

I thought deeply about the *Parable of the Dishonest Manager* (Luke 16:1-13) over the last few weeks.

The more I thought, the more I realized that this parable may be *the* most absolutely challenging parables for our own time and place, culture and economy. In this article, I explore the context of this parable as compared to the others in this section of Luke, and discover why this parable is one that preachers and theologians avoid delving into deeply as if their salaries and endowed chairs depend on it.

I use this space today to take an in depth look at how Jesus describes different relationships to our Treasure — often rendered as time, talents, and resources. After all, where your treasure is, your heart will be also (Luke 12:34) — especially important during stewardship campaigns!

Set up for Confusion

“Jesus said to the disciples, “There was a rich man who had a manager, and charges were brought to him that this man was squandering his property””.

From the very first sentence, the story gets off to a challenging start because people have a tendency to view conserving wealth and resources as a virtue.

When we hear someone’s squandering time or resources we automatically hear it as negative — and for good reason in many cases. We get a finite amount of everything whether it’s time, money, land, talent, or whatever currency we happen to be discussing at the moment. The fact that the manager is identified as squandering the land owner’s property brings to mind a person who’s dishonest in his accounting and working for his own self-interest rather than working for the interest of the rich man, bringing to mind a number of criminal activities and morally questionable practices.

Even so, it’s clear that Jesus is lifting up these dishonest actions as *virtuous*.

How does this work? What does Jesus mean in saying, “If, then, you have not been faithful with the dishonest wealth, who will entrust to you the true riches”? It feels pretty clear that being dishonest isn’t something we typically consider virtuous, so what gives?

But not so with you...

The plain truth is that Jesus doesn’t seem to hold worldly wealth in any sort of esteem.

Nowhere does Jesus identify money or other signifiers of worldly value as something to be respected. Instead, Jesus states again and again that God values the way we treat the poor, the vulnerable, sinners, and tax collectors. Jesus spoke to bring comfort to people beset by a reading of the law that’s more concerned with order than shaping the ethics of community. What brings distinction and esteem — what makes one powerful in God’s reign, is love of mercy and faithfulness to one’s community.

The people Jesus makes uncomfortable aren’t sinners or the poor. Jesus causes the greatest dis-ease among Temple leaders, King Herod, Pontius Pilate, and others who misuse of power to oppress the vulnerable. When the disciples argued about which of them is the greatest, Jesus said this:

“The kings of the Gentiles lord [their power] over them, and those in authority over them are called ‘benefactors’. But not so with you! The greatest among you must instead become like the youngest, and the leader like one who serves. Luke 22:25-27 (revised for clarity)

Jesus identifies uplifting those regarded as weak to be the greatest concern of God’s reign; those regarded as strong will see their worlds turned upside down. It’s here that the idea of wastefulness as a *virtue* begin to take shape. If the strong and powerful are the least in God’s reign, what if their tools of power — like influence, social status, and money — are similarly regarded as rubbish rather than treasure in the reign of God?

If this is the case, then we can imagine why dishonest wealth is something Jesus might regard as good.

Especially when we see the response of the Pharisees, we gain a sharper focus on this difference of values.

Grumblers Grumbling

Luke 15 begins with the Pharisees and scribes “grumbling” about Jesus because “this fellow welcomes sinners and eats with them” (Luke 15:1). In response, Jesus relates a series of parables that get more and more challenging as they go on.

Jesus begins by explaining why it’s important to welcome those who have been excluded, cut off, or who have remained outside of the temple due to choice, position, or vocation. He tells the parables of the lost sheep and the lost coin, stories of untold joy when people are reunited with a treasure they lost. These sinners the Pharisees and scribes grumbled about are the ones who were lost, and they’re grumbling at Jesus’ rejoicing in the fact that by giving them love. Because Jesus treats them as worthy, they realize they always had worth
(Luke 15:1-10)

Following these parables, and without any further comment from the scribes and Pharisees, Jesus launches into the parable often called *The Prodigal Son*. Here, we encounter a son who *squanders* his inheritance with dissolute living. The word for *squander* in Luke 15 is the same word we encounter with the dishonest manager who *squanders* the rich man’s possessions in Luke 16. This may lead us to think Jesus compares two very similar events, since in both cases someone squanders what’s entrusted to them.

BUT!

When we compare the characters in these parables, we realize they couldn’t be more different.

The son squandered what his father *gave* him to be his own by living extravagantly. The father who threw the party when he returned didn’t promise the son anything for the future, but promised the other son that all he has belongs to him. The lack of future promise doesn’t change the father’s joy or the son’s relief.

The manager squandered what belonged to the rich man, and judging by what he did when he was caught and called to account, I believe this means he showed mercy to those who owed debts to the rich man — probably forgiving much or all of what they owed, thereby reducing the profits or actually costing the rich man money. Who were these people who owed the rich man money? The two people mentioned owe olive oil and wheat. They’re probably tenant farmers who give a significant portion of what they produce to the landowner as rent.

The difference between the son and the manager is clear. The son wasted it on himself. The manager practiced wasteful mercy. The difference is vast.

The father and the rich man are similarly different. The father divided his *livelihood* *between them*, and the younger son took off. This is interesting because while we translate what he divided between his sons as “property” in most translations, the sense of the word is more like his means of making a living, or livelihood.

The word for the rich man’s property that was squandered has more of a sense of his *identity* or even more to the point, *his existence*. It really makes one question who owned what.

In the case of the father, it’s easy to miss that he gave it all away because the older son seems to misunderstand the audience already knows: he thought that the father gave the younger son his half and kept the rest; but the father offers a correction, “all that I have is yours”, with the implication being it’s yours already.

In the case of the rich man, he’s trying to hold on. He isn’t willing to part with what’s owed to him or with his wealth, his wealth is his identity that he can’t give up. We see this theme again in Luke 18:18-25, when the rich young ruler is unable to give up his wealth — his identity — to follow Jesus.

They Heard all This

The Pharisees' and scribes' reaction to these parables is perfectly understandable. Even though this is true, they're often cast as the "villains" in a lot of places, and I believe they actually *tried* to do the right thing, I think it's important to humanize them for greater understanding.

Jesus told the parables in Luke 15 — Lost Sheep; Lost Coin; Lost Son — to the Pharisees after they complained about him welcoming and eating with sinners. In Luke 16, Jesus turns away from the Pharisees and begins speaking to his disciples, almost as if pretending the Pharisees aren't even there anymore! "The Pharisees, who were lovers of money, heard all this, and ridiculed [Jesus]" (Luke 16:14).

The Pharisees very much were there, and they very much did hear.

Identifying them as lovers of money lumps them in with the rich man, fairly or not. Assuming it's fair, we see the accusation clearly. Jesus' accusation is that their relationship to wealth is inextricably connected to their sense of identity. The rich man, the Pharisees, and later the rich young ruler don't own their wealth — their wealth owns them.

The Virtue of Wastefulness

We see an uncomfortable truth: wasting earthly resources is virtuous in the kingdom of God.

In the same way a sower went out to sow and threw the seeds everywhere in Luke 8, the dishonest manager is lifted up as an example to the *children of light* — those who hope to be disciples of Jesus — to aid in our understanding what wealth really is. Whenever we're able, we're called to use money generously to the point of being wasteful to benefit the vulnerable, the poor, and those rejected by the world's misguided understanding that wealth is of value than people. This means that our true wealth as God's children is found in the act of carefully cultivating relationships with people the world would exploit and good people always complain about.

This presents us as disciples, as congregations, and as the *Church*, with a compelling problem. Guarding closely what we have is a seductive kind of sin. In thinking of our bank accounts as scorecards, or thinking chief role as employees is safeguarding the wealth of others even when it hurts those who are vulnerable, we fall prey to its allure.

Our chief role is quite different for Jesus followers: Jesus' morality instructs us to be wasteful with wealth, using whatever opportunities we might have to make life easier for the poor.

What might this look like?

There was a property manager who, when faced with people who couldn't pay their rent for whatever reason, gave discounts by taking what was offered. They helped tenants file for leniency rather than evicting them.

There was a mortgage broker who, when faced with late payments for whatever reason, "lost" paperwork for late payments; and when faced with someone about to default, wrote off the entire debt rather than foreclosing. A grocery clerk whose motto is, "if you see someone stealing food, no you don't".

There was a grocery clerk who, when faced with someone shoplifting food, lived by the credo that if I see someone stealing food, no I didn't.

There was a police officer who, when pulling people over, wrote only warnings rather than tickets; and called family members rather than sending people to jail whenever feasible to do so.

What if, instead of calling this the Parable of the Dishonest Manager, we instead call it the Parable of the Lost Land Owner? Framed this way, it feels so absolutely scandalous to suggest these actions as virtuous. No matter how it feels, Jesus tells us plainly that the best thing we can do with money is to make friends by dishonest wealth, knowing that when we do this, we're being faithful stewards of what God treasures most: people.

Grace & Peace, Pastor Eric

CONFIRMATION CONNECTION

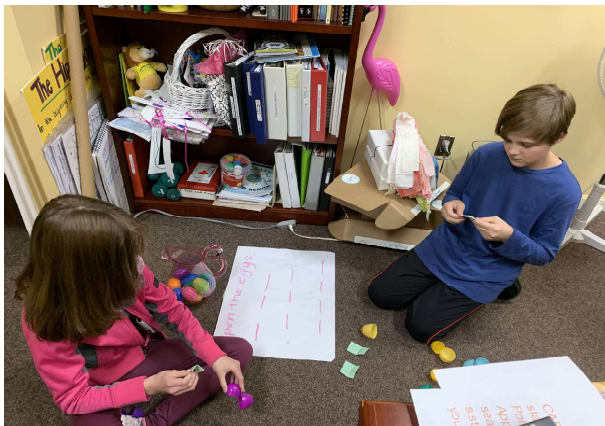


Our Confirmation Program kicked off on Sunday, October 2nd with both confirmation students and families. We got this rolling considering our emotions as we pondered Confirmation: hopeful, excited, curious, and thankful!

After a spending some time getting to know each other better, our students undertook the Confirmation Challenge! We started off trying to lift beach balls off the parachute individually, and discovered we didn't think it could be done, but



with all of us at work together, we got those balls were flying! Completing that challenge earned a clue, and we raced off to complete challenges all over the church. After popping balloons, playing ping pong, solving rebus puzzles, and more, we discovered the theme of our Confirmation program:



*I am the vine. You are the branches.
John 5:15*

DIAS Request!

St. John, through our support of DIAS (Dignity in Asylum), has been supporting refugees in the area for many years. Specifically, we have been helping an Afghan family who has resettled in Concord for almost a year now. The family has some immediate needs we can help with as their extended surrogate church family.

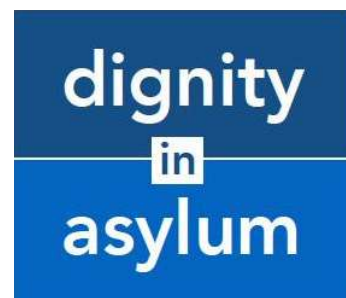
The family needs immediately:

- Diapers sizes 1 and 2
- Baby wipes
- Shoes (used are great as well!) size Girl's 10 and Boy's 11

As winter approaches....

Warm clothes and jackets (Girl) 4T and (Boy) 5T

Please contact Johanna Ellis johanna68@gmail.com if you can help or have any questions.



SUNDAY SCHOOL SCOOP



What has been happening in Sunday School? We are focusing on Old Testament stories right now and considering blessings. We learned about Abraham and Sarah and how they would be blessed to have a family as big as all the stars in the sky. And we shared stories about Moses. We imagined the Red Sea parting before our eyes and how we might have felt if we were running to escape slavery and soldiers with water lapping on both sides of us working to move quickly over the mucky river bottom. And we thought about the blessings in Moses' life and our lives too.

Because we were studying Abraham, we HAD to sing *Father Abraham!* We are having a lot of fun swinging our arms, marching our feet, nodding our head, and spinning around! But it feels really good to finally sit down at the end of the song! And then we laugh a lot!



Let's Enjoy God's World Together

On Sunday, October 16th, join other St John members for an afternoon out in the woods on the local trails of the Assabet River National Wildlife Refuge! We will stop at various points along the trail to ponder God's amazing creation, and how, as nature reclaims and heals scars on the land, God can reclaim and heal our own scars. The walk is out and back, approximately 2 miles total.



After the Education Hour, we will enjoy lunch together (please bring bagged lunches for you and your family) here at St John before we head for the trail.

We will reconvene at the trailhead in Maynard. Please note: This is not the ARNWR Visitor Center entrance in Sudbury. This parking lot can be found at the end of Old Marlboro Road, Maynard. From the church you will drive west on 117, turn left onto 27 South, then right onto Old Marlboro Road. The closest address for GPS purposes is FEMA at 65 Old Marlboro Road, Maynard. Keep driving past this and you will see the trailhead and parking lot at the end. If the lot is full you can park on the South side of the road.

We hope you can join us for a beautiful afternoon in the woods with our St John Family!

If you would like to join us, please email Laura Kennedy at kennedy.lkk@gmail.com or Michelle Rose at mrose@stjohnsudbury.org so we can make sure you know the details.



All Aboard the St John Steward-Ship

The St John Puppet Ministry was thrilled to present our latest production, *All Aboard the St John Steward-Ship*, on October 2nd. We partnered with the Stewardship Ministry to help kids understand stewardship. Our dramatic friend, Gloria, had a lot of information to share, but Ollie and Becky changed her plans when they tried to climb aboard the “Steward-Ship.” Gloria explains that stewardship is something we do, and Ollie and Becky run off, excited to share their time and talents with their St John family. If you haven’t seen it, you can still check it out on our YouTube service for October 2nd.

Thank you to Ethan and Aria Holmgren for providing the voices of Ollie and Becky! And thank you to our dedicated puppeteers: Jan Nielsen, Susan Valentino, and Valerie Ripley!



CHECK OUT WHAT’S NEW IN THE NARTHEX!

There is now a sign-up poster there for you to access.

All you have to do is write your name next to the various worship assistant spots. All help is needed: Communion assistants, Greeters and Ushers, Acolytes and readers.

Please help us out and reserve your place for future dates.

CROP WALK BAKE SALE MOVES US TOWARD OUR GOAL!

Delicious warm banana bread, tasty jam cookies, homemade jam, gooey chocolate cakes are just a few of the items that filled the table for our Crop Walk Bake Sale last Sunday. This was a great opportunity to enjoy coffee hour treats, take some home, and raise money for our St John Crop Walk team, the St John Step-Ups! Our team goal is to raise \$1000, and when we add the Bake Sale funds of \$432, we are more than halfway to our goal!

How can you still help?

Join the team of walkers on Sunday, October 23rd at 2 PM in Concord Center!

It's growing! We are up to 12 walkers! But we could use more! You can use the link below to become a St John Step Up!

Donate

You can donate directly to the Crop Walk using the link below. Or you can write a check payable to St John with Crop Walk noted in the memo section of your check.

<https://events.crophungerwalk.org/2022/teams?event=concordma>

Help us reach our goal of \$1000 for Crop Walk, which funds 9 local food pantries and food agencies.

Thank you to everyone who contributed homemade treats and to those who purchased them at our Crop Walk Bake Sale! And special thanks to Emily Smith for creating our gorgeous Crop Walk banner, the Smith family for doing so much baking and for running the table at the Bake Sale, and Chad Dorsey who provided us with the ability to process credit cards.



MaynardFest Shines in Spite of the Rain

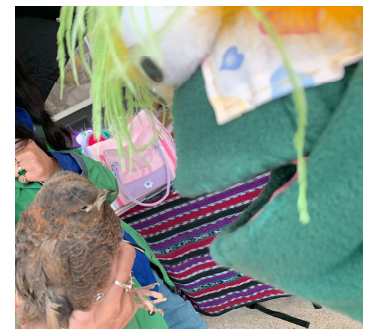
On October 1st, St John pitched our canopy on the corner of Main and Nason Streets and invited folks to come in from the rain and to decorate wooden pumpkin ornaments. Sticky-backed jewels, glittery foam leaf stickers, and markers were all employed to create beautiful pumpkin creations for kids to take home. And our St John label was on the back of all of them reminding families where to find us and that all are welcome! One little girl's grandma came back to our booth to let us know that we were her granddaughter's favorite booth at the whole festival!



Maybe that was because of the ornaments. Or maybe it was because our funzel puppets, Olive, Violet, and Ash, were busy all day greeting kids of all ages, tickling toes, and giving kisses.



It was fun to make new friends—check out Olive's new friend, Quail—and see familiar faces too! And we were able to invite almost 50 families to our Trunk or Treat event on October 29th!



Many thanks to all who participated in MaynardFest preparations and the actual day: Nancy Allison, Suzanne Steinbach, Michal Mueller, Christine Barilone, Valerie Ripley, and Pastor Eric, Lauren, & Willoughby Wolf.



IT'S SURPRISING.....



Can you match the personal fact below to the person who owns it? Try and see if you can figure this puzzle out. We will print the answers in our next newsletter.

- Sophia Dorsey
- Luke McLinn
- Michelle Rose
- Linda Bascom
- Kirsten McLinn
- Plays Fantasy Football and has won the league.
- Worked on a schooner for the fun of it.
- Is a knitter.
- Could sing *Frosty the Snowman* by the age of 2.
- Was a flight attendant.

How did you do with last week's puzzle? Are you surprised?

Sharon Horton used to accompany the St John Junior Choir on the piano.

Earl Baucom was once a calf's punching bag.

Jan Nielsen's first job was as a corn detasseler.

Brittany Bascom played ice hockey in high school.

Jeff Fuhrer played Mother Ginger, in a huge dress and a bright red wig, for a regional performance of *The Nutcracker*.

Save the Date:
Social Justice
Book Discussion
The Sum of Us
by Heather McGhee
Tues Sept. 27th
at 7:00pm via Zoom





Stewardship Program Guest Speaker & Giving Invitation

On **Sunday October 23rd**, Meredith Saven will join us to talk about our Congregation's generous support of the **Maynard Backpack Program** and what it means to the children and families that participate in the program.

On that day, we invite you to bring an item for the Maynard Backpack Program. Choose from the list below or give directly using the Amazon Wish List link below.

- Boxes of cold cereal
- Juice boxes
- Granola bars
- Canned soup
- SpaghettiOs
- Fruit cups / applesauce
- Individual snack items

Amazon Wish List:

https://www.amazon.com/hz/wishlist/ls/14V4O9O7ON9VH?ref=wl_share

About the Maynard Backpack Program

The Maynard Backpack Program is a not-for-profit organization that provides weekly food backpack deliveries through the Maynard Public Schools for Maynard, MA children and families.



Please remember to fill out and return you Time and Talent Sheets as well as your pledge cards.

FEATURED CHILDREN'S BOOK FOR OCTOBER BY MILDRED CHEUNG

This month's book is *Change Sings, A Children's Anthem* by Amanda Gorman; illustrated by Loren Long. We will share this book during the Children's Message on October 16th.

Amanda Gorman is an American poet and activist. She was the first person to be named the National youth Poet Laureate and was invited to read her poem "The Hill We Climb" at the inauguration of President Joe Biden.

Change Sings is a musical journey that follows a young girl as she sings about the power to change the world in large and small ways.

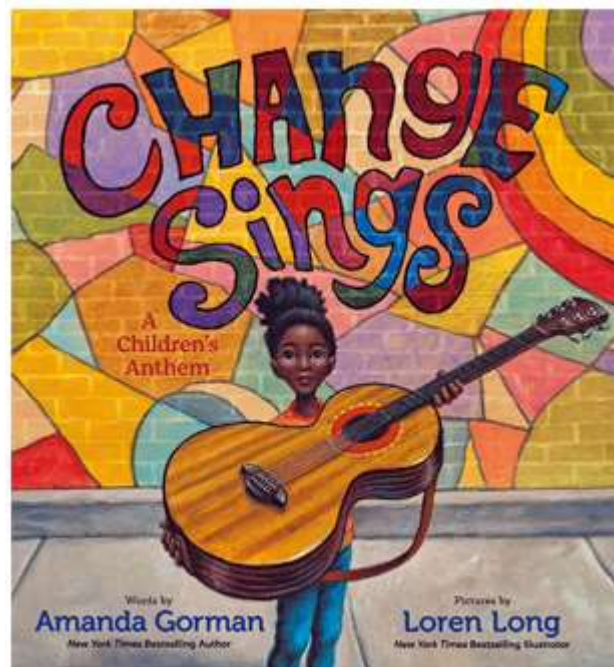
To capture that journey the song *Blowin' in the Wind* by Bob Dylan will follow the book reading in the service. The melody for *Blowin' in the Wind* is based on the Negro spiritual "No More Auction Block for Me". This spiritual was first published in *Slave Songs of the United States* in 1867 and is considered a protest song as is *Blowin' in the Wind*.

Many of us know the lyrics to *Blowin' in the Wind*; below are the words for *No More Auction Block for Me*:

No more auction block for me
No more, no more
No more auction block for me
No more, no more
Many thousand gone

No more pint of salt for me
No more, no more
No more pint of salt for me
No more, no more
Many thousand gone

No more driver's lash for me
No more, no more
No more driver's lash for me
No more, no more
Many thousand gone



To hear a rendition by Paul Robeson: <https://www.youtube.com/watch?v=6uAjMjXM290>

TRUNK OR TREAT NEEDS YOU!

On Saturday, October 29th from 3-5 PM, our St John family is hosting Trunk or Treat outside in our parking lot, and we need your help to make this a fun community event!

What is Trunk or Treat?

Trunk or Treat provides families with an opportunity to trick or treat in a safe, concentrated spot. We will hold the event in our parking lot on the Rt 117 side of the church. Families will decorate their cars with different themes (please stay away from scary themes) such as CandyLand, Hogwarts and Harry Potter (sorry, folks, the Kennedy family has dibs on this one), Star Wars, Pokemon, Beauty and the Beast, and Paw Patrol. During the trick or treating time, families will trick or treat from trunk to trunk collecting candy and Halloween trinkets.



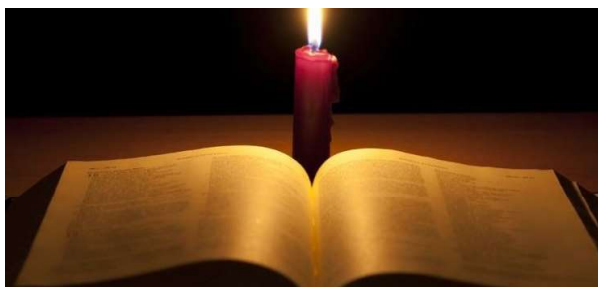
What do you need me to do?

Join us! Decorate your car! Dress up with your theme! Get some candy, and be ready to hand out treats from 3-5 PM on Saturday, October 29th.

How do I sign up?

We will be creating a Sign Up Genius for your to sign up your family and choose your theme. Look for it soon!

At MaynardFest we invited over 50 families to attend this event. We will also be putting signs out front inviting the community. This is a great opportunity to invite folks to meet our St John family! Help us make this a memorable event!



Save the Date
November 6th: 5:00 pm
Evening Vespers
Reception Following

**SUDBURY
DOING
GOOD**

FAIR!

Saturday, **NOVEMBER 5**
11 am - 2 pm
@ The **GOODNOW LIBRARY**

- Meet the folks behind Sudbury's Nonprofits, Community Groups, and Town Departments who are "doing good" in every area that impacts our community: social services, the arts, the environment, health, safety, education and more.
- Get the details on their programs, services, membership options, and volunteer opportunities.
- Learn how you can get involved.
- Drop by for a fun, family-friendly afternoon featuring activities, community service opportunities, and giveaways!

for more info, visit:
sudburyfoundation.org

*Hosted by the Goodnow Library &
Sudbury Doing Good, a project
of the Sudbury Foundation.*



Indigenous Peoples' Day Weekend

Sunday, October 9, 2022 at 10:00 a.m.

[The Old North Church 193 Salem Street, Boston](#)

Service of Holy Eucharist

The Rev. Canon Cornelia Eaton, Guest Preacher



Monday, October 10, 2022 at 11:00 a.m. (doors open at 10:30 a.m.)

Registration required. <http://events.constantcontact.com/register/event?llr=s4blzzbab&oeidk=a07ejc90hz1d16c469f>

[Christ Church 149 Court Street, Plymouth](#)

Symposium, Lunch, and Special Service of Lament and Commitment

Please join the Right Reverend Alan M. Gates, Bishop Diocesan of Massachusetts, the Right Reverend Gayle E. Harris, Bishop Suffragan of Massachusetts, the Right Reverend Douglas John Fisher, Bishop Diocesan of Western Massachusetts, special guest the Reverend Canon Cornelia Eaton of the Episcopal Church in Navajoland, and Indigenous leaders from the Commonwealth.

This event is free of charge. To make a donation visit this website: <https://donatenow.networkforgood.org/1409645>

Designation "Immigration/Multicultural Ministries"



The Rev. Canon Cornelia Eaton served in many lay positions in the Episcopal Church prior to being ordained to the priesthood on February 7, 2015. She is currently the canon to the ordinary for the Episcopal Church in Navajoland. Cornelia is dedicated to serving the beloved people of God and to encouraging the laity to have active roles in the life of the Church, believing that we all live into our baptismal covenant. She enjoys sharing God's love, hope, and grace with all of God's people through Holy Scripture and Navajo spirituality of Hozhó—Peace and Beauty Way. She is a storyteller and a writer of poetry with a particular focus on the Navajo way of life known as *lina Biké Hozhó*—being in harmony with divine creation through spirituality, culture, tradition, and relationship. She has deep love and appreciation for the outdoors and enjoys mountain biking, fly-fishing, camping, hiking, and tending to her family sheep camp.

For more information: <https://www.diomass.org/event/2022-indigenous-peoples-day-gathering>



Episcopal Diocese
of Massachusetts

Sponsored by the Office of Immigration and Multicultural Ministries of the Diocese of Massachusetts, together with the Racial Justice Commission of the Diocese of Massachusetts, the Beloved Community Commission of the Diocese of Western Massachusetts, and the Indigenous Peoples' Justice Network of the Dioceses of Massachusetts and Western Massachusetts.

