

JUST LOVE. JUST ACT.

JUSTICE NEWSLETTER OF THE NORTHWEST SYNOD OF WISCONSIN

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FORMING A GREEN TEAM

BY REV. KAREN BEHLING

WHERE AND HOW TO START

Are you wondering how to get started forming a congregational Green Team? Does it feel overwhelming thinking about where to begin?

Take courage! There are congregations among us eager to share their wisdom gained through experience. Here is some advice from some of our synod's Green Teams:

- Invite people to gather. You may start with only a few people. Trust that interest and momentum will grow.
 - Include children and youth. Many of them have great ideas about this issue that matters deeply to many of them. Get out of the way and let them lead the older folks.
 - Form partnerships with other groups in your community who are already focusing on the environment. Learn from each other. Support each other. Make a bigger impact together.
 - Set both short-term and long-term goals.
1. Start with simple tasks, focusing on a few or even one project. (Note the list of specific suggestions below)
 2. Don't be afraid to dream BIG. For several of the Green Teams within our synod, this includes looking towards installing solar panels on the church property.

Thanks to these congregations for sharing their wisdom: Faith Lutheran, Marshfield; St. John's Lutheran, Bloomer; Peace Lutheran, Pigeon Falls; and Hope Lutheran, River Falls.

SIMPLE TASKS FOR GETTING STARTED

The following suggestions offer some ideas for where to start. Choose one or two, and then as momentum grows, try taking bigger and bolder steps.

YOUTH: Invite your youth to generate ideas for where to start. Listen attentively. Invite the youth to lead the congregation in implementing one or more of their ideas.

ENERGY AUDIT: Request an energy audit and then work your way through the checklist of suggested changes for your church building.

RECYCLING: Educate members about where and how to recycle. Have fun with demonstrations or skits during worship. Make recycling easy by providing containers at church for items such as batteries, aluminum cans, etc.

ECO-FRIENDLY PRODUCTS: Create a display of eco-friendly consumer products such as laundry detergents, household cleaning products, reusable silicone food storage bags, beverage containers, etc. Give out samples and/or recipes for making one's own cleaning products. Create a fun event for making and/or testing different products together.

WORSHIP: Plan a special worship service for Earth Day (April 22) or declare a day Creation Sunday or celebrate a 3-5 week Season of Creation whenever it works best for your congregation. Worship resources are available at:

- <https://lutheransrestoringcreation.org/worship/> and
- <http://www.nemnsynod.org/creation-care-resources.html>

Regularly include care of creation in the intercessory prayers.

FOOD AND FELLOWSHIP: Pay attention to packaging that comes in and out of the church. Set goals for using no Styrofoam and less plastic. Choose washing dishes rather than using disposables. Would people be willing to bring their own coffee mug?

GREEN TEAM FOCUS AREAS

As your Green Team takes steps to move forward, consider how to make an impact through each of these key areas:

WORSHIP - regularly include care of creation in the prayers, choose worship music that gives attention to creation, use projected images of creation to enhance worship, etc.

EDUCATION - share resources and helpful tips in newsletters, bulletins, skits, etc. Learn together. Invite the youth to lead the congregation.

CONGREGATIONAL LIFE - consider the products used when gathering for food and fellowship. Are there more environmentally friendly options? Take steps to reduce the amount of garbage generated by congregational events.

BUILDINGS AND GROUNDS - how could the building be more energy efficient? What products are used to clean the building? Might some of the church property be used for a pollinator garden or for vegetable gardens to share with the larger community?

COMMUNITY ACTION - How might the congregation become involved in advocating for clean water and clean air and sustainable land use?



ECO-FAITH NETWORK

BY REV. KAREN BEHLING

Our network of creation care resources is growing thanks to an invitation from the Northeastern Minnesota Synod of the ELCA to our synod to connect with the EcoFaith Network.

For many years, our NE MN neighbors have been working together and curating a treasure trove of resources for equipping congregations in this important, ongoing work. In recent years, they were joined by the St. Paul Area Synod, and now this past August, a group of lay and rostered leaders from six different synods in MN and WI gathered for the annual EcoFaith Leadership Retreat. Representing the Northwest Synod of Wisconsin at this retreat was Pastor Karen Behling, Chair of our synod's Care of Creation Team.

To explore resources available through the EcoFaith Network, go to:

- <http://www.nemnsynod.org/ecofaith.html>

To follow on Facebook, look for "EcoFaith Network NE Minnesota Synod."

SYNOD CARE OF CREATION TEAM

BY REV. KAREN BEHLING

Would you like to connect with others who are committed to working together to care for creation? Do you have ideas or expertise to share beyond your congregation? If so, the Synod Care of Creation Team would be delighted to welcome both lay and rostered leaders into our next conversation via zoom on Thursday, September 15 at 3:30 p.m.

To receive the zoom link, please contact Pastor Karen Behling at:

- karenraskbehling@gmail.com

LEAVE YOUR LEAVES

BY REV. SARA BISHOP

I'm going to ask you to take a leap of faith this year. Wisconsin is home to salamanders and butterflies and moths that NEED the leaves that we insist on removing every winter. I KNOW that it will go against your instincts, it doesn't look tidy or neat per se, but here are some ideas:

- Let leaves stay where they fall. They won't hurt your lawn if you chop them with a mulching mower.
- Rake leaves off the lawn to use as mulch in garden beds. For finer-textured mulch, shred them first.
- Let leaf piles decompose; the resulting leaf mold can be used as a soil amendment to improve structure and water retention.
- Build a brush shelter. Along with branches, sticks and stems, leaves can be used to make brush piles that shelter native wildlife.



Luna moths can only live in and around hickory trees, and their cocoons overwinter in the leaves. Those leaves suppress weeds, and if you plant native wildflowers (humbly suggesting milkweed), you can give them a headstart for spring. The leaves hide a lot of invertebrates, food for a slew of animals during the winter.

AFGHAN ADJUSTMENT ACT

VOICE YOUR SUPPORT

BY BEA EVANS

The Afghan Adjustment Act (H.R. 8685/S.4787) is bipartisan legislation in the House and Senate that ensures Afghans who were brought to safety by the U.S. military may apply for lasting protection to stay in the U.S. long-term.

The legislation was introduced in the Senate by both Democrats and Republicans, including Sen. Amy Klobuchar (D-MN), Sen. Lindsey Graham (R-SC), Sen. Chris Coons (D-DE), Sen. Roy Blunt (R-MO), Sen. Richard Blumenthal (D-CT), and Sen. Lisa Murkowski (R-AK).

The bill was also introduced in the House of Representatives by Rep. Earl Blumenauer (D-OR-3), Rep. Peter Meijer (R-MI-3), Rep. Jason Crow (D-CO-6), Rep. Adam Kinzinger (R-IL-16), Rep. Jerry Nadler (D-NY-10), Rep. Mariannette Miller-Meeks (R-IA-2), Rep. Zoe Lofgren (D-CA-19), Rep. Fred Upton (R-MI-6), and Rep. Scott Peters (D-CA-52).

WHY IS THE AFGHAN ADJUSTMENT ACT NEEDED?

Following the U.S. military withdrawal from Afghanistan, tens of thousands of U.S.-affiliated and at-risk Afghans were evacuated to the United States via humanitarian parole, a temporary allowance to enter and remain in the United States for one or two years.

Despite receiving this life-saving evacuation, Afghans under this status will imminently find themselves under a cloud of legal uncertainty, and in a worse position in terms of immigration status than had they entered as Special Immigrant Visa holders (SIVs) or refugees through the U.S. Refugee Admissions Program (USRAP).

To resolve this, Congress must pass the Afghan Adjustment Act, patterned after similar adjustment acts passed following previous U.S. wartime evacuations, including for Cubans after the rise of Castro, Southeast Asians after the Fall of Saigon, and Iraqi Kurds during the rule of Saddam Hussein.



WHAT DOES THE LEGISLATION DO?

The Afghan Adjustment Act allows certain Afghan evacuees to apply for permanent status after one year or two years, respectively, of being paroled into the country. It relieves the immediate burden on the SIV process — which has over 70,000 applications in the backlog — and asylum process — which currently has over 1.4 million cases in the backlog — and prevents Afghans paroled in the U.S. from losing their jobs or being deported to a third-country while their applications for these statuses are pending.

As thousands of vulnerable Afghans currently remain in hiding in Afghanistan or at-risk in third countries, our recommended adjustment legislation would cover at-risk Afghans who were evacuated by the U.S. military and received temporary humanitarian parole protection.

The above information is part of a larger document published by Lutheran Immigration Services (LIRS).

HOW TO VOICE YOUR SUPPORT.

Senators and Representatives will vote soon on whether or not to pass the Afghan Adjustment Act. Voice your support for the passage of this bill by sending a message to Senator Johnson, Senator Baldwin and your Representative. You can do so at the LIRS Action Center.

WHY WE CARE ABOUT THE FARM BILL

BY REV. CINDY CRANE, LOPPW

Can you name all of the details of what happens between the time land is cultivated to grow seeds and the food produced from those seeds makes it on to our plates? There is one piece of legislation that touches every part of that process, including conserving the land and protecting farmers, and that even addresses inequities in the chain. That is the Farm Bill.

The Farm Bill has a great impact on farming livelihoods, the way food is grown to protect the earth and water, and various programs such as SNAP for people experiencing hunger. The bill comes out roughly every five years. The last Farm Bill was enacted in 2018 and will expire next year.

2023 may still seem a little distant but the process for deciding on what to maintain, add, or delete from this massive bill has already begun. There are many steps left to reauthorizing the finalized version shaped by The Senate Committee on Agriculture, Nutrition, and Forestry and The House Committee on Agriculture.

The ELCA has a history of supporting a robust Farm Bill based on our values of caring for God's creation and loving our neighbor. Stay tuned for much more about the Farm Bill. Consider building a relationship with your U.S. Senators, U.S. Representative and their staffs to learn what they value in the bill and to lift your voices.



We'll be discussing the Farm Bill in some of our upcoming newsletters, reflections, and action alerts. To sign up, please go here:

- http://support.elca.org/site/Survey?ACTION_REQUIRED=URI_ACTION_USE&R_REQUESTS&SURVEY_ID=1664

RESOURCES

ELCA Farm Bill Introduction

- http://download.elca.org/ELCA%20Resource%20Repository/Farm_Bill_Introduction.pdf

Action Youth Guide

- <https://www.elca.org/assets/GFCYouthActionGuide2022/GlobalFarmChallenge2022.html>

Finally, remember to pray for the gift of God's land and water; for local and global farmers, many of whom work long hours without seeing much economic return; for those who process, transport, market, and prepare food; for our policy makers, and for those who don't have enough to eat in Wisconsin and around the world.

JUSTICE IN JERUSALEM

BY BISHOP LAURIE SKOW-ANDERSON

Jerusalem is the historic holy city for three religions, Jews, Christians and Muslims. It is also crossroads of war, violence, unrest and human rights violations. The ELCA has committed to walk with our Palestinian Christians siblings as they endure hardship and injustice.

It has committed to building peace with justice in Palestine and Israel through the Peace Not Walls campaign. The Lutheran Church has an important presence in the Holy Land through worshiping communities and schools of the Evangelical Church of Jordan and the Holy Land (ELCJHL) and the Lutheran World Federation's Augusta Victoria hospital. I encourage you to learn more about the challenges and injustices in the holiest places by checking out this link:

- <https://www.elca.org/Resources/Peace-Not-Walls>

To learn more about justice in Palestine and Israel plan to join the synod trip to the Holy Land January 8-17, 2024.

Here is the link to the registration and itinerary.

- <https://www.elias-tours.com/tours/northwest-synod-of-wisconsin-holy-land-trip-with-bishop-laurie-skow-anderson>



The Northwest Synod of Wisconsin is coordinating with Elias Tours to plan this transformative pilgrimage to the Holy Land.

Join Bishop Laurie Skow-Anderson as we:

- Visit the holy sites from the Bible in Palestine, Israel, and Jordan
- Meet and worship with our Lutheran sisters and brothers of the Evangelical Lutheran Church of Jordan and the Holy Land (ELCJHL)
- Learn about the work of the Lutheran World Federation's Augusta Victoria Hospital
- Discuss relationships between Israel and Palestine
- Hear first-hand the stories of the living stones, the people of the land (See 1 Peter 2)

Our tour group will meet monthly starting in August of 2023 (via Zoom) so we can begin to become acquainted with each other and prepare ourselves for this life-changing experience. We hope you can join us.

As we stand on the banks of the Jordan River and around the ancient trees at the Mount of Olives we will read and reflect on John's vision of a new creation, a creation in right relationship with God, Revelation 22:

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On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations.

DETAILS:

- Trip departs on January 8, 2024 and returns on January 17, 2024
- Departure Airport: Minneapolis, MN (MSP)
- \$3,690.00 per person based on double occupancy - space is limited!

For more information and other travel opportunities check out this link:

- <https://eappi.org/en/>

CIVIL RIGHTS PILGRIMAGE

BY BISHOP LAURIE SKOW-ANDERSON

Here is an amazing learning opportunity. Our synod's second CIVIL RIGHTS PILGRIMAGE November 9-13, 2022 to Montgomery, Selma, and Birmingham, AL.

To register for our synod sponsored trip, click on this link:

- <https://nswi.org/civil-rights-pilgrimage-register>

Group is limited to 12. Cost is \$1,600. Includes airfare, hotels, van travel, admission fees, and some meals. \$160 deposit due by September 15. Balance is due October 15. Contact Bishop Laurie Skow-Anderson at lskow-anderson@nswi.org or Pastor Joanne Sorenson at sorensonj55@gmail.com for more details.

HOW CAN I BE RACIST?

MY ANCESTORS DIDN'T ENSLAVE ANYONE

BY REV. GARY HEDDING

My people came to Wisconsin from Norway in the late 1880's; after the Civil War and emancipation. They didn't stop in the Deep South. They settled in the area around Stoughton, WI where there were lots of other Norwegian immigrants. My people farmed, spoke broken English with a thick Scandinavian brogue, went to Norwegian Lutheran congregations, and pretty much tried to fit into the American scene while working to keep their foods and culture. They didn't recognize that they might be connected to a racist culture or economy. They were Wisconsinites. Their neighbors were some of the most decorated and feared Union soldiers of the Civil War - that's right, I'm looking at you, Iron Brigade. Cheers!



Of course, there was one area which did bring them into contact with brand new Black citizens. My ancestors' Norwegian neighbors also farmed, much of which was subsistence agriculture. The one thing they learned was that five acres of tobacco was the cash crop that made the difference between scratching out a living and making a comfortable profit at the end of the year. So, my great-grandpa Edinsaas planted five acres of tobacco. He learned from his neighbors about growing it and he learned from them that harvesting it should be left to people who knew what they were doing, namely brand new Black citizens from the south who had been raising and harvesting tobacco for generations.

Yes, newly emancipated Black workers would start in the far north picking short season tobacco (used for cigar wrappers) and then work their way back home in the south to where the really rich tobacco was raised.



How much do you pay these workers? It was really cheap labor. Much less than other farm workers received. "Why so little?", great-grandpa asked. The answer was that these experienced, skilled tobacco pickers were not used to getting paid much and they thought that it was what every other farm worker got, more than they got down south. Shhhh, they are happy, don't rock the boat.

My ancestors were also told that they weren't very bright, I mean their Alabama accent was really hard to understand, and that you had to watch out or they would steal from you. None of their neighbors had had that happen, but it was common knowledge among the white Wisconsinites, so it was probably true.

My ancestors and their tobacco pickers were nice to each other, but didn't mix much. The dialect barrier was high. They weren't Lutheran - even the Germans were at least mostly Lutheran - and it was easier if everyone just kept to themselves. It was a temporary working relationship and, of course, it kept the profit margin high on the one real cash crop they had.

Without really knowing about it, my ancestors joined in an economy of cheap labor, born out of enslavement in the south, that came along with the national tobacco market. They did what everyone did. Over time, they developed racist attitudes that matched those in their communities. After all, they were often ridiculed for their accents, their shallow English literacy, and for just being the new kids on the block. It was nice to be superior to someone else, for a change.

None of my ancestors ever lynched anyone, whipped anyone, or called an adult male Black person "boy", but they did cheat them on wages, they did keep a social wall intact, and they did allow others to lynch, whip, and publicly humiliate them. Stoughton became one of three "official" sundown towns in Wisconsin, and my ancestors didn't try to stop that.

Each generation has become somewhat less racist, but only somewhat. I have it in me. My kids are better at it than I am and my grandkids are even better, but every once in a while it will still slip out.



I am glad that my ancestors didn't enslave anyone, but I know that we still have a privilege that is racial and a discomfort with people who are racially different than we are. As followers of Jesus, we can admit that, work to give it up, and thank God that the Holy Spirit gives us the power to do exactly that personally, systemically, and culturally.

PRAYER FOR RACIAL JUSTICE

*From All Creation Sings**

Good and gracious God, you invite us to recognize and reverence your divine image and likeness in our neighbor. Enable us to see the reality of racism and free us to challenge and uproot it from our society, our world, and ourselves. Amen.

SYNOD ADVOCATE FOR RIGHT RELATIONSHIPS

BY REV. SARA BISHOP



I've been putting off writing this introductory article for a while now. In July, I was asked to come on board in an unpaid position as Synod Advocate.

This used to be something that was called Hunger and Justice, but I felt like I couldn't authentically agree to that because justice covers a lot of things. I asked for, and eventually Bishop Laurie agreed to, Synod Advocate for Right Relationship, because all justice issues are about righting relationships that do not reflect the Kingdom of Heaven on Earth.

My name is Sara Susan Villarreal Bishop, but I have two names, not a hyphenated last name. It is only confusing until you understand that I am Mexican-American, and like me, this naming is a blend of two cultures. Mexican naming convention does not insist that the female spouse take her husband's last name; usually we stick with our father's last name and our mother's last name, in which case I'd be Sara Susan Villarreal Blaser. I did want my husband's last name though, but did not want to lose that visible part of my Mexican identity, so I took my maiden name as a middle name. I grew up neither belonging with the Mexican kids, nor belonging with the white kids; both and, neither nor, so this was more of the same. Growing up, I tried very hard to pretend I was no different from anyone else, forgetting that everyone is unique and wonderful. I've been asked if I am 'reclaiming' my Mexican identity, and frankly, no. I've had it all along, it's just taken more than fifty years to figure out what that means for me.

Relationships are challenging, even relationships with ourselves. We are commanded to live in right relationship with ourselves, our neighbor, and our Creator, and we're really quite good at messing up, beginning with ourselves.

The Ten Commandments and the Greatest Commandment say nothing less; live in right relationship. Full stop.

All the rest is extra. As a result of relationships being so challenging, they're broken all over. We have a whole stable of justice-oriented teams geared towards healing some of those relationships: Care of Creation, Hunger Advocacy, Neighbor to Neighbor, Indigenous Communities, Refugee Assistance, +People issues, Reproductive Rights, Anti-violence, the list goes on. These won't change; I encourage you to join one if you can, and we will continue to do programmatic work. Congregations are all doing justice work, small and large, local and national and international.

And as Lutherans, as individuals, but we are also looking at a lifestyle change, a full world-view shift in vision, for ourselves, our churches and in the way we interact with our neighbor: how does what we do, individually, as a church, and as a denomination, repair, encourage, nurture or grow relationships.

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“EVERYthing is
interconnected
relationships, and
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relationships are
healthy, it is truly
glorious.”

In the past twenty-two years, I have lived in nine different countries, and I can assure you, this brokenness is the world over. While it might be part of the human condition, the cost of our Free Will, persisting at repairing it is also part of who we are created to be.

When we learn better, we do better.

My family is done with the international moves, something my cats will be delighted to learn, as my children are adults now. I've worked for a Welsh Methodist Presbyterian church in Melbourne, Australia, and am a Vicar of the Estonian Lutheran Church, and I started my ministry journey in an Anglican/Episcopalian congregation in Ankara, Turkey. I've been the stranger, I've been the hostess, I've learned to see the world through wide eyes of wonder, confusion and exploration.

One thing that I have discovered, as anthropologist and zoologist, and now theologian, is that EVERYthing is interconnected relationships, and when those relationships are healthy, it truly is glorious. We have so much work to do, no matter how we come at these issues. I call it Spiritual Ecology, relations of organisms to one another and to their physical and spiritual surroundings, others call it Critical Ecology, a multidisciplinary beast that comes with baggage. So being asked to come “do this,” even though “this” is not particularly well-defined, is a good fit, a great challenge and will be interesting.

We are making this up as we go along, you and me and others.

So, greeting from your friendly neighborhood Synod Advocate! I hope to offer support to the various ‘teams’ that we have, as what they are doing and how they are doing it is worthy, and keep us rooted in why we are doing it. I will come preach and teach at any congregation that wishes me to do so, whether it is on Right Relationships, Spiritual Ecology, the lectionary Gospel of the week, or to touch upon justice subjects that need to be spoken aloud, but might best be done by someone else.

I hope to gather information and have that information available for anyone who wants it. Ideally, I will find out what congregations are doing and create a resource for people to peruse and see if they can also do similar things – because you ALL are doing justice work. Every congregation I have spoken with has something that they are doing that is righting broken relationships: school backpacks, paying off school lunch debts, bins with menus to feed a family, prayer shawls and LWF quilts, hunger ministries of all kinds, support for veterans, support for animal shelters, care of creation gardens, recycling, solar panels, energy audits.

Allelulia, this is ALL justice work! Our lives, as Lutherans, is justice work, and I am delighted to meet you and begin this journey and see what we can discover to right relationships together.

You can contact Rev. Sara here:

- synodadvocate@nswi.org

MISSION DEVELOPER

NEIGHBOR TO NEIGHBOR MINISTRY



I am Lidix Montoya, from El Salvador, Central America. I am a physician and worked 8 years as a rural medical doctor for the public health department.

I came to the U.S. with my (then) 5 year old son and got a degree in Human Resources Management with emphasis in Public Health from the University of Wisconsin- Eau Claire, and a Masters degree in Leadership and Innovation for Ministry from Luther Seminary in St. Paul, Minnesota.

In July, I was ordained as a deacon at Hope Lutheran in Eau Claire.

Now, I am an ELCA Mission Developer and started the *Neighbor to Neighbor: Together in Ministry* that is aimed to create bridges between Anglo Lutheran congregations and the Hispanic community in the Eau Claire, Wisconsin area.

Neighbor to Neighbor: Together in Ministry (Vecino a Vecino: Juntos en Ministerio) will strive to help congregations reimagine what their role and voice and identity in their community is. We will strive to explore social and racial justice issues in our synod and connect with neighbors. We will explore worshipping together and commit to learning about our neighbors. This ministry has emerged as a re-imagined approach to living and sharing our faith in a rapidly changing society. In addition to the work connecting our congregations to their Latino community we will also provide racial justice training and opportunities for community outreach and partnership.

You can contact Lidix here:

- neighbor2neighbor@nswi.org

OPPORTUNITIES FOR LEARNING & ACTION

WHERE DO YOU WANT TO GO?

Righting broken relationship is hard work. Are you interested in restoring interconnected relationships? Join Sara Bishop for a time of conversation, sharing experiences, and discussing ideas together.

September 20, 2022

9:00 - 3:00

Luther Park Bible Camp - Chetek, WI

QUEER, FEMALE, AND JESUS: NOT SORRY

Guest: Pastor Libby Howe, Wisconsin Council of Churches

Host: Journey House Campus Ministry

September 21, 2022

6:30 - 8:00 pm

University Center, UW River Falls

SEXUAL ORIENTATION AND GENDER IDENTITY WORKSHOP

Facilitator: Reconciling Works

Host: Journey House Campus Ministry

October 19, 2022

6:30 - 8:00 pm

University Center, UW River Falls

COMMUNICATIONS AND SUSTAINABILITY

Guest: Leah Ford

Host: Journey House Campus Ministry

October 19, 2022

6:00 - 8:00 pm

North Hall Auditorium, UW River Falls

SPIRITUAL ECOLOGY

Guest: Rev. Sara Villarreal Bishop

Host: Journey House Campus Ministry

November 16, 2022

6:30 - 8:00 pm

University Center, UW River Falls

IMMERSION EXPERIENCE TO PINE RIDGE RESERVATION, SOUTH DAKOTA

Host: Journey House Campus Ministry

March 12-18, 2023

Lutheran Campus Ministry - Stout and The Vine NYC will also be attending during this week.

RACIAL JUSTICE AND RECONCILIATION CONFERENCE 2022

October 15, 2022

8:30 - 4:30

Westridge Church, Eau Claire

Information and Registration here:

- <https://westridgechurch.us/conference>

LAY SCHOOL OF MINISTRY 2022-2023 THEME: PUBLIC WITNESS

September - May

Hybrid and Zoom Options

Information and Registration here:

- <http://layschoolofministry.org>

Guest Lecturers can be found here:

- <http://layschoolofministry.org/LSMConEd22-23.pdf>

PRAYER FOR THE EARTH

*From All Creation Sings**

Holy Spirit, you move through all creation with sighs too deep for words. Open our hearts to listen to the cry of the earth and the cry of the poor. Speak through your church to rebuke the forces that seek to exploit your planet. Join our human prayers with the voices of all creation and move us to honor you by preserving the gifts of nature that reveal your glory. Amen.

[*All Creation Sings; Augsburg Fortress, 2020. Minneapolis, MN]



Northwest Synod of Wisconsin
Evangelical Lutheran Church of America
God's Work. Our Hands.