






# JAEI

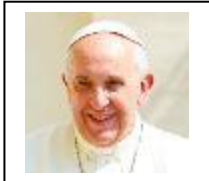
## January 2023 Environmental Prayer Diary



*The purpose of this Prayer Diary is to provide subjects for your reflection and prayer as the Spirit moves you.*

<p><b>Sunday</b></p>	<p><b>1</b></p>	<p style="text-align: center;"><b>JAEI wishes everyone a blessed 2023!</b></p> <div style="background-color: #4b0082; color: white; padding: 10px;"> <p style="text-align: center;"><b>Welcoming the New Year With Prayer</b></p> <p>As this New Year commences, let us remember the past year and truly repent of all that has hindered us from abiding in You.</p> <p>Forgive us, for the promises and resolutions we made and never fulfilled. Forgive us, for the times we neglected prayer and Your word as our focus.</p> <p>Let us recall the things that hindered us from getting closer to You and keeping Your word. Help us Lord, to be willing to forgive ourselves and to forgive one another.</p> <p style="font-size: small; text-align: center;">read the full prayer @ <a href="http://christianstt.com">christianstt.com</a></p> </div>
<p><b>Monday</b></p>	<p><b>2</b></p>	<p><b>Praying a Psalm in its Nature Setting</b></p> <p>What a joyful and renewing experience it is to pray a Psalm in its nature setting!</p> <p><b>Nature and the Psalms</b></p> <p>The beauty of God's creation draws us to delight in God's goodness and his loving presence in the moment. And the prayer of the Psalmist gives voice and shape to our struggles and longings and connects us with God's loving heart.</p> <p><b>Psalm 1 and a Tree</b></p> <p>Sit near a tree as you meditate on Psalm 1. Reflect on what you fill your mind with as you go about your daily life. Perhaps there's some clutter in your head (e.g., worries, gossip, wishing things were different in your life, self-criticisms, angry conversations, lustful thoughts, lists of things you need to do, diversions).</p> <p>Pray that you'd be like the Psalm 1 Man who delights continually in God's law and his Word and so he easily and naturally bears much fruit. <i>"He is like a tree planted by the streams of water" and "his delight is in the law of the Lord and on his law he meditates day and night" (verses 2-3).</i></p> <p>What is the Lord saying to you through the tree? How is your fruit bearing going?</p>
<p><b>Tuesday</b></p>	<p><b>3</b></p>	<p>Lord, through the waters of the earth you meet our daily needs and through their existence open our eyes to the gift and life of your spirit: help us to cherish our natural resources as we would the wells of living water that you so generously offer.</p> <p>through Jesus Christ who reigns with you and the Holy Spirit, one God now and forever. Amen.</p>

<p><b>Wednesday</b></p>	<p><b>4</b></p>	<p>“We don't have a right to ask whether we're going to succeed or not. The only question we have a right to ask is what's the right thing to do? What does this earth require of us if we want to continue to live on it?”</p> <p><b>Wendell Berry</b></p> 
<p><b>Thursday</b></p>	<p><b>5</b></p>	<p><b>Encyclical Letter <i>Fratelli Tutti</i> of Pope Francis on the Fraternity and Social Friendship</b></p> <p><b>Chapter Two</b> <b>Abandoned on the wayside</b></p> <p>65. The parable eloquently presents the basic decision we need to make in order to rebuild our wounded world. In the face of so much pain and suffering, our only course is to imitate the Good Samaritan. Any other decision would make us either one of the robbers or one of those who walked by without showing compassion for the sufferings of the man on the roadside. The parable shows us how a community can be rebuilt by men and women who identify with the vulnerability of others, who reject the creation of a society of exclusion, and act instead as neighbours, lifting up and rehabilitating the fallen for the sake of the common good. At the same time, it warns us about the attitude of those who think only of themselves and fail to shoulder the inevitable responsibilities of life as it is.</p> <p>66. The parable clearly does not indulge in abstract moralizing, nor is its message merely social and ethical. It speaks to us of an essential and often forgotten aspect of our common humanity: we were created for a fulfilment that can only be found in love. We cannot be indifferent to suffering; we cannot allow anyone to go through life as an outcast. Instead, we should feel indignant, challenged to emerge from our comfortable isolation and to be changed by our contact with human suffering. That is the meaning of dignity.</p> <p><b>Prayerfully consider how this is affecting our own Country</b></p> 
<p><b>Friday</b></p>	<p><b>6</b></p>	<p>“You are worthy, our Lord and God, to receive glory and honour and power, for you created all things, and by your will they existed and were created.”</p> <p><b>Revelation 4:11</b></p>
<p><b>Saturday</b></p>	<p><b>7</b></p>	


<p><b>Sunday</b></p>	<p><b>8</b></p>	<p>Spirit of the Living God  At the beginning you moved over the face of the waters.  You brought life into being, the teeming life  that finds its way through earth and sea and air,  that makes its home around us, everywhere.  You know how living things flourish and grow  How they co-exist; how they feed and breed and change  Help us to understand those delicate relationships,  value them, and keep them from destruction.  Amen.</p>
<p><b>Monday</b></p>	<p><b>9</b></p>	<p>Environmental Lord's Prayer</p> <p><b>Our Father, who art in heaven...</b>  You are also at home in the air, the soil, the forests and the oceans,  <b>Hallowed be Your name...</b>  by the care we take of your creation,  <b>Your kingdom come...</b>  all that you see is good,  <b>Your will be done on earth as it is in heaven...</b>  Your will to till and care,  <b>Give us this day our daily bread...</b>  that all may have sufficient to live life in fullness,  <b>Forgive us our trespasses...</b>  our greed, our exploitation, our lack of concern for other species and for  future generations,  <b>As we forgive those who trespass against us...</b>  by reconciliation with justice and peace,  <b>Lead us not into temptation...</b>  the temptation to equate dominion with exploitation,  <b>And deliver us from evil...</b>  the evil of destroying your gift of creation,  <b>For Yours is the Kingdom...</b>  Yours Lord, not ours,  <b>The Power and the Glory...</b>  in the cross and the resurrection,  <b>For ever and ever...</b>  And so be it.  <b>Amen.</b></p>
<p><b>Tuesday</b></p>	<p><b>10</b></p>	<p>"The thinking man must oppose all cruel customs no matter how deeply rooted in tradition or surrounded by a halo. We need a boundless ethics which will include the animals also. My life is full of meaning to me. The life around me must be full of significance to it. If I want others to respect my life, then I must respect the other life I see however strange it may be to mine. Ethics in our western world has hitherto been largely limited to the relation of man to man... but that is a limited ethics."  <i>Albert Schweitzer</i></p> <div data-bbox="1246 1655 1481 1863" data-label="Image"> </div>


<p><b>Wednesday</b></p>	<p><b>11</b></p>	<p><b>Joel 1:1-12</b></p> <p>1 The word of the LORD that came to Joel son of Pethuel.</p> <p><b><i>An Invasion of Locusts</i></b></p> <p><sup>2</sup> Hear this, you elders; listen, all who live in the land. Has anything like this ever happened in your days or in the days of your ancestors?</p> <p><sup>3</sup> Tell it to your children, and let your children tell it to their children, and their children to the next generation.</p> <p><sup>4</sup> What the locust swarm has left the great locusts have eaten; what the great locusts have left the young locusts have eaten; what the young locusts have left other locusts have eaten.</p> <p><sup>5</sup> Wake up, you drunkards, and weep! Wail, all you drinkers of wine; wail because of the new wine, for it has been snatched from your lips.</p> <p><sup>6</sup> A nation has invaded my land, a mighty army without number; it has the teeth of a lion, the fangs of a lioness.</p> <p><sup>7</sup> It has laid waste my vines and ruined my fig trees. It has stripped off their bark and thrown it away, leaving their branches white.</p> <p><sup>8</sup> Mourn like a virgin in sackcloth grieving for the betrothed of her youth.</p> <p><sup>9</sup> Grain offerings and drink offerings are cut off from the house of the LORD. The priests are in mourning, those who minister before the LORD.</p> <p><sup>10</sup> The fields are ruined, the ground is dried up; the grain is destroyed, the new wine is dried up, the olive oil fails.</p> <p><sup>11</sup> Despair, you farmers, wail, you vine growers; grieve for the wheat and the barley, because the harvest of the field is destroyed.</p> <p><sup>12</sup> The vine is dried up and the fig tree is withered; the pomegranate, the palm and the apple tree - all the trees of the field - are dried up. Surely the people's joy is withered away.</p>
<p><b>Thursday</b></p>	<p><b>12</b></p>	<p style="text-align: center;"><i>Dear God,</i></p> <p style="text-align: center;">I just wanted to say thank you...</p>
<p><b>Friday</b></p>	<p><b>13</b></p>	<p>"We received this world as an inheritance from past generations, but also as a loan from future generations, to whom we will have to return it!"</p> <p><b><i>Pope Francis</i></b></p> 

<p><b>Saturday</b></p>	<p><b>14</b></p>	<p><b>Climate Justice Prayer of Intercession</b></p> <p>We pray for the waters of the world, that they may be restored to health and filled with bountiful life.</p> <p>We pray for Earth’s soil, that its richness be protected to assure abundant harvests for all.</p> <p>We pray for all creatures who share Earth with us, that their beauty and diversity will be preserved.</p> <p>We pray for our brothers and sisters around the world who have been and will be directly impacted by the effects of climate change.</p> <p>We pray for future generations, may they learn from our environmental irresponsibility, and be good stewards living simply and in harmony with all your creation.</p> <p>We pray for all human beings, that we will be filled with a spirit of concern for the future of our environment; bring an end to the exploitation of the earth’s scarce resources; and live as responsible stewards protecting and respecting this gift of creation God has placed in our hands.</p> <p>We pray for wisdom for decision makers in Australia and around the world, that wealthy nations may make amendments for the harm they have done to the environment and find creative and just solutions to protect all of creation [and ensure climate justice.</p> <p>For all of the intentions we hold silently in our hearts.</p> <p>God of Creation, help us to respect and renew the Earth.</p>
<p><b>Sunday</b></p>	<p><b>15</b></p>	<p>Lord we pray for your Church throughout the world especially in its mission to promote justice, peace and the integrity of Creation. May we work to transform unjust structures in the provision of clean water and good sanitation. Bring churches together to work in unity so that clean water will be available to people and all creatures for today and for future generations. Amen.</p>
<p><b>Monday</b></p>	<p><b>16</b></p>	<p>“Thinking like ethical people, dressing like ethical people, decorating our homes like ethical people makes not a damn of difference unless we also behave like ethical people.”</p> <p><b>George Monbiot</b></p> 
<p><b>Tuesday</b></p>	<p><b>17</b></p>	 <p>Most of us were taught that God would love us if and when we change. In fact, God loves you so that you can change. What empowers change, what makes you desirous of change is the experience of love. It is that inherent experience of love that becomes the engine of change.</p> <p>— Richard Rohr —</p>

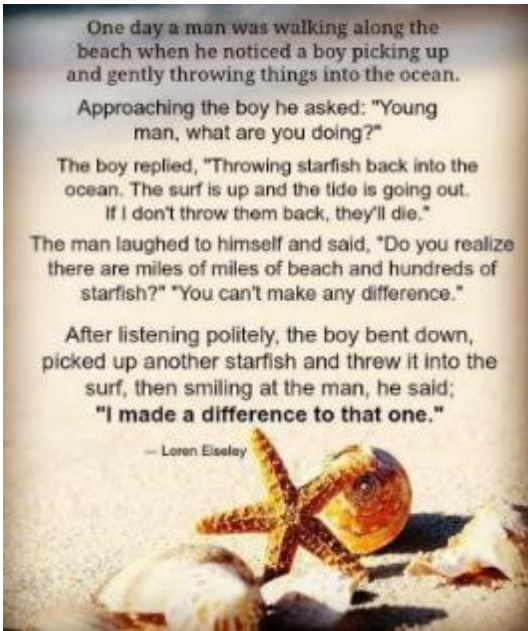

<p><b>Wednesday</b></p>	<p><b>18</b></p>	<p><b>God of the glorious sunshine</b></p> <p>God of the glorious sunshine,  God of refreshing rain,  Whose voice bids earth awaken  And clothe itself again  With life of richest beauty  In plant, in flower, in tree,  Thou God of light and splendour,  We rise and worship thee.</p> <p>God of the hill and mountain,  Of valley and of dale,  Whose finger paints the rainbows,  Thy beauties never fail  To raise our souls in wonder  And turn our thoughts to thee,  Thou God of living nature,  We stand and worship thee.</p> <p>God of the busy daytime,  God of the quiet night,  Whose peace pervades the darkness  And greets us with the light,  Safe with thy presence near us,  Wherever we may be,  Thou God, our great protector,  We love and worship thee.</p> <p>God of the whole creation,  God of all life below,  We seek thy nearer presence,  Thy grander life to know.  When we thy heightened splendour,  Thy greater glories see,  Thou God of all creation,  We still shall worship thee.</p> <p><b>Thomas Paxton</b></p>
<p><b>Thursday</b></p>	<p><b>19</b></p>	<p><b>Creation Meditation</b></p> <p>Lectio Divina (divine reading) is a way of drawing near to God through prayerful encounter with his word. This is a suggestion that through what I am choosing to call “creation meditation” we can also draw near to God through prayerful encounter with his natural world. This is probably best done on your own, and when you have a little time to give to it. It can be done outside on a walk, working or sitting in your garden, inside with something from the natural world, or simply through looking at a picture.</p> <p><b>Reading</b> - when you read words in Lectio Divina, you give the words your full and deep attention. In creation meditation, you give the natural world wherever you have chosen to be, your full and deep attention. Look closely and</p>

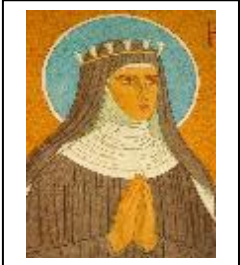



		<p>carefully; touch if you can; listen; use all of your senses to become aware of what is around you.</p> <p><b>Meditation</b> - what do you particularly notice today? Be still and see which part of the creation that surrounds you is drawing your attention. Reflect on what you are experiencing, acknowledging the feelings and the questions that go with that reflection. What might God be saying to you through your attentiveness today?</p> <p><b>Prayer</b> - talk to God about what is bubbling up inside you. Be honest, he knows anyway. This is a conversation with a friend who loves you more than you can imagine and wants to bring light into your life.</p> <p><b>Contemplation</b> - be still and let your God love you. Words are no longer necessary; simply enjoy time in the presence of God and let him give you what he knows you need.</p>
<p><b>Friday</b></p>	<p><b>20</b></p>	<p>Light and Darkness, night and day.  <i>We marvel at the mystery of the stars.</i>  Moon and sky, sand and sea.  <i>We marvel at the mystery of the sun.</i>  Twilight, high noon, dusk and dawn.  <i>Though we are mortal, we are Creation's crown.</i>  Flesh and bone, steel and stone.  <i>We dwell in fragile, temporary shelters.</i>  Grant steadfast love, compassion, grace.  <i>Sustain us, Lord; our origin is dust.</i>  Splendour, mercy, majesty, love endure.  <i>We are but little lower than the angels.</i>  Resplendent skies, sunset, sunrise.  <i>The grandeur of Creation lifts our lives.</i>  Evening darkness, morning dawn.  <i>Renew our lives as You renew all time.</i></p> <p><b><i>The Rabbinical Assembly of the United Synagogue of America</i></b></p>
<p><b>Saturday</b></p>	<p><b>21</b></p>	

<p><b>Sunday</b></p>	<p><b>22</b></p>	<p>O amazing Creator, there is no end to the awe we feel in the face of your magnificent creation. Words cannot convey our gratitude for such an undeserved gift. We praise you for the beauty that stops us in our tracks wherever we turn. We revere you for the fecundity of creation that has spewed forth life and goodness for billions of years. We thank you for the multitude of ways that the natural world sustains and nourishes us in body and spirit. We are humbled that we are part of such a display of your glory. Our hearts overflow with love for You, revealed in the wonder of creation. May all the angels, saints, and holy ones join us in our song of gratitude, praising You forever and ever.</p> <p>Amen.</p>
<p><b>Monday</b></p>	<p><b>23</b></p>	<p><b>Excerpt from Address by Archbishop Rowan Williams</b>  <a href="#">“Jesus Christ: the Unanswered Questions”</a>  <i>(44:20-49:35)</i>  <i>St Paul’s Cathedral, 27 March, 2019</i></p>  <p>“.... God has made us to be human. God has given us a unique particular role within creation, within creation – not at a distance from creation, not floating six feet above creation, but within creation. The physical world we are part of is a world we depend on. That’s part of being human – and the well-being of that physical world depends in some measure, on us. There is in God’s creation a to-ing and fro-ing of gift. We as huma beings have something to give to the well-being of the created order around us. It is what gives us life. You might say that we are reminded of this that our creation is a neighbourhood. We live in a neighbourhood. We live in a dwelling place which is what the word “ecology” refers us to. The balance, the interaction, the giving and receiving in creation – that is part of being human. And so, if God is calling us to be fully human, if our full humanise is not something that prejudices or diminishes God, equally our full humanise doesn’t deplete or demean the created order. And at a time of unprecedented crisis in the human relation with the material world, it does rather help to know this - we belong in a neighbourhood whose shared good is significant for each and every one of us, and each and every aspect or part of the created world.</p> <p>..... what I wanted to do this evening is not so much to give a precis of my book <i>Christ: Heart of Creation</i>) but to suggest some of the ways in which looking afresh at a doctrine of Christ in the context of the doctrine of creation. Seeing how our doctrine of Christ fills out and enriches our doctrine of creation – how all of that can help us grow towards an new way of being before God in the world. Call it, if you like, a new spirituality. But certainly, a - new way of being human and understanding our humanity. A way of being human which, by acknowledging our dependence on the Creator and our interdependence on the creation, warns us against isolating our good, our projects, our purposes over and against the rest of creation, or the rest of humanity. It tells us that discovering that we move further towards the freedom that God wants us to exercise, to exercise with the grain of His created loving work; to exercise with the grain of the whole of what God has made – human and non-human – all focusing on this notion at the heart of everything – God and the world do not</p>



		<p>compete. God’s own active being, what makes God to be God, and what particularly makes God to be God of the Word, the Word that makes all things come into being. Ad that is fully and unequivocally in the living and dying and rising of a human being – a part of the created order, in whom we see what each and every one of us, as creatures, may gradually grow towards.</p>
<p><b>Tuesday</b></p>	<p><b>24</b></p>	
<p><b>Wednesday</b></p>	<p><b>25</b></p>	<p><b>Nature Is Ensouled</b></p> <p><i>“By the word of the Lord the heavens were made” (Psalm 33:6). This tells us that the world came about as the result of a decision, not from chaos or chance, and this exalts it all the more. The creating word expresses a free choice. The universe did not emerge as the result of arbitrary omnipotence, a show of force or a desire for self-assertion. Creation is of the order of love. God’s love is the fundamental moving force in all created things: “For you love all things that exist, and detest none of the things that you have made; for you would not have made anything if you had hated it” (Wisdom 11:24). —Pope Francis</i></p> <p>Acknowledging the intrinsic value and beauty of creation, elements, plants, and animals is a major paradigm shift for most Western Christians. In fact, many in the past often dismissed such thinking as animism or paganism. We limited God’s love and salvation to our own human species and, then, in this theology of scarcity, we did not have enough love left to cover all of humanity! To be honest, God ended up looking quite stingy and inept. Hardly “victorious,” as our Easter hymns claim.</p> <p>The word <i>profane</i> comes from the Latin words <i>pro</i>, meaning “in front of,” and <i>fanum</i>, meaning “temple.” We thought we lived “outside the temple.” Without a nature-based spirituality, it was a profane universe, bereft of Spirit, so we had to keep building shrines and churches to capture and hold our now domesticated and tamed God. Soon we did not know where to look for the</p> 

		<p>divine, as we made God's presence so limited. We became like fish looking for water, and often arguing about who owned the water!</p> <p>Note that I'm not saying God <i>is</i> all things (pantheism), but that each living thing reveals some aspect of God. God is both greater than the whole of our universe, and as Creator inter-penetrates all created things (panentheism). No exceptions.</p> <p>When you can enjoy this, "<i>the world becomes a communion of subjects more than a collection of objects</i>" as the "geologist" Fr. Thomas Berry (1914-2009) said so wisely.</p> <p>When you love something, you grant it soul, you see its soul, and you let its soul touch yours. You must love something deeply to know its soul. Before the resonance of love, you are largely blind to the meaning, value, and power of ordinary things to "save" you—to help you live in union with the source of all being. In fact, until you can appreciate and even delight in the soul of other things, even trees and animals, I doubt if you have discovered your own soul either. Soul knows soul.</p> <p><b>From Richard Rohr's Daily Meditations</b>  <a href="http://www.cac.org">www.cac.org</a></p>
Thursday	26	<p>Loving Lord, your word reminds us how much you value and love children. We pray for the climate crisis and the devastating impact on children's lives and future generations.</p> <p>We thank you for young people and their passion and conviction to care for and protect your world for the common good. We pray that their actions and words will be taken seriously.</p> <p>We ask that as adults, we'll strive to protect the world that they will grow up in. We thank you for Compassion's local church partners and for the amazing work that they are doing to protect your precious ecosystems, children, and their communities. Amen</p> <p><b>Community Changemakers</b></p>
Friday	27	<p>The earth is at the same time mother,  she is mother of all that is natural,  mother of all that is human.  She is the mother of all,  for contained in her are the seeds of all.  The earth of humankind contains all moisture,  all verdancy, all germinating power.  It is in so many ways fruitful.  All creation comes from it.  Yet it forms not only the basic raw materials  for humankind, but also  the substance of Incarnation.</p> <p><b>St Hildegard of Bingen</b></p> 

<p><b>Saturday</b></p>	<p><b>28</b></p>	 <p>"Animals try to live with nature. Man tries to change nature."</p> <p><small>Arthur: Douglas Williams From the Divine Pattern</small></p>
<p><b>Sunday</b></p>	<p><b>29</b></p>	<p>Father of Creation, God of Compassion, We thank you that you are a holy Trinity of Love Who rules and reigns with self-giving sacrificial love. To you, we give all praise, honour and glory.</p> <p>In this time of climate breakdown, we ask that we would be filled with your love. For a love, which in a wounded world, makes a difference. Trinity of Love, Fill our hearts. For a love, which in a warming world, looks like something. Trinity of Love, Fill our hearts. For a love, which in a culture of denial, speaks truth. Trinity of Love, Fill our hearts. For a love, which in a world of oppression and indifference, challenges injustice. Trinity of Love, Fill Our hearts. Fill our hearts, O Lord, with love for Climate refugees Those caught up in climate-related conflicts Those suffering from extreme weather events Those who face drought and food shortages.</p>
<p><b>Monday</b></p>	<p><b>30</b></p>	<p>Father God, our newspapers and television programmes are full of the devastation caused by selfish political and economic agendas. We pray earnestly for a change of heart among the nations, their leaders and the leaders of business and industry. We pray for a massive diversion of human resources towards the relief of human suffering and the restoration of your world.</p>

Tuesday

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### International Zebra Day

Zebras are iconic animals that cannot be mis-identified! Here in South Africa we are extremely fortunate to have a good stable population of our beloved Plains (previously Burchell's) Zebra – although our history with zebras is not great!



The quagga (*Equus quagga quagga*) is a subspecies of the plains zebra that was endemic to South Africa until it was hunted to extinction in the late 19th century. It was long thought to be a distinct species, but early genetic studies have supported it being a subspecies of plains zebra. Our history with the Mountain Zebra very nearly ended the same way, had it not been for a few forward-thinking conservationists. Early in the 20<sup>th</sup> century, there were less than 60 individuals and were facing almost certain extinction. In 1937, 1712 hectares of land was proclaimed as the Mountain Zebra National Park. Thanks to the conservation



efforts of farmers in the area, a small herd of the endangered Cape mountain zebra still survived in the area and these provided a founder population for the Park. Paul Michau donated 6 zebra and later Mr H L Lombard donated 11 zebra to the Park. An estimated 8170 zebras in over 76 sub-populations throughout South Africa, this is indeed good news!

However, elsewhere in Africa, zebra – especially the Grevy's zebra – (Kenya to Ethiopia) is in urgent need of conservation efforts as it is teetering on the edge of becoming endangered because of habitat loss and human interference.

**Pray:**

- Give thanks for the foresight of those early conservationists that we now have a thriving population of the handsome Mountain Zebra.
- Give thanks for the beauty of these magnificent animals

***Pray for the conservation efforts of those involved in saving the Grevy's zebra that they would be similarly blessed.***