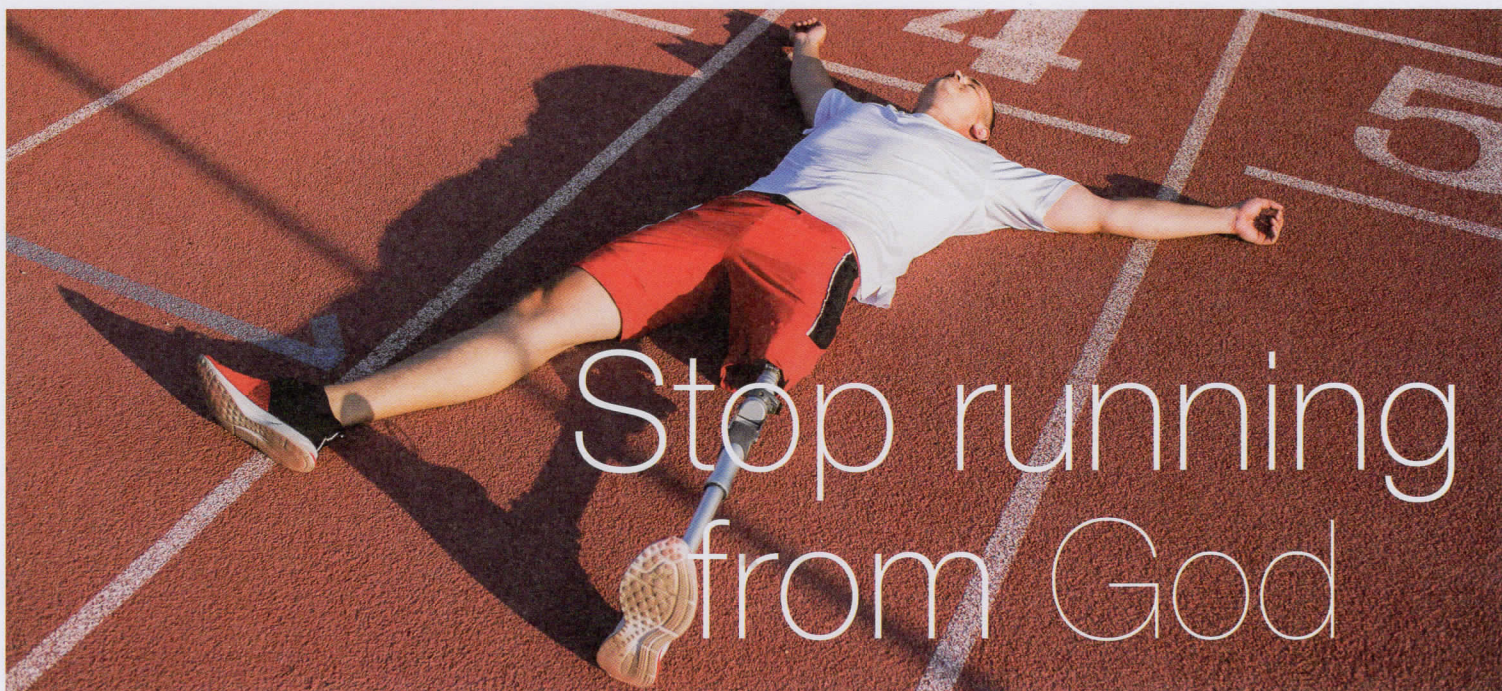




Heather Smith *reflects on* Exodus 3:1-15

The writer of the letter to the Hebrews tells us that Moses chose not to be known as the son of the daughter of Pharaoh, but rather to "to share ill-treatment with the people of God" (11:25). He must, then, have known his Israelite father. Later we learn that his name was Amram, a descendent of Jacob's son Levi. In today's reading from Exodus (3:6) we could easily miss the fact that when God calls Moses he says, "I am the God of your father". Only then is it followed up with the information that this is also the God of Abraham, Isaac and Jacob. The God who speaks to Moses, then, is very close to him – the God of the family. It makes it seem odd that Moses asks for a name. This is a God Moses knows well and whom he has chosen to follow by throwing in his lot with the Hebrews, rather than with the Egyptian royal family. Perhaps Moses has been running from God as well as the Egyptians. But there is no point in running, of course. God is everywhere, and so is the thing that generally make us run – our own self.

Water

Part 5 – water and creation

by Caroline Hodgson

Water does not just sustain individuals – it links the whole of life and creation together. The same molecules pass through rivers, clouds and bloodstreams – shared by plants, animals and people alike. When we drink, we join a cycle as old as the world itself.

Jesus often used water in his teaching and mission – he calmed the wild water (Mark 4:39); he used

water to wash his disciples' feet (John 13:5); and he turned it into wine (John 2:9). And so we see that divine life flows through the most ordinary of things.

When we waste or pollute water, we harm creation. Gratitude leads naturally to care – actions ranging from saving water, to keeping our rivers clean and supporting those who do not have access to safe drinking water – these are not just environmental acts, but expressions of respect, compassion and thanksgiving. ☺

As Moses found, they both follow us wherever we go.

It is better to face ourselves and, with God's help, break the patterns and find God's true path for us. ☺

Lord, teach us to slow down, stop running, break our patterns and turn to face you. Amen.

Creation Season

Part 1 – how it all started

by Alan Jefferies

In many parts of the worldwide Church, September is becoming a focus of prayer and environmental action, often ending in a celebration of creation on 4 October, the Feast of St Francis of Assisi.

The initiative was started in 1989 by the Ecumenical Patriarch Dimitrios I, who suggested that churches observe 1 September (the first day of the Orthodox ecclesiastical year) as a day of the protection of the natural environment, when Christians would offer "prayers and supplications to the Maker of

all, both in thanksgiving for the great gift of creation and in petition for its protection and salvation".

In 2020 the General Synod of the Church of England, responding to a sense of urgency about climate change, set new targets for the Church to work to become carbon net zero by 2030. Accordingly, many parishes and schools have adopted Creationtide as part of an initiative to raise awareness of the urgent ecological challenges that face our generation.

www.churchofengland.org/about/environment-and-climate-change/season-creation ☺

“One should never initiate anything that he cannot saturate with prayer.”

Unknown