

Note

General Assembly this year commended the observance of the new *Feast of Creation in Christ* to be observed on the first Sunday of September each year and to create and curate resources. This is one of those resources; others can be found on the *Worship Notes* page.

Grounded in an ancient, 5th Century, liturgical tradition of the Orthodox Church, this is a day to praise God as creator pondering the great mystery that everything was created in and through Christ. In response we are inspired to care for the created world in these times of ecological crises. In 1989 the Ecumenical Patriarch, His All-Holiness Dimitrios, invited churches around the world to join in prayer for Creation – many churches responded leading to this new Feast being adopted with new readings for the Lectionary being offered.

A remarkable ecumenical convergence agreed some new readings for the Revised Common Lectionary, but I have chosen to depart from the suggestion of Psalm 148: 1-14 replacing it with Proverbs 8: 22 – 31. Proverbs is not a book we often preach from and is rather unfamiliar to most Christians; the passage chosen links the Creation accounts with the extract from John's Prologue and features Lady Wisdom, a heavenly being in Jewish thought in the ancient world who was God's agent at Creation "ever at play in his presence, at play everywhere on his earth." Some scholars see in Lady Wisdom the beginning of a Trinitarian understanding of God "from everlasting I was firmly set" v22. The reading, and the theology it encapsulates, better enshrines, for me at least, the idea of Creation in Christ which we celebrate.

We're not often used to hearing the term "Feast" in the URC in relation to church events. Yet the major celebrations of the Church's year – Christmas, Easter, Pentecost and Trinity – are all "feasts". We probably only feast now at Christmas but there's no reason why we can't have a feast on the other celebrations too. For early September crisp varieties of apples and pears have started to appear, blackberries and autumn raspberries are at their peak, and plums, damsons and figs are abundant. Cakes, crumbles, homemade icecream could all be made with these ingredients. Why not have a whole meal after worship – beans and sweetcorn are in season as are salad and tender crops, beetroot, carrots, kale and leak and you might just have some pumpkins and winter squash in the south of the country. Encourage the congregation to bring and share food made from these ingredients (and more) as we celebrate the Feast.

Call to Worship

In the beginning God created heaven and earth;
and saw that they were good.

Wisdom was firmly set from everlasting,
delighting the Most High day by day, ever at play in God's presence;
and God saw that She was good.

In the beginning was the Word who was with God, and who was God;
and God saw that He was good.

God is not far from any of us;
and sees that we are good.

So come and worship the God in whom we live, move, and have our being,
because God is good. Amen!

Prayers of Adoration & Confession

Before the ages, O Most High
You made all that is, seen and unseen,
through Christ who danced and played at Creation's dawn.
We worship and adore You!

Christ delighted in Your presence as You firmly fixed the heavens,
and drew a circle on the surface of the deep,
thickening the clouds above and assigned the sea's boundaries.
In You we live, move, and have our being;
We worship and adore You!

You, Most Holy Spirit, do not live in our shrines or buildings,
but give life and breath to everything and everyone.
You move within us, urging us to seek and find You,
calling us back when we wander away.
We worship and adore You!

As we come to You, Eternal Trinity, in worship,
we are conscious of the times when we have abused the work of Your hands,
turned away from our responsibilities,
despoiled Creation, denied dignity to ourselves and others, and rejected Your wisdom.
Forgive us, O God, and give us time to change, before it's too late! Amen

Words of Grace

The One who, in the beginning,
was with God, and who was God,
and through whom all things came into being,
wraps you in loving kindness, forgives your sins,
and gives you the strength to turn your life around,
that you might add to the light in the darkness,
and not be overpowered by sin. Amen.

Prayer for Illumination

Dance with us, O Wisdom from the Most High,
that as we listen to Your Word,
We may appreciate anew the Word made flesh,
understand and change both our lives and our world,
now and forever, Amen.

All Age Activities

[These activities](#) from the URC's Children, Youth, and Intergenerational team give a range of activities around the Creation stories.

Readings

*Genesis 1:1 – 2:3 or Genesis 2: 4-25 | Proverbs 8: 22-31 |
Acts 17:22a, 24-28 | St John 1: 1-5*

Sermon Notes

Genesis 2:4-25

The Context Mark S Smith in the *Jerome Biblical Commentary for the Twenty First Century (3rd edition)* notes that Genesis tells of the world's beginning, the prehistory of Israel and God's election of them as the Chosen People. The book is a composition of many stories with some repetitions or the same story told from a different perspective – as in today's story which is a second account of Creation. Debate rages about the location of the stories used to build the book as we have it now – with some favouring holy sites in what would become the southern Jewish kingdom of Judah and others in the northern kingdom of Israel. (This leads people to think the book was compiled after the division of the kingdom into two with stories which favoured sites in one or other kingdom vying for inclusion). The different stories in the book seem to have taken shape over 300 years from the 9th Century before Christ until the 5th or 6th Century with the final shape of the work only taking form after the exile in Babylon – a project then to reassert the sacred stories of Israel's history as the nation was rebuilt after ruin.

Today's Text

The opening verse repeats 1:1 – perhaps as a way to link the two stories and continues where the first story ends – with the Creation of humanity. There's water in the first story, where the second has just dry arid soil. In the first story God creates male and female in one creative activity, in the second "human" (the Hebrew means "human" rather than "a man") is created first and, later, another human, a helpmate, is created from the human's body. The single binary of male/female would have been seen as the norm in the ancient world and until quite recently. We recognise that the outlook of the editor is a traditional one whereas now gender identities and roles are seen by many as fluid and contested. Shore-Goss and Melcher in *The Canterbury Earth Justice Lectionary* note that rabbinic tradition understands the original human as androgynous with the categories of male and female being created in this passage as female and male are separated. The "helper" is not secondary; the root for 'help' is also used of God's aid and does not denote a secondary or diminutive status. Indeed, Dennis T Olson in *The New Interpreter's One Volume Commentary* notes that in Hebrew thought the helper might be of an equal or higher status than the one being helped. The delight of recognition that *adam* sees when he meets the woman shows that, as Shore-Goss and Melcher note, together, they were a force to be reckoned with. Smith notes that there's a pun in the Hebrew in that the human *ādām* made from the dust of the earth is made to till the ground *ādāmā*. The garden is a place of plenty and delight; trees are created for humans to delight in and eat from. In v15 we are told humanity's job is to cultivate and care for the garden. R N Whybray in *The Oxford Bible Commentary* notes the moral of the story is that, whilst intended for good, humanity can be led astray by subtle temptations – we read in the next chapter of the eating of the forbidden fruit. This sin was not so much about what was eaten but the self-assertion which may bring greater knowledge but leads to disaster. As a result, writes Whybray, the intimate relationship with God was broken leading to life becoming harsh and unpleasant. Shore-Goss and Melcher note that the verbs translated 'to cultivate and keep it' in v15 might also be translated as 'to serve and protect it' which might be more in tune with our ecological worries today.

Themes to Ponder

- Many contemporary folk have lost their connection with the earth and the duty to care for and cultivate it. If you've got a shared meal after worship and if it's made mainly of seasonal produce you might get people to ponder how easy or difficult it was to find seasonal food in today's markets.
- The desire for knowledge in the Eden story led to disaster; how might our contemporary cravings for greater knowledge, ever faster technology, and the growth of AI be reflected, or not, in this story? There might be a key theme here as our technologies run rampant responding to our ever more demanding needs yet continuing to destroy the earth.
- How might our contemporary ideas around gender roles and identity being things to rejoice and delight in be related to the original *adam* in this passage?

Proverbs 8:22-31

The Context & Today's Text John L McLaughlin in *The Jerome Commentary for the 21st Century (3rd edition)* notes that Proverbs is a composite work which introduces various sayings at different points (see 1:1, 10:1, 25:1, 30:1, and 31:1). It's not possible to date the work, or its component parts, with any certainty. Various themes are addressed in the work: evil men, religious understanding, good versus evil, wisdom, ethics, and adulterous women. Lady Wisdom is introduced in chapters 1-9 as a heavenly being and agent of God. She can be contrasted with Woman Folly in ch 9. K T Aitken in *The Oxford Bible Commentary* notes scholarly debate about the identity of Lady Wisdom – some thinking she's based on ancient goddesses. Aitken suggests that she is an 'ambivalent and enigmatic' belonging both at God's side and in the world with a concealed identity but open link between heaven and earth. Given this one can see why there's a clear link with her as a literary device and the person of Jesus for Christians. C T Robert Hayward, also in the *Jerome*, notes that ch 8 personifies wisdom who urges attention to her words, listing rewards for her lovers, and, in today's passage, telling of her role in Creation. The striking image of God "the master craftsman" (RNJB) delighting in her and at play is a wonderful, joyful, and childlike image which could be explored. Glenn D Pemberton in *The New Interpreter's Bible One Volume Commentary* notes this passage is the 6th in a series of arguments for accepting Wisdom's message – here the argument stems from her direct descent from God who brought her to birth before the ages. As a result, Wisdom was present at Creation's birth and knows how the world works – and what is best for humanity. The verse after today's passage notes that we should listen to her in order to gain life.

Themes to Ponder

- Wisdom at play is a lovely image - what might we learn from children at play? What do we learn from when we play as adults? Church and religion can fall into traps of being joyless – as can our ecological concerns – yet here, at Creation's dawn there's fun and delight.
- Do we have the same ambivalence at play as Lady Wisdom does – identities hidden in Christ even as we live our many and various identities on earth? Longing to be at God's side yet knowing only the world as it is – even as we dream of what it was and what it could be.
- Shore-Goss and Melcher in *The Canterbury Earth Justice Lectionary* suggest the passage shows God's use of wisdom in Creation and the wisdom of Creation itself. The preacher may wish to encourage the congregation to wise up in understanding of what is happening to our climate and take, and demand, action.

Acts 17:22a, 24-28

The Context Acts is seen by most scholars as part of a 2-part work Luke-Acts written by the author of the third Gospel. Luke and Acts have a common literary style and similar themes. Despite the title (added later) the work focuses on Peter and Paul. Attribution

of the work to Luke (often seen as a physician and companion of Paul [Col 4:14; 2 Tim 4.11; Philemon 24]) seems to date from the Second Century. The author had familiarity with the Greek translation of the Old Testament then in use, Jewish customs (eg sabbath restrictions on travel), Greek literature (Paul quotes from Greek poets in today's passage) and Roman political structures. Gary Gilbert in *The Jewish Annotated New Testament* notes that Acts highlights the importance of the Holy Spirit to guide and protect the first Christians, the resurrection as the prime proof of Jesus' divinity, and the offer of salvation to all. Acts paints a picture of a rapidly, and orderly, growing Church and devotes much space to the inclusion of Gentiles into this Jewish movement. The inclusion of Gentiles is portrayed as a divine act in Ch10 but the rejection by Jewish people of the Christian message further propels the Church towards Gentiles. Acts replaces an ethnic distinction (Jew and Gentile) with a theological one (believer and non-believer). Roman culture is generally portrayed positively – perhaps to help the early Christian community play its full part in the ancient world. Terms like “Lord of all” are borrowed from Roman culture and used of Jesus. There is a view that this borrowing legitimised the institutions that lent the words; if Jesus is a Lord (or emperor or king) then Lords, (and emperors and kings) must be ok. Acts, however, presents Jesus, not the emperor, as the true saviour of the world. There is a lot in Acts about Jewish life and practice – including non-Jewish Godfearers who worshipped alongside Jews and who engaged in the religious practices of Judaism. There is a tension in the book where some Jews accept Jesus, but others don't and the work concludes with Paul's denunciation of Jewish unbelief in Jesus which justifies, in his view, the inclusion of Gentiles into the Church.

Today's Text The experimental text for today cuts out the start of Paul's speech and starts from “the God who made the world...” as the compilers wish to ground the text into a Creation theme. Paul's description of God as the sole, self-sufficient creator was not unique to his thought but shared by Jews and pagans of the age. He used some common philosophical ground to make his point. Văn Thanh Nguyễn SVD in *The Jerome Commentary for the 21st Century (3rd edition)* points out that Athens was the centre of Greek culture and philosophy and whilst its importance had declined in the Roman Empire, even in Paul's time it was a university city with many temples (even one to an unknown God) which drew intellectuals from all over the Empire. In public squares and marketplaces people would speak to discuss new ideas – so Paul's address was not culturally unusual. Curious about his preaching the Council invited him to address them (v18) on the novel notion of one raised from the dead. Paul seems to have researched well and spoke with knowledge of the Athenians' culture and customs. “The God who made the world and everything in it” comes from Stoic philosophy and the well-known phrase “in him we live and move and have our being” is a quotation from the philosopher Epimendes. “We too are his offspring” comes from the well-known Greek poet Aratus. So, Paul used Athenian culture, outlook and practice to make his point. He did not admonish them for their idols but tried to meet them on their own ground “I see you are very religious” (v22) Despite, these cultural sensitivities he did not dilute the Gospel message inviting his listeners to leave paganism for the worship of the one true God; an approach that many of his hearers rejected. Loveday Alexander in *The Oxford Bible Commentary* notes Paul's emphasis on humanity failing to recognise the creator despite

the evidence of the created universe is a strong Jewish theme.

Themes to Ponder

- Paul's idea of meeting folk where they are at – how might that play into our environmental concerns? Most people see the pernicious effects of climate change and know we have to act; of course, recent debate seeks to deny the need to act acting using concerns around national security to increase the extraction of fossil fuels.
- Paul held the common Jewish idea that the fact of Creation pointed to the existence of a Creator. Now we may add to this logic and say that the Creator is crying out through Creation itself of the harm being done to it.
- The Jewish idea of the all-sufficient creator might be one to help us now as we seek to sweep away the idols of our own age which have taken the place of both Creator and Creation. Paul tries to move his hearers on from seeing shrines as special places holding that God gives himself to all things. In the Reformed tradition we value church buildings for their utility and their simple beauty but try not to treat them as shrines – seeing God's cathedral as the world. If this is so how do we cherish and love nature's own cathedral as a dwelling place of the Most High?
- Where might we make links with the awareness people have of a changing climate (in Europe 1200 people died in June 2026 as a result of the heat dome), the need for security, and an alleviation of the cost-of-living crisis. What might we say as Christians to these concerns which also speak of our need to safeguard Creation? Might we speak of the falling cost of renewables, yet the justice issues that need to be addressed for those who live in areas most disrupted by the new infrastructure? Might we want to widen our concerns to how we can help the poorest in our world who will suffer the most due to the climate crisis (itself caused by the richest)? There is much we seek to do – from recycling to lobbying. The use of technology can greatly reduce emissions from traveling but are still problematic – do we use IT companies whose data centres are run on renewable power, who cool with air not air conditioning, who safeguard data, avoid military entanglements and who treat their workers fairly? These are tangible things we can do, and push for, which are borne out of our Gospel values and resonate with contemporary society. In doing these things we give respect to the Creator whose life we see in Creation.

John 1:1-5

The Context Urban C von Wahlde in *The Jerome Biblical Commentary for the 21st Century* (3rd edition) notes that John's Gospel was traditionally thought to have been written by Jesus' disciple John, the son of Zebedee, one of the apostles but this view has not been held by scholars for over 200 years (and of course the Gospel itself doesn't say who wrote it). Some think that the final editor of the work was 'John the Elder' mentioned in 2 and 3 John and is thought to be the author of 1 John. All we know from the Gospel itself is that it was written by "the disciple Jesus loved". It is thought to have been compiled over a significant period of time taking final shape between 90 and 110 BCE with

the earliest evidence for the Gospel coming from between 125 and 200 BCE. The style, and much of the content, is different from Mark, Matthew, and Luke. Some differences are: John seems to present Jesus' ministry over a 2 or 3 year period whereas the Synoptics seem to imply just a year's activity; John has Jesus in Jerusalem several times - the Synoptics just once as an adult; John's vocab only rarely mentions "the Kingdom of God" whereas this is a strong theme in the other Gospels. Shore-Goss and Melcher in *The Canterbury Earth Justice Lectionary* note that John was written with an emphasis on the resurrected Christ shining through – even from the beginning of the work – and build an argument for changing our focus on Jesus' life and ministry. They note that Orthodox Christians focus more on transfiguration and resurrection than Western Christians who often focus more on the death of Christ and corresponding offer of salvation. The Orthodox focus on the redemption of all Creation in Christ rather than stress the personal salvation ideas often found in the Western Church. This idea of cosmic redemption has much to offer a warming world where the ecological systems that sustain us are, at best, changing or, at worst, failing.

Today's Passage

Adele Reinhartz in *The Jewish Annotated New Testament* notes there are no infancy narrative in St John; Jesus' arrival in the world is set in grand cosmological terms with an emphasis on him being the Son of God. The opening "in the beginning" is a deliberate echo of the start of Genesis. "The Word" signifies God's creative and redeeming power. In its association with Jesus, the writer is drawing on the Lady Wisdom poetry found in Proverbs 8, Wisdom 9 and 18 and Sirach 24 and 43. In Sirach the Word is associated with God's commandments - the Jewish law. Daniel Boyarin, in the same commentary, notes that in Greek philosophy at the time there was a sense of the Word (Logos in Greek) being a link between the transcendent and the earthly; for Jewish people this link between heaven and earth might have been described by the Greek term *Logos* (word), the Hebrew term *Sophia* (wisdom) or the Aramaic term *Memra* (word). Alongside their firm monotheism, Jewish people accepted the existence of other heavenly beings, so John's use of Logos/Word is thoroughly Jewish. Boyarin reflects the beginnings of the idea of the Trinity might have been present in this strand of Jewish thought.

Themes to Ponder

- The compilers of these Lectionary readings would have wanted to focus on The Word as God's agent of Creation which is why I substituted the Proverbs passage for the Psalm. The Greek translation of the Bible used in the ancient world had the Logos creating, revealing and redeeming in its rendition of OT texts. The Jewish philosopher Philo saw the Logos as both part of God and a separate being. Official rabbinic thought was understandably suspicious of this idea, but Boyarin holds many Jews at the time of Jesus held to a version of monotheism which could accommodate a divine figure linking heaven and earth. He notes first five verses of John 1 relate to the opening verses of Genesis and the interpretative framework should be Proverbs 8:22-31. The word of God which created in Genesis is the same word that became flesh in Jesus.

Weaving These Threads

The feast we mark today is named Creation in Christ drawing on John's prologue and the Wisdom literature which inspired it. For Christians it's not just that God is the author of Creation but that Jesus is the agent of God which made all that is. Respect, care and safeguarding of Creation should, then, be a key theme of our Christian discipleship. Through Creation we see God's hand at work, we hear Christ all us in pain as Creation is crucified by human greed, and in Creation we see the answers to that selfishness as we learn to harness renewable energy to ensure the flourishing of both humanity and the created order.

An Affirmation of Faith

**We believe in God, the Creator, the Most High,
who made the heavens and the earth, all things, seen and unseen.**

**We believe in Jesus Christ, who danced with the Most High at Creation's dawn,
through whom all things were made,
and who, in great love for us, became human.
Living our life, he proclaimed good news to the poor,
healing for the sick, sight for the blind, and freedom for the oppressed.
For this he was tried and tortured, excluded and executed, ridiculed and reviled;
for this he made peace through the violence of the Cross.
But the Most High did not leave him with the dead, and raised Him on high;
He will come again to reconcile all things to himself.**

**We believe in the Holy Spirit who calls us to be the Church,
to love and care for all Creation, to proclaim, in word and deed,
the love and power of the life of the world to come. Amen.**

Intercessions

Here, in the company of Your people, O Most High,
we give thanks for Creation and our part within it.
for nature which surrounds us, for the insect and animal life which sustains us,
for the flora and fauna which delights us,
for the rugged beauty of Creation which humbles us, we give thanks.
As we gaze with awe at Your works, we marvel at the part we play;
You've made us little less than gods,
entrusting us with great responsibilities, and we give You thanks.

pause

Yet even as we thank you, even as we gaze in wonder at Your works,
we bring our concern for the despoilation and degradation of Creation,
and shudder at the dreadful consequences.

pause

We yearn for a cooler climate, for icier poles, and lower sea levels,
yet know we've missed our chance to reverse the damage.
We pray for those who study how to make mitigations and live with a changed climate,
and pray for the strength to make the changes we need so all can live well.

pause

We pray for those who've died, this summer, from heat and its consequences;
for those on the move to escape the droughts and wars caused by climate change,
and for those whose homelands will soon disappear under the waves.

pause

Give Your wisdom, O Most High, to those who dare to lead and make difficult decisions.

pause

Give Your wisdom, too, Dear Lord, to us as we seek to live differently and more sustainably.

pause

We pray for those known to us who are in any kind of need....

pause

We pray too for those known only to You....

pause

And we pray for ourselves...

pause

Hear our prayers, we ask, as we pray as Jesus taught saying...Our Father

Offertory

Our faith is about giving; in great love God's own self gave to bring about Creation. Instead of staying in the glory of the Most High, Jesus emptied himself and became flesh to live and teach amongst us. He gave again and again offering himself on the Cross as a victim in a violent world. Those who have gone before us have given sacrificially to support all that the Church is and does and we, in turn, are called to give something of our plenty to make a difference.

We give in different ways – though the offering in church, directly to the bank, through our time and skills to a range of charities and good causes. We give when we exercise care and responsibility towards Creation – a simple act of recycling is a form of giving as is reusing things until they wear out or reduce the poison of our consumerism.

So now, at this point in our worship we give thanks for all that is given.

All things come from You, O Most High,
and of Your own do we give You.
Help us to use all Your great gifts with skill and responsibility,
that, at the end, we may be reconciled with You and all Creation. Amen.

Communion Prayer

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

We give You thanks, Eternal One,
that before the ages You created all things
by the power of Your Word.
You brought forth the depths and the mountains,
the birds of the air and the fish of the sea,
You fashioned the stars in the heavens,
and set the planets around them.
At play before the dawn of the ages
You created us in Your own image,
to delight, tend, and protect Your Creation,
and to live in harmony with all created things.

And so, with angels and archangels, with the whole company of heaven,
and with all Your Creation here below we sing to your glory:

The Ash Grove Sanctus

The Revd Michael Forster © 1995, 1999, Kevin Mayhew Ltd OneLicence # A-734713

Tune: The Ash Grove

**O holy, most holy, the God of Creation,
for ever exalted in pow'r and great might.
The earth and the heavens are full of your glory.
Hosanna, hosanna and praise in the height!
How blessedè is he who is sent to redeem us,
who puts ev'ry fear and injustice to flight;
who comes in the name of the Lord as our Saviour.
Hosanna, hosanna and praise in the height.**

You are not far from any of us, O Most High,
as You do not live in shrines or buildings made from human hands,
but, instead, give Yourself to us all,

so that we may seek and find You.
To help us better understand Your purposes
You became one of us, one with us,
bone of our bone, and flesh of our flesh,
in Jesus, the Christ.

He lived our life on earth,
healed the sick, cast out demons,
fed the hungry, cared for those on the edge,
and challenged those with power.
In response the powerful had him arrested, tortured, and tried,
putting him to a shameful death on a cross.
But You did not leave him in the grave, but raised him on high,
to offer new and everlasting life to those who trust in Him.

Before he was given over to death,
Jesus shared in the simplicity of a meal with his friends.
During that meal he said the ancient blessing over bread,
broke it, and gave it to his friends, saying:

“This is my body, which is for you;
do this in remembrance of me.”

In the same way after the meal,
Jesus took the cup, said the blessing,
and giving the cup to his friends said:

“This cup is the new covenant in my blood.
Whenever you drink it, do this in remembrance of me.”

As often, then, as we eat this bread and drink from this cup,
We are proclaiming the Lord’s death until he comes.

Come now, O Holy Spirit,
and set aside these gifts of bread and wine
that they may be for us the communion with the body and blood of Christ.
Come now, O Holy Spirit, upon us, Your people – faithful and unfaithful –
that we may be transformed into the body of Christ which we share.

May our sharing of this bread and wine transform us,
that we, and the whole created order, may find reconciliation in Christ.
For, through Christ, with Christ, in Christ,
all glory and honour is Yours, O Most High,
with the Holy Spirit forever and ever, Amen.

The holy gifts of God are given for God's holy people:
the body and blood of Christ are given for us.

And so we sing:

Acclamation (St Columba)

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Tune: St Columba

When we eat this bread and drink this cup,
we proclaim your death, Lord Jesus,
until you come in glory, until you come in glory

Post Communion Prayer

You, O God, looked at Creation and declared it good;
You, O God, looked at humanity and declared it good;
You, O God, feed us at this table, that our lives and loves may be good.
Send us out to serve the Common Good,
that justice will flow and Creation be made whole. Amen.

Blessing

May the One who created the heavens and the earth out of nothing,
the One who danced at Creation's dawn,
and the One who sustains and enlivens all that lives,
give you the wisdom to tend and care for Creation,
the joy to delight in all that has been made,
and the passion to change our world,
and the blessing of God
Father, Son and Holy Spirit or Eternal Majesty, Enfleshed Word, and Enlivening Spirit,
Be with you all,
now and always, Amen.

Hymn Suggestions				
	RS	CH4	StF	MP
<i>Genesis – Creation general</i>				
For the Beauty of the Earth	41	181	102	152
Creation Sings The Father's Song				1268
God is love let heaven adore him	95	123	103	187
I Sing the mighty power of God	43		107	293
Morning has broken	45	212	136	467
This Day God Gives Me	79			
Touch the Earth Lightly		243	729	
<i>Christological Emphasis</i>				
Of the Father's Love Begotten	181	319	181	
Shine Jesus Shine		448	59	445
Lord of the Dance	195	404	247	
<i>Holy Spirit / Lady Wisdom</i>				
She Sits Like A Bird / Enemy of Apathy		593	393	
Holy Wisdom, Lamb of Learning		604		
The Perfect Wisdom of Our God				1353
<i>Acts 17</i>				
Immortal, Invisible, God Only Wise	67	132	55	327
I Greet Thee Who My Sure Redeemer Art	501	455		
Lord of the Boundless curves of space	44		111	
Christ is alive let Christians sing	260	416	297	
<i>John 1</i>				
Of the Father's Love Begotten	181	319	181	
O Splendour of God's Glory Bright	537			
Let All Mortal Flesh Keep Silent	454	666	591	
Now My Tongue the Mystery Telling	457	667		
Christ is the World's Light	600		346	
Womb of Life and Source of Being		118		
Before the World Began	180	317	101	

RS – *Rejoice & Sing* | CH4 – *Church Hymnary 4* | StF – *Singing the Faith* | MP – *Mission Praise*

The fabulous, *Earth is Full of Wit and Wisdom* to the lovely tune Holy Manna can be heard [here](#) and the lyrics found [here](#). Though I suggest following the new Church of Scotland book, *God Welcomes All* in changing the third line to “from the tiny Highland midges”

[Many and Great](#) is well known, if not in our hymnbooks. You might use the Wild Goose Resource Group's recording as a prelude to worship.