



*We Mercies*

## *Care for Creation*

As you take the next step, remember the traditional custodians of the land

### **ADVOCACY FOR THE ENVIRONMENT**

Will we be serious about working towards environmental sustainability in our individual and communal actions?



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The above has been prepared by the Climate Council.

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Members are contributing their services free.

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The church has become increasingly engaged with our duty to care for creation. Recent popes have made significant statements in this regard. Given our interest in Catherine McAuley's connection to Quakers, it might be helpful to explore what there is in the Quaker tradition about that. Here are some extracts from a book on Quaker theology for today, *To be Broken and Tender* by Margery Post Abbott.

- John Woolman's decision to walk rather than ride in public coaches in the 18<sup>th</sup> century because of the poor way the horses were treated is only one example of the way Friends have been sensitive to the world around them. Today, among Friends I see a mix ranging from passionate caring and commitment to a general awareness of the need to protect the environment
- *God is in the life of every creature, though few there be that know it.* (James Nayler, 1656). How do I know if I am living as if God were present in all creation? "Simplicity" is one way Friends witness to this attitude: to live lightly on this earth; to know when is "enough"; to live with our children's children's children in mind; to know that all things are holy.
- *Do we center our lives in the awareness of the presence of God so that all things take their rightful place? To live so that all things take their rightful place?* Those words put the desire for that new car or great new dress, in perspective. ...When I think about where my money is going, I am willing to pay the higher price for buying organically raised food... My conscience is pricked by the presence of a woman in my Meeting who not only does not own a car but refuses to accept any rides. But not enough to join her yet.
- A satisfying theology of the sacred has to account for the ruthlessness of nature as well as all the glory. How might we live into loving our enemies as water runs short, crops dry up, and tensions grow.
- We have many names for pending disaster – global warming, the energy crisis, species extinction, genetic modification. Fear can overwhelm us, pushing us into defeatism or denial. Or, we can step forward aware that we are part of something sacred – part of creation – and that we have responsibility to do what we can to restore and sustain its resilience and wholeness.
- Humanity has developed great capacity to change the world, from generation of power to manipulation of the human gene. Are there limits to the use of our scientific and technological knowledge? Is it right to act just because we can? How might we define such limits and on what basis?

How do you articulate your own experience of right relationship with the earth, with one another and with God? How does the potential for significant change in worldwide ecosystems change your sense of the wholeness of the earth?