



Montana Synod Weekly Announcements October 11, 2021

Called to Confess and Repent

In 2016, the Montana Synod Assembly passed a [resolution memorializing](#) the Churchwide Assembly “to explicitly and clearly repudiate the European Christian-derived ‘doctrine of discovery,’ its inherent racism, and its continuing impact upon tribal governments and individual tribal members to this day, and to acknowledge and repent of its complicity in the evils of racism and colonialism in the Americas.”

As this country recognizes Indigenous Peoples Day to celebrate, thank and honor the peoples, tribes, and nations who lived, worked, and blessed this land long before Europeans arrived on its shores, we as the ELCA and the Montana Synod honor and lift up the inherent humanity, dignity, and resilience of the American Indian and Alaska Native peoples.

However, we do so while also acknowledging that we and our ancestors have participated in the attempted destruction of these many indigenous peoples and their way of life, the assimilation of native peoples into a way of life not their own, broken treaties, removal of whole nations of people from their ancestral lands, ruin of the Creator’s gifts of land, water, and air, and racist dehumanization of our indigenous siblings. All of this has resulted in the devastation of their culture, livelihood and economic security, their social and family stability, their physical, emotional and spiritual health, and in other unnecessary suffering of our fellow human beings who like us are beloved members of the Creator’s creation.

Following the memorial requests of the Montana Synod and many other synods, the Churchwide Assembly of the ELCA in 2016 passed a [resolution repudiating the doctrine of discovery](#) as well as the mistaken Christian theology that undergirded it for so long across the Christian church and allowed injustices and sins to be perpetuated in God’s name. (Link?) Part of that resolution contained the mandate “to repudiate explicitly and clearly the European-derived doctrine of discovery as an example of the ‘improper mixing of the power of the church and the power of the sword’ (Augsburg Confession Article XXVIII, Latin) and to acknowledge and repent from the church’s complicity in the evils of colonialism in the Americas, which continue to harm tribal governments and individual tribal members.”

Today, in obedience to the mandate of that resolution as well as in obedience to the God who calls us to confess and repent, the ELCA released [“A Declaration of the Evangelical Lutheran Church in America” to American Indian and Alaska Native People.](#)”

While these words may hard for us to hear, the suffering these words describe has been and continues to be even harder for indigenous people to live in. As a part of being followers of Christ, we are called to

confess our sins which also includes the sins of our ancestors as we have benefited from their sins. The author of 1 John 1:8-10 states this bluntly, “If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, God who is faithful and just will forgive us our sins and cleanse us from all unrighteousness. If we say that we have not sinned, we make God a liar, and his word is not in us.” This declaration assists us in the confession we must make as a part of the right relationship with God that is graciously given to us through our faith in Christ through the power of the Holy Spirit.

However, we are called to more than confession. We are also called to repentance, to change our ways and to go in the direction of this Spirit-empowered right relationship with both God and neighbor, especially those neighbors we have harmed.

And so, while this declaration is a start, it is not enough. We must commit ourselves to the work of, as the declaration states, “undoing those evils, building right relationships with Native nations and Native people, and remaining faithful to our shared journeys toward truth and healing.” As you read this declaration, I ask you to ponder how you as a follower of Christ and a member of the body of Christ in your congregation can participate in this journey of repentance toward truth and healing.

May God bless us in this journey of new life and healing in our relationship with our indigenous siblings.

In Christ’s forgiveness,
Bishop Laurie

Leading in a Liminal Season with Rev. Susan Beaumont

Event time:

Wednesday, October 20, 2021 - 12:00pm to 1:30pm

Event description:

How do you lead an organization stuck between an ending and a new beginning—when the old way of doing things no longer works but a way forward is not yet clear? Such in-between times are called liminal seasons—threshold times when the continuity of tradition disintegrates and uncertainty about the future fuels doubt and chaos. In a liminal season it simply is not helpful to pretend we understand what needs to happen next. But leaders can still lead.

Liminal seasons call for a different kind of leadership presence, one that connects the soul of leaders with the soul of the institution. Participants at this event will:

- Enter a three-way conversation engaging God, the soul of the leader, and the soul of the institution.
- Examine the leadership challenges and opportunities inherent in liminal seasons.
- Explore three fundamental shifts in orientation that invite a more soulful leadership presence. (From knowing to unknowing, from advocating to attending, from striving to surrender.)
- Understand four bodies of work that help to connect mission, vision and values with the soul of the organization: deepening group discernment, shaping institutional memory, clarifying purpose, and engaging emergence.

Renown consultant and author Susan Beaumont will provide a guide for leading in a liminal season followed by a time of Q&A facilitated by Sarah Drummond, Founding Dean of Andover Newton Seminary at Yale Divinity School.

Register for this webinar at [Leading in a Liminal Season with Rev. Susan Beaumont \(link is external\)](#).



**Our Savior's Lutheran Church of Bonner Invites you to it's
Solar System Dedication Celebration!
Sunday, October 31st 11:00am**

This new solar array will cover 100% of the church building's annual energy usage. It's installation was made possible by the Northwestern Energy E+ Renewable Energy Grant Program. Solar energy is a terrific and easy way for churches and nonprofits to make a difference in a changing climate as well as model energy independence. Come hear more about solar and how it can make a difference in the Bonner community. Tours and informational discussion will follow the dedication ceremony.

Worship and Dedication will be led by Bishop Laurie Jungling, Bishop of the Evangelical Lutheran Church of America, Montana Synod.

Representatives from SBS Solar, Montana Lutheran Climate Change Task Force, and other community partners will also be present.

Outside ceremony for COVID-19 Safety. Lunch to follow.

Contemplative Practice:

On Wednesday, October 13th at 12:30 pm, Faith and Climate Action Montana will be hosting a contemplative practice titled "The Well," led by Jim Hatley at Emmaus Campus Ministry (532 University Ave.)

The Well was modeled on Quaker practice as it was in turn appropriated by a deep ecology activist network in the mid 90's. We are hoping this exercise might prove particularly instructive in how the art of listening and being present with others might function to deepen community insight, cohesion, and resolve, especially in the environmental movement.

Synod Staff:

Bishop

Laurie Jungling: ljungling@montanasynod.org

Associate to the Bishop

Pastor Jason Asselstine: jasselstine@montanasynod.org

Director for Evangelical Mission

Pastor Peggy Paugh Leuzinger: ppleuzinger@montanasynod.org

Director of Technology and Communications

Colter McCarty: cmccarty@montanasynod.org

Office Manager

Candi Standall: cstandall@montanasynod.org

Director of NRIT

Jenny Kunka: j.kunka@nrit.org

