



Season of Creation 4

The boy who harnessed the wind

William Kamkwamba was born in Malawi into a family of relative poverty which relied on farming to survive. One of seven children, a crippling famine forced Kamkwamba to drop out of school, and he was not able to go back because his family was unable to afford the tuition fee. In a desperate attempt to retain his education, Kamkwamba began to visit the school library. It was there that Kamkwamba discovered his true love for electronics.

At the age of 14, after reading a book called "Using Energy," he decided to create a makeshift windmill. He experimented with a small model using a cheap dynamo and scrap materials. He eventually made a functioning windmill that powered four bulbs and two radios in his home. Queues of people started lining up at his house to charge their mobile phones. Local farmers and journalists investigated the spinning device and Kamkwamba's fame in international news skyrocketed.

When The Daily Times in Blantyre wrote a story on Kamkwamba's windmills in November 2006, the story circulated and he was invited to speak on TED Global. His speech moved the audience, and several venture capitalists at the conference pledged to help finance his secondary education. His story was covered by The Wall Street Journal. He became a student at African Bible College Christian Academy in Lilongwe. He then went on to receive a scholarship to the African Leadership Academy and in 2014 graduated from Dartmouth College in the USA.

In 2013 Time Magazine named William one of the "30 People Under 30 Changing The World."

Here is his TED talk which has been viewed nearly 2 million times:
https://www.ted.com/talks/william_kamkwamba_how_i_harnessed_the_wind?language=en

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FOREWORD

My dear Brothers and Sisters in Christ:

Probably the most well-known verse in the Bible is
'God so loved the world' – John 3:16

Sadly humans have not treated the world that God so loves with great care, we are facing degradation of land, water and eco-systems on which we depend
Climate change threatens us with falling crop yields, sea level rise, and a rising intensity of storms, droughts and flooding.

In the face of this crisis, God's spirit is as ever at work.

As Anglicans we confess that we believe in one God, the Father Almighty Creator of heaven and earth. Many denominations are now incorporating a season in the liturgical calendar to focus on God the creator. We have seasons to celebrate Jesus the Son at Easter and Christmas, and God the Holy Spirit at Pentecost, and now we set aside a time to focus on the work of God the Creator.

In 2010 the following resolution was passed by the Anglican Church of Southern Africa:

*"The Provincial Standing Committee has resolved to:
Annually celebrate the Season of Creation"*

The Season of Creation was first adopted in 1989 by the Greek Orthodox church and the concept has spread to other denominations. Since then churches in Australia, New Zealand, the Philippines, South Africa, Europe and the USA have taken the lead to develop initiatives and liturgical and other material for this period known as Season of Creation or Time for Creation

Most commonly it has been celebrated between Creation Day on September 1 and St Francis of Assisi Day on October 4. In this scenario, the four Sundays in September are the core Sundays of the Season of Creation. Nevertheless, the Season of Creation can be celebrated appropriately in the Easter Season or at other times in the Pentecost Season. Some congregations have spread the celebration of the four Sundays throughout the church year.

God the creator, Christ the redeemer of creation, and the Holy Spirit as sustainer of life are integral to worship throughout the church year and although we hope that caring for creation is a vital dimension of every worship service, the current crisis gives us an opportunity to explore in new ways our commitment to being carers of God's earth.

I would like to encourage you to promote the Season of Creation within your Diocese.

Archbishop Thabo Makgoba

FIFTH MARK OF ANGLICAN MISSION
To strive to safeguard the integrity of
creation and sustain and renew the life
of the earth

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REFLECTIONS ON THE EUCHARIST

Theology explores the interconnectedness between God and humans, God and nature and human beings and nature. The Eucharist has great ecological significance.

The numbers refer to the paragraphs in the Eucharistic Service – Anglican Prayer Book (APB).

- **The Penitence (APB #13):** In the prayer of penitence we accept responsibility as we pray; “Almighty God, our heavenly Father, in penitence we confess that we have sinned against you through our own fault in thought, word and deed”. Our sins include those acts which have damaged God’s creation.
- **The Nicene Creed (APB #24)** reminds us that “God the Father, the Almighty, [is] the maker of heaven and Earth”. We are also reminded that Christ was present at Creation, and “through him all things were made.” This reminds us of Colossians 1:16 “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him”. This is a reminder that Creation was made for Christ, and is not ours to abuse.
- **The Prayers of the People (APB #27):** Form A and Form C give an opportunity to include environmental prayers.
- **The Presentation of Gifts (APB #48)** indicates that while God has given his people this fruitful land to live in and enjoy, it still belongs to him (Leviticus 25:23). “Yours Lord, is the greatness, the power, the glory, the splendour, and the majesty; for everything in heaven and on earth is yours. All things come from you, and of your own do we give you”. This reminds us that “The Earth is the Lord’s” (Psalm 24:1).
- **The offertory prayers (APB #50)** thank God for what God has provided for the use of humanity, and further recognize that humanity and nature are interdependent; Blessed are you, Lord, God of all creation. Through your goodness we have this bread to offer, which earth has given And this wine to offer fruit of the vine..... It is important to also make sure that the congregation are aware that the sacred gift of water is being added to the wine. This should be done visibly.

This fact that Jesus chose bread and wine to institute this sacrament serves as a sign of his attachment to creation. The bread and wine were made from local elements of wheat and grapes. The Eucharist brings human beings, nature and the creator into contact.

- **In the Fourth Eucharistic prayer (APB #74)** we say “now with all creation, we raise our voices to proclaim the glory of your name”. This reminds us that it is not just human beings who sing out to God. (Psalm 148 v 7) “Praise Him, you sea monsters and all deeps”. Mountains and hills, animals and birds join us in this great choir of praise.
- **The Sanctus: Holy, Holy, Holy Lord (APB#56)** “Heaven and Earth are full of your glory”. When we consider this practically it means that all the creatures and eco-systems of the world reflect the glory of God.
- **The Lord’s Prayer (APB #77)** reminds us that “God’s will [must] be done on Earth as in heaven”. Our faith is not only for the afterlife, we are called to serve God here on Earth.
- **The receiving of the Holy Communion (APB #84)** The Eucharist instils a culture that treats material things with respect. All elements used in the celebration of the

Eucharist are to be consumed and they are measured carefully to avoid wastage, and whatever remains will be reverently kept for later. Everyone receives one wafer, the rich do not receive more than the poor, and there is equality and justice at the Eucharistic Feast. The concrete signs of water, bread, and wine provide an indication of the concreteness of salvation, and that the material aspects of creation are therefore sacred. The sacraments remind us that God does not rescue us from the world but that the world itself is the object of God's loving care and acts of salvation.

- **The sending out (APB #88):** "Send us out into the world", we are called to work for the extension of the Kingdom of God throughout the world and to care for the world that God loves. The church as the body of Christ is not created for its own sake. The mission and task of the church is to transfigure the whole creation so that all that is created is restored.

Bishop Ellinah Wamukoya
Chair, Anglican Communion Environmental Network

HOW TO USE THE LITURGICAL MATERIAL

The Liturgical materials in this manual are arranged within the five liturgical movements, namely God gathers us, Service of the Word, Responding to the Word, Service of the Table and Commissioning. Although the material is organised according to themes, it can be used on other Sundays or adapted as required.

The Five Movements of the Liturgy

God gathers us

The congregation is welcomed and the theme of the service is introduced

The penitence/confession can take place here as part of the preparation or it may follow the sermon.

Proclamation of God's word

The word of God is read and preached.

The affirmation of our Faith can be an important part of the Proclamation.

Responding to God's word

Intercessions and prayers of the people are included here. Creative responses such as drama, liturgical dance or short video clips can be used. The penitence can also follow the word.

The peace is shared according to custom.

Celebrating at the Table

Two Eucharistic Prayers for the Season of Creation are included.

The sending out of God's people

Post Communion prayers, prayers of commitment on the theme of the day and a blessing.

FIRST EUCHARISTIC PRAYER FOR THE SEASON OF CREATION

The Lord be with you
And also with you

Lift up your hearts.
We lift them to God

Let us give thanks to the Lord,
our God of all of Creation
**It is right to give him thanks
and praise**

You spoke the Word and all that is in heaven and on the earth, all things, came to be. Your Spirit hovered over the primal elements, and you brought forth life in forms innumerable, including this our fragile earth, and we amongst its inhabitants.

As our past is in you, so our hope for the future rests with you. As we have turned from your way, so we turn again to the warmth of your love. Through you all things are brought to new life.

And now we give you thanks for the glories of your creation given into our care, and for the opportunities we have to share that richness with all your people

And so with the wonders of creation and the songs of praise of all your creatures both in heaven and on earth we praise you now and forever saying:

Holy, holy...

In the night that Jesus was betrayed, he took bread, work of human hands, gift of our earth, and gave

thanks to God. He broke the bread to speak to us of the breaking of his body upon the cross. He gave it to his friends and said:

Take and eat, for this is my body which is given for you. Do this in remembrance of me.

He took the wine, work of human hands, gift of our earth, and gave thanks to God, Creator. He poured out the wine to speak to us of the pouring out of his blood. He gave it to his friends saying:

This is my blood of the new covenant, shed for you and for all creation for the forgiveness of sins. Every time you drink of the wine, do this in remembrance of me.

So we proclaim the mystery of faith:

**Christ has died
Christ is risen
Christ will come again.**

Therefore God, we who seek your reconciliation; we who need reconciliation one with another; we who hope for reconciliation with all creation, draw close to this mystery.

As we look in our world, in our lives, and in our hearts, for his second coming, keep us close to this vision that we have seen. Through the giving in the bread and wine, reconcile us to our world. Send upon us, and upon all your creation, the life giving Spirit who first moved upon the waters of the deep. Stir in us the creative and redeem the destructive. Unite us with you through the body

and blood of your Son, your Word made flesh as your Word has made flesh.

By whom, and with whom and in whom, in the unity of your Creative Spirit, with all that has been, is, and will be in your universe, we stand before you and worship you, God of all, in songs of everlasting praise,

Blessing and honour and glory and power be yours forever and ever. Amen.

The Lord's Prayer etc.

Final Blessing

Go out into the world rejoicing, and encounter the Creator who waits to meet you there; Savour its richness and diversity and live as those who praise God for its bounty; and the blessing of the Creator God, the Eternal Father, the Risen Son and the Promised Holy Spirit bless you that you might be a blessing to others today and always. **Amen**

Authorised for use in the Anglican Church of Southern Africa by the Synod of Bishops.

SECOND EUCHARISTIC PRAYER FOR THE SEASON OF CREATION

The Lord be with you.
And also with you.

Lift up your hearts
We lift them up unto the Lord.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

We thank and praise you almighty Father. In wisdom you guide the course of the world and cherish us with all tender care.

We thank you that we can come together around this table in the name of Jesus your Son, the first born of all creation. In him all things were created, visible and invisible, and all things hold together in him.

We thank you that you have sent your Holy Spirit to make of us a new community of faith to serve you within your creation.

And now we give you thanks because you have given the earth into our care, and call us to praise you day by day for the marvels of your creation.

And so with the wonders of creation and the songs of praise of all your creatures both in heaven and on earth we join in one great act of awe and adoration:

**Holy, holy, holy Lord
God of power and might
Heaven and earth are full of
your glory:
Hosanna in the highest.
Blessed is he who comes in
the name of the Lord.
Hosanna in the highest.**

God of all creation, send your Spirit upon the goodness of the earth, and upon these gifts of bread and wine, that in them we may

recognize and receive the fullness of the Risen Christ: bread broken and wine poured, Body given, and Blood shed.

On the night he sat at table with his disciples and with them recalled the wonder of your creation and the wonder of your covenant with your chosen people, He took bread, gave you thanks, blessed it and broke it, saying: Take this all of you and eat it. This is my Body, which will be given up for you.

In the same way he took the cup and giving you thanks and praise, He gave the cup to his disciples and said: Take this all of you and drink from it, this is the cup of my Blood, the Blood of the new and everlasting covenant. It will be shed for you and for all so that sins may be forgiven. Do this in memory of me.

So we proclaim the mystery of faith
Christ has died
Christ is risen
Christ will come again

As we remember the death and resurrection of our Lord Jesus Christ, we celebrate the goodness of the earth, our companionship in this world and the sharing of all skills and arts that enrich our lives. We share the cup of our humanity matured over the unnumbered centuries of the long struggle that has gone into making of this world; our living and dying, our fears and our hopes.

Together with those who have drawn sustenance from this soil, those with whom we share it, and those to whom we pass it

on, we share this bread and raise this cup in fulfilment of the Lord's command: through him, with him, in him in the unity of the Holy Spirit, all glory and honour is yours, Almighty Father, forever and ever. **Amen.**

The Lord's Prayer etc.

Final Blessing

Go forth confident in the hope in which you have been saved: praise God in all creation: follow Christ through whom all things are made: in the power of the Spirit become a beacon of hope to the world: and the blessing of the Creator God,

the Eternal Father, the Risen Son and the promised Holy Spirit bless you that you might be a blessing to others today and always. **Amen**

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Biodiversity

Week One

Theme	First Reading	Psalm	Second Reading	Gospel
Biodiversity	Job 28:1-11	Psalm 148	1 Tim 4:1-5	Matt 6:25-33

Collect

God of all creation
 Your eternal power is known through the whole
 flow of existence
 and in its intricacies and beauty your voice
 speaks to us of your wisdom and purpose.
 Rooted in your love and grace may we with all
 creation
 speak your glory from everlasting to everlast-
 ing, through Jesus Christ our Lord. **Amen**

Gathering

Creative ideas:

Plants and trees can be brought into the worshipping space instead of flowers. The links between the ecological significance of trees and the rich imagery of trees in the Bible (Gen 2, Psalm 1, the cross) can be explored in preaching.

Invite the Sunday School or youth to create banners which reflection the web of life.

Call to worship

How wonderful, O Lord, are the works of your hands!
 The heavens declare your glory; the arch of sky displays your handiwork.
 In your love you have given us the power to behold the beauty of your world robed in all its splendour.
 The sun and the stars, the valleys and hills, the rivers and lakes all disclose your presence.
 The roaring breakers of the seas tell of your awesome might;
 the beasts of the field and the birds of the air speak of your wondrous will.
 In your goodness you have made us able to hear the music of the world.
 You are in our midst. A divine voice sings through all creation.

Penitence

Leader Creator and Saviour,
 we have exploited earth for our selfish ends,
 turned our backs on the cycles of life
 and forgotten we are your stewards.
 Now soils become barren,
 air and water become unclean,
 species disappear,
 and humans are diminished.
 In penitence we come to you.

Or:

Leader Lord, have mercy.
 All **Christ, have mercy.**
 Leader Lord, have mercy.

Leader O God, your fertile earth is slowly being
 stripped of its riches,
 All **open our eyes to see.**
 Leader O God, your living waters are slowly being
 choked with chemicals,
 All **open our eyes to see.**
 Leader O God, your clear air is slowly being filled
 with pollutants,
 All **open our eyes to see.**
 Leader O God, your creatures are slowly dying
 and your people are suffering,
 All **open our eyes to see.**
 Leader God our maker, so move us by the wonder
 of creation,
 All **that we may repent and care more deeply.**
 Leader So move us to grieve the loss of life,
 All **that we learn to cherish and protect your
 world.ⁱ**

God's word

Job 28:1-11	The amazing diversity of Creation with the many resources that God has asked us to care for. But we have exploited and abused them.
Psalms 148	The Great Choir praising God is made up of the whole of Creation, not only humans praise God but the great web of Creation praises its maker
1 Tim 4:1-5	All creatures are sanctified by God, nothing is unclean.
Matt 6:25-33	God looks after the whole of Creation. We become stressed and concerned with consumer items but there are riches and beauty of creation that we ignore.

Sermon notes follow in the next section.

Affirmation of faith

Creed

We believe in God, who creates all things, who embraces all things, who celebrates all things, who is present in every part of the fabric of creation.

We believe in God as the source of all life, who baptizes this planet with living water.

We believe in Jesus Christ, the suffering one, the poor one, the malnourished one, the climate refugee, who loves and cares for this world and who suffers with it.

And we believe in Jesus Christ, the seed of life, who came to reconcile and renew this world and everything in it. We believe in the Holy Spirit, the breath of God, who moves with God and who moves among and with us today.

We believe in everlasting life in God.

And we believe in the hope that one day God will put an end to death and all destructive forces.ⁱⁱ

Prayers of the People

Father, we praise you with all your creatures. They came forth from your all-powerful hand; they are yours, filled with your presence and your tender love.

Praise be to you!

Teach us to contemplate you in the beauty of the universe, for all things speak of you.

Awaken our praise and thankfulness for every being that you have made.

Give us the grace to feel profoundly joined to everything that is.

God of love, show us our place in this world as channels of your love for all the creatures of this earth, for not one of them is forgotten in your sight.

Enlighten those who possess power and money that they may avoid the sin of indifference, that they may love the common good, advance the weak, and care for this world in which we live.

The poor and the earth are crying out.

O Lord, seize us with your power and light, help us to protect all life, to prepare for a better future, for the coming of your Kingdom of justice, peace, love and beauty

Praise be to You.ⁱⁱⁱ

(Pope Francis, Encyclical)

Creative responses

Video: This is a beautiful video clip of John Rutter's anthem "look at the world"

<https://www.youtube.com/watch?v=Rb0g-npfVcl>

Drama: "God the artist" which shows how we have damaged God's world

<http://www.greenanglicans.org/wp-content/uploads/2016/07/WED-2015-God-the-Artist.pdf>

Peace sentence

Traditional Celtic prayer

Deep peace of the quiet earth to you
Deep peace of the still air to you
Deep peace of the forgiving heart to you
Deep peace of the Son of Peace

Communion

The taking of the bread

Blessed are you Lord God of all Creation. Through your goodness we have this bread which earth has given and which we have received from the silent soil. It is the bread of the earth, this silent earth bathed in morning light, this beautiful planet in the teeming galaxies of space: warm and well-lit for us, generous, faithful and surprising, bringing forth life in all its forms.

The taking of the wine

Blessed are you, Lord God of all Creation. Through your goodness we have this wine to offer, fruit of the vine and work of human hands. In our earth of many blessing the vine was planted, its roots reaching down to that richness from which all nourishment, strength and health are drawn.

Creative ideas: as people come to receive communion, play birdsong instead of a hymn.

Birds <https://www.youtube.com/watch?v=oTcxaqilg4U>

Commissioning and blessing

Christ calls you to be his disciples, to serve him with love and compassion, to serve Earth by caring for creation, honouring the forests that God has planted to provide breath for all things living.

All: We will follow our Lord, the crucified Christ, listening for cries of injustice from Earth, groaning with a creation burdened by our sins. We will follow our Lord, the risen Christ, to become partners with Christ in healing our planet, working for the renewal of creation

We will care for creation, preserving the oceans and the forests loving our kin, and celebrating life

(Adapted from Let all creation praise forest Sunday)^v

SERMON NOTES

The Living Blue Planet

"From its foundation and by its very nature, the church is cosmos-orientated. It was a modern and a dangerous contraction when the church came to be narrowed down to the human world. But if the church is cosmos-orientated, then the ecological crisis of earthly creation is the church's own crisis, for through this destruction of the earth - the church is destroyed. When the weaker creatures die, the whole community of creation suffers"

Jürgen Moltmann, The Source of Life: The Holy Spirit and the Theology of Life

Multiply, subdue the Earth and have dominion

God has created an amazing Planet for us to live on, with incredible mountains, rivers, oceans and creatures great and small.

What is our relationship to this incredible bounty? Job 28 describes a world with wonderful resources – where silver and gold can be mined

and rich earth 'gives forth bread'. For too long Christians have believed that the Earth has been given to us so that we can exploit it and make a profit from it. We dig up mountains to mine for minerals, we destroy top soil to produce greater and greater yields of crops. Stocks of fish have plummeted as we have overfished our seas.

We have read Gen 1:22 and taken it as license to be the lords of creation.

"And God blessed them, and God said unto them, Be fruitful, and **multiply**, and replenish the earth, and **subdue** it: and have **dominion** over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (KJV).

The human race has multiplied, in 1970 we were 3.7 billion, and we have now doubled to 7.4 billion. Each new person born needs water, food, a place to live and energy. In 1970 the Earth was able to support 3.7 billion people, in 2016 if we continue to consume at current rates, we would require 1 and a half planets. By 2050 we would need three planets if we do not change our life styles. And "there is no Planet B".

Since 1970, living creatures on this earth have reduced by almost 50%. In less than two human

generations, population sizes of God's Creation have halved. These are the living forms that constitute the fabric of the ecosystems which sustain life on Earth –we ignore their decline at our peril.

We are using nature's gifts as if we had a second or third Earth to use. By taking more from our ecosystems than we can put back, we are jeopardizing the lives of our children and grandchildren. Nature conservation and sustainable development must go hand-in-hand. Conservation is not only about preserving biodiversity and wild places, but is also about safeguarding the future of humanity – our well-being, economy, food security and social stability – indeed, our very survival.

When so many people live in poverty, is protecting nature not a luxury? It is quite the opposite. For many of the world's poorest people, nature is their lifeline. We are all in this together. We all need nutritious food, fresh water and clean air – for all people , for all time.

Let us turn to Psalm 148 and read this wonderful hymn of praise with new eyes. The wonderful Psalm of 148 describes the incredible variety and beauty of the earth which joins in praising God. From sea monsters to cattle, from rivers to fields, all have their place in the great song of place to God's glory. God is the author of biodiversity.

The earth is full of extraordinary creatures amazingly adapted for different environments from the driest deserts to the deepest oceans to the wettest rainforests. Everywhere on earth creation lives and changes and adapts. Even in the 21st century there are still new discoveries being made as we find out more about the extraordinary biodiversity of this planet.

7 Praise the Lord from the earth, ye great sea monsters and all deeps

8 Fire, and hail; snow, and vapours; stormy wind fulfilling his word:

9 Mountains, and all hills; fruitful trees, and all cedars:

10 Beasts, and all cattle; creeping things, and flying fowl:

What of those great sea monsters that the Psalm calls to praise God?

Marine life has reduced by nearly 50% in the last forty years. Sea birds, fish, whales, have been destroyed. We have overexploited fish for greed, sending bigger and bigger "factory ships" to harvest the seas. Coastal developments and pollution are destroying the breeding places of marine life.



Giant turtles feed on jelly fish – they see a floating plastic bag and think it is a jelly fish and they choke to death. Mother birds see floating plastic and think it is food and feed it to their chicks. By 2050 it is estimated that the weight of plastic in the oceans will be more than the weight of fish.*

What of the "beasts and all cattle, creeping things and flying fowl"?

These species are struggling because of loss of habitat – we use their land for houses, shopping malls, agriculture, we are leaving them with no homes. Forests provide food for 2 billion people and yet we are cutting them down. 45% of scarce freshwater is used to make energy for us. In South Africa 1000 rhinos were killed last year. Will our grandchildren only read about rhino in books?

God the Creator loves his children – when one species becomes extinct, he feels the pain that we would feel at the loss of a beloved child. You cannot say to a grieving parent – "you have other children" the pain of loss is too extreme. For God the Creator, the loss of a species is a grave hurt.

Renew the Earth

Genesis 1:22 can be read in a different way: "And God blessed them, and God said unto them, Be fruitful, and multiply, and **replenish** the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth" (KJV)

We are called to replenish the Earth, and if we do so, rich resources will be available for generations to come.

God designed the Earth to flourish, he created an incredible variety of diverse life-forms which support each other. God called us as humans to be keepers of the Earth (Gen 2:15)

This biodiverse world that we call our environment isn't merely a backcloth for our relationship with God. It is part of how we relate to God. In Romans 1.20 St Paul reminds us that "since the creation of the world God's invisible qualities - his eternal power and divine nature - have been clearly seen,

being understood from what has been made.” In other words, by studying biodiversity we are studying God’s character at work. Biology is a branch of theology!

God’s relationship with nature is not simply that of artist. It is far more intimate – God brings creation to birth. Just as a father takes pride in his offspring, just as a mother is umbilically tied to her child – so God is wrapped up in his love for creation. And the key thing to realise here is that this love, this deeply personal relationship is not only with humanity. We are not the only creatures that God has designed this world for. In our Gospel we read that God provides food for all the birds, countless ones that we may never see.

Our Gospel reading Matt 6:25- 33 shows that each part of God’s creation is precious to him: Matt 6; 26

“Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feeds them.”

We feed farm birds such as chickens or turkeys because they are of value to us, and yet the birds of the air are fed by God because he loves them and they are precious to him. So we need also to hold them as precious because they are part of God’s family.

It has been said that what we need today is not just an ecological movement. We need an ecological Pentecost – an outpouring of God’s Spirit on all flesh, to completely re-orientate our

thinking and our living. As Christians we need to rediscover and celebrate the beauty of nature – the flourishing that is already there in creation. God is not remote from us, but active in sending the Holy Spirit and renewing the face of the earth (as Psalm 104:30 puts it), providing for all of life including humanity.

The vision of the Bible – in Genesis, in Job, in the Psalms and in Jesus’ teaching is relational – creation living in sustainable balance because of God’s creating, caring, sending, sustaining and rejoicing. We need to recover that sense of God’s transforming presence in all creation – naming it when we sense it, and seeking to encourage.

Can we consider the following:

- holding services (or part of a service) outdoors
- encouraging youth activities that connect our youth and Sunday school with nature
- growing indigenous plants or vegetables on our church land
- educating our parishioners about pesticides and cleaning products that are poisonous
- encouraging birds in our church gardens
- plant indigenous trees and sponsor them to be planted in other places.

We are called to be God’s co-workers in protecting, conserving and enhancing creation’s diversity. If we do so, then we too can begin to flourish in new ways as God’s Spirit fills us and as we find out more of God’s character revealed in Creation^{vi}

(Adapted from David Bookless Sermon for Creation Time) – A Rocha

Fact Sheet

In the last 40 years:

Marine(sea) species have declined by 39%

This is mainly due to pollution, overfishing and climate change.

Freshwater species have declined by 76%

The main threats are habitat loss, pollution and invasive species. Changes to water levels and freshwater system connectivity – for example,

through irrigation and hydropower dams – have a major impact on freshwater habitats.

Terrestrial (land) species have declined by 39%

The loss of habitat to make way for human land use – particularly for agriculture, urban development and energy production – continues to be a major threat, compounded by hunting

(WWF Living Planet Report) ^{vii}



Week Two

Theme	First Reading	Psalm	Second Reading	Gospel
Land	Genesis 12:1-10	Psalm 126	Acts 4:32-37	Mark 4:26-34

Collect

Lord God,
 You share with us the care of creation
 Give us the humility to be right stewards of
 the land
 and to protect and celebrate its resources
 with equity and justice;
 through Jesus Christ our Lord
 Amen

Leader The world belongs to God,
 All **the earth and all its people.**
 Leader How good it is, how wonderful,
 All **to live together in unity.**
 Leader Love and faith come together,
 All **justice and peace join hands.**
 Leader If Christ's disciples keep silent
 All **these stones would shout aloud.**
 Leader Open our lips, O God,
 All **and our mouths shall proclaim your
 praise.^{viii}**

Gathering

Empty a plastic bag of household waste in the entrance to the church building. Use this as an opportunity to discuss the ecological consequences of sin.

Sunday School children can prepare posters which show the impacts of littering.

Penitence

Leader We grieve that we who are made
 to reflect your threefold love
 have violated our nature and yours.
 All **Holy God, holy and immortal, have
 mercy upon us.**
 Leader We have not reflected the mercy
 of your Father's heart.
 We have not reflected the mothering
 of your Saviour's heart.

We have not reflected the outgoing
of your Spirit's heart.
All **Holy God, holy and immortal, have
mercy upon us.^{ix}**

Or:

O God of justice and plenty,
whose generous earth was created
for its own particular beauty,
for the nourishment of its people,
and to sing of your glory:

We confess that through our sinfulness
we have harvested injustice and pollution,
and not your abundance;
the land has become strange to us,
and our songs of celebration have turned harsh.

We turn to you, O God.
We renounce evil.
We seek your forgiveness.
We choose to be made whole.*

God's word

Genesis 12:1-10	Abraham leaves his homeland and sets out for the promised land.
Psalms 126	When we use God's land properly we will have a harvest of great joy
Acts 4:32-37	The believers shared everything and no one was in need. Barnabas sells his piece of land and brings it to the community
Mark 4:26-34	The Kingdom of God compared to a seed which grows so big and brings great blessing

Sermon notes follow in the next section.

Affirmation of faith

Creed

Leader We have faith
All **in One God, one Source of all life. One
Ground of the whole earth,
with all her creatures.**

Leader And thus we have faith
All **in the fullness of earth's life, in the
innate worth of all her
dependents, in human partnership in
the life of nature.**

Leader And we have faith
All **that in Christ we have been shown the
special role of the human race
to bear God's likeness in working and
caring for the earth,**

**in seeking to understand her mysteries
and powers, in gently working
with these powers for the well being of
all children of the earth.**

Leader And we have faith
All **that God's Spirit will lead us to
sensitive closeness with earth's life,^{xi}**

Intercessions

A prayer for Earth Day

May the Earth Continue to live
May the heavens above continue to live
May the rains continue to dampen the land
May the wet forests continue to grow
Then the flowers shall bloom
And we people shall live again

A Hawaiian prayer

Creative responses

Video clip: I am the Soil <https://www.youtube.com/watch?v=Dor4XvjA8Wo>

Be a gardener.
Dig a ditch,
Toil and sweat,
And turn the earth upside down
And seek the deepness
And water the plants in time.
Continue this labour
And make sweet floods to run
And noble and abundant fruits to spring.
Take this food and drink
And carry it to God
As your true worship. – *Julian of Norwich*^{xii}

Peace sentence

The Lord said to Abram " I will bless you and make your name great, so that you will be a blessing" – The Peace of the Lord be always with you...

Communion

Creative ideas: decorate the altar with fruit baskets, and vegetables to be donated afterwards to those in need.

Leader Blessed are you, Lord God of the universe,
you are the giver of this bread,
fruit of the earth and of human labour,
let it become the bread of Life.

All **Blessed be God, now and forever!**

Leader Blessed are you, Lord God of the universe,
you are the giver of this wine,
fruit of the vine and of human labour,
let it become the wine of the eternal
Kingdom.

All **Blessed be God, now and forever!**

Leader As the grain once scattered in the fields and the grapes once dispersed on the hillside are now reunited on this table in bread and wine, so, Lord, may your whole Church soon be gathered together from the corners of the earth into your Kingdom

All **Maranatha! Come Lord Jesus!**^{xiii}

A blessing for the fruit and vegetables that are to be donated

Bless, O Lord, the plants, the vegetation, and the herbs of the field,

that they may grow and increase to fullness and bear much fruit.

And may the fruit of the land remind us of the spiritual fruit we should bear.

(Coptic Orthodox liturgy, Egypt)

Commissioning and blessing

God bless the sky that is above us
 God bless the earth that is beneath us
 God bless your image deep within us
 And God bless the day that lies before us

– Ray Simpson

SERMON NOTES

LAND, PEOPLE AND PLACE.

Land is mentioned 2000 times in the Old Testament and 250 times in the New Testament. There are more references to land than to faith or repentance or baptism. It is a central theme of Biblical faith.

The story of Israel is the story of “the chosen people in the promised land”. The Bible teaches us how to live as real people in a fallen world in a real geographical location.

The Land belongs to God (Psalm 24:1)

Land is central to the story of Abram. In the life of Abraham, 40 of the 46 promises that God makes to him mention land and twenty nine are mainly or exclusively about land!

In Genesis God had a plan, he created the Earth, saw that it was good, and placed Adam and Eve in the Garden to be Earth keepers (Gen 2:15) “Work the land and care for it”. But they failed and were cast out of the Garden of Eden.

So God called Abram and the People of Israel to occupy a special promised land, where he calls them to live out the image of God in creation care. This is not a political destiny (with borders and walls) it is about a spiritual and ecological destiny, to model a godly relationship between humanity and the earth by living in the land as God’s holy people.

The relationship between the people of Israel and the land (of Israel) begins with a promise. The land is God’s to give and it is God who promises that Abraham’s descendants will occupy it. Even

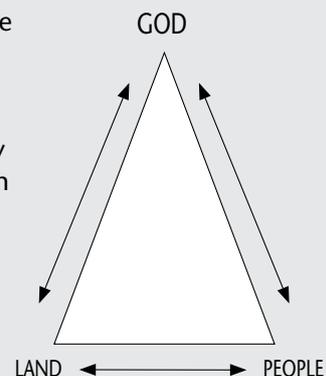
though the people conquer the land by force, it is made clear that this is only because God gives them the land. Even when they are settled, the land still belongs to God not to the people. In Leviticus the Lord commands Israel to observe a rest, a Sabbath on the land every seven years, and a jubilee every fifty. In the Jubilee, the sold land would be returned to the original owner’s family. God reminds the people that the land is not to be sold permanently because the land is mine and you are but aliens and my tenants. Leviticus 25: 23

God’s understanding of land was different from other societies. In other cultures kings and chiefs owned the land. In Israel the land was divided up into multiple ownership by extended families, it could not be bought or sold commercially, but had to stay within a kinship group.

For example with Naboth’s vineyard in 1 Kings. When King Ahab wants to buy the land from Naboth, he says “God forbid that I should give you the inheritance of my fathers” 1 Kings 21:3. He was tied to the land, bound to his ancestors and to his descendants to whom the land is promised.

We belong to the Land

There is a triangle of relationship between God, the people and the Land - a Holy Creator, a chosen people and a promised land.



Just as the people are in relationship with God, so too is God connected to and owns the land, and in the same way the people are themselves tied to the land.

Our relationship with the land goes back to Creation. We are made from the dust of the Earth (Gen 2:7). We have a kinship relationship with the soil. The Hebrew word for man (adam) is deliberately derived from the word for ground (adamah). The words, human, humus (soil) and humility also have a similar root. We come from the soil and to the soil we return "Earth to earth, ashes to ashes, dust to dust"

God did not create us just as souls, we are made to live in a geographical context. We often over-spiritualize our faith "this world is not my home". We need to be earthed, rooted. One of our human needs is to belong to the Earth. Often as city dwellers we lose our connection with the land. The people of Israel knew about wandering,

they were in exile. In Jeremiah 29 we read (29:4-7). "Build houses and settle down, plant gardens and eat what they produce". Roots are essential for our spiritual and psychological well-being.

Questions to reflect upon:

- How can we as a congregation use our church land more effectively to provide food for the hungry or employment for those without jobs?
- What is the role of the church in terms of land restitution?
- In this world of electronic gadgets how do we help our youth and Sunday School to grow up to love the soil and to be Earthkeepers?
- If we believe "the Earth is the Lord's" how can this help to challenge xenophobic attitudes towards those who come from other lands?

*David Bookless Planetwise
"Dare to Care for God's world"^{xiv} – A Rocha*



When the last tree has been felled
and when the last river has been seized,
only then will we finally realize
that we cannot eat money

Chief Seattle

Fact Sheet

Unsustainable farming practices

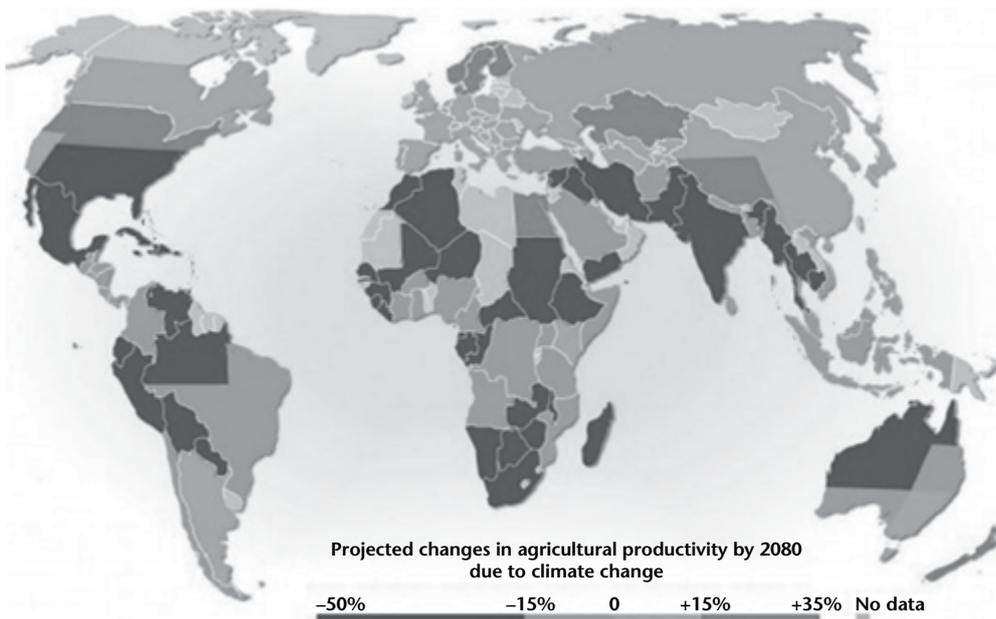
Large commercial farms plant single varieties of crops.

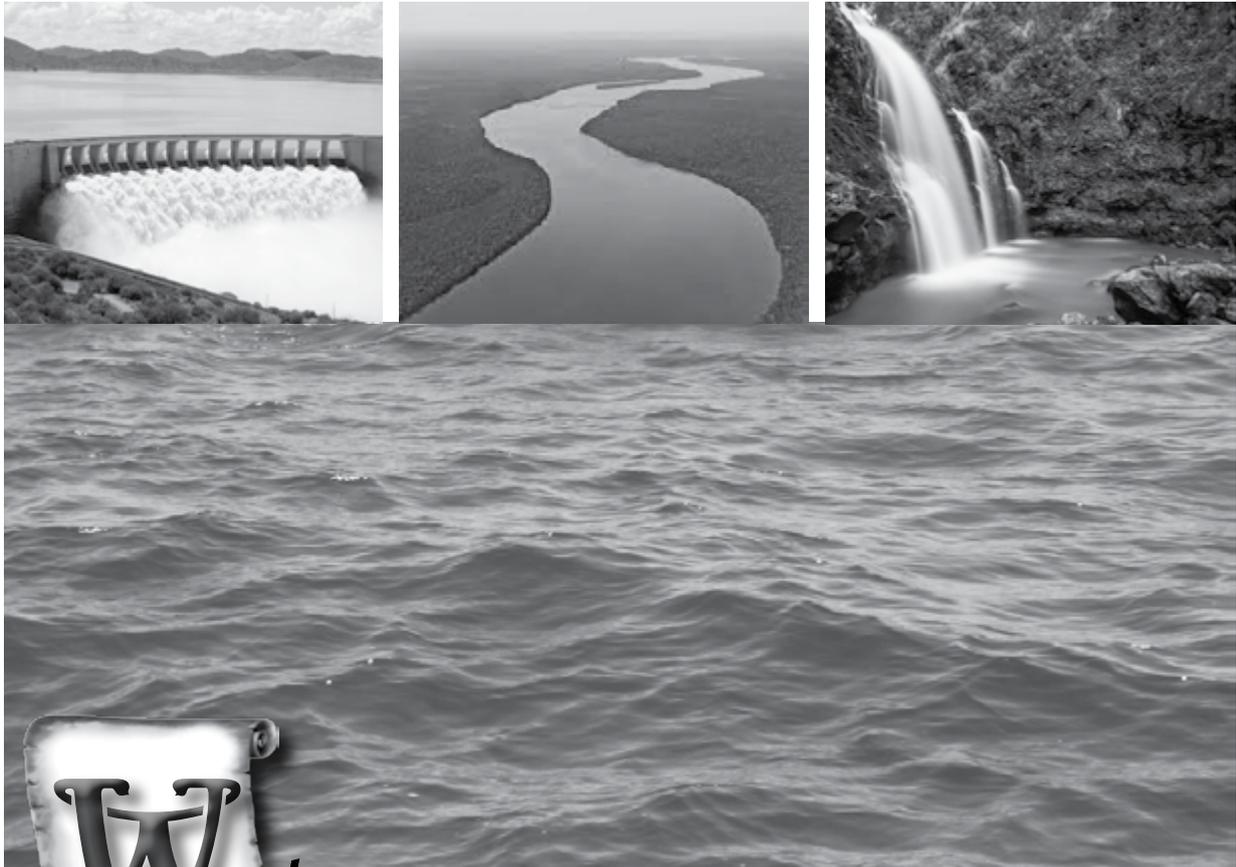
Seed for such crops is usually bred to be more responsive to fertilizers and therefore delivers potentially much higher yields. Single crops are also much more susceptible to the pests who feed on them. This requires higher and higher dosages of pesticides which can cause serious health risks to farm workers, poison domestic and wild animals, increase resistance in pests and contaminate groundwater. The combination of these pressures leads to soil erosion, loss of tree cover, long-term decline in soil fertility and soil structure.

Small scale farmers, in contrast, practice agriculture that uses local crops and does not depend so heavily on chemical fertilizers. As a result of the expansion of commercial farming, small scale farmers are often pushed onto marginal and infertile land. Practices such as clearing of land, the burning of crop residues and allowing livestock to overgraze grass and trees all have a detrimental effect on farmland.

Desertification

Both land degradation and desertification are among Southern Africa's most critical environmental issues, intricately linked to food security, poverty, urbanisation, climate change, and biodiversity. Globally, desertification affects 70% of all drylands. As much as 91% of Southern Africa comprises drylands, making it susceptible to desertification.





Water

Week Three

Theme	First Reading	Psalm	Second Reading	Gospel
Water	Ezekiel 47:1-12	Psalm 65	Rev 22:1-5	John 4:4-15

Collect

Lord God,
 in the imagery of water you reveal the attributes
 of your Spirit.
 Deepen in us a due respect for this resource
 that we may fully drink of the gift of your life
 giving Spirit
 through Jesus Christ our Lord.
Amen

Gathering

Place bowls of water around the altar and this prayer may be said.

Spirit of Living Water
 You hold all of creation in your womb
 And spring us forward onto the earth at birth.

Spirit of Tides,
 Remind me of the rise and fall of your rhythms
 So that I may discover them deep within my own
 being.

Spirit of Greenness,
 Bring moistness and vigour to my life
 So that I might savour the experience of your energy
 Moving through me out into the world.

Blessings of water be upon me.
 May I be carried by the flow of the great river of life.
 May I discover a hidden spring within, gushing forth.
 May I be carried to the shores of the sacred and
 renewed.^{xv}

Opening responses

Leader Creator God, how great you are!
 You clothe yourself in light
 You stretch out the skies like a tent.
 All **Winds are your messengers.**
Flames are your servants.
You water the earth until it gives us food.

Leader How abundant are your works, O God.
In wisdom have you made them all.

All **The creatures teeming the earth,
The sea, vast and wide –
innumerable things, small and great,
live within it –
all these look to you for their food in
due season.
When you send forth your Spirit they
are created and you renew the
face of the earth.**

Leader May your glory last for ever.
May you always have joy in what you have
created.

All **May our thoughts always give you
pleasure.
May we always rejoice in you.^{xvi}**

Penitence

God of mercy, we come before you seeking forgiveness because we know how much we have failed you. You created a world of beauty; you gave your people paradise. But we have not been good stewards of the earth we inherited. The rivers are polluted; the air in our cities is made impure; forests are felled and fertile land turned to desert; wild animals are hunted and, for pride and greed, whole species are endangered.^{xvii}

After the absolution

Come, all who yearn for forgiveness.
The Holy Spirit through Jesus Christ has washed over us,
And our Gracious and Holy God beckons and blesses us.
Drink deeply of these living waters.
Glory to you, O Lord, glory to you.

Holy Spirit, Spirit of the Living God
You breathe in us,
On all that is inadequate and fragile

You make living water spring even
From our hurts themselves.
And through you, the valley of tears
Becomes a place of wellsprings

So in an inner life
With neither beginning nor end
Your continual presence
Makes new freshness break through.

Brother Roger of Taizè



God's word

Ezekiel 47: 1-12	The rivers are full of teeming life, but the salty areas do not produce life
Psalms 65	Water is part of the great blessing that God brings to the Earth
Rev 22: 1-5	A vision of a restored Eden, and the healing waters of God
John 4:4-15	Jesus offers the Samaritan woman the waters of everlasting life.

Sermon notes follow in the next section.

Affirmation of faith

We believe that God creates all things,
renews all things, and celebrates all things.

We believe Earth is a sanctuary,
a sacred planet filled with God's presence,
a home for us to share with all creatures.
We believe every creature joins us in praising God.

We see many suffer with Earth
because of human crimes against creation.

We believe that God became incarnate
as a part of Earth, Jesus Christ,
that he lived and breathed and spoke among us,
suffered and died on a cross,
for all human beings and for all creation.

We believe that the risen Jesus Christ
fills the whole creation,
reconciling all things to God,
renewing all things.

We believe the Spirit renews life in creation,
groans in empathy with every suffering creature,
and waits with us for the rebirth of the whole creation.

We believe that with Christ we will rise
and with Christ we will celebrate a new
creation,
reconciled, restored, and renewed.

Intercessions

A prayer for the drought in Southern Africa

God, you send rains in season. It is a season of need in Southern Africa.

Send more rain to our parched land and thirsty countries.

We ask you for rain. Let the drought unite many millions to ask you for help.
We trust in you. You created the world to need the waters of life.
You are the source of rain.
Let the rain of your blessing fall. In Jesus name.
Amen

God, we thank you too for filling us with the water of life
May we drink deeply that our thirst may be quenched
May your river continue to flow over us, in us, through us
and out into the world you love.^{xviii}

Creative responses

Video link "Nature speaks to us- water" <https://www.youtube.com/watch?v=fwV9OYeGN88>

Peace sentence

Deep Peace of the running wave to you, of water flowing, rising and falling,
Sometimes advancing, sometimes receding...
May the stream of life flow unimpeded!
Deep peace of the running wave to you!^{xix}

Communion

Taking of Bread, Wine and Water

Often the congregation do not see that water is added to the wine. The three elements are here received and the water poured into the wine in front of the congregation to emphasize the sacredness of the gift of wine.

The taking of the bread (as usual)

The taking of the wine (as usual)

The taking of the water

Blessed are you, Creator Spirit, Source of all life. Through your goodness we have this water to offer, which refreshes, cleanses and gives life to all your creatures. For us it becomes the water of life.
Blessed be God forever

Play river or ocean sounds as people come for communion. You can download them from this link:

<http://soundbible.com/tags-ocean.html>

Commissioning and blessing

The people can be commissioned and sprinkled with blessed water

Blessing of the water

You are our God, who through water and Spirit renewed our nature made old by sin.

You are our God, who in the days of Noah drowned sin through the water of the flood.

You are our God, who through Moses freed the Hebrew race from the slavery of Pharaoh through the sea.

You are our God who split open the rock in the desert, and waters rushed out and torrents flooded down, and you satisfied your thirsty people.

And now, Master, sanctify this water by your Holy Spirit.

Give to all who are touched by it sanctification, blessing, cleansing, health.

The congregation is sprinkled

(Orthodox Church blessing)

Closing video clip – deep peace of the running wave to you <https://www.youtube.com/watch?v=l6PQRXXn9>

SERMON NOTES

Water is a very important theme in the Scriptures. It is mentioned 722 times in the Bible! From Genesis to Revelations the word of God flows with references and images of water.

Water teaches us about many things:

Water as Salvation or Eternal Life

Whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life" (John 4:14).

With joy you will draw water from the wells of salvation" (Isaiah 12:3)

Water as the Spirit of God

If anyone thirsts, let him come to me and drink. Whoever believes in me, as the Scripture has said, "Out of his heart will flow rivers of living water." Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified" (John 7:37-39)

Water as spiritual life

For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed out cisterns for themselves, broken cisterns that can hold no water" (Jeremiah 2:13)

"The Spirit and the bride say, "Come." Let anyone who hears this say, "Come." Let anyone who is thirsty come. Let anyone who desires drink freely from the water of life." (Revelations 22:17)

Cleansing of sins & purification

Let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water" (Hebrews 10:22).

Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.(Ephesians 5:25-27)

Water and the sacraments of baptism and Holy Communion

We have lost the sense of sacredness in water, seeing it as 'something that comes out of a tap'. How can we reconnect with water as something holy and precious? Everyone knows the name of the river that Jesus was baptised in - the Jordan River. And yet where did the water come from that was used for your baptism? Where is your Jordan River? Can you identify it and see if it is clean and free from rubbish?

Are you aware that water is added to the wine for communion? Some of the reasons given are:

- Jesus himself used wine mixed with water at the Last Supper as this was the common practice among the Jews and in Mediterranean culture in general.
- Both water and wine flowed from Jesus' side on the cross

- 'We see that the people are signified by the water, but Christ's blood by the wine. Therefore when water is mixed with the wine in the chalice, the people [are] made one with Christ.'
- 'The water flows into the chalice, and springs forth unto everlasting life.'

Water is a gift from God and every Christian is called to be a steward of God's creation – not just the full time conservationists! So we need to educate ourselves and understand where the water we use comes from. We need to look at how we use it – make sure we use water carefully, turn off dripping taps, check our water meter to make sure there are no leaks. Water our gardens early in the morning so as not to waste water. We also need to be committed to reducing litter and pollution which often ends up in water sources.

Let water inspire and heal us – keep connected to natural water source areas and help ensure we have examples left of pristine habitats to leave as a legacy to our children and children's children.

"When believers in Jesus accept what the word says about our role as earth keepers (and water savers), and we cherish, respect and honour water as a gift of God that has been freely given to us, we will find our reservoirs full, spiritually and literally."

Adapted from presentation by Sue Viljoen at A Rocha AGM

Fact Sheet

SOUTH AFRICA IS WATER SCARCE

Our current drought is expected to be a taste of the future.

In 2015, five of South Africa's provinces were declared drought disaster areas.

Impact on farmer's livelihoods and economy (and job losses in agriculture)

Severe water restrictions and dam levels critically low

Water, or the lack thereof, can therefore be argued as one of the biggest business risks to our country.

With climate change drought will become more and more common

The main threats to water are:

- Invasive alien plants: We lose 1.44 billion cubic meters to invasive plants annually!
- This could provide water for 3.3 million households!
- Runoff from agricultural activities (artificial fertilizers and pesticides)
- Industrial pollution
- Defective water & waste treatment works
- Indiscriminate development
- Habitat destruction
- Mining (& fracking)

WWF Facts and Futures Report^{xx}



Climate change

Week Four

Theme	First Reading	Psalm	Second Reading	Gospel
Climate Change	Gen 7:11-8:4; 9:8-15	Psalm 24	Romans 8:18-27	Mark 16:1-8

Collect

Almighty God
 you created the heavens and the earth
 and all that is in them
 grant us the courage to recognise our failure to
 maintain your creation
 and by your grace to do all that we can to halt
 the degradation of our environment;
 through Jesus Christ our Lord
 who came that we may have life in all its
 fullness.
Amen

Gathering

Instead of flowers, a dry tree can be placed at the altar.
 Consider using solar jars instead of candles on the altar.

Call to worship

Leader We are the people of God, the Almighty.
 All **Created in the image of God,
 stewards of the creation.**

Leader We are the people of God, the Redeemer.
 All **Released in Jesus Christ,
 carriers of reconciliation.**

Leader We are the people of God, the Giver of
 Life.
 All **Open to the inspiration of the Spirit
 in faith, hope and love.**

Penitence

You shall not act in any way which makes the
 world less able to sustain life:
 not by destroying the soil,
 not by destroying the living seas,
 not by laying waste the wild places,
 not by releasing poisons,
 nor by causing great changes in the climate.

Honour the life of all living things,
 and the order of nature, and the wildness of
 the wilderness,
 and the richness of the created world,
 and the beauty of the lands undefiled by your
 works;
 and seek the holiness I have placed in these
 things,
 and measure the light I have lent them
 and preserve these things well;
 for these are my gifts to you from the dawn of
 time, and their life will not be offered to you
 again.^{xxi}

God's word

Gen 7:11-8:4 and Gen 9:8-15	The flood destroys life on the known world, but a remnant of humans and animals are saved. God makes a covenant that never again will the world be destroyed.
Psalms 24	The Earth belongs to the Lord, it does not belong to us. We are called to be keepers of the Earth.
Romans 8:18-27	Climate change and environmental degradation are destroying the earth, but we hold to the hope that these are birth pangs and that creation will be redeemed.
Mark 16:1-8	Jesus has been raised from the dead, there is life after death, as Christians we are people of hope.

Sermon notes and fact sheets are in the following section.

Affirmation of faith

I have faith in God, the Almighty
 who created heaven and earth
 and who wishes to save the world
 against our foolishness and megalomania.
 I have faith in the spirit
 And the might of our community
 Which enables and protects life
 Which stands up against lethal threat
 And paralysing helplessness.
 And in Jesus Christ, our brother and Son of God
 Who grounds heaven
 And links heaven to earth
 Who suffered from our weakness
 Who was crucified by our missing faith
 Who died of our paralysing fear
 Who was buried under our indifference
 Down to the kingdom of the mighty

Who rises among us with every new hope
 With every drop of good water
 With every breath of healthy air
 With every flower in full blossom
 And he will separate those
 Who practise death and those
 Who answer for life.^{xxii}

Prayers of the People

Based on Ephesians 4:7-16

Leader There is no pain in our hearts or in our planet that you do not know, for you have touched the lowest places on earth.

All **Teach us to grieve with you, O Christ, the loss of all the beauty that is being killed.**

Leader There is no place in the heavens that cannot be touched by your resurrection presence, for you fill all things.

All **Give us strength in your victory over death to grow into your way of love, which does not despair but keeps sowing seeds of hope and making signs of wholeness.**

Leader Under Christ's control all different parts of the body fit together and the whole body is held together by every joint with which it is provided.

All **Teach us to know our interconnectedness with all things. Teach us to grow with each other and all living creatures through love.^{xxiii}**

Creator God, how deep are your designs!
 You made a living earth, cloud, rain and wind,
 And charged us with their care.
 We confess that the way we live today
 Is changing the climate, the seas and the balance
 of life,
 Dispossessing the poor and future generations.
 Build our lives into an Ark for all creation,
 And, as you promised Noah never to repeat the
 flood,
 So make us heralds of a new rainbow covenant:
 Choosing life for all that is at risk –
 For creation, neighbours near and far,
 Our children and ourselves. Amen.
 (*Operation Noah: Climate Change day of Prayer*)

Light a candle for climate justice

Spirit of God, You established the dance of
Creation;

bring life out of death
bring order out of chaos.

Call us to radical action:

to care for the web of Creation
to share our resources justly

and to work for the renewal of our Mother, Earth.

We light this candle as we commit ourselves to
fast and pray for climate justice.

Archbishop Thabo Makgoba, Cape Town

Creative responses

Drama: This drama is based on the story by Wangari Maathai: I will be a humming bird, which shows that all of our actions are important to combat climate change:

<http://www.greenanglicans.org/wp-content/uploads/2016/07/WED-2016-Wild-for-life.pdf>

Peace sentence

God said "I am establishing my covenant with you, with your descendants and with every living creature" we are part of the web of life. The peace of the Lord be always with you

Commissioning and blessing

May God who established the dance of creation,
who marvelled at the lilies of the field,
who transforms chaos to order,
lead us to transform our lives and the Church to reflect God's glory in creation.

(CTBI Eco-Congregation Programme)

SERMON NOTES

Our Changing World: Climate Change

Projections tell us that by 2050 Africa will be producing 50% less food as a result of climate change. As more and more carbon pollution is pumped into the atmosphere, it forms a blanket that is warming the Earth. Droughts will become much more common and water shortages more severe. Who needs to act? – Politicians, scientists? What is God saying to us as the Church?

The Earth is our home

There is a chorus that says "this world is not my home, I'm just a passing through". The song was written by slaves suffering terribly, but the theology is incorrect. The Bible is clear that this earth is our home – that God created us to inhabit this Earth and to spend our lives here.

The Greek word for home 'oikos' is the root word for both 'ecology' and 'economy'. The science of ecology is about house-keeping – about protecting and preserving the complicated web of relationships that make our home function. And economics should be about home-economics – carefully stewarding the limited resources of our home planet.

Places are important – throughout the Bible God reveals himself to people in particular places, and he calls us to live in and look after those places.

So ... the earth is our home, but it doesn't end there.

The Earth is the Lord's

This planet does not belong to us. It belongs to God. It does so, because first and foremost God created it in the first place. He made it out of nothing and so it is God's by ownership and right. Also, God looks after it. God isn't the sort of artist who makes something and then gets bored and leaves it, moving on to his next project. The bible is very clear that God continues to care for this world – for every mountain and forest, for every bird and animal, for the changing of the seasons and the ebb and flow of the tides.

Although we act like God made this earth for humans, according to Colossians 1.15-17, God made this world for Jesus. "All things were made by him and **for him**". So, why does this planet exist? It exists because the Godhead, Father, Son and Spirit created it out of nothing as a love gift within the Trinity – it was made for Christ. This is very important to understand! All that this world contains – the land that produced fertile crops, the seas full of marine life, the forests bursting with biodiversity ... and all the resources – the oil, the gas, the iron-ore, the diamonds were not created for you and me in the first place. They were created by and for Jesus Christ.

Scripture states over and over again that God retains his ownership rights over this world. Psalm 24.1 'The earth is the Lord's and everything in it'; Psalm 50.10 'Every wild animal of the forest is mine and the cattle on a thousand hills.' If we look around at the state of the planet today, we

can see how totally we have ignored the clear fact that this is God's world. We have treated it as our world – a 'natural resource' for us, rather than a natural treasure for God. Worse, we have treated it as expendable, something that is only valuable when we chop it down, dig it up, or turn it into a commodity – rather than something that has intrinsic value because God made it, God cares for it, and it finds its value in relation to Jesus Christ.

The Earth is on loan to us

Psalms 115:16 states "The highest heavens belong to the Lord, but the earth he has given to human beings." At first sight, this might seem to contradict what I've just said – that the earth is the Lord's, but dig a bit deeper and it makes perfect sense. Whilst it is 100% God's world not ours, there is a secondary sense in which God has given us this world – not to use and abuse, but as a precious gift on loan.

We can understand this by looking at the story of the people of Israel in the Promised Land. You might think that, if there were ever a case of people owning land it was surely God's chosen people in their promised land, but God tells quite clearly that they are but 'aliens and tenants' within 'my land. In other words they – and we for that matter – are not owners of this earth outright. We have it on loan from God.

If a friend lends you their car, you can use it and enjoy it, but you must also look after it on behalf of the true owner. In the Gospels Jesus again and again compares the Kingdom of Heaven to a landowner who leaves his estate, or his vineyard, in the hands of tenant farmers – stewards. Their stewardship is about how they care for the landowner's estate. We are called to be responsible stewards of planet earth – using it well and wisely, and answerable to God as owner for how we treat it.

Caring for the earth is part of our worship. If the primary purpose of human existence is to worship God and enjoy him forever then we need to remember that caring for God's precious planet – that he cares for too, that he made for Christ – is part of worshipping Jesus. We are called to worship God both in our attitudes and our actions regarding creation.

We are people of hope

In Romans 8, St. Paul uses the image of creation like a pregnant woman, groaning in pain and longing to be set free from its bondage to decay. Yet in the same passage we read that creation is waiting for something else. It is waiting for 'the sons and daughters of God to be revealed'. What

does this mean? It is a reference back to Genesis 1 – our first mandate to care for creation. Through the example and the saving work of Jesus that now becomes possible, and creation is waiting for God's children – those who follow Jesus – to take up their call again. Creation is waiting for us to worship God by caring for this fragile and wonderful world.

Of course we have a wonderful example of creation-care as worship in the story of Noah – a man who responded to God's call in rescuing all kinds of animals and birds from destruction. Today we need to look again at the radical message of Noah – because it is a reminder that God cares not only for people, but for all that he has made, and that his call to us is to worship and obey him in caring too. Wildlife conservation done to the glory of God is Christian mission. God saved both animals and humans in the ark.

Christians understand the ark as a symbol of the salvation that would come through Christ. Only one single human family was included, and yet countless species were invited onto the ark, each of them precious to God. Creation is not just the backdrop to God's act of salvation. God's salvation story envelops all of the non-human creation too. Every living creature is included on the ark not for Noah's use but in order to "keep their various kinds alive throughout the earth" (Gen 7:3). Indeed every species matters because it is important to God, not just because of its value to humans. Thus, the rainbow covenant was not only made with Noah and generations to come but with "every living creature on earth." (Gen 9:10) Salvation includes every community of creation, non-human or human.

Let us remind ourselves of some of the words from the most familiar Christian prayer of all – when Jesus asks us to pray that God's will be done 'on earth as in heaven'. This is a call to prayer, and a call to worshipful action. It is a call to envisage the earthing of heaven – God's kingdom rule beginning to take place here, not just in our churches, not just in our human societies, but on earth – throughout the creation.

So we are called, like Noah, to take urgent action to stop climate change:

- At home: reducing electricity and fuel usage
- At work: being agents of change and encouraging them to reduce their footprint
- At Church – doing an audit to work out how to use less electricity, look at installing solar geysers, try to car share.
- Advocacy – joining the call to move from fossil fuels to renewable energy.

Adapted from David Bookless: Hope for Planet Earth – "Whose world is it anyway?"^{xxiv} – A Rocha

Fact Sheet

Impacts of Climate Change on Africa

The effects of climate change are already being felt by people across Africa. Evidence shows that the change in temperature has affected the health, livelihoods, food productivity, water availability, and overall security of the people of Africa. Over the past 25 years, the number of weather-related disasters, such as floods and droughts, has doubled, resulting in Africa having a higher mortality rate from droughts than any other region.

1. Impacts on weather patterns

Flooding

Flooding destroys infrastructure, washes away topsoil and causes misery for the most vulnerable

Drought

Reduces crop yields and livestock productivity, affects health and leads to rising food prices. Rivers dry up affecting water supply and quality

2. Impacts on Human Health

Climate-sensitive diseases and health impacts can be high in poor countries that have minimal resources to treat and prevent illness. Examples of climate related health impacts include:

- Frequent and severe heat stress linked to sustained increases in temperature
- The reduction in air quality that often accompanies a heat wave can lead to breathing problems and worsen respiratory diseases.
- Impacts of climate change on agriculture and other food systems increases rates of malnutrition and contributes to poverty — “With one in four people still undernourished in sub-Saharan Africa, climate change impacts make it even more difficult for governments across the region to improve food security and help reduce tensions.”
- The spread of Malaria may increase in areas projected to receive more precipitation and flooding. Increases in rainfall and temperature can cause spreading of dengue fever

3. Impacts on Shelter

Severe flooding and intense droughts has led to the destruction of many homes, shelters and villages across Africa. Conflicts over resources also exacerbate these impacts and, in turn, contribute to the ongoing migration within and between countries in Africa. Extreme events displace large

amounts of people, especially those who are unable to respond and rebuild after disasters, due to lack of resources.

4. Impacts on Vulnerable Population

Women, children and the elderly are more vulnerable to climate change impacts across Africa. Women labourers often experience additional duties as caregivers and as well as from societal responses to climate change after extreme weather events (e.g., male migration). The water scarcity places an additional burden on African women, who walk hours and sometimes even days, to fetch it.

Children and the elderly face graver risks due to susceptibility to infectious diseases, such as Malaria, limited mobility and reduced intake of food. The elderly face physical danger and even death due to droughts, heat stress and wildfires. Children often die from starvation, malnutrition, diarrheal diseases and flooding.

5. Impacts on National Security

Climate change impacts have the potential to exacerbate national security issues and increase the number of international conflicts. Conflicts often occur over the use of already limited natural resources, fertile ground and water. Access to consistent and dependable sources of water is greatly valued in many African regions. However, changes in the timing and intensity of rainfall have threatened water availability and are causing conflicts over this limited resource

“A United Nations report predicts that access to water may be the single biggest cause of conflict and war in Africa in the next 25 years. Such wars are most likely to be in countries where rivers or lakes are shared by more than one country.”

6. Impacts on ecosystems

Climate change has already led to changes in freshwater and marine ecosystems in eastern and southern Africa, and terrestrial ecosystems in southern and western Africa. The extreme weather events have demonstrated the vulnerability of some of South Africa’s ecosystems. The migration patterns, geographic range and seasonal activity of many terrestrial and marine species have shifted in response to climate change. The abundance and interaction among species has also changed

(350.org)^{xxv}



Need not greed

Week Five

Theme	First Reading	Psalm	Second Reading	Gospel
Need not Greed	Exodus 16:13-21	Psalm 104:26-35	2 Cor 9:6-15	Luke 12:1- 31

Collect

Eternal God
 You crown the year with your goodness
 And you have given us the fruits of the earth in
 their season:
 Grant that we may use them to your glory,
 For the relief of those in need and for our own
 well-being;
 Through Jesus Christ our Lord.

Amen

Gathering

Have a collection of second hand clothing, and non-perishable foods to be distributed after the service. These bags of goods can be placed around the altar.

Penitence

Prayer of Confession

Lord, you have given us a world full of rich resources to feed us all
 And to provide us with all that the body and mind could need.

Yet, the poor are still with us, deprived of food, of homes,
 of education and dignity; deprived of healing and of hope.

Forgive our inhumanity. Forgive our selfishness and greed.

Forgive our church life and our home life. Forgive us for leaving Christ unfed, unhoused, without healing and without hope. Forgive us as we bring ourselves and our possessions back to you,

In Christ's name.

Amen.

God's word

Exodus 16:13-21	There was enough manna for the people's need. But when they gathered too much, it became rotten.
Psalms 104:26-35	God has provided food for all of the web of life
1 Cor. 9: 6-15	We need to share out of the abundance that God has given to us
Luke 12: 1-31	The rich man had so much he didn't even know what to do with it, and had to spend more money providing bigger barns, but God calls him "you fool".

Sermon notes follow in the next section.

Affirmation of faith

O God, the source of our being
and the goal of all our longing,
we believe and trust in you.
The whole earth is alive with your glory,
and all that has life is sustained by you.
We commit ourselves to cherish your world,
and to seek your face.

O God, embodied in a human life
we believe and trust in you.
Jesus our brother, born of the woman Mary,
you confronted the proud and the powerful,
and welcomed as your friends
those of no account.

Holy Wisdom of God, firstborn of creation,
you emptied yourself of power,
and became foolishness for our sake.
You laboured with us upon the cross,
and have brought us forth
to the hope of resurrection.
We commit ourselves to struggle against evil,
and to choose life.

O God, life-giving Spirit,
Spirit of healing and comfort,
of integrity and truth,
we believe and trust in you.
Warm-winged Spirit, brooding over creation,
rushing wind and Pentecostal fire,
we commit ourselves to work with you
and renew our world.

Janet Morley xxvi

Prayers of the People

Let us open ourselves to the grace of God,
to the brokenness of our world,
and to the call to be agents of healing and
recreation.

Where human greed has stripped the world of
beauty and life,
and robbed people of dignity and subsistence,
**We pray, O God, for a new vision of
abundance,
and a new commitment to nurture the
world that feeds us
and share with those who do not have.**

Where human hatred has severed relationships,
and broken the connection that unites creation,
**We pray, O God, for love to be renewed,
and compassion to draw us back into union.**

Where human loneliness, weakness, sickness
and grief, and the suffering of our planet and
its inhabitants hide the signs of your life,
**We pray, O God, for healing, comfort and
strength
and for the courage to keep hoping in the
renewed creation to come.**

**O God, restore our faith,
revive our hope,
rekindle our love,
And hear our prayer;
For we offer it in Christ's name. xxvii**

The Mother's Union prayer

All this day, O Lord, let me touch as many lives as
possible for you;
and every life I touch, may you by your spirit
quicken,
whether through the word I speak, the prayer I
breathe, or the life I live. **Amen.**

Creative responses

Drama: A drama about the way we overuse the
gifts of creation through our greed
[http://www.greenanglicans.org/wp-content/
uploads/2013/08/WED-2014-The-Eighth-Day.pdf](http://www.greenanglicans.org/wp-content/uploads/2013/08/WED-2014-The-Eighth-Day.pdf)

Peace sentence

Like good shepherds of the grace of God, serve
one another with whatever gift each of you
have received.

Communion

It would be good to have fresh bread at this
service to remind us that bread is a basic food
and to remember those who are hungry as we
share of the bread.

Commissioning and blessing

May God give bread to those who are hungry;
May God give a hunger for justice to those who have bread;
And may the blessing of the Creator God
the Eternal Father, the Risen son and the promised Holy Spirit
bless you that you might be a blessing to others today and always. **Amen**



SERMON NOTES

NEED NOT GREED

Luke 12:13-21: The Parable of the Rich Fool

Jesus said to them, "Watch out! Be on your guard against all kinds of greed; life does not consist in an abundance of possessions."

Abundant life

TV advertising tells you that you will be happy if only you have the latest gadget, clothing, skin care product. Our modern day world view says "I am what I buy". Those who have more possessions are worth more than those who have less.

Most of us, I imagine, define abundance in the common twenty first century understanding: stuff – ipads and shoes, cars, a large bank account. Perhaps we'd add to the "stuff," lots of friends and what we call social capital, maybe long life and good health. But whether we are talking about stuff or quality of life, we usually define abundance as "a lot". A lot of invitations from friends, a lot of money in our bank account, a lot of stuff in our houses.

And in this Season of Creation, we need to remember that lots of stuff is precisely the problem. Lots of stuff equates to a heavier carbon footprint, a greater drain on clean air and water. Just as a "for instance", do you know that it takes about 1100 litres of water to manufacture 1 pair of jeans and 10 litres to produce one A4 sheet of paper.

Jesus calls the rich man a fool, he has not understood.

Jesus defines abundant life another way In John 10:10 "I have come that they might have life and have it more abundantly".

Scripture is clear that this new abundant life is a reality. Second Corinthians 5:17 talks about this life when it says, "Therefore, if anyone is in Christ, they are a new creation. Old things have passed away and new things have come."

People often talk about God doing "exceeding abundantly, beyond all we can ask or think" (Ephesians 3:20).

Throughout Scripture we see God blessing people, and promising blessing to people. Is prosperity the sign of abundant life? Because

many in the Bible and throughout history have had lives of struggle, suffering and pain, yet seemed to experience abundant life.

The powerful passage of Hebrews 11 highlights people of great faith and blessing, but also tells us that many believers were tortured, mocked, scourged, imprisoned, stoned, sawn in two, destitute, mistreated and homeless. The writer says the world was not worthy of these saints. They were approved through their faith, but they did not receive what was promised. Does that sound like abundant life? Is that prosperity? And yet, we find that these struggling people spoke of a deep-seeded joy.

Paul himself, who penned the oft-quoted "exceedingly abundant" phrase, did a fair amount of writing of joy and peace in the middle of his own difficult circumstances. He used terminology like, "My God shall supply all of my needs according to His riches in glory." Paul found his life sufficiency in Christ.

God gives peace that passes all understanding. Jesus and Paul promise there will be trouble in the life of a believer. Always, we are promised a deep abiding peace. This peace is a contentment with what we have, in contrast with the world's view which is that there is not enough, that we will always need more.

In the Bible abundant life includes having enough food and shelter for today, feeling safe, sharing a communal life with others, living a more simple lifestyle and being involved in economic justice.

How did we get from the Biblical understanding to the twenty first century consumer version of abundant life? We learn by imitating other people. And, in particular, we learn to desire what other people desire. So we want to look like the movie stars and wear the clothes that the famous people wear and decorate our homes in fashionable ways. The advertising industry has seized on this insight. Manufacturers of clothes or cars or technology present us with a "new look" each season. So even though our jeans are in good shape and our cell phones work perfectly well, we throw them away and get new ones, because the trend setters are wearing different look jeans this season and using the latest cell phones. And the more we have, the more abundant our lives are supposed to be. Except that they aren't. We know that. When we have finally bought that new phone or those new shoes, they only give us

pleasure for a time and then we are off on a quest for another new gizmo. We are never satisfied.

Two or three hundred years after Jesus died, some city-dwelling Christians were so disgusted with the corruption and abuses of power and excesses of the city that they moved out into the desert and lived in caves, growing their own food, offering hospitality to strangers and devoting themselves to prayer. Some people thought they were plain crazy, but many others came out to the Desert Fathers and Mothers, seeking their wisdom and guidance in the spiritual life. These desert people were the precursors of the monastics. But more significantly, they were a reminder that to be a Christian, to be a follower of the Way, is to be counter cultural. The Franciscan movement also reminded followers that a simpler lifestyle was possible.

If, as advertising industry knows, we are “imitators” by nature, then it make sense to look for ways and people to imitate that do not include the way of greed and consumerism. It is possible to imitate a different way, the way of Christ and the way of the desert fathers and mothers. So imagine if, instead of contributing to the way of the shopping mall (and coincidentally the destruction of our green pastures, our home) we were to follow a different way, model a different life-style.

We might turn on its head, the idea of lots of stuff equating to abundance. That’s not abundance.

We could re-train our eyes to see abundance in enough of the simple things, and in a shared life – coming together in prayer, to learn together, to share food, to work for justice. Instead of flaunting cars and phones and designer stuff as a mark of success, we could honour people who live simply and who share generously. We might hold up these as the people to imitate, rather than film stars or the people who exhibit their wealth. Christianity is counter cultural. So with some courage and imagination we can re-think abundance. We can learn to enjoy the beauty of nature rather than the flashing lights of the shopping mall.

As Charles Eisenstein says in his book “The more beautiful world our hearts know is possible”: “We need to change our habits of thought, belief, and doing as well as change our systems. Each level reinforces the other: Our habits and beliefs form the psychic substructure of our system, which in turn induces in us the corresponding beliefs and habits.”

“The secret to living well and longer is: eat half, walk double, laugh triple and love without measure...”

Tibetan proverb

Adapted from a sermon by Rev Dr. Janet Trisk

Fact Sheet

While the world’s poorest continue to be the most vulnerable, the interconnected issues of food, water and energy security affect us all. Today almost a billion people suffer from hunger, 768 million people live without a safe, clean water supply, and 2.7 billion depend on traditional sources of energy such as wood as their main fuel for cooking and heating.

The challenge of providing everyone with the food, water and energy they need is a daunting prospect. Climate change and the depletion of ecosystems and natural resources will further exacerbate the situation.

Food, water and energy security and ecosystem health are closely intertwined. This interdependence means that efforts to secure one aspect can easily destabilize others – attempts to boost

agricultural productivity, for example, may lead to increased demands for water and energy inputs, and impact biodiversity and ecosystem services.

The way we source our demands affects the health of ecosystems, and the health of ecosystems affects our ability to secure these demands. This is equally relevant for the poorest rural communities – who often rely directly on nature for their livelihoods – as for the world’s great cities, which are increasingly vulnerable to threats such as flooding and pollution as a result of environmental degradation.

Protecting nature and using its resources responsibly are prerequisites for human development and well-being, and for building resilient, healthy communities.^{xxviii}

Additional Materials

The Lord's Prayer

**Our Father, who art in heaven,
Hallowed be Your name,
Your Kingdom come,
Your will be done on earth
as it is in heaven.
Give us this day our daily bread,
forgive us our trespasses,
as we forgive those who
trespass against us.
Lead us not into temptation,
and deliver us from evil,
for Yours is the Kingdom,
the Power and the Glory,
for ever and ever,
Amen.**

*You are also at home in the air, soil, forests and oceans,
by the care we take of your creation,
all that you see is good,
your will to till and care,
that all may have sufficient to live life in fullness,
our greed, our exploitation, our lack of concern for other species
and for future generations,
by reconciliation with justice and peace.
the temptation to equate domination with exploitation,
the evil of destroying your gift of creation,
Yours, Lord, not ours,
in the cross and the resurrection,
You were the beginning and you are the end.
And so be it.*

(CTBI Eco-Congregation Programme)

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- i See "Eco Church South West Resources", http://ecochurchsouthwest.org.uk/wp-content/uploads/Resources_Confessions.pdf.
- ii See South West Eco churches carbon fast, <http://www.bristol.anglican.org/i/wp-content/uploads/2013/12/CLIMATE-COMMUNION-SERVICE.pdf>.
- iii Pope Francis Encyclical <https://laudatosi.com/watch>
- iv Let all creation praise forest Sunday www.letallcreationpraise.org
- v WWFLiving Planet Index http://www.livingplanetindex.org/projects?main_page_project=BluePlanetReport&home_flag=1
- vi Sermon of Creation Time 2010; Rev Dave Bookless http://www.ctbiarchive.org/pdf_view.php?id=500
- vii WWF Living Planet Index http://wwf.panda.org/about_our_earth/all_publications/living_planet_report/
- viii Iona Community, *Iona Abbey Worship Book* (Glasgow: Bell & Bain, 2002), p. 15.
- ix "The Morning Prayer for Trinity" in Simpson, *The Celtic Prayer Book, Vol. One*, p. 378.
- x See "God is Green", <http://www.greenanglicans.org/god-is-green/> also "Eco Church South West Resources" http://ecochurchsouthwest.org.uk/wp-content/uploads/Resources_Confessions.pdf
- xi Derived from India. Reproduced by European Christian Environmental Network Creation Time (2001), see "Liturgical Materials for Creation Time", <http://www.ecen.org/content/creation-time-2001-liturgical-materials>
- xii See www.friendsofsilence.net/quote/author/julian-norwich
- xiii World Council of Churches, "The Eucharistic Liturgy of Lima", <http://www.oikoumene.org/en/resources/documents/wcc-programmes/unity-mission-evangelism-and-spirituality/spirituality-and-worship/the-eucharistic-liturgy-of-lima>
- xiv Bookless, Dave. *Planet Wise*. Inter-Varsity Press, 2008.
- xv See Christene Valters Paintner, *Water, Wind, Earth and Fire: The Christian Practice of Praying with the Elements* (Notre Dame: Sorin Books, 2010), p. 101-102.
- xvi Ray Simpson, *The Celtic Prayer Book: Healing the Land - Natural Seasons, Sacraments and Special Services. Vol. One* (Buxhall: Kevin Mayhew, 2003), p. 42.
- xvii St Marks Church East London
- xviii A prayer for World Food Day
- xix Paintner, *Water, Wind, Earth and Fire*, p. 75.
- xx http://awsassets.wwf.org.za/downloads/wwf009_waterfactsandfutures_report_web_lowres_.pdf
- xxi Sean McDonagh, *The Greening of the Church* (Maryknoll: Orbis Books, 1990), p. 204-5.
- xxii From Austria, ECEN Liturgical Materials for Creation Time 2001, <http://www.ecen.org/content/creation-time-2001-liturgical-materials>
- xxiii See *Iona Abbey Worship Book* (2002), p.139.
- xxiv David Bookless: Hope for planet Earth <http://atyourservice.arocho.org/en/whose-world-is-it-anyway-sermon/>
- xxv <http://350africa.org/2014/12/12/8-ways-climate-change-is-already-affecting-africa/>
- xxvi Morley Janet *All Desires Known*. From a section called "Statement of Faith".
- xxvii John Van de Laar. Prayers of the People in A Liturgy of Creation and Communion.
- xxviii http://wwf.panda.org/about_our_earth/all_publications/living_planet_report/food_water_and_energy/



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Our people are bound up with the future of the land.
Our national renewal depends upon the way we treat
our land, our water, our sources of energy and the air
we breathe.

– ***Nelson Mandela***

The earth, our home, is beginning to look more and
more like an immense pile of filth.

– ***Pope Francis***

To serve as custodians of creation is not an empty title;
it requires that we act, and with all the urgency this dire
situation demands.”

– ***Archbishop Tutu***

The future of human beings and all life on earth hangs
in the balance as a consequence of the present unjust
economic structures, the injustice existing between the
rich and the poor, and the continuing exploitation of
the natural environment.

– ***Lambeth Conference 1998 (Resolution 1:8)***

Mash, R.
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