



**LIBERATING**  
**FAITH STUDIES**

GOD'S  
WORLD  
GOD'S  
PEOPLE

# The Order of Service

- I. Bell tap or organ voluntary  
as a signal for silence
  - II. Singing
  - III. The Apostles' Creed
  - IV. Prayer, closing with the  
Lord's Prayer in concert
  - V. Singing
  - VI. Calling roll of officers and teachers
  - VII. Responsive reading  
of the lesson text by school
  - VIII. The Decalogue
- 

## The Lesson

- I. Organ interlude while  
the classes are being arranged
  - II. Class study of the lesson
  - III. Warning bell — 5 minutes
  - IV. Closing bell — silence
- 

## The Closing

- I. Singing
- II. Review and application  
of the lesson
- III. Secretary's report
- IV. The Church School Creed
- V. Singing
- VI. Benediction

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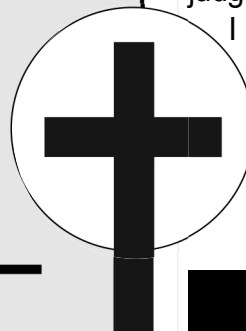
### The Apostles' Creed

I believe in God the Father Almighty, maker of heaven and earth and in Jesus Christ, His only Son, our Lord who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; the third day He arose from the dead, He ascended into heaven and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Spirit, the Church Universal, the communion of the saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

### The Church School Creed

I believe my A.M.E. Church School must grow and grow; and that I must make it a top priority to make it so. Every member a Christian, every Christian a worker, every worker trained so that a worker need not be ashamed. This we ask in Jesus' name.





# Liberating Faith Studies

We are excited to introduce to you the new structure of the adult quarterly lessons – *Liberating Faith Studies*. The Bible is our sacred text and therein lies the grand story of which we are a part. It is our hope that with this new lesson structure rooted in stories, we will enter with open eyes and hearts to encounter the wonders of God. Storytelling will offer for us the opportunity to engage the wrestling, to encounter the questions, and to join together in a communal pursuit toward faithful living and liberation. Each lesson's storytelling format will consist of the following sections:

- **Introduction:** Each lesson begins with a brief paragraph that will set the stage for the readings and will open up our minds toward the liberative lens of scripture.
- **Telling the Bible Story:** These lessons use storytelling as the main mode of teaching. This section allows us to enter the story of the gospel through critical thinking. In addition, this section includes creative retellings of the story to make it easier for us to understand in our modern contexts.
- **Sankofa:** This is an African term that means, “go back and get it.” The Sankofa section of each lesson offers us the chance to connect the biblical story to the story of the African continent, the African diaspora, and those of African descent. We can use this section of the lesson to “go back and get” those things that connect us culturally toward liberation.
- **Case Study:** Every lesson includes a case study that presents real and relatively current stories that connect to the bible story and help to bring out the lesson goals for the session. Most of these stories are tailored to the needs of people of color in our world, offering us a chance to connect to the grander story of creation.
- **Life Application:** Lastly, we are invited to consider how our individual stories connect with the big story of the lesson. After absorbing all of the material, we are able to find ways for us to mature our faith, to become aware of what God requires from us, and to find guidance for our daily living.
- **Closing Devotions:** We believe that all that we do must be centered and guided by God. Relevant hymns, prayers, or other reflections are provided to close out each week's lessons with a time of devotion and introspection.

These lessons serve to enrich the lives of people of color in particular and oppressed peoples in general through the liberating and transformative power of the gospel. Our lives have been transformed by the story of Jesus and by the retelling of that story in new and imaginative ways. It is our hope that this new format of storytelling will extend the reach of our Church School's impact in our churches and in our lives.



# God Created the Heavens and the Earth

Lesson Scripture: Genesis 1:1-13

Focus Scripture: Genesis 1:1-13

*Key Verses: In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Genesis 1:1-2 (NRSV)*

## GENESIS 1:1-13 (NRSV)

1 In the beginning when God created the heavens and the earth,

2 the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters.

3 Then God said, "Let there be light"; and there was light.

4 And God saw that the light was good; and God separated the light from the darkness.

5 God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

6 And God said, "Let there be a dome in the midst of the waters, and let it separate the waters from the waters."

7 So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so.

8 God called the dome Sky. And there was evening and there was morning, the second day.

9 And God said, "Let the waters under the sky be gathered together into one place, and let the dry land appear." And it was so.

10 God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good.

11 Then God said, "Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it." And it was so.

12 The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God

## GENESIS 1:1-13 (KJV)

1 In the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

4 And God saw the light, that it was good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and

saw that it was good.

13 And there was evening and there was morning, the third day.

God saw that it was good.

13 And the evening and the morning were the third day.

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### KEY TERMS

- **Created** - Made
- **Deep** - Abyss, the sea
- **Wind** - Spirit of God
- **Formless** - Nothing, without shape
- **Void** - Empty
- **Dome** - Ark of the sky
- **Vegetation** - Grass, herbs
- **Yield** - Bear, made

### INTRODUCTION

The wonders of the universe are amazing! But from where did it all come? Who is responsible for generating such a marvelous and astounding creation? Everything that exists in the world has its own beginning narrative. Stories are told of the beginning of the Apple Company, whose products and tools many of us use daily. The narrative of our great Zion begins with Richard Allen and others as they walked out of St. George's Methodist Church. Each of our individual lives begin with the story of our birth and include the stories of our early adolescence. The grand story of our faith, in this regard, begins with the book of Genesis and the start of creation. Genesis, meaning *beginning*, appropriately echoes back the first few words of its text, "In the beginning." Not only does it record the story of the beginning of the earth and creation stories, it is the beginning of

what is called the meta-narrative, or the larger overarching story. Since the beginning of time, God has been telling and working out one big, grand story, which can be summarized by four major headings: Creation, Fall, Redemption, and Re-Creation.

The Biblical narrative has many functions. It intends to share historically accurate information, while also leading the reader to a deeper theological understanding of the nature of God's relationship with God's people. God makes and recreates the world to restore the kingdom on earth and redeem the people after their continual fall. Like frames in a film, the stories constitute the grand story from fallen creation to new creation. It was written by a historical figure to a historical people for a historical reason. Starting with the book of Genesis, we are invited to add our story to the larger narrative of God with God's people.

### TELLING THE BIBLE STORY

The story of the creation of our world is considered to be the first great story that centers us all and places us in one community. The biblical narrative actually offers to us two different accounts of the creation narrative – Genesis 1:1–2:3 and Genesis 2:4-25 – likely because of biblical editing through the ages. In this lesson, let us examine the first of the two creation accounts. There can be no doubt; verse

1 identifies “the Lord” as being both the primary agent behind and the owner of all creation.<sup>1</sup> This story tells us that one day, God entered a space which was a formless void. The story also insists that God’s spirit hovered over the face of the waters, noting God’s presence even in the formless void. Since God wanted to add some structure, God decided to add form and began with creating light. Through just the divine spoken Word, God alone created.

God then separated the light from the darkness, and God decided to give them each distinct times to be represented. The light would shine at day and the darkness would dominate at night. Looking at the first creation, God said it was good. God continued to shape the space by creating an expanse which would separate the waters from the dry land. God also named this separation heaven and earth and again, God said the creation was good. Now that God had created the space, the story continues to tell us that God decided it was time to add life. God began with the vegetation – herbs, fruits, vegetables, grass, and trees. By the end of this third day, God, too, declared the creation to be good. In each instance of creation, God celebrated the work and

declared it “good.” This, too, invites us to join in the praise and thanksgiving of the good creation.


## SANKOFA

There are creation narratives found in almost every culture of human society. One story from the Kuba people of Central Africa communicates the story of a creator deity, Mbombo, who was giant in form. The story of Mbombo’s creation tells

that in the beginning, there was nothing but Mbombo. Darkness and primordial water covered all of the earth. Mbombo began to feel an intense pain in his stomach. As a result, Mbombo hurled out the sun, the moon, and the stars. The heat and light from the sun evaporated the water,

which covered the earth. The hurling also created clouds, and after some time, the dry hills emerged from the water.

This folklore story is a reminder, similar to the creation story that we find in the book of Genesis, that God is the master and creator of the earth, and everything in it. Both accounts note that the creator was present before the world and before creation. Both narratives point to the story that the earth was empty and formless before God created matter and space. Lastly, both stories tell us that

 In each instance  
of creation, God  
celebrated the work and  
declared it “good.”

<sup>1</sup> Theological perspectives adapted from: The African American Lectionary.

God both created the world and all that is within it, and that God also divided and categorized the creation into order. God divided the raging waters and the chaotic seas into the water and the land. God divided the phases into day and night – light and dark – and provided order to the chaos of time. The Psalmist was right: the earth *is* the Lord’s and the fullness thereof! (Psalm 24:1).

### CASE STUDY

George Washington Carver, the Tuskegee University agricultural genius and scientist, was one who exemplified the notion of caring stewardship of the earth’s resources.

Carver relied upon the vegetation that the earth yields, and the natural resources of creation, to innovate and produce ways to help his people. Discovering three hundred uses for peanuts and hundreds more uses for soybeans, pecans, and sweet potatoes, Carver

changed the south from being a one-crop land of cotton, to being multi-crop farmlands, with farmers having hundreds of profitable uses for their new crops. He did not patent or profit from most of his discoveries and products. He freely gave them to humanity. In fact, he declined an invitation to work for a salary of more than \$100,000 a year (almost a million today)

to continue his research on behalf of his community. When asked why he did not patent them, Carver is documented as saying, “God gave them to me, how can I sell them to someone else?”

George Washington Carver was able to live on this high plane of stewardship because he knew his true place in God’s purposes and did not organize his discoveries around himself, but rather around what made for the well-being of the whole. Carver’s spiritual and intellectual sensibilities were fully connected with nature’s God. George Washington Carver was revolutionary in his use of God’s earthly gifts.

### LIFE APPLICATION

Every morning, we wake up to a beautiful sun that rests in the sky and we lay down to a bright moon and to stars that glisten in the darkness. Throughout the day, we breathe in air from the trees and we drink water from the streams. We consume

foods of the earth – be it vegetation, meat, or both. When the day is ended, we get in the bed, look around, say “today was good,” and then we rest.

But, something happened. Instead of the sun being a great source of light, we curse it away for being too bright. Instead of the stars providing us light at night, we complain of the darkness. We pollute

The Psalmist was right: the earth *is* the Lord’s and the fullness thereof! (Psalm 24:1).

the waters with our oils and trash; we tear down the trees to accommodate our need for more and for greater. Instead of absorbing the wonder of God's creation, we too often are complicit in destroying it. And when the day is done, we are exhausted, sometimes unable to rest, and declare the day the worst.

What would it look like, if just for a day, we disconnected, unplugged, and took in creation as it was originally intended? We should humbly reexamine the inter-relationship between faith, God, and nature. In doing so, we can be more mindful to construct practical solutions that lead to ecological justice and restoration in the earth. If creation is to be viewed as being created "for the Lord," and the Lord is relationally connected with creation, even communicating through it, then we are left with important questions we could answer:

1. Are we listening to what creation is saying about God, humanity, and our relationship with God? Have we distanced ourselves irreparably from a true understanding of God as "the Lord" of the created order? If so, what can we do differently? How can we preserve the beauty of creation?

2. Briefly (3-5 minutes) share with other people in your class a picture that you recently took of a part of the created world – maybe a beautiful plant or flower, a curious animal, or a photo of the sky. Discuss what these photos say about God's creation and its inherent goodness.

“What would it look like, if just for a day, we disconnected, unplugged, and took in creation as it was originally intended?”

3. What are some examples of chaos or darkness in your life, situations that seem insurmountable and at times might feel like a formless void? Give examples of how you might use this narrative in prayer and in faith to trust God to bring order to your chaos and light into your darkness.

## CLOSING DEVOTIONS

**Closing Song:** *How Great Is Our God*, originally by Chris Tomlin

*This Is My Father's World*, AMEC Hymnal #47

**Closing Prayer:** Loving God, creator of all, we come to you today deeply grateful for your creation.<sup>2</sup>

As we look around us, we are amazed at the greatness and majesty of all that you have made. Nature around us speaks of your greatness. The vast expanse of the sky, the mountains, trees, lakes, and

2 Prayer adapted from: [http://thoughts-about-god.com/prayer/prayer\\_nature.html](http://thoughts-about-god.com/prayer/prayer_nature.html).



streams speak of your great design. You have given us such beauty in the colors of the rainbow, the beauty of flowers and fields. Words cannot adequately express

the magnificence of all you have created. We join in praise and commit to treating creation as a gift as we come closer in our relationship with you. AMEN.

## HOME DAILY BIBLE READINGS

August 27–September 2

<b>Monday</b>	1 Peter 4:15-19 (In Your Suffering Trust the Creator)
<b>Tuesday</b>	Colossians 3:8-11 (Renewed by the Creator)
<b>Wednesday</b>	Isaiah 41:17-20 (God Provides the Water)
<b>Thursday</b>	Mark 4:35-41 (The Wind and Water Obey Voice of Jesus)
<b>Friday</b>	Matthew 5:43-48 (God Sends the Rain to Everyone)
<b>Saturday</b>	Psalms 33:1-9 (God Is Great; God Is Good)
<b>Sunday</b>	Genesis 1:1-13 (God Created the Heavens and Earth)

## GOD CREATED PLANTS AND ANIMALS

Lesson Scripture: Genesis 1:14-25

Focus Scripture: Genesis 1:14-25

*Key Verse: God said, “Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years.” Genesis 1:14 (NRSV)*

### GENESIS 1:14-25 (NRSV)

14 And God said, “Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years,

15 and let them be lights in the dome of the sky to give light upon the earth.” And it was so.

16 God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars.

17 God set them in the dome of the sky to give light upon the earth,

18 to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good.

19 And there was evening and there was morning, the fourth day.

20 And God said, “Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky.”

21 So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good.

22 God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.”

23 And there was evening and there was morning, the fifth day.

24 And God said, “Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind.” And it was so.

### GENESIS 1:14-25 (KJV)

14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 God made the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of every kind. And God saw that it was good.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

### KEY TERMS

- **Swarms** - A great number of things or persons, especially in motion.
- **Sea monsters** - Serpent, dragon
- **Fruitful** - Bear fruit, grow, increase
- **Multiply** - Grow great, enlarge

### INTRODUCTION

The story of creation continues in Genesis 1:14-25 as we are introduced to the beginning of life for the stars, the sun, the moon, and on the earth, living animals on the land and in the sky and sea. The meta-narrative, or the grand story, of creation still completes each new creation with God's affirmation – "it is good." The almighty creator is pleased with what has been created and wishes for it to grow, expand, develop, and inhabit the wondrous space in which it is planted. Time and time again, God is creating

order out of the chaos through a diverse and expansive world. The story of creation moves us to worship the creator when we consider the blessedness of the created order.

The difficulty we wrestle with now, however, is determining what our responsibility is with the marvels of creation. Too often our world prioritizes economic gain and material possession over the sanctity and value of the created world. When some of our natural resources

Time and time again,  
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world.

have depleted, science tells us that we cannot retrieve them or recreate them. As our ancestors have taught us, we must appreciate the land and be conscious of its life-giving properties. What could our support of clean,

renewable energy look like for us? How could we be good stewards of creation by writing our political leaders now and encouraging them to support measures of ecological stability? Is it possible for

us to contribute in small, everyday ways, such as planting a tree or recycling our plastic? This lesson encourages us to see what God originally created for the world, to examine that creation as a spiritual matter, and to determine our role within it.

### TELLING THE BIBLE STORY

As God continued with creation, God was still persistent in creating order out of the chaos. There was a need to distinguish between the seasons, days, and years, so God placed lights in the sky as signs. Then two greater lights were created, the moon for night and the sun for day, so the earth would have more light. After seeing it was good, the time arrived to bring more life to the earth. The earth became filled with birds in the air, fish and serpents in the sea. Once they were blessed, they were sent off to grow, increase, and enlarge their numbers. The final act of the day was to fill the land with animals the same way the air and sea was filled. Looking around and seeing all that flew, all that swam, all that crawled, and all that walked, God declared it all good.

As with the first days of creation, in this story God continues to create

order out of the chaos. Not only do the heavenly bodies provide light (v. 14), but they also determine time by marking out significant periods such as the seasons. God even categorizes the animals that inhabit creation into three groupings: sky, water, and land animals (vv. 20-23). The earth again participates in creation, with the animals, just as it did before with the vegetation. What is of importance in the creation story is that the earth is diverse and immense, but it is all interrelated and a part of God's sovereign design.

### SANKOFA

James Weldon Johnson, a prolific author and poet of African descent, provides us with some fodder for the ways in which we in the African diaspora can creatively understand the creation narrative. The "Lift Every Voice and Sing" author writes these words in the first stanza of "The Creation":

*And God stepped out on space,  
And he looked around and said:  
I'm lonely – I'll make me a world.*

He continues later to write, in these selected stanzas:

*Then the green grass sprouted, And the  
little red flowers blossomed,*

*The pine tree pointed his finger to the sky, And the oak spread out his arms,*

*The lakes cuddled down in the hollows of the ground, And the rivers ran down to the sea;*

*And God smiled again, And the rainbow appeared,*

*And curled itself around his shoulder.*

*Then God raised his arm and he waved his hand over the sea and over the land,*

*And he said: Bring forth! Bring forth! And quicker than God could drop his hand,*

*Fishes and fowls, And beasts and birds*

*Swam the rivers and the seas,*

*Roamed the forests and the woods, And split the air with their wings.*

*And God said: That's good!<sup>3</sup>*

The sermon poem that Johnson lifts is a great reminder to us that in all of creation, God was present. From the smallest blade of green grass, to the oak trees in the wilderness, even to the

beasts of the field and the birds of the air, God was present. Not only was God present, but God was actively imagining and producing the wonders of creation. Our world, in all of its beauty and wonder, is wrapped up in the love of God.

## CASE STUDY

As Terrance sat in 10th grade homeroom, his friends shared stories about their weekend escapades. Scott talked about hiking with his family, Sarah lamented her weekend filled with gardening at her grandparents' house, and Bennett relived the madness of hanging out at the swimming pool with his friends. Terrance's weekend was busy as well; but, it always seemed like his weekends were different.

Terrance was a typical teenager. He had a part-time job at a fast food restaurant, went to the movies, and hung out with his friends. However, Terrance was always intrigued by some differences between his life as an African American

Our world, in all of its beauty and wonder, is wrapped up in the love of God.

3 Adapted from James Weldon Johnson, "The Creation," in *God's Trombones: Seven Negro Sermons in Verse* (New York: Viking Press, 1969), 17-19.




teen and that of his white friends. Terrance noticed how often his white classmates would spend time outdoors. Whether it was hiking, swimming, going to a lake or the beach or camping, it seemed they were more comfortable going out and enjoying nature. He thought about his African American friends who could not swim, had never been on a hike, and would never consider camping.

Terrance thought about his American history class. Earlier in the school year, they talked about the Civil Rights Movement and the fight to integrate public spaces like parks, and swimming pools. He remembered conversations he had with his grandparents who were barred from enjoying many outdoor spaces. The parks reserved for African Americans were small and had old equipment. Rarely did they have a swimming pool to use and if they did, it was almost always poorly maintained. Beaches were also off limits and going through the woods hiking was a dangerous proposition. Segregation

created a box around the lives of African Americans. It also created a box around their descendants because acts of appreciating nature are things you hand down from generation to generation. It's a learned part of your culture.

God created the beaches, trees, birds, plants, and outdoors. Yet, society decided only certain people should enjoy them. Unbeknownst to Terrance, he had not been taught to go out and explore nature. Not because his ancestors did not appreciate the beauty of God's creation, but because it would have been dangerous for them to do so.

Terrance was determined to break the cycle. He decided he would call his grandparents when he got home from school. They would go for a walk in the park to enjoy God's creation... because they could. In what ways do you choose to appreciate the beauty of God's creation? How has your family passed down their traditions of appreciating nature (i.e. landscaping, gardening, etc.)?

  
In what ways do you  
choose to appreciate  
the beauty of God's  
creation?

## LIFE APPLICATION

God expects us to be accountable, high-level caretakers of God's awesome earthly assets. From the book of Genesis, as in the rest of the Bible, there is not even a small hint of God granting the earth to humans, nor did God ever release them to do with creation as they pleased. God remains God; and we are responsible to the creator. Clearly there is nothing in the Bible to support the dangerous myth that the first garden was simply a place of pleasure, without responsibility. We may want to believe that popular myth more as an excuse for our own failure to always care for, improve, and protect creation.

We must be aware of the ways in which our greed, consumption, over-utilization of the earth's natural resources, burning of fossil fuels, and a general insensitivity to destroying God's earth has resulted in dire consequences: the extinction of species, the abuse of animals and pets, environmental disasters, extreme climate changes, a myriad of negative health conditions, and in general a less productive way of life for all.

1. The earth belongs to the Lord! Do you treat God's great handiwork with the utmost respect through

your choices in everyday life? In what ways can we honor God by being more appreciative of the earth's resources?

2. In verse 14, it says day and night were separated so that we can identify "signs and seasons" (sacred seasons/periods, events, and years). Other than birthdays and holidays, what "sacred seasons" or important periods do you recognize? How does the liturgical calendar fit with this idea?
3. As global warming has re-shaped how we experience night, day, and seasons, what steps are we taking personally and within our communities to restore balance to God's creation? Share with the group at least one actionable step you can take this week to help bring about ecological justice.

## CLOSING DEVOTIONS

**Closing Hymn:** *All Creatures of Our God and King*, AMEC Hymnal #50

**Closing Prayer:** We give you praise, almighty creator, for the blessings that you have rooted within creation. We offer thanks to you for bringing light and life in

the midst of darkness and chaos. Help us, gracious God, to see how all of creation is connected and ordered. Enable us to understand our place within creation and aid us in our stewardship of this world. Be merciful unto us, and grant us peace.

Amen.

By: Bro. Corwin Malcolm Davis

**Additional Resources:**

***Earth Song*** by Michael Jackson- <https://youtu.be/XAi3VTSdTxU>

## HOME DAILY BIBLE READINGS

### September 3-September 9

<b>Monday</b>	Psalm 136:1-9 (Creation, Testament of God's Steadfast Love)
<b>Tuesday</b>	Hebrews 1:1-4 (Jesus, Agent of God's Creation)
<b>Wednesday</b>	Psalm 104:24-30 (All Creatures Depend on God)
<b>Thursday</b>	Job 12:7-13 (Plants Witness to the Lord's Work)
<b>Friday</b>	James 1:17-18 (Gifts from the Father of Lights)
<b>Saturday</b>	Acts 11:5-9 (God Made All Creatures Clean)
<b>Sunday</b>	Genesis 1:14-25 (God Created Heavenly Lights and Animals)