

## SEASON OF CREATION: WEEK 1



### The Burning Bush Ex 3:1-12

## Listen to the Voice of Creation SEASON OF CREATION 2022

*"I have heard their cry...I know their sufferings...  
Come, now! I will send you...I will be with you"  
(Ex 3: 1-12)*

The **burning bush** is the Symbol for the Season of Creation 2022. Today, the prevalence of unnatural fires are a sign of the devastating effects that climate change has on the most vulnerable of our planet. Creation cries out as forests crackle, animals flee, and people are forced to migrate due to the fires of injustice.

On the contrary, the fire that called to Moses as he tended the flock on Mt. Horeb did not consume or destroy the bush. This flame of the Spirit revealed God's presence. This holy fire affirmed that God heard the cries of all who suffered, and promised to be with us as we followed in faith to our deliverance from injustice.

**In this Season of Creation, this symbol of God's Spirit calls us to listen to the voice of creation.**

## Faith leaders' invitation to join the Season of Creation

Dear Sisters and Brothers in Christ,

The Season of Creation is the annual Christian celebration to listen and respond together to the cry of Creation: the ecumenical family around the world unites to pray and protect our common home.

**The Season "Celebration" begins on 1 September, the World Day of Prayer for the Care of Creation, and ends on 4 October, the Feast of St. Francis of Assisi, the patron saint of ecology beloved by many Christian denominations.**

This year we will unite around the theme, "Listen to the Voice of Creation."

In God's grace,

Members of the Season of Creation Advisory Committee

*"If we learn how to listen, we can hear in the voice of creation a kind of dissonance. On the one hand, we can hear a sweet song in praise of our beloved Creator; on the other, an anguished plea, lamenting our mistreatment of this our common home".*

*- Pope Francis*





## Storm Sunday

Denis Quinn (St Peter & Paul's Catholic Parish, Kiama and ARRCC - The Australian Religious Response to Climate Change)

We all have memories of storms we have experienced in our lifetime.

As a child I remember the storms rolling across the Wimmera plains, deep dark clouds, flashes of lightning, thunder, a tree shattered by a lightning strike. Afterwards the silence, a walk with family in the rain drenched paddocks, the freshened earth – captured in song by Paul Kelly in celebration of the word, petrichor, the smell of the earth after rain:

*'It hasn't rained six months or more/until today, a sudden pour*

*Now I can smell the petrichor outside*

*The sighing ground gives up its love/unto the breeze and the trees above..'*

In Scripture storms provide the settings of theophany, times when God reveals himself in power and compassion. On Sinai, when Moses approaches the burning bush, Yahweh instructs him to come no closer as the ground on which he stands is holy. He is driven by compassion for his suffering people and entrusts Moses with the task of delivering them from slavery. When Elijah went out from the cave and stood on the mountain he

found Yahweh, not in the mighty wind, the earthquake or fire but in the sound of a gentle breeze. When the disciples were fearful and caught in the storm, Jesus was asleep in the stern of the boat, his head on a pillow. When he stilled the storm they asked "What kind of man is this? Even the winds and sea obey him. Stories such as these form the pillars of our faith.

In his message for the World Day of Prayer for the Care of Creation, Pope Francis calls us to be attentive to 'the sweet song of creation' through which we become aware of God's presence in the natural world and our intimate connection with all creatures. But now this sweet song is accompanied by a cry of anguish from the earth, which is again being ravaged by fire and reduced by melting polar ice caps; and from the poor who starve and are rendered homeless by war, drought, famine and rising seas. In Australia we have now experienced a cycle of drought, fires and floods of unprecedented intensity, destruction and suffering of affected communities, loss of habitat and extinction of species.

This earth cry of anguish is the result of our own consumerist excesses. And so Pope Francis calls us to conversion of our personal lifestyles and of our models of consumption and production. In this he asks us to exercise grave responsibility, prudence, solidarity and special concern for the poor and future generations - values underlying a new covenant between human beings and the environment reflecting 'the creative love of God, from whom and toward whom we are journeying'

## Prayer for a Just Climate

*Caritas Australia*

### **God of Creation,**

You created night and day.  
You separated the sea from the sky.  
You gave life to all living creatures and saw that it was good.  
Help us to reconnect with the majesty of your creation.

### **God of Love,**

Fill us with your love for all creation.  
Empty us of apathy, selfishness and fear.  
Inspire us to live simply and in harmony with creation.  
Help us to be good stewards, caring for all creation with self-sacrificing and nurturing love.

### **God of Compassion,**

Breathe into us solidarity with all who suffer now  
and the future generations who will suffer  
because of our environmental irresponsibility.  
Help us to put people before profit and 'being' before 'having'.

### **God of Justice,**

Empower us to work together as one global community,  
To find creative and just solutions to protect those most vulnerable  
in our world, and all of creation for future generations.  
Move us into action for climate justice and to restore your creation.  
Amen.



