

Sermon Notes and Season of Creation

[Numbers 11:4-6,10-16,24-29](#)

[James 5:13-20](#), [Mark 9:38-50](#)

Our Gospel reading this morning ends with the words, “**Be at peace with one another.**” I am wondering how loudly the words rang out in our hearts. Jesus once again is trying to tell the disciples to stop judging others—even as the sick are being healed by people who were not official followers of Jesus. Jesus’s listeners are being told not to be a stumbling block and get in the way of others who seek to be in relationship with him—perhaps in a way that the disciples themselves do not experience. The power of healing in Christ’s name was not reserved for only the disciples. Even to give a cup of water to another because they bear the name of Christ enters into a relationship with God and share that reward of life giving spirit.

How do we share that cup of clean water with a world that thirsts? Perhaps our lessons today can point us toward finding ways to do share the power of Christ acting in the world.

In the reading from Numbers we hear from the Israelites who Moses led through the Red Sea. In this passage however, unlike the story in book of Deuteronomy where the people tell Moses they are hungry and God provides manna, some of the people, translated “rabble” in this passage, are complaining they don’t like the food. Apparently only some of the people are complaining, remembering eloquently how they ate wonderful food while they were in bondage and stirring up the people with a memory that was distorted at best (sound familiar to what we often do?) God does provide meat, in the form of quail, until the people actually become sick of it. What is curious in this text is the exchange between the people, Moses, and God.

Moses is weary. He wants God to do something; the surprise is what God does. God ask Moses to gather 70 elders and God speaks to them, descending in a cloud in the way God has spoken to Moses. Some people then complain that these people should not speak, prophesy—but Moses responds that he wants all of God’s people to have the Spirit upon them.

We cannot do this hard thing alone—and God has given us the Spirit to be able to do it together in Christ. In the reading from James we are invited to pray and to pray and act on behalf of one another.

As we reflect on God’s Word in Scripture, in the Power of the Holy Spirit in us and our community of faith, and in our faith Tradition, may remember to look around at God’s first gift of Creation and the world we live in. May we remember all people who desire home, a place to rest and work, eat, and play in a place where all can experience belonging. May our care for creation bring healing and justice and compassion. May we use our wisdom, our smarts and our creativity, faithfully working together to accomplish God’s purposes of being at peace with one another.

Peace, Susan

Season of Creation 2021

A home for all? Renewing the Oikos of God

The Season of Creation is the annual Christian celebration of prayer and action for our common home. Together, the ecumenical family around the world unites to pray, protect, and advocate for God’s creation. During the **2021 Season of Creation**, from 1 September through 4 October, hundreds of thousands of Christians will be uniting around the theme, “A home for all? Renewing the Oikos of God

A home for all? Renewing the Oikos of God

Christians join the Psalmist in proclaiming the Earth is the Lord's and all that is in it. (Psalms 24:1) However, the current climate crisis is accelerating ecological instability, which results in the loss of habitats that are homes for millions of species, including humans whose homes are at risk due to climate conflict, loss, and damage.



As people of faith, our baptismal call compels us to till and keep God's garden, and participate in the renewal of the whole inhabited Earth, so that life may flourish

and all may have a just and sustainable home.

By focusing the subtheme on the concept of oikos, we hope to lift up the integral nature of the many relationships that hold the web of life together. Within the whole inhabited Earth (oikoumene), the Church (oikoumene) calls all households and societies (oikos) to turn our political, social and economic systems (oikonomia) towards just, sustainable economies of life, which



respect the limits and life giving ecological boundaries (oikologia) of our common home.



We hope that this Season of Creation renews our baptismal call to care and sustain an ecological turning so that life may flourish, and all creatures may find their place to flourish among our common home.

[Season of Creation](#) website.

