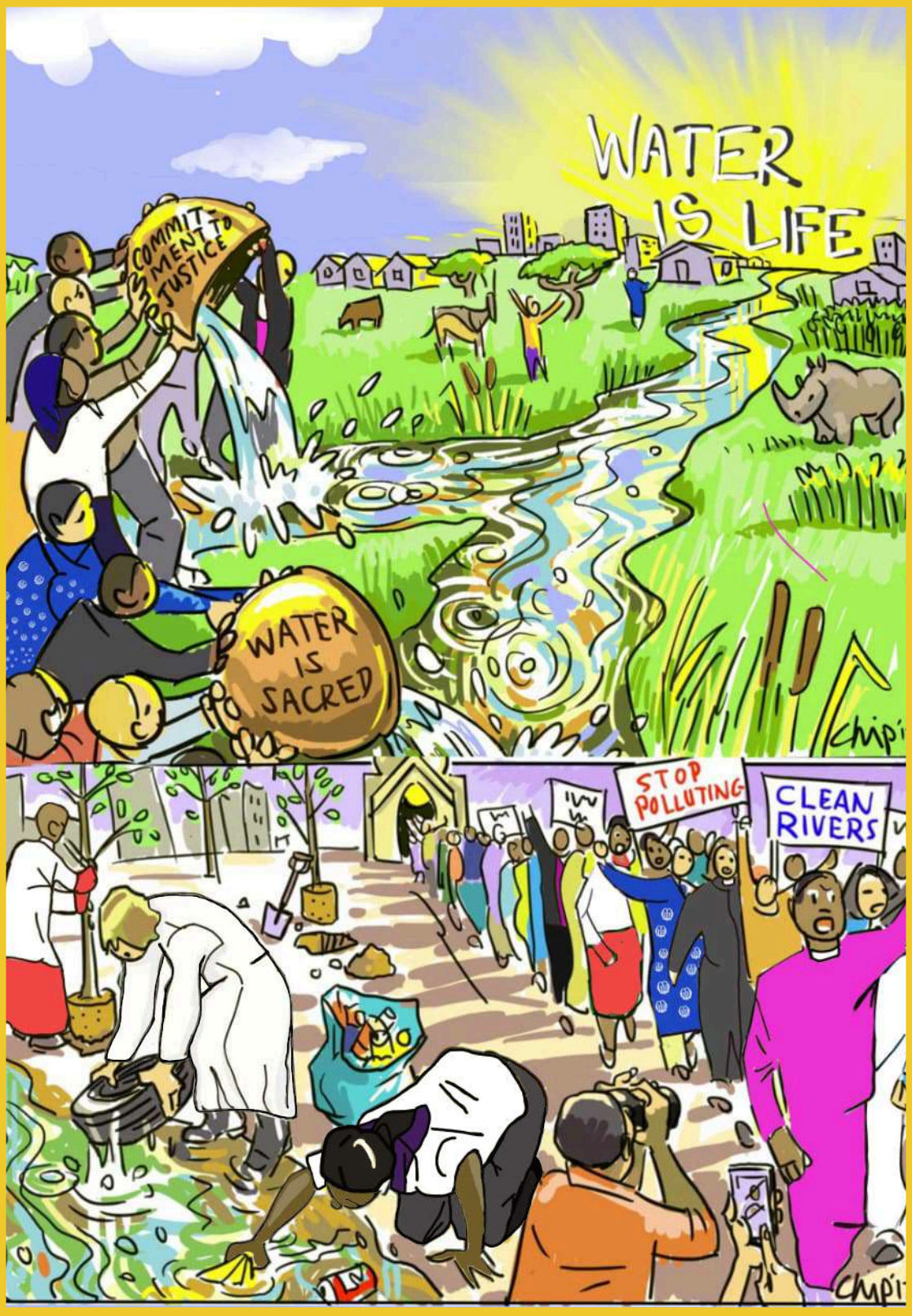
SEASON OF CREATION 2026



LIVING WATER

ACKNOWLEDGEMENTS

Sermons

The four sermons for this year's Season of Creation reflect on the Exodus readings for each Sunday under the theme of Living waters. Oceans, aquifers, rivers and wetlands, and the precious streams in the desert are gifts from God to be treasured and protected.

Writers

The Passover:
Bishop Humberto Maiztegui Gonçalves
Anglican Episcopal Church of Brazil

Dividing the Sea:
Rev James Shri Bhagwan
Fiji; General Secretary, Pacific Conference of Churches

Dew in the Desert:
Rev Laurel Dykstra
Salal + Cedar Watershed Discipleship Community,
Diocese of New Westminster, Anglican Church of Canada

Water from the Rock:
Dr Bob Sluka
Lead scientist – Marine Conservation Program
A Rocha International

Front cover artwork: Chip Snaddon
Graphic design: John-Paul Roberts
Funded by: Anglican Overseas Aid

Front cover: "Water is Sacred"

Table of **Contents**

ACKNOWLEDGEMENTS	II
THEME INTRODUCTION	1
FIVE MOVEMENTS OF LITURGY	2
FIRST EUCHARISTIC PRAYER FOR SEASON OF CREATION	3
WHAT IS THE FEAST OF CREATION IN CHRIST?	5

A Ecumenical service for Creation Day

FEAST OF CREATION

(1st of Sep)

Readings
Gen 1: 1-2:3 or Gen 2: 4-25
Psalm 148: 1-14
Acts 17: 22a, 24- 28
John 1:1-5

COLLECT

O Creator and Potter of all,
You formed the earth
and shaped our lives with care.
When we distort Your design,
You do not discard
but reshape in mercy.
Mould us to be caretakers
of Your creation, humble, responsive,
and full of hope.
Let our lives reflect Your restoring
hands, through Christ, who makes all
things new.
Amen

WEEK ONE

THE PASSOVER

READINGS
Exodus 12: 1-14
Psalm 149
Romans 13: 8- 14
Matthew 18: 15-20

COLLECT

Eternal God,
who led your people from oppression to freedom, and marked time by your saving acts, teach us to honour the seasons of creation.
As the blood on the doorposts spoke of life preserved, may we mark our lives with care for the earth.
Deliver us from habits that destroy your world, that we may walk in freedom, justice, and renewal;
through Jesus Christ our Passover Lamb.
Amen

WEEK TWO

DIVIDING THE SEA

READINGS
Exodus 14: 19-31
Psalm 114
Romans 14: 1-12
Matthew 18: 21-35

COLLECT

Almighty God,
you parted the sea and made a path to freedom, commanding wind and water to serve your purpose. Teach us to see your power in earth, sky, and sea.
As we face rising waters and a changing climate, guide us with your light and grace. Deliver us from fear and lead us to action, that we may honour you by protecting your creation;
through Jesus Christ our Liberator.
Amen

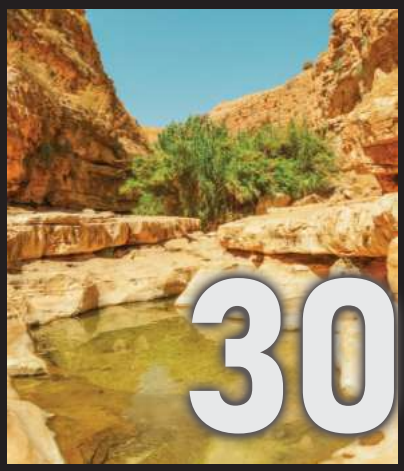
WEEK THREE

DEW IN THE DESERT

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

COLLECT

Gracious God,
you fed your people with manna from heaven, teaching them to trust your daily provision. Help us to live simply, that all may simply live.
Curb our greed and awaken gratitude, that we may receive your gifts with reverence and care.
Sustain us with your bounty and guide us in justice, as we walk gently upon your earth;
through Christ, the Bread of Life.
Amen



WEEK FOUR

WATER FROM THE ROCK

READINGS
Exodus 17:1-7
Psalm 78:1-4;11-15
Philippians 2:1-13
Matthew 21: 23-32

COLLECT

God of mercy,
you heard your people's cry in the wilderness and brought forth water from the rock.
Quench our thirst with your justice and peace.
Forgive our grumbling and teach us to trust your care,that we may protect the earth's precious resources.
Let streams of compassion flow from our lives, as we honour your creation with wisdom and love,
through Christ, the Living Water.
Amen

Theme Introduction: Living Water

The Global Ecumenical Theme for the Season of Creation 2026 , "Living Water," is based on Ezekiel 47:9,12, where water flowing from God's Temple transforms barren land into a place of abundant life: "Where the river flows everything will live." This vision offers a message of hope, healing, and ecological renewal. Water flowing from God's presence restores ecosystems, nourishes biodiversity, and symbolizes God's desire for the flourishing of all creation. This year's symbol shows a small stream flowing from the Temple which grows into a mighty river, bringing life wherever it goes and inviting believers to enter the water and become participants in God's work of healing the world.

The vision emerges from one of Israel's darkest moments. Jerusalem had been destroyed, the Temple lay in ruins, and many Israelites lived in exile in Babylon. Ezekiel proclaims that God has not abandoned God's people.

The river represents God's life-giving presence. Beginning as a tiny trickle, it becomes an unstoppable river that heals even the lifeless waters of the Dead Sea. This image points beyond human salvation to the renewal of the entire created order. The trees growing beside the river bear fruit continuously and their leaves bring healing, illustrating God's vision of abundance instead of scarcity.

This biblical vision stands in sharp contrast to today's global water crisis. More than two billion people still lack access to safe drinking water, while climate change, pollution, groundwater depletion, corruption, poor governance, and growing industrial demands threaten freshwater supplies worldwide. Water insecurity contributes to food shortages, disease, migration, conflict, and increasing inequality. Freshwater biodiversity has declined dramatically, while marine ecosystems also face severe degradation. The water crisis reveals broken relationships—with God, among people, and with the rest of creation—and disproportionately affects the poor and vulnerable.

Despite these challenges, Ezekiel's vision remains one of hope. Christians are called to recognize water as God's gift and a fundamental human right rather than merely an economic resource. Inspired by Scripture and Christian teaching, churches around the world are restoring rivers, protecting water sources, greening dry landscapes, drilling wells, improving sanitation, and advocating for responsible stewardship. These actions reflect the biblical understanding that humanity belongs within an interconnected community of life, exercising care rather than domination over creation.

The image on our cover was taken from a Conference on Water Justice held at St George's Cathedral, Cape Town and reflects the two streams that faith communities bring to the challenge of Living Water; a commitment to Justice and an understanding of the sacredness of water.

THE FIVE MOVEMENTS OF THE LITURGY

How to use the manual

The Liturgical materials in this manual are arranged within the five liturgical movements, namely God gathers us, Service of the Word, Responding to the Word, Service at the Table and Sending out.

God Gathers Us:
The congregation is welcomed and the theme of the service is introduced.
The penitence/confession can take place here as part of the preparation or it may follow the sermon.

Proclamation of God's word:
The word of God is read and preached.
The affirmation of our Faith can be an important part of the Proclamation.

Responding to God's word:
Intercessions and prayers of the people are included here. Creative responses such as drama, liturgical dance or short video clips can be used. The penitence can also follow the word.
The Peace is shared according to custom

Celebrating at the Table:
Two Eucharistic Prayers for the Season of Creation are included.

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.

EUCHARISTIC PRAYER FOR 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.
It is right to give God thanks and praise.

Or

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

It is truly right to glorify you, heavenly Father, Creator of the Universe through Jesus Christ your only Son.

Through your Word all l things came to be. At the dawn of creation, yourYour Spirit hovered over the waters.ou brought forth life in forms innumerable, including this our fragile earth, and we amongst its inhabitants.

You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might guard and serve our fellow creatures.

Through our rebellion we alienated ourselves from your presence, breaking our harmony with You and all created order. But you did not abandon us to the power of death. In your mercy you came to our help. In the new covenant, you gave us your Son, the first-born of creation, to show us the way of righteousness. By his Passion and cross we are lovingly redeemed and through your grace we work with Christ in renewing the life of the Earth.

And so in harmony with the cosmos, we join our voices to the songs of praise of all your creatures both in heaven and on earth we join in one great act of awe and adoration:
Holy, holy, holy Lord
God of power and might
Heaven and earth are full of your glory:
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna is the highest.

Pour out your Holy Spirit upon us and upon these earthly gifts of bread and wine, so that they may be to us the body and blood of our Lord Jesus Christ.

For on the night that he was betrayed, Jesus took bread, and gave you thanks . He blessed it, broke it and gave it to his disciples saying: Take this all of you and eat it. This is my Body, which is given for you.

In the same way Jesus took the cup of wine, and gave you thanks. He blessed it and gave it to his disciples saying: Take this all of you and drink from it, this is the cup of my Blood, the Blood of the new and everlasting covenant which is shed for you and for many so that sins may be forgiven. Do this in remembrance of me.

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

Therefore Heavenly Father, as we raise up to you the fruits of Your creation, this bread and this cup, we celebrate the memorial of our redemption; recalling Christ's death, proclaiming his resurrection and ascension to your right hand.

Graciously accept, we pray, the offering of your Holy Church, and grant that we who are nourished by the body and blood of Christ may be empowered for works of justice and restoration and strengthened in our commitment to care for your creation.

May we be reconciled with creation so that the whole earth,our common home, may be filled with the knowledge of your glory as the waters cover the sea.

By whom and with whom and in whom, in the unity of your Holy Spirit, with all that has been, is and will be in your universe, we worship you, God of all in songs of everlasting praise now and forever.
Amen.

The Lord's Prayer etc

Introduction: What is the Feast of Creation in Christ?

For many years now the global ecumenical church has been celebrating the Season of Creation from 1st of September to the 4th of October. The 1st of September is also known as the World Day of Prayer for the Care of Creation.

The celebration has its roots in the Orthodox Church, where the Ecumenical Patriarch designated 1st of September as a day of prayer for creation in 1989. In 2015, Pope Francis invited the Roman Catholic Church to join this annual day of prayer, strengthening its ecumenical character.

After decades of ecumenical celebrations of the "Season of Creation" and World Day of Prayer for Creation a historic gathering took place in Assisi (March 2024) to explore a proposal to elevate the observance to become a liturgical feast in the calendar of Western Churches. Since then the World Council of Churches and many Communions have passed resolutions in support and Pope Leo has released a new Mass for Creation.

Each of the sections of the Nicene Creed have their Feast Day (Ascension, Pentecost etc) but the opening paragraph "We believe in one God , the Father, the Almighty, the Creator of heaven and Earth" has no associated Feast Day.

This is not a "Christian World Environment Day" it is a Christological feast. The Feast draws attention to a dimension of Christology missing from most calendars:
"In the beginning was the Word… All things came into being through him" (Jn 1:1,3). The eternal Logos sustains the universe (Heb 1:3) and in Christ all things are held together (Col 1:17)

In 2024 the ACSA Provincial Synod passed a resolution in support of including the Feast of Creation in our lectionary. In May 2026 the Feast of Creation was officially included in the Revised Common Lectionary. And in June 2026 the Anglican Consultative Council passed a resolution to encourage all Provinces to include the Feast in their liturgical calendars.
The Feast of Creation may be celebrated on the 1st of September or on the first Sunday of September.

This is indeed a Kairos moment for the Church!
Please find more information about the Feast of Creation on **www.feastofcreation.com**
If you would like a Eucharistic liturgy for the day you might like to use the liturgy on page 3, Ecumenical Service. An Ecumenical prayer service can be found on the next page (6)

The Feast of Creation is an ecumenical Feast and we are encouraged to hold an ecumenical service on that day, whether outside or inside! Please find more information and resources on the theme on www.seasonofcreation.org. An ecumenical prayer service can be found starting on page 19 of the celebration guide.

ECUMENICAL SERVICE FOR CREATION DAY/ **FEAST OF CREATION (1st of Sep)**

From www.seasonofcreation.org

GREETING AND CALL TO WORSHIP

In the name of the Father, and of the Son,
and of the Holy Spirit.
Amen.

Come, let us worship God, the Creator of all things, who calls us to dwell in peaceful habitation, in secure dwellings and quiet resting places.

We gather in gratitude for God's creation, longing for justice and peace to abide in the land.

Come, let us follow the Lord Jesus Christ, who reconciles all things and leads us in the way of righteousness, so that the wilderness may become a fruitful field, and the fruitful field be deemed a forest.

We come to walk in the footsteps of Christ, seeking healing for creation and peace for all people.

Come, let us move with the Holy Spirit, the breath of life poured out upon us, bringing renewal to the earth and restoring the harmony of creation.

We praise God, who revives the land, and calls us to be peacemakers with all creation.

The effect of righteousness will be peace, and the result of righteousness, quietness and trust forever. God of justice and peace, we gather in Your presence, united with all living beings.

We come in hope, worship, and commitment to live as caretakers of Your world.

May our prayers rise like incense,
and our worship be a song of love for all creation.

We thank the Lord for giving life to all creation!
We thank God for our neighbours' life—human and non-human alike.

As we gather, we share the hope and the sufferings of our sisters and brothers throughout all creation. In communion with the waves of the sea, and the rustling of the trees,

We recite Psalm 139:14 together:

"I praise you, for I am fearfully and wonderfully made." We love you, God!
Amen.

(Adapted from WCC Ecumenical Centre's Morning Prayer, Geneva, led by ACT)

PSALM 148:1–13

Praise the Lord!
Hallelujah!

Praise the Lord from the heavens,
praise God in the heights.

Praise the Lord all you angels;
sing praises, all you heavenly host.

Praise the Lord, sun and moon;
sing praises, all you shining stars

Praise the Lord, heaven of heavens, sing praises, you waters above the heavens.

Let them praise the name of the Lord; who gave the command and they were created,

who made them stand fast for ever and ever, who gave them a law which shall not pass away.

Praise the Lord from the earth, you sea-monsters and all deeps;

fire and hail, snow and fog, tempestuous wind, doing God's will;

mountains and all hills, fruit trees and all cedars;

wild beasts and all cattle, creeping things and winged birds;

sovereigns of the earth and all peoples, princes and all rulers of the world;

young men and young women, old and young together.

Let them praise the name of the Lord, whose name only is exalted, whose splendour is over earth and heaven.

The Lord has raised up strength for this people and praise for all loyal servants, the children of Israel, a people who are near to the Lord. Hallelujah!

(Saint Helena version)

(A creation-themed hymn can be sung here.)

PENITENCE

All creation is full of God's praise,
and we are called to join in with joy,
righteousness, and peacefulness.
Yet as we look around us, we see conflict and destruction.

All too often, we fail to live as we are called—to be ambassadors of peace, righteousness, and reconciliation.
Let us confess our sins and come before the Triune God, asking for forgiveness and renewal.

Loving God,
we have failed You
and abused the gift You have given us.
We have offended You and defiled what You have made.

Forgive us for betraying Your trust.
Forgive us for our greed and arrogance.

Forgive us for what we have done to Your earth, to Your oceans, to Your creatures on the land, in the sky, and in the depths.

Hear, O God of Compassion:
The cries of the land have become a desert; lands laid barren through corrupt agriculture, pollution, mining, and deforestation.

The cries of islands drowning in rising seas, oceans swelling with the melting ice.

The cries of Mother Earth in storm and drought.

(©2012 Rev. James Bhagwan, Fiji, source: https://www.oikoumene.org/resources/prayer-cycle/oceania)

PROCLAMATION OF FORGIVENESS

May our God have mercy on us,
forgive us our trespasses, and give us new life.

Indeed, God has promised grace and forgiveness: “My people will abide in peaceful habitation, in secure dwellings, and in quiet resting places.” (Isaiah 32:18)

Let us rejoice and trust in our calling, to live as we are called—reconciled with the Father, ambassadors for Christ, filled with the Holy Spirit. Sing a hymn praising God as Creator.

THANKSGIVING

God of life, God of love, God of Creation, thank You for all the wonderful creatures You have made.

We thank You for the gift to inhabit and enjoy this world.

Thank You for forests that provide our air and shade on hot days.

Thank You for the sun’s shining energy, and the rains that refresh the earth with their fragrance.

Thank You for fertile soil that feeds us and sustains many creatures.

Help us recognize the earth’s community as a democracy of life, rooted in the local economies of those who tend the land.

Give us strength to defend biodiversity and cultural diversity, putting the common good first, honouring all beings’ right to sustenance.

Help us value every species, every person, every culture, knowing each has intrinsic worth.

Help us walk this world with faith and hope, to be good caretakers of Your creation—to protect it, respect its resources, and heed its limits.

Give us courage to fight for life, resilience in the face of destruction, and resolve to resist those who exploit creation for profit.

Thank You for each life we offer back to You, through Jesus Christ our Lord, who lives and reigns with You and the Holy Spirit. Amen.

(Source: United Evangelical Lutheran Church, Argentina and Uruguay. Translation: Season of Creation.)

SCRIPTURE READINGS

(Allow a short silence for reflection after each reading.)

First Reading: Isaiah 32:14–18

Second Reading: John 14:15–17

REFLECTION / SERMON

Focus on Isaiah 32:14–18, themed “Peace with Creation”
(A creation-themed hymn can follow the reflection.)

PROFESSION OF FAITH

Nicene Creed or another appropriate Creed.

OFFERING

Include a creation-themed hymn during the offering which could be for environmental ministry.

INTERCESSORY PRAYER

O Lord our God,
help us call upon You with one heart and soul, according to Your will!

We pray for Your created world:
You made the universe and all that lives and exists in it. The earth is filled with Your creatures. You make grass grow, plants, and fruit-bearing trees;
You feed the birds of the sky and care for all creatures on earth.

Out of Your love, You created humanity; give us strength to faithfully cultivate and guard Your creation according to Your will.

For Jesus Christ we ask,
Lord, hear our prayer!

We pray for humanity—every community and every person. Grant that we may treat all with respect and uphold the dignity of our neighbours, accepting all in their diversity.

Give us grateful hearts, understanding, responsible thought, and value-creating work.

For Jesus Christ we ask,
Lord, hear our prayer!

We pray for Your Church,
that she may be a messenger of life and an agent of Your love worldwide. Instil courage in the hearts of those who follow You, that we may proclaim hope to the fearful, encouragement to the doubting, and comfort to the despairing.

Grant unity to proclaim Your Gospel in word and deed as part of a world in crisis.

For Jesus Christ we ask,
Lord, hear our prayer!

We pray for the sick, destitute, oppressed, and vulnerable—especially those affected by environmental disasters, famine, drought, floods, storms, and fires.

Bring justice to those who cry out,
and humble our hearts to relate to them as true brothers and sisters. Let Your life-giving will be done in our world.

For Jesus Christ we ask
Lord, hear our prayer!

Heavenly Father, grant that the future of the world, humanity, the Church, and all people be in Your hands.

May we live in true hope for the sake of our living Lord Jesus Christ. **Amen.**

(Source: Oratio Oecumenica; Zsuzsa Koltai, Ecumenical Working Group for Season of Creation, Hungary. Translation: Season of Creation.)

THE LORD'S PRAYER

In the language of our hearts, let us pray together "Our Father...."

CONCLUSION AND BENEDICTION

Let us give thanks and praise to the Most Holy and Glorious Trinity—
the Father, the Son, and the Holy Spirit.
It is right and just.

Truly, it is right and just to glorify You, bless You, praise You, adore You, and give You thanks,

O Maker of all things, visible and invisible. The highest heavens and all their powers praise You; the sun, the moon, and all the stars; the earth, the seas, and all that is in them; the heavenly Jerusalem and the assembly of the firstborn enrolled in heaven; the angels, archangels, and heavenly hosts—all sing Your majestic glory with triumphant hymns, unending voices, and acclamations.
It is right and just.

With them and with all creation, we cry out and proclaim:
Holy God, Holy Mighty,
Holy Immortal, have mercy on us.
Holy God, Holy Mighty,
Holy Immortal, have mercy on us.
Holy God, Holy Mighty,
Holy Immortal, have mercy on us.

Go in peace, brothers and sisters, live in peace with creation.

And may the blessing of the Most Holy Trinity—the Father, the Son, and the Holy Spirit—accompany you, now and always.
Amen.

(Source: Liturgy of the Antiochene Syriac Maronite Church, Anaphora of Saint James, Brother of the Lord.)

WEEK ONE
PASSOVER

READINGS

Exodus 12: 1-14
Psalm 149
Romans 13: 8- 14
Matthew 18: 15-20

COLLECT

Eternal God,
who led your people from oppression to freedom,
and marked time by your saving acts,
teach us to honour the seasons of creation.
As the blood on the doorposts spoke of life preserved,
may we mark our lives with care for the earth.
Deliver us from habits that destroy your world,
that we may walk in freedom, justice, and renewal;
through Jesus Christ our Passover Lamb.
Amen.

SERMON NOTES

Bishop Humberto Maiztegui Gonçalves
Anglican Episcopal Church of Brazil

EXODUS 12: 1–14

The celebration of the Passover—that is, the "passing over" or crossing through the Sea to the liberation of the enslaved people (cf. Exod. 14–15), must be understood within the context of the plagues directed against the Pharaonic system.

The plagues undermined the Pharaonic system on many levels; firstly in its religious ideology – the magicians. Secondly the "comfort" of the ruling class symbolised by frogs was under attack. Frogs were believed to bring abundance, appearing with the annual flooding of the Nile and linked to the frog-headed Egyptian goddess of abundance - representing the Egyptians' reliance on their own wealth. Thirdly, the economy was undermined (polluted waters, hail, flies, livestock disease, locusts, gnats), fourthly social relations were destroyed (darkness), and finally the political continuity of that ruling class (the firstborn), as detailed in Exodus 7:8–11:10. We can say that the plagues with which the exploited people were enslaved turned against their enslavers.

The first Passover takes place "in the land of Egypt," while the people are still in slavery (Exodus 12:1). It marks a new era in which the suffering of both the people and of the land is overcome (Exodus 12:2). The Festival of the Lamb is followed by the Festival of Unleavened Bread (Exodus 12:15–20), signalling the resolution of the historic conflict between herders and farmers (cf. Genesis 4: Cain, the farmer, and Abel, the herder).

Overcoming slavery, as well as the exploitation and destruction of the environment, requires - in the revelation of the Liberating God - overcoming all forms of violence. The blood of the Lamb (Exodus 12:7–14) - is used as an image of Jesus Christ's sacrifice. This sacrifice was not just for humanity but for all of creation as seen in Revelation 5:12–13 where "every creature in heaven and on earth" bows before the Lamb who was slain.

It also symbolises the end of oppression; just as in Revelation 7:14–17. We read that those who have come out of the great tribulation will serve God and "never again will they hunger or thirst and the sun will not beat down on them" No more will they be beaten by oppressive overlords but the Lamb will be their shepherd and he will bring them "to springs of living water and wipe every tear from their eyes".

In the Lambeth Calls of 2022, the Anglican Communion, acknowledged all the suffering caused by modern slavery and colonialism:
"The legacies of colonialism, the trans-Atlantic slave trade, and other abuses of power continue to impact our communities. Some have been enriched and some impoverished. International economic systems, built upon unjust structures of exploitation, have created dehumanizing conditions. (Human Dignity – Affirmation)

The enslavement of people - and all forms of violence, death, and destruction perpetrated by human beings - is reflected in the environment. As the Lambeth Calls also affirm, this same system of profit and exploitation drives the depletion of natural resources and the destruction of ecosystems and life on Earth:

Humanity needs a spiritual and cultural transformation. We must see the world differently: repenting of and rejecting an extractive world view, which regards the earth and all nature as something to be exploited, and embracing instead a relational worldview, at the heart of Christ's teaching. This is espoused especially by indigenous peoples, who see the profound interdependence of all creation (The Environment and Sustainable Development. Affirmation 3.3).

Today, life on Earth finds itself enslaved by a system of profit and the irresponsible exploitation of natural resources and workers, a situation aggravated by wars, genocides, and violence against individuals and peoples (especially Indigenous peoples).

The Easter of Jesus Christ—the new Passover Lamb of Life, Justice, Love, and Peace - is still celebrated

on a wounded earth, amidst the suffering of humanity and all creation. The Easter call of Jesus to us - just like the Passover call to the People of God in ancient times - is to prepare ourselves to cross the waters of those social, economic, political, and religious sins that have left the planet in its current state.

A Catholic Mass written in 1978 called the "Mass of the Land without Evil" – designed as a prophetic intercultural liturgy, denouncing centuries of colonial violence against indigenous Guarani people contains these words:

"Celebrating the Lord's Easter, we sing of the victory of all humanity. Tribes from across the Earth, peoples of every age, in the Lord's flesh, all flesh comes to life. Thus, we share in the quest for a Land Without Evil. Freed from the first captivity, we sing of the passage. Singing, we cross the new Red Sea of your Blood; singing, we share the bread of freedom" (Pedro Casaldáliga).

LIVING EASTER

What are the forms of "slavery" and violence that must be overcome on this side of the waters, where the cry of the earth and of peoples deprived of water is still heard? We are peoples and creatures whose lives are threatened by social, economic, political, and even religious systems that continue to promote war, death, and destruction. Where shall we go? Shall we head toward a new land of justice, love, and peace? What actions can help us organize for this new journey across the waters?

NOTES ON THE OTHER READINGS

PSALM 149 – PRAISE WITH THE WHOLE OF CREATION

Psalm 149 is a joyful hymn calling God's people to praise with singing, dancing and music. Worship is expressed through the whole body and the whole community, celebrating God's justice and faithfulness. Although creation is not explicitly mentioned, the psalm assumes a world where human joy is deeply connected with God's good creation. Praise is never separated from the Earth that sustains life. Music requires wood for instruments, food nourishes dancers, and every breath used in singing is made possible by the oxygen produced through forests and oceans. Human worship depends upon flourishing ecosystems. When creation is degraded through pollution, deforestation or climate change, both human wellbeing and worship are diminished.

Rivers, rain, harvests, birds and animals feature prominently in traditional praise songs. This reflects an understanding that humanity belongs within the wider community of creation rather than standing apart from it. Psalm 149 encourages churches to recover this holistic vision of worship.

Psalm 149 reminds us that praise is not confined to church buildings. We can hold our services outside in the great "Cathedral of Creation". Every act that restores creation becomes an act of worship. As communities rejoice before God, they are called to become instruments of God's renewing work, enabling the Earth itself to join in the song of praise.

ROMANS 13:8–14 – LOVE YOUR NEIGHBOUR

Paul summarises Christian ethics with one command: "Love your neighbour as yourself." He urges believers to "wake from sleep", lay aside works of darkness and "put on the Lord Jesus Christ." These images speak powerfully to today's ecological crisis.

Environmental degradation is fundamentally a failure to love our neighbours – caused by greed, selfishness and apathy. Paul's call to awaken is especially relevant. Humanity has often lived as though Earth's resources were limitless. Christians are called to awaken to the realities of climate science, environmental degradation and the suffering of vulnerable communities. The scientists have been warning us for years -now is the time for the prophets of the church to stand up.

The "works of darkness" may also be understood structurally. Greed, corruption, unsustainable consumption and exploitation of natural resources

damage both people and ecosystems. By contrast, "putting on Christ" means adopting lifestyles marked by simplicity, generosity, compassion and responsible stewardship of creation.

MATTHEW 18:15–20 – RESTORING RIGHT RELATIONSHIPS

Matthew 18 focuses on restoring broken relationships within the Christian community. Jesus provides a process for addressing conflict that seeks reconciliation rather than punishment. The environmental crisis is fundamentally a crisis of broken relationships—between humanity and God, between people, and between humanity and the rest of creation. Pollution, habitat destruction, overconsumption and climate change reflect failures to live within God's intended harmony. Jesus' emphasis on reconciliation therefore extends beyond interpersonal conflict to restoring right relationships with the Earth.

Environmental conflicts over land, water, mining and forests likewise require dialogue, justice and participation by all affected communities. When countries such as Malawi, Mozambique and Zimbabwe suffer environmental disasters such as Cyclone Freddy in 2023 followed by the worst drought in 100 years, thousands are pushed off the land and migrate to countries such as South Africa. As we have seen this can contribute to anti- migrant sentiment.

Jesus promises that where two or three gather in his name, he is present among them. This assurance encourages churches to work together in addressing ecological and other challenges such as migration. We must work with other churches and other partners. Local congregations may feel small in the face of these challenges, yet Christ is present wherever communities unite for justice and restoration. Collective action becomes an expression of Christ's presence.

The passage also highlights accountability. Those who damage creation, whether individuals, corporations or governments, should be challenged through truthful, respectful and persistent engagement. Silence in the face of environmental destruction is inconsistent with the gospel's call to reconciliation.

Authentic discipleship is measured not only by personal spirituality but also by relationships marked by justice, peace and restoration. In a world facing climate disruption, the church is called to become a reconciling community where people, land and all living creatures may flourish together.

Bishop Humberto Maiztegui Gonçalves
Bishop of the Southern Diocese of the Anglican Episcopal Church of Brazil.

I am a professor in the field of biblical theology and for more than 30 years, I have been involved in "Anglican Indigenous Ministry," which promotes our Church's presence in solidarity with Indigenous peoples and in defence of their ancestral rights to live in peace and harmony with all creation. Through interfaith dialogue, I have also spent decades alongside descendants of enslaved Black people who have maintained their ancestral faiths characterized by an intrinsic relationship with all forms of life on Earth. For Indigenous peoples, water is an essential element for life, as well as for their faith, culture, and identity. This shared experience has allowed for the recovery and expansion of the meaning of water within the revelation of Jesus Christ and the Gospel of the Kingdom of God.

LITURGY: THE PASSOVER

GOD GATHERS US

The Lord says: *"I have seen the suffering of my people and have come down to deliver them."*
God still hears the cries of the poor,
the thirsty and the displaced.

Christ says: *"Where two or three are gathered in my name, I am there among them."*
Christ is present among us,
calling us into reconciliation,
justice and care for creation.

Come, let us worship the God
who turns deserts into springs,
division into community,
and fear into hope.

PENITENCE

God calls us to love our neighbours and to care for the Earth, yet we confess that we have often failed.

For the times we have polluted rivers, destroyed forests, and treated creation as something to exploit rather than cherish;
Lord, have mercy.
Lord, have mercy.

For the times we have remained silent
while communities suffered from drought,
floods, pollution and environmental injustice;
Christ, have mercy.
Christ, have mercy.

For the times we have allowed conflict, and greed to divide your people,
instead of seeking reconciliation;
Lord, have mercy.
Lord, have mercy.

For the ways we have wasted food, water and energy,
while many of our sisters and brothers go without;
Christ, have mercy.
Christ, have mercy.

Forgive us, gracious God.
Renew us by your Spirit,
that we may become faithful stewards of your creation, agents of reconciliation,
and bearers of living water;
through Jesus Christ our Lord. Amen.

PROCLAIMING GODS WORD

CONFESSION OF FAITH

We believe in God,
who creates all things,
who embraces all things,
who celebrates all things,
who is present in every part
of the fabric of creation.
We believe in God as the source of all life,
who baptizes this planet with living water.

We believe in Jesus Christ,
the suffering one,
the poor one,
the malnourished one, the climate refugee,

We believe in the Holy Spirit,
the breath of God,
who moves with God
and who moves among
and with us today.
We believe in everlasting life in God.
And we believe in the hope that one day
God will put an end to death and all
destructive forces
(Gurukkul Theological College India)

RESPONDING TO GOD'S WORD

PRAYERS OF THE PEOPLE

God of life,
you delivered your people from slavery
and call us to walk together in hope.
Hear the prayers of your Church.
We pray for your Church throughout Africa.
Renew us with courage to proclaim good news to the whole of creation
that our worship may lead to justice,

our faith to action, and our hope to transformation.
Lord in your mercy
Hear our prayer

We pray for Africa
Remember communities suffering from drought,
cyclones, floods, failed harvests, water shortages
and rising temperatures.
Strengthen farmers, fishers and pastoralists,
and guide governments to protect rivers, forests,
wetlands and biodiversity.
Lord in your mercy
Hear our prayer

We pray for places where conflict divides
communities.
Bring reconciliation where there is violence,
healing where there is historical injustice,
and peace where people compete for scarce land
and water.
Help us resolve conflict through truth,
listening and forgiveness.
Lord in your mercy
Hear our prayer.

We pray for all who are displaced—
refugees, migrants and those forced to leave their
homes because of climate change.
May they find welcome rather than rejection,
hospitality rather than fear,
and communities that reflect Christ's love.
Lord, in your mercy
Hear our prayer.

We pray for young people,
who inherit both the beauty of creation
and the burden of its degradation.
Give them wisdom, creativity and perseverance
to build a just and sustainable future.
Lord, in your mercy
Hear our prayer.

We pray for ourselves.
As rivers nourish the land,
may your Spirit flow through our lives,
making us people of generosity,
reconciliation, simplicity and hope.

Merciful Father, accept these prayers for the sake
of your Son, our Saviour Jesus Christ. **Amen.**

CELEBRATING AT THE TABLE

PRAYERS FOR PREPARATION

God of all creation;
Through fertile soil,
life-giving water,
the labour of human hands
and the abundance of your Earth,
you provide bread for the hungry
and wine to gladden the heart.

As we prepare this table,
receive also the offering of our lives.
Transform our greed into generosity,
our divisions into reconciliation,
our wastefulness into stewardship,
and our fear into faithful hope.

May this meal strengthen us
to protect the gift of living water,
to seek justice for all peoples,
and to care for the whole community of creation;
through Christ our Lord. **Amen.**

THE SENDING OUT OF GOD'S PEOPLE

Go now as people of the Exodus,
walking from bondage into freedom.
Go as disciples of Christ,
seeking reconciliation
wherever relationships are broken.
Go as guardians of God's living waters,
protecting rivers, wetlands, oceans, forests
and every living creature.

Share water with the thirsty,
welcome the stranger,
stand with the vulnerable,
and work for justice
until all creation flourishes.

And may the blessing of God Almighty,
the Creator who gives living water,
the Son who reconciles all things,
and the Holy Spirit who renews the face of the
Earth,
be among you and remain with you always.
Amen.

WEEK TWO

DIVIDING THE SEA

READINGS

Exodus 14: 19-31
Psalm 114
Romans 14: 1-12
Matthew 18: 21-35

COLLECT

Almighty God,
you parted the sea and made a path to freedom,
commanding wind and water to serve your purpose.
Teach us to see your power in earth, sky, and sea.
As we face rising waters and a changing climate,
guide us with your light and grace.
Deliver us from fear and lead us to action,
that we may honour you by protecting your creation;
through Jesus Christ our Liberator.
Amen.

SERMON NOTES

Rev James Shri Bhagwan
Fiji; General Secretary, Pacific Conference of Churches

PRIMARY READING: EXODUS 14:19–31
SONG OF RESPONSE: EXODUS 15:1–11, 20–21

Exodus 14 is not simply a story about water being divided. It is the story of an enslaved people pursued by an empire that cannot imagine its economy without their labour. Pharaoh has permitted Israel to leave, but he has not released his claim over their bodies, labour and future.

The passage holds together different memories of deliverance. The cloud moves behind the people, separating them from the army. Moses stretches out his hand, while the east wind drives back the sea. Cloud, darkness, wind, land and water all participate in liberation.

The sea is not Israel's enemy. Pharaoh is. What appears to be a barrier becomes a passage. The chariots—the military technology of empire—cannot carry Pharaoh's power into the future God is opening. The appearance of dry land also echoes creation: through the waters, a people are brought into new life. Yet the bodies on the shore prevent easy celebration. Liberation is not delight in another people's death. Nor may powerful nations take this story, call themselves Israel, and use God to justify violence or dispossession. Miriam's song declares that domination is not eternal. But those who cross the sea must not become another Pharaoh.

Israel stands at the edge of the sea. Behind them are Pharaoh's chariots. Before them is water. There is no bridge, no boat, no visible passage. The people believe the sea has trapped them. But perhaps they are looking in the wrong direction. The sea has not enslaved Israel. The sea has not taken their labour. The sea has not ordered the killing of their children. The sea is not their enemy. Pharaoh is.

Pharaoh has allowed the people to leave, but he still believes they belong to him. Their bodies, labour and future remain his property. Empire does not release easily. We know this in many parts of the world people may be politically free while still living under economic, racial, cultural or ecological forms of domination.

Land, forests, rivers and oceans are still treated as empty spaces waiting to be occupied, extracted or controlled. Human beings are still reduced to labour, consumers, migrants, statistics or collateral damage. Even Scripture can be captured by empire. A story of liberation can be turned into a story that blesses conquest. A promised land can become an excuse for taking somebody else's land. God can be placed upon a flag, weapon or development plan. And perhaps therein lies the rub.

We may escape one Pharaoh while carrying Pharaoh's ways of thinking within us.

God does not remain safely on the shore. The cloud moves into the space between the people and the army. Darkness falls. The wind blows through the night. The Hebrew word ruach can mean wind, breath and spirit. Cloud, darkness, wind, land and water participate in God's work of liberation. The sea is not empty scenery. It becomes passage. What looked like the end becomes the place where new life begins.

The living waters are not passive objects waiting for human use. They sustain, connect, warn, nourish and remember. They are part of the community of creation through which God's life moves. The ocean teaches me this. Lifted towards the sky one moment and hidden between ocean mountains the next, I am reminded that I am not in control. We are part of creation, not masters standing above it.

The people reach the other shore. The chariots do not. Miriam takes her tambourine. The women dance. Those whose cries were controlled by Pharaoh recover their rhythm, their movement and their song. But we must sing carefully. We do not celebrate bodies in the water. We celebrate that slavery, violence and the machinery of domination do not have the final word. Pharaoh is not eternal.

Israel crosses out of Egypt in one night. But it will

take much longer for Egypt to cross out of Israel. That is also the work of decolonisation: removing Pharaoh from our politics, economies, churches, homes and relationships with creation. We cannot pray for living waters while poisoning rivers, destroying forests, heating the ocean or treating vulnerable communities as expendable. We cannot sing Miriam's song while silencing women. We cannot celebrate liberation while denying it to others.

God opens a passage towards freedom. But those who cross must learn to live without chariots—to walk gently, protect life, resist domination and build communities of justice and peace. The ocean is not empty space between us. The rivers, lakes, wetlands and seas are not merely resources around us. The waters are part of us. The ocean is us.

Suggestions for action

Listen to the living waters

- Gather beside a river, lake, wetland, spring, shoreline or community water source. Begin with silence.
- Listen to the water, wind, birds and people whose lives depend upon that place.

Ask:

- What is happening on the surface?
- What deeper ecological, economic or political currents are moving underneath?
- What are the living waters saying to us?

Name today's chariots

- Identify the forces threatening people and creation in your context. These may include pollution, fossil-fuel extraction, destructive mining, deforestation, industrial agriculture, water privatisation, militarisation, uncontrolled development or decisions made without the consent of affected communities.
- Do not name only the damage.
- Name the systems, decisions and interests causing it.

Examine the Pharaoh within

Decolonisation is not only about opposing powers outside us. It also requires examining the habits of domination within our churches and communities.

- ·Whose voices are missing?
- ·Who controls decisions?
- ·Where do status, race, gender, wealth or position determine who is heard?
- ·Where have we treated water, land and other creatures as property rather than members of the wider community of creation?

Map a passage towards life

- Undertake a participatory assessment of your community's vulnerability and resilience.
- Look beyond the church building.
- Include homes, water sources, food systems, ecosystems, livelihoods, cultural places, health services, evacuation routes and the needs of those most at risk.
- Identify one practical pathway the church can help open.

Stand in the space between

- Choose one way for the congregation to stand between vulnerable communities and the machinery threatening them.
- This may involve protecting a water source, restoring an ecosystem, supporting displaced families, opposing a destructive project, reducing fossil-fuel dependence or advocating for stronger climate action.

Recover Miriam's song

- Invite women, children, Indigenous peoples, migrants and others whose voices are often pushed to the edges to lead a song, prayer, poem, testimony or movement of liberation.
- Let the final word belong neither to Pharaoh nor to fear.
- Let it belong to the God of life—and to a people crossing together towards freedom without becoming another Pharaoh.

NOTES ON THE OTHER READINGS

PSALM 114 – NATURE AS A CHARACTER IN BIBLICAL HISTORY:

"What would it look like if nature were a character in biblical history, and not just a backdrop?" (Dr Ellen Davies)

Psalm 114 poetically describes the Exodus by portraying nature itself as responding to God's presence: "The sea looked and fled, Jordan turned back." Mountains skip like rams and hills like lambs. Rather than presenting nature as passive matter for human use, the psalm gives agency to rivers, seas and mountains. This vision challenges modern attitudes that treat ecosystems merely as economic resources.

For Africa, where oceans shape climate, livelihoods and biodiversity, the psalm encourages renewed respect for marine ecosystems. The Indian and Atlantic Oceans moderate temperatures, support fisheries, sustain tourism and provide food security for millions. Tiny marine plankton produce roughly half the oxygen we breathe, while whales help store carbon in ocean ecosystems, illustrating how even the largest and smallest creatures contribute to Earth's flourishing. As warming oceans, coral bleaching, pollution and acidification alter marine ecosystems, creation appears to "groan" under human abuse. The reverence shown by the sea in Psalm 114 contrasts with humanity's frequent disregard for God's creation. We should treat creation as our kin, water is our sister. In the words of St Francis: Praised be you, my Lord, through Sister Water, so very useful and humble, precious and chaste.

The concluding question, "Why was it, sea, that you fled?" reminds readers that creation ultimately answers to God alone.

ROMANS 14:1–12 – LIVING RESPONSIBLY BEFORE GOD

Romans 14 addresses tensions within the early Christian community over food practices and differing convictions. Paul's central concern is not the specific issues themselves but the call to mutual respect, humility and accountability before God. "Each of us will be accountable to God."

This passage invites Christians to reflect on how everyday choices affect neighbours, future generations and creation itself. Food is never merely personal. What we eat, buy and consume has ecological consequences that extend far beyond ourselves. Marine ecosystems are increasingly threatened by unsustainable fishing, destructive trawling, plastic waste and pollution driven by patterns of consumption.

Paul reminds believers that no one lives or dies to themselves. Human flourishing depends upon healthy oceans that regulate climate, absorb carbon dioxide, produce oxygen through marine plankton and provide food for billions. Our choices ripple outward through interconnected systems.

The passage also discourages judging others while encouraging discernment rooted in love. Environmental action should therefore avoid self-righteousness and instead foster communities that support one another in adopting more sustainable lifestyles. Different communities may move at different speeds, yet all are called toward faithful stewardship.

Paul's insistence that "the earth belongs to the Lord" underlies Christian environmental ethics. Since all creation belongs to God, exploitation of oceans and marine life becomes a spiritual as well as ecological concern.

MATTHEW 18:21–35 – THE ECOLOGICAL DEBT

This parable is about mercy. A servant forgiven an unimaginable debt refuses to forgive another who owes comparatively little. The king condemns this hypocrisy, revealing that those who receive God's grace are called to extend grace to others.

Humanity has accumulated an ecological debt through pollution, overconsumption, habitat destruction and greenhouse gas emissions. Wealthier nations have benefited economically while many African communities experience the

consequences through rising sea levels, cyclones, declining fisheries and coastal erosion. The oceans vividly illustrate this injustice. They absorb much of the excess heat generated by climate change, while paying a heavy ecological price through warming, acidification and biodiversity loss. Marine ecosystems bear burdens they did not create.

The unforgiving servant mirrors societies that receive God's abundant gifts yet refuse to act compassionately toward those most affected by environmental degradation. Justice requires more than forgiveness; it requires transformed relationships characterised by restoration and responsibility.

In Africa, communities living along the coasts of Mozambique, Madagascar, South Africa and West Africa increasingly face severe storms, changing fish stocks and saltwater intrusion into farmland. Climate justice calls wealthier nations, corporations and individuals to acknowledge shared responsibility, reduce emissions and support adaptation and resilience.

Rev James Shri Bhagwan
Fiji, Pacific Conference of Churches

One early morning during the COVID-19 lockdown, I was awakened by the roar of waves breaking on the reef, three kilometres away. As soon as the curfew lifted, I paddled out on my Stand Up Paddle board in the pre-dawn light, towards that elemental roar.

Kneeling on my SUP board, I watched dark swells rise and break across the reef. I remembered the lesson my friend and first Skipper of the Fijian Traditional Voyaging Canoe, "Uto ni Yalo (Spirit of the Heart)", Captain Jonathan Smith: "the more a person goes to sea, the greater respect they have for it."

The ocean is the great humbler. Beyond the reef, my roles, titles and qualifications mean nothing. I am an insignificant creature on a piece of styrofoam, lifted towards the sky one moment at the peak of the swell and hidden between ocean mountains the next. The ocean is life. The ocean is alive. It carries memory, ancestry, food, oxygen, danger and hope. It teaches me to respect what is visible on the surface, and to pay attention to the deeper currents moving underneath.

LITURGY: DIVIDING THE SEA

THE GATHERING

The earth is the Lord's,
and every river, ocean and spring belongs to God.
God hears the cry of those who thirst
and leads them into places of life.

Christ gathers us,
calling us to be reconciled with one another
and with the whole community of creation.

Come,
let us worship the One
whose Spirit renews the face of the Earth.

PENITENCE

Lord Jesus,
you call us into communities of love,
yet we have broken relationships with one another
and with your creation.

We confess
that we have polluted your waters,
destroyed wetlands,
wasted precious resources,
and forgotten those whose lives are threatened by
climate change.

Lord, have mercy.
Lord, have mercy.

We confess
that we have ignored the cries
of fishing communities, island nations, farmers,
and those displaced by drought and rising seas.

Christ, have mercy.
Christ, have mercy.

We confess
that we have chosen comfort over justice,
consumption over compassion,
and indifference over reconciliation.

Lord, have mercy.
Lord, have mercy.

May the God who led Israel into freedom
and who reconciles all things in Christ
forgive us,
renew us,
and make us faithful stewards of Living Water.
Amen.

PROCLAMATION OF GOD'S WORD

AFFIRMATION OF FAITH

We believe in God,
Creator of rivers, oceans, rain
and every living thing.

We believe in Jesus Christ,
who crossed the waters,
welcomed the stranger,
reconciled the divided,
and came that all may have abundant life.

We believe in the Holy Spirit,
whose living water renews the Earth,
inspires the Church,
and sends us to seek justice for all creation.

We believe that God calls us
to love our neighbours,
protect creation,
share Earth's gifts wisely,
and work for the healing
of our common home. **Amen.**

RESPONDING TO GOD'S WORD

INTERCESSIONS

The Prayer of the Moana (Ocean)

Loving and Embracing God,
You are the God of the universe and all Creation.
You create and give life, and see that your Creation is good.
We praise you for your gift of Creation.

We thank you the great Oceans flowing into one another and around the continents and islands. We thank you for the life-giving of the Oceans, for the oxygen, food and resources they continually provide.

We thank you that the Ocean is the home for most species, small and great. The waves breaking on the reef thunder with the message of your constancy and your love and care for Creation.

May we hear the voices of sea creatures endangered by the selfish greed of humanity.
May there be a deep listening to the voice of waters rising to engulf land.
May ears be open to the groaning caused by refusal to honour Creation.
May eyes be open to the suffering caused by power which destroys.

We affirm our guardianship of the precious gift of Creation. We have a vision. We have courage. We have your guidance. We have the presence of the Risen One whose power to love is greater than all the powers of destruction.

Grant that together we may bring peace to our Planet Earth, to its many creatures and its many people.

We pray in the name of our God –
Creator, Redeemer and Life-giving Spirit.
Adapted from a prayer written by Archbishop Emeritus Winston Halapua of Fiji - A beautiful video can be found here; https://www.youtube.com/watch?v=zQBbwQZrhkM)

CELEBRATING AT THE TABLE

INVITATION TO THE TABLE

This is God's table.
Here there is enough for all.
Here strangers become neighbours.
Here divided people become one family.
Here we receive the Bread of Life
and the Cup of Salvation,
so that we may become living water
for a thirsty world.

SENDING OUT

Go now, remembering the God who led slaves into freedom.

Go as disciples who seek reconciliation before division.

Go to care for rivers, oceans, wetlands and every living creature.

Go to protect the gift of Living Water, sharing Earth's abundance with gratitude, justice and joy.

BLESSING

May God, whose Spirit hovered over the waters at creation, guide your steps.

May Christ, the Living Water, refresh your soul and reconcile your relationships.

May the Holy Spirit flow through you like a life-giving river, bringing healing
to people, communities, and the whole creation.

And the blessing of God Almighty,
the Father, the Son and the Holy Spirit,
be among you and remain with you always. **Amen.**

WEEK THREE

DEW IN THE DESERT

READINGS

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

COLLECT

Gracious God,
you fed your people with manna from heaven,
teaching them to trust your daily provision.
Help us to live simply, that all may simply live.
Curb our greed and awaken gratitude,
that we may receive your gifts with reverence and care. Sustain us with your bounty and guide us in justice, as we walk gently upon your earth;
through Christ, the Bread of Life.
Amen.

SERMON NOTES

Rev Laurel Dykstra
Salal + Cedar Watershed Discipleship Community,
Diocese of New Westminster, Anglican Church of Canada

EXODUS 16:2-15

The passage begins with the whole community grumbling against Moses and Aaron (verse 2), yet it is God who hears and responds. The exaggerated drama of the complaint "if only we had died…" further heightened in the parallel passage in Numbers 21:5 "there is no food and no water, and we detest this miserable food" is met with the contrast of God's generosity - God will 'rain down bread".

In the arid wilderness the promised food is associated with water: rain (verse 4) and dew (verses 13 and 14)

In verse 15 the Hebrews ask of the mystery food man-ha, "what is it?" and the answer comes in the form of a word-play in verse 31: manna, the name of the stuff is "what is it." Manna is described in down-to-earth, plant-based descriptors "like white coriander seed" "like wafers made with honey." One modern explanation is that manna might be honeydew, a sugary secretion of sap-eating insects.

The repetition of morning and evening (verses 8, 12, 13) resonates with the creation narrative and with Jesus' prayer for daily bread.

The Season of Creation theme is Living Waters but the Exodus passage is set in a wilderness landscape where water is scarce. Having come out of the well-watered and well-provisioned slavery in Goshen, through the Sea of Reeds, and into the wilderness, the Hebrews complain, and God responds.

MIRIAM

As we consider the presence, absence, and value of water we might focus on Miriam, consistently associated with water: as a young girl she saves the savior Moses at the Nile, her victory song at the Reed Sea is one of the oldest parts of scripture, and so revered is she, that in a parallel version of today's passage, her death is like the absence of water (Numbers 20: 1b-2a).

Miriam is not uncontroversial: she defies Moses in a conflict where both racism and sexism are at play, and although in scripture her status parallels Moses and Aaron and she is described as both priest and prophet, she is largely neglected in the lectionary. Miriam's association with water connects with the realities of women and children in the clean water crisis. Globally women and children, mostly girls, carry water hauling heavy loads over many hours. Infants and young children die disproportionately from diseases in unclean water. There is a huge gender gap in water governance, where women lack decision-making power with regard to water use.

However, women are also at the forefront of water protection movements: Anishinaabe Water Walkers carrying water in sacred ceremony around lakes and rivers, Lakota women declaree "Mni Wiconi, Water is Life" defending the Missouri from the Dakota Access Pipline, women in Guatemala and India lead opposition to mega-dam projects, protecting ancestral lands, water sources and traditional livelihoods. Miriam's last recorded words connect powerfully to women's water struggles, "Has God not spoken through us as well?" (Numbers 12:2).

MANNA, WHAT IS IT?

Manna, what is it? The Hebrews, reliant in the wilderness on herd animals, may have eaten sugary honeydew, excreted by aphids feeding on tamarisks, and on migratory quail, easy prey exhausted after their evening landing – this reminds us that there are many wonders of biodiversity that we have yet to discover!

Manna, what is it? A lesson in God's economy of abundance? Manna appeared daily in sufficient quantity for everyone to have enough. People had

to work to gather it, it didn't appear in their plates or in their mouths. If you tried to hoard it, it would rot, grow maggots and smell foul. Abundance is not about having more than you need, but trusting that there will be enough if we share.

Manna, what is it? A Climate Crisis parable for the Global North? Many Black, Indigenous, POC, and disabled communities have shared in manna-like economies of mutual aid, solidarity and small-scale resistance to cascading apocalypses of colonialism, racism, ableism for centuries. For the privilege-insulated among us, who are only lately awakened to the consequences of capitalism driven climate crisis, perhaps the miracle of manna is not a magic fix, that God makes bread out of nothing, but that reality that the feared and despised places are a source of nourishment if we don't take more than we need.

NOTES ON THE OTHER READINGS

PSALM 105:1–6, 37–45 : PROVISION IN THE DESERT

Psalm 105 is a song of remembrance, recounting God's mighty acts in Israel's history. The psalmist invites God's people to remember not only God's covenant but also God's provision during the wilderness journey. God leads the people through the desert, provides food from heaven, water from the rock and finally brings them into a fruitful land. Memory becomes the foundation of faithful living.

The wilderness is not portrayed as a place abandoned by God but as a landscape sustained by God's presence. Even in the harshest environments, creation continues to reveal God's care. The psalm challenges modern assumptions that only fertile landscapes have value. Deserts, wetlands, forests and oceans are all part of God's beloved creation.
Africa contains some of the world's great deserts—the Sahara, Namib and Kalahari—as well as semi-arid regions where millions depend upon fragile ecosystems. These landscapes are often dismissed as wastelands suitable only for extraction or industrial development. Yet they support unique biodiversity, pastoral livelihoods and cultures shaped by generations of ecological wisdom.

The psalm repeatedly calls believers to "remember." Environmental degradation often begins with forgetting— forgetting traditional ecological knowledge, and forgetting God's covenant with creation. Churches are therefore called to become communities of remembrance, preserving stories of rivers that once flowed freely, forests that sustained communities and indigenous practices that respected ecological limits.

The journey through the wilderness culminates in responsibility. God gives Israel the land "that they might keep his statutes." The gift of land carries obligations rather than unrestricted ownership.

PHILIPPIANS 1:21–30 : LIVING WORTHY OF THE GOSPEL

Paul writes from prison, uncertain whether he will live or die. Yet his concern is not personal survival but that the Philippian Christians "live your life in a manner worthy of the gospel of Christ" (v.27). Christian identity is expressed through courage, unity and steadfastness in the face of suffering. Today's ecological crisis demands communities who embody the values of God's kingdom rather than the values of consumerism, exploitation and endless accumulation.

Paul urges believers to stand "firm in one spirit, striving side by side." Climate change, biodiversity loss and desertification cannot be addressed by isolated individuals alone. This communal vision echoes the concept of Ubuntu, which recognises that human flourishing depends upon healthy relationships with one another and with the wider community of life. Archbishop Tutu broadened this vision to 'Eco-Ubuntu':
"If Ubuntu encourages us to cultivate and care for ourselves, for our families and our brethren, so too should we care for our larger, extended body –the veld, bush, soil, air, water, and the wetlands. We

need to widen the circle of our Ubuntu as we become aware of the totality of what we are. Our bodies extend into the soil, into the air, into the rivers and oceans"

MATTHEW 20:1–16 GOD'S ECONOMY

The parable of the workers in the vineyard challenges conventional ideas about fairness and reward. Labourers hired throughout the day all receive the same daily wage because each family needs enough to live. The landowner's generosity reflects God's kingdom, where dignity and sufficiency matter more than competition and profit. The vineyard itself is central to the story. Vineyards depend upon healthy soils, reliable rainfall, biodiversity and careful stewardship. Human work is embedded within creation, not separated from it.

The parable contrasts two economic systems. One is driven by comparison, scarcity and competition. The other is shaped by generosity, shared wellbeing and enough for everyone. Much of today's environmental crisis stems from economic models that reward endless extraction and accumulation. Forests are cleared, deserts expand, water sources are depleted and ecosystems collapse because profit is prioritised over the common good.

The parable invites Christians to imagine an alternative economy rooted in God's abundance. Every worker receives enough because every person bears God's image. Likewise, creation's gifts—water, fertile land, forests and fisheries—are intended for the flourishing of all rather than the enrichment of a few.

The vineyard also symbolises shared responsibility. Labourers are not owners but caretakers participating in the fruitfulness of the land. This echoes humanity's vocation in Genesis to "till and keep" the garden. Churches are therefore called to promote agricultural practices that restore soils, conserve water, protect biodiversity and ensure food security for future generations.

Jesus teaches that God's kingdom overturns human assumptions about wealth and success. In God's economy, justice is measured not by how much individuals accumulate but by whether all people—and the Earth itself—have enough to flourish.

REV LAUREL DYKSTRA
SALAL AND CEDAR WATERSHED DISCIPLESHIP COMMUNITY

Rev Laurel Dykstra is priest and founder of Salal + Cedar Watershed Discipleship Community, a ministry of the Anglican Diocese of New Westminster (Canada). Watershed Discipleship refers both to watersheds as natural geographic divisions and to the fact that we are at a watershed moment in terms of climate crisis.

They live near the Pacific Ocean, the lower Fraser River watershed where they swim year-round in the Burrard Inlet and are writing a book about encounters with local wildlife while open water swimming. Although their home is adjacent to coastal temperate rainforest ecosystems, water and the lack of it are critical justice issues: a recent heat dome led to the deaths of 600 mostly low-income people and over a billion intertidal creatures. Indigenous people and environmentalists are fighting to protect local marine ecosystems from dredging for oil tanker access; in the interior drought has increased the number and severity of wildfires destroying homes and displacing humans and animals, and dozens of First Nations communities lack safe drinking water.

LITURGY: DEW IN THE DESERT

THE GATHERING
OPENING SENTENCES

The wilderness is not empty,
for God walks there with God's people.

The desert blossoms
where justice and mercy take root.
God fed Israel with bread from heaven.
Christ calls us into God's vineyard,
where there is enough for everyone.

Come,
let us worship the God
who transforms scarcity into abundance
and fear into hope.

PENITENCE

Forgiving God, you called us to tend and keep the garden of your creation. Instead, we have stripped the forests, depleted the soils, and altered the climate, turning fruitful lands into barren wastes.
Lord, have mercy.

Compassionate Christ, desertification drives millions from their homes, leading to hunger, poverty, and conflict over scarce resources. We confess our blindness to the suffering of environmental refugees and our reluctance to change the habits that fuel this crisis.
Christ, have mercy.

Holy Spirit, renewer of life, we have broken the delicate balance of your ecosystems. We have prioritized short-term profit over the long-term health of the ground beneath our feet, leaving a desolate inheritance for future generations.
Lord, have mercy.

RESPONDING TO GOD'S WORD
AFFIRMATION OF FAITH

We believe in God,
Creator of deserts, savannahs, mountains, rivers and oceans.

We believe that the Earth belongs to God and that all its gifts are given for the flourishing of every living creature.

We believe in Jesus Christ,
who proclaimed God's kingdom where generosity replaces greed and where everyone has enough.

We believe in the Holy Spirit,
who renews dry lands, strengthens weary communities, and inspires us to work for climate justice and the restoration of creation.

We commit ourselves to live simply,
to share fairly, to protect the vulnerable,
and to care faithfully for God's Earth. Amen

INTERCESSORY PRAYERS
(Response: God of the wilderness, hear our prayer.)

God of compassion,
you sustained your people
through the desert.

Sustain your Church throughout Africa,
that we may become communities of hope,
sharing, and faithful stewardship.
God of the wilderness,
hear our prayer.

We pray for the deserts
and drylands of Africa— the Sahara, the Kalahari,
the Namib, and every semi-arid region.
Protect the biodiversity that flourishes there,
and help humanity to respect these fragile ecosystems.
God of the wilderness,
hear our prayer.

We pray for communities facing drought, crop failure, water shortages, and desertification. Strengthen farmers, pastoralists, women who walk long distances for water, and all whose lives depend upon healthy ecosystems.
God of the wilderness,
hear our prayer.

Guide governments, businesses and international leaders to act with courage, to reduce emissions, restore degraded land, protect indigenous knowledge, and ensure climate justice.
God of the wilderness,
hear our prayer.

Teach each one of us to gather only what we need, to waste less, share more, and trust in your daily provision.
God of the wilderness,
hear our prayer.

Merciful Father, accept these prayers for the sake of your Son, Jesus Christ our Lord. **Amen.**

SENDING OUT

Go now into the deserts of our world.
Go with faith that God still provides.
Go to restore damaged land, plant trees,
conserve water, protect biodiversity,
and stand alongside communities
whose lives are threatened
by climate change.

Live by God's economy—
where generosity overcomes greed,
where daily bread is shared,
and where all creation
has the opportunity to flourish. Amen

BLESSING

May the God
who fed Israel in the wilderness sustain you.

May Christ,
who calls all people into the vineyard of God's kingdom, fill you with generosity.

May the Holy Spirit
renew the deserts, refresh the dry places,
and make you a source of hope for all creation.

And the blessing of God Almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always. Amen.

WEEK FOUR
WATER FROM THE ROCK

READINGS

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

COLLECT

God of mercy,
you heard your people's cry in the wilderness
and brought forth water from the rock.
Quench our thirst with your justice and peace.
Forgive our grumbling and teach us to trust your care,
that we may protect the earth’s precious resources.
Let streams of compassion flow from our lives,
as we honour your creation with wisdom and love.
Through Christ, the Living Water.
Amen.

SERMON NOTES

Dr Bob Sluka
Lead scientist – Marine Conservation program, A Rocha International

EXODUS 17:1–7

WATER FROM THE ROCK

The Israelites are traveling in a desert. When considered with Ex 16:1 which locates the Desert of Sin between Elim and Sinai, sources suggest that Elim was a place with abundant water. They are in a space in between abundance, in the desert, moving in a direction, but one which does not provide enough water for them or their livestock.

The locations of these activities are important for providing an opportunity for growth. If we can link Ex 16:1 and these verses, then they have just had a time of plenty, including abundant water. They are in a transitional time, moving through the desert and perhaps significantly, early in their journey. If only a few months have passed since leaving Egypt, they have not had the time to experience God's provision through years of wandering. The Israelites were known for grumbling, but perhaps they grumble more quickly here due to the proximity to abundance both in Egypt and in Elim.

Moses sees the Lord's provision, perhaps remembering that they are being led by a cloud by day and pillar of flame by night and also being provided with manna and quail. But the people were thirsty. With thirst, focus is directed to gaining that quenching drink. Moses brings this to the Lord, also expressing his fears – "They are almost ready to stone me." God meets the need of the people, but also Moses' needs. When striking the rock, it seems that the people were not present, but the "elders of Israel." God could have made Moses do this in front of the crowds, but perhaps he was so gracious to meet Moses' fears of the crowds all the while meeting the needs of those same crowds.
Moses named that place testing (Massah) and quarreling (Meribah). We might get what we want from God, but sometimes our attitude is remembered in ways we might not expect. We are reading thousands of years later about their testing of God and quarreling with Him. How might we be remembered for our attitudes and expectations of God and His leaders?

The Israelites at this point had been following a pillar of fire by night and a cloud by day. They had been given manna and quail for food. Yet they didn't seem to trust God to provide water. Perhaps they had seen God meet their needs and thus expected God to provide this too. My understanding of the attitudes of this time period is that blessing is both physical and spiritual. God not providing water was perhaps a sign that they were not being blessed in their minds. They expected God to reward their obedience of leaving Egypt with provision – maybe in their minds, God was not living up to His end of the bargain. How do our expectations of God impact our experiences?

Note that Moses named the place at which the rock gave water. Places have a memory in their names. What might you discover by looking into the history of why some of the places near you are called what they are called?

It is important to note that the rock did not travel with the Israelites. This access to water stopped the progress toward the promised land as long as they stayed at that place and drank from that water. How might our choices or requests of God be hindering our progress in the name of providing for our needs? Where I live in Florida, the most biodiverse estuary in the United States is suffering. The Indian River lagoon is a 250km+ long and a few kilometers wide, shallow body of water that is in-between salt and freshwater. Manatees, dolphins, sea turtles, horseshoe crabs, and 4000+ other creatures live out their lives. Access to water is a problem for these creatures – not lack of it, but too much of it. Development is turning marshland into pavement. Rainwater which used to soak into the ground now runs directly into the lagoon, bringing with it all the pollutants that derive from that development. Algae then grow in the water fueled by excess nutrients, clouding the water and preventing sunlight from reaching the bottom. Seagrass dies and with it manatees starve, their food kept from growing from lack of sunlight. Like the Israelites, water is

preventing flourishing.

Action points - a few bullet points about actions a person can take

- Plan a trip to the coast, maybe your next holiday. Spend some time connecting with God through walks or swims along a coast near you. Enjoy and notice the water.
- While at the coast or in a nearby park (all rivers lead to the sea), spend 30 minutes picking up plastic pollution. Bring along A Rocha's Reflection for a Beach Cleanup resource or use their Bible study on plastic pollution to connect this to your faith - https://arocha.org/plastics-toolbox
- Watch a documentary on the ocean to learn more and be amazed by God's watery creation – try Ocean with David Attenborough.

NOTES ON THE OTHER READINGS

PSALM 78:1–4, 11–15: WATER IN THE WILDERNESS

Psalm 78 is a teaching psalm that urges one generation to pass God's saving acts to the next. Among these acts is God's miraculous provision of water from the rock during Israel's wilderness journey. Memory is central to faith. Forgetting God's faithfulness leads to distrust, while remembering inspires obedience, gratitude and hope.
The psalm celebrates water flowing abundantly in a barren landscape, revealing that God's care extends beyond human survival to sustaining the entire web of life. Water in Scripture consistently represents blessing, covenant and life itself. Remembering God's gift therefore carries an ethical responsibility to protect the sources of life that God has entrusted to humanity.

Traditional African cultures have often regarded springs, rivers and wetlands as sacred places deserving respect. Such traditions reflect an understanding that water is received as a gift rather than possessed as property. The psalm emphasises the importance of intergenerational memory. Environmental degradation often results from forgetting both God's commandments and indigenous ecological wisdom. Older generations possess knowledge about seasonal rainfall, water conservation, sustainable grazing and watershed protection that should be passed on alongside the stories of faith.

The command to tell God's deeds to future generations also challenges today's Church to educate children and young people about creation care. They must inherit not only biblical stories but also healthy rivers and aquifers, functioning ecosystems and resilient communities.

Psalm 78 therefore calls believers to remember that the God who brought water from the rock continues to sustain life through rivers, wetlands, aquifers and rainfall. Gratitude for these gifts should inspire responsible stewardship, ensuring that future generations may also know the goodness of God's creation and experience the abundance of living water.

PHILIPPIANS 2:1–13: HUMILITY IS NEEDED TO HEAL CREATION

In Philippians 2, Paul urges believers to imitate Christ's humility. Rather than pursuing selfish ambition or personal advantage, Christians are called to place the interests of others before their own. Christ's self-emptying (kenosis) becomes the model for Christian living and community.

The ecological crisis is fundamentally a crisis of human pride and selfishness. Much environmental destruction results from the belief that humanity has unlimited rights over creation. Forests are exploited, rivers polluted and oceans overfished because economic gain is placed above the wellbeing of people and ecosystems. Paul's call to humility

directly challenges this mindset.

The humility of Christ invites humanity to rediscover its place within creation rather than above it. Humans are not owners of the Earth but servants entrusted with God's gifts. Just as Christ used power to serve rather than dominate, Christians are called to show care, restraint and compassion.

Africa contributes the least to global greenhouse gas emissions yet suffers disproportionately from climate impacts including droughts, floods, water scarcity and biodiversity loss. The example of Christ challenges wealthier nations and societies to practise sacrificial solidarity rather than self-interest. Climate justice requires those with greater resources to bear greater responsibility.

Paul concludes by urging believers to "work out your salvation" because God is at work within them. Salvation is therefore lived out in daily practices of justice, compassion and faithful care for creation. The image of Christ pouring himself out also echoes the symbolism of living water. Just as water gives life through self-giving, Christian discipleship is marked by generosity rather than accumulation. Communities shaped by the mind of Christ become sources of renewal, bringing hope to regions suffering from ecological degradation. Paul's vision offers the spiritual foundation needed for environmental transformation: humility before God, solidarity with neighbours and faithful participation in God's ongoing work of renewing creation.

MATTHEW 21:23–32: TRUE OBEDIENCE

In this passage Jesus tells the parable of two sons. One refuses to work in the vineyard but later changes his mind and obeys. The other promises obedience but never acts. Jesus concludes that genuine discipleship is measured by faithful action rather than religious words.

The vineyard is an important environmental image. Vineyards depend upon fertile soil, reliable rainfall, biodiversity and careful cultivation. Throughout Scripture, vineyards symbolise God's good creation entrusted to human care. Working in the vineyard therefore represents participation in God's purposes for both society and the Earth.

Many Christians resemble the second son—professing faith while failing to protect God's creation. Churches often affirm that the Earth belongs to God, yet many remain silent in the face of pollution, deforestation, biodiversity loss and climate change. Jesus reminds his hearers that obedience is demonstrated through action.

The first son's change of heart offers hope. Repentance (metanoia) is more than regret; it is a transformation that leads to different behaviour. Ecological repentance likewise means changing lifestyles, policies and economic systems that harm creation. It involves restoring wetlands, protecting rivers, reducing emissions and ensuring equitable access to clean water.

Water scarcity is becoming increasingly severe and this call to action is urgent. Communities cannot rely solely on prayer while ignoring the human causes of environmental degradation. Faith requires practical responses: rainwater harvesting, watershed restoration, sustainable agriculture, tree planting and advocacy for responsible governance of water resources.

Jesus' challenge also exposes the gap between rhetoric and reality in public life. Governments and corporations and even churches may make impressive environmental commitments without implementing meaningful change. We must challenge “Greenwashing”.

Matthew 21 calls the Church to become the community that not only says "yes" to God's creation but actively enters the vineyard, caring for the land, protecting living water and participating in God's work of renewing the Earth.

Dr Bob Sluka
Marine Biologist – Marine Conservation program, A Rocha International

"You will often find me in, around, or under the water. I connect best with God while being wet. I spent many hours underwater studying coral reef fish for my Ph.D. and have published numerous scientific articles on marine ecology and conservation. The way I connect marine biology and faith are documented in my book Connected by Water. I write on the intersection of faith and the ocean in a substack of the same name. I lead A Rocha's Marine Conservation Programme (www.arocha.org/marine). Water connects all I do."

LITURGY: WATER FROM THE ROCK

GOD GATHERS US

Blessed be God:
Creator of rivers and rain,
Keeper of springs,
and Giver of Living Water.
Blessed be God for ever.

PRAYER OF PENITENCE

Lord God,
you entrusted the waters of the Earth
to all your children, yet we confess
that we have failed to care for them.
We have polluted rivers and oceans, drained
wetlands, and wasted the precious gift of water.
Lord, have mercy.

We have ignored the cries
of communities who stand in queues or
walk long distances for water,
while others consume without restraint.
Christ, have mercy.

We have spoken about caring for creation
without changing our lives, our churches,
or our communities.
Lord, have mercy.

Teach us to treasure every drop,
to protect every spring, and to become faithful
guardians of the Living Water you freely give.
Through Christ our Lord. **Amen.**

RESPONDING TO GOD'S WORD

AFFIRMATION OF FAITH

We believe in God, Creator of clouds,
rain, rivers, lakes, wetlands and oceans.
We believe that water is God's gift,
given freely for the flourishing
of every living creature.

We believe in Jesus Christ,
who called people to repentance,
justice and faithful action.

We believe in the Holy Spirit,
whose living water refreshes the Earth,
renews the Church, and strengthens us
to protect creation.

We commit ourselves to cherish water,
to use it wisely, to restore damaged ecosystems,
and to ensure that all people
may share God's gift
with justice and joy. Amen.

INTERCESSORY PRAYERS

God of life,
you brought water from the rock
and satisfied your people in the wilderness.
We pray for your Church,
that we may become examples
of responsible water stewardship,
protecting your creation through both worship
and action.
Living Water, refresh your creation.

We pray for Africa's rivers, lakes, wetlands,
groundwater, and mountain catchments.
Protect them from pollution, over-extraction,
destruction and climate change.
Living Water, refresh your creation.

We pray for communities
experiencing drought, crop failure, water shortages
and conflict over scarce resources.
Strengthen them with resilience, hope
and practical support.
Living Water, refresh your creation.

We pray for governments, scientists,
traditional leaders, farmers,
and all who manage water resources.
Grant them wisdom to protect water
for future generations.
Living Water, refresh your creation.

We pray for ourselves.
Help us to reduce waste, harvest rainwater,
care for rivers, restore wetlands, and remember
that every drop is a sacred gift from you.
Living Water, refresh your creation.

Merciful Father, accept these prayers
for the sake of your Son, Jesus Christ our Lord.
Amen.

SENDING OUT

Go now into a thirsty world.
Protect the springs, restore the rivers.
Treasure every drop.
Speak for communities whose voices are unheard.
Stand with those who thirst for justice
as well as water.

May your lives proclaim that water is sacred,
creation is God's gift, and faithful discipleship
is measured not only by what we believe
but by how we care for the sources of life.

Blessing

May God, who brought water from the rock, refresh
your spirit.

May Christ, who calls us from empty promises
to faithful action, strengthen your resolve.

May the Holy Spirit flow through you like a life-giving
river, bringing hope, healing, and renewal
to every community and every corner of creation.

And the blessing of God Almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always. **Amen**.

MESSAGE FROM ARCHBISHOP OF CANTERBURY

"In the Season of Creation, we turn again to Christ, through whom all things were made and in whom all things hold together. In his incarnation, death, and resurrection, God's love is revealed not only for humanity but for the whole created order. To care for creation is therefore an essential expression of Christian discipleship and an integral mark of the Church's mission: to strive to safeguard the integrity of creation, and to sustain and renew the life of the earth. As we follow Christ, we are called to share in his reconciling work, seeking justice, healing, and hope for the earth and for all who dwell within it."

The Most Reverend and Right Honourable
Dame Sarah Mullally,
Archbishop of Canterbury

Download the Season of Creation prayer and other resources from www.seasonofcreation.org

Mash, R
Season of Creation 2026
Anglican Church of Southern Africa