

Anglicans Powering Potential

Diocese of Nova Scotia and Prince Edward Island

Touchstones for Change



September 2024 Edition
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SEASON OF CREATION 2024 PRAYER

Triune God, Creator of all,

We praise you for your goodness, visible in all the diversity that you have created, making us a cosmic family living in a common home. Through the Earth you created, we experience love and nourishment, home and protection. We confess that we do not relate to the Earth as a Mothering gift from you, our Creator.

Our selfishness, greed, neglect, and abuse have caused the climate crisis, loss of biodiversity, human suffering as well as the suffering of all our fellow creatures. We confess that we have failed to listen to the groans of the Earth, the groans of all creatures, and the groans of the Spirit of hope and justice that lives within us.

May your Creator Spirit help us in our weakness, so that we may know the redeeming power of Christ and the hope found in him. May the groans of the Spirit birth in us a willingness to serve you faithfully, so that we may hear and heal Creation, to hope and act together with her, so that the firstfruits of hope may blossom.

Loving and Creator God, we pray that you will make us sensitive to these groans and enable us to have the same compassion as that of Jesus, the redeeming Lord. Grant us a fresh vision of our relationship with Earth, and with one another, as creatures that are made in your image. In the name of the one who came to proclaim the good news to all Creation, Jesus Christ. Amen.

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Season of Creation 2024 Theme and Symbol

Inspired by Romans 8:19-25 - The theme for 2024 is

“To hope and act with Creation” The symbol is *“The firstfruits of hope”*



The Season of Creation runs annually from
September 1st through to October 4th



The theme this year emphasizes that Creation is not an object that has been created for human use, but rather a subject that we are called to relate to and collaborate with as fellow creatures. By capitalizing Creation, we refer to both the created order and the mystery of God’s continuing act of creation. We acknowledge the whole created order, or the whole cosmos, including all living and non-living parts of God’s Creation, showing our theological respect, reverence, accountability, and interdependence with the natural world.

The times we live in show that we are not relating to the Earth as a gift from our Creator, but rather as a resource to be used. Saint Francis of Assisi understood this when he referred to the Earth as our sister and our mother in his Cantic of Creatures. How can Mother Earth look after us if we do not look after her? Creation is groaning because of our selfishness and the unsustainable actions that harm her.

Along with our Sister, Mother Earth, creatures of all kinds, including humans, cry out because of the consequences of our destructive actions causing climate crisis, loss of biodiversity, and human suffering as well as Creation’s suffering. And yet, there is hope and the expectation for a better future. To hope in a biblical context does not mean to stand still and quiet, but rather groaning, crying, and actively striving for new life amidst the struggles. Just as in childbirth, we go through a period of intense pain, but new life is coming forth.

Creation and all of us are called to worship the Creator, working together for a future of active hope and action. Only when we work together with Creation can the firstfruits of hope be born. Pauline theology (*referring to the Apostle Paul’s beliefs*) reminds us that both Creation and humanity are conceived from the beginning in Christ and, therefore, entrusted to each of us. The children of God are those who stretch up their hands towards the Creator, recognizing themselves as humble creatures, to praise and respect God, and at the same time to love, respect, care for, and learn from God’s gift of Creation. Creation is not given to humanity to use and abuse, rather, humanity is created as part of Creation.

Hope is an instrument enabling us to overcome the natural law of decay. Hope gives us the freedom to act not only to achieve enjoyment and prosperity but to reach the stage in which we are free and responsible. Freedom and responsibility enable us to make the world a better place.

There is a lot of pain on Earth because of our shortcomings. Our structural and ecological sins inflict pain on Earth and all creatures, including ourselves. We know that we have caused a lot of damage to Creation, and to the world we are living in because of our negligence, because of ignorance, but as well, in many cases, because of our unrelenting wish to satisfy unrealistic selfish dreams.

There’s a phrase commonly attributed to Saint Augustine that says: **“Hope has two beautiful daughters; their names are Anger and Courage. Anger at the way things are, and Courage to see that they do not remain as they are.”** As we witness the cries and sufferings of Earth and all creatures, let holy anger move us toward the courage to be hopeful and active for justice. We believe that the incarnation of God’s Son offers guidance enabling us to face the troubling world.

HISTORY: September 1st, was proclaimed as a Day of Prayer for Creation for the Eastern Orthodox Church by Ecumenical Patriarch Dimitrios I in 1989. It was embraced by other major Christian European churches in 2001, and by Pope Francis for the Roman Catholic Church in 2015. In recent years, many Christian churches have begun celebrating the “Season of Creation” (*also known as Creation Time*) between September 1 and October 4, the Feast of Saint Francis that is observed by some Western traditions. Saint Francis is the author of the Cantic of the Creatures, and the Catholic patron saint of those who promote ecology.

Adapted from information in the Season of Creation Resource Guide - To download the complete guide click on the following link: <https://seasonofcreation.org/>