

A team effort is essential for humans to find a new way to relate to the earth, said Robyn Hartwig, speaking for the organization EcoFaith Recovery.

'It is only because of our faith in God that we have enough hope, courage, creativity and patience to engage this work.'

"We believe God is stirring up in us and others the spiritual and relational power to take public action for the recovery of human life and healing of God's creation," said Hartwig, a pastor of St. Andrew Lutheran Church, Beaverton, Ore. "We do not believe we can have one without the other, and we do not believe we can do any of it alone."

To build that community, EcoFaith Recovery (www.ecofaithrecovery.org) was founded in 2010 and has brought together a broad network of volunteer leaders and faith-based communities in the Pacific Northwest.

The organization actively cultivates and trains new leaders through its "Practices for Awakening Leadership," a framework for personal and organizational growth that "supports faith communities in taking courageous public action for the recovery of human life and the healing of God's creation."

For EcoFaith that recovery and healing encompasses not just restoring the natural world but also changing ourselves as humans who have grown up in an addictive and dysfunctional system. To change the system, people must change how they relate to it.

"To recover a more regenerative way of being human within God's earth community is work that we must engage in for the rest of our lives," Hartwig said.



Making a real difference was on the minds of members of Zion Evangelical Lutheran Church, Dayton, Ohio, as

they conducted a strategic plan in 2008. What emerged was the desire to do something to create a better connection to their community, as well as do something positive for the environment.

The following year they created a community garden on the church property that is fulfilling both objectives.

"We now have 60 plots, 15 of them reserved exclusively for growing produce to donate to the local food pantry," said Ron Root, the project's lay leader.

The rest of the plots are open to anyone in the community to use for a small fee. The church has created a partnership with Five Rivers MetroParks, a public parks system in the Dayton area, to share resources.

"We now have a closer connection to other people in town and we donate approximately a ton of produce each year to the pantry, so we are supporting the community in multiple ways," Root said.

The largest obstacle was getting water to the site. "The garden sits 700 yards behind the church, which made running a city-provided water line too cost-prohibitive," he added. The solution came with a well and a small, farm-style windmill that operates the pump. The water is stored in a raised tank and pulled down by gravity.

The garden also has a large composting area for all to use. The goal of the garden being carbon neutral and self-supporting has been reached.

Among other environmental moves, the church renovated the parking lot, grinding the asphalt for use as a drain pipe slope.

"We see our environmental activities as a major focus, which also supports our ministry of serving others' needs," he said."

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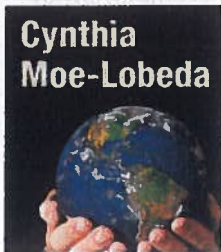
All that EcoFaith does is a team effort, says Robyn Hartwig, pastor of St. Andrew Lutheran Church, Beaverton, Ore., and a leader in the Oregon-based group that cultivates and trains leaders to actively recover and heal creation.



CARLA BECKER



Ron Root, a member of Zion Evangelical Lutheran, Dayton, Ohio, is a leader in that congregation's effort in community gardening and the installation of a windmill to provide the garden with water. (The "Z" was mistakenly carved backward on the cornerstone, and the church has kept it as part of its identity; www.zionelc.org).



Cynthia Moe-Lobeda

"All of my classes, public speaking and published works aim to build moral power and hope for the work of earth-healing and justice-seeking," said Cynthia Moe-Lobeda, a member of University Lutheran Church in Seattle.

A professor of theology and environmental studies at Seattle University, Moe-Lobeda has been working for environmental justice for more than two decades and has authored or co-authored four books.

Her most recent, *Resisting Structural Evil: Love as Ecological-Economic Vocation* (Fortress Press, 2013), "helps people explore how we are intimately connected to sisters and brothers near and far, and how we might transform those connections from being exploitative to being life-giving," she said.

Moe-Lobeda said ecological and social healing happens on three levels: lifestyle change, which are personal things we can all do; structural change, the ways institutions operate; and consciousness or worldview change, how we view society at large.

Her teaching, writing and speaking are focused on worldview change. For her, the crisis of climate change



Cynthia Moe-Lobeda, pictured with her husband, Ron, is a teacher and writer who views ecological and social healing on three levels. Vocationally, she focuses on a worldview, but she also works for change on institutional and personal levels.

is inextricably tied to social justice, what is sometimes called "climate injustice" or "climate colonialism."

A month in India revealed to Moe-Lobeda that "many economically impoverished people around the world already are displaced and dying due to the climate change ... caused disproportionately by the world's industrialized societies, including ours."

But she's keenly aware of the other levels, joining efforts to get Seattle University to divest from fossil fuels and reinvest in clean energy; and making changes at home (bus and bike, rather than a car), motivated by a friend whose family makes one lifestyle change each month.

Though still visited by despair, her faith helps her find hope.

"Once upon a time, I gave up hope," she said. "I was overcome by the sense that the powers of systemic injustice—racism, imperialism, economic exploitation, ecological devastation and more—were simply too strong." A Lutheran pastor reminded her of the ramifications of the resurrection.

"This resurrection faith does not excuse us from responsibility," she said. "It is we humans who must 'put a spoke in the wheel' of carbon emissions and the economies that depend upon them. ... Nothing we do toward ecological healing is done alone. We work as part of a cloud of witnesses—transcending continents, cultures and time." □

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