



Season of Creation 5

Act and Pray in the Season of Creation

The Season of Creation was first adopted in 1989 by the Greek Orthodox Church and the concept has rapidly spread to other denominations. Normal Habel took up the movement in Australia 17 years ago. The Anglican Church of Southern Africa has been celebrating the Season of Creation for ten years. The global Anglican Church agreed to promote the Season in 2012 at the Anglican Consultative Council. Last year Pope Francis asked Catholics around the world to celebrate the season and so the Anglican Communion Environmental Network formed a partnership with the Global Catholic Climate Movement, the World Council of Churches and Christian Aid to promote the Season of Creation worldwide. (www.seasonofcreation.org)

As the crisis of climate change and environmental degradation continues to deepen, we must ask ourselves: how do we celebrate the Season of Creation? The invitation is to take our services out of the Church building, be public in our prayer and witness. This year consider hosting a service at a site of environmental degradation – to pray and draw attention to the situation. For example you could host a service on a beach and combine with a clean-up, or by a river polluted by acid mine drainage. You can find some ideas on <http://seasonofcreation.org/#>

Other season of creation actions might join with international movements for divestment from fossil fuels (with coordinated events on October 4), or the "Big Shift" campaign which is calling on the World Bank to phase out support for fossil fuels by 2020 and support renewable energies.

Where do you hear the cry of the earth and the cry of the poor? How can your church bring healing and hope to the desecrated places?

Mash, R.
Season of Creation 5
Anglican Church of Southern Africa
Environmental Network
2017

FOREWORD

“What does development mean if it destroys the water and destroys the food?”

*Archbishop Thabo Makgoba, International Water Justice Conference,
St George’s Cathedral 2017*

The Anglican Church of Southern Africa adopted the Season of Creation in 2010. In the last seven years the realities of environmental degradation and climate change have become all too real. Flooding, drought and devastating fires have impacted Dioceses throughout the Province. Care for Creation is not an optional extra for our ministry – for the future of the planet is now at stake.

In this Season of Creation we explore five themes:

- Climate Change and Eco-justice
- Food and Environmental Justice
- Water Justice
- Sustainable Energy
- Biodiversity

Each section contains sermon notes, liturgical materials and a fact sheet.

ACKNOWLEDGEMENTS

Sermon on Biodiversity – Bishop Ellinah Wamukoya

Sermon on Water Justice – Rev Canon Peter Houston

Sermon on Climate Change and Eco-Justice – Rev Shaun Cozett

Sermons on Food and Environmental Justice and Sustainable Energy – Rev Dr Rachel Mash

Collects: Rev Tim Gray

Front cover illustration: Dr Bob Mash

A handwritten signature in black ink, appearing to read 'Rachel Mash', enclosed within a large, loopy oval stroke.

Rev Dr Rachel Mash

Environmental Coordinator

Anglican Church of Southern Africa

Email: rmash@mweb.co.za

CONTENTS

	Theme	First Reading	Psalm	Second Reading	Gospel
Week 1	Climate Change and Eco-justice	Isaiah 24: 1-6	Psalm 98	Rom 8: 18-25	Matt 8: 23-27
		<p>Lord of all creation through self-interest and greed we have plundered the resources of the world and jeopardised the atmosphere and climate of our planet. Global warming and rising sea levels threaten island nations and vulnerable peoples and habitats. Give us a new vision for our planet and create in us a new sense of social and ecological justice Through Jesus Christ our Lord. Amen</p>			
Week 2	Food and Environmental Justice	Lev 25:8-24	Psalm 85	James 5:1-8	Luke 4: 16-21
		<p>Eternal God You crown the year with goodness And you give us the fruits of the earth in their season: Grant that we may use them to your glory for the relief of those in need and for our own well-being; Through Jesus Christ our Lord. Amen</p>			
Week 3	Water Justice	Genesis 21: 8-19	Psalm 104: 10-17	Rev 22:1-7	John 4:1-15
		<p>Lord God, in the imagery of water you reveal the attributes of your Spirit. Deepen in us a due respect for this resource that we may fully drink of the gift of your life giving Spirit Through Jesus Christ our Lord. Amen</p>			

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 the Lord.

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.



Week One: Climate Change and Environmental Justice

First reading	Isaiah 24:1–6
Psalm	Psalm 98
Second reading	Rom 8:18–25
Gospel	Matt 8:23–27

COLLECT

Lord of all creation
through self-interest and greed
we have plundered the resources of the world
and jeopardised the atmosphere and climate of our planet.
Global warming and rising sea levels threaten island nations and vulnerable peoples
and habitats.

Give us a new vision for our planet
and create in us a new sense of social and ecological justice

Through Jesus Christ our Lord. **Amen.**

Climate Change and Eco-Justice

This Season of Creation marks nine years since the first season of its kind was celebrated in the Anglican Church of Southern Africa. Over the past nine years the church has grown in its awareness of the challenges to the integrity of God's creation. Amongst these challenges climate change remains one of the most significant. Over the last decade we have seen nations coming together to agree on a road map for reducing climate greenhouse gas emission in order to reduce the rate at which the earth is likely to heat from its current state, and the resultant effects on weather patterns, water availability, food production and human health to name just a few. We have also seen the introduction of technology promoting an 'eco-friendly' lifestyle including electric cars, an array of solar, water and wind driven energy generation products. There has been a call for a reduction in meat consumption and many projects now promote permaculture and local food production. National water and energy saving campaigns have also been effective in reducing the amount of water and electricity used within households.

The devastation of the Earth: Isaiah 24:1–6

Today we read from the Book of Isaiah that the people anger God and in return God brings destruction on the land. This passage reminds us of our need for repentance for what we have done and how we have lived. We are reminded again that God ultimately is sovereign over all that has been created. God has entrusted to us the care of His creation and where we have failed we need to ask God to forgive us and help us change our ways. The church has a role to play in reminding the world that we do not conserve and protect the earth only for scientific and economic reasons, we do so primarily because the earth is a gift from God, entrusted to us and we will have to give an account of what we have done to the earth. We must teach that environmental degradation is also a sin – transgressing the laws of God. As the Patriarch of the Orthodox Church says: “the destruction of the natural environment caused by humanity constitutes an offense against the Creator himself... each human act that contributes to the destruction of the natural environment must be regarded as a very serious sin”

18 For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. 19 For the creation waits with eager longing for the children of God to be revealed"

The church must continue to check our message, so that we preach a message of salvation that is for **all** of creation. "God so loved the world, that He sent His Son." (John

Jesus Calms a Storm: Matthew 8:23–27

Today's Gospel tells again the story of the disciples in the boat with Jesus, who is sleeping while they go through a storm. We see in the story how the disciples are caught in fear and trembling as the waves crash against their boat. It should be noted the sea is often a feature in the gospel because, amongst other reasons, the disciples were previously fisherman. Here we have a story of threats to lives and livelihoods. As seasoned fishermen they could not find their way around the storm. It probably goes without saying that they couldn't fish in these conditions. In the same way, climate change still poses a risk to lives and livelihoods. The latest vulnerability maps confirm again that poorer nations will suffer the most from the effects of climate change. An increase in the average temperature in the long term increases the risk of floods, droughts, storms and sea level rise. The increased variability in weather conditions affects crop production and thus food security and leads to hunger and famine. The poor will pay the highest price for climate change. The church must continue to speak and act for the poor and vulnerable.

The gospel today also shows us a very important dialogue between Jesus and the disciples. After they wake Jesus from his sleep, he asks “why are you afraid, you of little faith?” These disciples have been with Jesus for so long and have seen His miracles and heard the parables yet they are still learning. In the same way, although so much is being said and written about climate change how many of us are reading, learning and changing our lifestyles? The need to teach remains important because we cannot become complacent, thinking that someone else will solve the problem. We need to be people of faith and action.

What we do in our daily lives matters, and the consequences of our actions are not always felt by us but they will be felt by someone. For those of us who are hearing about climate change for the first time, what are the changes we can make to our lifestyles so that we reduce our impact on the earth? How can our churches become role models of sustainable living for the whole community? If we have heard this story before and have changed our behaviour is there anything else that we can change? How can we influence other people?

Climate Change and Environmental Justice ● 3

Fact Sheet



The planet is warming, from North Pole to South Pole, and everywhere in between. Globally, the temperature has already risen by more than 0.8 degrees Celsius, and even more in sensitive polar regions. And the effects of rising temperatures are happening right now. Signs are appearing all over. The heat is not only melting glaciers and sea ice; it's also shifting rain patterns and setting animals on the move.

These are some of the impacts of climate change:

- Rainfall in parts of Africa will decrease and droughts will become more common as the temperatures warm.
- Hurricanes and other storms will become stronger. This is because as air warms it is able to hold more moisture.
- Species that depend on each other may become out of sync, so plants may bloom earlier than their pollinating insects become active.
- Sea levels will rise, affecting coastal ecosystems and cities.
- Some diseases will spread such as malaria carried by mosquitoes who will be able to live in areas which previously were too cold.
- There will be an increase in conflict as communities struggle for access to limited water sources and farm land, leading to an increase in climate refugees.
- If global temperatures rise by more than 2 degrees, then some of these changes may become catastrophic.^[1]

THE GATHERING

Confession

God our Creator and Healer
we confess that we have sinned:
we have used creation not cherished it;
we have lived selfishly; not watched the balance
of life;
we have been greedy - not sharing earth's gifts;
and our footprints are heavy not gentle.
Forgive us the damage that disturbs our planet.
Grant us the grace to live for the world's healing
and our own.
Bless the seasons of the year, may they be
restored to Your design.^[2]

or

Creator God, how deep are your designs!
You made a living earth, cloud, rain and wind,
and charged us with their care.
We confess that the way we live today
is changing the climate, the seas and the
balance of life,
dispossessing the poor and future generations.
Build our lives into an Ark for all creation,
and, as you promised Noah never to repeat the
flood,
so make us heralds of a new rainbow covenant:
Choosing life for all that is at risk –
for creation, neighbours near and far,
our children and ourselves. **Amen.**^[3]

PROCLAMATION OF GOD'S WORD

Affirmation of faith

I have faith in God, the Almighty
who created heaven and earth
and who wishes to save the world
from our foolishness and greed.

I have faith in the Spirit
And the might of our community
Which enables and protects life
Which stands up against lethal threat
And paralysing helplessness.

And I have faith in Jesus Christ,
our brother and Son of God
Who grounds heaven
And links heaven to earth
Who suffered from our weakness
Who was crucified by our lack of faith
Who died from our paralysing fear
Who was buried under our indifference
Who rises among us with every new hope
With every drop of good water
With every breath of healthy air
With every flower in full blossom
And he will separate those
Who practise death and those
Who answer for life.^[4]

RESPONDING TO GOD'S WORD

Prayers of the People

We join with the earth and with each other
To bring new life to the land, to restore the
waters, to refresh the air.

We join with the earth and with each other
To renew the forests, to care for the plants, to
protect the creatures.

We join with the earth and with each other
To celebrate the seas, to rejoice in the sunlight,
to sing the song of the stars.

We join with the earth and with each other
To recreate the human community, to promote
justice and peace, to remember our children.

We join with the earth and with each other
We join together as many and diverse expressions
of one loving mystery:
for the healing of the earth and renewal of all
life.^[5]

or

Dear Lord, you called your disciples to follow
in your way:
You are the Way, the Truth and Life.
And so we come, seeking to follow in your
footsteps.
Creator of the earth, as we journey
Help us to walk lightly, treasuring the world
you have given us,
And cherishing each other.
And grant, we pray, that our walk
May be part of your plan to care for creation.
Seeking climate justice and the coming of your
Kingdom
On earth as it is in heaven.^[6]

CELEBRATING AT GOD'S TABLE

Proper Preface: “And now we give you thanks that even in the midst of despair, you speak words of hope to your people and can lead us from bondage to our past into a future where your Son will reign supreme over all things”

THE SENDING OUT OF GOD'S PEOPLE

Walk lightly

Each leaf, each petal, each grain, each person,
sings your praises, Creator God.
Each creature on the earth, all the mountains
and great seas, show your glory, Spirit of love.
And yet, the hand of greed has patented and
plundered your splendour,
has taken and not shared your gift, has lived
as owner of the earth, not guest.
And so, the ice is cracked, the rivers dry, the
valleys flooded and the snow caps melt.
God our Father, show us how to step gently,
how to live simply, how to walk lightly with
respect and love for all that you have made.
Amen.^[7]



First reading	Lev 25:8–24
Psalm	Psalm 85
Second reading	James 5:1–8
Gospel	Luke 4:16–21

COLLECT

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

The Land

Any discussion of food and environmental justice must begin with an understanding of the Biblical concept of Land.

Lev 25:8–24 Land

23 “The land must not be sold permanently, because the land is mine and you reside in my land as foreigners and strangers. 24 Throughout the land that you hold as a possession, you must provide for the redemption of the land.”

In Psalm 85 we read how God will restore the land. According to the Bible, land belongs to God (Psalm 24:1) “the Earth is the Lord’s.” We may talk about **our** land, and buy and sell it, but according to the Bible, the ownership of land by humans is secondary to God, we are only ever stewards or managers.

God's first plan was for humans to live in plenty from the fruit of the land, in the Garden of Eden. Adam and Eve were commanded in Gen 2:15 to "work the land and look after it." They disobeyed God and were cast out. As a result of their sin, the land would bring forth thorns and weeds and they would eat by the sweat of their brow.

So God came up with plan B, calling Abraham and the people of Israel to occupy a special land. Made in the image of God, they were to model the values of God in caring for Creation. This is not a political destiny (with borders and walls) it is about a spiritual and ecological destiny, as God's holy people to model a godly relationship between humanity and the earth by the way they live in the land.

The relationship between the people of Israel and the land of Israel begins with a promise. The land is God's to give and it is God who promises that Abraham's descendants will occupy it. Even though the people conquer the land by force, it is made clear that this is only because God gives them the land. Even when they are settled, the land still belongs to God not to the people. In Leviticus the Lord commands Israel to observe a rest – a Sabbath on the land every seven years, and a jubilee every fifty. When sold, the land would

be returned to the original owner's family. God reminds the people that the land is not to be sold permanently because "the land is mine and you are but aliens and my tenants." Leviticus 25:23

God's people are given commands regarding sustainable practices of land use, for instance leaving land unused on a regular basis, rotating crops and harvesting. The land is to be used in ways which support the vulnerable and provide a habitat for wildlife (e.g. Exodus 23:11).

There is a strong emphasis on the equal redistribution of land and other resources, an emphasis on the common good and our common home, caring for the excluded, managing disputes without resorting to hostility and conflict (e.g. Leviticus 25, Psalm 34, Acts 20:35, Matthew 5).

The Bible is full of calls to live simply (Luke 12), share resources (Matthew 6, Acts 2) and rest regularly (Genesis 2, Hebrews 4) and to leave a positive legacy for our children's children – for generations to come (Proverbs 13). The liturgical expression 'world without end' is not to do with the hereafter it is to do with the future of this planet!

Commands such as ‘do unto others as you would have them do to you’ (The Golden Rule), ‘Love your neighbour as yourself’, ‘replenish the earth’, and ‘love compassion, seek justice and walk humbly with your God’ inspire us to create a just future for humanity and the whole inhabited Earth.^[8]

(Martin Goss)

Injustice

James 5:1–8 points clearly to the injustice and oppression that are part of our modern day economic systems.

4 Behold, the wages of the laborers who mowed your fields, which you kept back by fraud, are crying out against you, and the cries of the harvesters have reached the ears of the Lord of hosts.

The history of land has been the history of oppression. Colonialism and slavery have taken people from their land. Neoliberal policies have shifted wealth from the many to the few. According to Oxfam, eight men

"It is obscene for so much wealth to be held in the hands of so few when 1 in 10 people survive on less than \$2 a day. Inequality is trapping hundreds of millions in poverty; it is fracturing our societies and undermining democracy."^[9]

Good news for the poor

"The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed."

Often the response of the church to food insecurity is hand-outs, soup kitchens, etc. All those these have their place in times of crisis, they do not bring “liberty to the captives”. How can we help to release people from grinding poverty? As Christians, if we employ people we must make sure that we pay fair wages. Can our churches develop from soup kitchens into income generating projects (food gardens, recycling for money, skills development)?

"Our culture is not unacquainted with the idea of food as a spiritually loaded commodity. We're just particular about which spiritual arguments we'll accept as valid for declining

“What can’t **You** eat?” Are there certain things that you will not eat, because of your faith? Given the fact that we have more than seven billion neighbours on the planet and so many are hungry, how does that affect our food choices?

What food choices can you make that create work for local people? Buying locally grown or produced foods creates jobs and reduces our carbon footprint. What do you do with your waste? 9 million tonnes of food is wasted every year in South Africa.

- Don't buy food that has been flown in rather buy food grown locally. Check when you buy where it comes from.
- Consider a more plant based diet. We need to "diet for a small planet". Consider how much protein is produced to provide foodstuffs for animals, so that these animals become protein for humans to eat. Eating more plant based food saves land, water and reduces carbon emissions.
- Find out how the animals or poultry are raised that you are eating. Is it right to torture a living creature so that we can eat more cheaply?
- Eating fish – find out if it is endangered or sustainable.
- Start small – consider a "Meat free Monday" or a "Fish Friday" every week.

8 ●●●●●●●●●●●●●●●●●●●●●●●● SEASON OF CREATION 5

Fact sheet

Even without climate change, the world food system faces a challenge: Experts estimate that global food production will need to increase by at least 60 percent by 2050 to feed a growing population and satisfy shifting diets. Expanding urban areas are competing with agriculture for both land and water. And there is a limited amount of land that can be sustainably used for crop production without losing the livelihood benefits that landscapes like forests provide.

Climate change adds to this challenge. Farmers will increasingly face unfamiliar and unpredictable conditions, such as heat stress, changing seasonal rainfall patterns, infestations by diseases and pests spreading into new areas, and sea-level rise leading to saltwater intrusion into aquifers and coastal agricultural lands.

Many communities are also experiencing more frequent severe weather events, such as droughts and floods. Ultimately, climate change puts the sustainability of agricultural development and food security at risk and aggravates hunger and poverty, particularly where farming conditions are marginal and social safety nets are weak.

Fish— 52% of stocks are fully depleted.^[10]

Meat– The current food system is responsible for more than a quarter of all greenhouse gas emissions, and is therefore a major driver of climate change. Intensive livestock-rearing is a major cause of greenhouse gases, in part because of the methane produced by the animals and the massive slurry pits that accompany large farms. It also diverts water and grains to animal-rearing, which is less efficient than directing the grains towards direct human consumption.^[11]



CELEBRATING AT GOD'S TABLE

THE SENDING OUT OF GOD'S PEOPLE



First reading	Genesis 21:8–19
Psalm	Psalm 104:10–17
Second reading	Rev 22:1–7
Gospel	John 4:1–15

COLLECT

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



Water is considered the top long term global risk to industry and society.^[19]

2.4 billion do not have access to adequate sanitation.

One third of the world's population lives in water-stressed areas.

There is significant over-draw on water from aquifers.

Each year water-borne infections killed some 2 million people globally.

Increase in water demand for energy consumption expected to increase by 80%.^[20]

- Rapid population growth
- Water demand exceeds supply
- Lack of regulation & enforcement
- Overloaded utility services and maintenance backlogs
- Urban poverty & inequality
- Collapse of ecosystem services
- Surface water exploited to full
- 4 million people don't have access to clean drinking water
- 7 million people don't have access to safe sanitation services.^[21]

Hear the Cry of the Earth, Hear the Cry of the Poor

By definition fossil fuels are part of the extractive industry, and the model is often that the industry takes out of the earth, damages the eco-system and then leaves the poorest communities to suffer the effects of environmental degradation. Meanwhile the profits from the fossil fuels are enjoyed by those who live far from the mine.

God so loved the world that he sent his only begotten son. We often think this verse is referring only to the people of the world. But the original Greek says 'cosmos', God

As Wendell Berry said, “there are only sacred places and desecrated places”.

What a contrast when we compare ecosystems in nature – forests, seas, cities or landscapes – that offer life and hope, with contaminated or sterile spaces – rivers polluted by acid mine drainage, air polluted from burning coal, tar sands destroyed by the search for oil.

Rev Dr Rachel Mash

becomes toxic when it comes into contact with air and water. It causes subsidence as mines collapse and the land above it starts to sink. It lowers the water table, changing the flow of groundwater and streams. Coal fires – burning or smouldering coal seams, coal storage piles or coal waste piles – are a significant environmental problem. Underground coal fires can burn for years, filling the atmosphere with smoke laden with carbon-monoxide (CO), carbon-dioxide (CO_2), methane (CH_4), sulphur dioxide (SO_2), nitrous oxides (NO_x) and other greenhouse or toxic gases. Coal fires also contaminate groundwater, soil and air. Acid mine drainage is created when water mixes with coal and other rocks unearthed during mining, taking on toxic levels of minerals and heavy metals. This

toxic water leaks out of abandoned mines to contaminate groundwater, streams, soil, plants, animals and humans.

Common health threats posed by coal mining:

Pneumoconiosis, aka black lung disease, is caused when miners breathe in coal dust and carbon, which harden the lungs.

Cardiopulmonary disease, chronic obstructive pulmonary disease, hypertension, lung disease, and kidney disease have been found in higher-than-normal rates among residents who live near coal mines.

Toxic levels of arsenic, fluorine, mercury, and selenium are emitted by coal fires, entering the air and the food chain of those living nearby.^[29]



Fact sheet

"We are the termination, not the fulfilment of the earth process. If there were a parliament of creatures, its first decision might well be to vote humans out of the community, too deadly a presence to tolerate any further" – Thomas Berry.

What is biodiversity? Bios means life (as in biology). Diversity means variety, so biodiversity means the variety of life. Scientists estimate that there may be more than 4 million species on earth, maybe as many as 30 million. The problem is that one single species seems intent on wiping out all the others. Many environmentalists have been warning about the impact of the rapid rate of extinction of plant and animal species and the loss of biological diversity. *More than one third of these species may be lost during this century, at a rate of hundreds per day.*

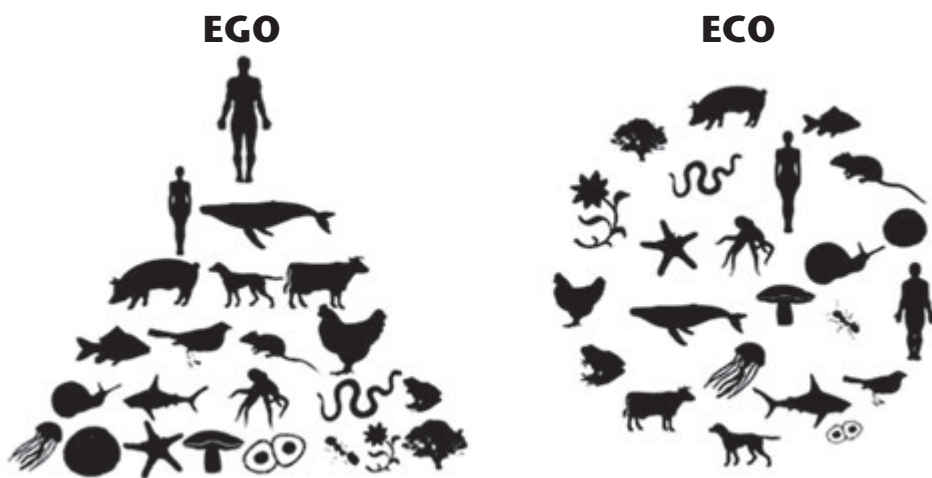
The extinction of species is primarily caused by the destruction of natural habitat, especially through agriculture, industry and urbanisation. This plunder of nature is epitomised by the slash and burn of tropical forests and the mass stripping

of ecosystems in oceans and seas. A further problem is that land allocated for nature conservation has become fragmented so that cross-fertilisation has become more and more difficult.

The loss of species is a very serious problem. Biological resources feed and clothe us, provide us with housing and medicines and spiritual nourishment. The rainforests may yield many untapped forms of food. For example a drug that comes from the rose-coloured periwinkle of Madagascar has helped many people to recover from leukaemia (a form of blood cancer).

Each time we crowd out another species, when this species vanishes from the earth forever, this leads to “much beauty, irrevocably lost”. Moreover, the community of all forms of life is interdependent. In many ways that we still do not understand fully, our livelihood is dependent on the variety of life in the ecosystems in which we live.

The whole human population of 7.3 billion people represents a single species – homo sapiens.^[40]



Moving from the “ego-system” to the “Eco-system”

every creature as we journey towards your infinite light. We thank you for being with us each day. Encourage us, we pray, in our struggle for justice, love and peace.^[45]

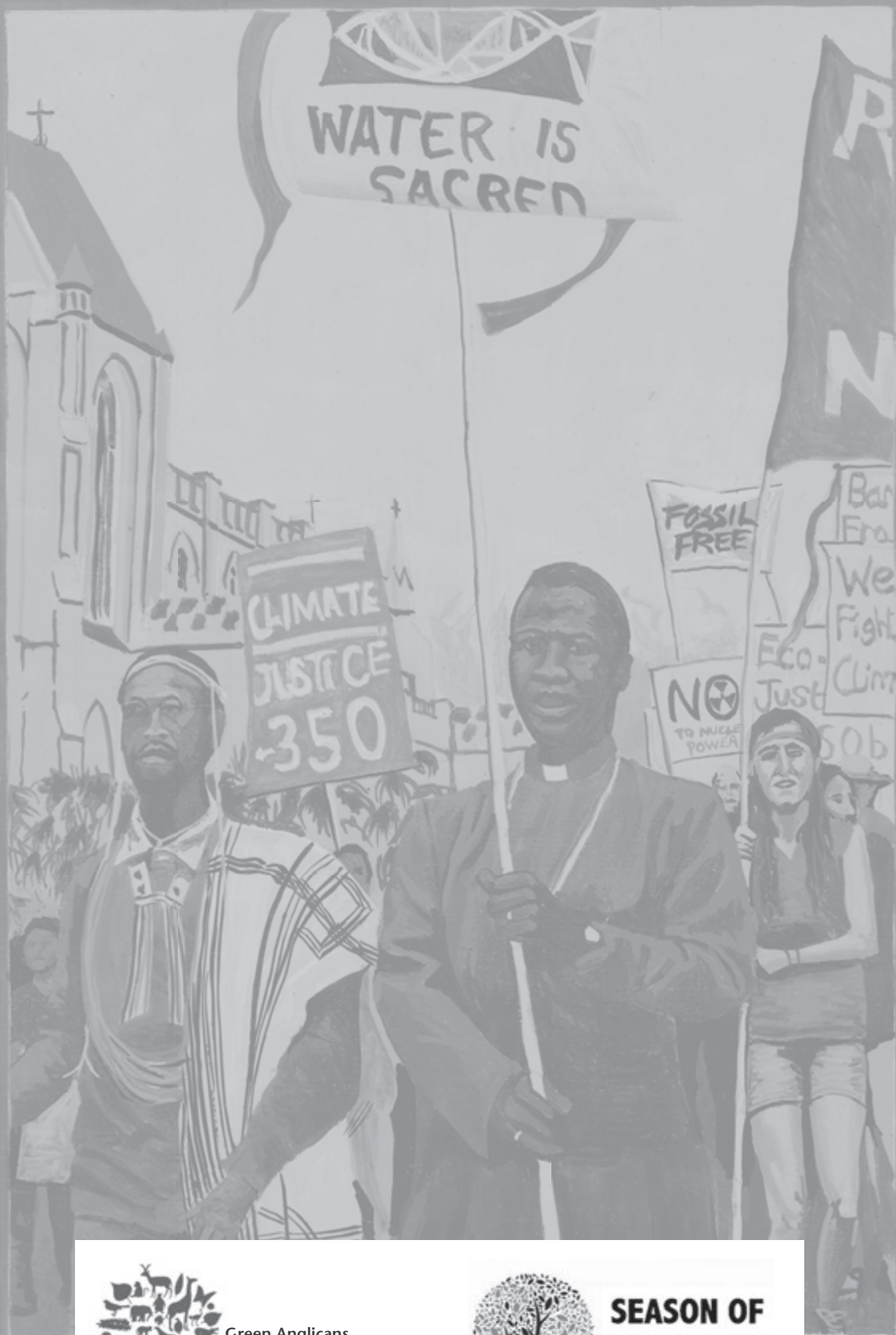
All God's creatures got a place in the choir, some sing low and some sing higher

Apprehend God in all things
for God is in all things
Every single creature is full of God
and is a book about God
Every creature is a word of God
if I spent enough time with the tiniest
creature – even a caterpillar –
I would never have to prepare a
sermon. So full of God is every
creature.^[46]

Anglican Church of Canada

References

- [1] Rainbow over the Land: Conradie E 2016
- [2] Lent Challenge 2008, Lichfield Diocese (Paris vigil)
- [3] Operation Noah Prayer
- [4] From Austria. Reproduced by ECEN for Creation Time 2001
- [5] Prayer from UN Environmental Sabbath Programme
- [6] Christian Concern for One World/Pray&Fast (Paris vigil)
- [7] Linda Jones, CAFOD
- [8] Martin Goss: Summer Green Action News
- [9] Oxfam: an economy for the 99 percent
- [10] United Nations Food and Agriculture Organisation
- [11] <https://www.theguardian.com/environment/2016/mar/21/eat-less-meat-vegetarianism-dangerous-global-warming>
- [12] Seasons and Festivals of the Agricultural Year – Church of England
- [13] R Croft and J Laynesmith (Paris vigil)
- [14] Celebrating Sunday – ACSA Liturgical Committee
- [15] Community of Grandchamp, Areuse/NE (Switzerland); translated by Elizabeth Stace. Reproduced by ECEN for Creation Time 2006.
- [16] Seasons of the Agricultural year: Church of England
- [17] Celtic Daily Prayer – Marshall Pickering
- [18] Seasons of the Agricultural Year: Church of England
- [19] World Economic Forum 2016
- [20] Dr Susan Harrison – Water Justice Conference St George’s Cathedral
- [21] Dr Kevin Winter. A Rocha AGM 2016
- [22] Gurukul Theological college, India / adapted by Keld B. Hansen 2009 : World Council of Churches
- [23] Chris Polhill, Paris Vigil
- [24] Trinity Wall Street, Lenten reflections.
- [25] From the Operation Noah Launch, Coventry Cathedral, 2004
- [26] Wendell Berry: Sex, Economy, Freedom and Community
- [27] David Bookless: Planetwise
- [28] Rainbow over the land: Conradie E.
- [29] <https://www.environment.co.za/mining-2/effects-of-mining.html>
- [30] Celebrating Sunday – ACSA
- [31] Janet Morley
- [32] Lord of energy – a prayer by John Polhill Paris vigil
- [33] Linda Jones / CAFOD (Paris vigil)
- [34] Celebrating Sunday – ACSA
- [35] Dorothy McRae-McMahon, Australia, from A World of Blessing, ed. by Geoffrey Duncan, Canterbury Press, 2000. Reproduced by ECEN for Creation Time 2001.
- [36] David Mackay ‘Sustainable energy – without the hot air’
- [37] Theology of Work Project 2013
- [38] Colin Gunton
- [39] Lewis Regenstein, Animals: Tradition- Philosophy- Religion Article from All Creatures.org.
- [40] Rainbow over the Land : Conradie E.
- [41] Celtic daily prayer
- [42] <http://schools.alcdsb.on.ca/environmentaled/Environmental%20Prayers/Prayers%20for%20Creation%20An%20EcoSchools%20Resource.pdf>
- [43] Traditional Jewish prayer
- [44] Catholic Earthcare, Australia
- [45] Pope Francis
- [46] Meister Eckhart
- [47] St Hildegard of Bingen



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



**SEASON OF
CREATION**

www.seasonofcreation.org

All-powerful God, you are present in the whole universe
and in the smallest of your creatures.
You embrace with your tenderness all that exists.
Pour out upon us the power of your love,
that we may protect life and beauty.
Fill us with peace, that we may live
as brothers and sisters, harming no one.
O God of the poor,
help us to rescue the abandoned and forgotten of this
earth,
so precious in your eyes.
Bring healing to our lives,
that we may protect the world and not prey on it,
that we may sow beauty, not pollution and destruction.
Touch the hearts
of those who look only for gain
at the expense of the poor and the earth.
Teach us to discover the worth of each thing,
to be filled with awe and contemplation,
to recognize that we are profoundly united
with every creature
as we journey towards your infinite light.
We thank you for being with us each day.
Encourage us, we pray, in our struggle
for justice, love and peace.

– Pope Francis, Laudato Si

Mash, R.
Season of Creation 5
Anglican Church of Southern Africa
Environmental Network
2017