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Living Lutheran,
August 2020

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Study guide

A call to heal creation

By Robert C. Blezard

Our world's accelerating environmental crises may pose the most dangerous challenges humanity has ever faced. Whether it's wildfires, extreme storms, floods, droughts, species extinction, hotter temperatures or shifting climate patterns, all have become more frequent or severe in the last 30 years. As God's people charged with caring for God's creation, we have a responsibility to work to help heal the earth, our only home. Fortunately, God is with us, and there are signs of hope.

Exercise 1: God's creation

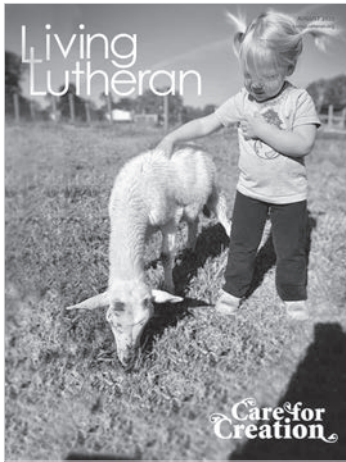
Psalm 19:1 declares: "The heavens are telling the glory of God; and the firmament proclaims God's handiwork." This was certainly true for the ELCA's Ruth Ivory-Moore, who remembers as a girl being awestruck as she watched dazzling stars in the inky summer sky. When has nature revealed God for you?

- Can you think of a time when you have been awed by God's creation, when the natural world proclaimed the glory of God? Can you share?
- What particular aspects of nature always move you? How would you describe your feelings?
- Is there a particular place in a natural setting—perhaps a beach, a mountaintop, a field or a riverbank—where you feel especially close to God? Can you describe that place? Your feelings?
- Why do natural settings tend to bring us into the presence of God?
- Is it because we are creations of God ourselves that we have a particular resonance with God's creation?
- Since God created nature, does God reveal the divine nature in a special way in creation? Or, rather, does creation reveal God in a special way?

Exercise 2: God's "good" creation

The first chapter of Genesis describes how God created heavens and earth. This magnificent piece of Scripture is poetic in its vivid imagery. Read it carefully, paying attention to the details. Note, particularly, the instances of the word "good." Discuss:

- How many times does the word "good" appear?
- What is the context for each time that "good" is used?
- For each instance, what specifically is being called "good"?
- What is the significance that "good" is uttered by God?



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Study guide: **A call to heal creation** *continued*

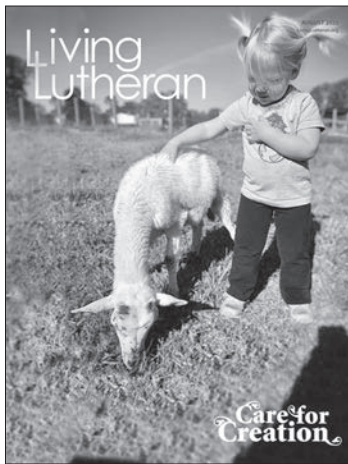
- Wouldn't anything God creates be "good" anyway? What does God's declaration add?
- God sees creation as "good" even before God creates human beings. Why is that significant?
- God finally calls creation "very good." What does that mean for creation?
- If God's creation is "very good," for what reasons should we respect and care for it?

Exercise 3: Subdue; have dominion

Much confusion about humanity's relationship to nature comes from just three words—"subdue" and "have dominion"—in Genesis 1:28. Some believe the verse gives humanity license to exploit and despoil creation for our own gain. A better view is that it gives people the responsibility to take care of creation. Let's explore. To set up the verse, note that Genesis 1:28 takes place on the sixth day of creation, after God has finished God's holy work and created human beings last of all:

God blessed [human beings], and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth."

- What does it mean to subdue the earth? Look up the dictionary definition of "subdue" and discover the several shades of meaning. What parts are helpful to understanding Genesis 1:28?
- Would the militaristic definitions of subdue fit? Is the earth like an enemy that needs to be subdued with violence?
- In what way would "curb" or "control" fit better? For what purposes might God want us to control the earth?
- What does it mean to have dominion over living things? What is helpful in the dictionary definition?
- Does either "subdue" or "dominion" give human beings the right to despoil and exploit creation for our uses? Explain.
- Note that God's use of "subdue" and "have dominion" comes in the context of a blessing. Why is this significant? Are God's words a firm commandment or a blessing?
- In the article, Larry Jorgenson, an author of the 1993 ELCA social statement on creation, asks: "How do you have 'dominion' in the way that Christ has 'dominion'?" What do you think?
- Is it clear or unclear whether God is giving human beings permission to live and make a living from the earth? Explain.
- At the same time, did God transfer ownership of creation to people? Or is it still God's earth and we are to make a living and care for it? Explain.



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Study guide: **A call to heal creation** *continued*

- In what ways is our position analogous to tenant farmers, who are permitted to inhabit and make a living on someone else's land, but carry responsibilities?
- Sum up by formulating a statement on Genesis 1:28 explaining how we are to care for the earth.

Exercise 4: Climate stress

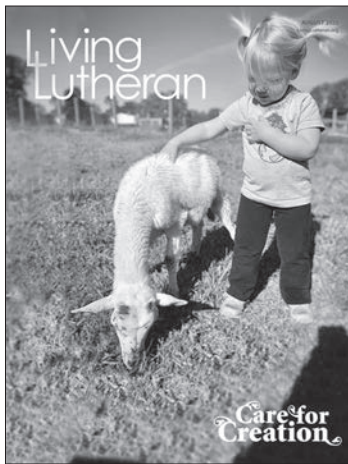
Wildfires burned 72,000 square miles of Australia in 2019 and more than 3,000 acres of California in 2018. In 2017 two of the top three most deadly hurricanes in history, Maria and Harvey, blasted the United States and together caused more than \$200 billion in damage. In recent years other areas have suffered from extreme heat waves, violent tornadoes, record drought and flood. Meanwhile, glaciers and ice fields that were stable for centuries are melting at an alarming rate, raising ocean levels. Scientists say these phenomena are part of a pattern of weather becoming more extreme as climate change worsens.

- What did you think and feel as you experienced or watched news reports last year about Australia's wildfires? California's wildfires in 2018?
- What did you think and feel as you experienced or watched news reports in 2017 about Hurricanes Maria and Harvey?
- What do you think and feel as the news brings us a constant stream of information about extreme weather, melting ice and rising sea levels?
- How has climate change affected your area?
- How have weather patterns changed in your area since you were small?
- Have recent years shown a shift in your area in temperature, rainfall, storm frequency, drought, flood or other events?
- Should God's people sit by passively and observe climate problems worsen? Why or why not?
- What is our responsibility for caring for the earth?

Exercise 5: For our children

We inherited the earth from our forebears, and we will leave it to our descendants. Her grandsons, Declan and Zayvier, are two reasons the ELCA's Ruth Ivory-Moore is working hard to encourage God's people to be part of the creation care solution. The environmental crises have been escalating, and scientists are warning that the future habitability of the planet may be at stake.

- How do you remember the natural environment when you were growing up? Did you play outdoors in nature? What memories do you have of creation?
- Do your children or grandchildren have the same opportunities to enjoy creation? Is your experience of the natural world changed or threatened by environmental crises?



Study guide: **A call to heal creation** *continued*

- How do you feel when you consider that your grandchildren's grandchildren may inherit a world that is hotter, less green and hostile to healthy living? (That is, if it is habitable at all?)
- What would you be willing to do to help turn the tide? What is stopping you?

Exercise 6: Pay the cost

Some say that it will cost our economy too much in money and jobs to adopt measures that will protect the environment.

- What do you think of that argument? Who generally advances that kind of thinking? Who pays the up-front costs of protecting the environment? How is the money for those costs channeled?
- What is the typical role of business interests in promoting or opposing measures that will provide preventative care for creation? What is their motivation? What is the role of government in promoting or opposing them? Why?
- How much does our economy already pay for the damage caused by climate change related to wildfires, tornadoes, floods, droughts and hurricanes? Who pays for the after-the-fact cleanup for climate-related damage? How is money for those costs channeled?
- What is the typical role of business interests in promoting or opposing measures that will provide money to clean up and rebuild after a climate disaster? What is their motivation? What is the role of government in promoting or opposing them? Why?
- Which would be better: Paying up-front costs to help stabilize the climate and prevent damage, or continuing to pay billions as climate emergencies escalate? Explain.
- Is "jobs versus creation care" a valid argument? Explain.

Exercise 7: "Caring for Creation"

Approved by a churchwide assembly in the ELCA's early years, the 1993 social statement "Caring for Creation: Vision, Hope and Justice" established a solid biblical theological foundation for our denomination's subsequent reflection and action on environmental issues. Just 12 pages long, the statement is as powerful as it is succinct. Find the statement and its study guide at elca.org (type "creation" in the search bar).

- Look particularly at the list of steps (page 8) that our church has committed to take to work toward a cleaner and sustainable environment. In which of them does your congregation or synod participate? Which ones could or should you?
- "Caring for Creation" is worth examining in its entirety, but for each of these following excerpts, discuss what you think, what you feel, and what you agree and disagree with:

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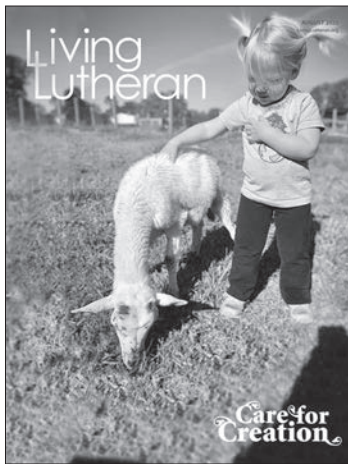
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- Caring, serving, keeping, loving, and living by wisdom sum up what is meant by acting as God's stewards of the earth. God's gift of responsibility for the earth dignifies humanity without debasing the rest of creation. We depend upon God, who places us in a web of life with one another and with all creation.
- Twin problems—excessive consumption by industrialized nations and relentless growth of human population worldwide—jeopardize efforts to achieve a sustainable future.
- The idea of the earth as a boundless warehouse has proven both false and dangerous. Damage to the environment eventually will affect most people through increased conflict over scarce resources, decline in food security, and greater vulnerability to disease.
- Caring, serving, keeping, loving, and living by wisdom—these translate into justice in political, economic, social, and environmental relationships. Justice in these relationships means honoring the integrity of creation, and striving for fairness within the human family.
- In a world of finite resources, for all to have enough means that those with more than enough will have to change their patterns of acquisition and consumption. Sufficiency charges us to work with each other and the environment to meet needs without causing undue burdens elsewhere.
- Human behavior may change through economic incentive, guilt about the past, or fear about the future. But as people of biblical faith, who live together in trust and hope, our primary motivation is the call to be God's caregivers and to do justice.
- The prospect of doing too little too late leads many people to despair. But as people of faith, captives of hope, and vehicles of God's promise, we face the crisis.

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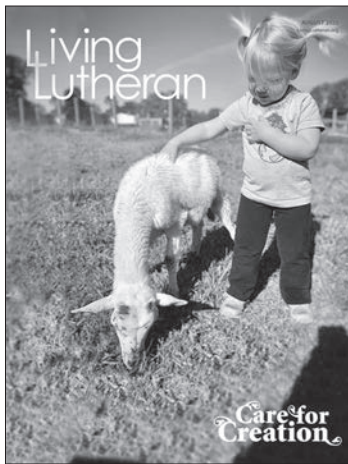


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Exercise 8: Reduce our "carbon footprint"

The world is heating up—and fast. The top 10 warmest years on record have all occurred in the 22 years since 1998, and 2019 was the second warmest on record, according to the National Oceanic and Atmospheric Administration (NOAA). The warming is driving the extreme weather and other climate change damage.

The planet is warming mostly because burning fossil fuel has added excessive carbon dioxide (CO₂) into the atmosphere, which has brought it to unnaturally high levels (see climate.gov). As natural cooling and warming cycles occurred over the last 800,000 years, CO₂ never rose above 300 parts per million (ppm), NOAA says. However, by 1970 fossil fuel burning had already pushed the CO₂ level to 325 ppm, and it has risen steadily. Today it is 414 ppm. "If global energy demand continues to grow and to be met mostly with fossil fuels, atmospheric carbon dioxide is projected to exceed 900 ppm by the end of this century," Rebecca Lindsey warns on climate.gov.



Study guide: **A call to heal creation** *continued*

God's people can help by reducing their consumption of fossil fuels through lifestyle changes, such as driving less and walking more, buying a more fuel-efficient car or increasing house insulation. Start by figuring out how much fossil fuel your family uses—your “carbon footprint.” The Environmental Protection Agency (EPA) has a “carbon footprint calculator” that enables families to estimate how much CO₂ they are putting into the atmosphere yearly. It also offers suggestions for reducing the footprint and provides estimates of the CO₂ saved by taking such measures.

Begin the survey at epa.gov/carbon-footprint-calculator. You can do this individually or together as a study group. One way to generate discussion would be to have each study group member make the calculation in advance and bring the results to the class for comparison. When done:

- How did you make out? Was your footprint below or above the national average?
- How many pounds of CO₂ does your family emit into the atmosphere yearly?
- What surprised you about your results, and why? What didn't surprise you, and why?
- By how much were you able to reduce your carbon footprint through energy-saving measures? What surprised you about that? Can you commit to doing more?
- If every Lutheran household committed to reducing their carbon footprint, what kind of impact would that have? How about every household?
- **For action:** The EPA's Energy Star program provides detailed tips on how to cut home energy use. “Take the pledge” to reduce your carbon footprint at energystar.gov/campaign/home.

Exercise 9: Get busy

Want to help the environment? We need everybody to get on board—individuals, congregations and synods. Working together, and with the Spirit's help, we can help change the world. Here are some ideas:

Observe “Season of Creation 2020”: The ELCA and three of our ecumenical partners have prepared weekly devotions to equip God's people to think and pray about the environment. Under the theme “Renewing, repairing and restoring our commitments to God, to one another, and to all of creation,” the devotions cover the weeks from Sept. 1 through Oct. 4, 2020. Make it a part of your personal or congregational devotions. Type “season of creation” into the search bar at elca.org.

Inspirational stories: The August issue of *Living Lutheran* profiles a number of ways that Lutherans are making a difference, from “green burials” to sustainable agriculture to college efforts and congregational “green teams.”

- Which story is most compelling to you?
- Which could be encouraged in your family? Congregation? Community?

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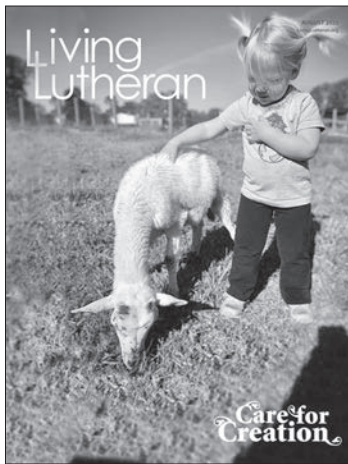
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Study guide: **A call to heal creation** *continued*

Synod? How could you make it happen?

- What are “stories” of your own that you could tell?

Become a Creation Care Ambassador: Lutherans Restoring Creation, a grassroots organization, is partnering with the ELCA and ecoAmerica’s Blessed Tomorrow to train Creation Care Ambassadors who can speak, teach and advocate for care of God’s creation. Learn more and sign up for a training session at lutheransrestoringcreation.org.

Be a Creation Covenant Congregation: Lutherans Restoring Creation offers a sample covenant and an organizing kit to help your congregation integrate care for creation throughout its ministry. Also check out its extensive archive of materials for education, devotions, worship and advocacy.

Become an Energy Star Congregation: The U.S. Department of Energy says congregations cut energy use by an average of 30% in its Energy Star program. That not only saves energy, it also saves money that can be used for God’s mission! Find a free workbook and other resources at energystar.gov (search for “church”).

Learn and teach: The ELCA’s excellent resource “Awakening to God’s Call to Earthkeeping” provides a detailed curriculum of classes and activities to help God’s people understand caring for creation. Find the free pdf at elca.org (search for “earthkeeping”).

Talk and engage: Creation care shouldn’t be a partisan issue, but it has become one in today’s political climate. Two excellent resources can help you have constructive conversations about creation. Download them for free at elca.org/environment:

- “15 Steps to Create Effective Climate Communications” suggests a process for effective communicating about creation care. It outlines a flow for creating and delivering successful climate change communications that resonate with your target audience.
- “Let’s Talk Faith and Climate: Communication Guidance for Faith Leaders” offers tips on how to initiate new conversations with the faithful, how to create one’s own successful, value-based messages, and how to utilize specific wording that has been tested for its ability to bring people together regarding climate issues.

Advocate: Whereas lobbyists press our public officials for policies that benefit their *employers and clients*, advocates push for policies that benefit *everyone*. As God’s people concerned about the environment, we advocate for public policies that will protect God’s creation and the people and animals that depend on it. To see how you can help, check out ELCA Advocacy (elca.org/advocacy) or your state or synod advocacy ministry. Lutherans Restoring Creation also has excellent advocacy resources.

A call to heal creation

By Robert C. Blezard



Care for
Creation

Design/illustrations: Todd Grasty

If she needs reassurance that her work on creation care is important, Ruth Ivory-Moore just thinks of her two grandsons, 4-year-old Declan and 9-year-old Zayvier. “I want to make sure that they get to live in a world that I knew,” she said.

Growing up in rural Sussex County, Va., Ivory-Moore remembers being awed by God’s creation as she gazed at bright stars spilling across the summer night sky and heard the whip-poor-will call. “I want them to be enjoying nature,” she said, “to be enjoying what is created here, and the beauty of this world.”

As ELCA Advocacy’s program director for environment and corporate social responsibility, Ivory-Moore helps lead the church’s efforts to make caring for creation a priority among God’s people. The creation care movement has deep roots in the church but has gained urgency as global environmental problems have worsened. Increased frequency of extreme weather events, floods, droughts, wildfires, species extinctions and melting glaciers are symptoms of a huge problem humanity must confront.

“We don’t have a choice,” Ivory-Moore said. “Climate change is real.”

Scientists say time is running out for people to act before it’s too late.

“All kinds of tipping points are looming very dangerously,” said Barbara Rossing, an ELCA pastor, author, environmental advocate and professor at the Lutheran School of Theology at Chicago (LSTC). “But we can walk back from the cliff.”

Lutherans are rising to the challenge. Across the church, congregations, synods, the churchwide organization and ELCA-affiliated ministries are working with ecumenical partners to educate people about

creation care, and to inspire and organize them to take action.

“I see tremendous hope,” Ivory-Moore said, “because people know that we need to care for creation.”

“I want them to be enjoying nature, to be enjoying what is created here, and the beauty of this world.”



A biblical mandate

The Bible reveals humanity’s responsibility to care for creation. Jesus commands people to love their neighbors as themselves, including neighbors halfway around the globe and the generations of neighbors who will follow. And God entrusted God’s good creation

to humanity, beginning with the instruction in Genesis 1:28 to “subdue” and “have dominion” on earth—a common point of misunderstanding.

“What does it mean?” asked Larry Jorgenson, referring to the word “dominion.” Jorgenson was a lead author of the 1993 ELCA social statement “Caring for Creation: Vision, Hope, and Justice.” Often cited as a license to exploit the earth for profit, “dominion” is better interpreted as caretaking for creation with love, modeled after the way God cares. Jorgenson said a faithful question is: “How do you have ‘dominion’ in the way the Christ has ‘dominion’?”

Passed at an ELCA churchwide assembly just five years after the denomination was formed, “Caring for Creation” shows the priority that Lutherans place on environmental issues. This document also provided a foundation for a related social statement on economic life that was adopted in 1999: “Sufficient, Sustainable Livelihood for All.”

When the two statements were formulated in the 1990s, climate change was just emerging as a concern, but pollution of air and water, such as the massive 1989 oil spill from the Exxon Valdez tanker into Alaska’s pristine Prince William Sound, galvanized public attention.

“The Exxon Valdez oil spill crushed my spirit and grieved me in and out,” said Kim Winchell, an Alaska-born ELCA deacon for whom the spill was both a wake-up call and a call to action. She was motivated to help start recycling programs in her workplace and community, and that was just the start. “Out of that disaster I took a step and then another step and then another step,” she said.

Becoming increasingly more involved in the church’s

environmental movement, Winchell eventually authored *Awakening to God's Call to Earthkeeping*, the ELCA's 2006 curriculum for congregations and individuals. She likes the term "awakening" to describe how God nudged her and nudges all people into environmental consciousness.

"It takes a spiritual epiphany," she said. Conversation, deep sharing and education can get things moving, but God steps in. "It's got to come from your heart, but it takes the Holy Spirit to help affect that too," she added.

Prophetic imagination

Lutheran theologians, pastors and advocates are finding renewed voices and creative ways to engage God's people in addressing the environmental crisis.

"We need what [Old Testament scholar] Walter Brueggemann called prophetic imagination," said Leah Schade, an ELCA pastor who writes and teaches on environmental issues at Lexington (Ky.) Theological Seminary. "We need a holy imagination to cast a vision for what God intended and what God wants for this world and for our bodies."

Prominent prophetic voices are emerging, such as Greta Thunberg, the 17-year-old Swedish activist whose words "How dare you!" shamed world leaders for their inaction on climate

change. Another is Pope Francis, whose 2015 encyclical "Laudato Si" ("Praise Be") critiques the economic model that has caused environmental degradation, climate change and human suffering. "Laudato Si" calls for humanity to act collectively to end "the spiral of self-destruction which currently engulfs us."

Thunberg and Pope Francis are inspiring and emboldening Christians to speak, and that makes a big difference on the local level, Schade said.

"All studies have shown that when clergy talk about the environment, and they're preaching and they're teaching,

their congregants are more likely to take it seriously and they're more likely to want to learn more and want to take action," she said.

Throughout the Bible, writers and prophets have given people hope by revealing God's deepest intention not just to save the world but also to heal it, Rossing said. In fact, "healing" and "saving" are both meanings contained in the Greek word *sozo* that appears dozens of times in original New Testament manuscripts but is usually translated as only "save." With both meanings of *sozo* in mind, the familiar passage of John 3:16-17 reveals that God sent Jesus to both save and heal, she said.

"We don't seem to realize how closely tied up salvation is with healing in the Christian tradition," Rossing said. Applied to the current environmental crisis, "healing" provides a faithful framework to understand God's intention toward creation and our role in healing creation. "The more we can recalibrate our relationship with the natural world, the more this can be a moment for healing too," she said.

A growing movement

From the 1993 "Caring for Creation" statement to the current deepening crisis, Lutherans have been moving steadily in the direction of environmental action through several diverse programs

"The more we can recalibrate our relationship with the natural world, the more this can be a moment for healing too."



and outreach ministries. The efforts may now be reaching a critical mass as Lutherans find common cause in creation care with one another and with other faith communities.

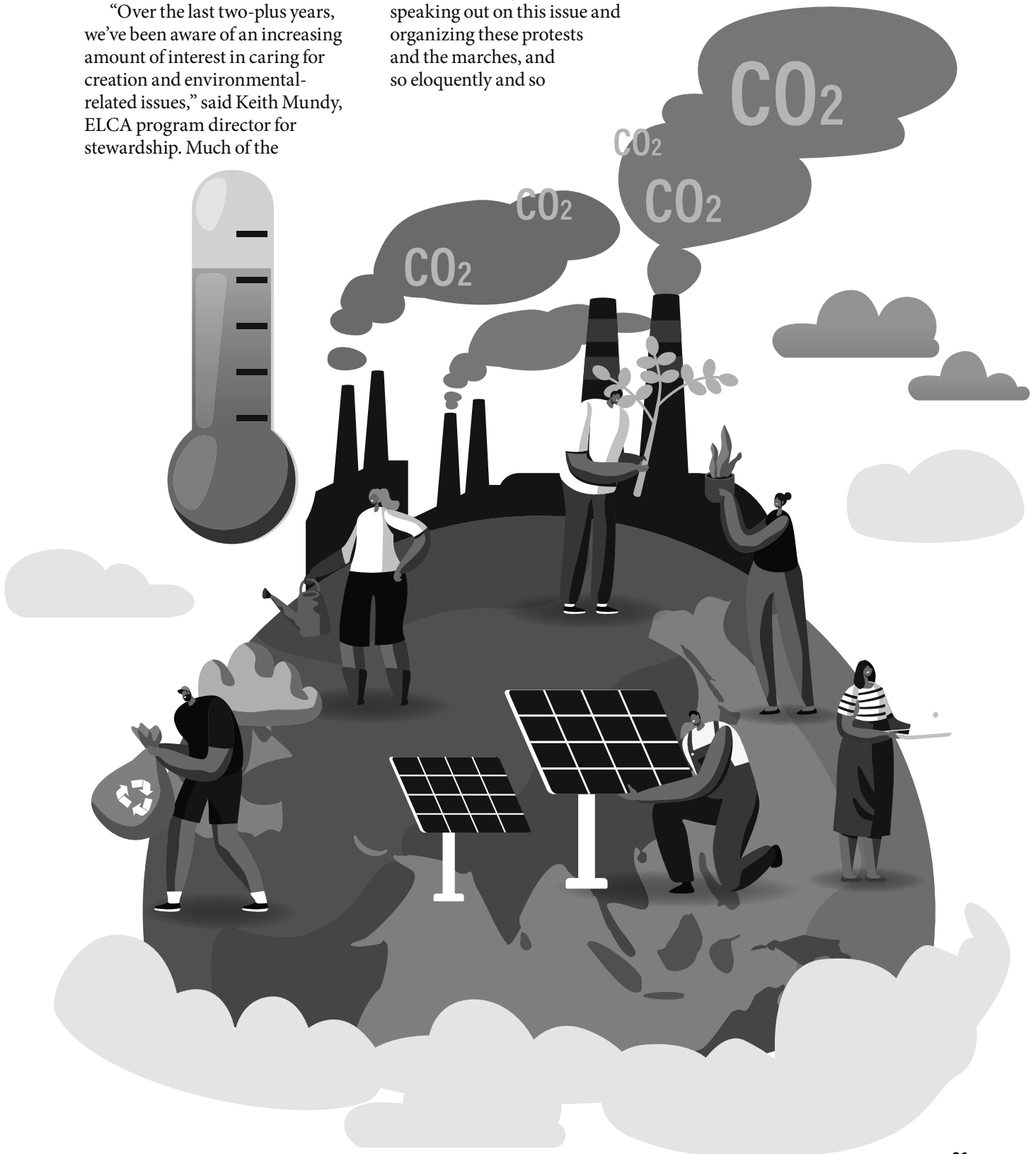
“Over the last two-plus years, we’ve been aware of an increasing amount of interest in caring for creation and environmental-related issues,” said Keith Mundy, ELCA program director for stewardship. Much of the

surge comes from young adults who seem to have a broader and deeper interest than their older counterparts.

Schade said, “I’m seeing young people who are galvanized and speaking out on this issue and organizing these protests and the marches, and so eloquently and so

prophetically bringing this issue to the fore.”

Rossing agreed: “The younger generation just seems to be



getting it, saying we're not going to put up with this."

Church leaders also experienced a growing awareness that environmental issues impact problems of concern to a wide range of ministries. That's certainly true for ELCA Advocacy, which works on a portfolio of policy issues, all of which are exacerbated by environmental issues.

"It's a common thread that runs through every other policy that we have," Ivory-Moore said. For instance, air and water quality directly affect health and housing issues. Similarly, climate change affects Lutheran Disaster Response (elca.org/ldr), as it works with communities devastated by tornadoes and storms linked to global warming. And climate-related heat, drought and floods disrupt agriculture, impacting the work of ELCA World Hunger (elca.org/hunger).

Recognizing that a spectrum of specialized ministries is concerned, directly or indirectly, with environmental issues, Mundy and Ivory-Moore led the work of creating the ELCA Sustainability Table, which brings together representatives from about two dozen ministries for conversation and coordination.

"We just feel we'll be much more productive if we're able to bring these ministries together," Ivory-Moore said. The ministries represent a diversity of interests, viewpoints and places. Getting underway in 2020, the Sustainability Table has formed five working groups to help bring the church into conversations that will lead to concrete steps.

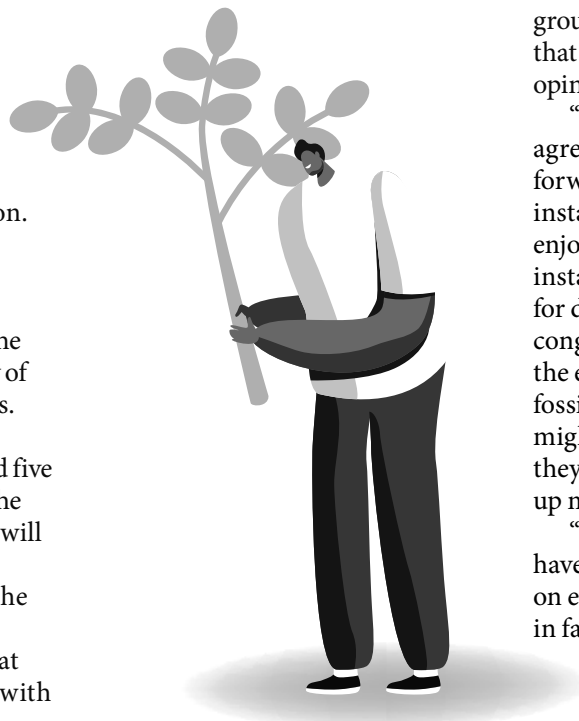
"That's the whole goal of the Sustainability Table," Ivory-Moore said, "to make sure that we move the church forward with actionable items."

Mundy said, "It's about awareness; it's about education; it's about advocacy; it's about finding ways that we can help."

Education and hope

The ELCA has also entered a collaborative relationship with Blessed Tomorrow—an interreligious environmental advocacy group that is part of

"It's about awareness; it's about education; it's about advocacy; it's about finding ways that we can help."



ecoAmerica—to raise up a corps of Lutheran speakers and advocates called Creation Care Ambassadors. The volunteer ambassadors are trained to speak about environmental issues from a faith perspective, to give presentations, and to engage in civil and constructive conversations with people across the political and ideological spectrum.

"Blessed Tomorrow has a great training that helps people figure out how to talk about climate change without talking politics," said Phoebe Morad, executive director of Lutherans Restoring Creation (LRC), a grassroots organization that is working with the ELCA to coordinate the Creation Care Ambassadors program.

It's vital to bring everybody together on creation care in order to move ahead together, and from the experience in her congregation, Morad knows it can be difficult to put people of different political persuasions on the same page. She said it can be done by creating a safe space, listening, respecting differences and finding common ground even while acknowledging that differences of outlook and opinion remain.

"Not everybody has to agree on everything to move forward," Morad said. For instance, a congregation may enjoy unanimous support for installing solar panels—but for different reasons. Half the congregation might want to help the environment by reducing fossil-fuel use, while the other half might want the panels because they will cut energy costs and free up money for mission.

"We've realized that you really have to let go of everyone agreeing on everything and move together in faith with grace," Morad said.

Overseeing the Creation Care Ambassadors program fits well with

LRC's mission and body of work to date. LRC has focused on educating, equipping and mobilizing individuals, pastors, congregations and synods to understand the issues of creation care and make them an integral part of their ministry contexts.

“We’d like to see the environmental ethos be infused in churches, just like prayer is.”

In so doing, the ELCA may at last be realizing the vision of the “Caring for Creation” social statement—that the church would be a place where conversations could take place and where people could explore together and find solutions and hope, Jorgenson said.



*Let the fires of your justice burn.
Wipe away all tears, for the dawn draws near,
and the world is about to turn.*
“It’s not that the world is going to end; the world is about to turn,” Rossing said. “It’s an imperative that we turn, and the world is turning, has to turn, before it’s too late.” †

“We’d like to see the environmental ethos be infused in churches, just like prayer is,” Morad said. “You don’t have to see it as another burden or something to tackle. It’s an asset.”

Similar to establishing the Sustainability Table, the ELCA’s work with an interreligious group such as ecoAmerica recognizes both the enormity of the challenges facing the world and that more can get done by working with others, Ivory-Moore said.

The church is also in conversation with businesses and other organizations that are not necessarily faith-based. “We need to have everybody at the table, particularly if you’re addressing climate change,” she said.

In so many different ways, the church is gaining strength as a leader in creation care.

“We’re called to live in hope,” he added. “There’s something mysterious about hope.”

Even as the environmental crises deepen and scientists sound the alarm, across the church hope is rising in the hearts and minds of those who are passionate about climate change.

Rossing sees humanity reaching a tipping point where, with God’s help, people will turn from environmental destruction and embrace a new way of being that leads to healing.

For inspiration, she remembers the lines from the hymn “Canticle of the Turning” (*Evangelical Lutheran Worship*, 723) that are full of hope and expectancy.

My heart shall sing of the day you bring.



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Resources

- For more information on the ELCA’s environmental ministry and resources, visit elca.org/environment.
- To learn more about Lutherans Restoring Creation, visit lutheransrestoringcreation.org.
- Find books for children and adults in our “Media in ministry” column on page 44.
- Download a study guide at livinglutheran.org by clicking on the “Spiritual practices & resources” tab.