

**ECOLOGY**



**ECONOMY**

“...**H**ave sometimes been used in recent decades as if they represented opposing concerns ... But this separation or opposition has come to look like a massive mistake ... The earth itself is what ultimately controls economic activity because it is the source of the materials upon which economic activity works.

***Economy and ecology cannot be separated.***

Ecological fallout from economic development is in no way an ‘externality’; it is a positive depletion of real wealth, (of) the ‘human and natural capital’...

To seek to have economy without ecology is to try and manage an environment with no knowledge or concern about how it works in itself – to try and formulate human laws in abstraction from or ignorance of the laws of nature.”

*Archbishop Rowan Williams*

It is the mission of the Church

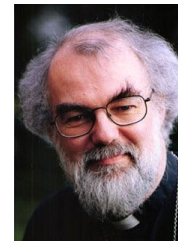
“To strive to safeguard the integrity of creation and sustain and renew the life of the earth.”

*Anglican Consultative Council 8*

*Compiled by members of the  
Anglican Social Justice Working Group,  
Diocese of Dunedin*



**God's  
Earth,  
Our  
Home.**



***5 studies based on  
“Ecology and Economy”***  
***A lecture given by Rowan Williams,  
Archbishop of Canterbury***

*University of Kent, Canterbury, Tuesday 8 March 2005*

- Week 1: *Oikos*  
*The House We Live In*
- Week 2: *Fully Human*  
*Technology Our Saviour?*
- Week 3: *The Jubilee Principle*
- Week 4: *All-Consuming Zeal?*  
*Social Justice and Justice for the Earth*
- Week 5: *Commonwealth*  
*Wealth and Sharing Resources*
- Week 6: *It is suggested the group ends with*  
*a celebration of the Eucharist*



## IRISH BLESSING

May the blessing of light be on you,  
light without and light within.  
May the blessed sunlight shine upon you  
and warm your heart  
till it glows like a great fire  
and strangers may warm themselves  
as well as friends.

And may the light shine out of the eyes of you,  
like a candle set  
in the window of a house,  
bidding the wanderer to come in  
out of the storm.

May the blessing of rain be on you;  
the soft sweet rain.  
May it fall upon your spirit  
so that little flowers may spring up  
and shed their sweetness on the air.

And may the blessing of the great rains be on you,  
to beat upon your spirit  
and wash it fair and clean;  
and leave there many a shining pool  
where the blue of heaven shines,  
and sometimes a star.

May the blessing of the earth be on you,  
the great round earth.

May you ever have a kindly greeting for people  
as you're going along the roads.

And now may the Lord bless you,  
and bless you kindly. Amen.



*οἶκος: the Greek word the New Testament  
uses for 'inhabited house'.  
Root of such words as  
"economy", "ecology", "ecumenical"*

## study 1

### ΟΙΚΟΣ

### - the HOUSE WE LIVE IN

#### Opening it up

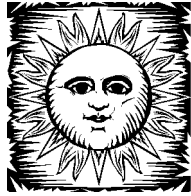
1. Appoint a person to lead this study.
2. Begin with prayer - you might like to use the following:



Bless to me, O God,  
Each thing my eye sees;  
Bless to me, O God,  
Each sound my ear hears;  
Bless to me, O God,  
Each odour that goes to my nostrils;  
Bless to me, O God,  
Each taste that goes to my lips;  
Each note that goes to my song,  
Each ray that guides my way,  
Each thing that I pursue.

*Carmina Gadelica III - Celtic*

3. Each person then introduces themselves,  
saying what they hope to gain from this study series.



## Canticle of the Sun *Francis of Assisi, 1225*

Most high, all-powerful, all good, Lord!  
 All praise is yours, all glory, all honour and all blessing.  
 To you alone, Most High, do they belong.  
 No mortal lips are worthy to pronounce your name.

All praise be yours, my Lord, through all that you have made,  
 And first my lord Brother Sun,  
 Who brings the day; and light you give to us through him.  
 How beautiful is he, how radiant in all his splendour!  
 Of you, Most High, he bears the likeness.

All praise be yours, my Lord, through Sister Moon and Stars;  
 In the heavens you have made them, bright and precious and fair.

All praise be yours, My Lord, through Brothers Wind and Air,  
 And fair and stormy, all the weather's moods,  
 By which you cherish all that you have made.

All praise be yours, my Lord, through Sister Water,  
 So useful, lowly, precious and pure.

All praise be yours, my Lord, through Brother Fire,  
 Through whom you brighten up the night.

How beautiful is he, how joyous! Full of power and strength.  
 All praise be yours, my Lord, through Sister Earth, our mother,  
 Who feeds us in her sovereignty and produces  
 Various fruits with coloured flowers and herbs.

All praise be yours, my Lord, through those who grant pardon  
 For love of you; through those who endure sickness and trial.

Happy those who endure in peace,  
 By you, Most High, they will be crowned.

All praise be yours, my Lord, through Sister Death,  
 From whose embrace no mortal can escape.

Woe to those who die in mortal sin!

Happy those She finds doing your will!

The second death can do no harm to them.

Praise and bless my Lord, and give him thanks,  
 And serve him with great humility.

**CHRIST OF THE POOR,  
 FORGIVE US FOR  
 KEEPING SILENCE IN THE FACE OF INJUSTICE  
 AND FOR BURYING OUR DREAMS;  
 FOR NOT SHARING BREAD AND WINE,  
 LOVE AND LAND,  
 AMONG US, NOW.** *Prayer from Central America*



Loving God,  
 Open our hearts,  
 so that we may feel the breath and play of your Spirit.  
 Unclench our hands  
 so that we may reach out to one another,  
 and touch and be healed.  
 Open our lips  
 that we may drink in the delight and wonder of life.  
 Unclog our ears  
 to hear your agony in our inhumanity.  
 Open our eyes.  
 so that we may see Christ in friend and stranger.  
 Breathe your Spirit into us,  
 and touch our lives with the life of Christ. **Amen.**

### **Journal entry**

Write a letter to a young person, real or imaginary,  
 outlining your hopes for them in their life decisions  
 about career choices and attitudes to wealth.

2. In what ways does our weekly celebration of the Eucharist challenge us to rethink the way we relate to our environment and to one another?

3. How should we re-read the idea of humankind's dominion over God's creatures in Genesis 1:26-28 in light of the model offered by Jesus at the Lord's Supper and on Calvary?

*Then God said, "Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth."  
So God created humankind in his image, in the image of God he created them; male and female he created them. God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth."*

### Closing prayers



What do you bring to Christ's table?

**We bring bread,  
made by many people's work,  
from an unjust world  
where some have plenty  
and most go hungry.**

At this table all are fed,  
and no-one turned away.  
**Thanks be to God.**

What do you bring to Christ's table?

**We bring wine,  
made by many people's work,  
from an unjust world  
where some have leisure  
and most struggle to survive.**

At this table all share the cup  
of pain and celebration,  
and no-one is denied.  
**Thanks be to God.**

These gifts shall be for us  
the body and blood of Christ.  
**Our witness against hunger,  
our cry against injustice,  
and our hope for a world  
where God is fully known  
and every child is fed.  
Thanks be to God.**

*Brian Wren*

### The Archbishop's words

"The two words, ecology and economy, relate to the same central concept. An *oikos* is a house, a dwelling-place: ecology is the science of what makes up a dwelling place, an environment, the way it works and holds together, the 'logic' of a material setting; and economy is the law that regulates behaviour in an environment, the active 'housekeeping' that manages what is at hand.

We cannot continue to pretend to 'keep house' for the human race if we refuse to pay any attention to where in the house the gas pipes and electricity wires are laid, which walls are supporting walls, or where the water is carried off by the guttering.

We shall not be able adequately to deal with our crisis of 'housekeeping' without the sense of being a guest in the *oikos* of our world, the sense that ought to keep together the logic (governing principles) of the household, and the discipline of the household, ecology and economy."



*The World Council of Churches logo*

### Discussion

1. How does it feel returning to the special place you regard as "home"?  
How protective of that place are you?  
Can you relate to the whole planet in the same way?
2. In your own *oikos* economy (e.g. buying food, clothes, petrol, using electricity) do you make connections with the wider 'inhabited world'?  
What resources have gone into the items, their transport and packaging, and what dangerous 'extras' have been released into the environment?  
(It might help to make a list on a large sheet.)
3. Homes require a lot of effort and maintenance to keep them working.  
How well do you think humanity understands the processes that keep the Earth functioning? (Try to list some of these).  
What could happen if we continue to ignore the critical importance of allowing the natural world to function normally?  
Have you ever felt that a place or part of the Universe is sacred?

## Thinking it through

Read Genesis 1:26-28

*Then God said, "Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth."*

*So God created humankind in his image, in the image of God he created them; male and female he created them.*

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

1. What does it mean to say that humankind is created in the image of God?
2. Following on from this, if we are created in the image of God, what does it mean to say we have "dominion" over God's creatures?
3. What, then, is meant by the command to "fill the earth and subdue it"?

Read Psalm 104:1-25 (you could choose to read antiphonally - alternating verses)

*Praise the Lord O my soul: O Lord my God you are great indeed, you are clothed in majesty and splendour.*

*You cover yourself with light as it were with a garment: you have spread out the heavens like a tent.*

*You laid out the beams of your dwelling on the waters above: you make the clouds your chariot, and ride upon the wings of the wind.*

*You make the winds your messengers: and flames of fire your servants.*

*You fixed the earth on its foundations: so that it can never be shaken.*

*You wrapped it with the ocean as with a cloak: the waters covered the mountains.*

*The waters fled at your rebuke: at the voice of your thunder they rushed away.*

Bread and wine;  
the gifts of God for the people of God.  
**May we who share these gifts  
be found in Christ  
and Christ in us.**

ANZPB p.472



## Preparing for the Eucharist

*It is suggested that next session you conclude this study with a Eucharist.*

*In preparation for this as a group, and over the week to come,  
you might reflect on the following:*

Read Luke 22:14-20, 24-27

*When the hour came, Jesus took his place at the table, and the apostles with him. He said to them, "I have eagerly desired to eat this Passover with you before I suffer; for I tell you, I will not eat it until it is fulfilled in the kingdom of God."*

*Then he took a cup, and after giving thanks he said, "Take this and divide it among yourselves; for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." And he did the same with the cup after supper, saying, "This cup that is poured out for you is the new covenant in my blood."*

*A dispute also arose among them as to which one of them was to be regarded as the greatest. But he said to them, "The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves."*

1. How does the Lord's Supper symbolise the relationship between humankind, creation, and God?

## Other voices

St Ambrose wrote in the fourth century:

*It is not from your own possessions  
that you are bestowing alms on the poor,  
you are but restoring to them what is theirs by right.  
For what was given to everyone for the use of all,  
you have taken for your exclusive use.  
The earth belongs not to the rich, but to everyone.  
Thus, far from giving lavishly,  
you are but paying part of your debt.*

*“The Earth has enough for everyone’s need  
but not everyone’s greed.” – Mahatma Gandhi*



Here is our common wealth  
in sharing what is good,  
as though all humankind around  
one table stood,  
this bread to break, this wine to taste -  
one people in the name of Christ.

*- Shirley Murray*

## Discussion

1. Today’s social climate lays great store on material possessions; our society admires those who accumulate money. Advertising, gambling, access to credit all put pressure on people to acquire more money and more goods. How can we distance ourselves from this value system?
2. The three wealthiest individuals in the world (all from the US) are richer than the collective wealth of the poorest 48 countries. How has this imbalance come about and how do you feel about it?
3. In our tradition a Sacrament is the communication of God’s love and God’s action through the material world around us. Can we regard the natural world - mountains, the ocean, a beautiful sunset - sacramentally? Share with others a time when you have experienced an overwhelming sense of wonder and gratitude for the beauty of the Earth.

*They flowed over the mountains, and down into the valleys:  
to the place you had appointed for them.*

*You set the limits which they may not pass: lest they should return to  
cover the earth.*

*You cause springs to gush forth in the valleys: their waters flow  
between the hills.*

*They give drink to the beasts of the field: and the wild asses quench  
their thirst.*

*The birds make their nests in the trees along their banks: and sing  
among the branches.*

*From your dwelling on high you water the hills: the earth is filled  
with the fruits of your bounty.*

*You cause the grass to grow for the cattle: and plants for us to  
cultivate,*

*that we may bring out food from the earth: and wine to gladden our  
heart,*

*oil to give us a shining face: and bread to give us strength.*

*The trees of the Lord are watered abundantly: the cedars of Lebanon  
which the Lord has planted.*

*There the birds make their nests: and the stork has its home in  
their tops.*

*The high hills are a refuge for the wild goats: and the boulders are a  
shelter for the rabbits.*

*You created the moon to mark the seasons: and the sun knows the  
time for its setting.*

*You make darkness that it may be night: when all the beasts of the  
forest creep out.*

*The young lions roar for their prey: and seek their food from God.*

*When the sun rises they slink away: and go to rest in their dens.*

*The labourer goes out to work: and will toil until the evening.*

*O Lord how manifold are your works: in wisdom you have made  
them all, the earth is full of your creatures.*



1. Imagining the natural world as a house/tent-home is clearly not a new idea. Describe how the psalmist sees God's relationship with the Earth.
2. A number of ecological concepts are described and explored. Where in the psalm can you see things like biodiversity, habitat, food chains, the water cycle, ecological niches? What else?
3. How does the psalmist see people fitting into the natural order and God's relationship with humanity?  
Compare with your thoughts on Genesis.

### Other voices

From another story about the way some humans relate to the natural world:

"Look Lorax". I said, "There's no cause for alarm  
I chopped just one tree, I am doing no harm.  
I'm being quite useful. This thing is a Thneed.  
A Thneed's a Fine-Something-That- All-People-Need!  
It's a shirt. It's a sock. It's a glove. It's a hat.  
But it has other uses. Yes far beyond that.  
You can use it for carpets. For pillows! For sheets!  
Or curtains! Or covers for bicycle seats!"



I meant no harm. I most truly did not.  
But I had to grow bigger. So bigger I got.  
I biggered my factory. I biggered my roads  
I biggered my wagons. I biggered the loads  
Of the Thneeds I shipped out. I was shipping them forth  
to the South! To the East! To the West! To the North!  
I went right on biggering . . . selling more Thneeds.  
And I biggered my money which everyone needs."

"The Lorax" -Dr Seuss

### Discussion

1. The Archbishop's definition of wealth is very different from that which immediately comes to mind.  
How would you define wealth?  
How does your relationship with the natural world enrich your life?
2. How do you react to the idea that the environment is *not* just there to serve our needs?  
What would it mean for humanity to 'rejoin the rest of creation'?
3. How does the pursuit of financial wealth and the enjoyment of great material possessions, impact on the environment?  
Is this the main cause of environmental degradation?
4. Those concerned for social justice work to improve standards of living for those on low incomes.  
Is this compatible with our critique of the pursuit of wealth?



### Thinking it through

Read Acts 2:44-47

*All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need.*

*Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved.*

1. How can Christian faith communities today honour the example set by the early Church?
2. Are all Christians called to follow their example?  
What might the implications of this be?



## The Archbishop's words

“All the great religious traditions, in their several ways, insist that personal wealth is not to be seen in terms of reducing the world to what the individual can control and manipulate for whatever exclusively human purposes may be most pressing. Wealth is access to the ‘capital’ of the world as it is, access to the truth and reality that can be discovered when we are set free from our narrow and self-directed concerns – a discovery that both individuals and societies need to make. As such it is access to the depth of our own being, to the rich capacity of the world around to generate in us joy and amazement as well as practical sustenance, and to the final depth of reality which is the love of God as the source of all gifts.

What if we believed that the wealthy or secure person was one whose relationship with the environment was one in which actual enjoyment of and receptivity to the environment played the most significant part? This suggests something of a paradox. In order fully to access, enjoy and profit from our environment, we need to see it as something that does not exist just to serve our needs. Or, to put it another way, we are best served by our environment when we stop thinking of it as there to serve us.

When we can imagine what is materially around us as existing in relation to something other than our own purposes, we are free to be surprised, educated and enlarged by it.



Christianity not only has its challenges in the Sermon on the Mount to anxiety about controlling the environment, prohibiting us from identifying wealth with possession; it also has its sacramental tradition which presents the material order as raw material for the communication of God's love – the Eucharist as the effective symbol of God's action in creating a radically different human society, not characterised by rivalry and struggle for resources. At the centre of Christian practice is a rite in which all are equally fed by one gift, and in which material things are identified symbolically with the self-offering of Christ.”

In “The Lorax” the Once-Ler, who manufactures the “thneeds”, says he “meant no harm”.

1. Could he have been expected to know what might happen?  
Do we have a responsibility to consider the possible consequences of our actions before going ahead?
2. Scientists and technologists are urged to use the “precautionary principle”.  
Draw up a list of 5 Christian teachings giving guidance on what principles should inform our decision-making.



Merciful God,  
we have sinned in what we have thought and said,  
in the wrong we have done,  
and in the good we have not done.  
We have sinned in ignorance;  
we have sinned in weakness;  
we have sinned through our own deliberate fault.  
We are truly sorry. We repent and turn to you.  
Forgive us, for our Saviour Christ's sake,  
and renew our lives to the glory of your name. Amen.

*ANZPB p.407*

### Making it happen

1. What changes might you make individually and collectively to reduce your impact on the ecosystem?  
Try to begin one of those between now and when you meet again.
2. What can you ask local or central government to do to reduce our society's impact on the ecosystem?
3. If you do not know “The Lorax” by Dr Seuss try to get hold of a copy.  
Perhaps you can read it to a child or to the Sunday School.

## Closing prayers

O God,  
grant us a deeper sense of fellowship with all living things,  
our brothers and sisters to whom in common with us  
you have given this earth as home.

We recall with regret  
that in the past we have acted high-handedly  
and cruelly in exercising our dominion over them.

Thus, the voice of the earth  
which should have risen to you in song  
has turned into a groan of travail.

May we realise that all these creatures  
also live for themselves and for you, not for us alone.  
They too love the goodness of life as we do,  
and serve you better in their way  
than we do in ours living it.

*Saint Basil of Caesarea (4th Century)*

God our creator,  
you have made us one with this earth,  
to tend it and to bring forth fruit;  
may we so respect and cherish all that has life from you,  
that we may share in the labour of all creation  
to give birth to your hidden glory,  
through Jesus Christ. Amen.

*'All Desires Known', Janet Morely*

## Activity during the week



If you have access to the internet, check out

**www.maweb.org**

webpage for the Millennium Ecosystem Assessment.

Start a scrapbook with newspaper cuttings, make notes from radio & TV,  
on issues relating to environmental happenings.

## Journal entry

*This is personal and does not have to be shared with others unless you choose to do so.*

Write about how you see God, Creator, Christ and Holy Spirit, in relation to  
the natural world. This could also be a poem, a prayer or an image.

## study 5 COMMONWEALTH - WEALTH AND SHARING RESOURCES

### Opening it up

1. Appoint a person to lead this study.
2. Begin with prayer - you might like to use the following:



God, you heap your love upon us  
like a mother providing for her family's needs,  
embracing her child with tenderness.

Forgive us  
when, like spoilt children,  
we treat your generosity as our right,  
or hug it possessively to ourselves.

Give us enough trust to live secure in your love  
and to share it freely with others  
in open-handed confidence  
that your grace will never run out. Amen.

*Jan Berry, Sheffield*

3. Discuss how your week has been influenced by last week's study.

Spirit of truth and judgement,  
 who alone can exorcise the powers that grip our world;  
 at the point of crisis give us your discernment,  
 that we may accurately name what is evil,  
 and know the way that leads to peace,  
 through Jesus Christ. **Amen.**

Leave this chanting and singing and telling of beads.

Who do you worship in this lonely dark corner of the temple  
 with all the doors shut?

Open your eyes and see that God is not in front of you.

He is there where the farmer is tilling the hard ground  
 and where the labourer is breaking stones.

He is with them in the sun and the rain  
 and his garment is covered with dust.

Put off your holy cloak and like him come down onto the dusty soil.

Deliverance? Where will you find deliverance?

Our master himself has joyfully taken on the bonds of creation;  
 he is bound with us for ever.

Come out of your meditations and leave aside the flowers and the incense.

What harm is there if your clothes become tattered and stained?

Meet him and stand by him in toil and in the sweat of your brow.

*Rabindranath Tagore - "The Hidden God"*

### Activity during the week

Focus your scrapbook on issues of trade  
 and environmental damage in countries of the global South.



Check out [www.sustainablehouseholds.org.nz](http://www.sustainablehouseholds.org.nz)  
 for shopping information.

### Journal entry

Take 10 items from your shopping this week and list them.

Can you visualise the hands that have prepared them?

Write about who and what you see.

See if you can assess how these goods' production, transport and packaging  
 has affected the Earth and its people:

- in what ways can you change your shopping habits  
 so you are contributing to a just and sustainable world?



"...and he became fully human."

*Nicene Creed (ANZPB)*

## study 2

### FULLY human

#### - TECHNOLOGY OUR SAVIOUR?

#### Opening it up

1. Appoint a person to lead this study.
2. Begin with prayer - you might like to use the following:



O God,  
 you wonderfully created  
 and yet more wonderfully restored  
 the dignity of human nature;  
 grant that we may share the divine life  
 of your Son Jesus Christ,  
 who lives and reigns with you  
 and the Holy Spirit,  
 one God now and for ever. Amen

*ANZPB p.557, Collect for Christmas I*

3. Discuss how your week has been affected by last week's study.

## The Archbishop's words

“One of the reasons sometimes given for not being too alarmed by predictions of ecological disaster is that we are underrating the possibilities that will be offered by new technologies. Apart from the assumption that we have time to spare in this matter, what is startling is the appeal to ‘technical change’ in these general terms as a *messianic resource*.

To appeal to a technical future is to say that our most fundamental right as humans is unrestricted consumer choice. In order to defend that, we must mobilise all our resources of skill and ingenuity, diverting resources from other areas so that we can solve problems created by our own addictive behaviours. The question is whether, even if this were clearly possible, it would be a sane or desirable way of envisaging the human future...

Religious belief claims, in the first place, that I am most fully myself only in relation with my creator; what I am in virtue of this relationship cannot be diminished or modified by any earthly power. In the natural environment there is a dimension that resists and escapes us; to be aware of that is to grasp the implications of belief in human dignity.”



© Michael Leunig,  
Melbourne Age

## Discussion

1. Why do you think the Archbishop describes the appeal to reliance on technology as “messianic”?
2. What “addictive behaviours” could the Archbishop be referring to?
3. Who and what decides how human skills and ingenuity are used and what are the reasons for the decisions?

Apart from pursuing new technology, how else could we use them?

4. People work harder and harder to “increase their standard of living”. How does this fit with religious beliefs that it is our relationship with our Creator that should be the defining character of humanity?

## Discussion

1. New Zealand is a trading nation and seems intent on pursuing “free trade” deals with large nations like China and the US. Is “free trade” really free? If not, who or what pays the price for it?
2. How much of your identity is in being “a consumer”, and what values are attached to the term?

Our hands were empty, and you filled them.

ANZPB p.490



## Making it happen

The contents of our shopping bags connect us to the Earth, from which the goods originated, and to the people who produced them.

Familiarise yourself with - and introduce family, friends and neighbours to - **fairly traded goods.**

Work to make your community/town/parish become a Fair Trade one.  
(Tea and coffee is an easy place to start - ask your supermarket or visit a Trade Aid shop).



## Closing prayers

O God, whose word is fruitless  
when the mighty are not put down,  
the humble remain humiliated,  
the hungry are not filled, and the rich are:  
make good your word, and begin with us.  
Open our hearts and unblock our ears  
to hear the voices of the poor  
and share their struggle;  
and send us away empty with longing  
for your promises to come true  
in Jesus Christ. Amen.

Janet Morley - “Tell Out My Soul”

1. What is the central idea of Isaiah's vision?
2. What is God's role in bringing about this vision, and what place do humans have in it?
3. In light of this, how might we be called to cooperate with God in this creative work?
4. How does this text help us to understand Genesis 1:26-28 (and vice versa)?

*Then God said, "Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth."  
So God created humankind in his image, in the image of God he created them; male and female he created them. God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth."*

### Other voices

*THE WORLD is charged with the grandeur of God.  
It will flame out, like shining from shook foil;  
It gathers to a greatness, like the ooze of oil  
Crushed. Why do men then now not reck his rod?  
Generations have trod, have trod, have trod;  
And all is seared with trade;  
bleared, smeared with toil;  
And wears man's smudge  
and shares man's smell: the soil  
Is bare now, nor can foot feel, being shod...*

-- Gerard Manley Hopkins



"Today in Nicaragua another disaster is unfolding, deforestation and water shortages. Poor *campesinos* take whatever measures they can to feed their families and many are cutting down trees to sell as firewood, the fuel most people rely on for cooking. More of a threat is the growing export logging industry. Both are leading to deforestation which is reducing the water table. While poor communities are drying up, large commercial farms, often just across the road, are using up the available water on irrigation. The water situation is likely to worsen as with the IMF's guidance, moves are made towards privatizing it. People are worried about how they will be able to afford it.

Meanwhile, the biggest growth area is in *maquillas* – Free Trade Zones... Labour and environmental laws don't apply to them and factories pay no tax."

*From CWS Christmas Gift Appeal, 2005*

### Thinking it through

Read Micah 6:6-8

*"With what shall I come before the LORD, and bow myself before God on high? Shall I come before him with burnt offerings, with calves a year old?*

*Will the LORD be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?"*

*He has told you, O mortal, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?*

1. What sort of religious observance is the poet rejecting, and why?
2. How might the way of living that the LORD requires affect the current ecological crisis?

Read Matthew 6:19-21

*"Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal.*

*For where your treasure is, there your heart will be also."*

1. What does Jesus mean by "treasures in heaven"?
2. How would being obedient to the command "Do not store up for yourselves..." mean acting responsibly in relation to our environment?
3. How does this impact on our "full humanity"?

### Other voices

**TO BECOME HUMAN,  
ONE MUST MAKE ROOM IN ONESELF  
FOR THE WONDERS OF THE UNIVERSE.**

*South American Indian saying*

“Losing our place in the scheme of things, our specialness, even our gods, has left us with a great ache, a loss, a loneliness.

One way we have attempted to fill the void is with a new sacrament: the ritual exchange of money for goods in the temples of the marketplace.”

*“The Sacred Balance” - David Suzuki, Canadian scientist and writer*

“That happiness is attained through limitless material acquisition is denied by every religion and philosophy, but it is preached by every television set.”

*“Envisioning a Sustainable Society” - Lester W. Milbrath*

“What is at issue is evaluating the danger of what might happen to our humanity ... and distinguishing between what we want to keep and what we are ready to lose, between what we can welcome as legitimate human development and what we should reject with our last ounce of strength as dehumanization.” *“What I Believe” - Jacques Ellul, French philosopher and theologian*

## Discussion

1. What new technologies

have been introduced into our society in your lifetime?

Are you aware of how they have affected social and personal patterns of life?

2. Were you ever offered a choice about the introduction of new technology?



God of peace. let us your people know.  
that at the heart of turbulence  
there is an inner calm that comes from faith in you.  
Keep us from being content with things as they are,  
that from this central peace  
there may come a creative compassion,  
a thirst for justice,  
and a willingness to give of ourselves  
in the spirit of Christ. Amen.

*ANZPB p.464*

## Thinking it through

Read Hosea 4:1-3

*Hear the word of the LORD, O people of Israel; for the LORD has an indictment against the inhabitants of the land. There is no faithfulness or loyalty, and no knowledge of God in the land. Swearing, lying, and murder, and stealing and adultery break out; bloodshed follows bloodshed. Therefore the land mourns, and all who live in it languish; together with the wild animals and the birds of the air, even the fish of the sea are perishing.*

1. What does Hosea mean by saying that “the land mourns”?

2. How does Hosea see the condition of the land relating to human activity?

3. How should we interpret this today?

Read Isaiah 65: 17-25

*For I am about to create new heavens and a new earth; the former things shall not be remembered or come to mind. But be glad and rejoice forever in what I am creating; for I am about to create Jerusalem as a joy, and its people as a delight.*

*I will rejoice in Jerusalem, and delight in my people; no more shall the sound of weeping be heard in it, or the cry of distress. No more shall there be in it an infant that lives but a few days, or an old person who does not live out a lifetime; for one who dies at a hundred years will be considered a youth, and one who falls short of a hundred will be considered accursed.*

*They shall build houses and inhabit them; they shall plant vineyards and eat their fruit. They shall not build and another inhabit; they shall not plant and another eat; for like the days of a tree shall the days of my people be, and my chosen shall long enjoy the work of their hands. They shall not labour in vain, or bear children for calamity; for they shall be offspring blessed by the LORD-- and their descendants as well.*

*Before they call I will answer, while they are yet speaking I will hear. The wolf and the lamb shall feed together, the lion shall eat straw like the ox; but the serpent--its food shall be dust! They shall not hurt or destroy on all my holy mountain, says the LORD.*



## The Archbishop's words

“We know a little about the way in which economic ‘rationalisation’ to meet the requirements of the World Bank at the end of the eighties put pressure on Rwanda, contributing to the social rootlessness that leads to militarisation. We are conscious of the poisonous legacy of colonial manipulation of tribal rivalry but we are only slowly recognising the role of population growth, environmental degradation and consequent land shortage in fuelling the conflicts that followed.

When we speak about environmental crisis, we are not to think only of spiralling poverty and mortality, but about brutal and uncontainable conflict. An economics that ignores environmental degradation invites social degradation – in plain terms, violence.

Needless to say, it will be the poorest countries that suffer first and most dramatically, but the ‘developed’ world will not be able to escape: the failure to manage the resources we have has the same consequences wherever we are. In the interim – just as within so much of urban society in wealthier countries – we can imagine ‘fortress’ situations, struggling to keep the growing instability and violence elsewhere at bay and so intensifying its energy.”



### Discussion

1. The Archbishop describes the spiral of poverty and violence typical of many countries in the global South, brought about by colonisation, corporate control, corrupt leadership, and the restructuring demands of the World Bank. What sort of pressures does this put on the environment?
2. Some companies make their profits with no consideration of human rights, workers wages and conditions, or environmental damage. How can we encourage investors/shareholders to be mindful of these effects on others and on the environment?
3. Many think that competition for oil was a factor in the conflict in Iraq which has resulted in great suffering and environmental degradation. How has this contributed to “fortress” situations in the world? Do we have examples of a “fortress” mentality in New Zealand?

## Making it happen

Ask a member of Synod (Vicar, lay/clergy rep.) for a copy of “A Draft Environmental Audit” from the 2005 Diocesan Synod, adapted from [www.catholicearthcareoz.net](http://www.catholicearthcareoz.net)



Section 4 is on Worship/Liturgy/Prayer - think about what you might be able to incorporate into the liturgy you share in.

In your own prayer life use some of the prayers included in these studies.

### Closing prayers

Grandfather, look at our brokenness.

We know that in all creation only the human family has strayed away from the sacred way.

We know that we are the ones who are divided, and we are the ones who must come back together to walk in the sacred way.

Grandfather, sacred one, teach us love, compassion and honour that we may heal the earth and heal each other.

*From the Ojibway nation of Canada*

Lord, in these times when we fear we are losing hope

Or feel our efforts are futile,

Let us see in our hearts and minds the image of your resurrection,

And let that be the source of courage and strength.

With that, and in your company, Help us to face challenges and struggles Against all that is born of injustice.

*From the Philippines*

### Activity during the week

Focus your scrapbook on new technologies aimed at averting environmental damage.

### Journal entry

Jesus is our image for what it means to be human and we try to model ourselves on him.

In the coming week try to imagine how Jesus would handle the lifestyle decisions that you face every day and their impact on the environment.





*Symbol of the  
Jubilee 2000  
movement  
- now the  
'Make Poverty  
History'  
campaign*

## study 3

### the JUBILEE principle

#### Opening it up

1. Appoint a person to lead this study.
2. Begin with prayer - you might like to use the following:



O God our creator,  
whose good earth  
is entrusted  
to our care  
and delight  
and tenderness, we pray:

For all who are in captivity to debt,  
whose lives are cramped by fear  
from which there is no turning  
except through abundant harvest.

May those who sow in tears  
reap with shouts of joy.

For all who depend on the earth  
for their daily food and fuel  
whose forests are destroyed  
for the profits of a few.

May those who sow in tears  
reap with shouts of joy.

For all who labour in poverty,  
who are oppressed by unjust laws,  
who are banned for speaking the truth,  
who long for a harvest of justice.

And yet  
through those who give attention,  
who stretch both hands  
to touch, embrace and tend;  
through those who marvel, reverence and kneel  
and cup the water,  
feel the breath of heaven,  
and hear the humming earth,  
a healing comes  
and there are seeds of hope:  
here is tomorrow  
germinating in today.

Listen to the stories, dreams and thoughts  
of those who have no voice.

They're wounded for the want  
of being listened to:

They cry  
and too few hear: :  
they slowly die  
and too few mourn.

And yet  
through these who give attention,  
who stretch both hands  
to touch, embrace, receive;  
through these who labour, claim their dignity  
and drink the cup of suffering,  
breathe winds of change,  
and earth their dreams in struggle,  
healing comes  
and there are seeds of hope:  
there is tomorrow  
germinating in today.

Be still.  
Be just - sharing in their truth.  
In finding them,  
you find yourself. *Kate Compston - Hampshire*

3. Discuss how your week has been influenced by last week's study.

*It is zeal for your house that has consumed me. Psalms 69:9*

## study 4



### ALL-CONSUMING ZEAL? SOCIAL JUSTICE & JUSTICE FOR THE EARTH

#### Opening it up

1. Appoint a person to lead this study.
2. Begin with prayer - you might like to use the following:



Picture © Michael Leunig

Listen to the water, air and earth:  
creation's treasure store.

They're wounded for the want  
of being listened to:

They cry  
and too few hear:  
they slowly die  
and too few mourn.

May those who sow in tears  
reap with shouts of joy.  
For all who are in captivity  
to greed and waste and boredom,  
whose harvest joy is choked  
with things they do not need.  
May those who sow in tears  
reap with shouts of joy.  
Turn us again from our captivity,  
and restore our vision,  
that our mouth may be filled with laughter  
and our tongue with singing.  
*"Till All Creation Sings" - Janet Morley*

3. Discuss how your week has been influenced by last week's study.



WOMAN PREPARING THE SABBATH

#### The Archbishop's words

"Judaism's teachings about the 'jubilee' principle stress that the land is lent not given to human cultivators: it requires 'sabbatical' years, and its value is to be seen not in terms of absolute possession but as a source of a limited number of harvests between the sabbatical years .

The assumption is that the environment that is given, the land bestowed by God, has to be set free regularly from our assumption that it belongs to us; it has to be left to be itself, to be in relation simply to the God who has given it. A year of uncultivation, wildness, is not a lot, but it speaks eloquently of our willingness to organise economy around ecology, to 'keep house' within the limits of a world where we are guests more than owners.

The jubilee idea has had great currency recently as a focal image for the imperative of debt remission; I believe it has just as much importance in this context – and indeed that using it in this context reminds us of the way in which the issues of economic justice and of ecological justice belong together.

Perhaps we need another ‘jubilee’ campaign, concentrated on sabbaticals for overfished waters and deforested uplands, recognising that the rapacity and short-term planning that devastate these resources have their roots in the same blindness that, three decades ago, began to press disadvantaged nations into debt and then sought to improve their economies by the profoundly damaging strategies of ‘structural adjustment’, which deplete the human – the civil and cultural – resources of a nation.”



### Discussion

1. What are the advantages and disadvantages of land ownership to the care of the land?

2. There are differing patterns of land ownership. In Maori kaupapa, as in other cultures, land is held in common, while alternative communities such as eco-villages and communes have collective ownership.

What are the advantages and disadvantages - social and environmental - in this?

3. In the Western economic model the capital value of land and property seems to increase every year, so mortgages grow.

As a result farming has to become more intensive to increase production. How is this affecting the environment?

4. Our ancestors left land fallow, used compost and manure, and natural fertilisers and pesticides. Would a move away from “factory farming” benefit the health of people and land?

How could an organic farmer replace the many tonnes of soil nutrients lost from the NZ ecosystem every year in the form of agricultural exports?

5. What do you think of the Archbishop’s suggestion of sabbaticals for overfished waters and deforested uplands?

6. Do we need (more) national parks, marine reserves and conservation orders on rivers, to ensure the integrity of ecosystems?

Living things die for us.  
And we die, returning to soil, sea and air.  
We are the people of pain and fear,  
we are the people of anger and joy,  
we are the people of compassion and grace.

In all of us is a longing  
for a life that has not yet come,  
for a world that is free and just,  
a dream of hope for all people.

*Dorothy McRae-McMahon*

### Activity during the week

Focus your scrapbook on land and farming issues.

Try to get hold of a copy of *Growing For Good* by the Parliamentary Commissioner for the Environment.

You can find this at [www.pce.govt.nz](http://www.pce.govt.nz)

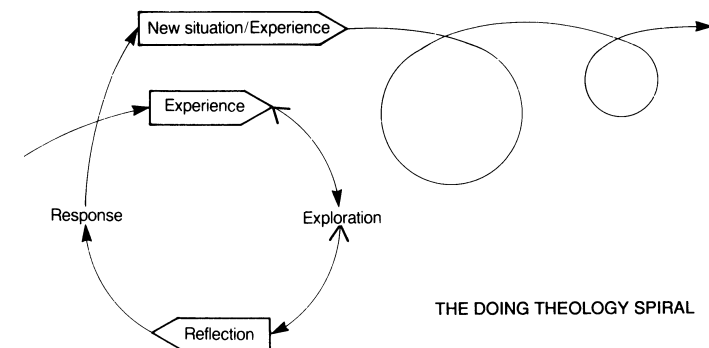


Check out [www.sustainablehouseholds.org.nz](http://www.sustainablehouseholds.org.nz) for gardening and other information.

### Journal entry

Try exploring Laurie Green’s “Doing Theology Spiral” (*Let’s Do Theology*, Continuum, 1990) in relation to jubilee and the ecological status quo.

- *Experience* is our starting point - a situation, an anecdote, a community.
- *Exploration* involves some sort of analysis, recognising what is going on.
- *Reflection* is where we engage experience with our faith tradition, Scripture.
- *Response* is our DOING something,  
... which leads us to a new “experience” point of departure.



3. Seriously consider growing and buying organic food.  
If your congregation contributes to a foodbank,  
look critically at the quality of food you give.
4. Make submissions to your district and regional council  
to ensure they are fulfilling their responsibilities  
as guardians of the land and water.

### Closing prayers



God of creation, the earth is yours  
with all its beauty and goodness,  
its rich and overflowing provision.

But we have claimed it for our own,  
plundered its beauty for profit,  
grabbed its resources for ourselves.

God of creation, forgive us.

May we no longer abuse your trust,  
but care gently and with justice for your earth. Amen.

*Jan Berry, Sheffield*

Let your kingdom come;  
your kingdom which is freedom and love,  
which is sisterhood and brotherhood,  
which is righteousness and life,  
which is truth and justice.

*Julia Esquivel, Guatemala*

We share a common earth.  
We stand among each other.

We share our planet,  
we share birth, death, hunger and love.

The sky opens above us and we receive space.  
The earth stands beneath us and we receive ground.  
The air becomes our breath and we are one wind.  
The water becomes our blood and we are one sea.

### Thinking it through

Read Luke 4:16-21

*When Jesus came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom.*

*He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: "The Spirit of the Lord is upon me,*

*because he has anointed me to bring good news to the poor.*

*He has sent me to proclaim release to the captives*

*and recovery of sight to the blind,*

*to let the oppressed go free,*

*to proclaim the year of the Lord's favour"*

*And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him.*

*Then he began to say to them, "Today this scripture has been fulfilled in your hearing."*

1. What vision does Jesus have for the "year of the Lord's favour"?
2. How should modern Christians respond to this text?

Read Leviticus 25:1-17

*The LORD spoke to Moses on Mount Sinai, saying: Speak to the people of Israel and say to them: When you enter the land that I am giving you, the land shall observe a sabbath for the LORD.*

*Six years you shall sow your field, and six years you shall prune your vineyard, and gather in their yield; but in the seventh year there shall be a sabbath of complete rest for the land, a sabbath for the LORD: you shall not sow your field or prune your vineyard.*

*You shall not reap the aftergrowth of your harvest or gather the grapes of your unpruned vine: it shall be a year of complete rest for the land. You may eat what the land yields during its sabbath--you, your male and female slaves, your hired and your bound labourers who live with you; for your livestock also, and for the wild animals in your land all its yield shall be for food.*

*You shall count off seven weeks of years, seven times seven years, so that the period of seven weeks of years gives forty-nine years. Then you shall have the trumpet sounded loud; on the tenth day of the seventh month--on the day of atonement--you shall have the trumpet sounded throughout all your land.*

*And you shall hallow the fiftieth year and you shall proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you: you shall return, every one of you, to your property and every one of you to your family. That fiftieth year shall be a jubilee for you: you shall not sow, or reap the aftergrowth, or harvest the unpruned vines.*

*For it is a jubilee; it shall be holy to you: you shall eat only what the field itself produces. In this year of jubilee you shall return, every one of you, to your property.*

*When you make a sale to your neighbour or buy from your neighbour, you shall not cheat one another. When you buy from your neighbour, you shall pay only for the number of years since the jubilee; the seller shall charge you only for the remaining crop years.*

*If the years are more, you shall increase the price, and if the years are fewer, you shall diminish the price; for it is a certain number of harvests that are being sold to you. You shall not cheat one another, but you shall fear your God; for I am the LORD your God.*

1. Notice the language the text uses. To whom does “the land” belong?
2. In light of this, how was Israel supposed to relate to the land?
3. How might observing the jubilee have benefited the land?
4. Equally, how might the jubilee have benefited the society that depended on the land?
5. How can we take the jubilee principle seriously in the world we live in today?

Awaken in us a sense of wonder  
for the earth and all that is in it.

**Teach us to care creatively for its resources.**

ANZPB p.413



## Other voices

### Resource Management Act, Part 2.5

(1) The purpose of this Act is to promote the sustainable management of natural and physical resources.

(2) In this Act, “sustainable management” means managing the use, development, and protection of natural and physical resources in a way, or at a rate, which enables people and communities to provide for their social, economic, and cultural wellbeing and for their health and safety while –

(a) Sustaining the potential of natural and physical resources (excluding minerals) to meet the reasonable and foreseeable of future generations; and

(b) Safeguarding the life-supporting capacity of air, water, soil, and ecosystems; and

(c) Avoiding, remedying, or mitigating any adverse effects of activities on the environment

### Discussion

1. Do you have any comments on the tension between such principles and their implementation?
2. The term “resource” suggests that all parts of the natural and physical environment are there for human use. Would a new word give us a more healthy respect for the natural world?
3. How are we managing competition for land and “resources” in New Zealand? (eg, the Waitaki, land around Queenstown and Mosgiel)

### Making it happen

1. Find out about the Orokonui Reserve or other reserve in your area, and if possible visit it.
2. Find out about a local community garden (there is one in Shetland St, Dunedin) and visit it. Does your parish have any land which could be used for a community garden, to produce food for those in need and to teach the skills and provide the plants for people to develop home gardens?