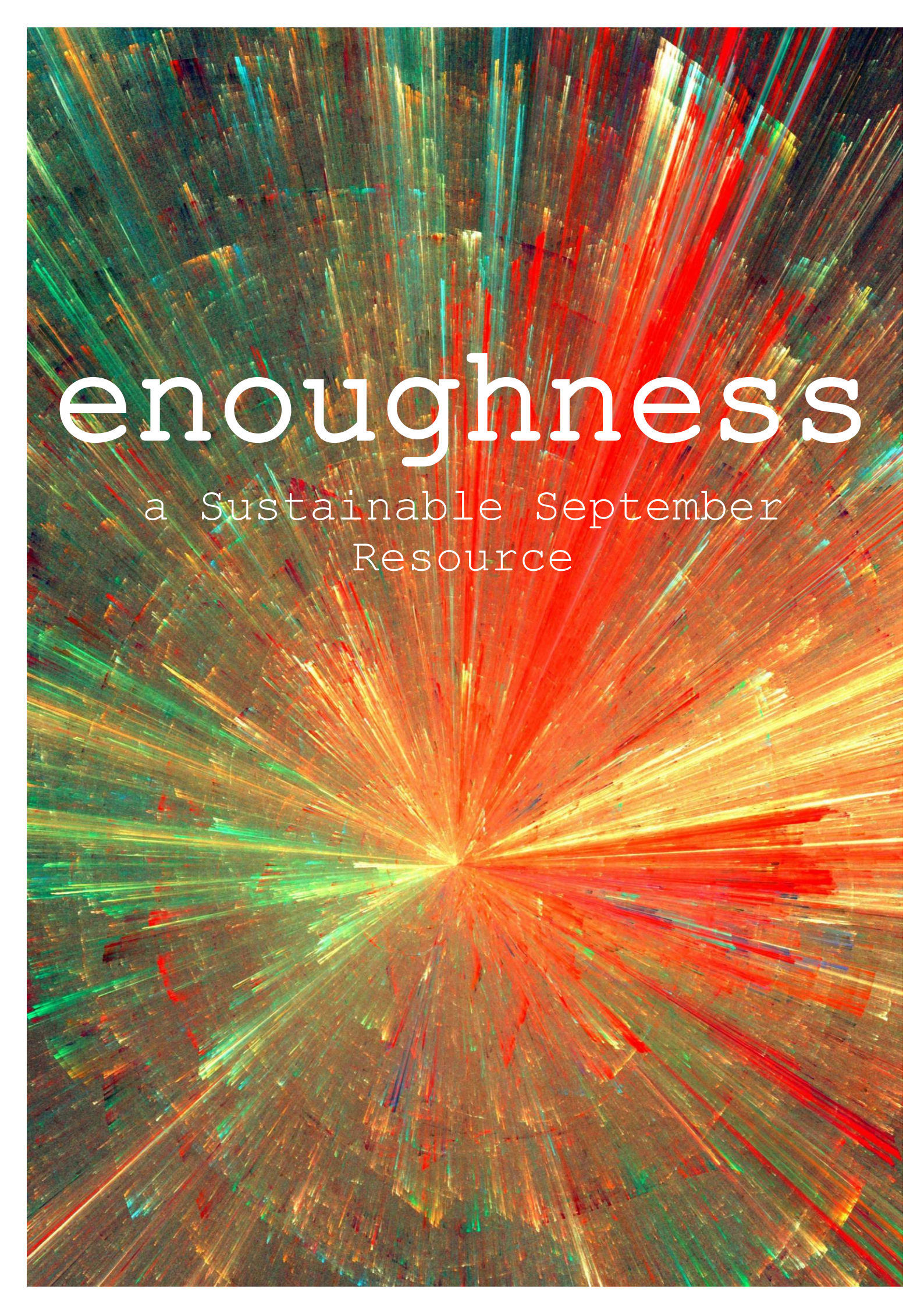
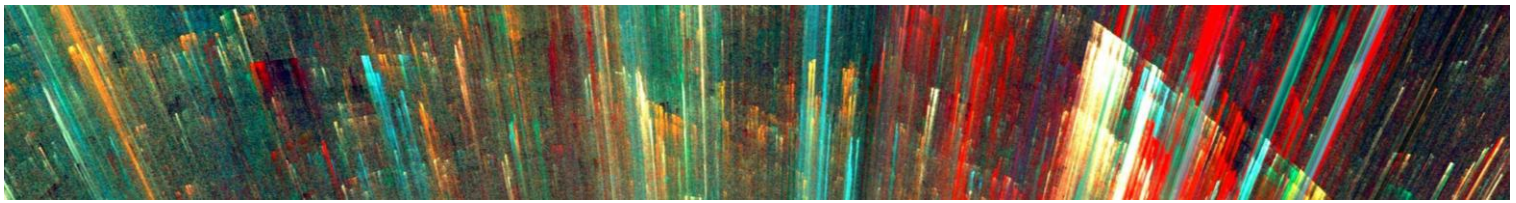


The background is a vibrant, abstract composition of numerous thin, overlapping lines and streaks that radiate from a central point. The colors are primarily red, orange, yellow, and green, with some darker, muted tones interspersed. The overall effect is one of dynamic energy and movement, resembling a starburst or a microscopic view of a complex material.

enoughness

a Sustainable September
Resource



Introduction

This year, the Sustainable September theme *enoughness* challenges us to think about what it means to trust in God's generous provision, why it is that we have so much 'stuff' and how we can begin to mend 'the spend trend'.

This resource, which consists of advocacy materials, essays, bible studies, worship resources, sermon starters and children's / intergenerational worship material is for use during the month of September, or anytime during the year.

We encourage you to use all *or* part of this document, and provide feedback where resources can be improved or amended.

Anglican EcoCare Commission
September 2013

Advocacy and Education Materials

Advocacy and Social Change

Being an advocate means being involved in creating social change. Advocates are active and engaged citizens, who have the capacity to hold decision makers, such as government and community leaders to account. Being educated about current topical issues ensures that important conversations about social justice and the environment can be had in Australia and overseas.

The Movement

While it's true that each person can only do their little bit, whole communities are banding together to do their bit to protect the environment. We know that complacency and failure to act is not an ethical option. As Anglicans we have a reason to act, and a reason to have hope and faith! Leaders like Archbishop Desmond Tutu engaged with some of the greatest moral issues of our time, and related them to the Gospel. Now, we are challenged to do the same.

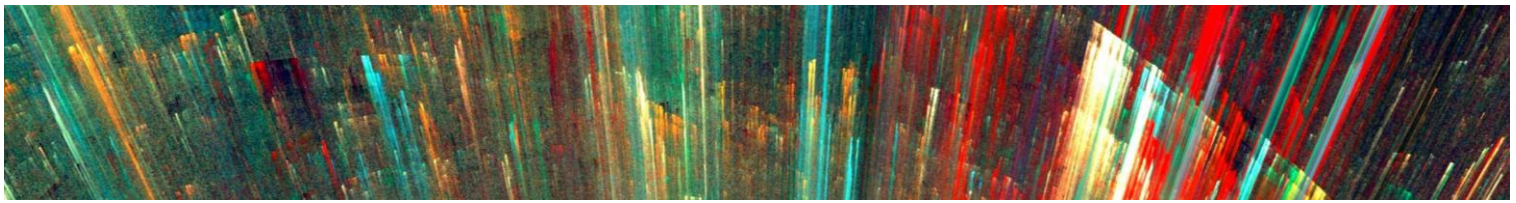
Our mandate

The Anglican Communion's Fifth Mark of Mission is 'strive to safeguard the integrity of creation, and sustain and renew the life of the earth'.

We as God's people must care for the earth and all that is in it. We must be neighbours to all people, and act as brothers and sisters in Christ to one another.

Environmental degradation is not simply a scientific or political issue. Greed and exploitation have accompanied and often overshadowed beneficial economic development. Unjust political and social structures have led to displacement of people and to poverty. Overconsumption of resources such as forest clearing or overgrazing has resulted as people struggle to survive.

Transformation to wise and sustainable use of the environment is at heart a spiritual matter. Environmental concern is a legitimate and necessary part of a Christian's response to God's loving provision for us. We come together as a community of faith. Creation calls us, our vocation as God's redeemed drives us, the Spirit in our midst enlivens us, scripture compels us.



Sustainability

Sustainability is about meeting the needs of the present without compromising the ability of future generations to meet their own needs. Australia's cities and towns of the future must successfully integrate the needs of people, the built and natural environment. Environmentally sustainable development means we can enjoy a high quality of life while we retain and enhance our biodiversity, have a developed infrastructure that gives efficient and equitable access to services and utilities, preserve the essentials of the 'Australian lifestyle' and contribute to the economic wealth of the nation. In previous resources, we've spoken about the importance of triple bottom line sustainability (ie. Not just environmental, but social and economic sustainability too)

Reducing Waste

The first step to reducing waste is to rethink our assumptions about what waste is. If we shift our thinking about the lifespan of products that we use and the lifecycle of produce that we consume, we can make landfill a last resort. The next step is to become more aware of how we create waste and the variety of ways we can reduce, re-use and recycle. A lot of what we throw out isn't really waste at all! By refusing excess packaging or making a decision not to purchase things brand new, we can reduce the amount of unnecessary waste sent to landfill.

Some hints on reducing waste (and having enough!)

- **Recycling** means your waste products go on to become useful for someone else. Recycling also helps make sure that there will be enough resources left for later generations.
- **Plastics** are made from non-renewable resources such as oil, gas and coal and take a very long time to break down. Re-using and recycling plastics will save wasting the resources used in their production.
- Buying **re-used and recycled** products is a great way of reducing our impact on the environment.
- **Food waste** is a significant proportion of household waste. It's simple, don't buy too much, don't let food go off, compost / worm farm or feed your scraps to chooks. Save money doing so!

Climate Change

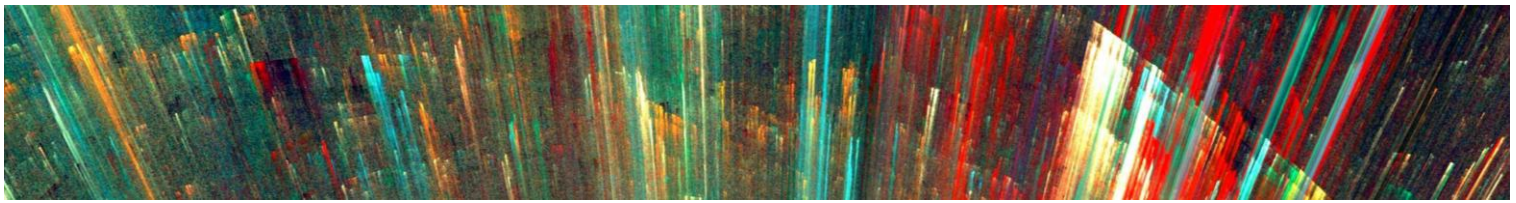
Today, because of greenhouse gas pollution, the planet is heating up at a much faster rate than ever before and our oceans are becoming more acidic. Temperature rises can appear small, but small increases translate into big changes for the world's climate and natural environment.

Hotter days, more severe storms, floods, snowfalls, droughts, fire and higher sea levels are expected in the foreseeable future. These changes threaten jobs, agricultural production, water supplies, industries, human lives and, ultimately, the survival of species and entire ecosystems. Scientists predict that a global temperature rise of close to 2°C (above pre-industrial levels) could result in 25% of the Earth's animals and plants disappearing because they can't adapt fast enough.

In less than 100 years, average temperatures on Earth have already warmed by 0.74°C, and by around 1°C in Australia. The ten warmest years on record have all occurred since 1998

Scientists attribute recent temperature rises and ocean acidification to human activities like burning coal and oil, and clearing forests. These activities lead to greenhouse gases being released into the atmosphere at such levels that they exceed natural concentrations and become pollutants.

We humans are causing the pollution. But we also have the solutions to reduce our greenhouse gas emissions and bring a halt to dangerous warming.



Australia's Pollution

Australia is an exceptionally large polluter. We are the highest per person greenhouse gas polluter among all developed countries, the 15th highest overall polluter and our emissions are still rising.

Australia has access to abundant solar, wind, geothermal and wave energy. We have the resources, skills and knowledge to shift to a clean economy that produces less pollution, more jobs, healthy children and a safer planet for our wildlife.

To limit warming, Australia must implement a national plan to reduce Australia's pollution; switch to 100% renewable energy; prepare for a phase out of fossil fuel exports; and support a fair, ambitious and legally binding international agreement in 2015. We can be the leader!

***enoughness* and Mining**

We are living beyond the means of our planet. And every minute of every day we extract finite resources from our land. When we consider principles like the Sabbath, and what it means to let the earth rest, we realise that more isn't always better! Many of our extractive industries, like coal seam gas fracturing, are dangerous, for groundwater, human health, agriculture and the environment.

Contact the Minister for the Environment

Just weeks ago, Western Australia's top environment job was awarded to Albert Jacob, our new Minister for the Environment. He has a huge responsibility, but also a fantastic opportunity, to do something great for WA and leave a lasting legacy for generations to come.

Send him a short personal message putting in your own words what he should be doing for the next 4 years.

Stuck for ideas? The Conservation Council of Western Australia suggests the following:

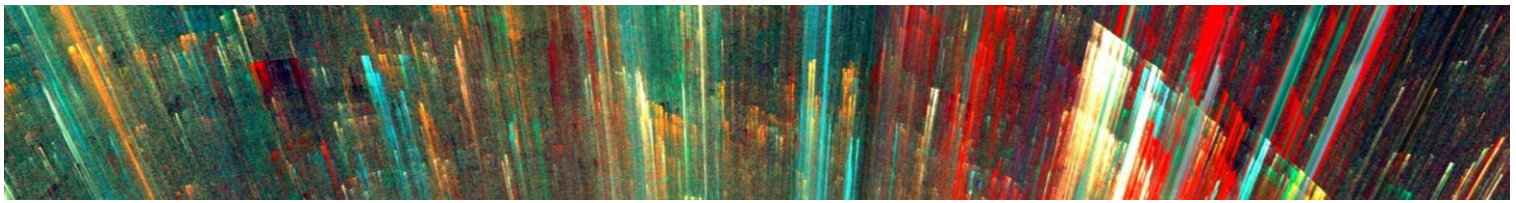
- Will the loss-making logging industry continue to destroy our southwest forests?
- Will black hairy marron, cockatoos, numbats and other unique endangered wildlife be protected by new laws?
- Will our groundwater be permanently polluted by gas fracking and uranium mining?
- Will proposals for a massive new coal export industry be allowed to proceed?
- Will we finally fix WA's shocking recycling record by introducing 10c recycling refunds on drink containers?

Office: 9305 4099

Email: oceanreef@mp.wa.gov.au

Postal: Shop 22 Currambine Marketplace
CURRAMBINE WA 6028

Opportunities for education and advocacy are available on the Anglican EcoCare Facebook Page or online at www.perth.anglican.org/ecocare



Essays on *enoughness*

Essay 1: Jesus, Luke and *enoughness*

The Reverend Dean Spalding

Luke is certainly one biblical author whose writing conspicuously resonates with the concept of “**enoughness**”. From the opening of the Third Gospel (“The Gospel according to Luke”) to the ending of “Acts of the Apostles” (Luke’s *sequel* to the gospel), Luke is concerned with the **just distribution of wealth**. Luke is also a writer who is delightfully unabashed when it comes to frank discussion of money.

Luke depicts the Kingdom of God as characterised by what we might call “Kingdom Economics”. Under “Kingdom Economics”, money, commodities and wealth flow **from** those who have **much** (“enough” or “more-than-enough”, and from whom **much** is expected) **to** those who have **little** (those without “enough”). We can see this very clearly at several key points of Luke’s two-volume work (“Luke-Acts” is a shorthand way of referring to both works and acknowledges that, in all probability, a Lukan reader is meant to be acquainted with **both** the Gospel *and* Acts: they are *both* better if you read them *both*).

Right from the outset (what we might call “Act 1, Scene 3”: the scene in which Mary visits Elizabeth) we have a clear enunciation of the re-distributive flow of wealth under the agency of God (from those with “more-than-enough” to those without “enough”). At the heart of the song, which later readers would call the *Magnificat*, stands a neat and symmetrical pair of couplets (what in Hebrew poetry is termed an “antithetical parallelism”):

*The Lord has **brought down** the **powerful** from their thrones,
And **lifted up** the **lowly**;*

*He has **filled** the **hungry** with **good things**,
and **sent** the **rich** away **empty**. (Luke 1:52-53)*

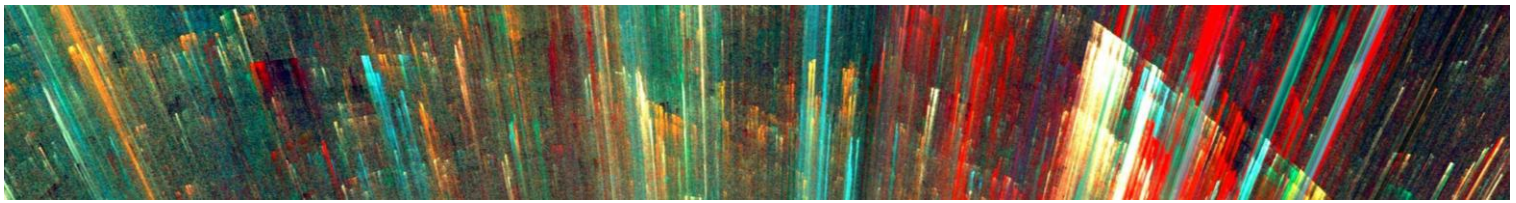
In other words, the Lord is a little like Robin Hood (taking from the rich and giving to the poor) ...but without the bows and arrows (or the tights)!

In another well-known and distinctly Lukan story, harsh judgement befalls one who will **not** participate in “Kingdom Economics”.

There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. At his gate lay a poor man named Lazarus, covered with sores, who longed to satisfy his hunger with what fell from the rich man’s table; even the dogs would come and lick his sores.

*The poor man died and was carried away by the angels to be with Abraham.
The rich man also died and was buried. In Hades, where he was being tormented,
he looked up and saw Abraham far away with Lazarus by his side. (Luke 16:19-23)*

The need for the type of re-distributive justice (so central to the *Magnificat*) is very great at the beginning of this story. And even though, in this life, the rich man does **not** participate in wealth distribution, at death, when the justice of God is asserted, there is a great **reversal**. Luke very commonly has moments of great reversal of fortunes in his Gospel and in Acts.



In fact, in Acts, wealth re-distribution characterises the practice of the early church.

There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold. They laid it at the apostles' feet, and it was distributed to each as any had need. (Acts 4:34-35)

This illustrates nicely Luke's commitment to "enoughness" as a Kingdom principle: those who have "more-than-enough" give from their resources to provide those who have "not-enough", so that they too might have "enough".

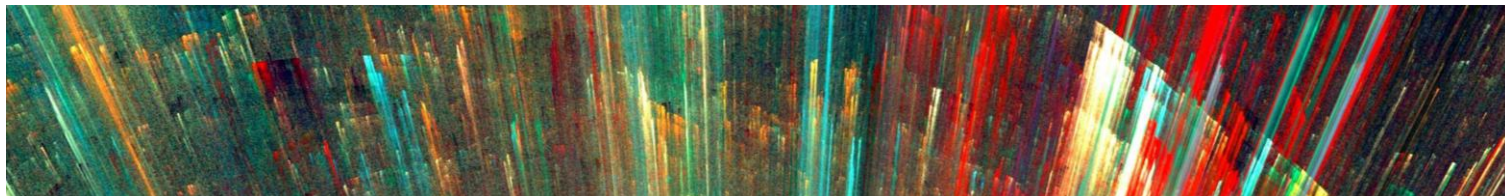
This principle is also followed by another character who we only know about because of Luke: a short and **highly irregular** tax-collector called Zacchaeus. Survey ten adults who did Sunday-school in their youth and nine of them will certainly recall a few facts about this man: he was **short** (!); he climbed a **sycamore tree** in order to see Jesus among the crowd; Jesus spotted him and spoke to him saying something like "I'm coming to your house **for tea**!" In fact (if you **carefully** read Luke 19:1-10), there was, strictly speaking, **no** mention of tea, supper or food (it's like the apocryphal inn-keeper who gets inserted into the Lukan 'Christmas' narratives!). There is however some plain talking about money! And yet time and again people **forget** this important part of the narrative!

Zacchaeus wasn't **just** a tax-collector: he was a **chief**-tax-collector and he was **rich** (Luke 19:2). But later in the story (Luke 19:8), Zacchaeus makes the most extraordinary pronouncement that he will give, or is already currently giving (it's not possible to tell from the original Greek wording), **half his possessions to the poor**! This is **very uncharacteristic tax-collector behaviour indeed**! If anything, tax-collectors had a reputation for **extortion**, i.e. collecting **more** than they were required to by the Roman government and pocketing the difference (hear John the Baptist's comment to tax-collectors who wish to lead a repentant life, in Luke 3:13: "Collect no more than the amount prescribed for you.").

Tax-Collection is mentioned quite frequently in the gospels, and it highlights the great contrast between Kingdom economic principles and Imperial ones. Empires send wealth along the opposite trajectory to God's Kingdom. Empires collect wealth from the many who have "not-enough" and give it to those who already have "more-than-enough" – the elite who occupy the splendid capitals. This explains **why** the capitals are so splendid! But here, right in the midst of the imperial tax-system, is a very **rare** tax-collector, Zacchaeus, practicing the economic principles of the Kingdom of God!

Immediately after Zacchaeus' pecuniary comment about giving half his wealth to the poor, Jesus speaks, saying: "Today salvation has come to this house, because he too is a son of Abraham. For the Son of Man came to seek out and save the lost" (Luke 19:9-10). These words are **not** the end of the episode (despite how our lectionaries might divide the text) **because** the very next verse says, "As they were listening to this", i.e. as they were listening to Jesus affirming Zacchaeus' economic principles, "he ([Jesus]) went on to tell a parable, because he [Jesus] was near Jerusalem, and because they [those who had grumbled about Zacchaeus including the disciples?] supposed that the kingdom of God was to appear immediately." (Luke 19:11)

The parable that follows ("The Parable of the Pounds") is, I believe, one of the most commonly misinterpreted parables in Christendom! To hear it as one of Luke's original hearers would have heard it we need to step inside a first-century mind-set. Firstly, we need to understand the Jewish (and therefore the primitive Christian) attitude to money-lending-for-profit. It was called "**usury**", and the term was a far from positive one. The Jewish law (the Torah) **forbade** usury. Modern readers like ourselves are at a great interpretive disadvantage because we live so far beyond the Florentine "loop-hole" to get around both Jewish and Christian "usury" laws (which were further



relaxed with the rise of Protestantism in the 17th Century) that we now take money-lending with interest and mortgages **for granted**. When we do so, we are **not** listening with first-century ears. In the first century, **usury was immoral**. And yet it was rife in the first century. The fact is that the prisons in the ancient world were filled with the victims of usury. The prisons were filled with debtors. And this was the case in 'the West' as recently as the 1800s, as demonstrated by the memorable literary example of 'Marshalsea' in Dicken's *Little Dorrit* (Dicken's own father had been in just such a jail).

Secondly, in order to really hear Luke's 'Parable of the Pounds', we need to have a first century mind-set about **money**. Very few people had any in the ancient world. Ever wondered why Jesus, when asked about one of the smaller denomination coins, says "Show me one." (Luke 20:24a)? Most of the masses traded commodities for commodities and **rarely held money**. If the masses ever did have some money it was a very transitory possession. It was usually held only briefly to transact complex

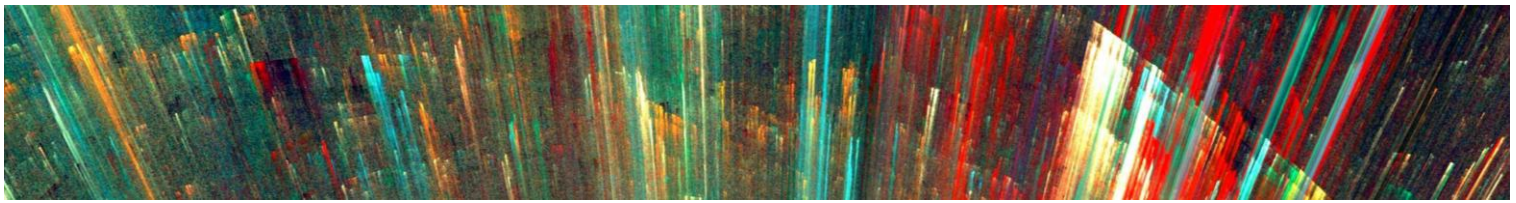
commodity exchanges. In the parable where a noble man disburses large quantities of money for 'investment' (read 'usury' – no 'legitimate' activity could bring the returns mentions in this parable) we know that he is among the most elite class of the wealthy. Only the wealthy could "make money make money", and they did so by employing 'stewards' – read 'loan sharks' – 'heavies' who used threats of violence and imprisonment to ensure repayments with exorbitant interest rates.

Lastly, 'The Parable of the Pounds' is badly named when comparison is made with the **very first words** of the parable (Luke 19:12). It could so much better be called "The Parable of Man of Noble Birth Who Went off to Get a Royal Upgrade on His Title of Authority". That name, albeit a bit longer than the conventional one (!), would **not** have been such a surprising one for a first century audience, mainly because of the activities of one particular nasty dynasty of 'contemporary' rulers: the Herodians! A large and complex dynasty: most of them megalomaniacs and ruthless. New Testament readers get an introduction to quite a lot of them: Antipas, Herod the Great (the murderer of Bethlehem's boys when Jesus was an infant), Herod at the time of Jesus' trial and execution (who also imprisoned the Apostle Peter with the intention of executing him), and Agrippa (at the time of the Apostle Paul's trial). Read with these background details (which most original readers of the First Century would have easily possessed) the parable reads very differently.

A tyrant bully of a nobleman seeks an upgrade for his title (Herodians frequently went to Rome for just such a reason). He deposits some of his great wealth with elite slaves expecting them to put it out to usury (at presumably exorbitant rates of interest) in order that he who has "more-than-enough" might gain even more. Only the 'third slave' stands against the evil system.

The 'third slave' follows what were latter rabbinic principles for how responsibly to take care of someone else's money. The 'third slave' withdraws the money from the harmful system of usury. And then upon the newly-entitled king's return, the 'third slave' has inordinate courage to come and give a frank account of his reason for not being compliant in the "theft" which is what usurious money-lending amounts to. The 'third slave' says to the tyrant, "you are a severe man, you take up what you did not lay down, and reap what you did not sow". Usury's misery was that it made the poor poorer and the rich richer. It worked in fierce opposition to the economic principles of the Kingdom of God. The imperially sanctioned usury has a chilling slogan, "to everyone that *has* will *more* be given; but from him who has *not*, even what he has will be *taken away*".

So what does the brave, non-violent, non-complicit 'third slave' get for his prophetic bravery? Short shrift and most likely execution with the others who opposed the 'king'. In the final verse of the parable (Luke 19:27) the king pronounces, "But as for these enemies of mine, who did not want me to reign over them, bring them here and slay them before me." Neither Jesus nor Luke offer any



words of interpretation for the parable. Instead, Luke's very next words are: "And when he [Jesus] had said this", which is a "temporal connector" that invites the reader to ask *what is the connection* between the *parable* that Jesus has just told (which in turn has been connected the story of the short and unusual tax-collector who practices the economics of the Kingdom and God and re-distributes wealth) and the very **next** event of the gospel, "when Jesus had said this he went on ahead, going up to Jerusalem". What is the connection? There is a strong one! Like the 'third slave', Jesus will offer a prophetic and courageous confrontation of the imperial taxation system and those religious leaders who were complicit with Roman imperialism for their own enrichment (Luke 19:45-48; 20:2, 19, 22-26, 46-47; 21:1-5; 22:4-5). Jesus' confrontation of the chief priest and the scribes was not opposition to "religious" folk in general, but specifically to **some** religious leaders of his day who were complicit with the Roman Empire's system of control by enriching a powerful elite while imposing a burden of taxation upon the many.

As Luke highlights, Jesus and Jesus' forerunner, John the Baptist (see Luke 3:10-14) and Jesus' disciples **all** oppose systems which deny "enough" to the many, while allowing "more-than-enough" for an elite few. Instead they proclaim the Kingdom of God in which, by the process of re-distribution, there is **"enough" for all**.

Essay 2: 'It's not enough, there's never enough'

The Reverend Graham Wright

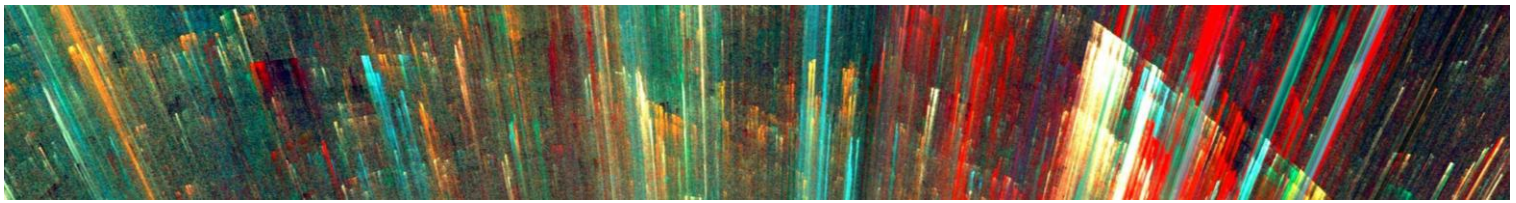
These opening words taken from a song 'All We Got' by Michael McDonald of Doobie Brothers fame, captures perfectly the insatiable cravings of modern society. Love and desire, whether for people, other creatures, things or places, are constantly merging into the urge to grasp, to possess, to keep for ourselves, to consume.

It is necessary to challenge the lie of modern society that self-indulgence is the key to a fulfilled and happy life. Many environmentalists are now discovering independently what the Christian tradition has taught for over two millennia; the joyful freedom of a simplified life, comparatively unburdened by worldly cares.

Is there then still a place for fasting in the Christian life? What is its role? How can it speak to an obsessive self-indulgent world? What challenge is there for a Church that whilst acknowledging the importance of prayer has only a 'nodding acquaintance' with fasting?

Many Christians are under the false impression that fasting is nothing more than an Old Testament practice that has no place in today's Church. Many view fasting as old-fashioned, simple and naïve, rules made for the past and no longer of any relevance. In the Western Church fasting has become a neglected spiritual value restricted, at best, to 'giving up' during the short Lenten period but not linked to any specific spiritual purpose. There is then the tendency to view fasting in negative terms, of 'giving up' or 'self denial'. But once we start thinking about the detachment that is the aim of the discipline of fasting then we realize that it has more to do with 'giving' than with 'giving up'. Giving both to God and our neighbour.

In the Orthodox Church, where there are designated days and periods for fasting, a similar neglect for fasting has been identified. Metropolitan Maximos of Pittsburgh writes that 'Orthodox Christians fast very little, or disregard fasting altogether'. He writes that 'fasting is one of the important means of spiritual growth'. It is important to realize that fasting and prayer and their relationship to one



another cannot be completely understood rationally. The role of fasting in the life of prayer is a Scriptural principle not a mathematical formula.

So what do the Scriptures teach? There is clear teaching that fasting is seen, not as end in itself, but as an aid to more intense and living prayer, as a preparation for decisive action or for a living encounter with God. When Moses fasted on Mt Sinai (Ex.34.28) and Elijah on Mt Horeb (1 Kings 19.8-12) the fast was, in both cases, linked with a living encounter with God. Fasting ought always to be accompanied by prayer. This is clearly visible in 2 Samuel 12.16 where David 'sought after God' and fasted following the death of his nameless son with Bathsheba.

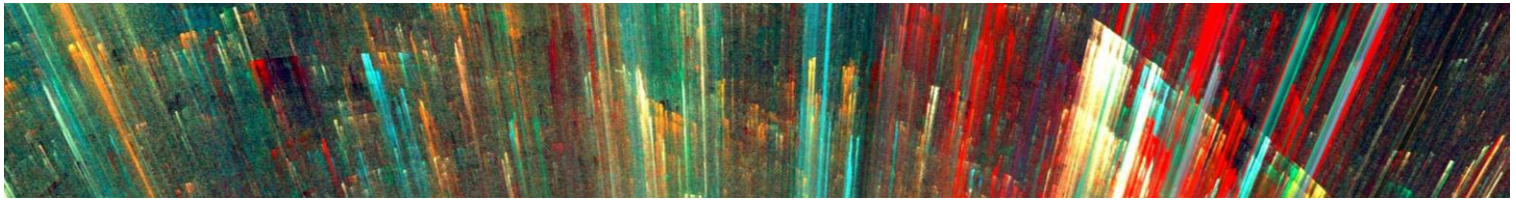
Jesus, at the beginning of his ministry, following the fast in the wilderness, teaches His disciples in Matthew 17.20-21 that the Devil is rebuked and the demons are banished by faith (v20), prayer and fasting (v21). St John Chrysostom, commenting on these verses wrote that prayer and fasting 'are like two wings that carry a person to the heights of God'. There can be no healing and no victory in spiritual warfare without all three. St Athanasius, in his work on St Antony, wrote 'for by prayer, fasting, and faith in the Lord their (demons) attack immediately fails'. Thus prayer with fasting binds the evil forces of the Devil in a way that prayer without fasting cannot achieve.

In the Sermon on the Mount (Matthew 5-7) Jesus refers to three spiritual disciplines that are to be followed by those who seek the Kingdom of God. These disciplines of almsgiving (6.1-4), prayer (6.5-15) and fasting (6.16-18) are to be held in secret. Almsgiving in relation to others, prayer in relation to God and fasting in relation to ourselves.

The Early Church Fathers, in their writings, both confirmed and developed Scriptural teaching. Justin Martyr (ca 100-165) writes that Christians preparing for baptism should 'pray and ask God with fasting for the remission of their past sins, while we pray and fast with them'. St Basil the Great also sees fasting as spiritually purifying enabling the worshipper to enter into the presence of God in a holy state. 'The Lord admits the one who is fasting inside the walls of holy places' writes St Basil. Leo the

Great, one of the Latin Fathers, saw fasting as a kind of bridge, an aid to prayer in our relationship with God on the one hand, and an incentive to charity on the other. Fasting then occupies a central place, and the individual is purified internally for obligations to God and neighbour.

Contrary to much popular opinion, Christianity did not do away with fasting in the life of prayer but rather it brought a new understanding of the vital role and nature of fasting in the life of the believer. There is overwhelming evidence in Scripture that one of the ways God has consistently shown power in answer to prayer has been through fasting in the life of prayer in the saints. Beginning with God's commandment to Adam and Eve not to eat of the particular fruit, God instituted fasting in Paradise and requested us to be self-disciplined and capable of improving and developing our relationship with God. St Basil the Great confirms this by saying that 'because we did not fast we were chased out of Paradise; let us fast now, so that some day we return there'. St Isaac of Syria later develops this thought when he writes that 'the first commandment given to our nature in the beginning was the fasting from food and in this the head of our race (Adam) fell. Those who wish to attain the fear of God, therefore, should begin to build where the building was first fallen. They should begin with the commandment to fast'.



Bible Studies

“Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food, and the body more than clothing?”

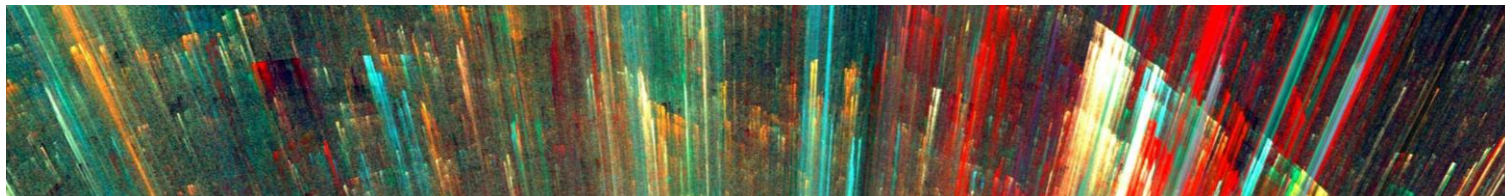
“Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And can any of you by worrying add a single hour to your span of life? And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin, yet I tell you, even Solomon in all his glory was not clothed like one of these. But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you—you of little faith?”

“Therefore do not worry, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear?’ For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that you need all these things. But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well.

“So do not worry about tomorrow, for tomorrow will bring worries of its own. Today’s trouble is enough for today.”

Jesus, Matthew 6:25-34

Four bible reflections on earth-keeping, contentment, generosity and conservation have been compiled by formation candidates Roslyn Fairless, Dobora Spencer, Christine Duke, David Skirving and Sebastiana Pienaar.



Bible Study 1: Earth-keeping – When does need become greed?

“Earth provides enough to satisfy every man’s needs, but not any man’s greed.”

– Mohandas Mahatma Gandhi

How we see the world determines how we act. Western thought sees us at war with each other over resources. Is there another way to see ourselves?

Some Christians argue that the best form of peace-making open to the human race today is to care for the earth and the environment it provides. What do you think of this idea?

What do you think the most important environmental issues are today? Why?

How does what you do impact upon the environment?

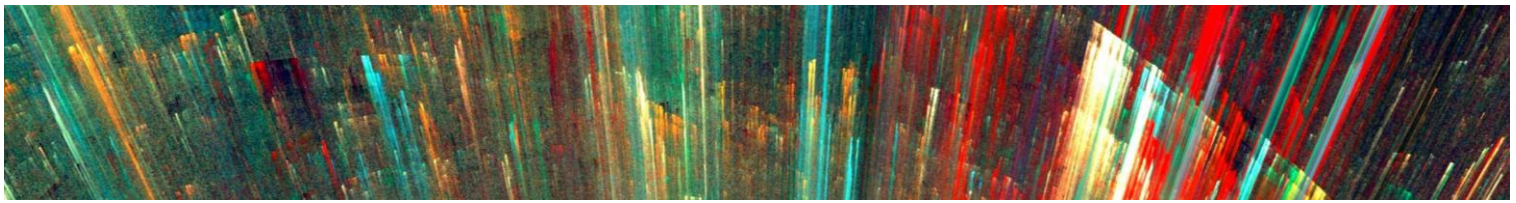
What responsibility do you have to care for the environment?

Go to the Bible and read Genesis 2:15 and Ezekiel 34:17

- What responsibility over creation have we been given by God?

ACTIONS

- How can we play our part in sustaining creation?
- How can we play our part in facilitating more equitable distribution of resources (think locally and globally)?
- What will you do differently this week, this month, this year?



Bible Study 2: Contentment – When is enough, enough?

A reporter asked John D Rockefeller, at the time the world's richest man and first ever billionaire, "How much money is enough?" He responded, "Just a little bit more."

What do you think of his response?

What is "contentment"?

When have you been truly content? _____

- What did this feel like?
- Why were you content?

When have you been discontented? _____

- What was lacking, if anything?

Go to the Bible and read Philippians 4:10-13 and 1 Timothy 6:6-10

According to Paul, what is the secret of being content?

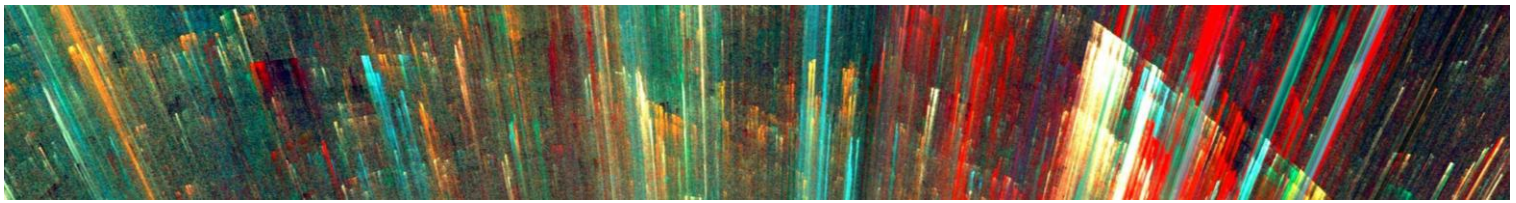
How has Paul learned to be content?

Do you have enough? – clothes, food, holidays...?

What impact would it have on the world/environment/other people, if everyone took only enough?

ACTIONS

- What would my bank account look like if I had enough?
- What would my working week look like if I only wanted enough?
- What will you do differently this week, this month, this year?



Bible Study 3: Generosity – A question of balance

“It is more blessed to give than to receive.” – Acts 20:35

Why is it more blessed to give than to receive? What blessing comes to someone who gives?

Does abundance relate only to material things?

What do you have in abundance that you can share with others?

How do you feel when you give generously?

In what ways does God bless us through the Earth’s abundance?

Read 2 Corinthians 8.8-15

In what way does Paul say Jesus demonstrates generosity?

How is a fair balance achieved?

What does a fair balance look like?

Read 2 Corinthians 9.7-8

What motivates us to give?

What stops us from giving?

How does Paul address our fear of ‘running out’?

How might all this be applied to how we use the earth’s resources?

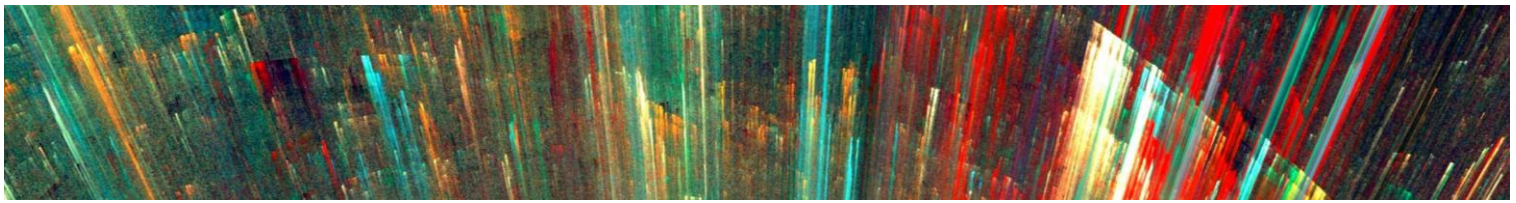
How do we let the earth rest?

When do we do that?

ACTIONS

How might you give out of the abundance you’ve received:

- This week?
- This month?
- This year?



Bible Study 4: Conservation – Keeping and Tilling

“...you are dust, and to dust you shall return.” – Genesis 3:19

How connected do you feel to the land around you? – or disconnected?

Why do you feel this way?

How does it feel to have your hands in the dirt, in the garden?

How does it affect your perspective to think that you are “**dust**” – part of the earth?

Read Genesis 2:15 and Genesis 3:17-19.

The two passages seem to hold quite different perspectives about the relationship of human beings to the earth and its cultivation.

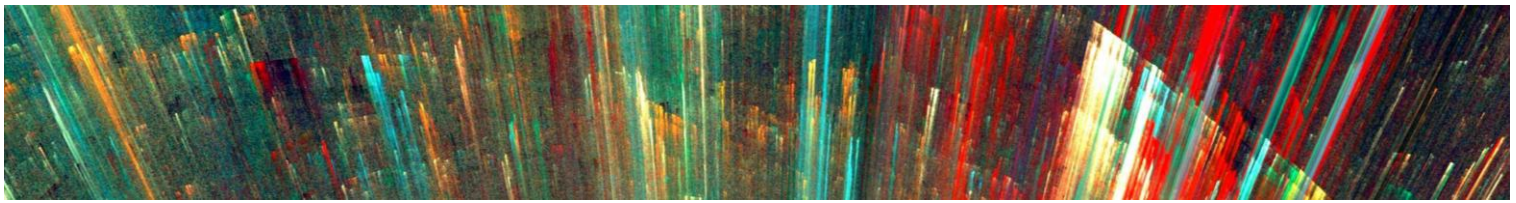
Explain those perspectives, and if you can, explain the contrast between them.

What does it mean to “keep” the earth?

How do we “till” responsibly? How can urban people effectively “till” the land?

ACTIONS

- Find a way to connect to the Earth – prepare a church garden. Start a small class to show children how to till the dirt, plant seeds, tend to shoots, bring a crop of corn or beans to harvest, prepare the produce for a banquet.
- Find a place where the earth is unkempt, untidy, a wasteland. Get a group together to renew the place: clear rubbish, tidy walkways, paint walls. Turn the place into a celebration – invite the community.
- What will you do differently this week, this month, this year?



Worship Resources

Prayers

Prayer is a way that we can become more aware of the Creator, Creation, and our part within it. These prayers, taken from the Anglican Prayer Book of Australia, acknowledge the part that we have played in the world's brokenness, and affirm our commit to the Fifth Mark of Mission 'striving to safeguard the integrity of creation and sustain and renew the life of the earth'.

Climate Change Prayer

Holy God,
earth and air and water are your creation, and every living thing belongs to you:
have mercy on us as climate change confronts us.

Give us the will and the courage
to simplify the way we live,
to reduce the energy we use,
to share the resources you provide,
and to bear the cost of change.

Forgive our past mistakes
and send us your Spirit, with wisdom in present controversies
and vision for the future to which you call us
in Jesus Christ our Lord. **Amen.**

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Environmental Degradation and Pollution Prayer

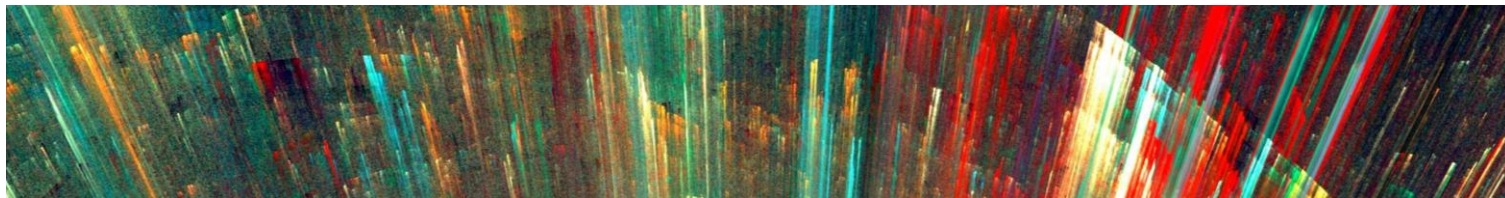
Forgive us, Lord God our Creator. In haste and hunger for progress we have laid waste the good earth you have made. We have mined landscapes, spoiled coastlines and polluted air and water. We have brought health and wealth to some and suffering and deprivation to others, exploiting the earth and threatening its creatures. Make us hungry now for generosity and balance. Make us brave enough to choose more wisely for the future of the earth, through Jesus Christ our Lord. **Amen.**

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Stewardship of Creation Prayer

Creator God,
you formed us from the dust of the earth,
and reveal your fingerprints in all flesh. Teach us your deep wisdom in the order and beauty of all that you have made. When our care for your creation is found wanting, reprove and reform us, so that our footprints may be more gentle on the earth, tending and keeping it as your own handiwork, through Jesus Christ our Lord. **Amen.**

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Salinity Prayer

O God, the land suffers because of our foolishness.
We felled trees, cleared scrub, planted crops, grazed sheep and cattle, and planned to feed the hungry with everything we grew.
But the salt has risen with the groundwater,
poisoning plants, damaging buildings, destroying livelihoods, threatening communities. Forgive us, we pray, for the harm we have done in ignorance, carelessness or greed. Teach us to mend the damage, and to take better care of the fragile, fruitful earth that you have entrusted to us, through Jesus Christ our Lord.

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Confession: Stewardship of creation

Holy God, Creator and Lover of all that is,
we confess to you that we have sinned.
We have failed in our care for the land and its creatures,
we have been greedy, destructive, and wasteful
of the resources you entrusted to us.
Polluted air and water,
eroded soil and salty earth,
birds and animals deprived of habitat,
and neighbours left hungry and thirsty by our selfishness:
all these cry out against us.
We do not know how to restore what we have damaged,
and we repent in sorrow and distress.
Forgive us, we pray, and have mercy.
Give us grace to change our ways,
to make amends,
and to work together for the healing of the world,
through Jesus Christ our Lord. Amen.

Absolution: Restoration of creation

Our Saviour died and rose again
so that for all who live in him
there is a new creation.

Therefore I declare to you:

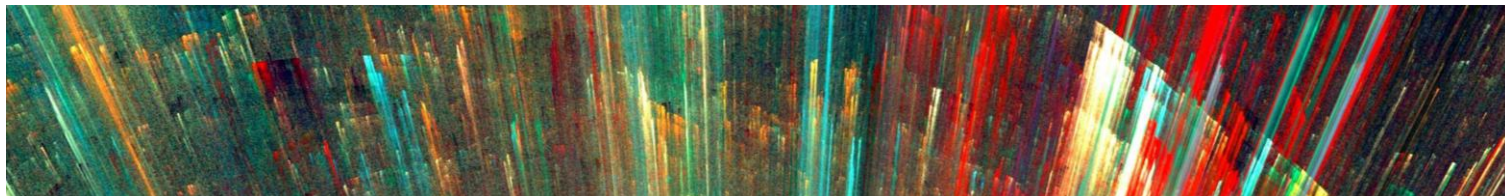
your sins are forgiven,
through Jesus Christ our Lord.

Amen. Send out your Spirit, O Lord.

Renew the hearts of your people.

Renew the face of the earth.

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Sermon Starters

If action on climate change is an integral part of responding to the Gospel message today, we need to be speaking about it, and reflecting on it in church! Below are some ideas of texts to get you going.

Read: John 4:3-30

Theme: Jesus' interaction with the Samaritan woman at the well reveals to us the seeds of environmental degradation and the hope of Living Water.

Reflections:

Read: John 20:19-31

Theme: Focusing on the question, where is hope, we must turn to the resurrection of Jesus for answers.

Reflections:

Read: Genesis 2:15, 9:8-11, Job 12:10, 38:1-7

Theme: Look at creation as "a manifestation of God in our midst."

Reflections:

Read: Colossians 1:15-20

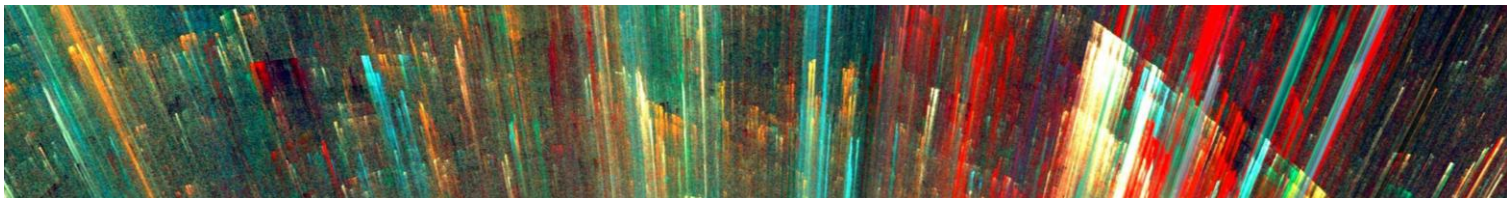
Theme: Explore the belief that God, in Christ, is holding the world together. How do we live in relationship with God and with the rest of creation?

Reflections:

Read: Deuteronomy 30:15-20, Luke 4:16-21

Theme: In the face of immense ecological destruction and human poverty, we must "choose life" for the entire planet.

Reflections:



Read: Jeremiah 17:12-18, 1 Peter 1:13-21

Theme: Look at the act of "placing hope in God." Explore commitments to biblical and historic notions of justice and peace, power and humility, and to compassion and community in creation.

Reflections:

Children's Resources

enoughness: having enough and trusting in God's provision

The Children's Resources have been compiled by Ellie Macpherson of the Anglican Children and Youth Ministry Commission

Sustainable September Kids' Swap Meet.

Saturday 7 September, 10:00am – 12:00pm

Wollaston Education Centre, Wollaston Rd, Mt Claremont

Here's how you can be involved!

Collect

Collect any children's items (toys, books, kids clothing) that you no longer need

Redeem

Redeem tokens (for trading) for as many items as you donate to the event.

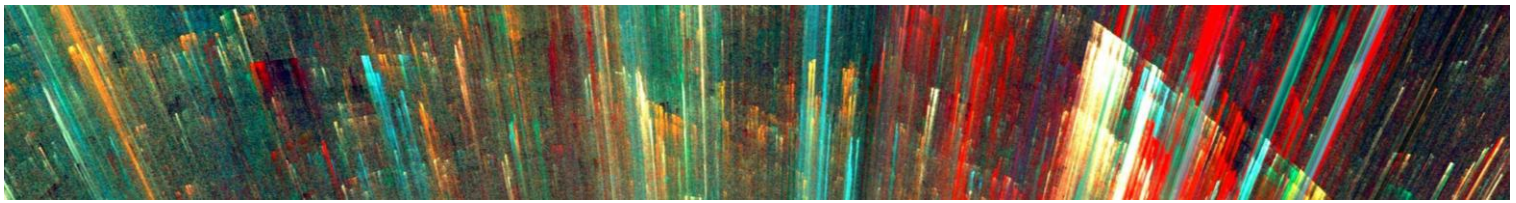
Ellie or Claire (08) 92860276 can arrange for your items to be picked up before the day.

Register

Register how many members are coming from your parish at
www.perth.anglican.org/ecocare or call Victoria to RSVP (08) 92860270

Trade

Come on the day and trade your tokens (or unwanted goods) for things
you can use. Know that you have
done your bit to reduce landfill and reuse items!



Worship Resources for children

The resources below may be used in an Intergenerational Service, Messy Church, kid's club time or in children's activity time (Sunday School). You may wish to form a team and look at the possibility of an Intergenerational Service in September.

Theme: To think about how we use what we already have, rather than trying to get more and more things. To help us to be thankful to God and willing to use what we have with others. In a word, "*enoughness*".

Bible Foundation: Luke 12:15 -21 warns against being so preoccupied with possessions that God is forgotten. The Parable of the Rich Fool illustrates rather than thanking God and sharing the surplus the fool is building bigger barns. God speaks about the foolishness and the lack of benefit. Today we are faced with the same choice as the rich fool: will we keep what we have to ourselves or will we thank God for what he gives us and use what we have to help others? (taken from All-Age Lectionary Services Resources for all-age worship, Year C, Scripture Union, p227).

These resources may be used in a Service, Kid's Club or kid's activity time (Sunday School).

First read Luke 12:15 – 21 and then try the following explorations.

AV: View YouTube clip

"The Rich Fool" Aldrin Linosnero <http://www.youtube.com/watch?v=yS0pS0kV6uQ> or

"The Rich Fool" ZebtoonZ <http://www.youtube.com/watch?v=mwn4XtgyVeA>

Drama: Say the rap, "Stax to the Max" © R West, 1987 and then move to it.
(See document on following page.)

Interviews: Use a panel or small groups to discuss the following questions:

What is the difference between greed and need?

What does it mean to not be "rich towards God"?

What do we treasure? What is God's treasure?

What can we learnt from this parable?

What are some ways we can avoid being a fool?

What do you thing about the rich man in the story?

What is puzzling or surprising about this passage?

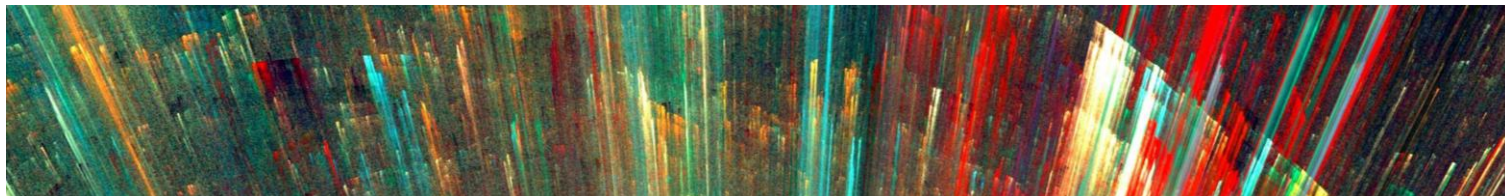
Is there anyone today building barn? Is there anybody today doing the opposite to the rich man?
(Bill Gates, Neeson)

What have you learnt about God?

Will you think differently this week or live differently this week as a result of Luke 12?

How do we build barns?

Am I building for myself or others?



Stax to the max

Words: © R. West, 1987.

Movements: © Eleanor Macpherson, 1995.

Rhythm: four beats to the line
(note: two lines combined for illustrations)



One day in the land of a very rich man,



(thumbs in braces)



(rub fingertips)

A very rich man with money like sand.



I got stacks — , I got heaps — ,



(shake body as arms lower)

I've got so much stuff it gives me the creeps.



I got stacks — , stacks — ,



Stacks to the max — .



I'm a real cool dude with stacks of food



(walk on spot move head side to side)

But woe is me, what can I do?



I got stacks — , stacks — ,



Stacks to the max — .



I'll pull down barns and build them bigger



I'm a son of a gun with my finger on the trigger.



I got stacks — , stacks — ,



Stacks to the max — .



(brush palms apart)

(gather pile)

I'll sell this stuff and make a pile



And then relax and live in style.



(close right eye)



(then left eye)

I'll relax — , lax — ,



(close both eyes)

Lax to the max — .



(look up and 'freeze')

Then God said, 'Man you are a fool,

Tonight your life's required of you.

You may have stacks, but I don't care Cos you're not taking it anywhere.



(shout)

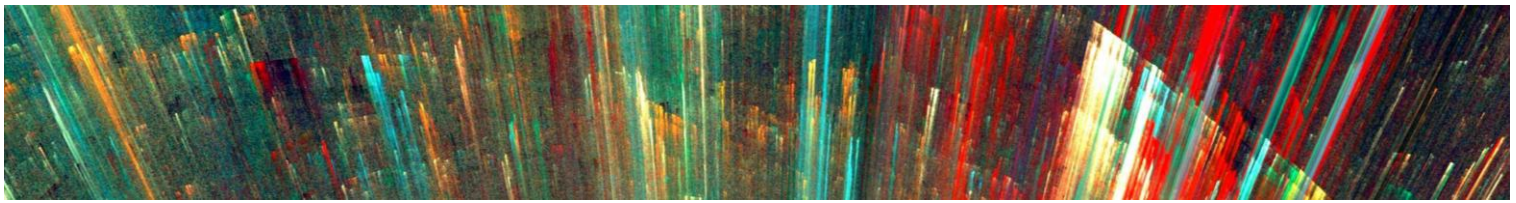


That's the facts (aarggh!), facts (aarggh!),



(or)

Facts to the max —



Discussion: discuss using your own questions or use the following multi – purpose questions.

What excited you about this passage?

What is puzzling or surprising about this passage?

What is the challenge for today?

What have you learnt about God?

Will you think differently this week or live differently this week as a result of reading this passage?

Discussion: discuss using your own questions or use the following multi – purpose questions.

What is the difference between greed and need?

What does it mean to not be “rich towards God”?

What do we treasure? What is God’s treasure?

What can we learnt from this parable?

What are some ways we can avoid being a fool?

How do we build barns?

Am I building for myself or others?

Procession: Explain *enoughness*. Identify all the good things God gives us (food, water, clothing, shelter). Discuss inequality in the world and what we can do about it (share, shop ethically, identify needs rather than be greedy, Anglican agencies). Make a banner or collect a number of good things God gives us and process with flags in the space. Use some music from the Music section below.

Music:

- “Blessed be your Name” M & B Redman, © 2002 Thank You Music.
<http://www.youtube.com/watch?v=du0il6d-DAk>
- “We rejoice in the Goodness of Our God” Carol Owen, ©1994 Kingsway’s Thank You Music.
- Together in Song, © 1999, HarperCollins, 690 “Beauty for Brokenness” or 687 “God Gives Us a Future”.

Own actions in verses and body percussion in the choruses.

“Rich in the Sight of God”

I don’t have a big jet plane

I don’t have a big jet plane

I don’t have a racy car

I don’t have a racy car

I don’t have a famous name

I don’t have a famous name

I may never be a star

I may never be a star

CHORUS

I’ve got God’s word

I’ve got God’s promises

And all the love

in his son Jesus

Because I’m Rich! **Rich!** Rich **Rich!**

Rich! **Rich!** Rich **Rich! Rich!**

In the sight of God.

I don’t have a billion bucks

I don’t have a billion bucks

I don’t host a TV show

I don’t host a TV show

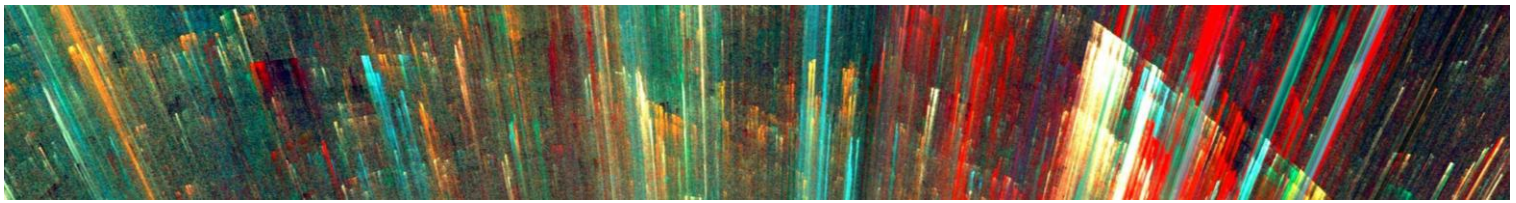
I don’t own a fleet of trucks

I don’t own a fleet of trucks

I don’t care what I don’t own *I don’t care what I don’t own*

CHORUS

© J Macpherson, 2013



“enoughness”

Let me be content with what I have,
What I do, who I am
Let me be content to be your child,
In your heart, in your mind.

Let my hunger be for justice,
Let my longing be for truth,
And my yearning be to know you more.

CHORUS

For you are goodness, you are kindness, you
are light;
My creator, and my saviour and my guide.

So I put my faith in your power and your love;
You are God, and your grace is enough.

Let me be content when times are tough,
Breathe in hope, breathe out love.
Let me be content to follow you,
Every day, come what may.

Let my hunger be for freedom,
Let my longing be for peace,
And my yearning be to know your will.

CHORUS

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Prayer Resources for Children

Silent Prayer: Explain together we are listening to God in the silence. Light a candle and allow time to meditate on the words from Luke 12: 34 “For where your treasure is, there your heart will be also.” When ready to, pick up a heart shape near the candle and spend time in Silent Prayer.

Intercessory Prayer: Say intercessory prayers while viewing images of people that don’t have enough.

These prayer points can be used as a guide (children may be involved to write prayers):

- Thanksgiving for what God has given us
- Concern for the needy, hungry and care for the environment
- Committing our love for God and one another into action

Intercessory Prayers:

Dear Heavenly Father you give us (food friendship and families, freedom, security and shelter, hope, love and a future, your own dear Son) there are times when you give us enough but we forget to say thank you. Forgive us, renew us and change us.

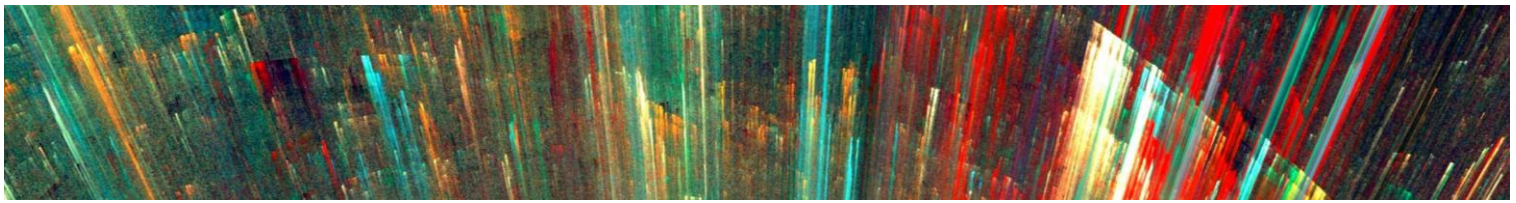
Response: Fill our hearts with love for you and one another.

Dear Heavenly Father in the world we see inequality and often we feel powerless. Help us Lord to do what we can by being willingly to (share, shop ethically, identify needs rather than be greedy, support Anglican agencies). Forgive us, renew us and change us.

Response: Fill our hearts with love for you and one another.

Dear Heavenly Father you have called us to (to light where there is darkness, salt and a neighbour to those around us). We know you love us and we pray your Holy Spirit will lead us to be your disciple here on earth to those around us. Forgive us, renew us and change us.

Response: Fill our hearts with love for you and one another through Jesus Christ our Lord Amen.



Confession Prayer:

Take a coin shape and write your *enoughness* prayer. Sorry God (being a fool) and please help me God (to have God as my priority in life). Place coins on a cross shape near the Communion table.

Hungry for God's forgiveness, let us confess our sins:

**Holy God, we ask you to forgive us.
We have not returned your love,
though you have so richly fed us.
We have not loved our neighbours,
though we are guests together at your table.
We have wasted good food when we could have shared your plenty.
Have mercy on us, we pray, and forgive us all our sins,
through Jesus Christ our Lord. Amen.**

Other Activities for Children

Memory Verse:

Photocopy a large barn. Children glue it to cardboard. Cut into pieces to make a jigsaw. Write words from Luke 12:15. Make the jigsaw.

Art:

As a response to the passage create a piece of artwork. Make a mural of the passage by drawing and collage. Or draw a sequence of the story under the Bible captions. Or make a mobile with paper plates displaying on one side "The Rich Fool" and on the other side "A Fool for God".

Decorate by drawing or collage (magazines) a shoebox on the theme *enoughness*. Take home and try to fill the box with things you would like to give to Anglicare.

Creative Writing:

Write down as many things you can think of to thank God (in 2 minutes)
Make an Acrostic on the words "grateful" and "thankful".



This resource was produced by the Anglican EcoCare Commission
for the Anglican Church Diocese of Perth

Many thanks to

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The Reverend Dean Spalding

Mrs Ellie Macpherson

Mr John Macpherson

Formation Candidates

www.perth.anglican.org/ecocare

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Church
Diocese of Perth

