

# Order of Service 12/9/2021

## Season of Creation 2

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### Opening verse

Season of Creation 2 – Humanity Sunday

### Welcome and Call to Worship

Ian

Welcome to this time of worship on the second Sunday of our Season of Creation. Today we observe Humanity Sunday. We praise God for the wonder of the world, we reflect on our place in the world, and we commit to the renewal of the world - this world that God loves so much that she comes to be part of it in a human life.

Brad will reflect with us today on the two contrasting creation stories in Genesis and what they say about humanity's relationship with the earth. And Peter will share with us a new vision for our ministry of hospitality in the Olive Way.

So wherever you are today, in the world, and in your heart, welcome.

Let's breathe deep together and find our centre right where we are. I invite you to close your eyes and open yourself to creation around. Can you hear birds singing where you are? Can you hear the movement of the wind in the branches of bushes or trees? Is it raining where you are, is the light filtered through clouds or is the sun bright? What can you hear of the activity of humanity around you?

Breathe deep and turn your attention within. What is the quality of the landscape of your heart today? - bright, dark, rough, even?

Breathe deep and know the breath of the living God breathing in and through you - the Spirit of life in creation, the Spirit of Christ Sophia, the presence of God renewing our humanity just like the breath of life into the dust of the earth.

With that breath in us, let us worship God.

### Song of Praise

You are holy you are whole TIS753

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*You are holy, you are whole.  
You are always ever more  
than we ever understand.  
You are always at hand.  
Blessed are you coming near;  
blessed are you coming here  
to your church in wine and bread,  
raised from soil, raised from dead.*

*You are holy. you are wholeness,  
you are present, let the cosmos praise you, Lord!  
Hallelujah, hallelujah,  
hallelujah, hallelujah, our Lord!*

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## Acknowledgement of Country

Jenne, Mt. Donna Buang

We acknowledge and respect the Wurundjeri people of the Kulin nation,  
the traditional custodians of this land since time immemorial.

We are learning that the land is not ours to own, but to look after;  
and that if we listen, we may hear in it the calling of the eternal Spirit.

**Responding to this call, we commit ourselves  
to work for justice, reconciliation, and care of the earth.**

## Prayers of Adoration and Confession

Peter

Let's pray:

Oh Lord, open my lips, and my mouth will declare your praise,  
Open my eyes, and let me see the wonder of your creation.

We honour you, our Lord, for the work of your hands,  
Forged in the stream of love,  
Birthed by the Circle of love,  
Dancing, loving and creating.

In love we are formed,  
From the dust of the earth,  
From the elements that give us life,  
From the breath of your Holy Spirit.  
May we breathe deeply at this moment,  
Drawing in that same creative and loving power that gives life to our world.

We acknowledge that our eyes have not always been open,  
We have failed creation,  
We have failed each other.  
We have broken covenant with you,  
And with each other.  
Lord have mercy on us.

In the same way, our eyes have not always been open to each other,  
Our hearts have been closed,  
Hardened by prejudices, hatreds, pride, and our own sin.  
We have created and reinforced divisions between us.  
Lord have mercy on us.

Help us to break down the barriers that we have created,  
intentionally and unintentionally.  
Our God, in you we live, move and have our being;  
You have made us for yourself, O Lord,  
and our heart is restless until it rests in you.  
We are within you and you are within us.  
You have welcomed us, you have held us in love,  
And for this we thank you.

In creation we are held in hospitality,  
We are held in love,  
We are held in your embrace.  
May our eyes be open to your welcoming embrace.

Forgive us O God, that our relationship with creation  
has not reflected the same love in which it was created,  
Forgive us O God that our relationship with one another  
has not reflected the love that we are held in.  
Heal us, forgive us, reconcile us, to one another and to the earth.

In Christ, through Christ and because of Christ,  
our sin is forgiven.

**Thanks be to God!**

## Bible Reading – Genesis 1 and 2

Christine and James

2 different stories about the creation of humanity

### Genesis 1:26-28

Then God said, “Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.”

So God created humankind in her image,

in the image of God she created them;

male and female she created them.

God blessed them, and God said to them, “Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.”

### Genesis 2:5-9,15

In the day that the LORD God made the earth and the heavens, when no plant of the field was yet in the earth and no herb of the field had yet sprung up—for the LORD God had not caused it to rain upon the earth, and there was no one to till the ground; but a stream would rise from the earth, and water the whole face of the ground— then the LORD God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living being. And the LORD God planted a garden in Eden, in the east; and there he put the man whom he had formed. Out of the ground the LORD God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil... The LORD God took the man and put him in the garden of Eden to till it and keep it.

For these words of witness and for Christ the Word:

**Thanks be to God**

## With the Children

Dave and Brad

Brad and Dave chat about vegie scraps, composting, growing vegies at home, trying to source food locally, with little packaging. We encourage people to head to the website to add their actions. Clara and Hudson join in as cameos.

## Song

We give our thanks – Reamo leboga MV187

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*Reamo leboga, reamo leboga,  
reamo leboga, modimo wa rona*

- 1. We give our thanks to God,  
we give our thanks to God,  
we give our thanks to God,  
we give our thanks to God.*
- 2. We give our hands to you (x3)  
because you reached for us.*

3. *We give our feet to you (x3)  
because you walk with us.*
4. *We give our eyes to you, (x3)  
because you looked for us.*
5. *We give our hearts to you, (x3)  
because you first loved us.*

*Reamo leboga, reamo leboga,  
reamo leboga, modimo wa rona*

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SONG: [We give our thanks](#), 1986 World Council of Churches and the Asian Institute for Liturgy and Music, from [More Voices](#), published by United Church Publishing house and Wood Lake Publishing 2007, Reproduced with permission under ONE LICENSE # 604502

## Gospel Reading – Mark 10:42-45

Christine and James

So Jesus called his disciples and said to them, “You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many.”

For these words of witness and for Christ the Word:

***Thanks be to God***

## Reflection

Brad

### Introduction

Over the last eighteen months Colleen and I have developed a habit of walking through our neighbourhood. It's something that we do almost every day, and it's become a routine that is deeply shaping our connection with one another and with the land on which we live. Part of our route stretches along the Merlynston Creek - a creek that flows into the Merri Merri and then into the Birrarung. As we walk we take in the sounds of the creek - sometimes gushing and sometimes a trickle - and the beauty of the indigenous flora planted along its snaking path; tussock grasses and dianellas, saltbushes and correas, wattles and eucalypts. It soothes us and calls us into something deeper. Yet we can't help but feel a sense of lament as we walk through this green corridor. Ever present is the backdrop of industrial development, its grinding hum impinging on the creek's soundscape, and even worse, its toxic waste contaminating what once was life-sustaining habitat. Commonplace too are signs of people's disconnection with the land - rubbish dumped along the creek and around the lake. In many places along its journey, the creek disappears altogether into an unseen maze of drains and sewers, disrupting the land's natural system of water flow and life-sustenance.

In the Ched Myers edited book, *Watershed Discipleship*, David Pritchett writes of how Ancient Babylon was an early example of the imposition of the urban grid over the natural landscape. Changing the course of the Euphrates river through the city - probably to accommodate the central position of the royal palace - and overlaying a grid of streets to accommodate an urban society, Babylon's extractive economy drew exploitatively from the surrounding rural areas. This triumph of city-building was celebrated mythologically in the *Enuma Elish*, depicted by the slaying of Tiamat, the goddess of water and chaos, by Marduk. In doing so, writes Pritchett, “Babylon's patron deity overcomes primordial nature by violence.”

Of course, not much has changed in city-building today. Pritchett, who describes something of the impact of the urban grid imposed over natural watersheds:

The urban grid is the antithesis of a watershed. The latter, as the fundamental unit of ecology, provides the basis for ecosystems to thrive. The former overlays an artificial geometry across the landscape, and provides the political infrastructure for the

extraction and degradation of local ecosystems. A watershed connects all creatures within it by the common course of water. Species occupy different habitats based on microclimates within the watershed, yet all depend on the flow of water through the catchment area. In contrast, the urban grid isolates and divides: pavement acts as a barrier separating water from the dry soil; existing streams are often disrupted by or disappeared under built environment, buried by cement or piped into a sewer system; and streets disconnect people from their neighbors, often making spaces between houses dangerous due to automobile traffic flow.

As we walk along the Merlynston, the words of Joni Mitchell come to mind: "They paved paradise and put up a parking lot." Indeed, as we look around at the way that our city of Melbourne has imposed itself over the natural landscape, we could say that this place that the Wurundjeri custodians know as Naarm, has been, in the language of Genesis 1, well and truly filled and subdued.

### Subduing the Earth - a Biblical Mandate?

We've read today from the two accounts of Creation found in the opening chapters of Genesis, and both have something to say about humanity's relationship with the earth. Indeed, it's well recognised that the first one, Genesis 1:1 - 2:4, and particularly its closing phrases, has been one of the key texts used to justify colonial expansion and exploitation of the earth for economic gain.

Richard Eburne, for example, in his book *A Plaine Path-way to Plantations*, published in 1624, claimed that (and apologies in advance for the gender exclusive language)

it was God's express commandment to Adam, Gen 1.28 that he should *fill the earth, and subdue it*, By vertue of which *charter*, hee, and his had the *privilege* to spread themselves from place to place, and to *Haue, hold, occupie, and enjoy* any region or country whatsoever....

Again, John White, in his 1656 commentary on Genesis, wrote that the divine imperative to subdue the earth

"carries with it... the force of a Command... to disperse themselves abroad upon the face of the earth, till they have filled every habitable part thereof..."

Filling the earth, or occupying new land, according to this prevailing wisdom, would become property ownership when the new occupier could show that they had converted the wilderness into agricultural use. Thus John Cotten, in his 1634 book *God's Promise to the Plantations*:

That in a vacant soyle, hee that taketh possession of it, and bestoweth culture and husbandry upon it, his right it is. And the ground of this is from the Grand Charter given to Adam and his posterity in Paradize, Gen 1.28. *Multiply, and replenish the earth and subdue it*. If therefore any Sonne of Adam come and find a place empty, he hath liberty to come, and fill, and subdue the earth there."

In this view, broadly held in the seventeenth and subsequent centuries, the Creation story of Genesis 1, with words such as dominate, fill, and subdue, was a mandate to colonise foreign lands and reduce them to economic commodities. (As we touched on last week.) Of course, we who hold onto such stories as reflective of God's divine character must ask, is this what the story intends to express?

The consensus of biblical scholarship today holds that the Creation stories we've read from came into the form that we have them as the Hebrew people suffered in exile under Babylonian rule. The text in verses 26-28 centres on the creation of humanity in the *imago Dei*, the image of God:

So God created humankind in his image,  
in the image of God he created them;  
male and female he created them.

The image of God, in the imperial ideologies of the Ancient Near East, was associated with pharaohs and kings, and certainly not with the kinds of people amongst whom this story would have been told. Moreover, the dominion (*radah*) said to be given to humanity in verses 26 and 28 is a word associated with royal ideology. Heard in this light, these verses appear to be emphasising not so much humanity's domination over the earth, but rather a challenge to the claims of Babylonian kings to absolute rule. Biblical scholar Mark Brett summarises thus:

When humanity as a whole is exhorted to rule over the other living creatures, this can be read as a polemical undermining of a status that is otherwise associated with kings

and empires. Royal ideology often claimed that the fertility of the earth depended upon the stability and order brought by a king... If, however, the health of the created order does not depend upon kings, but upon responsibilities given to all of humanity, then the democratization of human 'rule' in Gen. 1.27-28 can be seen as polemical and anti-monarchic.

The mandate to subdue the earth, so prominent in colonial justifications, also comes into question when we see the text in its wider narrative. After the flood story, the divine mandate to humanity reappears, only this time, missing is the command to subdue. To Noah and his sons, God simply says, "Be fruitful and multiply, and fill the earth" (Gen. 9:1). It seems the earth has had enough subduing. Moreover, after the tower of Babel, when Yahweh scatters humanity "over the face of all the earth", whenever the divine command to procreate is recalled, in chapters 28, 35, and 48, it seems the need to "fill the earth" is also no longer required. Again, to quote Brett:

"So any colonialist warrant to 'subdue' the earth stands on an insecure footing in the biblical narrative, especially if this warrant is taken to mean that one privileged civilization should expand itself over the face of the earth."

## Genesis 2 vocation

The second of our readings, Genesis 2:5-15, might help us to see humanity's vocation in the created order more clearly. Some scholars see in this text an example of a chiasmic structure common to Hebrew literature. In this way of writing, which grew from the storytelling of oral cultures, the first and last point of a story would be matched according to a similar theme, and would help interpret one another. So too would the second and second last, and so on, until we get to the centre of a story. It is here, in the centre, that the climax of a story is reached.

I'd suggest that we might read Gen 2:5-15 in this way. Read like this, the first and last verses of the text are linked by the themes of tilling the ground, the second and second last parts speak of a stream and rivers to water the ground, and the third and third last tell us that both the man and every tree are formed from the ground, ('adamah). Perhaps this third point - the formation of human beings - is what we might have expected to find at the climax of the story. Interestingly, it's not. In this central place - the climax, if you like - we're told that "the Lord God planted a garden in Eden, in the east; and there he put the man whom he had formed." It's as if the garden is the centrepiece of Creation - the home in which humanity will flourish. Maybe this would give our pretensions to be able to live in disconnect from the natural world around us pause for thought.

Returning to the outer frames of the text, both verses 5 and 15 speak of humanity's role within creation. Verse 5 pictures land with neither plant nor herb growing from it, because no rain had yet fallen and "there was no one to till the ground." In verse 15, the text concludes as Yahweh puts the human being "in the garden of Eden to till and keep it." The word, *'avad*, translated in the NRSV as "till", is most commonly translated in other places as "serve", meaning "to work for". Similarly, *shamar*, in verse 15 translated "keep", is in other places rendered watch or guard. It carries a sense of preserving or watching over. So we see in this verse a description of humanity's God-given vocation to serve and watch over the garden home in which God has placed us.

## How might we exercise a vocation to serve and preserve?

This vocation, of course, is a far cry from the kind of exploitative domination of the earth that we see all around us, as land and its resources are turned into commodities for profit. Yet, if we look a little harder, we can see ways in which this divine mandate to serve and watch over the earth is being lived out. We see it as young people take to the streets in school strikes to call political and business leaders to account for their inaction on climate change. We see it in the Wangan and Jagalingou people as they fight to keep their Adani coal mine from wreaking untold damage on the Galilee Basin. We see it in companies divesting from fossil fuels and investing in renewable energy. We see it in local groups planting trees and tending to their creeks and waterways. We see it in households taking steps to lessen their carbon footprint. God invites us into this vocation of serving and watching over the earth. May we know the imagination and creativity of God's Spirit as we seek to live it out.

## Offering Song

Ian

Where were you? – Shawn's new song

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*"Where were you when the universe sprang to life?  
Where were you when I made the day and the night?  
Where were you when the morning stars sang, to all the heavens' delight?"*

*"Have you walked into the springs of the sea?  
Have you dwelled where the gates of death are revealed?  
Have your minds yet comprehended the breadth of all that I see?"*

**O God, You breathe through all time and space.  
O God, we know You here in this place.  
Help us learn to sit in silence, to open up to Your grace.**

**Oohh...**

*"Do you know the mountain goat in the wild?  
Do you know the way she nurtures her child?  
Do you know the way I treasure the earth that you have defiled?"*

*"O behold the birds of air that I feed.  
O behold the deadly toll of your greed.  
O behold the sparrow falling, and all that you never heed."*

**O God, Your beauty all round us shines.  
O God, we're breaking Your good design.  
Help us learn a humble spirit, before we run out of time.**

**O God, we pray You make us anew  
O God, our damage help us undo  
Help us hear Your call to change as we tend creation with You  
Help us hear Your call to change as we tend creation with You**

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## Prayers of the People

Simone

Dear God,

It's been a rough week, in a rough month, in what is turning out to be a very rough year.

I'm sure you've seen the news. It's all bad.

Climate predictions are dire  
There's so much violence and suffering in Afghanistan  
Our lockdowns seem endless  
Will these four walls be my only companion?

It's all too much God.  
I can't hold it all.  
I give it to you to hold. Please, take it from me.

We care so much.  
Our hearts break when we hear about the suffering in Afghanistan  
When we hear of how we are destroying our home, this beautiful earth  
When we wake up every day to rising case numbers  
When we see more angry posts and read more sensationalised news reports.

Mother God, please hold these hurts for us.  
Help us to be the small piece of this big puzzle.  
Help us to find the small plot that we can till to make a difference.

We're thankful for churches and other faith groups who help others  
Making food  
Caring for country  
Sending out messages of love  
Please walk with them  
And give them strength as they help to make things better.

Your breath runs like a thread through all of us  
We are knitted together as one  
Lockdown has shown us that.  
Help us to remain compassionate with one another  
Whatever our beliefs and actions

Love is the only way we'll get through  
And you will hold the hard things for us  
So that we can keep turning up.

Amen

## Olive Way Vision

Peter

Throughout our service today we've been considering humanity's relationship to creation. For a moment I'd like to pause to also consider humanity's relationship with one another.

One of the key ways that Brunswick Uniting has related to and reached out to the community is, of course, Olive Way. Olive Way has been going for a little over 14 years now and has become an integral part of the congregation's ministry. We've recently completed a review, something we do every three years; it was conducted by Lew Hess and has given us a set of recommendations that seeks to sustain the work of Olive Way over the next three years, but also to build and develop, complimenting the work of Tim Budge and the Olive Way participants that was done in the 2018 review.

The 2021 review challenges us to think about the leadership of Olive Way and addresses the vulnerabilities in our current staffing arrangement, which is currently made up of myself as Pastor and Peter Murphy, the Kitchen Coordinator. The proposal that we have brought before Church Council recommends the creation of a dedicated second in charge, who will deputise the pastor and focus on the operational aspects of Olive Way, allowing us a greater opportunity to work more intentionally on developmental aspects, such as the recommendations from the 2018 review. It also allows us to address critical issues such as safety and security, managing risk, and increasing support for female guests.

With much of mine and the Kitchen Coordinator's attentions focussed on operational matters, opportunities are missed to develop Olive Way. So over the next few years this is where our attention will be directed. It will mean bringing the current kitchen coordinator role to a conclusion, due to expire at the end of this year, and recruiting for the Operations Coordinator over the coming months. This will allow us to think more creatively about how we do hot lunches and what format they will take.

We'd love your help in whatever way you can and there are several ways you can do so. Firstly, with a change in role and increased hours we anticipate an increase in expenditure. For those of you able to help financially we would invite you to make an occasional or regular gift (marked "for Olive Way"). Secondly, we would love for you to keep us in your hearts and minds by praying regularly for the work of Olive Way as we reach out in the love of Christ. Thirdly, you can volunteer, and we'll be needing help particularly as we emerge from our lockdown and there

are a variety of roles that may suit you. Get in touch if you are interested and available. Fourthly, you can join the steering committee. They're an awesome and inspiring bunch of people, and we welcome the wisdom and guidance of the congregation. Please get in touch with Richard Arnold if this is something you'd like to know more about. And finally, if you feel like this new role is something that interests or inspires you, please consider applying. We'll let you know how and when in the coming weeks.

There will be more information sent around shortly, and will be made available on the BUC website if you are keen to find out more. And feel free to hit me up for any questions or queries you might have. Thanks for all the support that you have given up to this point, and we look forward to seeing Olive Way flourish over the next few years.

## Notices

Matthew and Michael

I'm Matthew Cameron

And I'm Michael Cameron

And this is the BUC News

So Dave has moved from his roof to his compost bin this week.

Yes. He and Brad had some good ideas about managing food waste.

They did. And do you know why they were talking about this?

Of course. This month is the Season of Creation and we're all invited to make commitments for Climate Justice.

Exactly and there was going to be a tree in the Gathering Space and we were going to be writing our commitments on leaves and adding them to the tree.

Yes I remember, so what are we doing instead?

Easy, we send Kate an email with the details of our commitments, and she adds the information to the graph.

Amazing. It will be great to watch the graphs grow as more commitments are made.

For sure and people can choose to make a commitment that's already on the graph or they can offer a new idea.

Even more amazing.

Okay, calm down. Now what do you think we should be committing to?

Do you know I think there are some things we're already doing.

That's true. For example - bottled fruit and preserves in all varieties to share.

Yes and creative leftovers at least once a week so that nothing goes to waste.

And Dad's vegie garden and our amazing self-sown youngberry vine

True. I think it's time for another family conference at lunch time to think about what else might be possible.

Good idea. Look out Kate - commitments coming your way!

Now talking about commitments what did you think of Peter's presentation?

You mean about the Olive Way?

Yes it's a very important ministry for our congregation.

It is and great to see that this year's review so beautifully builds on the 2018 review.

Indeed and the focus on developing the Olive Way in response to the recommendations is going to really enhance the ministry offered to all who come.

Very important work to be doing.

And it's good to know that there are a number of ways we can contribute.

For sure, let's remind everyone what they are

First one - making occasional or regular gifts in response to the anticipated increased expenditure

Number two - pray regularly for the work of Olive Way as we reach out in the love of Christ

Number three - volunteer your time, there are a variety of roles

Number four - join the Olive Way Steering Committee

**A very important committee**

Now remind me who people need to contact

**Easy. Peter Blair if you want to volunteer and Richard Arnold if you want to join the committee**

Excellent

**And look out for the Vision Document in your emails soon.**

Speaking of looking out ...

**Ah is there any more to that comment?**

Oh sorry I was thinking about looking out while we are locked down

**Okay, so now that I have your attention what were you planning to say?**

Ah yes sorry. Well remember that the Emergence exhibition was going to be in September.

**Yes I do and it has been postponed to November.**

That's right and today we have a new video from Courtney

**Excellent, let's watch it now ...**

So there you go - a call for artists to make submissions and for volunteers to help make it happen.

**Correct and so what was the commenting about 'looking out' related to?**

Easy. Keep looking out for more information about the exhibition in our various publications and on the website.

**Okay I guess that makes sense.**

Thank you. Now do you have anything else to share?

**I do - a reminder to everyone about the Church Council Initiatives.**

Contact Claire Foley if you want to get involved.

**Thank you and contact Gwen Arnold if you are available to volunteer your time to offer pastoral care.**

I remember, there was information about that in the Pastoral Care Compassion Team letter sent out last month.

**And of course, remember to email your Climate Justice commitments to Kate Scull.**

I'm looking forward to our family conference at lunchtime.

**Me too. Have I forgotten anything?**

Undoubtedly. Here's one - Olive Arts on Zoom is hosting Bev Garside, a tactile artist with a session on Tuesday 14<sup>th</sup> September.

**That's this week.**

Yes it is. And it's open to anyone who is interested.

**Oh here's another one - check out the items that Glenice & Barry are wanting to give away.**

Yes they need to know soon and you can make a donation to the Olive Way for them if you wish.

**There's always a lot happening, a lot to remember.**

For sure and today you can join Ian for the Sunday chat after worship, the Zoom link is available on the website as usual.

**Keep up to date with all the news in the Olive Press, website and Facebook group.**

**Goodbye and thanks for listening.**

## **Sending Song**

Touch the earth lightly (TiS 668)

- 
- 1. Touch the earth lightly, use the earth gently,  
nourish the life of the world in our care:*

*gift of great wonder, ours to surrender,  
trust for the children tomorrow will bear.*

2. *We who endanger, who create hunger,  
agents of death for all creatures that live,  
we who would foster clouds of disaster,  
God of our planet, forestall and forgive!*
3. *Let there be greening, birth from the burning,  
water that blesses and air that is sweet,  
health in God's garden, hope in God's children,  
regeneration that peace will complete.*
4. *God of all living, God of all loving,  
God of the seedling, the snow and the sun,  
teach us, deflect us, Christ re-connect us,  
using us gently and making us one.*

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## **Blessing and Sending**

**Ian**

It is not we alone who pray;  
all things pray.  
All things pour forth their souls.  
The heavens pray, the earth prays,  
every creature and every living thing prays.  
In all life, there is longing.  
Creation itself is but a longing,  
A prayer to the Almighty.  
What are the clouds, the rising and the setting of the sun,  
the soft radiance of the moon, and the gentleness of the night?  
What are the flashes of the human mind  
and the storms of the human heart?  
They are all prayers –  
the outpouring of boundless longing for God.

[“Inspiration for Prayer” by Micha Josef Berdyczewski,  
translation from Mishkan T’Filah - A Progressive Siddur p.287]

Go now in peace to live your life as a prayer amidst the prayers of creation.

Go with the blessing of the Holy One,  
Source of all life  
Word of all love  
Breath of all peace.

In the name of Christ. Amen

## Thank you

Liturgist:

Ian Ferguson  
(Minister of the Word)

Acknowledgement of  
Country:

Jenne Perlstein

Prayers of Adoration  
& Confession

Peter Blair  
(Pastor: Olive Way)

Children's Time:

Brad and Hudson Coath

Clara Hall

Dave Hall (Pastor: Children,  
Youth and Young Adults)

Bible readers:

Christine Hornby  
James Tapueluelu

Reflection:

Brad Coath

Prayers of the People:  
Simone Alesich

Olive Way Vision

Peter Blair

(Pastor: Olive Way)

Notices:

Matthew Cameron

Michael Cameron

Musicians:

James Balsillie

Alistair Hunter

Elaine Potter

Courtney Rohde

Natalie Sims

Shawn Whelan

Blessing

"Inspiration for Prayer" by  
Micha Josef Berdyczewski,  
translation from Mishkan  
T'Filah - A Progressive Siddur  
p.287

Images:

Ian Ferguson

Production:

Jane Allardice

Ray Cameron

Saide Cameron

Colleen Coath

Sam Coath

Ian Ferguson

Dave Hall

Lydia Jacka

## Closing Verse

Touch the earth lightly