

ENOUGH
for all

Worship Resource

Contents

Preparation for Worship.....	3
Worship Service	5
Beyond Sunday	13
Poem: Tell Me.....	15
Children’s Focus: The Web of Creation.....	16
Sample Sermon: Will You Be a Rainbow?	18

An ecumenical service of worship for the following three denominations.
For information or copies please use the appropriate contact.

THE PRIMATE’S WORLD RELIEF AND DEVELOPMENT FUND

The Anglican Church of Canada

80 Hayden Street

Toronto, Ontario M4Y 3G2

Phone: 416-924-9192 or 1-866-308-7973 · Fax: 416-924-3483

Website: www.pwrdf.org

Email: pwrdf@pwrdf.org

PRESBYTERIAN WORLD SERVICE & DEVELOPMENT

The Presbyterian Church in Canada

50 Wynford Dr., Toronto, ON M3C 1J7

Phone: 416-441-1111 or 1-800-619-7301 · Fax: 416-441-2825

Website: www.presbyterian.ca/pwsd

Email: pwsd@presbyterian.ca

WORLD DEVELOPMENT AND RELIEF, MISSION AND SERVICE FUND

The United Church of Canada

3250 Bloor St. W., Suite 300, Toronto, ON M8X 2Y4

Phone: 416-231-5931 or 1-800-268-3781 Fax: 416-231-3103

Website: www.united-church.ca

***This worship service may be used at any time during the year to reflect on relief and development issues.**

*Hymn numbers provided in this service refer to the following hymnbooks commonly used in Anglican, United and Presbyterian churches in Canada:

BP—The Book of Praise. The Presbyterian Church in Canada, 1997

CP—Common Praise. The Anglican Church of Canada, 1998

VU—Voices United: The Hymn and Worship Book of The United Church of Canada. 1996

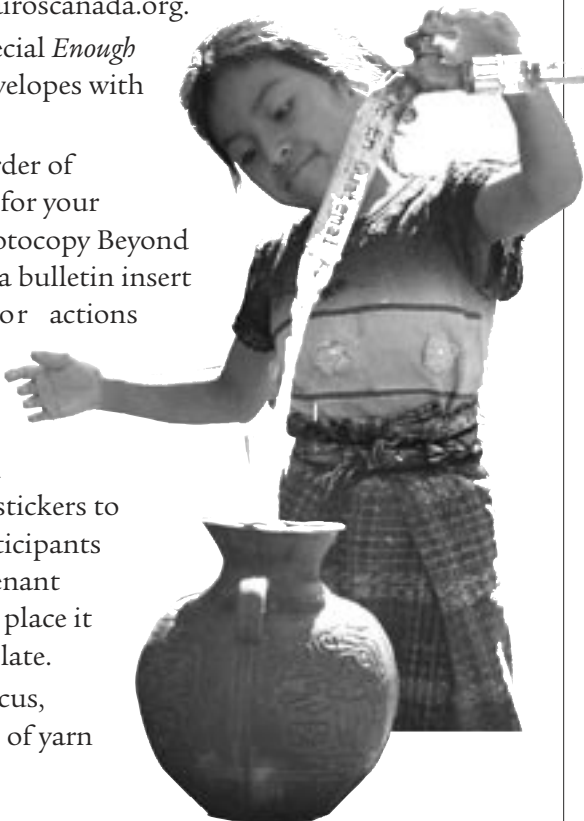
MV—More Voices. Supplement to *Voices United*, 2007

“The Rainbow Covenant” is based on the Harvest Festival Celebration held by the World Wildlife Fund in Winchester Cathedral, October 1987. Used by permission.

Copyright 2007 The Anglican Church of Canada, The Presbyterian Church in Canada, The United Church of Canada. All rights reserved. *Exception:* permission is granted to reproduce this material for worship use.

Preparation for Worship

- ▶ Order posters and make banners on the theme *Enough for All – Care for Creation*. Encourage youth groups and church school to make banners in advance.
- ▶ Create a special focus: bulletin board, PowerPoint presentation, front door sign, or decoration using resources from denominational websites, including quotes, maps, photos, etc.
- ▶ Order *Enough for All* bulletin covers from your denomination for the worship service.
- ▶ Consider ordering Re-Energize campaign resources from KAIROS, www.kairoscanada.org.
- ▶ Distribute the special *Enough for All* offering envelopes with your bulletins.
- ▶ Photocopy the Order of Service (pp. 5-12) for your congregation. Photocopy *Beyond Sunday* (p. 13) as a bulletin insert to give ideas for actions through the coming week.
- ▶ Have available rainbow-coloured paper, ribbon, or stickers to distribute for participants to write their covenant commitment and place it on the offertory plate.
- ▶ For Children's Focus, gather a large ball of yarn



or string, large nametags, and a globe, Earth ball, or picture of Earth.

- ▶ Identify readers for the scriptures and poem.
- ▶ Consider using an audiovisual backdrop of a slide show projected on a screen, with images of *air, water, fire, earth*. Include pictures of nature, animals and plants, and of people in all sorts of community. Alternatively, have some people moving long pieces of flowing coloured fabric to represent moving clouds, flowing waves, flames of fire, and wind in grasses and trees.

Key Terms

Creation is the sacred gift from the Creator God, who created it in a harmonious balance, and saw that it was good.

History and human impact have increasingly contributed to imbalance and disharmony within Creation as we know it, but the healing power of God, through Christ, empowers us to work to restore the sacred balance (see *Renewing the Sacred Balance* at: www.faith-commongood.net).

Earth Community includes all communities of life on this planet together – human communities, animal and plant communities, as well as the habitats in which they live and interact continuously with one another – in a dynamic planetary system.

Enough for All – Care for Creation Worship Service

Opening Hymn

Worship the Lord
BP 555 VU 401
Yours the Hand That Made Creation
CP 256

Introduction

Reader: God the Creator made a world of beauty and wonder, with more than we can ask or imagine. Our planetary home is fashioned from the primal elements of *air, water, fire, earth*. On them we depend for our life, and the life and health of the whole Earth Community. The love of God calls us into community to give thanks and praise to the One who is the ground of our being, and to celebrate the abundant life in Christ that is promised for all in Creation. The Spirit reminds us that we are interconnected and interdependent with all of life, through the rainbow covenant that God made with Noah. We are not alone. We have the promise of God's grace, and the responsibility as God's partners to care for God's Creation.

There is much work to do in maintaining our covenant commitment to the Earth Community, so that God's justice, peace, and love will reign. Working together in Canada and around the world, the church engages partner communities in sustainable development work, educates and advocates for transformational change, and responds to humanitarian emergencies and ecological disasters. Through The Primate's World Relief and Development Fund/Presbyterian World Service & Development/Mission and Service Fund, we join

with many partners around the world to pursue equality, justice, and sustainability and pray that God's will may be done on Earth, as in heaven.

In worship together we will hear and reflect on the Word of God and renew our covenant. In faith, we will recommit to take action to make right what is unjust, to bind up what is broken, and to restore the sacred balance designed by God. We will ponder stories that show the great challenges many must face to live an abundant life, and that lead to building sustainable communities of hope. We will examine our own call to be co-creators and caregivers for the Earth Community.

In this service today we begin to *pray*, *act*, and *give* anew, to live God's promise and bring about a world of *Enough for All*.

Pray

Call to Worship

Reader: The Earth is the Lord's and the fullness thereof, the world and all that dwell therein.

All: **We live in God's world; we are not alone.**

Reader: We share this life with the heavens and the Earth, with the air, the waters, and the land, with trees and grasses, with fish, birds, and animals, with creatures of every form, and with all our brothers and sisters.

All: **How good and lovely it is to live in unity.**

Reader: God saw all that was made, and behold, it was very good.

All: **Love and faith come together; justice and peace join hands.**

Reader: O God, open our lips.

All: **And our mouths shall proclaim your praise.**

Prayer of Invocation

O God, who created the cosmos and set the planets spinning on their paths within the depths of interstellar space: open our hearts and minds to receive the wisdom of the Spirit and to hear the music of the spheres.

Create in us a profound love for all Creation, and teach us to be forever vigilant in the care and protection of this fragile Earth, our island home.

Amen.

Hymn

Let All Creation Bless the Lord

BP 106 CP 419 VU 870

or

God, Who Touchest Earth with Beauty

BP 667 CP 422 VU 310

Children's Focus

The Web of Creation (p. 16)

Hymn

God of the Sparrow

BP 307 CP 414 VU 229

Scripture Readings

Isaiah 35:1–2*a*; 58:6–7*a*, 10–12

Psalms 36:6–10

Romans 8:19–23, 26–27

Poem

Tell Me (p. 15)

Sermon

Will You Be a Rainbow? (p. 18)

Prayers of Intercession

Leader: Filled with the knowledge of God's covenant with us and with the Earth, and with the power of the Holy Spirit who intercedes for us, let us come before God's presence to offer prayers for the needs of the church, the world, and all of Creation.

O God, you created the primal elements of life: *air, water, fire, earth*. Look with compassion on your people gathered here as we seek to understand our place in Creation and the healing work you call us to do.

We pray for the air – which sustains us with every breath, and regulates a climate where life can flourish. Help us to understand our dependence on a stable atmosphere and recognize our need to reduce dangerous accumulations of the polluting emissions that we humans are responsible for. Teach us to change our careless and wasteful behaviour for the good of the whole world.

God of the Winds and Gases, **show us your glory and hear us.**

We pray for the water – essential gift of life, for ourselves who are made of more than 70 percent water, and for all plants and animals. We acknowledge the need to preserve and protect the natural sources of freshwater and to clean up the pollution in the lakes and oceans. Help us to be springs of water and restorers of the breach.

God of the Waters and Rains, **show us your glory and hear us.**

We pray for the fire – the energy that sustains and inspires us. We pray for the church throughout the world, that God will touch the lips of its leaders and pastors with the fire of truth, and enliven them to preach the good news of Christ. We pray that God will touch the hearts of all believers with the fire of compassion and justice, and inspire them to act for the well-being of the whole Earth Community.

God of Energy and Passionate Love, **show us your glory and hear us.**

We pray for the Earth – this planet, the habitat for life. We pray for all living creatures, that humankind not exploit or destroy them, but learn proper care of them for the preservation of Creation and the common good.

God of All Goodness, **show us your glory and hear us.**

We pray for the human community – for nations and people suffering from economic and environmental crises, that God will open the minds and hearts of others to meet their needs and to effect long-term change, so that all people may have meaningful work and live in dignity.

God of Justice, **teach us your ways of compassion.**

We pray for all who are gathered here, and for all for whom they care, that those who hunger for God will be filled through the worship, generosity, life, and ministry of this place.

God of Abundance, **teach us your ways of sharing and hope.**

We pray in thanksgiving for the witness of those in every age who left all to follow Jesus; may their lives move us to greater

faith and greater service in Jesus' name, through the power of the Spirit, until we offer full and perfect praise in heaven.

God of All Creation, **teach us your ways of loving and bless us.**

Act

The Rainbow Covenant

Leader: Let us remember the covenant that God made with Noah and all things living upon this Earth (Genesis 9:11–17). Let us confess our failure to protect the world God made, and renew our commitment to uphold our part of the covenant through our words and actions, in our time, in our relationships with each other and with all that are part of the Earth Community.

Speaking to the Earth Community, we say: Brothers and Sisters in Creation, we covenant this day – with you, with all Creation yet to be, and with the Creator. With every living creature and all that contains and sustains you.

All: **With all that is on Earth – and with the Earth itself.**

Leader: With all that lives in the waters – and with the waters themselves.

All: **With all that flies in the sky – and with the sky itself.**

Leader: We establish this covenant, that all our powers will be used to prevent your destruction. We confess that it is our kind who put you at risk of death.

All: **We ask for your trust, and as a symbol of our intention we mark our covenant with you by the rainbow. This is the sign of the covenant between ourselves and every living thing that is found on the Earth.**

Leader: Let our Creator God’s life-giving Word be written upon our hearts and upon the rainbow, as the assurance of God’s everlasting covenant with us and all creatures that are on the Earth. We also give our word of renewed commitment to this covenant as our sign of faithfulness in the care of all that lives on the Earth. May God bless this act of care for Creation.

What will your act of renewing the covenant be? (*Pieces of rainbow paper are distributed.*) Write your covenant commitment on the rainbow. Place it in the offering plate along with your other gifts.

Give

Offertory Hymn

Let All Things Now Living
BP 338 CP 403 VU 242

Offertory Prayer

God of all Creation,
in whom we live and move and have our being,
you sent us your Son, Jesus,
that we may have life in abundance.
Take our gifts of praise and offerings
and bless them to become sustenance for the work
of healing and justice and the restoration of Creation.
God of the Rainbow, accept our tokens
as signs of our renewed covenant commitments
to work in loving relationship with you
and with our brothers and sisters and all Creation,
for a world where the needs of all things living are satisfied
and relationships are blessed;
where communities are whole
and where the Spirit nurtures Creation

through continuing acts of generosity, beauty, and love.
We ask this in the name of Jesus, the firstborn of all Creation.
Amen.

Closing Hymn

For the Fruits of All Creation BP 802 CP 259 VU 227

Benediction

(Julian of Norwich, 14th-century Benedictine sister)

Be a gardener for Creation.

Dig, toil, and sweat, and turn the Earth upside down,
seek the deepness,

and water the plants in time.

Continue this labour, and make sweet floods to run,
and noble abundant fruits to spring.

Then take this food, drink, and beauty,
and carry it to God as your true worship.

Thanks be to God!

Additional Hymn Suggestions

God, Who Stretched the Spangled Heavens BP 305

God, Who Spread the Boundless Prairie MV 53

God, Whose Farm Is All Creation VU 300

Draw the Circle Wide CP 418 MV 12

Let Us Talents and Tongues Employ BP 563 VU 468

Beyond Sunday

A rainbow of ideas to care for the elements of Creation throughout the coming week

Reflect, reduce, restore

- ▶ **Monday – Red – Fire** – How important is the gift of fire? Think of cooking and warmth. Count how many minutes or hours your household uses oil and gas today. Make a plan to cut back by half the amount you use. Think about people who must walk long distances for firewood or fuel. How could their lives be helped through access to sustainable fuel sources?
- ▶ **Tuesday – Orange – Energy** – All energy originally comes from the sun. Appreciate how much we depend on turning natural energy into electricity. Have a “lights out day.” Try to go all day without turning on the light switch or the power bar for the computer and entertainment devices. How much do you value a steady power supply? What would life be like without it?
- ▶ **Wednesday – Yellow – Earth** – Keeping the Earth clean from pollution and garbage is part of caring for our community. With an adult, fill a large box or paper bag with trash or waste found around the neighbourhood, park, or playground. Check the contents for what can be recycled or reused, and sort it into appropriate containers. What other kinds of pollution can you observe in your community? Find a group that is working on natural restoration – at home or abroad – and support it.
- ▶ **Thursday – Green – Soil** – Do you know what you are eating? The foods we depend on come from near and far. They are often grown with pesticides and herbicides, and many plants come from genetically modified seeds. Investigate the sources of three things that you will eat today, and try to find out how many food miles they have travelled and how they were grown. Discover sources of

locally grown organic food in your community. Plant some seeds today. Should people everywhere have choices about the foods they grow and eat?

- ▶ **Friday – Blue – Air** – The atmosphere is changing because of the increase in greenhouse gas emissions from human activity, mostly in industrialized countries. This is leading to climate change that is creating hardship for many people and other species – the majority of whom live in developing countries and are not responsible for that increase. Go online to calculate your carbon footprint (go to <http://safeclimate.net/calculator> or www.carbonfootprint.com, or search for “ecological footprint calculators”). Try to reduce your footprint by 10 percent over the next year and get involved with local environmental stewardship activities in your area. And try to forego the personal use of gasoline today.
- ▶ **Saturday – Violet – Water** – How much is your water worth to you? Make your area a bottle-free zone. Do not buy bottled water, juice, or soft drinks today. Instead, use the tap, with or without a filter, and make juice from concentrate. Find and count all the public water fountains you can in public places. Are they in working condition? How often this week did you purchase a beverage? How much does that add up to? Could you share at least that amount with others?

For further ideas refer to the *Care for Creation* calendar.

Poem

Tell Me

Air, of space so blue, tell me true,
Do you know who was your Creator?
Does your colour rest with the dust?
Will you ever know why you are?
Water, swirling green and blue, tell me
Who you are; what do you need to live?
The planet will not thrive unless you do.
I must imbibe, for life is what you give.
Fire, bright heat, blazing in my hearth,
Tell me if you know, just when and why
You came to be so fierce, yet, so needed?
Blazing in forest fire, and in the tiny firefly.
Earth, beneath my feet, on paths I climb,
How, why, are you such countless specks?
Tell me where you've been, who's passed
Over your endless shifting, on their treks?
These four are the elements of Creation,
They flow in us and about us, nourishing.
Life giving, wild, tamed not by humans,
The very gifts of God alive and flourishing.
We are called to care for, nurture them all!
We can employ them for self-destruction,
Or, plan for Creation the ways of healing.
Humbled, we seek, God, your instruction.
Air – blow in us a new Spirit, a new breath!
Water – drench us that new life will abound!
Fire – light up all hidden places of darkness!
Earth – sustain us, for we walk on Holy Ground!

Diane Trollope, 2007

Children's Focus

The Web of Creation

This exercise is designed to demonstrate the interconnectedness of each unique part to the whole of Creation, and the way the action of one part of the web is felt on each part of the whole. The geographic references to north, south, east, and west remind us that all parts of the planet are equally as important, but sometimes affect each other disproportionately, with resultant effects.

Have the children stand in a circle – or concentric circles if there are enough. If you have one, put an Earth ball or a globe in the middle, or improvise using a picture.

Give each child a nametag with these names: Air, Water, Fire, Earth, Cloud, Ocean, River, Lake, Ice, Fish, Bird, Human, and whatever various animals and plants you wish. One nametag should be Spider. Begin with one person, either an adult or one of the older children, who is named Spider. Place Spider to the north, and hand him or her the ball of yarn. Spider begins to make the web of Creation by wrapping the yarn once around the wrist, and passing it to another – and on to each, wrapping once around the wrist, crisscrossing the circle to make a web, until all have a hand on part of the yarn. Tell them to hold tight. Then have Spider gently tug at the end, and observe the impact on others. Have someone else tug and feel the impact throughout the web. Increase the pressure of the tug (but not too much). Do it from the south, east, and west, and all around the circle, until a rhythm develops.

Ask participants to observe how they are all connected. What was their first reaction to the tug? What did it feel like when it was their turn to make the tug? What did it feel like as the tugs got stronger? What happened if someone let go? Did the pressure even out as each took a turn?

Sample Talk:

Together in the Web of Creation

Look at our example of a web of Creation. We are told that in the beginning God looked at the whole Creation and saw that it was good. No part was insignificant or less worthy in God's eyes, and each part was dependent on the rest for the whole glory of God to shine.

In the story of Noah, we are also told that even though the web of Creation was eventually broken and the whole world suffered the consequences of a huge flood disaster, God did not abandon the people or the planet. God gave the sign of the rainbow to remind people that they and the whole Creation belonged to God and to each other. Never again would they face such a huge environmental devastation. But people were also called to do their part to live sustainably and in harmony on the Earth.

God also calls each of us to be a sign of that covenant commitment – to be a rainbow – for the healing of Creation. When things are out of balance, everything else is affected. So it is important for each of us to do our part to honour and respect God's covenant. How we behave really matters to the whole.

One way we can show we understand our place as a rainbow in Creation is to give of ourselves, our talents, our time, and our money. Through our church's participation in PWRDF/ PWS&D/ M&S, we share our resources wherever else they are needed. We offer our gifts and prayers to support the work of partners around the world. We write letters and e-mails to the government on important issues and do our part in caring for Creation. We work in partnership with others to protect the Earth that provides life for all.

God uses our small gifts, and weaves them together with many other gifts into a stronger web to support the growth of sustainable communities for all God's creatures around the planet. Working together to stop hunger and disease, to provide education, and to

clean up the environment is the way we can help restore the balance in Creation. We can work to protect endangered spaces and endangered species so that they can flourish and live as God intended. And when people have enough good food to eat, clean water to drink, fuel to cook, and medicine for health, they can help others to also have enough for a good life, and a world in harmony.

With all of us acting together as God's rainbows we can ask our governments to support this kind of work: education and health for all, good jobs, and strong communities. Then with God's help our small efforts can grow into one big rainbow for peace and justice that can make a difference for the world and for all generations to come. Our little web today is a sign that God our Creator is in our midst. As we respond to the tug on our hearts, let us remember that we are not alone. Millions of rainbows are shining all around the planet, acting on God's promise to love and provide for all living things. Together we can work toward the day when the people of the world will share *Enough for All* and care for the whole web of Creation.

Sample Sermon

Enough for All – Care for Creation – Will You Be a Rainbow?

We begin with stories.

Anglican Church: Sustainable Water Systems, Tanzania

PWRDF partner Christine Kilipamwambu, Development Officer for the Diocese of Ruaha in Tanzania, tells of work they are doing in the rural communities of Tanzania. Through the support of PWRDF, they were able to lift the community of Uhambingeto out of a daily cycle of poverty.

Back in 1993, Christine visited the community of Uhambingeto. As she walked door to door asking for water, not even one family in the community could offer her a glass of water because they simply did not have it.

The women of Uhambingeto had to walk 23 kilometres to get water. “Imagine carrying a baby on your back and a 10 or 15 litre bucket or jerry can on your head and walking 23 kilometres every day just for a sip of clean water?” explains Christine.

But today the community of Uhambingeto boasts of a clean water supply, a clinic, day care facilities, and income-generating projects. “This is the same village that had no water in 1993, but today when you go and ask for water, you get a glass full,” says Christine.

The story of the people of Uhambingeto would not have been told if it were not for the combined efforts and partnership of Canadian Anglicans and the people of Uhambingeto. “Combined efforts of others can become more than enough,” says Christine

It should be noted that “the Uhambingeto water project was a community-initiated project,” says Christine. The villagers came to her and asked for financial resources to kick-start the project. “We do not have the financial resources, but we can offer ourselves, our hands to dig the trenches, to lay the pipes, and mould the bricks,” said the villagers to Christine.

After 10 years, the Uhambingeto project is now a self-sustainable project. PWRDF and the Diocese of Ruaha were able to end their support two years ago. “The community can continue on their own. They have opened up a water fund in the city of Iringa, and some villagers have been trained as water technicians,” says Christine.

The Diocese of Ruaha has now started a new project in the village of Idegenda. “I hope that this too will have a good ending like the community of Uhambingeto,” says Christine.

Presbyterian Church: Sustainable Development, Malawi

December to April in Malawi is known as the “hungry season,” a time when people routinely don’t have enough to eat. For small-scale farmers in Malawi, who depend on the food they grow to eat and earn an income, growing food without costly chemical fertilizers and pesticides is hope. PWS&D, with Ekwendeni Hospital, a mission hospital of The Church of Central Africa Presbyterian, is working to help break that hungry season and share hope with Malawi’s small-scale farmers.

Fides Nkhota had been looking for ways to increase the food she grew on her land without buying expensive fertilizers. Fides offered her farm to the Ekwendeni Hospital Soil, Food and Healthy Communities Project as a demonstration plot to teach other farmers ways to improve their harvest. Fides and her family have now learned how to multiply seeds to save some each year, rather than buying new seeds. They have learned how to incorporate soybeans and pigeon peas into their crop rotations to improve the soil fertility and increase the nutritional value of their diet. They incorporate the residue from the harvest back into the soil to help increase the fertility.

Fides has also learned that leaving the crops in the field for too long can cause them to wither and dry out, and how proper storage can protect against post-harvest loss. With seven children, the whole Nkhota family is benefiting from these lessons. The majority of families in Malawi are small-scale farming families like Fides’ family. Helping them sustainably increase their food production is even more essential now, as the AIDS epidemic continues to have devastating long-term impacts on food security in Africa.

United Church: Sustainable Agriculture, Food Production, Tanzania

“What Are Your Needs?”

YEFOFO, the Youth Employment and Food Production Foundation in Tanzania is a partner of The United Church of Canada and supported by the Mission and Service Fund. YEFOFO staff routinely ask village groups of 30 to 45 people, in rural Tanzania the question, “How can we work together to improve your lives in this community?” Working with rural communities who frequently do not have enough food and live in marginalized areas that do not benefit from services offered in other parts of the country, YEFOFO brings people together so that they can confront daily problems and improve their own living standards.

Many people living in rural communities in Tanzania live in sustained poverty. Poverty is caused by many factors including cuts to programs due to onerous national debt payments. Support to small scale agriculture, education, and health facilities are among the programs that suffer. Other causes of poverty include health crises such as HIV/AIDS and drought caused by naturally occurring shortages of rainfall and the increasing impact of climate change. It is also created by lack of access to land and poor land management practices that reduce crop yield. Women and children and other marginalized groups bear the brunt of food shortages.

To address such circumstances, YEFOFO provides training in sustainable agricultural and livestock farming practices, encouraging the use of organic manure and animals for

cultivation. YEFOFO seeks to increase water availability through roof water harvesting, use of underground water, and collecting water surface run off. It encourages the care of the environment through planting trees as wind breaks and vegetation that covers the soil and prevents erosion. It also establishes small scale savings and credit plans that enable communities to reinvest in themselves and build skills among small scale traders to increase their ability to purchase non-food commodities. Protection and care for creation is intimately related to poverty relief for the villagers. This is truly a model for sustainable communities.



Air, water, fire, earth – these are the elements, which since the beginning of Creation, were given by our Creator God as sacred gifts. For millennia these elements and all created living things have operated within a sacred balance, providing the conditions to sustain and nurture life on this small planet. And God saw that it was good. But over time and human history many things have intervened to upset that balance and the human journey has very much been connected to either contributing to the imbalance, or trying to maintain and restore it.

Restoring the sacred balance – what would it look like?

Restoring the sacred balance is about restoring right relationship – with God, with the Earth, and with each other. It calls out to us to renew our relationships with our planetary home, our habitat, and with the whole Earth Community, based on an ethic of eco-sustainability and a vision of eco-justice.

We have heard Isaiah’s eco-vision of a renewed lush garden where “the wilderness and the dry land shall be glad, the desert shall rejoice and blossom; like the crocus it shall blossom abundantly, and rejoice with joy and singing.” (Isaiah 35:1-2a)

But we have seen many instances where, through human-caused or natural destruction, the very liveability of the garden is damaged and

compromised. Restoration of the balance within Creation as God intended is a huge challenge, but essential in order to provide *Enough for All* and ensure the survival of generations to come. How will it come about? Again Isaiah has some ideas for solutions:

“Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke?” (Isaiah 58:6)

“If you remove the yoke from among you, the pointing of the finger, the speaking of evil, if you offer your food to the hungry and satisfy the needs of the afflicted, then your light shall rise in the darkness and your gloom be like the noonday. The Lord will guide you continually, and satisfy your needs in parched places, and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters never fail.” (Isaiah 58:9b–11)

And the good news is that if you act accordingly, there is hope for the sustainability of the community:

“Your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the restorer of the breach, the restorer of streets to live in.” (Isaiah 58:12)

In the letter to the Romans, we learn that the Holy Spirit intercedes for us. Think about the meaning of intercession – to intervene, come between. We can understand it as standing in the gap, restoring the breach. Some cracks may seem so wide as to be irreparable, and some gaps impossible to overcome. But God knows better.

Nothing is irredeemable. Remember the story of the great flood; and God, in partnership with a few faithful ones, redeeming the whole situation.

The Rainbow Covenant with All Creation

The rainbow – a beautiful, diverse sign of God’s everlasting covenant with the whole Creation, including us. It bridges in an arc from Creator to Creation. It is a vivid metaphor for the shining pathway across a great divide – a bridge across a breach. Are we, as God’s people, prepared to offer our lives as such a sign, as a rainbow? Can we re-imagine ourselves as God’s markers for a transformed world – a new Creation?

There is currently a troubling sign in the sky: the onset of climate change. An imbalance in the atmosphere of accumulated greenhouse gas emissions, mostly from the highly industrialized Northern countries, is having a disproportionate impact on developing countries in the global South. This impact increasingly affects water systems, drought, flood, soils, and sustainable agriculture. It is accelerated by the overuse of burned fossil fuels, particularly in the developed countries, creating global warming. The impact is greatest on those who do not have the means to adapt and have the least ability to protect themselves, creating a kind of “ecological debt” that the North owes to South. This leads to increased weather-related catastrophes, disease, lack of access to safe drinking water and sanitary systems, poverty, lower crop yield, lack of food security, competition for shrinking arable land, rising sea waters, and environmental refugees.

Creation is groaning, waiting for the revealing of the children of God. Will you join that process of giving birth to a world where justice, equality, equity, sustainability, and sufficiency are the operative values, and care of Creation is the norm?

Hope for Sustainable Communities

The Earth is our home, our human habitat, which we share with all other living species. The land is a gift from the Creator and the source of our sustenance. The Canadian churches and church-based development agencies such as PWRDF, PWS&D, and M&S work

toward the building of sustainable communities. This requires a just and moral economy where people are empowered to participate in decisions affecting their lives, where public and private institutions are held accountable for the social and environmental consequences of their operations, and where living things are allowed to flourish and the Earth is nurtured rather than exploited or degraded.

We speak increasingly of sustainable Earth Communities because it implies the nurturing of equitable relationships both within the human family and also between humans and the rest of the ecological community. We seek justice within the whole of Creation.

A Greek word from which we get the words “economy,” “ecology,” and “ecumenical” is *oikos* – literally meaning “the household.” Using it in this context, the household of Creation may include the biosphere, atmosphere, troposphere, hydrosphere, and sociospheres. While the protection of the *oikos* from irreversible deterioration should be the overriding mission of the planet’s inhabitants, the political willpower to act with one heart and mind to ensure the Earth Community’s very survival continues to elude the nations of the world.

But as people of faith, along with other people of goodwill, we can stand in the gap. It takes acts of courage, will, and imagination to confirm faith, which is the assurance of things hoped for. And there is reason to hope as those dedicated to a global vision persevere, living in solidarity with the most vulnerable and with the whole Earth Community. We do not hope merely in projects and strategies for sustainable development. We hope in God and work for the whole of life and the survival of the Earth Community.

We believe that we need not despair – that we can turn the world around, that there are always alternatives and paths to justice. People everywhere demonstrate that in their daily lives and speak out for a new way. But pious words of intent are not enough – it’s time to take concerted action.

The Archbishop of Canterbury, Rowan Williams, spiritual leader of the world's 77 million Anglicans, drives an eco-friendly car, promotes a green agenda and argues that as consumers of what God has made, we are in communion with Creation.

Martin Robra, climate change spokesperson for the World Council of Churches (grouping 560 million Protestant, Orthodox, and Anglican Christians), says it is time to shift the debate from denial and delay to responsibility and to remedies that are well within our grasp.

Archbishop Desmond Tutu tells us it is wonderful and mind-boggling that God, though omnipotent, depends on all of us. God waits for each of our contributions, as partners and collaborators with God. How do we live caring for Creation and acknowledging that there is *Enough for All*?

Our church believes that in this world there truly is *Enough for All*, and that caring for Creation means ensuring that abundance is shared throughout the world. PWRDF / PWS&D / M&S

- ▶ supports local efforts in Canada and with partners overseas to provide the basic needs of the communities they serve
- ▶ works in partnership to change the policies and institutions that concentrate wealth and power in the hands of the few and that limit efforts to overcome poverty
- ▶ advocates for policies and supports local initiatives that actively work for the care and integrity of Creation

Church partners share an abundance of wisdom, knowledge, understanding, and insight, as well as countless opportunities to share God's love. PWRDF/ PWS&D/ M&S global partners are helping people find long-term, sustainable solutions to poverty and ecological degradation. Development programs in Africa, Asia, Latin America, and the Caribbean work in a number of essential areas including

- ▶ gender
- ▶ health

- ▶ education
- ▶ agriculture
- ▶ renewable energy
- ▶ income generation
- ▶ water and sanitation
- ▶ emergency response

What Is the Role of Global Partners?

Global partners help community members find sustainable solutions to their own development issues. They work at better community organization and advocate for better government decisions. They also address situations and issues in the community that inhibit positive development, such as violence, gender issues, lack of education, pollution, and more. Global partners give us a better understanding of what life can really be like in many parts of the world, and inspire us with their tireless dedication, faithfulness, and creative efforts in often extremely difficult conditions. They can help us to become more aware in our daily lives of the need to think locally, act globally – or think globally, act locally!

What Is Our Role?

Be a rainbow of hope.

As children of the Creator and followers of Jesus, we are called to be signs of God's promise. Our lives and actions can and must become rainbows of hope. With God's help we can be like streams of water, restorers of what is broken in human relationships and in relationships with all members of this marvellous Creation. Through ecumenical partnerships like KAIROS: Canadian Ecumenical Justice Initiatives and Action by Churches Together (ACT) International, we broaden our networks and outreach. KAIROS, in which our church is a member, has a campaign called "Re-Energize" that invites us to re-energize ourselves, our country and our world, by taking action, personally and nationally, to reduce our dependence on

fossil fuels, creating a just and sustainable energy policy.

ACT International, in which we are also a member, is a global alliance of churches around the world working to save lives and support communities in emergencies. They are supporting programs, for example in post-tsunami India and Asia, that help people to work together in their communities to access basic needs like shelter, clean water, sustainable agriculture, education, and human rights awareness. We stand with them in solidarity by calling and working for justice, peace, and care for the whole Creation, around the planet, and in our own backyard.

Today as we recommit ourselves to God's covenant with Creation, let us now reach out with our voices and our support, joining with the millions of others around the world who desire earnestly to see Creation's household restored and put right, so there is room for all and *Enough for All*. And may each one of us become a rainbow of hope. *Amen.*

For examples of the work and stories of global and ecumenical partners go to

- ▶ The Primate's World Relief and Development Fund:
www.pwrdf.org
- ▶ Presbyterian World Service & Development:
www.presbyterian.ca/pwsd
- ▶ World Development and Relief, Mission and Service Fund:
www.united-church.ca

Notes

Notes

An ecumenical service of worship for the following three denominations.

THE PRIMATE'S WORLD RELIEF AND DEVELOPMENT FUND

The Anglican Church of Canada

80 Hayden Street

Toronto, Ontario M4Y 3G2

Phone: 416-924-9192 or 1-866-308-7973 · Fax: 416-924-3483

Website: www.pwrdf.org

Email: pwrdf@pwrdf.org

PRESBYTERIAN WORLD SERVICE & DEVELOPMENT

The Presbyterian Church in Canada

50 Wynford Dr., Toronto, ON M3C 1J7

Phone: 416-441-1111 or 1-800-619-7301 · Fax: 416-441-2825

Website: www.presbyterian.ca/pwsd

Email: pwsd@presbyterian.ca

WORLD DEVELOPMENT AND RELIEF, MISSION AND SERVICE FUND

The United Church of Canada

3250 Bloor St. W., Suite 300, Toronto, ON M8X 2Y4

Phone: 416-231-5931 or 1-800-268-3781 Fax: 416-231-3103

Website: www.united-church.ca

CH10405

Photo: Carl Hiebert

September 2007