



Season of Creation 2023

LET PEACE AND JUSTICE FLOW DOWN LIKE A RIVER

COVER ART

Elizabeth Wanjiru Wathuti (born 1 Aug 1995) is a Kenyan environment and climate activist. She planted her first tree at the age of seven and she established an environmental club in her high school with the help of her geography teacher. She was part of the leadership of Kenyatta University Environmental Club (KUNEC) where she was able to conduct numerous activities; such as tree planting, clean ups and environmental education; all while increasing awareness of global environmental challenges like climate change . She founded the Green Generation Initiative, which nurtures young people to love nature and be environmentally conscious at a young age. She was named as one of the 100 Most Influential Young Africans by the Africa Youth Awards. She was invited to speak at COP26 in Glasgow.

In 2022 she was invited to address the 1000 Anglican bishops and spouses at the Lambeth Conference. She joined Archbishop Justin Welby and others in launching the Anglican Communion Forest.

In this painting by Bob Mash she is pictured at the Victoria Falls of Zimbabwe, known as Mosi-oa-Tunya— **"The Smoke That Thunders"**. This is an image of the power of the voices of young climate activists from front-line nations impacted by climate change.

ACKNOWLEDGEMENTS

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Table of Contents



Cover Introduction	i
Acknowledgements	ii
Introduction	v
Season of Creation Prayer	vi
Five Movements of Liturgy	vii
First Eucharistic Prayer	viii
Second Eucharistic Prayer	ix

WEEK 1 God's Call

First Reading:

Exodus 3: 1-15

Psalm:

Psalm 105: 1-6, 23-26, 45

Second Reading

Romans 12: 9-21

Gospel:

Matthew 16: 21-28

Collect

God of restless fire and urgent river's flow:
unsettle the false peace which
hides our divisions;
unfold our hearts to sense your
presence;
unloose your kingdom and make
us one in Jesus Christ,
the first of many brothers and
sisters.

Amen

WEEK 2

Drink from our own wells

First Reading:

Exodus 12: 1-14

Psalm:

Psalm 149

Second Reading

Romans 13 : 8-14

Gospel:

Matthew 18: 15-20

Collect

God of the prophets
you shame the strong through
the weakness of love
and turn upside down the
wisdom of the world:
may your blessing dwell with the
poor and hungry,
the grieving and abused;
may your peaceful revolution be
our joy and our reward;
through Jesus Christ, the power
of God.

Amen



WEEK 3
Loss and Damage

First Reading:

Exodus 14: 19-31

Psalm:

Psalm 114

Second Reading

Romans 14: 1-12

Gospel:

Matthew 18: 21-35

Collect

Lord of the deep waters,
you call us from the safety of the shore
to an adventure of the Spirit:
open wide our arms to embrace
the world
you dare us to serve;
through Jesus Christ your living
Word.

Amen



WEEK 4
Food insecurity

First Reading:

Exodus 16: 2-15

Psalm:

Psalm 105: 1-6; 37-45

Second Reading

Philippians 1: 21-30

Gospel:

Matthew 20: 1-16

Collect

God of Moses,
who rained down bread on
Israel's wandering people:
lead us to the food that never
leaves us craving,
but fills our whole humanity with
life enough for all;
through Jesus Christ, the true
bread of heaven.

Amen



WEEK 5
Water is Life

First Reading:

Exodus 17: 1-7

Psalm:

Psalm 78: 1-4, 11-15

Second Reading

Philippians 2: 1-13

Gospel:

Matthew 21: 23-32

Collect

Gracious God,
you provide us with living water
in abundance for all to share.
Nourish us with this abundance,
so that we may be streams of
living water to those who thirst
for you;
through Jesus Christ, the rock of
our salvation.

Amen

INTRODUCTION

“Let justice roll on like a river, righteousness like a never-failing stream!”

Amos 5:24

This year we are joining with the global ecumenical community to share the theme of **“Let Justice and Peace flow like a river”**. We are called to join the river of justice and peace, to take up climate and ecological justice, and to speak out with and for communities most impacted by climate injustice and the loss of biodiversity.

Our prayers, sermons and liturgies must call for justice not only for humans but for all creation. Justice, allied with peace, calls us to repent of our ecological sins and to change our attitudes and actions. Righteousness demands that we live in peace, not conflict with our human neighbors, and building right relationships with all of creation.

‘Peace’ (shalom) involves not only the absence of conflict but positive, live-giving relationships with God, ourselves, our human neighbors, and all creation.

Communities and cultures that recognize the sacredness of natural elements and so live as an embodiment of an interconnected way of life, expressing a partnership between people and the life of the Earth, have much to teach the rest of the world.

We are invited to join the river of justice and peace on behalf of all Creation and to converge our individual identities, of name, family, or faith community, in this greater movement for justice, just like tributaries come together to form a mighty river.

As the people of God, we must work together on behalf of all Creation, as part of that mighty river of peace and justice.

Adapted from the Season of Creation Resource Guide 2023

SEASON OF CREATION 2023 PRAYER

Creator of All,
From your communion of love life sprung forth like a mighty river and the whole
cosmos came into being.

On this Earth of overflowing love, the Word was made flesh and went forth with
the life-giving waters proclaiming peace and justice for all creation.

You called human beings to till and keep your garden. You placed us into right
relationship with each creature, but we failed to listen to the cries of the Earth
and the cries of the most vulnerable. We broke with the flowing communion of
love and sinned against you by not safeguarding the conditions for life.

We lament the loss of our fellow species and their habitats, we grieve the loss
of human cultures, along with the lives and livelihoods that have been displaced
or perished, and we ache at the sight of an economy of death, war and violence
that we have inflicted on ourselves and on the Earth.

Open our ears to your creative, reconciling and sustaining Word that calls to us
through the book of Scripture and the book of creation. Bless us once again
with your life-giving waters so that the Creator Spirit may let justice and peace
flow in our hearts and overflow into all creation.

Open our hearts to receive the living waters of God's justice and peace, and to
share it with our suffering brothers and sisters, all creatures around us, and all
creation.

Bless us to walk together with all people of good will so that the many streams
of the living waters of God's justice and peace may become a mighty river all
over the Earth.

In the name of the One who came to proclaim good news to all creation, Jesus
Christ.

Five Movements of the Liturgy

The following five movements form the order of the liturgy: God gathers us, Service of the Word, Responding to the Word, Service of the Table and Commissioning.



The Gathering:

The congregation is welcomed, and the theme of the service is introduced. The penitence can be positioned here, or it may follow the sermon.



The Proclamation of God's word:

Here 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:

Prayers of the People are included here. Creative responses such as drama, liturgical dance or short video clips can be used. The penitence may follow the word.



The peace may be shared according to custom



Celebrating at the Table: Natural elements can be used, either a whole loaf or small rolls. This could be baked by a family. Local wine can be used.



Sending out:

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

This Season of Creation we are using the readings from the Revised Common Lectionary rather than themes. Each section contains sermon notes and liturgical resources.

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 God 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.

In being broken, poured out and buried, life sprang forth again. In the breaking, there is an opening up; in the pouring out, there are the roots of sharing; in death and burial, there is the seed of the new life to come.

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.

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 for ever 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;

Rejoice in 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

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...

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

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



1 God's Call

READINGS

Exodus 3; 1-15
Psalm 105:1-6; 23-26, 45
Romans 12: 9-21
Mathew 16: 21-28

COLLECT

God of restless fire
and urgent river's flow:
unsettle the false peace which
hides our divisions;
unfold our hearts to sense
your presence;
unloose your kingdom and
make us one in Jesus Christ,
the first of many brothers and
sisters.
Amen.

Prayers for an inclusive Church (2009)

SERMON NOTES

Rev Dr Rachel Mash, Diocese of Cape Town.

Exodus 3: 1-15: God is calling

One of the most devastating actions of the war in Ukraine was the blowing up of the Kakhovka Dam in Ukraine, revealing the devastating impact of war not just on humans but on all of creation, as the dam burst a river of destruction flooded hundreds of square kilometers with polluted and toxic water.

Experts say the long-term consequences will be generational. For every flooded home and farm, there are fields upon fields of newly planted grains, fruits and vegetables whose irrigation canals are drying up. Thousands of fish were left gasping on mud flats. Fledgling water birds lost their nests and their food sources. Countless trees and plants were drowned.

In the face of such rivers of destruction God is calling us to rise up and become part of a river of justice and peace, calling us to become climate activists.

What does the story of the call of Moses teach us about the call on our lives?

There are three messages that we hear in this story:

- I have heard the cry of my people
- I am sending you
- You are on holy ground – take off your sandals

In the face of such rivers of destruction God is calling us to rise up and become part of a river of justice and peace, calling us to become climate activists.

The first question we need to ask ourselves is; have we heard the cry of God's people?

In East Africa they had the driest rainy season for over 40 years – putting over 20 million people at risk of severe hunger and starvation. The livestock have died, children are suffering from malnutrition and are too weak to walk to school.

1. Have you heard the cry of God's people?

The first question we need to ask ourselves is; have we heard the cry of God's people? Disasters are becoming ever more frequent. Last year a rain 'bomb' fell on the City of Durban, six months of normal rainfall in two days. Homes and businesses were washed away one family lost nine members. Some bodies have never been recovered. Families are still living in church halls. And this year Cape Town has had the wettest winter for 47 years. We have entered the era of climate chaos. Wildfires and record heat waves are becoming the terrifying norm.

In East Africa they had the driest rainy season for over 40 years – putting over 20 million people at risk of severe hunger and starvation. The livestock have died, children are suffering from malnutrition and are too weak to walk to school.

There is a growing number of inter-religious attacks such as the massacre of forty people on Pentecost Sunday in St Francis Church, Nigeria.

Underlying such inter-religious violence and terror, climate change is playing its part. The mostly christian farmers and the nomadic Muslim herders used to live in symbiotic relationship. The farmers would harvest, and then the herdsman would come with their cattle, eat the leftover crops and fertilize the fields with the dung.

Supplies would be sold on both sides. But now the rains have failed, and the herdsmen come south too early, they trample the crops, and the farmers and herdsmen have armed themselves, it has become part of the broader inter religious violence.

Climate Change is pushing migration and violence is growing. The people of God are crying – are you listening?

2. Do you know you are standing on holy ground?

In the words of Pope Francis: ***“We must hear the cry of the earth and the cry of the poor”***.

God says to Moses ‘take off your sandals for the place where you are standing is Holy Ground’ ... Do we love the earth and treasure it as holy ground? Do we believe that it was made by our Creator God and so bears the fingerprints of God?

The story of Moses and the burning bush is a clear one for activists, we are in it for the long run. Our actions must be rooted in prayer and meditation – we must come in silence to listen to God on the mountain, refill our spiritual tanks – we must fall in love with the wonders of this beautiful creation – learn to hear the great choir of God’s creation.

“There are no unsacred places; there are only sacred places and desecrated places.”

(Wendell Berry)

Do we hear the cry of the Earth?

For creation is groaning, waiting on tiptoe for the children of God to be revealed. (Rom 8: 19-22)

3. Do you hear God calling you?

When we hear God calling us, we often respond like Moses – ‘Who am I that I should lead the people out of Egypt? My actions are too small, and the problem is far too big to make any difference.

Your ‘small’ actions do matter. They matter because they are like small drops of water feeding into a bigger river. Transformational change doesn’t take place when individuals change but when networked individuals change. Get involved with other people, other organizations, become part of a movement. Change cannot happen fast enough with only individual actions – we have to push companies and churches to divest their money from fossil fuels. We have to stop new oil and gas projects.

Dr Katharine Hayhoe - Christian Climate Scientist shares this image: When we realise the giant boulder of climate action isn’t sitting at the bottom of an impossibly steep hill with only a few hands trying to push it up, but rather it is already at the top and rolling down the hill with millions of hands pushing it in the right direction, that gives us hope. It isn’t going fast enough yet; but for each new hand that joins, it will go a little faster. As the Intergovernmental Panel on Climate Change says: ***“Every action matters... Every choice***

“We must hear the cry of the earth and the cry of the poor”.

Pope Francis

“There are no unsacred places; there are only sacred places and desecrated places.”

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For creation is groaning, waiting on tiptoe for the children of God to be revealed.

Romans 8: 19 - 22

Transformational change doesn’t take place when individuals change but when networked individuals change.

“Every action matters... Every choice matters.”

matters.”

Listen to the cry of God’s people, know that you are standing on sacred ground, know that God is

calling you to act. May your small actions flow into the mighty river of justice and together – we will move mountains.

Rev Dr. Canon Rachel Mash is Coordinator of the Environmental network of the Anglican Church of Southern Africa and a member of the steering committee of the ecumenical Season of Creation committee.

“... Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, the chief priests and the teachers of the law, and that he must be killed and on the third day be raised to life.”

Matthew 16: 21

“I have come that they may have life, and have it to the full.”

John 10: 10

In God’s loving plan, this planet was prepared to host not only life, but life in fullness.

Matthew 16: 21-27 **The call to discipleship**

On this first Sunday of the Season of Creation, the Gospel passage (Mt 16:21-27) presents us with the mystery of the “cycle of life”, highlights some of the “obstacles” on our path towards fullness of life, and also reminds us of our “responsibility” to ensure the flourishing of life for all.

Let us reflect on each of these three points.

The Gospel passage opens in a dramatic way: **“... Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, the chief priests and the teachers of the law, and that he must be killed and on the third day be raised to life.”** (Mt 16:21). In a few strokes, Jesus passes from suffering to death and from death to life! He sketches out the path to be “raised to life”, for him and for every disciple. Jesus’ own mission was to offer us life and life in abundance: **“I have come that they may have life, and have it to the full.”** (Jn 10:10)

From a cosmological point of view what strikes us about Earth, our

planetary home, is that it is a unique place where complex forms of life exist - at least as far as our current scientific knowledge goes. Our planet, the third from the Sun, was moulded to become a home for life, over billions of years. Life began as microscopic cyanobacteria (commonly called blue-green algae) and evolved into complex forms of life, to arrive at the rich biodiversity of life today, including us humans. In God’s loving plan, this planet was prepared to host not only life, but life in fullness. In the supreme event of the Incarnation. **“In the fullness of time”** (Gal 4:4), **“the Word became flesh and dwelt amongst us.”** (Jn 1:14)

The precarious state of our common home as evidenced by the climate crisis, the unprecedented biodiversity loss, the rapid depletion of natural resources and pollution of the land, water and air, etc. shows that we are indeed interfering with God’s plan for life to flourish on Earth!

Secondly, the Gospel passage shows the obstacles to embrace this cycle of life. Peter’s “human” way of thinking cannot accept a suffering Messiah as the prophet Isaiah had foretold centuries

ago (Is 53:4-6). Peter, who just a few verses earlier in the same chapter of the gospel of Matthew was commended by Jesus as the “rock” for his confession of Jesus as the Son of God, now becomes the stumbling stone!

We too can stumble, like Peter, caught up in the destructive cycle of instant gratification, blinded by the glittering light of worldly success, enthralled by an economic system that allows a small minority to indulge in hedonistic lifestyles, while the majority struggle with stagnant wages and diminished earnings, and nearly 800 million of our sisters and brothers – one out of ten! – go to bed hungry every day!

We too refuse, like Peter, to accept the “cost of discipleship” in order to rise to new life.

Jesus himself says in Jn 12:24: **“Unless a grain of wheat falls into the ground and dies, it cannot bear much fruit”**. This “cycle of life” applies to the entire creation and to each one of us. The pathway to fullness of life goes through a cycle “dying” to ourselves, of “losing” ourselves, of “denying” ourselves, which Jesus describes in the passage as the “cost of discipleship”. Dietrich Bonhoeffer wrote his prophetic masterpiece while languishing in Nazi prison: *The Cost of Discipleship*. Bonhoeffer contrasted the costly grace obtained through suffering with cheap grace of the “prosperity gospel” which many of our Churches still continue to preach.

According to him **“cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate”**.

While rampant consumerism is ravaging the planet and the bodies of the poor, we are challenged to a discipleship of simple lifestyle, restraint and sacrifice. Pope Francis quotes the Ecumenical Patriarch Bartholomew in *Laudato Si’* in this regard: He [Patriarch Bartholomew] asks us to replace consumption with sacrifice, greed with generosity, wastefulness with a spirit of sharing, an asceticism which **“entails learning to give, and not simply to give up. It is a way of loving, of moving gradually away from what I want to what God’s world needs. It is liberation from fear, greed and compulsion.”** (*Laudato Si’*, 9)

Thirdly, the gospel of today also speaks about our responsibility regarding the choices that we make to defend and promote life. The passage concludes with Jesus’ affirmation: **“For the Son of Man is going to come in his Father’s glory with his angels, and then he will reward each person according to what they have done.”** (Mt 16:27)

We will be rewarded “according to what we have done”! Scientists speak of the anthropogenic causes of the contemporary ecological crisis, and of the climate crisis, in particular. Creation care is about responsible living! Dave Bookless writes: “Like all managers or

“Unless a grain of wheat falls into the ground and dies, it cannot bear much fruit”

John 12: 24

cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate”

Dietrich Bonhoeffer

“entails learning to give, and not simply to give up. It is a way of loving, of moving gradually away from what I want to what God’s world needs. It is liberation from fear, greed and compulsion.”

Laudato Si’, 9

“Like all managers or stewards, we may be called by the owner to give an account of how we have used or abused what has been entrusted to our care.”

Dave Bookless

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2. Ecumenical Patriarch Bartholomew I, Lecture at the Monastery of Utstein, Norway (23 June 2003).

stewards, we may be called by the owner to give an account of how we have used or abused what has been entrusted to our care.” He goes on to add: “Those of us who live in Western societies have indeed been entrusted with much in terms of material wealth and natural resources, and we are answerable not just to the world’s poor and to our fellow creatures but to God for how we use and develop them.” (Dave Bookless, *Planet Wise: Dare to Care for God’s World*, 94.)

On this first Sunday of the Season

Fr Joshtrom Isaac Kureethadam (“Josh” for friends) serves in the “Ecology and Creation” sector of the Vatican Dicastery for Promoting Integral Human Development

of Creation, let us embrace the “cycle of life” that Jesus offers us in the gospel of today, confess our resistances to walk the path of radical discipleship, and own up our responsibility for the planetary garden of life entrusted to our care, and especially of the most vulnerable in our midst.

May we work to promote life, life in all phases and all forms of life, and may we become co-carers with God of our beautiful planetary garden and of one another.

LITURGICAL MATERIAL FOR WEEK ONE

GATHERING IN GOD'S NAME

Come to the Living God
 Come and stand alongside the poor.
 Come to struggle with those who seek freedom.
 Come to resist all that offends God's justice.
 Come to the living, disturbing God.

(Jan Berry, Sheffield 1990)

ACT OF PENITENCE

God our creator, you created the world and
 commanded us to till and keep it.

Lord, where we have failed to care, have mercy

Lord have mercy

Jesus our redeemer, you commanded us to love
 one another as you loved us.

Christ where we have failed to love, have mercy

Christ have mercy

Holy Spirit our sustainer, you have empowered us
 for your service.

Lord where we have failed to serve, have mercy

Lord have mercy

Almighty God, Creator, Redeemer and Sustainer,
 forgive our sins, known and unknown and inspire
 us afresh to be worthy stewards of creation, may
 we work together for peace and justice and a
 sustainable future.

(Rev Shaun Cozett – Eco Camp)

CREED

We believe in God, creator of the Earth
 Creator of life and freedom
 Hope of the poor

We believe in Jesus Christ
 Friend in suffering
 Companion of the resurrection
 Way of peace.

We believe in the Spirit;
 The holy force impelling the poor to build a church
 of beatitudes.

We recognize our baptism in the blood of our
 martyrs.

We confess our faith in the law of love;
 We wait for the resurrection of all of creation
 And joyfully praise our Lord

Who has looked upon the disinherited, those who
 have no bread, no home and no land.

(United Church of Canada)

PRAYERS OF THE PEOPLE

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 forest 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

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

Restore our vision

That our mouths may be filled with laughter

And our tongues with singing

And may those who sow in tears

Reap with shouts of joy

(Scottish Eco-congregation 2018 adapted)

CELEBRATING AT THE TABLE

We take bread

Symbol of the earth, polluted by human greed

Symbol of labour – exploited, degraded.

We take bread – symbol of life

We will break the bread because Christ, the source of life was broken for the exploited and downtrodden.

We take wine

Symbol of the earth, desecrated by human hands

Symbol of blood, spilt in war and conflict.

Symbol of new life

We will drink the wine because Christ the peace of the world was killed by violence.

(Church of England, Common Worship)

SENDING OUT

Lord

Help us to see in the groaning of creation

Not death throes but birth pangs

Help us to see in suffering a promise for the future

Because it is a cry against the inhumanity of the present.

Help us to glimpse in protest the dawn of justice

In the Cross the pathway to resurrection and in suffering the seeds of joy.

And may the blessing of God the Father, the Son and the Holy Spirit be with you always so that you may be a blessing to others.

(Ruben Alves, Brazil)



2 Drink from our own wells

READINGS

Exodus 12: 1-14

Psalm 149

Romans 13: 8-14

Matthew 18: 15-20

COLLECT

God of the prophets
you shame the strong through
the weakness of love
and turn upside down the
wisdom of the world:
may your blessing dwell with
the poor and hungry,
the grieving and abused;
may your peaceful revolution be
our joy and our reward;
through Jesus Christ,
the power of God.
Amen.

Prayers for an Inclusive Church (2009)
alt

INTRODUCTION

I am writing this in the midst of one of the worst heatwaves ever to hit the United States, where I live. The hottest spot in the country is over 54C. Temperatures over 40C are afflicting tens of millions of people. Vicious floods near New York – my home region - are destroying roads, railway track beds, and homes. At the same time, former President Trump is preparing to repeal every possible climate regulation if elected, while President Biden – light years superior to Trump on every imaginable issue – continues to approve new oil and gas projects for the sake of “energy security.” Faith communities and high-level faith leaders have, almost universally, not yet made climate change a top priority. I ask, “What do they not understand?”

The most important challenges facing the world today are the urgent need to end new fossil fuel exploration and development, to phase out existing coal, oil and gas production equitably, to ensure universal access to clean, affordable energy, and for wealthy countries and corporations to pay for the climate-induced loss and damage for which they bear responsibility.

These are matters of moral urgency. They will only come to pass if a massive social movement for climate justice relentlessly pressures the world’s powerful governments, finance institutions, and extractive industries. Each of these parties benefits or profits from the status quo. Religious communities must be part of the movement that forces them to change.

Too often, religious communities fear the tension and confrontation involved in social movements, including the climate movement. Too many congregations fear linking faith with current events or politics. They propose individual behaviour change because pursuing systemic change simply feels too hard, frightening or dangerous. In some cases, security risks may indeed make it unsafe for clergy or individuals to speak out. But in many, many circumstances, principled opposition to the climate’s destruction is more possible, and more powerful, in the name of faith than in any other way. Becoming socially engaged in the name of our faith can be scary. But for the sake of life, we can and must draw from deep spiritual sources to overcome our hesitancy.

This week’s readings tell us that it is time to wake up, to draw strength from religious rituals that are matters of great significance and require our courage and integrity, and to engage together in behaviour that is uncomfortable but morally required.

Many people wonder where to find God in the midst of the climate crisis. This week’s readings point us in the right direction.

The traditions of our faith give us strength: the Eucharist, songs of praise and lament, the commandment to love our neighbour and the prophetic traditions all form part of the spiritual wells from which we must drink as we embrace this journey.

SERMON NOTES

Rev. Fletcher Harper, Executive Director of GreenFaith

Exodus 12: 1-14

The Eucharist

“This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the LORD—a lasting ordinance. (Exodus 12:14)

The Old Testament reading is God’s direction to Moses and Aaron about the institution of the Passover, the actions that preceded the Israelite’s escape from bondage into freedom. It also serves to remind future generations of Jews about the ritual they should perform to reconnect with God’s liberating power – as a people. It reminds us that the context of the Eucharist, our central ritual, which is modelled in part after the Exodus event, is a matter of life, death, and rebirth. Just like the Passover unifies and energizes our Jewish sisters and brothers, the Eucharist can summon forth our integrity and courage to face the climate crisis and to take action.

The late Bishop Ellinah Wamukoya taught of the importance of the Eucharist for our environmental ministry:

We come not as a group of individuals, but as a community with a common purpose and a common life, we are one body because we all partake of the one bread. “We are one body” – reminds us of our brothers and sisters affected by climate change.

This understanding of communion has been limited to humans only, when in actual fact in the Eucharist it is the communion of humans, angels and archangels and the whole creation. This is the unity which is expressed in every Eucharist. And so we must also hear the cry of the Earth and all God’s creatures.

In the liturgy we are shown that the sacramental materials of bread and wine are products of the earth, and human beings who receive them must take good care of the earth by calling to a halt any form of cruelty against it and ensure its preservation.

Psalm 149

Songs of lament and hope

For the Lord takes delight in his people; God crowns the humble with victory. (Psalm 149:4)

This Psalm also points to another source of strength for the journey – worship.

The late President Mandela said “The curious beauty of African music is that it uplifts even as it tells a sad tale. You may be poor, you may only have a ramshackle house, you may have lost your job, but that song gives you hope.” ~ Nelson Mandela: Long Walk to Freedom.

Too often our music in church is individualistic – focusing on “me

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Bishop Ellinah Wamukoya

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Psalm 149:4

“The curious beauty of African music is that it uplifts even as it tells a sad tale. You may be poor, you may only have a ramshackle house, you may have lost your job, but that song gives you hope.”

Nelson Mandela

“Whatever other command there may be, are summed up in this one command: “Love your neighbor as yourself.”

Romans 13: 9

Waking up suggests that we can see things in a different way than has been customary for us, and to act newly as well.

“If your brother or sister sins, go and point out their fault, just between the two of you. If they listen to you, you have won them over”

Matthew 18:15

The climate crisis requires confrontation with the world’s powerful governments, finance institutions, and extractive industries.

and Jesus” but when worship reflects the pain of the community, the pain of those suffering most, then songs of lament can give strength for the journey, they bring hope that change is possible.

Romans 13:8-14

The Commandment to love

“Whatever other command there may be, are summed up in this one command: “Love your neighbor as yourself.” (Rom 13:9)

How can we say we love our neighbour while we ignore the catastrophe that is facing our neighbours, in particular our most vulnerable global neighbours? How can we ignore the cries of our neighbours being devastated by drought and flooding, hurricanes and wildfires?

And do this, understanding the present time: The hour has already come for you to wake up from your slumber, because our salvation is nearer now than when we first believed. The night is nearly over; the day is almost here. (Rom 13:11-12)

Eastern religions are best known for the theme of “waking up” as a defining element of spiritual growth. St. Paul here calls on Christians to wake up and “put on the armour of light” to face the challenges of the day. Waking up suggests that we can see things in a different way than has been customary for us, and to act newly as well. In our context, this new-seeing, new-acting life is a means awakening

at a deeper level to God’s love for people and planet alike.

This passage also reminds us of the urgency – wildfires, heatwaves and flooding are not a future scenario, they are a present reality. And we are reaching tipping points, as temperatures increase, we are seeing more wildfires which release vast amounts of carbon emissions. As the frozen permafrost begins to thaw then methane begins to bubble up from melting organic waste below the ice.

We face leaving a bleak and barren future for our children and children’s children.

Matthew 18:15-20

Prophecy

“If your brother or sister sins, go and point out their fault, just between the two of you. If they listen to you, you have won them over” (Matt 18:15)

Confrontation is unpleasant and hard, even when our cause may be right and just. Yet today’s Gospel describes justified confrontation as a necessity. The climate crisis requires confrontation with the world’s powerful governments, finance institutions, and extractive industries. Each of these entities benefits, in various ways, from the status quo of the climate crisis. Finance institutions enjoy profits from oil and gas – which they have financed to the tune of trillions since the Paris Climate Agreement. Extractive industries profit from the continued growth of their businesses at the very time

when they should be giving way to clean energy. Some governments benefit by playing to a nationalist, anti-climate, anti-immigrant, anti-women base of support.

Many faith communities, and their clergy, are uncomfortable about confronting these powerful forces. They fear that if they speak out, they will suffer criticism of mixing politics and religion or backlash from certain wealthy benefactors. These fears, while both predictable and understandable, are hurdles which faith communities must overcome. If it is wrong to destroy God's creation, then it is certainly wrong to profit from such destruction. Religious communities have a responsibility to society, and a sacred duty, to speak out in the face of wrong. Confrontation of evil is part of the prophetic tradition of the church.

Now is the time to raise prophetic voices. In the words on the late great prophet Archbishop Tutu: *"If you are neutral in situations of injustice, you have chosen the side of the oppressor. If an*

The Rev. Fletcher Harper is Executive Director of GreenFaith, an international, multi-faith climate justice organization with staff in Africa, Asia, Europe and the Americas. A pioneer of the global religious environmental movement, he has helped spearhead the faith-based fossil fuel divestment movement, organized faith turnouts at major climate mobilizations, and is a co-founder of Shine, an international campaign that supports women and community-led renewable energy access.

elephant has its foot on the tail of a mouse, and you say that you are neutral, the mouse will not appreciate your neutrality."

So as people of faith we are called to act – we draw strength from our traditions from our shared Eucharistic celebration, from songs of joy and lament. We draw on the love we have for neighbours and for our children, and we stand on the prophetic tradition of the saints who go before us.

Wake up! it is time!

This short video

<https://www.youtube.com/watch?v=L4aK4ldRB5U>

shows people of diverse faiths from around the globe taking action publicly for climate justice.

This is a collection of GreenFaith videos,

<https://www.youtube.com/@greenfaith/videos>

including a number of songs that link climate change and our faith. Feel free to use them in your worship!

"If you are neutral in situations of injustice, you have chosen the side of the oppressor. If an elephant has its foot on the tail of a mouse, and you say that you are neutral, the mouse will not appreciate your neutrality."

Archbishop Desmond Tutu

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3. GreenFaith's website is at www.greenfaith.org.
4. Rev. Harper's book (GreenFaith: Mobilizing God's People to Protect the Planet) may be found here. <https://www.abingdonpress.com/product/9781426781759/>

LITURGICAL MATERIAL FOR WEEK TWO

GATHERING

Divine Voice – You sing and the universe comes into being.

Divine Breath – You breathe and all things spring to life

Divine Word – You call and creation is sustained

Divine Flesh – you are born among us

Divine Spirit - you fill all that has been formed

Divine Life – you are the pulse of all that is

And so, in amazement, awe, wonder, and celebration. We marvel at this mystery.

In you, all things live and move and have being

In all things, you live and move and express your Divine artistry. And so, we join with creation in the eternal song of worship and wonder.

PENITENCE

If we have worshipped you as a relic from the past, a theological concept, a religious novelty, but not as a living God:

Lord Forgive us

If we have heard stories of struggle and suffering with no intention of sharing the burden or the pain

Lord Forgive us

If we have identified the misuse of power, but failed to prophesy against it, and refused to empower the weak:

Lord Forgive us

If we have sung songs in praise of your creation, while defiling the goodness of the earth

Lord Forgive us

The Lord says

I will bring my people back to me, I will love them with all my heart. No longer am I angry with them. I will be to the people like rain in a dry land. This is the promise of God

Amen thanks be to God.

(Worship resources: World Conference on Mission and Evangelism)

AFFIRMATION OF FAITH

O God, source of all being, goal of 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 powerful, and welcomed as your friends those of no account.

You laboured with us upon the cross and have brought to us the hope of resurrection.

We commit ourselves to struggle against evil, and to choose life.

O God, life-giving Spirit of healing, comfort, 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 in renewing our world.

(Lynn Uzan The Parish of Wilmot, Diocese of N.S. and P.E.I.)

PRAYERS OF THE PEOPLE

Loving God, open our hearts

So that we may feel the breath and the play of your Spirit.

Unclench our hands so that we may reach out to each other, 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

(Out of the darkness, paths to inclusive worship – Australian Council of Churches)

CELEBRATING AT THE TABLE

Creator of all, You gave us golden fields of wheat whose many grains we have gathered and made into this one bread. So may all creation be gathered from the ends of the earth into your kingdom.

Creator of all, you gave us fields of grapes whose fruit we have gathered to make into this one cup. So may all who mourn be gathered to be united at your table as one family.

SENDING OUT

Creator God,
you have accepted us as your children
as we have been adopted by your Eldest Son, Jesus Christ.

You have fed us with the sacred food in the Sacrament of Christ's Body and Blood.

Send us into the world in peace, carried by your Spirit, so we might serve all we meet as holy relatives. Make us strong and brave to love and serve you with happiness and peace devoted to you through Jesus Christ our Savior.

Amen.

(Wintertalk Rev Brad Haupf)



3 Loss & Damage

READINGS

Exodus 14: 19-31

Psalm 114

Romans 14: 1-12

Matthew 18: 21-35

COLLECT

Lord of the deep waters,
you call us from the
safety of the shore
to an adventure of the Spirit:
open wide our arms
to embrace the world
you dare us to serve;
through Jesus Christ
your living Word
Amen.

Prayers for an Inclusive Church (2009)



INTRODUCTION

I am based in the city of Nairobi, Kenya. Kenya is a beautiful country blessed with good farmland and natural resources, with a sizable skilled population.

The problems of Kenya just like most of Africa are not problems of capacity but problems of leadership. The determination to fight corruption is one that has been long promised but short on delivery. The theft and misuse of resources has meant that development projects have not been completed.

Kenya has also recently suffered greatly from the prolonged drought that affected the East and the Horn of Africa. The four years of successive drought have weathered the resilience of many farming communities and left them unable to recover from this setback. This has led to problems of migration and the squeeze on resources in particular areas.

The drought is causing great loss and damage to life and livelihoods and the eco-systems.

SERMON NOTES

Bob Kikuyu, Global Theology Advisor at Christian Aid

Exodus 14: 19-31

The wrath of Mother Nature

In the eyes of the Lord, there is a oneness of all of creation's participation when His purposes are accomplished.

Creation participated in the deliverance of Israel from Egypt. Both the Red Sea and the Jordan rolled back for them. Creation celebrated when the Israelites were finally freed from bondage in Egypt. Creation is part, not apart from us.

In this passage we see nature as an actor in the story of salvation – first of all the pillar of cloud moves to hide the fleeing Hebrew slaves from the army of Egypt. Then as Moses holds out his arm over the sea the Lord drives back the sea with a strong east wind. The cloud, the wind and the waters save the people of Israel from the Egyptian oppressors. Nachmanides a leading mediaeval Jewish scholar wrote that God made the sea parting appear less like a miracle and more like a 'natural occurrence' by using the wind, so that the Egyptians would be enticed into the sea.

A recent computer modelling study by researchers at the US National Center for Atmospheric Research shows how the movement of wind as described in Exodus could have parted the waters. There is a bend where an ancient river is believed to have merged with a coastal lagoon. A strong wind, blowing hard all

night could have pushed water into the two waterways, opening up a land bridge on the bend, and allowing people to walk across the mud flats to safety. As soon as the wind stopped blowing, the waters would have rushed back in.

Poignantly, these researchers were actually investigating how Pacific Ocean typhoons can drive storm surges, with sudden increases in water levels causing severe destruction on land. Increasingly strong typhoons (known as hurricanes in other parts of the world) are a result of human caused climate change. Warmer ocean temperatures super-charge typhoons. As the Earth's atmosphere warms, so does the surface temperature of the ocean. When the ocean is warmer, it increases the rate of evaporation, leading to the formation of more water vapor in the atmosphere. This additional moisture acts as fuel for typhoons, contributing to their strength and the potential for heavy rainfall.

Although this Exodus story tells us of the salvation of the Hebrew nation it is also a tale of destruction – an army of young men and horses drowning, leaving a country in mourning, a blow to the nation, its economy and political leadership. As hurricanes increase in frequency and intensity, so does the damage to infrastructure and loss of life and livelihoods increase.

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Although this Exodus story tells us of the salvation of the Hebrew nation it is also a tale of destruction – an army of young men and horses drowning, leaving a country in mourning, a blow to the nation, its economy and political leadership.

“When Israel saw the wondrous power that the Lord had wielded against the Egyptians, they feared the Lord.” (Exodus 14:13)

The people of Israel found faith when they saw the might of the Lord. We often look for miracles before we believe in God, and yet we only need to look at the wonders for God’s creation to believe:

“Lift high your eyes and see: who created these?” (Isaiah 40:26)

PSALM 114
Worship the Creator, not the creation.

This Psalm is a beautiful poem retelling the pushing back of the Red Sea. Here the terrifying destructive power of Nature has been tamed, the sea flees before God and the mountains run away, skipping like lambs. The balance of nature has been recovered.

This is a different emphasis on the story, instead of the wrath of nature being revealed in all its destructive force, nature is seen almost as a plaything in the hands of God. This is perhaps something of a critique of other faiths who worshipped the power of *“Creation rather than the creator” (Rom 1 :25)*. Here even the Earth trembles at the presence of God.

One of the challenges of Care for Creation theology is that when we worship God outside or talk of the sacredness of nature, people may be confused and say that is ‘nature

worship’. To worship creation would be to break the first of the ten commandments *“you shall have no other gods before me”*. We worship God but see the power and character of God revealed in nature. *(Rom 1:20) “God’s power and divine nature have been clearly seen, being understood from what has been made, so that people are without excuse.”*

God is the artist, and we can see God’s fingerprints in Nature – let us worship God in awe and wonder!

Romans 14: 1-12 To eat meat or not to eat meat, that is the question

One person’s faith allows them to eat anything, but another, whose faith is weak, eats only vegetables. The one who eats everything must not treat with contempt the one who does not, and the one who does not eat everything must not judge the one who does, for God has accepted them. Rom 14: 2-3

Paul wrote to congregations that were often very divided, culturally, by class, by lifestyle. What does this passage say to the tricky question of whether a Christian should be a vegan, vegetarian, flexitarian, pescatarian, or omnivore?

Firstly – Paul is addressing the issue of food that had been sacrificed to idols, we now live in a very different context where we understand the health and environmental impacts of diet. So, an omnivore cannot triumphantly point to verse two and say vegetarians are those of little



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Exodus 14:13

One of the challenges of Care for Creation theology is that when we worship God outside or talk of the sacredness of nature, people may be confused and say that is ‘nature worship’.

faith!!

What are the principles to bear in mind around plant based or meat diets? The first is around the treatment of animals and the second is environmental.

Firstly, the treatment of animals. There is no doubt that the way that animals are treated in industrial agriculture is appalling. One only has to see videos of pigs and chickens running and playing freely to see that these are creatures with feelings, emotions and who feel pain. To trap them in cages for their whole life, pumped full of antibiotics, is cruel. God told Adam to name the animals which means that we are to look after and have a caring relationship with them. So, the minimum that we should do as Christians is to avoid eating meat and eggs from animals raised in misery. This also means putting pressure on campaigns that get chickens out of cages and bans sows being kept in tiny cages etc.

Secondly, the environmental impact. In order to consider the impact of meat eating, compare a lion with an impala – the same area of land can support many hundreds of buck but only one or two carnivores. It is much more effective to get our nutrition from plants than to feed those plants to an animal which is then raised for food! It takes 25 kg of grain to produce 1 kg of beef.

The rearing of livestock generates 14 per cent of all carbon emissions globally, similar to the amount generated by all transport put

together. Currently, farmed animals occupy nearly 30 per cent of the ice-free land on Earth. The livestock sector consumes roughly one-third of all freshwater on earth. Meat production is also responsible for large areas of deforestation, land degradation and pollution of water. Moving to a more plant based diet is one of most effective steps you can take to reduce your carbon footprint. Meat eating is becoming a luxury that the Earth cannot afford.

The one who eats everything must not treat with contempt the one who does not, and the one who does not eat everything must not judge the one who does, for God has accepted them. (Rom 14: 3)

Paul's message to us is to treat others with respect. Judging and criticizing does not encourage others to change, it tends to make them stick more strongly to their 'right' to eat meat. Rather share facts and information with respect – not just negative facts but delicious vegetarian or vegan recipes!

Matthew 18: 21-35
Forgive us our debts

Jesus' teaching is very clear here – we are called to forgive debts, not just once or seven times, but seventy-seven times! We have tended to over-spiritualize the issue of debts "*Forgive us our debts as we forgive our debtors*" in the King James Version is now prayed as "*forgive us our sins as we forgive those who sin against us*".

In this passage we are brought

God told Adam to name the animals which means that we are to look after and have a caring relationship with them.

In order to consider the impact of meat eating, compare a lion with an impala – the same area of land can support many hundreds of buck but only one or two carnivores.

Meat production is also responsible for large areas of deforestation, land degradation and pollution of water.

we are called to forgive debts, not just once or seven times, but seventy-seven times!

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back to the reality of the impact of spiraling debt.

²⁴As he began the settlement, a man who owed him ten thousand bags of gold[b] was brought to him. ²⁵Since he was not able to pay, the master ordered that he and his wife and his children and all that he had be sold to repay the debt.

We see here the devastating impact of debt as the man cannot pay and all that he has must be sold, including himself and his wife and children.

There is no doubt that Climate Change is throwing people into debt. Mozambique for example was devastated in 2019 by Hurricane Idai, the City of Beira will go down in history as the first major city to be completely devastated by Climate change. The country was forced to take out loans to rebuild vital infrastructure, roads, hospitals, schools. Just a couple of years later Hurricane Ana in 2022 destroyed some of the infrastructure that had been built and Hurricane Freddy followed in 2023. Each disaster increases the debt for the country.

On an individual level, a family will be struck by climate change related disasters such as floods or drought that makes them lose their harvest for the year. The only way to buy seed and other necessities is to take out loans. Survival becomes more and more difficult as you are servicing the loan and when another disaster strikes, the family is thrust into abject poverty.

Developing countries are calling on the global North to recognize the impact of climate change, loss of life and livelihoods and damage to infrastructure and economies and to pay into a loss and damage fund. Loss and damage are and will continue to harm vulnerable communities the most, making addressing the issue a matter of climate justice. At the COP27 UN climate summit in 2022 it was agreed to create a fund for addressing losses and damages in particularly vulnerable nations, many questions remain around how it will work and how much money wealthy nations will provide.

Will the Global North recognize that it is a spiritual requirement to forgive others their debts?

Bob Kikuyu is the Global Theology Advisor at Christian Aid, guiding the organisation in ensuring that our policies, processes and practices are developed and reviewed through a reflective process using theological input. He also leads on our global church relations, helping us to build and participate in movements for change

LITURGICAL MATERIAL FOR WEEK THREE

GATHERING

Song of the Three

Praise God and highly exalt God for ever.
Glorify the Lord, all you works of the Lord,
praise God and highly exalt God for ever.

In the firmament of God's power, glorify the Lord,
Praise God and highly exalt God for ever.

Glorify the Lord, O mountains and hills,
Praise God and highly exalt God for ever.

O springs of water, seas, and streams,
Praise God and highly exalt God for ever.

O whales and all that move in the waters.
Praise God and highly exalt God for ever.
Let the earth glorify the Lord

PENITENCE

For our incapacity to feel the sufferings of others
And our tendency to live comfortably with injustice

God forgive us our debts

For the self-righteousness that denies guilt
And the self-interest which strangles compassion

God forgive us our debts

For living our lives in careless unconcern
For crying 'Peace, peace' when there is no peace

We ask your mercy

For our failings in community
Our lack of understanding

We ask your mercy

For our lack of forgiveness, openness, sensitivity
For our lack of generosity and self-sacrifice

We ask your mercy

For the times when we were too eager to be better
than others

When we were too tired to bother

When we didn't really listen

When we were too rushed to care

God forgive us our debts.

(Pietermaritzburg Agency for Christian Social Awareness)

AFFIRMATION OF FAITH

The Immigrants' Creed

I believe in Almighty God,
who guided the people in exile and in exodus,
the God of Joseph in Egypt and Daniel in Babylon,
the God of foreigners and immigrants.

I believe in Jesus Christ,
a displaced Galilean,
who was born far from his people and his home,
who fled his country with his parents
when his life was in danger,
and returning to his own country
suffered the oppression of the tyrant Pontius
Pilate, the servant of a foreign power, who was
persecuted, beaten, and finally tortured, accused
and condemned to death unjustly.

But on the third day, this scorned Jesus rose
from the dead, not as a foreigner but to offer us
citizenship in heaven.

I believe in the Holy Spirit,
the eternal immigrant from God's kingdom among
us, who speaks all languages, lives in all countries,
and reunites all races.

I believe that the Church is the secure home
for the foreigner and for all believers who constitute
it, who speak the same language and have the
same purpose.

I believe that the communion of the saints begins when we accept the diversity of the saints.

I believe in the forgiveness of sin, which makes us all equal, and in reconciliation, which identifies us more than does race, language, or nationality.

I believe that in the resurrection God will unite us as one people in which all are distinct and all are alike at the same time.

Beyond this world, I believe in life eternal in which no one will be an immigrant but all will be citizens of God's kingdom, which will never end. **Amen.**

(The immigrants creed by Jose Luis Casal)

PRAYERS OF THE PEOPLE

The prayers are said in between each verse of Kumbaya

Kumba Yah my Lord Kumba Yah (x3)

Some one's Crying Lord, Kumba Yah

Some ones crying Lord (sung)

The someone who is crying today is not one but millions, Lord. Not only men but mostly women.

Tears of fear and suffering, tears of strength and resistance. Tears of weakness and disappointment
Someone's crying Lord, hear their tears

Someone's dying Lord Kumba Yah (x3)

Some are dying of hunger and thirst.

Some are dying because of structures and systems which crush the poor and alienate the rich.

Some are dying because they have lost their homes – burning beneath the harsh sun in a changing climate.

Some are dying because the rivers and oceans have risen, and the floods washed them away.

Someone's shouting Lord Kumba Yah (x3)

Someone's shouting Lord

Shouting out boldly with courage.

Someone has made the choice to challenge the oppression.

To offer their lives to fight death and destruction to defy the future which leaves a bleak and barren world for our children.

Someone's shouting Lord, strengthen their hands.

Someone's praying lord Kumba Yah

Someone's praying Lord Kumba Yah (x3)

We join in praying with tears of despair and of hope
Of weakness and frustration

Of strength and resilience

Renew us so that we can renew your world

Bless us so that we can be a blessing

We are praying lord, renew and transform your world
Kumba Yah my Lord.

(Adapted from Asian women doing Theology)

CELEBRATING AT THE TABLE

God, food of the poor

Christ our bread

Give us a taste of the tender bread from your creation's table

Bread newly taken from your heart's oven

Food that comforts and nourishes us

A fraternal loaf that makes us human,

Joined hand in hand

Working and sharing

A warm loaf that makes us a family

A sacrament of your body

Your wounded people.

(Psalms for life and peace – Paginas)

SENDING OUT

The poor of the world are thirsty

For justice and for peace

Their journey is unending

Till hate and oppression cease

The Lord of heaven is thirsty

For justice and for peace

His battle is unending

Till hate and oppression cease

Let the people of God become thirsty

For justice and for peace

And join the river of justice

Till hate and oppression cease

Amen



Food Insecurity

READINGS

Exodus 16: 2-15
Psalm 105: 1-6 & 37-45
Philippians 1: 21-30
Matthew 20:1-16

COLLECT

God of Moses,
who rained down bread on
Israel's wandering people:
lead us to the food that never
leaves us craving,
but fills our whole humanity
with life enough for all;
through Jesus Christ,
the true bread of heaven.
Amen.

Prayers for an Inclusive Church (2009)
alt

INTRODUCTION

The theme for Season of Creation 2023 is “Let justice and peace flow like a river”. One of the areas of great injustice in our world is the global food crisis. It is estimated that 345 million people around the world are food insecure, yet 17% of all food produced is dumped between harvest and retail. Agriculture has a large footprint both on the landscape, through monocropping, which often leads to habitat destruction, as well as the impact of factory-style animal husbandry on increased greenhouse gases. Our modern food production practices are leading to increasing biodiversity loss, the alienation of people from food sources and at the same time increasing global hunger. The impact of climate change and war have also driven people off the land and have made more people food insecure.

The Israelites said to them, ‘If only we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots and ate our fill of bread; for you have brought us out into this wilderness to kill this whole assembly with hunger.’

(Exodus 16:3)

SERMON NOTES

Rev Shaun Cozett, Diocese of Cape Town

Exodus 16:2-15

Grumbling in the desert

This passage tells us of God's provision of food in the desert to the wandering the Israelites after their grumbling to Moses and Aaron. In today's scripture readings we hear the cry of the hungry, as the Israelites travel through the desert. They are hungry and have no means of satisfying their hunger, as a result they grumble against Moses and Aaron and say that they were better off as slaves in Egypt, because at least there they were fed. God responds by sending them manna and quail from heaven, reminding them that God has a plan and taking them to the promised land and also ensuring that while they wait their immediate needs are being met.

The Israelites were journeying from their period of slavery to the promised land and the time in the desert represents the period of purification and waiting. As desert wanderers they were unable to provide for themselves since they were unable to farm or hunt given that they were a people on the move, thus they were completely dependent on God to provide for their every need. God thus *"rained down bread from heaven"* (v. 4) for them, *"thin flakes like frost"* (v. 13). This substance was different compared to the food that they were used to, that they asked "what is it?" (v.15). The story also tells of the glory of God in the presence

of the Israelites and that after they beheld this glory, God promised to provide them with meat and *"that evening quail came and covered the camp"* (v. 13). Moses and Aaron reminded the Israelites that God provided enough for everyone, and that each person was only to take as much as they needed.

Psalm 105: 1-6; 37-45

God provides in the desert

They asked, and he brought them quail;

he fed them well with the bread of heaven.

He opened the rock, and water gushed out;

it flowed like a river in the desert. (Psalm 105: 40-41)

Psalm 105 tells the story of the salvific history of God amongst the Israelites. It is always interesting to see how the Psalms put a different spin to the Old Testament reading, in this 'spin' gone are the complaints and grumbings – the people ask, and God provides. God is not only Creator but also Sustainer, providing for their needs from Creation. But this Psalm is also a celebration of God's solidarity with the oppressed – the mighty are fallen and the oppressed lifted high. In the face of Climate Change, how can we raise up the voices of the smaller, front-line nations who are bearing the brunt of climate impacts? How can we stand in solidarity with them and proclaim in the words of Fr Gustavo Gutierrez, "God's preferential option for the

Moses and Aaron reminded the Israelites that God provided enough for everyone, and that each person was only to take as much as they needed.

this Psalm is also a celebration of God's solidarity with the oppressed – the mighty are fallen and the oppressed lifted high.

In the face of Climate Change, how can we raise up the voices of the smaller, front-line nations who are bearing the brunt of climate impacts?

poor”?

Philippians 1: 21-30

Acting in accordance with our faith

Acts 16 tells us that Philippi was the leading City of Macedonia in the Roman empire. This was also where Paul was imprisoned after driving a demon out of a young woman who was used for spiritual divination. For this he and his companion, Silas, were beaten and imprisoned, since freeing a slave was seen to be disrupting the status quo. While writing his letter, Paul is again in prison and uses the image of the prisoner to convey his message to the Philippians. He seems to be going through a proverbial ‘dark night of the soul’, acknowledging the hardships he is undergoing and that it might be easier to let go and be with Christ. But he encourages his readers, reminding them that his conduct as a prisoner has led to many in the temple courts accepting the Gospel and becoming believers. Paul therefore encourages the believers in Philippi to act in ways that are consistent with the Gospel. At the same time, he assures them that it is their ongoing ministry and their faithfulness that motivates him to keep the faith.

In the face of a global food crisis, we have to ask whether we are acting in accordance with our beliefs. If we believe in a God that provides for all His children and for the whole of creation, how do we ensure that the benefits of God’s provision reach everyone, everywhere? How

do we ensure that we reduce our own food waste and also advocate for ethical farming practices? Our united voices as Christians can still bring about freedom and justice. As Christian Aid say, “*We believe in life before death*”.

Matthew 20: 1-16

The farm labourers’ tale

Jesus compares the kingdom of heaven to a landowner who at different times of the day brings workers into the vineyard for the harvest. Jesus uses the narrative to illustrate that God, through Christ, is opening the kingdom of heaven to all, even those not previously thought of as part of the kingdom. In this text we see the emotive nature both of the narrative and the lesson, that there is a perceived injustice in the workers earning the same amount of money, even though they had not all worked the same amount of hours. In the kingdom of God all receive the same salvation, based on God’s grace and not the number of hours worked or the length of time we have given in the service of our Lord.

This narrative remains emotive as it tells the story of injustice in some agrarian societies, highlighting the marginalisation of seasonal workers, the land tenure rights of workers and income inequality. There are many ethical dilemmas associated with our food production systems:

The World Food Programme (WFP) estimates that more than 345 million people globally face high

“If we believe in a God that provides for all His children and for the whole of creation, how do we ensure that the benefits of God’s provision reach everyone, everywhere?”

“We believe in life before death”.

Christian Aid

345 million people globally face high levels of food insecurity, more than double the 2020 amount.

World Food Programme

levels of food insecurity, more than double the 2020 amount. One of the biggest drivers of hunger is conflict. WFP estimate that 70% of hungry people live in areas of conflict and many have been driven off the land through conflict and the impacts of climate change.

Our food production systems today are also heavily influenced by private entities pursuing profits through the sale of Genetically Modified seeds. It is well documented that these seeds, and the herbicide they are associated with, are harmful to the soil and the organisms that live in the soil. The unjust practices associated with GM seeds have also led to farmers being driven off their land through unethical business practices and land grabs in the name of food production. These are just two examples that

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show how our modern farming practices have deepened the alienation of people from the land. Add to this urbanization, food dumping and global supply chains and we have to acknowledge the reality that we are no longer connected to where our food comes from, nor can we control the quality of what we are eating or who has access to what is being produced.

RESPOND:

When we celebrate the Eucharist, do we know where the bread and wine comes from? Do we know under what conditions the labourers live and work? Do we know the land management practices of the farmer? How could we, as the church, have a better say in food production practices and the need to ensure that all God's people are fed?

WFP estimate that 70% of hungry people live in areas of conflict and many have been driven off the land through conflict and the impacts of climate change.

World Food Programme

..we have to acknowledge the reality that we are no longer connected to where our food comes from..

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LITURGICAL MATERIAL FOR WEEK FOUR

GATHERING

May all be fed.
May all be healed.
May all be loved.

(John Robbins)

PENITENCE

Shepherd of Israel, God of hosts,
we have turned away from you,
neglecting the welfare of your creation,
ignoring the plight of your people,
trampling on the creatures and the plants you have
made, taking from Earth what we cannot give back.
We have not helped our neighbours in need,
We have not fed the hungry
Nor kept peace within our families,
or tended the vine you planted in our lives.
Forgive us and lead us to a more gracious life.
In your compassion, turn us to your way.
Restore us, O Lord God of hosts;
let your face shine upon us, that we may be saved.

Amen.

(Feasting on the word worship companion: John Knox)

Absolution

May the God of love forgive and strengthen you to
live in harmony with all creation.
May the Spirit of Love fill your life to overflowing,
And may you walk, this day and always, in the
footsteps of Christ. **Amen**

PRAYERS OF THE PEOPLE

Blessed are the poor, not those who are penniless,
but those whose hearts are free.

Blessed are those who mourn, not those who
whimper, but those who raise their voices in songs
of anguish and justice.

Blessed are the meek, not the soft but those who
are patient and bend in the wind of the Spirit.

Blessed are those who hunger and thirst for justice
not those who whine, but those who stand with the
oppressed.

Blessed are the merciful, not those who forget, but
those who forgive

Blessed are the pure in heart, not those who act like
angels, but those whose speak the truth.

Blessed are the peacemakers, not those who shun
conflict but those who face it squarely.

Blessed are those who are persecuted for justice
not because they suffer, but because they love.

(Compartir, Santiago, Chile)

SENDING OUT

May God
Who clothes the lilies and feeds the birds of the sky
Who leads the lambs to pasture and the deer to
water.

Who multiplied loaves and fishes and changed
water into wine.

Lead us, feed us, multiply us and change us to
reflect the glory of our Creator, now and throughout
all eternity, and may the blessing.

(New patterns for worship: Church house publishing)



5 Water is Life

READINGS

Exodus 17:1-7
Psalm 78:1-4, 11-15
Phillipians 2:1-13
Matthew 21:23-32

COLLECT

Gracious God,
you provide us with living
water in abundance
for all to share.
Nourish us with this
abundance,
so that we may be streams
of living water to those
who thirst for you;
through Jesus Christ,
the rock of our salvation.
Amen.

(Propers Working Group)



SERMON NOTES

Jo Knight, CEO of Anglican Overseas Aid

Exodus 17:1-7

Water from the rock

The search for water that we read about in Exodus, where adults, children and animals are close to death is desperate. We don't have to look far for a contemporary example because much of the Horn of Africa is experiencing its worst drought in forty years. For example, in Laikipia in Kenya the resilient nomadic Masaai people have lost livestock, and the riverbeds are baked dry, with desperate wild elephants storming and destroying bore water tanks in search of water. Women and children dig for hours in the dry riverbeds, searching for small pools of moisture, lifting out precious water in cups. As night falls, the wild animals come to the pool and drink, and in the morning, the process begins again. We all need water for life.

God gives us life, and the water pouring from the rock in the passage from Exodus is a life-giving gift from God to a thirsty people, and a loving symbol of presence and salvation. There is a lesson in this story of trusting God and his saving plan and that God's presence is indeed life.

In the wisdom of God and through the Scriptures, the natural world is woven integrally with spiritual truth. We can read this passage in Exodus holistically, and not just relegate the rocks and water to metaphor alone. Indeed the *"heavens declare the*

glory of God; the skies proclaim the work of his hands" (Psalm 19:1). We are not bound by Greek philosophical dualism separating heavenly spirit from earthly natural matter. Instead, the good news is that God has a plan for his whole creation (see for example, Colossians 1: 15-20).

As Scripture reveals in so many ways and in the grumbling of the Israelites in Exodus, God remains present, but we can be separated from aligning our ways from God's ways of wisdom, justice, goodness and love.

- How does human damage resulting in the brokenness of our hurting, warming world differ from the wisdom and provision of our Creator God? Like the Israelites who fail God and harden their hearts, how do we recognize our failure and part in the problems faced in our interconnected damaged world?
- We all need water for life. How can you play your part in helping our world where thirst and drought are being experienced more frequently and are more extreme as a result of climate change?

Psalm 78: 1-4 & 11-15:

Listen to our ancestors

In Psalm 78 we are reminded of the importance of remembering the way God has worked in wonder and

the Horn of Africa is experiencing its worst drought in forty years.

"heavens declare the glory of God; the skies proclaim the work of his hands"

Psalm 19: 1

how do we recognize our failure and part in the problems faced in our interconnected damaged world?

We all need water for life.

We need to listen to the wisdom of indigenous peoples and those most impacted as our generation responds to the challenge of climate change and the collapse of nature.

"It is God who works in you to will and to act in order to fulfill his good purpose"

Philippians 2: 13

Behind climate change and damage to creation lies a spiritual sickness of human greed, selfishness and sin.

How we live, consume, seek justice, give, speak out and pray all matter to God and his good purpose for this earth.

power, with God's abundant water from the rock in the wilderness particularly recalled.

We are reminded in Psalm 78 of God's wisdom in hidden things from old, in things our ancestors have told us that must be passed to the next generation. This has resonance today. There is much wisdom that God has bestowed on first nations peoples that has been reflected in care for the lands, waters and all creation that we must heed and protect. We need to listen to the wisdom of indigenous peoples and those most impacted as our generation responds to the challenge of climate change and the collapse of nature. We need to recall the lessons of our ancestors and listen to the God-bestowed wisdom of indigenous peoples who have cared for the natural world as our generation responds to the challenge of a changing climate and the collapse of nature.

- What new connections from these passages might God be inviting you to make today?
- How can we learn more from traditional and indigenous beliefs and practices?

Philippians 2:1-13

Imitating Christ's humility

In Philippians 2:3-4 we are implored to imitate Christ's humility and value others above ourselves, looking past self-interest to the interests of others. In verse 13, we are reminded that **"it is God who works in you to will and to act in order to fulfill his good purpose"**. We have a part to play,

imitating Christ's humility and good purposes. This is the complete opposite of the values of a consumerist society where we are encouraged to buy more than we need or can afford, and our value is seen through what we have not through what we are.

Behind climate change and damage to creation lies a spiritual sickness of human greed, selfishness and sin. As followers of Christ, we are to put aside our selfishness and care for each other's needs. God calls us as the Church to be loving, not indifferent, to the cries of the poor and the groans of our planet. God's Kingdom on earth is taking shape through the Holy Spirit and through the Church. This includes our calling to overlook self-interest and love our neighbour and all of God's creation.

How we live, consume, seek justice, give, speak out and pray all matter to God and his good purpose for this earth. Living faithfully often means giving up easy comfort or consumption and seeking to put first the interest of others.

- How can you imitate Christ's humility in your lifestyle and make one loving change in your life as a response?

Matthew 21: 23-32:

Kingdom living in practice

In the Bible, Jesus instructs us to love God and our neighbour (Matthew 22:36-40). There are no limits, no narrowing definitions. When we are indifferent, we are likely following self-interest and comfort over the interests of those

in need.

In the Parable of the Two Sons in Matthew 21: 29-32, we see what matters to Jesus to enter the Kingdom of God is the integrity of people's actions over empty words. This is an invitation to put into practice actions that care for people and God's planet, putting first the interests of others. Empty promises and good intentions are worse than useless. There is an urgency to act.

James 1:22 makes a similar point, ***“Do not merely listen to the word, and so deceive yourselves. Do what it says.”***

As we saw in Philippians 2, we are to imitate Christ's humility and prioritise the interests of others. Behind climate change and damage to creation lies a spiritual sickness of human greed, selfishness and sin. As followers of Christ, we are to put aside our selfishness and care for each other's needs.

Jo Knight serves as the CEO of Anglican Overseas Aid, an Australian relief and development agency working for a renewed creation free of poverty. She works with people in extreme poverty around the world to help them overcome the challenges of poverty, climate change and injustice and leads within global movements that mobilise the Church to take action for a better future. <https://anglicanoverseasaid.org.au/>

- Where might God be nudging and challenging you as you look at yourself and our exploration of creation justice? What are you going to do about it?
- Begin change within your sphere of influence. Consider your lifestyle and how you consume, how you vote, how you give financially, how you speak up to decision-makers and how you pray. You may be surprised at just how much influence you can have and the momentum that builds as you take many steps for change. Look for ways to come together with others, support each other, and carry out your collective influence for good.

As we approach the end of the Season of Creation for the year, take time to respond creatively in your praise to God or in mapping the change you want to see in your life and that of your community. Share your progress with the Season of Creation social media community, ***#seasonofcreation***.

Empty promises and good intentions are worse than useless. There is an urgency to act.

“Do not merely listen to the word, and so deceive yourselves. Do what it says.”

James 1: 22

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LITURGICAL MATERIAL FOR WEEK FIVE

GATHERING ON THEME OF WATER

The river of God is full of water
Let us worship and praise God.

PENITENCE

You asked for my hands that you might use
 them for your purpose.
 I gave them for a moment but then withdrew them
 for the work was hard.

Lord in your mercy

Hear our prayer

You asked for my mouth, to speak out against
 injustice.

I gave you a whisper, that I might not be accused
 Lord in your mercy

Hear our prayer

You asked for my eyes to see the pain of poverty ,
 I closed them for I did not want to see

Lord in your mercy

Hear our prayer

You asked for my life, that you might work through
 me.

I gave a small part that I might not lose my
 comforts

Lord in your mercy

Hear our prayer

You asked for my ears to hearing the groaning of
 creation and the cries of the poor

Overwhelmed, I closed my ears

Lord in your mercy

Hear our prayer

You asked for my time and I was too busy

Lord in your mercy

Hear our prayer

**Lord forgive our efforts to serve you,
 only when it is convenient to do so.
 Only in the places where it is safe for us to do
 so
 And only with those who make it easy
 Strike the hard rock of our hearts that rivers
 of life may flow through us. Amen**

(Joe Seemane - Lifelines (adapted))

AFFIRMATION OF FAITH

We believe in a loving God
 Whose Word sustains our lives and the work of our
 hands in the universe

God is life

We believe in God's son among us who brought
 the seed of life's renewal.

He lived with the poor to show the meaning of love

Jesus Christ is Lord

We believe in the Spirit of Life

Who makes us one with God

Whose strength and energy renews our own

The Spirit is love

(Camilo Torres, Colombia, 'Creed')

PRAYERS OF THE PEOPLE

My Lord is the source of Love,

I am the river's course

Let God's love flow through me,

I will not obstruct it

Irrigation ditches can only water

a small part of the field

The great Nile, the Yangtze and the Amazon can

bring living water for a thousand miles.

Expand my heart O Lord

that I might love yet more people

The waters of love can travel far,

nothing will be lost to me.
 The greater the outward flow,
 the greater the returning tide
 If I am not connected to love's flow then I will dry
 up

If I dam the waters of love, they will stagnate
 Can I compare my heart with the boundless seas?
 Though my heart is so small, and beats so weakly,
 When the waves of your love flow through it
 streams of living water flow.

(Wang Weifan, Lilies of the Field – foundation for theological studies – in S. E Asia (Adapted))

CELEBRATING AT THE TABLE

What do you bring to Christ's table?

We bring bread

Made by the work of many hands

**Hands that grew and harvested the wheat,
 hands that baked the bread.**

Hands in an unjust world

Where some have plenty and most go hungry.

What do you bring to Christ's table?

We bring wine

Made by the work of many hands

Hands that grew and harvested the grapes,

hands that prepared the wine.

Hand in an unjust world

Where some have too much

And most struggle to survive

May these gifts be
 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.

(Wendy Robins, Let all the World USPG 1990)

SENDING OUT OF GOD'S PEOPLE

Creator God

Pour out on us the water of life

That we might quench our thirst

And draw strength from you

Help us to stand alongside those who struggle
 daily for clean water,

So that all might be refreshed and renewed

By your abundant love

Revealed in Jesus Christ.



Green Anglicans
Anglican Church of
Southern Africa
Environmental Network
www.greenanglicans.org



**SEASON OF
CREATION**

www.seasonofcreation.org

We have a shared moral responsibility to ensure that this amazing planet – our common home – remains safe and habitable for present and future generations. And I have come here today because I believe that the world urgently needs your united voice and powerful leadership to help make that happen.

My hope and prayer is that we might truly allow ourselves to feel the immense suffering that our way of doing things is causing. Because I believe that an open heart is where the seed of true action lies within each of us.

I believe in our human capacity to care deeply and act collectively. I believe in our ability to do what is right if we let ourselves feel it in our hearts. And I believe we can absolutely find our way out of the planetary crisis we face – but to do so we will need to change our way of thinking and start telling new stories about what is important and what is possible.

And this is where I think the faith community has a vital role to play. Right now, the life-sustaining and sacred relationship between nature and humanity is not being recognised, valued or protected. We are perpetuating an ecocidal economic system that is destroying nature faster than it can regenerate. We are not being good planetary stewards.

But it doesn't have to be this way. A future with a stable climate, clean air, clean water, and food security for all is possible. My urgent appeal to all of you is: "Please do more to help". Help by using your power, resources and influence to call on world leaders, the business community and citizens everywhere to take the climate and nature crises seriously and act with urgency – to follow through on promises made. This is not just a moment for compassion, but also for action and reform.

We must break our deadly reliance on fossil fuels and invest massively in a clean energy future and energy access for all. We must transform our global food system and protect and restore Earth's ecosystems. What we will gain by solving the food, nature and climate crises together will be improved human health, security and wellbeing everywhere. This is the only pathway to a healthy and dignified life that allows people to provide for themselves and their families. It is my sincere hope that we can walk together towards the kind of future I think we all want.

Liz Wathuti

Lambeth Conference 3rd Aug 2022

Mash, R.
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