

Dear Friends in Creation Care,

Moderator's Message *By Diane Waddell*

The world's climate situation is gravely challenging. Yet it is our present—our now. Herein we must be and do, connect and impact. Spring has historically and faithfully brought renewal. We anticipate renewal in the Resurrection and the greening that the Spring Equinox brings. We are blessed with the rhythm of the seasons, the ebb and flow of nature. Yet, *now*—at this exact moment—the rhythm of Earth and Earth events is being challenged – even assaulted. And it is we humans, who are to be caretakers, that are largely causing Creation's groaning.

Those of us who seek justice sense the urgency of now and groan as well.

I was one of the 45,000 who attended the Forward on Climate rally on Feb. 17 in Washington, DC...and heard the groaning of many including the indigenous people of northern Canada who live in the area of the tar sands exploitation. The Lubicon Lake people near Peace River in northern Alberta live in an area of exploitation which has caused health problems including cancers, skin diseases, miscarriages, asthma and other respiratory problems. The moose have welts on their skin. These indigenous people were largely unheard, until they spoke to the 45,000. Yet theirs is just the beginning of the injustice.

The Keystone XL tar sands project would pipe some of the dirtiest oil on the planet through the heart of America to be shipped overseas through the Gulf of Mexico. It would be a disaster for our climate, producing tar sands crude that kicks out two or three times as much carbon pollution as producing conventional crude oil (from the Forward on Climate website at <http://350.org/en>). There is an additional pipeline proposed as well, an even longer one called the Enbridge Expansion Route.

It is hard to hear and process this information. Yet we must hear, and we must move forward. We must pray and become pro-active against the desecration of our home planet. We must re-group, re-invest (in companies and funds which are socially and environmentally conscious), and re-adjust our way of being so that we are flowing with the rhythm of Creation rather than against it.

And the time is truly **now**—through Lent, toward Easter, toward Earth Day, and EVERY day—with prayers and actions for healing with each step and along the way we can:

- Reflect on words of leaders/prophets in this Update, our Lenten online reflection, "From Ashes to Resurrection, From Soot to Hope" and many other PC(USA) and faith-based resources.
- Stay informed about what is happening with fossil fuel use: check presbyearthcare.org regarding our fossil fuel policy resource; follow news from 350.org.
- Attend our conference, "Ethical Earth Care: Keeping Creation Sacred" October 16-19 at Ferncliff Conference Center, Little Rock, Arkansas.
- Encourage a hearty support of One Great Hour of Sharing, which is **lifeline support** for Environmental Ministries and the Presbyterian Hunger Program.

The time to act is now in **each present moment** as we breathe, and walk, and pray. As we seek renewal, let us bring renewal, through passionate, active Creation Care.

In and through the Christ of Resurrection...the Christ of all Creation,
Diane Waddell

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(816) 262-4770
PECModerator@gmail.com

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(828) 277-7342
PECViceModerator@gmail.com

Treasurer:

Sue Smith
(732) 291-3343
PECFinance@gmail.com

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PECRepNE@gmail.com

Southeast:

The Rev. Andrew Plocher
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PECRepSE@gmail.com

Pacific:

Mary Roberts
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PECRepPacific@gmail.com

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PECRepMidwest@gmail.com

Northwest:

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PECRepNW@gmail.com

Southwest:

Ann Owen
(501) 960-0063
PECRepSW@gmail.com

At-Large:

The Rev. Fred Milligan
(570) 575-5611
PECRepAtLarge@gmail.com

PEC Coordinator:

Elspeth Cavert
202-481-6932
(presbyearthcare@gmail.com)

Editor:

Abby Mohaupt
awmohaupt@gmail.com
(815) 985-8325

LENTEN REFLECTION: “...not to condemn the world, but that the world might be healed...”

By Samuel Hamilton-Poore

The Greek word often translated as “save” in the New Testament can also be translated as “heal”. Whenever Jesus or his followers bring healing it is also a form of salvation; wherever they bring salvation, they bring healing—healing relationships, restoring justice, bearing forgiveness. So it is legitimate to translate the phrase—and Jesus’ mission—from John 3:17 as, “For God sent the Son into the world not to condemn the world, but that the world might be *healed* through him.”

In my own mind, heart, prayer, and practice, this phrase—“not to condemn the world, but to heal”—links the various themes of Lent, Earth-care, and even Earth Day. During Lent, we remember and reflect upon Christ’s final journey to Jerusalem, his suffering on the cross, and his death. We also remember the *why*: not because Christ hated life or condemned others, but because he sought to bring healing and new life to the world. Those who claim him as Savior, who follow in his footsteps, embrace the same mission, the same *why*: to bring healing and new life to the world. And not just the world of people and our human societies, but to the entire world, the “more-than-human” creation—the animals, plants, and earth’s ecosystems. The gospel of healing is for all life and creation, which groans, according to Paul, for the liberation of the children of God (Romans 8).

We remember during Lent that following Christ means that we each must take up our own cross (Mark 8:34; Matt. 16:24; Luke 9:23) for the sake of the world’s healing. For North American Christians—we who consume an extraordinarily disproportionate amount of the earth’s resources—our way of following Christ faithfully is to assume a more “cruciform” way of living. According to theologian Sallie MacFague, “cruciform living” means

...an alternative notion of the abundant life, which will involve a philosophy of “enoughness,” limitation on energy use,

and sacrifice for the sake of others. For us privileged Christians, a “cross-shaped” life will not be primarily what Christ does for us, but what we can do for others. We do not need so much to accept Christ’s sacrifice for our sins as we need to repent of a major sin—our silent complicity in the impoverishment of others and the degradation of our planet.¹

Following Christ’s “cross-shaped” pattern, we North American Christians repent of our participation in an economy that depends upon the wounding of the earth and the oppression of others. We commit ourselves to “live more simply” so that others “may simply live”. This will be our form of “cross-bearing,” not only this Lenten season, but for every season and for years to come.

But again, just as we remember the *why* of Christ’s own cross in Lent, we also remember the *why* of the cross we are called to bear: *for the sake of the world’s healing*. We do it not in a spirit of condemnation—of ourselves or others—but in a spirit of healing and new life—for ourselves and others. Because God so loves the world and deeply desires its healing and flourishing, we follow the pattern of Christ’s footsteps. By taking up our own cross, we participate in God’s great, gospel work of healing and renewing of all creation.

“Not to condemn the world, but that the world might be healed...”

Sam Hamilton-Poore is Director of the Program in Christian Spirituality and Assistant Professor of Spirituality at the San Francisco Theological Seminary. He is also author of Earth Gospel: A Guide to Prayer for God’s Creation (Upper Room Books).

¹Sallie MacFague, *Life Abundant: Rethinking Theology and Economy for a Planet in Peril* (Minneapolis: Fortress Press, 2001), 14.

EARTH DAY AND LENT : Preparing for Action, Praying for Change*By Katie Preston*

Lent is a time of preparation and reflection. In the early days of the church, new members would spend the 40 days of Lent learning and preparing to be joined to the church on Easter. Initiates would reflect on the ministry of Christ and the sacrifice on the cross before celebrating the resurrection together with the new brothers and sisters on that Holy Morning.

For those of us fighting to shed light on the need to care for Creation, Lent is a time for us to prepare and reflect on the work we are doing and need to do to respond faithfully to this call. On one of the most holy days of the Christian calendar, Good Friday, we talk about the darkness of the world and the fact that Christ came to redeem - but we don't make the connection that the darkness we live in extends to the whole of Creation or that Christ came to redeem all of Creation.

Earth Day is a celebration of all the Creation that we have been given to care for, to appreciate, and to worship among. We are called, as people of faith, people who live in the darkness of Friday while expecting, hoping for the glory of Sunday, to be stewards of the Creation that was as much a gift as the redemption in Christ.

We, as people of faith, have an obligation as children of God, as God's redeemed people, to participate in the redemption of Creation. We can no longer sit idly by while toxins are dumped into our rivers and spewed into our air. We cannot allow the pockets of Congress to be lined with the money of the biggest polluters. As people of faith we are called to care for the least of these, and yet what we do in the midst of our extreme consumption is create droughts and famine in lands across the globe, in communities of the widow, the orphan and the poor.

It is time for us to come to the intersection of faith and environment and decide which road we take from here. There is the road of inaction, where we continue doing what we've always done and will get what we've

always got. And if we truly listen to the winds, what we've always got is children with asthma, pregnant women concerned with their mercury levels, and fewer pristine lands to enjoy the beauty of nature. But the road I want to go down, the road I want us all to go down, is a new road. One that leads to conservation, sustainability, and a true concern for neighbor and all of the community. I have already made some commitments to lead a more sustainable life. I try to recycle everything that I can. I choose to drive a hybrid car. I try to buy local when I can - whether it's local produce or products created by local artisans. I try to walk to work when I can and take transit when traveling outside my little bubble.



So, this is my reflection on the significance of this intersection of Earth Day and Lent. I feel a little better that I have gotten this out to share and to continue thinking about being a person of faith caring for Creation. I encourage you to reflect on this for yourselves and invite you to make your own decision about

which road you take from here. Unlike the Robert Frost poem, I do not wish to travel the road less traveled by, but to start down a road with many others, and to make it a well-worn, highly-traveled road.

Katie Preston is the director of Virginia Interfaith Power and Light, and she is a candidate for ordination as a teaching elder.

And the leaves of the tree
are for the healing of the nations.

Revelation 22:3



RESTORATION OF SACRIFICE

By Lauren Wright

During my work as a Wetlands Advocate in Southern Louisiana, I was often reminded of sacrifice, and how this is a dying virtue. In our society we are so self-centric that we have forgotten how crucial it is to give of ourselves in order to serve, protect, steward, and restore the Earth.

The pelican is a symbol of Louisiana and its wetlands, but is also a religious symbol for sacrifice because of their incredible drive to give everything to provide for their young. During this Lenten season, may we enjoy the beauty of Creation, focus our eyes on Christ's sacrifice, and give of ourselves to protect the gifts God has given to us.



Lauren Wright served as a Young Adult Volunteer in New Orleans from 2011-2012 doing wetlands advocacy work, and is currently working as a freelance graphic designer and campus ministry coordinator at Chapel of the Holy Comforter in New Orleans.

EARTH DAY RESOURCES

The National Council of Churches has produced an excellent resource for leading worship on Earth Day Sunday. You can find it online at <http://nccecojustice.org/resources/index.php#earthdaysundayresources>

Don't forget to review PEC's partnership issue with PCUSA's Unbound: Hope for Eco-Activists: Discovering an Environmental Faith at <http://justiceunbound.org/journal/current-issue/hope-for-eco-activists-discovering-an-environmental-faith/>.

Finally, Environmental Ministries has an archive of wonderful resources on their website. Contact Rebecca Barnes-Davies, Associate for Environmental Ministries, at Rebecca.Barnes-Davies@pcusa.org

ADVOCACY FOR EVERYONE *By Katie Preston*

When I started this journey many years ago, I had no idea what I was in store for! During my final year in seminary, I had the opportunity to intern with Georgia Interfaith Power & Light, which was amazing. GIPL, as we affectionately call it, is part of the national Interfaith Power & Light network. IPL has affiliate chapters in 40 states and the national mission statement is "a religious response to global warming."

The neat thing about IPL is that each state sets up their organization based on the needs and concerns of the state. In Georgia, we had the amazing privilege of receiving a \$400,000 federal stimulus grant to help congregations identify ways to save money on their energy costs by working with a professional energy auditor. Additionally, we had funds from a private foundation to offer matching grants to help congregations implement the recommendations offered in the personalized report put together after the assessment. It was great work, and a tremendous opportunity to

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ADVOCACY...

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help people begin to make the connection between our faith and caring for Creation.

When our grant period ended, sadly my position also ended. I began the search for a new job, and luckily enough, the Virginia affiliate was looking for a director. The set up here in Virginia is a little different from Georgia, in that we are partnered with the Interfaith Center for Public Policy and do a lot more direct advocacy with the state legislative body – the General Assembly (not to be confused with our own General Assembly of the Presbyterian Church).

Sure, I'd had a chance to meet with most of the Georgia federal legislators at the annual IPL conference, but to do this work regularly was intimidating at first. With GIPL, our visit was quite brief and most of the visits were with staffers...not to mention we had the great news to share of our Power Wise Energy Audit program. But in Virginia, we worked throughout the session on actual legislation.

Pieces of legislation were even crafted within the environmental network that we are a part of, known as the Virginia Conservation Network. With our partners and the legislative patrons, we attempted to reform the current voluntary RPS (renewable portfolio standard) program in Virginia. Additionally, we were quite focused on defeating legislation designed to end a 30-year moratorium on uranium mining in the Commonwealth. This meant countless days at the General Assembly Building – GAB – and sit down meetings with the legislators and staff pouring over

bill language and trying to come to consensus. It was definitely a new experience – and quite eye opening.

Whether your advocacy efforts look more like what I did at GIPL – working with people to act in their personal lives - or what I'm now doing in Virginia – working directly with decision makers – advocacy is important. Many times during this GA session, I heard legislators say they *want* to hear from their constituents. It's important that our elected officials hear from us on a variety of issues, so they know how to do their job. Remember – they are there to represent the will of the people. And they can only do that when they hear from the people. Advocacy can be intimidating, even for people like me who are outgoing and well-versed in my field.

But it's important.

And that's why at the PEC Conference this October, we'll be focusing some time on advocacy. From learning about issues like fracking, mountaintop removal mining, food security and water quality, to learning how to write overtures and resolutions, we'll give you the tools you need to reach out to your elected officials and to encourage denomination-wide engagement in making this world a healthy and sustainable place for the future. I hope to see you at Ferncliff this fall!

Katie Preston is the director of Virginia Interfaith Power and Light, and she is a candidate for ordination as a teaching elder.

ETHICAL EARTH CARE: KEEPING CREATION SACRED

2013 Conference of Presbyterians for Earth Care

October 16th-19th, 2013

Ferncliff Camp and Conference Center - Little Rock, Arkansas

Keynote Speaker: Larry L. Rasmussen, ThD

Conference Theologian and Worship Leader: Rev. Neddy Astudillo

Conference Musician: Rev. Bryan McFarland

Visit presbyearthcare.org for more information

WHAT IF ALL CREATION WERE SACRED AND EARTH WAS A SACRAMENT?

By Larry Rasmussen

If all creation were sacred, and Earth a sacrament, what kind of community would embody this? Do we have the beginnings of this community?

What traditions of the churches might be brought forward to engage in moral and spiritual formation for this kind of community? What are the ecological virtues that belong to sacramental ethics?

What forms might this community take as a sacred stranger in secular society? What dimensions of withdrawal, what dimensions of engagement?

These are some of the questions I will engage as I prepare for our time together at the 2013 Conference at Ferncliff Camp and Conference Center. They begin as exercises in Christian imagination. Yet this free-ranging imagination must move on to be tested by plausibility and impact: do these exercises yield practices that speak powerfully to the present and for the future?

Larry Rasmussen, ThD, is Reinhold Niebuhr Emeritus of Social Ethics at Union Theological Seminary in New York City. He is the author of numerous articles and books, including the recently released Earth Honoring Faith: Religious Ethics in a New Key. He will be the keynote speaker and plenary leader for PEC's Conference in October.

GET THE UPDATE EMAILED TO YOU!

In 2013, we would like to encourage our members who are comfortable with email to get *The Update* in electronic form only to decrease PEC's dependency on paper. If you would like to make this change, please contact PEC's Coordinator, Elspeth Cavert, at presbyearthcare@gmail.com. Thank you!

REFLECTIONS ON JOINING THE FORWARD ON CLIMATE RALLY

By Abby Mohaupt

On February 17, I joined tens of thousands of people on the Mall in Washington, DC at the Forward on Climate rally that was organized by 350.org and Sierra Club, among others.

I marched with a woman from my congregation in California and two of her friends from college. The three of them are in my grandparents' generation and they kept remarking at how wonderful it was that there were so many young people at the rally. I looked around at the crowd, amazed at how wonderful it was that so many different kinds of people were gathered together. Young, old, powerful, disenfranchised, Christian, Buddhist, black, white, Native, Canadian... the diversity of the people was encouraging, and reminded me again that all of us are in this work and world together.

I felt God on the streets of Washington, DC during the rally and felt the Spirit moving in the crowd, as we marched to the White House to call on President Obama to work for a future where the lives of all humanity and all creation are protected and not traded for fossil fuels. I remembered Jesus, who worked in the world to heal the sick, calm the distressed, and find the lost, so that all creation would know God.

There's still so much work to do. Coming back to California, I realized how dependent I continue to be on fossil fuels. I pondered how to communicate the power of being in a crowd of tens of thousands of people working to amend the tide of climate change. But I've tried to remember that sense of working together, knowing that we do not do this work on our own. We have each other, and we have the example of Jesus working for justice in and for the world.

Abby Mohaupt is editor of the Update, Pastoral Resident at First Presbyterian Church in Palo Alto, CA, and candidate for ordination as a teaching elder in Blackhawk Presbytery.

THANK YOU!

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out of the morning
and the evening to
shout for joy.

Psalm 65:6-8



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