

A historic exploration of the significance of the environment in Eucharistic worship: The context of authorized liturgies in the Anglican Church of southern Africa from 1850 to the present

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DEDICATION

To my children and grandchildren.

DECLARATION

This research paper is a presentation of my original research work. Wherever contributions of others are involved, every effort is made to indicate clearly, with due reference to the literature, and acknowledgement of collaborative research and discussions.

The work was done under the supervision and guidance of Professor Graham Duncan, at the University of Pretoria, Tshwane South Africa.

Signature

Student Number



APPROVAL

In my capacity as supervisor of the candidate's thesis, I certify that the above statements are true to the best of my knowledge.

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DISSERTATION STATEMENT

Eucharistic worship is at the core of the Christian faith. It is a tradition that the Christian faith observes and is done in remembrance of Christ, as Christ instructed during the last supper. This is a tradition that is observed within the Anglican Church of Southern Africa (ACSA), just as in many other denominations. The liturgical movement within ACSA can be traced back to 1848 with the arrival of the first Bishop, of the Church of the Province of Southern Africa (CPSA), with the utilization of the 1662 Anglican Prayer Book (APB), a liturgy which resembled that in the United Kingdom. Worth noting though is that even then, in the liturgy and in Eucharistic worship, the prayers of offertory place the congregants in a humble position and viewed as part of creation and nowhere above any other created being. This showed some environmental soundness within the Eucharistic service.

The anchor liturgy for the CPSA, was the Book of Common prayer which was revised in 1928, and in 1969 the first experimental liturgy for the CPSA was published, and followed by another publication in 1979. The 1969 APB, contained a number of special prayers for the environment, such as prayers in times of famine and prayers for good harvest and good weather. These adaptations show that the ACSA was long environmentally aware. The 1979 APB, posited some regression in terms of environmental soundness as it only contained a prayer for the stewardship of creation. And the 1989 APB which is the book that is currently being used in ACSA, contained a number of environmentally aware prayers but a stark improvement was in that it contained a special prayer for the environment. In 2008 ACSA published the Seasons of Creation and Ryan the Rhino, series which sought to bring issues of the environment into the core of worship and thereby addressing the deficiencies in the APB. These provided a separate liturgy, which emphasizes the role of the church and congregants as stewards of creation. ACSA also became a member of the movement of Eco Bishops. We conclude that though the Eucharistic service has remained constant over time, the liturgy around the service has evolved to one that is environmentally sound. And the teachings are such that congregants are propelled into a more environmentally sound people.

Signed:

KEY WORDS

EUCCHARIST

LITURGY

OFFECTORY

ECOLOGY

COSMOS

ECOSPHERE

ECONOMY

SACRAMENT

HOLY COMMUNION

WORSHIP

ANGLICAN PRAYER BOOK

BOOK OF COMMON PRAYERS

ABBREVIATIONS

ACSA	Anglican Church of Southern Africa
APB	Anglican Prayer Book
CPSA	Church of the Province of Southern Africa

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Chapter 1

Introduction

1.1 Introduction

Environmental degradation and issues of climate change have taken centre stage in international fora as part of the development agenda, and the environment has also become central to the development agenda, as described in the millennium development goals. At the rise of environmental mainstreaming and environmental conservatism, it becomes critical for all from all walks of life to consider the role they play in the conservation of the environment. Thus it becomes critical to reconsider the role that the Christian church has played in both the destruction and the conservation of the environment. This paper explores the importance of the environment in Eucharistic worship, within the purview of organized liturgies of the Anglican Church of Southern Africa (ACSA). There is a large biblical discourse on why the church should concern itself with environmental conservation, but in this study, the major motivation is found in John 6:5 :“When Jesus looked up and saw a great crowd coming toward him, he said to Philip, “Where shall we buy bread for these people to eat?” (John 6:5).

The people had tracked Jesus far up among the hills. They looked and were tired and hungry. They were far from towns and shops. Christ’s first thought for them was not about their souls, but how to meet their urgent physical requirements. His own hunger after his long fast helped him to realize what many a pinched life had to face day after day. The humble unostentatious, but efficient in whatever he does, Andrew intervened, “Here is a boy with five small barley loaves and two small fish, but how far will they go among so many?” (John 6:9). This Johannine text and the synoptic gospel stories of Jesus’ meals with his disciples and followers are, by various theologians, associated with the Eucharist and called Eucharistic texts (Zizioulas 2011: 20).

Indeed the Eucharist forms the source of life of the church and affects every aspect of human existence; it presents an epitome of human life and provides the unifying definition of the wholeness of human life and all aspects (Kelly, 2000). This disposition then allows theological and religious scholars to study elements that would otherwise be considered the subject matter of

the natural sciences and not within the purview of the human sciences or rather the cultural realm. Hence such a proposition would allow religious scholars to study issues of the environment and how they are linked to the Eucharistic aspect of liturgical worship. The scientific creation of knowledge of over the past centuries has been confined to the realms of a dualistic view of nature and culture. Eco-Feminists have correctly critiqued dualisms as always antagonistic to women and the environment (McFague, 1993). Dualisms as Derrida argues always occlude other possibilities (Derrida 1976). It is therefore correct to postulate that this has therefore meant that the scientific study of the environment has been wrongfully confined to the realm of the natural science. This is perhaps one of the reasons for rapid environmental degradation at the hand of increasing technological innovation with no cognizance of and human understanding of the importance of the environment and nature as the core of human existence.

Nature/culture dualism can be harmonized within the Eucharistic framework. Application of the Eucharistic framework allows researchers to study ecology within some hybrid form of mindset (Kelly, 2000). The gospel promises liberation and fulfillment of the whole of the creation. That then means that Christians cannot afford to sit back and not make a positive and distinctive contribution to the salvation of the threatened planet and the preservation of the natural environment as Christianity is basically a green faith. The green gospel has however, been obscured by centuries of anthropocentric thinking, putting humankind rather than God at the centre of the universe (Bradley, 1990:1).

The common understanding of the life we lead is based on nature/culture dualism of the past centuries and decades. Evolution of human thinking on the dualities of the real and objective realm called most often referred to as the natural sciences and the rather subjective human science which is often more cultural. The evolution of human lives and the evolution of the modern emancipated human has led to the realisation of unbounded human freedom, which is not even bounded by nature around (Kelly, 2000:2). This has led to total disregard for the environment and thus its total degradation. White (1967:2) argues that most environmental problems are caused by Christian arrogance in overthrowing animism of pagan religion and insisting that nature is there to be exploited by humankind for its benefit.

In this light if religion and is the source of all environmental problems and upheavals, then surely the solutions to the crisis can be and must also be essentially religious (Barry, 2000:42).

Christian concern for the environment is about taking care of the inheritance that God the Father handed over to us. As God was generous enough to trust mankind with his creation it is then the responsibility of humankind to nurture and protect this creation. According to Berry (2000:142), when Jesus returns, since God's creation will be reformed in all its full glory and intended glory it therefore deserves to be looked after.

The foregoing background presents strong case for the importance of the study of the environment within the context of the church and human life. This paper focuses on the importance of the environment in Eucharistic worship in which the church comes together with offerings. It is within this framework that we can reconcile the importance of the environment between the ecology and the cosmos of creation. In Eucharistic worship the church shares the bread and wine. The bread and wine are both product of the physical and the social in their symbolism where they represent important aspects of nature or the wholeness of the earth in the realm of holy worship, and thus represent the completeness of the universe (Bradley, 1990; 1).

Since its inception the Anglican Church has been progressively changing its liturgical formation. This has been documented in the introduction of the first prayer book in 1549, with revisions in 1552, which had a Protestant understanding of the Eucharist rather than the traditional Catholic understanding of the Eucharist. Anglican churches throughout the world appreciate the importance of having contemporary liturgies, that will not only be timely and relevant to the age but also remain true to the biblical interpretation of the Eucharist. The Anglican Church of Southern Africa in line with this vision has published different liturgies notably the 1969 and 1975 experimental liturgies, (Suggit, 1991: xi,xii).

Furthermore, with the movements of the century, the church has been part of the eco-movement or the environmental movement. Recently the church has spoken of eco-dioceses and eco-bishops, showing some signs that the church has come to appreciate the importance of the environment within the purview of worship. Such movements and developments are therefore likely to have influenced the church's authorized liturgies to change in response to the churches movements towards this new status of relevance within society. While Eucharistic worship may

not have changed or altered at all as it is rooted in original biblical exposition, liturgy is likely to change in relation to and in response to the changing environment. For example a church faced with a dwindling abundance of palm trees may be forced to reconsider how Palm Sunday is to be conducted and the same is true if there has to be a constant supply of bread and wine. The Church has to consider the environment that allows the production of such requisites.

This study makes a historical exploration of the archives and conducts a content analysis in an attempt to uncover how evolution in liturgy has become aware of environmental issues. The study utilizes a mix of the Eucharistic framework and the Ecofemism framework as a basis of enquiry. The Ecofemist framework, concerns the study of the interconnections between the status of women and the status of non-human nature, (Daly, 1990:2).

1.2 Stating the Problem

The problem of climate change has become core, not only in the development agenda but also in mainstream human lives. Erratic weather patterns affect every aspect of human life, be they ecological or cultural; hence it becomes critical to re-analyze what was long thought to be natural within the sphere of what is cultural. Humankind with their perceived God-given dominion over the environment has contributed immensely to the destruction of the environment (Bradley, 1990; 1). This proposition begs an enquiry into the meaning and use of the word dominion, in relation to environmental outcomes. In Eucharistic worship, it is a celebration of the gifts from nature that come from God. In celebration of faith, the church interfaces with, nature which provides nourishment vital for human sustenance and the gifts of human work which produce the wine (Kelly, 2000). This is done in remembrance of Christ.

The indifference and egotistic view of humankind and the Christian regarding dominion over the environment has led to much of its destruction. The statement that God commissioned humans to exercise dominion over the rest of creation, (Genesis 1:26) has given the impression that humankind is to dominate and exploit nature for its benefit (Bradley, 1990:90). In the face of climate change the church does not seem to fully understand what is going on in the world and shows little and her response to the challenge is inadequate (Conradie, 2008:vii). It is therefore critical to re-examine the Christian view of the environment and how it is brought into the core of worship. As Steffen (2004: 101) notes; “A religion that acts arrogantly and dismissively

toward nature spurns its own consciousness and closes the door to open virtue”. Hence it is critical for scholars in theology to pursue and document the role of the church in environmental preservation.

This paper therefore presents a historic exploration of evolution in liturgy and how the art of worship has changed to reflect understanding or disregard for the environment in Eucharistic worship. The purpose of this paper is to explore the significance of the environment in Eucharistic worship, looking at the historical development of change in environmental perspective in Eucharistic worship over the past years and how this has been expressed through liturgy.

1.3 Justification of the Study

The study sets itself at the centre of the climate change agenda. It will provide critical insights into the synergies between Eucharistic worship and environmental issues. The study provides an outlook into the evolution of worship within the official liturgy of the ACSA and how this evolution has responded to issues of the environment. Furthermore it will provide resonance on the issues of climate change within the context of the ACSA and help provide the church with the appropriate direction towards the concept of eco-dioceses and eco-bishops.

1.4 Overall Objective

The objective is to look at the liturgy from a historical perspective, interpreting it in the light of recent eco-feminist theological debates in particular the world as the Body of God to see if it addresses ecological devastation.

1.5 Sub Objectives

1.5.1 To investigate how the Anglican liturgy has evolved along environmental consciousness.

1.5.2 To assess the Anglican understanding of the relationship between the environment and the Eucharist.

1.6 Questions

1.6.1 How did the Patristic Fathers view the importance of the environment in Eucharistic worship?

1.6.2 How has Eucharistic worship in the context of authorized liturgies in the purview of ACSA, evolved towards developing an environmental consciousness?

1.6.3 Can partaking in the communion meal be said to be enough to ensure environmental awareness for future generations?

1.6.4 Can the adverse effects on the environment by humankind be held at bay while we eat and drink in the remembrance of the Christ?

1.7 Hypotheses

1.7.1 Main Hypotheses

The main hypothesis of this study is that the ACSA's Eucharistic Liturgy has not changed much over time to take account of the destruction of the environment.

1.7.2 Sub Hypotheses

1.7.2.1 The liturgy of Eucharistic worship has not been moving towards environmental consciousness in ACSA.

1.7.2.2 Authorized liturgies of the ACSA have not evolved overtime to be an environmental movement.

1.7.2.3 ACSA has not demonstrated a good understanding of the relationship between the environment and the Eucharist.

1.8 Assumptions

The assumption guiding this paper is that ACSA like many churches exists as an element within the world. It is affected by nature in worship and a number of natural elements are utilized in liturgical expansions.

1.9 Delimitations of the Study

The study involves a review of the ecological evolution of authorised liturgy and Eucharistic worship within the ACSA. It only relies on documented and archived literature. The study period while limited to 1989 to the present is influenced by the 1662 Book of Common Prayer. The fact

that ACSA had its first Church of England Bishop in 1850 makes it unavoidable to refer to periods prior to 1989. The focus of inquiry is the Anglican Church of Southern Africa.

1.10 Significance of the Study

The study seeks to document the evolution of the authorized liturgy of the ACSA, and how Eucharistic worship therein has evolved in *lieu* of environmental consciousness. The study will document the efforts that will place the ACSA within the eco-church movement, or create the awareness that there is need to move towards the eco movement. The study will also generate and document the contribution of the church in the fight against the fight against climate change. Furthermore the paper will contribute to the religious argument on climate change and propose strategies to curb climate change from the religious realm.

1.11 Research Methodology

1.11.1 Describing the Method

This research is a non-empirical study that uses method and methodology that critically interprets documentary liturgies of the Anglican Church of Southern Africa and perspectives of key scholars identified in the literature review. The Methodology to be used for this study is documentary analysis. This methodological approach applies to the relevant literature. The use of documentary material results in unique and rich data that cannot be obtained from experiments, questionnaires or observations (Lieblich 1998:3). This methodology also allows for a combination of textual, interpretative and theological analysis. In addition it opens up the possibility of dividing the analysis and synthesis into parts, each of which refers to one of the research questions.

Documentation will be gathered from authorized documented liturgies of the Anglican Church of Southern Africa's Provincial Liturgical Committee, which is tasked with overseeing the liturgical life and theology of the Anglican Church of Southern Africa. The Authorized Liturgies will be processed analytically by breaking the text into relatively small units of content and submitting them to descriptive or analytical treatment (Lieblich 1998:33). I will thereafter present relevant studies in Eco-Feminist Theology in the works of Sallie MacFague. Here I will

focus on theories of the earth as a body of God and on liturgical worship. This will be concluded with theological analysis.

1.11.2 Interpretative analysis

Clifford Geertz (1973: 15) said the purpose of interpretative analysis is to provide “thick description.” Terre Blanche et al (2006: 321) qualify this as meaning a thorough description of the characteristics, processes, transactions and contexts that constitute the phenomenon being studied, couched in language not alien to the phenomenon, as well as an account of the researchers’ role in constructing this description. According to Terre Blanche et al (2006: 322) a useful aphorism associated with interpretative analysis and indeed all forms of qualitative research is ‘to make the strange familiar and the familiar strange.’ Here I will analyze the organizing principles that naturally underlie the material, thereby inducing themes, coding and exploring themes more closely and interpreting the data. This analysis will focus on what might be the theological understanding of environmental issues in Anglican Liturgies of the Anglican Church of Southern Africa.

1.12 Literature Review

“The objective of the theosis of incarnation that effectuates union with God is the redemption of human beings and the world in which they live and work” (Pillay, et.al.,2009:250). Humankind although not God in essence, are invited to participate in his energies as that is the purpose for which they were created. The path to theosis involves participation in the sacraments. Since humankind is the pinnacle of creation, humankind’s theosis results in the redemption of the entire created order. St. Athanasius said, “God became man, so that man might become God” (Orthodox Life, 2012). What does it mean for humans to become God- think like God on environmental issues?

Denise Ackermann also writes:

Reminding ourselves that God’s act of creation was the greatest risk ever taken, we as partners in this venture will have to risk in order to claim our rightful place as agent of history seeking liberation for the groaning creation (Pillay, et.al.,2009:253).

Elizabeth Johnson (1992: 235) discussing the relationship between God and the world uses the imagery of the world existing in God's womb. She further offers another metaphor that of the retrieval of the power of friendship; this evokes mutual indwelling and various forms of understanding and mutual action Johnson concludes,

God dwells within the world and world dwells in her, when this relationship is endorsed by human beings, they become as friends who make passionate common cause for the well-being of the whole and each one (Johnson 1992: 235).

Further interrogating the relationship between God and creation, Charles Fensham (2009: unpublished) explored a relationship of creation being called a child of God, instead of body of God. God is said to treasure creation as a mother cradles a new-born child. This allows God to hold, value, and respect the whole infant creation not only the human offspring. This picture of creation as God's child, allows for the notion that God is greater than the universe, that the universe is in God and that he permeates every part of nature, is part of nature, extends beyond nature and is also distinct from it, that being the panentheist nature of God. God being the mother calls for reflection on the pain and joy of child-birth and the distance between Creator and creation also invites suggestion on the possibility of God's child rebelling against the parent and the agony that this causes for the parent.

Sally McFague (1987:32), in developing 'models of God' she uses a metaphorical language to emphasise the relationality in creation in terms of God's body. The metaphor for God's body implies intimate relationship between God and the world which is appropriate to bring about an ecological balance in creation in terms of interdependence. She argues that the Western model of development or welfare is based on treating the world and earth as object to exploit it.

On the other hand Spretnak (1987:1) explains that the earth has traditionally been referred to as feminine pointing to a connection between the oppression of the earth and the oppression of women resulting from the rise of patriarchal religion and culture some six to seven thousand years ago. Being inheritors of traditions which organise reality according to hierarchies of power, the model being the power of male and female, various qualities of humanness are drawn upon to justify the superiority of humankind to the natural world. Ecofeminism is valuable because it exposes the deep structures and motivations that steer

and encourage all forms of domination (Spretnak, 1987: 1). History has it that Jews and Christians have endeavoured to include feminine imagery to depict reality but have failed in their effort at projecting creation or redemption using female models. Roth (1984: 78).

writes

One reason for the appropriateness of God as father in biblical metaphor is the aggressive surprise of time as against the repetition of nature. Creation does not arise out of matrix, redemption does not naturally emerge from a womb. Grace is given and creature is receptive to the action of the giver. The amazing thing about grace is that it comes from above, not from within and therefore, it brings freedom from fate.

Ecofeminism became known in the late twentieth century at the same time the different varieties of feminist and environmental discussions and activism interconnected. d'Eaubonne (1974: xi) argued that the destruction of the planet is due to the profit motif intrinsic in male power.

1.12.1 Patristic Fathers and the Environment

Most eco-theologians would not generally consider Patristic Fathers as valuable resources in the conversation between Christianity and ecology as most eco-theologians when doing a critique of the Patristic Fathers consider it as dualistic and dangerous (Northcott, 1996: 207-15). Their Platonising dualism is accused of blocking the biblical teaching on nature (Bouma-Prediger, 2004: 34). To support the statement on dualism, Pelikan, (2012: 209) identified Platonic and Neo-Platonic thoughts existed in various Christian doctrines that were manifest during the Patristic epoch. It is however, McDaniel's contention that eco-theology and presented by the Patristic Fathers has been misrepresented because of lack of understanding of their worldview particularly concerning their participatory ontology. McDaniel further contends that rather than causing a theological drift by depriving creation of important value, their ontology has a lasting value because it is grounded in the life of God (McDaniel, *Theo-ecology Journal*, 2012: 1). McDaniel, quoting O'Donovan, states that the presentation of the sacrament as an expression and extension of their world-view is important because of the belief of creation as a sacrament of God's presence, and the conviction that that the cosmos is an integrated created order (O'Donovan, 1986: 3).

A further conviction of the Patristic Father's concern on the environment is the driving force behind their ontology being the scriptures namely;

For in him we live, move and have our being (Acts 17:28)

Christ is before all things, and in him all things hold together (Colossians 1:17)

The Patristic Fathers believed that gives us grace by material means (Article 25 of the 39 Articles of religion: 137), according to Smith (2009: 134);

The liturgical affirmation of materiality is commonly described as a sacramental understanding of the world, that the physical material stuff of creation and embodiment is the means by which God's grace meets us and gets hold of us (Smith, 2009: 134).

Agreeing with the above statement is Zee (2004: 113) who states that

“God reveals himself in created things. As God's creation, the world may offer a sacramental window into a transcendental reality” (Zee, 2004: 113).

On the other hand Hall agrees and it was the belief of the Church Fathers that God takes pleasure in the use of substantial , solid earthly means to communicate his grace, redemption and presence to his people (Hall. 2004: 112). Finally, a belief that physical acts have a spiritual impact is key in the sacramental world view and giving credence to sacramental theology of the Eucharist. I would like to conclude this discussion by borrowing McDaniel's view that, the world being a sacrament, the elements of the Lord's Supper can take on a special importance (McDaniel, Theology Journal, 2012: 4).

1.12.2 Religious world

During the period 1970 – 2020 apparent emerging trends related to religious affiliation. In 1970 almost 82% of the world's population adhered to a religion reaching 88% by 2020. In the twentieth century there was a shift of Christianity to the south, and this trend is expected to continue into the future. The numbers have grown from 41.3% in 1970 to 64.7% by 2020. In Africa the numbers are expected to grow from 143 million in 1970 representing 38.7% of the population in 1970 projected to 630 million representing 49.3% of the continent's population by

2020. In Southern Africa, the population in 1970 was 25,454,000 of which 19,286,000 were Christian, representing 75.8% of the population. This number is projected to rise to 61,187,000 by 2020 with a Christian population of 50,361,000 or 82.3% of the population growing at an annual rate of 1.94%. The World Christian Database is divided into six major traditions in lone of which Anglicans are included. In 1970 the global south housed 76% of the world's population and only 43% of all Christians. By 2010 there was an increase in these figures, 84% of all people and 59% of all were Christians. These percentages are expected to increase to 85% of all people and 66% of all Christians (Centre for the Study of Global Christianity, 2013)

1.12.3 Church in history

The doctrine of 'totus Christus' (that is Christ and his Church together form the whole Christ) as understood and presented by Harkins (2012:1) puts emphasis on three characteristics, namely universality, unity with sinners and solidarity with suffering humanity through works of charity. According to Harkins, Augustine finds universality, unity and solidarity as reflecting the gift of love given to Christians in baptism and nurtured in the Eucharist (Harkins, 2012:1). Through this gift the Church identifies with the love of Christ and therefore Christ's presence is evident through the work of the Church. According to Harkins, Augustine asserts that the Catholic Church is spread throughout the world is a verification that it is Christ who is spread throughout the world, confirming Augustine's definition of the sacrament as 'a visible sign of an invisible reality' (Harkins, 2012: 1). For Augustine, while what is the inner psychological state that come first its external realization is through words and deeds. It is however the external act itself that makes the inner will authentic, giving it continuation and effectiveness in history. Sacraments for Augustine give shape and existence to the life of the church, which is communion (Harkins, 2012:2).

1.12.4 Christianity to blame for the Environmental Crisis

The Christian worldview has been implicated for the current state of the earth's exploited environment. Lynn Jr. (1966/7?: 31-) in his essay, *The Historical Roots of our Ecological Crisis*, critiques the Christian belief in a transcendent God who created humankind alone in his image. He avers that the elevation of the human species over the rest of nature has had detrimental consequences. He argues that Christianity in its advanced Western form has moved away from

the ancient belief that inanimate objects have spirits that are accessible to humanity. It was important to placate the spirits in charge of that particular situation before doing anything in relation to nature. This according to him has led human kind to exploit nature indiscriminately without any feeling of guilt. (White, 1966: 38).

Both our present science and our present technology are so tainted with orthodox Christian arrogance towards nature that no solution for our ecological crisis can be expected from them (White, 1966: 31).

Based on the above statement, it is concluded that since the roots of our trouble are largely religious the remedy must also be essentially religious, whether we call it that or not.

Going back in history, the creation accounts in the bible they contrast markedly conveying different messages about the relationship between humans and the rest of creation. The second chapter of Genesis by Yahwehist source is the older dating 950 BC and then comes the story in the first chapter of Genesis by the Priestly sources written four to five years later (Bradley, 1990: 15). The Yahwehist story does not mention human domination over the rest of creation but rather talks about companionship and stewardship (Gen. 2: 15) (Bradley 1990: 15). It is the Priestly sources that refer to humanity commissioned to dominion over the rest of the earth (Gen. 1: 26) and Genesis 1: 28 talks about man filling and subduing the earth and also Psalm 8 also refers to dominion. It is the interpretation of these Priestly sources that have led Christianity to exploit nature as it is believed humanity was to have dominion and subdue the earth.

Where else indigenous communities worshiped in community nature included as most time they worshipped in the open, Western religion came with a belief that salvation was out of the world by a personal saviour. Christians' concerns about redemption out of this world have led to them neglecting what happens to planet earth right now, it is going to be destroyed after all (Berry, 1988: 129). A change that embraces nature in the redemption story has to be written. While blaming Christianity for this crisis, White recognises St. Francis contribution to ecological preservation and that religious worldviews still have a role in shaping humanity views and actions culminating in salvation as opposed to secularism. Nature together with humanity is looking forward to join God's children in glorious freedom from death and decay as it has been groaning as in the pains of child birth (Roman 8: 21-25).

Foundational to these teachings and rooted in the canonical scriptures is the fact that humans have been redeemed *for* creation not *out of* it (Wilkinson, & Wilkinson, 1992). Creation need not and should not be left out of any Christian education relating to redemption. Therefore as Christians we are urged through our liturgy to go back to God's mandate as given to us in the bible (Genesis 1: 28). I agree with Ruether (1996: 189) that in repentance one turns in liturgical process of hope for transformation of restored and renewed creation.

1.12.5 Obstacles' Towards Caring for Creation

While we are aware of Scripture echoing Creation telling of God's glory: God lovingly provides the rains and cycling of water, provides food for the creatures, fills people's hearts with joy and satisfies the earth (Ps. 104: 10-18, Acts 14:17), yet there are still a number of stumbling blocks that threaten the statement by nature. People moving from agriculture into the cities are culprits to destruction of the environment themselves, has distanced them from nature amongst others (DeWitt, 1991: 61).

Below are some of the stumbling blocks;

The belief that we are sojourners in this world, just passing through as we are headed to heaven should not prevent us from recognising that the eternal life began with our birth and includes here and now (DeWitt, 1992: 68). We continue to take care of our bodies and houses as we wait, and Revelation 11: 18 reminds us that at the appropriate time God will destroy those who caused destruction on earth. Some people have shunned caring for creation for fear that it gets us too close to the New Age Movement. It is time that we proclaim the good news that actually the new age is the Kingdom of God.

As the apostle Paul did for the people on Mars Hill in Athens; connecting their altar to the unknown god to the living God; so also should we do for the people of the New Age (DeWitt, 1992: 68).

There also has been the fear that respecting nature gets us too close to pantheism. While the worship of creatures is increasingly practiced, we must be careful to worship the Creator and not the creatures, and this message has to be clearly articulated (Rom. 1:25, Acts 14:14-18). Some

people want to stick to the idea that dominion means what it says. In Genesis 1:28 a blessing is given before the mandate to the people before the fall. How can God give a blessing and dominion at the same time? It therefore makes sense to conclude that dominion means responsible stewardship to be in line with the biblical principles presented in this chapter (DeWitt, 1992:71). We are therefore called upon to keep the earth, and agree with DeWitt that we are to love God as Redeemer and Creator, acknowledge God's love for the world, and act upon this by following Jesus who creates, upholds and reconciles all things (DeWitt, 1992:71).

1.12.6 The roots of environmental crisis

People are beginning to realise that the environmental crisis is actually a spiritual crisis. The decisions and choices we make show that we often do not treat the earth as also belonging to the Lord. Where we could walk we take a car, fail to save energy; the results are excessive carbon dioxide which damages the atmosphere. By so doing we are not only harming the planet, but also sinning against God and our fellow humans (Bookless, 2008: 41). The prophet Hosea equated the failure of crops harvest to collapse of the ecosystem. This collapse is not as a result of God or the curse he pronounced on earth during the time of Adam, but it all emanates from the behaviour of humankind.

Hear the word of the Lord you Israelites, because the Lord has a charge to bring against you who live in the land. There is no faithfulness, no love, and no acknowledgement of God in the land. There is only cursing, lying and murder, stealing and adultery; they break all bounds, and bloodshed follows bloodshed. Because of this the land mourns, and all who live in it waste away, the beasts of the field and the birds of the air and the fish of the sea are dying (Hosea 4:1-3).

Bookless (2008) puts emphasis on the fact that the scale of the crisis is larger than anything humankind has ever faced before. Unless humans recognise that this is as spiritual crisis, it will never be solved. Quoting Rocha (2005) he avers that “Science alone will not be able to resolve the situation because it is a moral, spiritual and ethical one requiring major changes in our behaviour” (Bookless, 2008: 43). Paul though in his letter to the Romans, says there is ‘hope that that the creation itself will be liberated from its bondage and brought to the freedom of the children of God’ (Romans 8:21).

1.12.7 Liturgy in the light of history

Geoffrey Wainwright describes worship in liturgy as “a thread that is always woven into the Church’s historical tapestry” (Jones et.al, 1978:495). The contemporary local Church is said to be a piece with a Church which stretches back in time to Jesus Christ (Jones et.al, 1978:495). In worship humans glorify God; God himself changes humans from glory into glory and this fellowship between God and humankind takes place in Jesus Christ. In the Lord’s Prayer, the relationship between God and humankind is expressed as reverence and intimacy, and the latter part of the prayer shows that God’s Kingdom comes with certain divine benefits amongst other things feeding of God’s children (Jones et.al, 1978:496). The feeding is seen throughout the ministry of Jesus Christ as manifest in the meal-words and meal-deeds (Mk. 2:15-19; Mt. 11:19; Lk. 7:34). He performed the feeding miracles and shared a meal with his disciples. The Eucharist is then the sacrament of feeding on the bread of God and of drinking the cup of salvation (Jn. 6:51 – 8; 1 Cor. 10:16f).

In the Eucharist Christians of every time and place are linked to Jesus Christ. In the Eucharist He took the bread and wine, gave thanks, broke the bread, distributed the bread and the wine to his disciples for them to eat and drink. The Eucharist symbolises the way humankind ought to live in the world, putting material creation to its proper use as the occasion of his own fellowship with God (Jones 1978: 497). In modern times especially in Africa there has been a call to replace the western elements in the Holy Eucharist with local food and drink to convey the way in which the sacrament presupposes and informs daily life (Jones 1978: 497). The use of bread and wine has a rich symbolic association in scripture and their worldwide use in the church forms an ecclesiological link in time and space (497).

1.12.8 Church and the world

The apostle Peter calls the Church a royal priesthood, “For you are a chosen people. You are royal priest, a holy nation, God’s very own possession. As a result, you can show others the goodness of God, for he called you out of the darkness into his wonderful light? (1 Peter 2:9). Israel was regarded as the priest of the world living and suffering in obedience to God on behalf of the whole world (Suggit, 1999:3). Like Israel, she is considered as the priest of the world, living and suffering in obedience to God on behalf of the whole world.

1.12.9 Worship and Anglican Liturgy of the Eucharist

An agreement on ways of worship was necessary within which the sacrament of the Eucharist amongst others as a symbol of the Church would be done in a similar manner in every church. With time fixed forms of liturgies were developed to ensure a common and correct understanding of the meaning of the liturgy (Suggit, 1999:7). The first English Prayer Book was published in 1549 containing insights of the Reformers while it still contained much of the theology of the Latin liturgy. The Prayer Book that followed in 1552 had a much more Protestant rather than Catholic understanding of the Eucharist because of the heavy influence of the continental Reformation (Suggit, 1991: xi). 1662 saw the development of another prayer book which was that of 1552 incorporating a few of the emphases of the 1549 Prayer Book. The year 1662 Book of Common Prayer became the official prayer book of the Church of England. Revisions of the prayer book were attempted including that of 1928, but never accepted by the universal church (Suggit, 1991:xii).

The liturgical thinking of the twentieth century saw a shift from that of the sixteenth and seventeenth centuries. In the last few decades the Church of England and the worldwide Anglican Communion have seen the need to develop new liturgies that address present age but also health controversies of the Reformation. In the new prayer books they try to get back to a biblical understanding of the Eucharist while respecting the conviction of the Reformers in using language in the liturgy which is more easily comprehensible to the people. To address this need the Church of England saw the development of the 1980 'Alternate Service Book'. The Anglican Church of Southern Africa has also followed suit. In 1969 and 1975 liturgies for experimental use were published which later resulted in the publication of the 1989 prayer book being used currently (Suggit, 1991: xii). The 1989 prayer book was an official alternative to the Book of Common Prayer and the Southern Prayer Book of 1954. The Southern African prayer book has its roots on the 1549 prayer book and also influenced by the 1928 Prayer Book of the Church of England.

The changes in the 'new' prayer book of the Anglican Church of Southern Africa represent all-embracing and remarkable changes in the liturgical expression in the church's faith as seen throughout the whole church in the last 30 years or more including the Anglican Communion

(Suggit, 1991: 3). In the liturgy a description of how the people express their service to God is presented. It therefore follows that changes be made to the liturgy by those who represent the whole church. The development of interest in liturgy has been as a result of new understandings of the nature and mission of the church. Worship being a corporate act, in worship Christians do not come to God as a group of individuals but as a community with a common purpose and common life encouraging one another to praise and thank God (Suggit, 1991: 6). In the same spirit, means participation in the Holy Eucharist is not a matter between an individual and God, but it conveys who Christians are - a holy communion (Suggit, 1991:6). In the Eucharist the church intercedes on behalf of the world in union with Christ in line with the church being regarded as a 'priesthood of believers (1Peter 2:9).

Lawler (1076: 409) states that the "Eucharist is at the heart of the Church's life. He describes it as a sacrament of love, a sign of unity and a bond of charity, a paschal banquet in which Christ is received, the mind is filled with grace and a pledge of future glory is given to us". Christ through his redeeming work brings healing, and calls the church to share new life, a life that binds men together as children of God and share into the life of the Trinity.

Menteith (2014:1) refers to eating as a moral, spiritual and communal act. Using food we can evaluate our companionship with God, with other and with the earth. She further explains that a companion is 'one who breaks bread with another' by so doing welcoming and enabling others to join in the journey of life. As the Christian liturgy centred around food, heaven being referred to as a banquet, we should then ask ourselves what do the various ways of producing food including modern technology mean for the Christian community that gathers every Sunday to listen to the Word of God and break bread? (Menteith, 2014:1).

1.13 Chapter Outline

1.13.1 Chapter 1 – Introduction

This chapter serves as an introduction to the study. It will introduce the main concepts undergirding the study, the problem statement, questions and objectives of the study and the methodology.

1.13.2 Chapter 2 – Theoretical Framework

This chapter will introduce the concept of Eucharistic worship, authorised liturgies and environmental concept in worship and focus on these concepts as theoretical frameworks.

1.13.3 Chapter 3 – Results

This chapter will present of the results from literature reviewed on liturgy and Eucharistic liturgy and the relationship with the environment.

1.13.4 Chapter 4 – Analysis

This chapter will present a detailed analysis of the results from the desktop review and assess whether ACSA has become environmentally aware over time. The analysis shall link the literature review to the objectives of the assignment, the hypothesis and thereby allowing the researcher to conclude along these premises.

1.13.5 Chapter 5 – Conclusions and Recommendations

This section will present the lessons learnt from this study, and conclusions will be made according to the objectives and the hypothesis of the study. Furthermore this section will present recommendations to ACSA on environmental issues relating to its liturgy and recommendations for further research.

Chapter 2

Theoretical Framework

2.1 Overview

This section of the thesis, presents a theoretical framework of the study. It borrows from the roots of the Eucharist Framework and the Eco feminist movement. The roots for excursion in this report stem mostly from the work of Sally McFague, and the study shall borrow her metaphors in the Models of God and in the Body of God.

2.2 The Earth as the Body of God - Sally McFague

In her publication, *The Body of God*, McFague uses a model to make a connection between God and Creation. In her writings she utilized metaphorical language to underline creation relationally in terms of God's body. This theory allows the researcher to dwell into the context of the natural environment as part of God's body and offers a valuable theoretical foundation for a theological excursion into the study of the church in relation to the environment. It is because McFague posits the *metaphor* of the world as God's body, that she can sacralize (not divinize) the creation and hold onto the transcendence of God. Hence Ralte (2008: 1) correctly suggests that any credible theology should take into account the environmental threats and should respond to them in a manner that enhances the value of life and creation. Basing on this theory, the study will follow the route of eco-feminism, and thus allowing the study to extent the foundations of the natural realm are relative to the spiritual realm.

The eco-feminist movement, which dates back to the 1970's, considers that Western anthropocentrism has failed to see the human being as a member of the complex ecological web, and has led to plundering the world as if the resources are there to be used for convenience and profit (Downie, 2011: 9). Feminists begin their inquiry, by looking at the oppressed and the oppressed gospel that Christ was preaching. The movement has come to extend the circle of the oppressed to include, those that are oppressed, due to gender, sexual orientation, caste and has of late begun to include the environment. Linking to McFague's arguments the research will therefore build on this model and combine it with the Eucharist Framework.

The Eucharist framework, provides the study with the an entry point and a theoretical framework for analyzing Eucharistic worship, within the context of authorized liturgies and the environment. During Eucharistic worship, we come to the Lord in thanksgiving, for the gift of life and for the gifts that nature offers to us. We break the bread in communion and companionship, the bread and the wine symbolize the gifts of the earth, and at face value, the natural elements of Eucharistic worship. Scholars of Eucharistic worship, have done a lot of work on Eucharistic worship and the environment, bring the links between the economy, the cosmos and the Eucharist, acting as the unifying factor between the Eucharist and the cosmos. As Suggit, (1991, xi), states that the Eucharist within the Anglican setting has remained the same over time, but what has changed is the liturgy of Eucharistic worship. It is on that premise that the study will base its analysis on a historical exploration of the Eucharistic worship based on the context of authorized liturgies of the ACSA, and the analysis shall begin from 1850 to present. The functional or theoretical relations that provide a basis for the analysis to be adopted in the next chapter are presented in the figure below.

Ralte and other scholars of Ecofeminism, have successfully applied the foundations of McFague in the historical study, of the role of women as custodians of God’s natural environment, and scholars in Eucharistic Worship, have covered a lot of ground that presents an entry point for studying Eucharistic worship in the context of the natural environment.

The following sections of this chapter begin by presenting deeper insights into the theoretical foundations laid down in the preamble sections of the chapter. The discourse begins by looking into the ecofeminist movement, and then moves into issues of the environment or the history of environmental degradation. The discourse shall then move into issues of the environment and ethics, highlighting issues of morality in environmental issues. The chapter ends by considering the Eucharist and the Anglican Eucharistic Doctrines and the Liturgy.

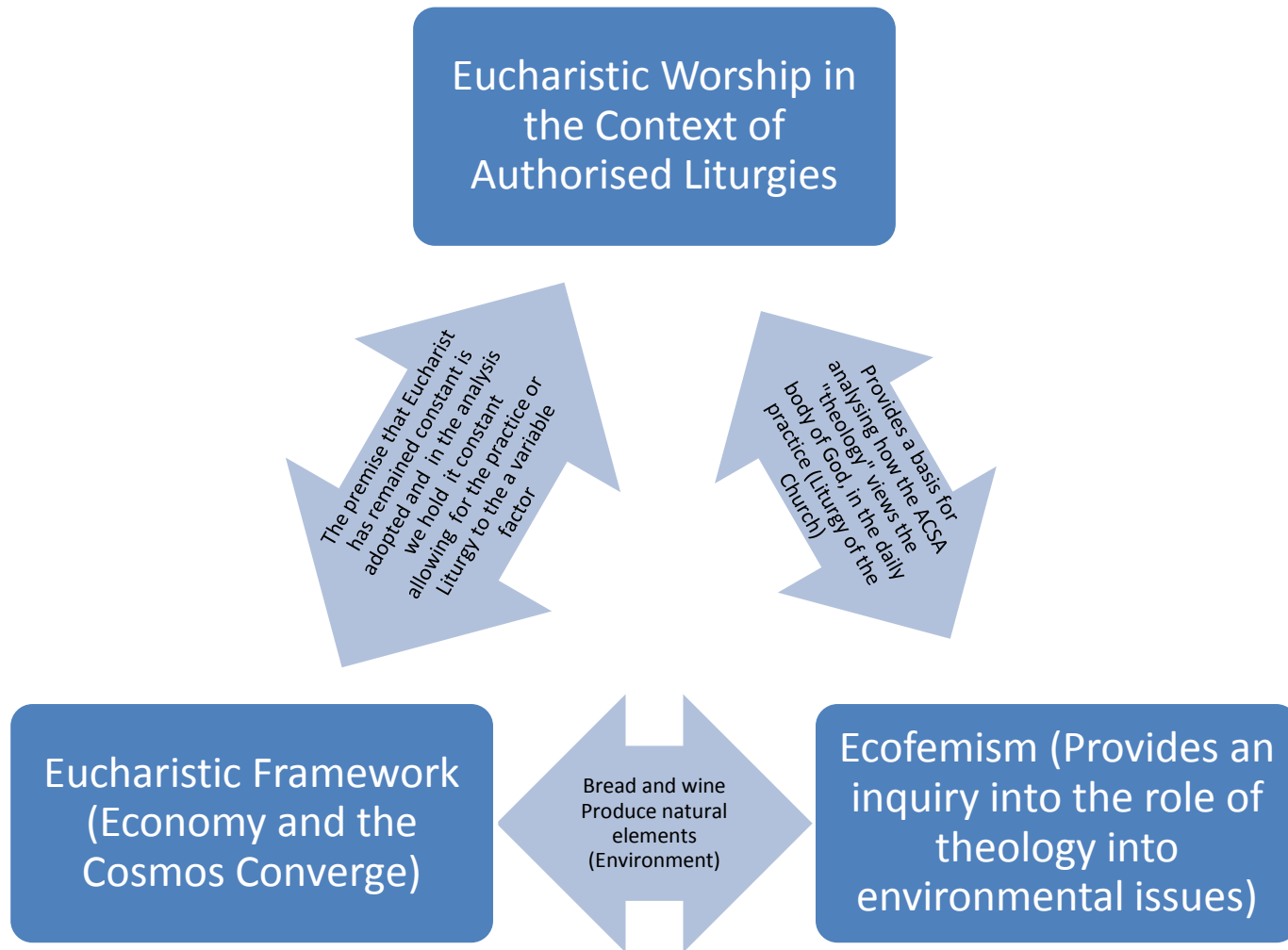


Figure 1: Conceptual Framework

2.3 Ecofeminism

Ecofeminism emerged in the 1970s and 1980s. It stresses that all forms of oppression are linked making it necessary that they all be addressed, including patriarchal power structures. Taylor (2005: 533 quoting Ruether (1975) writes

Women must see that there can be no liberation for them and no solution to the ecological crisis within a society whose fundamental model of relationship continues to be one of domination. They must unite the demand of the women's movement to envision a radical reshaping of the basic socio economic relations and the underlying value of this (modern industrial) society (Ruether, 1975: 204).

Ecofeminism is many-sided (versatile) and multi-positioned; it challenges structures rather than individuals. By dealing with systems of patriarchy ecofeminism widens the scope of the cultural critique and integrates dissimilar but connected rudiments (Taylor 2005: 534). It is to be noted that combining feminist and deep ecological perspectives who think and address issues differently from each other is an intricate and controversial process that is often unstable (Taylor (ed), 2005; 534). Records of historical reconstruction focusing on the shift from small Neolithic villages to city-based states accompanied by the rise of patriarchal culture exacerbated the cultures and religious systems of Mesopotamia, Greece and religious systems such as Judaism and Christianity that justified domination. Judaism, Christianity and Islam, use the creation stories in the book of Genesis and their foundation to demonise women and animals (Taylor (ed), 2005: 534). These cultures destroyed the matriarchal and rarely militaristic societies that existed before Indo-Aryan invaders that destroyed these cultures.

Creation stories such as the Babylonian 'Enuma Elish' were confirmation that the mother goddess, who is said to have birthed or constituted the earth was a target of a powerful sky god. In order to establish and control forces responsible for chaos, the male deities resorted to killing female or animal deities. The snake, once a symbol of life, was trampled under the foot of a male deity and connected with evil. This started a vicious cycle of destruction on earth (Taylor 2005: 534). The work of Griffin, Daly, Ruether, Merchant and others in the 1970s, resulted in expansion of ecofeminism in academic circles during the 1980s and 1990s. They published

anthologies with diverse voices instead of books presenting just one voice signifying ecofeminists' spirit of valuing inclusivity and diversity (Taylor 2005: 534).

The tradition of imaging the earth as feminine provided a clue to the connection between the oppression of the earth and oppression of women and this started when patriarchal religion and culture rose to prominence some six to seven thousand years ago (Spretnak 1987: 1). Various qualities of humanness were upon to make legitimate the superiority of humankind to the natural world totally ignoring the voices of women and nature in the deliberations and plans of men. The humanists modified but did not break with the revered tradition. Ecofeminism uncovers the deep structures and motivations that steer and kindle all forms of domination. By bringing the experiences, values and perspectives of women to the ecological movement, a way is paved towards transformation of culture and the provision of humankind with the attitudes that are crucial for human life to be reconciled with the life of Gaia (goddess of the earth) (Spretnak, 1981: 1).

O'Neil (1990: 4-5) criticizes theology that tends to “seek some doctrine or unifying experience to provide a common ground. This search already presupposes an epistemology of distance between object and subject: (O'Neil 1990:4-5). Egnell (2009:14) on the other hand states that feminists' focus is less on doctrine or theory but more on identifying and tackling concrete oppressions and threats to survival and wellbeing, in what she calls that “a dialogue of life” (Egnell; 2003:256). Egnell also found that feminists cherish close relations and use inclusive language such as “we” in their communication (Egnell, 2009: 15). Siegfried (1996: 228) addressing issues of open spirituality as expressed by ecofeminists holds open the possibility of new understanding which may be transformative (Siegfried, 1996:228)

Ecofeminists lay the blame on the West for their belief in human beings as significant species emphasising that this has led them to fail to see the human as a member of an intricate ecological web, and this has led to pillaging the world as if it were simply a treasure of unknown ownership in the earth and its resources to be used for convenience and gain. Western colonialism has oppressed both non-human nature and humans whom they think do not to fit the culture of Enlightened European Man of Reason and that includes both women and colonised peoples. This

system is criticised as it continues to have such ravaging global consequences for human communities and for the earth itself (Downie, 2011: 8).

The spirit of openness in ecofeminism, brings together the Christian doctrinal heritage of creation and redemption in prophetic protest of disregard and damage of creation in commitment to an eco-justice of the right relations with all creatures” (Clifford, 2005:301). In the eyes of Eco feminists the plundering of the world has come about as a result of failure to recognize the human as a member of a complex ecological web, but seeing the resources of the world to be used for their convenience and gain. The biblical story reveals that God’s relationship with creation did not stop after the six days of Genesis 1. God is the sustainer, continuing to uphold, care for and renew his creation (Bookless 2008: 23). Therefore, even though we must take seriously Genesis’ pronouncement of human dominion over the earth, it should be reconstructed to a theology that does not result in the exaltation of the status of humanity rather we must insist on a serious recognition of the sinfulness of humanity and humanity’s interrelatedness with the cosmos.

“We must re-situate the human within, not above the cosmos” (Gebara, 1995:211)

Based on the foregoing reasoning of eco-feminism, the study analyses how Eucharistic reasoning and liturgy has evolved over time to place humanity within the cosmos, and this link can be made through studying trends in the evolution of Eucharistic worship.

British theologian King (2010:249) argues that the re-situation of the human within the cosmos leads to a holistic understanding of spirituality as a dimension of life inseparable from our activity in the world. He writes

Such a perspective leads to ecology as a philosophy, as a way of thinking about the world as a whole of our acting within and through it, and in connection with other (King, 2010:249).

Ecofeminists critique the Western model of development, which reduces non-human life to resources as an extension of colonization (Downie, 2011: 14). McFague (1993: VII) introduces her book *Body of God* with the statement “The world is our meeting place with God ---. As the body of God, it is wondrously, awesomely, divinely mysterious.”

McFague's book *The Body of God* is an ecological theology looking at everything through one lens that of the world as the Body of God (McFague 1993: VII). If that is how the world is seen then the question becomes, what are the dimensions of the relationship of God and the world; leading us to think about God and bodies? All creation is to be considered as having received a body from God and given life, and specifically the spirit of God. While humankind is interrelated with the other bodies, humankind was given a responsibility shared with God of ensuring the wellbeing of the planet (McFague, 1993: viii). For the last several hundred years Christians have neglected the organic model, it is however, McFague's (1993: viii) belief that to be able to understand ourselves, our world, and God, this model is essential. This model reminds Christians that in re-conceiving their Christian faith, salvation must start with the well-being of bodies and it is;

One offering Christians can make to the planetary agenda of our time, the agenda that calls for all religions and their work to help our earth survive. (McFague, 1993: VIII).

McFague further argues that the model of the world as God's body is a reasonable theological response to assist Christians make a credible assumption of the relations between God and the World. The model of the body suggest that everyone has a part to play in the planetary agenda, as it brings unity to all things on the planet in relationships of interdependence (McFague, 1993: X). It is a post patriarchal, Christian theology for the 21st century.

McFague (1993: x-xi) looks at ecology and creaturely life, in relation to learning from the creation story within the context of the liberating, healing and inclusive love of Christ. Where does humankind come in relation to the creation story, looking at the interrelationships interdependence with all other creatures and how humankind is different from other form of life? It encourages the living space is to be shared by all, humans, animals and the natural world.

The organic model would not be complete if it omitted the story of Jesus. He is liberating, healing and inclusive in his ministry, the one who heals sick bodies and invites them to the table and in our time this is extended to the poor nature, in addition to the oppressed, ailing and rejected human beings. Humankind's actions of exploiting the natural world have included nature to be the new poor (McFague, 1993: xii). All this leads to humankind having to

understand that the earth as a home has to be shared with other beings as part of the body of God. Eventually humankind has to recognize the new role in relation to ecology, theology and Christology. Our new functional cosmology suggests that we have been re-centred as God's partners to help life prosper in our planet – a high and daunting calling indeed (McFague, 1993: xii).

The church is called the body of Christ. The model has encouraged a sense of unity of Christians with one another as well as with Christ, the head of the body (McFague, 1993:205). The embodiment as the basis of our common life links us in deep, permanent and intricate ways not only with other human beings but also with all other life-forms and most especially into God the source of all embodied life (McFague, 1993: 206).

Where the new vision of the liberating, healing, inclusive love of the embodied God in the Christic paradigm occurs, there is the church. The church as an institution is called to live out the new creation in its body, and, in this sense, the embodiment model is central to its nature and vocation. The church could be the critical social body that would help to bring about new reality. The church is one voice in the conversation of the planetary agenda. The well being of our planet and its life forms is a common responsibility of all human beings. The world as we have come to know through the common creation story cannot be saved by Christians or any other religion, but Christians have some special contribution to make to the planetary agenda. Christianity can offer its basic belief in divine enfleshment, its theology of embodiment in which God, human beings and everything else in the cosmos are knit together (McFague, 1993: 207).

The current study, bases its root for analysis on the arguments raised by McFague and the Eco-feminist movement. To allow for a proper dispensation into the cosmos, from the noble eye of theology, an alternate bird's-eye view has to be adopted, the study of the natural world. Adopting this methodology allows for the study of the cosmos as the body of God. In the Eucharist we break bread, which is the body of God, in Christ, in remembrance of Christ. McFague, states that as we break the bread, because we are one and as we say we are "one" it means we are one with nature.

The bread which is it not a sharing of the body of Christ? We who are many, are one body for we all partake of the one bread. (Anglican Prayer Book, 1989: 127).

2.4 The Environment/ History

In the world today human life on the earth is faced with many environmental problems caused by the idea of human thinking they have dominion over the real capacity of earth or in other words development or transforming our mother earth into better place to live in (Tinkasimire and Catherine, 2013: 64). This has affected both living and non-living creatures on earth. Human caprice and greed has resulted in environmental challenges such as global warming, extinction of species, various kinds of pollution, deforestation, desertification and consequently floods, famine, acid rain, disease, drought, hunger and war. Environmental problems have occurred mainly as a result of growth and improvement without proper vision, planning, actions and proper assessment for growth (Tinkasimire and Catherine, 2013: 64). Although the present generation has come to realise that there is environmental dysfunction in the world it only been recently that scholars have begun to engage themselves in environmental studies.

The institutionalisation of environmental history in various countries' academic circles took hold in the early 1970s, with the first college-level course given in 1972 at the University of California at Santa Barbara responding to cries for environmental responsibility. The American Society for Environmental History was the first scientific society dedicated to research and was established in 1977. It should however, be noted that publication of substantively historical environmental analysis began taking shape in the first half of the 20th century and to some extent since the 19th century. However, the birth and development in this area of knowledge must take into account sociology and the nature of knowledge, how do we know things, what do we know, why we know, is what we know true, and what are the limits of knowledge (Padua, 2010: 81). Historians are said to 'gaze into the past with questions from the present' and Burke (2009: 349) notes that;

Monetary history was also instigated by the inflationary crisis of the 1920s and demographic history by the post-World War II baby boom.

The concept of ecology in academic institutions was a response to social behaviour, collective actions and public policies in various levels of articulation, from local to global. The ecological debate has been taken to a broader public sphere. There have emerged teaching and research initiatives in environmental engineering, ecological economics, environmental law, and

environmental sociology amongst others (Padua, 2010: 82). Environmental history has presented today a vast and diverse field of research. Different aspects of the interactions between social systems and natural systems are studied each year by thousands of researchers. In doing environmental history three levels must be considered, the first relating to nature, both organic and inorganic including human organism and its relation to various eco-systems, the second concerns the socioeconomic constitution of societies and their interrelationship with certain geographical spaces and the third being the cognitive, mental and cultural dimension of human existence including cosmologies, ideologies and values. The theoretical point however, is the need to combine, openly and interactively, the three levels mentioned above (Padua, 2010: 96).

According to Ruether (1993:20) the actual historic roots of the current ecological crisis can be traced to the recent past. She states that in the scientific revolution of the seventeenth and eighteenth centuries nature was seen more as a matter in motion, dead stuff moving obediently, according to mathematical laws knowable to a new male elite of scientists. Following to the aforementioned, non-human matter was an object to be expropriated and reconstructed for human benefit (Ruether, 1993:20). However, the last century has experienced negative rather than flourishing progress due to population explosion, depletion of resources, extinction, an ever-increasing gap between the rich and the poor, pollution and global warming. Gebara (1999: 28) points out:

We do not often carry out this sort of historical analysis. We usually count the dead in war, but we almost never mention the destruction of the environment, the death of the animals, the poisoning of natural springs, and destruction of the present and future means of those who have died. ... The starry sky, obscured by poisonous clouds of war, is forgotten. The air, which has been made almost unbreathable by gases used in chemical warfare, is rarely mentioned (Gebara, 1999: 28).

In her book, *Models of God, Theology for an Ecological, Nuclear Age*, McFague, arguing against outmoded dualistic models, posits that appropriate language for the present time would support ways of understanding the God - world and human - world relationships as open, caring, inclusive, interdependent, changing, mutual and creative (McFague, 1987: 13). It is McFague's

conviction that reconstruction of theology with an evolutionary ecological sensibility will only come through change of language rather than stressing hierarchy and transcendence. Through the evolutionary narrative and reimagining of the world as God's body, we discover that we are all human and non-human nature inhabitants of one great *oikos* or 'eco' home (McFague, 1999: ix).

The environment and its management is a rich and important area of study. Tanui writes;

The environment is threatened by among other things, human activity. With the adverse effects of climate change experienced the world over it has become evident that the environment has limits in its capacity to sustain human beings. The earth indeed is groaning. To avoid further negative effect on people, there is need to properly manage the environment. This can be achieved from different perspectives. One such perspective is religious (Tanui, 2013: 43).

Religion and the Church in particular is said to shape people's world view, and their awareness informs how they understand reality. Natural sciences rather than social sciences have been associated with ecology on which environmental management is based, forgetting that the study of religious psychological tendencies influences human behaviour which in turn influences natural science and the studies carried out in natural sciences (Tanui, 2013: 43). The multidisciplinary and complex nature of reality is highlighted and a case made that academic studies have to be approached from many perspectives in order to grasp reality. He adds that people understand the truth in different ways, so adding the religious perspective to the truth of environmental management adds to the body of human knowledge on the environment (Tanui, 2013: 44). A demand for action in human relations to the environment is encouraged to mitigate the view that Christianity is a source of negative values toward the environment based on faulty biblical exegesis.

This would be in line with the golden rule that says; do to others what you would like to be done to you (Mathew 7:12). Liberation theory proposes that liberation;

...is both the undoing of the effects and the elimination of the causes of social oppression. The achievement of human liberation on a global scale will require far reaching changes at

the institutional level and at the level of group and individual interactions. These changes will involve transforming oppressive behavioural patterns and "unlearning" oppressive attitudes and assumptions. Liberation is possible. It is possible to recover the buried memories of our socialization, to share our stories and heal the hurts imposed by the conditioning, to act in the present (Tanui, 2013: 47).

Pope Benedict XVI recalling the teaching of Vatican Council II in relation to environmental management and the goods of creation belong to humanity as a whole writes;

Humanity needs a profound cultural renewal; it needs to rediscover those values which can serve as the solid base for building a brighter future for all. Our present crises – be they economic, food-related, environmental or social are ultimately also moral crises, and all of them are interrelated. They require us to rethink the path which we are travelling together. Specifically, they call for a lifestyle marked by sobriety and solidarity, with rules and forms of engagement, one which focuses confidently and courageously on strategies that actually work, while decisively rejecting those that have failed. Only in this way can the current crisis become an opportunity for discernment and new strategic planning. ... We are all responsible for the protection and care of the environment (Benedict XVI, 2010).

Anyango (2013: 90) states that for Christians the bible is for any serious engagement of theology and the ecological crisis. She warns however, that care must be taken to distinguish between what it describes and what it prescribes. Therefore a specific understanding or interpretation of certain bible passages has a definite bearing on the observed, imagined and the experienced relationship between human beings and the environment. Reading the bible with the global environmental and social crisis will alert us to the fact that God's special concern for the vulnerable does not just stop with human beings, but includes all the creatures (Johnson, 2006: 3). Apart from the Old Testament where God clearly stipulated that human vocation includes salvation of the cosmos, the New Testament also abounds with evidence of the importance of the environment not just for human survival but also for completion of the salvation story. A link of cosmic salvation to human vocation is established in John 3:17, Luke 4:18-19 elaborates on this vocation to include the making right of relationships with the land and with nature; Mark 16:15

points out that the good news should be preached to the whole of creation. The book of Revelation describes the culmination of the salvation story and Johnson writes;

The New Jerusalem is established within a restored earth where human communities, God and nature are reconciled at last (Johnson, 2006: 3).

And she concludes that;

God's relationship with nature, and the human relationship with nature, is definitely a recurring biblical theme of great importance (Johnson, 2006: 3).

It can be concluded that while humankind is an epitome of God's creation, that high status comes with great responsibility. God and humankind are co-creators and as such they are given responsibility over the rest of creation on whose well being their own survival and well being depends (Anyango, 2013: 94). As a result it is critical to study how ACSA through the liturgy of Eucharistic worship has responded to the call of being stewards of God's creation.

2.5 Environment and Ethics

Ethics is a branch of philosophy based on values, it points to customs, habits or habitual conduct of people. As moral philosophy, it is defined as the science of character and conduct and as study of what is right or good in human conduct. In the light environmental ethics on the other hand is associated with issues and principles pertaining to the moral relationship between human world and its environment. A polluted environment does not only affect one's health of body and mind but endangers the future of humankind. Engagement in value based environmental education can go a long way in reminding each and every human being of their obligations and responsibilities towards the natural world and bring social integration and sustainable development (Rolston, 2003: 517).

Humans are by nature self-reflective, purposeful, ethical managers. While ethics is for people, living side by side with other species, they are equipped by with a conscience although the conscience is not always used as wisely as it could be used despite the fact that human are considered to be a moral species (Rolston, 2003: 517). Environmental ethics only came to the fore in the 1970s. The field has experienced rapid growth. The International Society for Environmental Ethics has 400 members in 20 countries serving people from different disciplines

including philosophers, ethicists, theologians, policy-makers, lawyers, environmental professionals. All the interest mentioned above failed to attach any value to the natural realm because value was only with the interests and preferences of humans (Rolston, 2003: 518).

It is therefore imperative that the liturgy of the Eucharist should be in a language that will address the environmental ethics that is directed to human dominated, managed, disturbed landscapes (Rolston, 2003: 517). According to Rolston (2003: 524);

Social systems make humans behave as they do toward their environment, and any effective reformation will have to be worked out in reformed, more environmentally sensitive social institutions.

The moral behind the environment has to be shared; action must be taken in concert as the natural environment belongs to all. Humans in most cases act in self-interest and in the meantime the environment is adversely affected. There is therefore a need for a liturgy within the Eucharist that will remind homo- sapiens that they coexist with other species. It is worth noting that human's future is interconnected with the natural world and therefore cannot avoid being identified with these communities. A transformation of the personal self will result in the appropriate care of the environment (Rolston, 2003: 5526). The Rio Declaration begins;

Human beings are at the centre of concerns for sustainable development. They are entitled to a healthy and productive life in harmony with nature.

On the other hand the United Nations World Commission on Environment and Development declares;

Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs.

2.6 Liturgy and the Eucharist

According to Luebering (1990), liturgy can be equated to public works. This is the work that the church does in service to the public, with the core business of the church being worshiping. She goes on to define liturgy as all those rites, words of action through which the church publicly praises God, in the name of Jesus Christ. She asserts the act of liturgy to include, mass, baptisms,

weddings and all the sacraments within the church. And the main focus of liturgy is the events of the church that changed the course of human history such as the Easter event, the death and the resurrection of Christ. And as a result, the Eucharist is viewed as a liturgical activity, according to the writings of this scholar. She likens the Eucharist to our food, through which we come into an age old journey of oneness with the Lord and saviour Jesus Christ. These findings offer this research a base to study, Eucharistic worship within the context of authorized liturgies within ACSA.

Another social science definition of liturgy is given and defined as an experience. Liturgy can be defined liturgy as the ritual centre, the socially supported and architectonically accompanied symbolic world within which Christian religious experience has emerged and through which people can find answers to their life's questions. She notes that the formation of these rites and rituals has been for the most part, studied within the context of history. This viewpoint, gives rise to the connotation of liturgical evolution occurring within a time series in history, rather than at any one time period and tends to change in response to the cultural space at different time points in history.

The evolution of liturgy can best be understood, if studied as part of history, as part of what scholars in theology would call, the Liturgical Movement. Through this lens we are able to analyse how the act of worship has been changing over the years and how cultural influences of the time have contributed to changing the landscape of worship. The Liturgical movement is defined as the shift in the dynamics of worship expressed through changes in text styles, concepts and even buildings (Fenwick and Spinks (ed.), 1995: 2). This disposition allows this paper to fully study the act of worship in transition and how it is influenced by changes in the socio-cultural conditions and how links to the environment can be made through studying the evolution of liturgy.

The Liturgical Movement rediscovered the New Testament image of the church as the Body of Christ. Fenwick and Spinks (Ed.), (1995: 7), take note of the fact that liturgically the liturgy of the word has been recognized as an essential part of the Eucharist. The evolution has led to an even wider and more systematic use of the bible in the Eucharist, even scriptures from the Old Testament. This statement cement our understanding and route that to effectively study the role

of Eucharistic worship on the environment, a better understanding can be achieved through synthesizing text, relating to the liturgy around the Eucharist. With more people being educated there came the emphasis on understanding and involvement, and this led to worship no longer something to watch, but became a community action leading to the discovery of the potentially binding power of the ritual and ceremony (Fenwick and Spinks, (Ed.), 1995: 6)

At the core of the Anglican liturgical movement has been rites surrounding the Eucharist. The rediscovery of the Eucharist, centred on the concept of the Lord's Supper on the Lord's Day, by the Lord's people in frequent communion (Fenwick and Spinks, 1995: 8). While it had come to light in 1900 that the liturgical vernacular in Anglican worship was antiquated in approach even in informal prayer, it was however, not easy to choose what language to use (Fenwick and Spinks, 1995: 9). The emphasis on worship shifted to proclamation and social involvement. Worship and participation in the sacrament was an external sign to reinstate humanity to their true status in Christ which had to be in turn extended to society. In the Eucharist continuous expression of incarnation signified union with God and one another. Those inside had to pray, witness and care for those outside. Worship was the central activity from which all other activities flow out the goal being the transformation of the world rather than the worshipers (Fenwick and Spinks, (Ed.), 1995:10).

Send us out in the power of your Spirit.....

With the coming of the reformation, came the weekly Eucharist, and the congregants receiving communion with baptism left as a community event. The Churchmen and Wesley in the eighteenth century came with their own revolution, bringing the centrality of the Eucharist to the attention of the Church of England. Wesley began the Methodist revolution within the centre of the Anglican Church, emphasizing the centrality of the Eucharist. The era of the Tractarians brought an age of those who agitated for decency in worship; they were staunch defenders of the Book of Common Prayer (1549, 1552, 1662) and at the core of their theology was the centrality of sacraments, the second generation saw the development of ritualists who reintroduced ceremonialist into the celebration of Eucharist (Fenwick and Spinks, 1995:38).

The era of Christian socialism, saw a rise of priests who combined their ideas with the Anglo-Catholic Oxford Movement, which had come to be known as Tractarians because of the tracts

they published promoting catholicity within Anglicanism, and these groups agitated for the centrality of Eucharist as the cornerstone of fellowship and humanity. Frere, the Chaplains of the First World War, Henry Candole, argued that the celebration of the Holy Communion which is suitable for the people to communicate must form the chief service of the day. Thus the centrality of the Eucharist in the Anglican service, and the fact that it has stood the test of time, will allow this paper to trace the environmental evolution, through studying the trends and changes in Eucharistic worship. A liturgy for Africa was first coined in 1961 under the stewardship and first published in 1964 (Fenwick and Spinks, 1995:41).

The Anglican prayer book of 1989, is the book that is currently being used by the Anglican Church of Southern Africa, this book is in line with the book of thanksgiving for God's work of creation, through the inclusion of prayers for the environment in the Eucharistic prayers, (Jenneker, 2001: 20). In his paper he presents an analysis of the 1989 prayer book, along the lines of environmental cautiousness. This paper was coined to present and prepare a way forward for the church and to help present the church's stand on environmental issues. This sets the motion for the church to make an official stand on issues of climate change. This informs the study that most likely any changes in liturgy to reflect environmental concerns may not be cautious decisions to align Eucharistic worship with liturgy, but rather involuntary or subtle and thus necessitating the need for an in-depth content review of all Eucharist worship material.

The following section of the report will present a brief history of the liturgical evolution within ACSA. The starting point of the inquiry will be from the period of the arrival of the first Bishop Grey in 1850 and just highlight how the liturgy has changed over the century.

2.7 History of Anglican Liturgy

2.7.1 The liturgical Process in Southern Africa

This study has coincided with a time when major liturgical change is on the agenda of the Southern African synod of bishops, beginning at the nineteenth century, the aim is to look at important themes which have shaped worship in the province. Liturgical revision is a process which includes all the role players within the church after a resolution by Synod of Bishops in compliance with the Canons (Hinchliff 1960: 89). The process for liturgy revision in Southern

Africa is a consultative one, thus resulting liturgies displaying a roundedness which is adequate for local Christians (Bethke, 2014:1). The role-players have become more and more diverse. Today the voices of traditionally disenfranchised groups in South Africa are beginning to emerge and set the agenda of liturgical change (Bethke, 2014:1).

The foundation of the Anglican Church in Southern Africa can be traced to Bishop Robert Gray who arrived in Cape Town in 1847 to be the head of the Diocese that covered the whole of the current Republic of South Africa, who although not influenced by Tractarians, he had a leaning to that movement. With the influence of the founder father(s) the southern African Anglican Church has an Anglo-Catholic leaning (England, 1989: 14). Indeed, many of the clergy he invited to work in the new province were unashamedly Tractarian. The Tractarians have had a great influence in the revision of the liturgy, being theologians and academics; they were not particularly concerned with ceremonial and liturgy, but rather with doctrine. They defended the Book of Common Prayer (Bethke, 2014:1).

2.8 Eucharist

2.8.1 Historical Framework of the Eucharist

The Eucharist is to have found its origins with the Jewish tradition as it was instituted by Christ a Jew and non Christian and as such the historical Jesus must be understood within the context of Judaism according to Father Daniel Harrington (Shanks, 1998:64). The beginnings of the Eucharist can be traced back to the Adam and Eve story, who chose not to be obedient to God's request not to eat the fruit of the tree of the knowledge of good and evil (Genesis 3:2ff) God eventually threw them out of the Garden of Eden. As a result of their disobedience they became self-aware and assumed an attitude of fear and suffering. Adam and Eve experienced death and separation and alienation from their own true selves. They became victims of their own circumstances. They now had to struggle to survive having lost living within the eternal now in the presence of God in Paradise. They had broken their bond through disobedience (McBrien, 1994: 590).

Jesus chose to become incarnate and had to die for the remediation of Adam and Eve's original sin. The death of an innocent one had the character of atonement. This followed the custom of

the Jesus who shared a meal with his disciples. Meals always signified peace, trust and community. By distributing the bread and wine as his flesh and blood, Jesus gave his disciple a share in the power of his death to make atonement and establish a new covenant, in accordance with oriental custom eating and drinking communicated divine gifts (McBrien, 1994: 590). In our day when the priest performs the Eucharistic rite, his role is to bring life to the community. The miracle happens not because he says the words correctly, but because the people eat and drink in mindfulness. Holy Communion is a strong reminder of mindfulness. Put in other words, eating and drinking deeply enables the participants to touch the sun, the clouds, and everything in the cosmos, and touching life, they touch the Kingdom of God (Hanh, 1995: 29).

Christ said, “I am the bread of life” (John 35:48). The connotation of this verse is that Christ is food and not just bread. Being food then he is life, because food is the principle of life. Because of this Christ is present in the bread as food, as the principle of life. The presence of Christ in the food signifies that Christ is principle of life (Zubiri, 1997: ia, b). The Eucharist is central to catholic life because it a thanksgiving song, representing Christ’s salvific action in a way the Seder represented the salvation of the Jews from bondage. The Eucharist represents the sacrifice of Christ. Through Christ in the Eucharist people meet and experience a more fully re-awakening of who they are and thus engender Presence as Christ was and is Present (Greely, 1989: 33). The patristic tradition responding to individualism, dubbed the Eucharist the communion of otherness. This tradition considered the most anti-individualistic act of the Church as living in the Eucharist as it is a true path towards the neighbour (Zizioulas, 2006: 91). He further suggests that the Eucharist offers the world not a system of ideology or moral rules, but a ‘transfigured and sanctified society’ in other words a communion (Zizioulas, 2011: 128).

2.8.2 The Eucharist and Climate Change

With the realisation that the next generations, our children, grandchildren and great-grandchildren will inherit an earth that is struggling for survival and further realising that today’s poor people, tomorrow’s children, both rich and poor are at risk, this paper seeks to understand the theological approach to climate change and development with the view to seek for a suitable language within the Eucharist to address the crisis. The *Stern Review* (2006: viii), makes this statement in economic terms;

The world does not need to choose between averting climate change promoting growth and development. Changes in energy technologies and in the structure of economies have created opportunities to decouple growth from greenhouse gas emissions. Indeed, ignoring climate change will eventually damage economic growth. Tackling climate change is the pro-growth strategy for the longer term, and it can be done in a way than does not cap the aspiration for growth of rich or poor countries (Stern Review, 2006: viii).

It is evident that climate change impacts development programmes across the board, from disaster risk-reduction to food security and health. It is therefore proposed that a theological approach to climate change must be rooted in the wider theology and ethics of development, rather than treated as an extension of Christian environmentalism (Clifford, 2009: 5). The people of God find refuge in the Church and in the Eucharist in particular they become one in Christ the saviour, in all this the biblical basis for action is clear and its details will be in the statement of Jesus according to Luke 4: 18-19, quoting from Isaiah 61;

The Spirit of the Lord is upon me,

Because he has anointed me

To bring good news to the poor.

He has sent me to proclaim release to the captives

And recovery of sight to the blind,

To proclaim the year of the Lord's favour. (Luke 4: 18-19)

The ministry of Jesus affirms the Old Testament law, of caring for the weakest members of society, the alien, the orphan and the widow (Deuteronomy 24: 21). The ministry of Jesus restores justice as a key element of life in his kingdom. In addressing climate change we are called upon to recognise the link between human-induced global warming and poverty and to formulate a just response. For many years reluctance to view climate change as a 'people' issue rather than a purely environmental one has prevented humanity to recognise the link between human-induced global warming and poverty, however, ethical issues in finding a just response

have now begun to be considered (Clifford, 2009: 5). It is essential that theology offers a framework in which both these aspects of injustice may be adequately addressed.

Considering issues of environmentalism as mere add-ons to the doctrine of creation has led to this very important subject not to be adequately addressed by theologians (Clifford, 2009: 7). While there are now studies in creation theology that are based on the New Testament, Christian environmental thinking has for a long time been based on Old Testament passages that emphasise human responsibility. To mitigate this position McGrath draws attention to the special status of nature by using terms that appeal to emotions such as ‘loss of respect’ and the ‘pillaging’ of nature and ensuring that ecological concerns are included within Christianity’ (McGrath, 2002: xviii). It is McGrath’s view that nature reveals something of God:

God saw everything that he made and, indeed, it was very good (Genesis 1:31).

It is a very ancient part of Christian tradition that nature reveals something of God to humanity, in particular God’s goodness and beauty. It is however important to note that human beings are constantly present in everything that God does. This human presence is revealed for instance in Psalm 19: 1

The heavens are telling the glory of God, and the firmament proclaims his handiwork.

The Psalmist finds emotions in nature itself that are human. Again the Psalmist portrays nature reacting in a human way:

When you hide your face, they are dismayed (Psalm 104:29).

It is only in the last few years though that the Christian environmentalists have paid much attention to climatic change.

The passages in Genesis and Psalms according to Christian environmentalists teach us something about the relationships between God and humans, God and nature and human beings and nature. These passages however, by themselves are inadequate as they do not talk about the relationships between human beings themselves, crucial as this is in discussing the unjust effects of climate change. They also do not address the interconnectedness of God, human beings and the natural world. It is however, this interconnectedness that theology needs to explore in order to tackle

climate change, which has the potential to affect every area of our lives (Clifford, 2009: 9). The Gospels however, do address the issue of interrelationships, John states that Jesus came into the world that ‘came into being through him’ (John1:10). He further records Jesus’ prayer where he prayed for his follower to be one (John 17:22-23). This is echoed in Paul’s vision in Colossians 1:20, where humankind takes its place among ‘all things, whether on earth or in heaven’ that are reconciled to God through the blood of the cross (Clifford, 2009: 9). According to Barth the covenant relationships between God and human kind dates back to Old Testament times and from the moment of creation. He finds creation and covenant to be inextricable as he writes;

The purpose and therefore the meaning of creation is to make possible the history of God’s covenant with man which has its beginning, its centre and its culmination in Jesus Christ. The history of this covenant is as much the goal of creation as creation itself is the beginning of history (Barth, 1958: 1).

This relationship was however, broken down by sin and it is in that spirit that this paper wants to explore how the liturgy in the Eucharist addresses the issue of reconciliation because abusing nature is considered sinful. The answer in bringing this reconciliation lies in according to Pope Benedict XVI’s statement on Eucharist 2007, in a paragraph entitled ‘The sanctification of the world and the protection of creation’;

In giving thanks to God through the Eucharist they should be conscious that they do so in the name of all creation, aspiring to the sanctification of the world. The relationship between the Eucharist and the cosmos helps us to see the unity of God’s plan and to grasp the profound relationship between creation and the ‘new creation’ inaugurated in the resurrection of Christ, the new Adam (Sacramentum Caritatis, 2007).

2.8.3 Divergence: The Sixteenth Century

The Eucharistic workshop of the 16th Century was characterized by divergence. At first there was a uniform, Eucharistic theory but later the Eucharist was understood differently and practices were also varied. The Tridentine decrees on the Eucharist of 1562 made these divergences fixed (McGoldrick (Ed), 1969:121). However the twentieth century has seen a convergence with Christian churches struggling to re-establish a single Eucharistic faith.

2.8. 4 Eucharistic (Lord's Supper) in Reformation Christianity

1520 Luther published *De captivitate Babylonia* in which he criticizes the fact that salvation is man-made work, and defended the freedom of grace. He felt the Eucharist was not something humans gave to God, to bind him to earn salvation, but on the other hand God had promised forgiveness directed at sinners. Zwingli in 1524 in his letter to Matthews Albenis on the Lord's Supper states the bread and wine are reminders to us of the body and blood of Christ given to us. The Eucharist is bread and wine, no more (McGoldrick, 1969:123).

2.8.5 Anglican Eucharistic Doctrine and Liturgy

The Anglican Church has a distinctive ethos coming out of the growing witness of the primitive church, the Bible, the teaching of the Fathers and the Catholic Creeds.

This tradition has been modified by the course of history, readiness to consider and take in the results of historical, philosophical and scientific inquiry by human reason and desire to take account of the demands of present-day human situation. The church is a church in community characterized by belief and worship (McGoldrick, 1969: 140). The Church has declared itself both 'catholic and apostolic' as well as 'reformed and protestant' blending what seem to be opposing perspectives.

For Anglicans tended to look upon Liturgy as a standalone in relation to theology and the social setting of the people who were to worship in the set forms. However, the previous century has seen a growing interest in the need to ensure that there is a connection between theology, liturgy and the understanding of the human situation (McGoldrick, 1969: 141). While the study of liturgy examines the history of liturgical forms as it analyses the needs and ceremonies it should act the same time study the theology that is basic to forms and it must mirror the life, needs and desires of the people who worship in this way (McGoldrick, 1969: 142).

Expression of the Liturgical in the Church of England was expressed in Gabriel Hebert's book *Literacy and Society* (1935); the Associated Parishes movement appeared in 1946 and in

England Parish and People was formed in 1950. Change in emphasis in theology must also reflect the day to day experience of the people of the church and meet their needs and aspirations (McGoldrick, 1969: 142). This enables the people to be able to engage in witness characterized by their environment. This has led to the Anglicans being amenable to the constant renewal and restatement of the Eucharistic doctrine and liturgy while ensuring that the liturgy is a pointer to kind of theological emphasis needed at that particular time. The Anglican approach is open to humanity and growth of human experience and knowledge. The Anglican Prayer Book of 1662 reflects tension between Anglicans and Puritans.

The Catholic revival of the Nineteenth century shaped the Eucharistic and other forms of devotion. Anglican Eucharistic worship is further characterized by the spirit of openness especially to the new influences while searching for truth that leads to divine revelation. The church is called into being by the will and action of God as the church was born out of God's initiative in his acts of salvation and gifts of grace (McGoldrick, 1969: 143). As God was first to call his people, theirs is a response to this call, the makes this response in union with Christ in faith, commitment, worship, reflection and discipleship. Eucharistic liturgy then becomes the vehicle and form of such statements and realization of their working out the whole range of Christian experience. Through the Eucharist the Anglicans proclaim the ways in which God invites a response from humankind and this is up to the end of time (McGoldrick, 1969: 143).

For as often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes (I Cor. 11:26).

The priest who presides over the Eucharist has a unique role to play, that of being servants of Christ. In the Eucharist Anglicans plead the sacrifice of Christ, seek the forgiveness of sins, even those against nature, and offer themselves to God's service in union with Christ (McGoldrick, 1969: 145).

Almighty God, our heavenly Father who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption, who made there a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, grant that these thy creatures of bread and wine, according to thy Son our Saviour Jesus

Christ's holy institution in remembrance of his death and passion, may be of his most blessed body and blood (Book of Common Prayer, 1928).

In the prayer of oblation the following words are used;

And here we offer and present unto thee O Lord, ourselves, our souls and bodies to be reasonable, holy and lively sacrifice unto thee.

Anglicans have failed to make the most effective use of their Eucharistic liturgy. Many have never come to realise the vital significance of the Eucharist in the Christian community and many have never learned to appreciate the richness of the liturgy (McGoldrick, 1969: 147).

The intention of the Eucharist is to provide Christians with an opportunity to meet in community to find renewal of spiritual life, rediscover each other, deepen knowledge of faith and its implication for life and commit themselves to the service of God in the world (McGoldrick, 1969: 148). McGoldrick (1969: 148) quoting John Macquarrie in his book *Principles of Christian Theology* 1966 writes;

The Eucharist represents Christ's saving work, communicates his presence to us and incorporates us with him. It thus continues and establishes the work begun in the baptism and stands as the centre and paradigm of the sacramental life of the community of faith.

Chapter 3

Data and Results

3.1 Overview

This chapter will present the results of liturgical literature reviewed and Eucharistic liturgy in relation to the environment. The Anglican Prayer Book (1989) contains the liturgy which is a description of the public worship of the church by which it expresses its service to God (Suggit, 1991: 4). Most Anglicans rely on the prayer book and its services to nurture their faith, with a minority of them, primarily of the evangelical wing, still relying on doctrinal statements, from the Thirty Nine Articles onwards (ACSA Canons 2011: 137). The prayer book is used to guide congregational worship and private prayer, and is a living expression of the profound union between what we believe and what we pray” (Weil 1998: 67). Often times we do not realise the extent of the close connection between liturgy and belief within the Anglican Church and the fact that doctrine is influenced by liturgy more than by authoritarian statements of church officials. A case in point, certain traditionalist Anglicans when a new liturgy, with modern wording, was introduced in 1975, with the authorisation of the bishops of the Church of the Province of Southern Africa many older Anglicans, or those with a more traditional mind-set, refused to use the new liturgy. There were cases of people arriving for a service, being given the new booklet, turning around and leaving. Much of this opposition was a reaction to the interim nature of “Liturgy 75”, as the new prayer book, published in 1989, was far more widely accepted.

3.2 Historical Background

Bishop Robert Gray who arrived in 1848, was the founding bishop of the Province. The Church of the Province of Southern Africa (CPSA) was established in 1870 when its first Provincial Synod was held in Cape Town. The constitution saw the birth of the Synodical government and the maintenance of unity with the Church of England it follows therefore that the liturgy used at this time would have been that of Gray’s mother country, England. The first prayer-book published in English was published in 1549. However, at the turn of the 19th century bishops and clergy in Southern Africa, many of whom were influenced by the high church Oxford Movement began to question the theological soundness of the 1662 prayer book (Suggit, 1991: xi). In line

with this trend the Church of the Province of Southern Africa published different liturgies. The first revision of the 1662 prayer book was mooted in 1870 at the founding Synod of the Province of South Africa on condition that it did not disturb the main essence of the 1662 Book of Common Prayer in line with the Lambeth Conference of 1867 (Botha, 2006: 197). The Church of the Province of Southern Africa published different liturgies for experimental use in 1969 and 1975 which later resulted in the present, An Anglican Prayer Book of 1989 (Suggit, 1991: xii).

3.2.1 Anglican Prayer-Books and Environment

The liturgy and the church procedures of the Anglican Church have been constantly evolving over time, and these changes can be captured mostly through the books of common prayer. This section of the review presents an analysis of the 1965, 1967, 1977 and 1989 Anglican Prayer Book's (APB) and the Book of Common Prayer's (BCP). The main aim of the review is to explore how issues of the environment have been captured in these books. This serves as the data and results for this study.

Special prayers were said in times of death or famine,

O God our heavenly father, who by thy blessed Son hast taught us to ask of thee our daily bread: Behold, we beseech thee, the affliction of thy people, and send us relief in this our necessity; increase the fruits of the earth by thy heavenly benediction, and grant that we receiving with thankfulness thy gifts, may use them to thy glory, the relief of those that are needy, and our own comfort; through the same thy son Jesus Christ our Lord. Amen, (BCP, 42 – 43, 1965).

Special prayer for favourable weather,

O God, heavenly father, who by thy Son Jesus Christ hast promised to them that seek first thy kingdom and thy righteousness, all things necessary to their bodily sustenance: Send us, we beseech thee, such favourable weather that we may receive the fruits of the earth to our comfort, and to thy honour; through Jesus Christ our Lord. Amen (BCP, 46, 1965).

Special prayer for harvest,

O Almighty and everlasting God, who hast given us the fruits of the earth in their season, and hast crowned the year with thy goodness: For these and all other thy mercies we laud and magnify thy holy name; through Jesus Christ our Lord. Amen (BCP, 49, 1965).

Exploration of the 1965 and 1967 BCP, shows that the church has been mindful of the Eucharist, in that the fruits of the land and the bread which sustains human living, are both gifts from God, and the bounty which nature provides has to be enjoyed in preservation. It should be noted that there were no major changes in these books of common prayer. There is however great regression regarding the environment in the 1977 revision of the Book of Common Prayer. This version contains a special prayer for fruitful seasons and a prayer for stewardship of creation, (BCP, 1977: 258 – 259). Worth noting is that in all expositions the church is clear that the environment has to be preserved and natured, for it is a gift from God, through which we are nurtured and nourished. The environmental movement however became more stark and clear in 1989, where a special prayer for the preservation of the environment was included.

Sovereign Lord you are the creator and sustainer of the earth and you have given dominion over its resources: forgive us for squandering your gifts inspire us to conserve them and use them aright in the service to your people and to the glory of your name; through Jesus Christ Our Lord, (BCP, 89, 1989).

3.3 Climate/Environment ACSA

The bible's creation account is deliberately high drama, full of powerful and beautiful language and imagery. It's a story many of us know very well, but one where we often focus on certain aspects and miss the big picture (Bookless, 2008:19)

Using the Genesis one and two stories in ACSA poses the question 'why are we here' in terms of the state of the environment and further ask 'why did God create this world'. Answering the question how, we understand that the God of Genesis one, created the world from nothing and only God was there and therefore he cannot be part of the created reality (Bookless, 2008: 1). As such we do not worship what God created as God did not create nature to be worshiped. The earth is maintained because God is maintaining it and not because the earth is God (Bookless,

2008: 26). The talk of ‘mother earth’ or ‘mother nature’ should not be confusing because no matter how much we revere our mothers, we do not worship them. So worshipping any created image would be tantamount to breaching the first of the Ten Commandments;

You shall have not other gods before me (Exodus 20:3).

Answering the question why God created this world, we believe that it was to reveal his eternal power and nature, so humankind has no excuse for not worshipping God and turning to idolatry and hindering the truth by their iniquity (Romans 1:20). God who is a God of beauty, order as well as power, has revealed himself through nature to reveal the truth of he really is.

All creation including humankind was created in love; the love that existed before time between the three persons, Father, Son and Holy Spirit all involved in creation as co-creators (John 1: 1; Genesis 1: 2). Just as God relates with humanity, who, he equally cares for the parts of creation that have nothing to do with humanity (Job 38: 26). This makes it clear that creation is not only about people and that God’s relationship with creation is independent of our relationship with it. We instead realise that rather than being independent we are interdependent with the rest of creation (Bookless, 2008: 23). With the realisation of the importance and relevance of the above statements and the words in Psalm 24:1;

The earth is the Lord’s and everything in it, the world, and all who live in it (Psalm 24:1).

The Church in ACSA through prayers of the presentation of the offertory indicate their awareness and understanding that while God has given his people this fruitful land to live in and enjoy, it still belongs to him (Leviticus 25:23).

Yours, Lord, is the greatness, the power, the glory, the splendour, and the majesty; for everything in heaven and on earth is yours. All things come from you, and of your own do we give you (APB, 1989: 116).

Or

Source of all life, the heaven and earth are yours, yet you have given us dominion over all things. Receive the fruits of our labour offered in love; in the name of Jesus Christ our Lord (APB, 1989: 116).

In the above words ACSA realises that God has given us life tenancy with a full repairing lease (Bookless, 2008: 30). Having realised that environmental crisis is at the root of spiritual crisis, and that this is so because of humanity's selfishness, there would then be no justification to blame God, nor the curse put on creation at the time of creation (Genesis 3:17) therefore humanity has to accept the blame. The words according to Hosea 4: 1-3) are relevant to ACSA;

Hear the word of the Lord, you Israelites! For the Lord has a covenant lawsuit against the people of Israel. For there is neither faithfulness nor loyalty in the land, nor do they acknowledge God. There is only cursing, lying, murder, stealing, and adultery. They resort to violence and bloodshed. Therefore the land will mourn, and all its inhabitants will perish. The wild animals, the birds of the sky, and even the fish in the sea will perish (Hosea 4: 1-3).

In the words of penitence prayer within the Eucharist service, the Church in ACSA prays;

Almighty God, our heavenly Father in penitence we confess that we have sinned against you through our own fault in thought, word, and deed and in what we have left undone. For the sake of your Son, Christ our Lord forgive us all that is past and grant that we may serve you in newness of life to the glory of your Name (APB 1989: 106).

While it might appear there is a new awakening to environmental issues, it must be recognised that many historical communities have long engaged with environmental issues in the process of community development and community survival (Gray, 2011: 3). Part of what has taken place is reflected in Andrew Warmback's reflections on the Church of God the Creator. Being aware of what the church has been doing, no matter how inadequate it might seem, it is vital both in responding to the needs and vulnerabilities of the communities and at the same time acknowledging the hopelessness that their witness brings in modeling environmentally sensitive communities (Gray, 2011: 3).

3.4 Liturgy and Environmental Concerns

Thanksgiving for God's work of creation through Christ and in Christ is very much part of the Anglican Prayer Book 1989 in the Eucharistic Prayers and its inclusion of prayers of the environment in the Prayers of the People. The offertory prayers thank God for what he has

provided for the use of humanity, and further recognise the fact that humanity and nature are interdependent;

Blessed are you, Lord, God of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made. For us it becomes the bread of life (APB, 1989: 116).

and

Blessed are you, Lord, God of all creation. Through your goodness we have this wine to offer, fruit of the vine and work of human hands. For us it becomes the cup of salvation (APB, 1989: 116).

All the Eucharistic prayers open by making the worshipers aware that Christ through whom and in whom all things were created has to be worshiped;

Because through him you have created everything from the beginning and formed us in your own image (APB, 1989: 117, First Eucharistic Prayer).

For he is your living Word, through him you have created all things from the beginning, and formed us in your own image (APB, 1989: 120, Second Eucharistic Prayer).

He is the Word through whom you made the universe, the Saviour you sent to redeem us (APB, 1989: 122, Third Eucharistic Prayer).

He is your living Word, through whom you have created all things” (APB, 1989: 125, Fourth Eucharistic Prayer).

We thank you, Father, for the resources of the World and its beauty. Give to all a reverence for your creation and make us worthy stewards of your gift (APB, 1989: 110, Prayers for the People, Form A).

Father you created the heavens and the earth, bless the produce of our land and the works of our hands (APB, 1989: 113, Prayers if the People Form C).

Further recognising that God is the creator of both human and nature the prayers continue;

Father in your steadfast love you provide for your creation, grant good rains for our crops (APB, 1989: 113, Prayers if the People Form C).

The Anglican Prayer Book, 1989, is an improvement on previous ones such as that of 1954 in terms of recognition of the role of environment and our relationship to it. The 1954 Book of Common Prayer, South Africa, the opening offertory sentences state:

Lay not up for yourselves treasures upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal (Matthew 6:).

How could anyone be encouraged to look after such a place, most of the prayers concentrated on people preparing themselves for a better place in heaven away from earth. The priest blessing the alms, bread and the wine prayed:

Bless, O Lord, we beseech thee, these, thy gifts and sanctify them unto this holy use, that by them we may be fed unto everlasting life of soul and body; through Jesus Christ our Lord. Amen (BCP, 1954: 233).

Unlike the equivalent prayer in the 1989 Anglican Prayer Book, there is no mention of the environment in the above prayer but we must be fed up to everlasting life. Such a prayer would encourage people to just bring their gifts despite where they came from in order to do what is right to gain eternal life. The prayer continues praying for the whole state of Christ's Church;

Almighty and ever-living God, who by thy holy Apostle hast taught us to make prayers, and supplications and to give thanks, for all men; we humbly beseech thee most mercifully to accept our (alms and) oblations and to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth. (BCP, 1954: 233).

Having said that, the 1989 Prayer Book was a much better prayer book in terms of addressing environmental issues, being written in the 1970's and 1980's when the awareness of the ecological crisis to which we have brought the planet was not yet as generally understood and as

sharply focused as it is today. The APB 1989 is not as comprehensive as would be expected; namely, it does not provide those who use it with patterns of prayer and thanksgiving that support the liturgy's work of confession, thanksgiving and intercession with regard to creation (Jenneker, 2011: 21). It was the awareness of the lack of material to support this liturgical responsibility that led to the development of the resources for 'A Season of Creation'. Season of Creation materials were launched in August 2008 by Archbishop Thabo Makgoba of Cape Town as a response to providing material for public worship that raised the people's awareness to issues concerning the environment. A Season of Creation focused on biodiversity, land, water, climate change, greed and stewardship. Included in these booklets are collects, prayers for the people, Eucharistic prayers and post-communion materials amongst others. There is now a resource for engaging children to create a better environment and how to relate to God's creation as early as possible. To encourage as wide a circulation and use in dioceses and parishes in the province as possible, these materials have been produced without copyright (Jenneker, 2011: 21).

The ACSA is encouraged to undertake an investigation of the theology of creation and the language used to explore it, together with a reflection on how that theology can be expressed liturgically in the context of a selfish world that is blind to the peril in which we have placed 'our island home' (Jenneker, 2011: 22). Among scripture that has been misused include;

And God said, 'Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth. God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth' (Genesis 1: 26, 28 New Revised Standard Version).

The use of the word dominion in verse 26, has been suggested to be part of the problem in understanding what really meant. It is generally understood to mean that humans were vested with power and control over creation. However, the Hebrew notion translated as 'and fill the earth' (1:28) has connotations of replenish and refresh, consecrate and make perfect and not simply populate.

In chapter 2 of Genesis God placed the people in the Garden of Eden with specific instructions on what he expected from them;

The Lord God took the man and put him in the Garden of Eden to till and keep it (Genesis 2: 15 New Revised Standard Version).

This additional meaning given as a fine distinction to ‘dominion’ is strengthened in the account in the above quoted verse where the Hebrew translated as ‘till’ has the connotation of serving; as in a slave or bondsman; to perform or render a service, reminding one of the now ancient use of ‘husbandry’ as a term for ‘tilling the earth with commonality of contract and interdependence of a covenant’ (Jenneker, 2011: 22).

3.5 Season of Creation

In large parts of sub-Saharan Africa, this is a reality. The poor, the vulnerable and the hungry are exposed to the harsh edge of climate change every day of their lives. The melting of snows on the peak of Kilimanjaro is a warning of the changes taking place in Africa. Across this beautiful but vulnerable continent, people are already feeling the change in the weather. But rain or drought, the result is the same: more hunger and more misery for millions of people living on the margins of global society. In the past 10 years, 2.6 billion people have suffered from natural disasters. That is more than a third of the global population – most of them in the developing world. The human impact is obvious, but what is not so apparent is the extent to which climate events can undo the developmental gains put in place over decades. Droughts and floods destroy lives, but they also destroy schools, economies and opportunity. It is time to stop this cycle of destruction (Archbishop Emeritus D Tutu, April 2008).

Having realised the challenges of climate change and environmental degradation and has been clearly articulated in the words of Archbishop Emeritus Tutu (2008) above, the Anglican Church of Southern Africa (ACSA) developed the material for a ‘Season of Creation’ to help Anglicans in the exploration of their faith from a creation perspective and to be inspired to cherish and protect their world. In the Anglican tradition particular importance is given to worship together in common as the gathered people of God. In gathering for worship the people bring with them the joys and sorrows of their varied everyday lives. As they open themselves to God in worship,

their eyes are opened to God's ways with the world and they are empowered for service and mission (Pickard and Chickera, 2008: 8). The early Christians met together regularly to break bread and give praise to God (Acts 2:46-47). In the fourth century Saint Augustine spoke of how praise of God is the secret to our life;

Can any praise be worthy of the Lord's majesty? How magnificent is his strength! How inscrutable his wisdom! We are one of your creatures, Lord, and our instinct is to praise you. We bear about us the mark of death, the sign of our own sin, to remind us that you thwart the proud. But still, since we are part of your creation, we wish to praise you. The thought of you stirs us so deeply that we cannot be content unless we praise you, because you made us for yourself and our hearts are restless until they find their rest in you (St. Augustine, Confessions, 4th Century).

A Season of Creation was therefore developed by a team of passionate people as a liturgical material to express who we believe we are in the presence of God as the God whom we worship is revealed and through this liturgy our mission reflected. This material was authorised for use in the Anglican Church of Southern Africa by the Provincial Liturgical Committee and the Synod of Bishops. While this liturgical material the order of service follows that of the current Anglican Prayer Book of 1989, the collects have been written to carry the theme of the specific service namely; biodiversity, land, water, climate change, need not greed and stewardship (Season of Creation, 2008: 3).

In the first Eucharistic prayer in recognition of creation the following introductory praise words are used;

Let us praise and magnify the God of all creation

we sing to the Creator with songs of creation (Season of Creation, 2008:6)

Let us give thanks to God, Creator, Lover, and Sustainer of the Universe

Let us rejoice in our Maker, Sustainer and Reconciler.

The prayer continues;

God of power and might, you spoke the Word and all that is in heaven and on the earth, all things, came to be. Your Spirit hovered over the primal elements, and you brought forth life in forms innumerable, including this fragile earth, and us amongst its inhabitants (Season of Creation, 2008: 6).

Instead of paragraph 56 in the Anglican Prayer Book (1989: 117) which calls for angels and archangels and all the company of heaven together with humanity being the only ones that acclaim and declare the greatness of the glory of God, the Season of Creation, recognises that it is all creation that raise their voices to proclaim the great and glorious name (Season of Creation, 2008: 6). The prayer goes on to the blessing of the elements and the prayer of blessing the wine recognises that the blood was shed for the redemption of all creation;

This is my blood of the new covenant, shed for you and all creation for the forgiveness of sins (Season of Creation, 2008: 6).

The Anglican Prayer Book (1989: 119), while it recognised that the gifts are meant to celebrate the sacrifice of Christ, but it recognises that it is only by the people, in this new material, remembering that Christ died to reconcile to himself all creation, the bread and the wine is offered in appreciation for all creation;

Therefore remembering the reconciliation of all creation achieved by the death and resurrection of our Lord Jesus Christ, we offer you this bread and this wine. Let his perfect sacrifice reconcile us with you, with one another and with all creation. In the power of your grace make us ministers of your reconciling love (Season of Creation, 2008: 6).

In conclusion the prayer recognises that the creative spirit of Christ brings unity, not only among humanity, but also all that has been created and therefore should praise Jesus Christ and burst out in songs of praise;

Unite us with you in the body of your Son by whom and in whom, in the unity of your Creative Spirit, with all that has been, is, and will be in your universe, we stand before you and worship you, God of all, in songs of everlasting praise (Season of Creation, 2008: 6).

3.6 Chapter Summary

The Church in Southern Africa has not been completely unresponsive on issues of climate change. Many congregations have introduced earth-keeping concerns in their worship services and various aspects of the liturgy including celebrating Environmental Sunday and the Seasons of Creation. With increasing awareness in relation to looking after God's creation, material has already been developed in recent years for the liturgy, preaching, hymns, prayers and catechism. It is hoped that in the long run this material will have an impact on issues of climate change/environmental awareness especially because liturgy helps Christians to learn to see the world in God's eyes, who as the creator looks at all that he has created with compassion. The emergence of eco-congregations, further strengthens and emphasises the commitment to introducing environment concerns in the liturgy.

Chapter 4

Analysis

4.1 Overview

This chapter will present a detailed analysis of the results from the desktop review and assess whether ACSA has become environmentally aware over time. The analysis shall link the literature review to the objectives of the study, the hypothesis and thereby allowing the researcher to conclude along these premises

The role of the Province is to develop, obtain, and disseminate resources to the local church that help our worship to be vibrant, inclusive, contextual, and life-changing, while remaining in touch with our liturgical inheritance.

4.2 The Eucharist a Meal of Joy and Unity

Sharing of meals has been from ancient times seen as a symbol of fellowship, common life and common love (Leech, 1985: 269). It is not just sharing but in an atmosphere of warmth and joy this meal is brought to the heart of worship in the Christian tradition. The Eucharist is therefore an active and social experience, not just a passive private one. Brown said:

The human race can only become the unity which in principle it is if each solemnly takes off his old clothes, spattered with blood and dirt, and undertakes to go a new way and the new way is to sit down and break bread together, each deferring to his neighbour. So the church of Jesus is constituted by those two actions of washing and eating, with a form of words referring to his example (Brown, 1970: 179).

Robinson describes the Eucharist as;

Just as this Eucharistic action is pattern of all Christian action, the sharing of this bread, the sign of the sharing of all bread, so this fellowship is the germ of all society renewed in Christ (Robinson, 1974: 71).

The sharing is important because the essence of the Christian spiritual path is involvement in action and it is social in character, not just incidental (Leech, 1985: 265). God acts within this

context of action and involvement and interaction, (movement, responses, manual acts, greeting each other and offering gifts and receiving communion). Eastern liturgy puts it this way;

To come to the sacred meal of community is to expect a divine encounter; it is both to consume and be consumed (Leech, 1985: 265).

The Eucharist was the heart of Christian mysticism and real communication with God through the materiality of bread and wine share together. The liturgy is futuristic in outlook; a liturgy which is futuristic brings hope for world tomorrow. The celebrating church looked forward to the greater life of the kingdom as written in the Didache during the second century:

As this broken bread was scattered on the mountains, and then being gathered together, became one, so may the church be gathered together from the ends of the earth into thy kingdom (Didache 10.6).

Longing for the coming of Christ in his kingdom, for his *parousia* then was linked with the present experience of Christ in the Eucharist. The exclamation;

Blessed is he who comes in the name of the Lord, Hosanna in the Highest (APB, 1989: 118).

was associated with the expectation of coming of the Messiah (Psalm 118:26). As we celebrate the liturgy of the Eucharist we as one body look forward to good things to come, not just things good things. As we await the coming of Christ we do not just sit idle, we prepare for his coming. To ensure that we will continually have the bread and the wine until he comes, we have to look after the environment.

With bread and wine he purposed it for things to come, that it might be aiming at the renovation that is prepared for it (Narsai, 1909: 60f).

The signs and symbols might have originated from the early church but we in ACSA we still observe them because of their significance.

4.3 Liturgy in ACSA in Relation to Eco-feminist Theological Debates

The future of the natural world in the 22nd century will be determined by human attitudes towards the earth. Theologically, the Christian community ought to respond in a proactive manner to the worsening depletion of life-supporting planetary systems because the Earth is the Lord's (Psalm 24:1) and as Sally McFague suggests it is the Body of God. Elizabeth Johnson (2000:2) further describes the earth as a sacramental place of divine mystery. In accordance to these theological observations, negative attitudes towards the earth are tantamount to committing sin against the creator. Humanity is therefore called upon to change our way of life and repent from actions that have resulted in deforestation, air and water pollution and other ecological predicaments (Ross (ed.), 2012: 75). It is therefore against this backdrop, the ecological, socioeconomic, and political significance that sacraments ought to be a matter of enormous importance as far as liturgical theology is concerned (Okonkwo, 2009: 1). Furthermore the earth is the only life sustaining home and the home to many numerous future generations hence the importance of sustaining it.

It is of critical significance that the destruction of the earth will lead to extermination of all life on earth. How then can Christian theology and liturgy help in safeguarding the future of life? It is argued that earth-care stems from two moral propositions, the God given mandate to care for Sacramental earth (Genesis 1:26), and the moral obligation to future generations. Therefore Christians have to take care of all creation because all creation exists through and for the Creator, heaven and earth are not products of chance but creations of the loving God, who declared the entire created order as 'very good' (Genesis 1:26). Whether humankind thinks of herself as not part of the earth, the Bible maintains that humanity is a product of the dust or clay of earth (adamah, the Hebrew for clay: Genesis 2:9). The Old Testament avers that the earth belongs to a caring Creator, so does the New Testament; it links the supremacy of Christ to creation. The gospel of John asserts that Creation is the product of the Word (logos) (John 1: 1-4). The letter to the Colossians identifies Christ as the firstborn over all creation and in him all things hold together (Colossians 1: 15-20). Paul writing to the Roman church argues that 'For from Him and through Him and to Him are all things' (Romans 11:36) and in Christ 'are all things' (1Corinthians 8:6). The ACSA Eucharist liturgy the first prayer of thanks giving declares:

... grow into his likeness; with whom, and in whom, and through whom, by the power of the Holy Spirit, all glory and honour be given to you, almighty Father, by the whole company of earth and heaven, throughout all ages ... (APB, 1989: 119).

Jesus carries the title ecological ancestor of life by virtue of being the source of life and Christ is not only connected to every creature but also is present in the same. Where human ancestor's life-giving power is limited to living descendants, Jesus is the origin-ancestor of all creation; visible and invisible (Ross, 2012: 77). Jesus is the knot that holds all life together on the earth and over and above that, he holds the natural world together. In the liturgy of the Eucharist, Jesus commanded that bread be eaten in remembrance of him and wine be drunk in remembrance of him, words and the Holy Spirit work together to make the bread the body and the wine the blood of Jesus; God in Christ by the power of the Holy Spirit creates, redeems and sanctifies for the sake of the whole world:

For on the night that he was betrayed he took bread, and when he had given you thanks, he broke it, and gave it to his disciples saying, 'Take this and eat, this is my body which is given for you, do this in remembrance of me' (APB, 1989: 118).

So too after supper he took the cup, and when he had given you thanks, he gave it to them saying, 'Drink of it all of you, for this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins; whenever you drink it, do this in remembrance of me' (APB, 1989: 118).

According to the prophet Isaiah (6:3) the universe is 'filled with the glory of God'. The divine glory is revealed in the complex net of life, because every creature shares and manifests a portion of the divine beauty (U.S. Catholic Bishops, 1991: 6). Elizabeth Johnson writes;

Creation signifies that the incomprehensible holy mystery of God (that) indwells the natural and human world as source, sustaining power and the goal of the universe, (is) enlivening and loving it into liberating communion (Johnson, 1996: 91).

The Anglican Prayer Book (1989:120) describes this divine glory in the following words:

God of power and might heaven and earth are full of your glory.

McFague argues that when we destroy nature we are destroying ourselves because human life is directly linked to other beings in the ecosphere (McFague, 2000: 117) and she writes;

By destroying the health of nature, we are undermining our own. The ecological (society) does not support either/or thinking either my good or yours, either our good or nature's. The good life for nature – a resilient, complex nature – is what we must have for our good life, but our good life rests on our caring for nature's well-being (McFague, 2000: 117-8).

ACSA realising that we have already done a lot of damage on nature and that a reconciliation process must be put in place, the prayers in the Season of Creation first Eucharistic prayer puts it very well:

Therefore, remembering the reconciliation of all creation achieved by the death and resurrection of our Lord Jesus Christ, we offer you this bread and this wine. Let his perfect sacrifice reconcile us with you, with one another and with all of creation. In the power of your grace make us ministers of your reconciling love (Season of Creation 2008: 6).

Reconciliation brings healing both physically and spiritually. It is therefore in this spirit that ACSA would like to be reconciled with nature to avoid destroying its health and as has been put before, occurring ecological crisis is not just an attack on the poor but also on God's beauty in Creation, hence ensuring the integrity of creation is a spiritual issue (Ross, 2012: 84). It is in that light that our liturgies, hymns and spiritual disciplines should aid our reverence for earth as God's creation. As the Church exists to worship Creator God, all creations are invited to participate in worship. Psalm 148 invited the ecological community to worship and praise the Creator God for their existence.

Praise him all angels, praise him, all his heavenly hosts. Praise him, sun and moon, praise him, all you shining stars. Praise him, you highest heavens and waters above the skies. Let them praise the name of the Lord, for the Lord commanded and they were created (Psalm 148:2-6).

To show reverence to God the Creator, we are obliged to protect the dignity of Sacramental Earth as it is home for all life and divine mysteries. We are obliged to care for the natural world

(Genesis 1:28). It is our duty to guard and protect the earth as the Body of God (Ross, 2012: 87). This is visible in the words of the second Eucharistic prayer for Season of Creation;

We thank and praise you almighty Father. In wisdom you guide the course of the world and cherish us with tender care. We thank you that we can come together around this table in the name of Jesus your Son, the first born of creation. In him all things, visible and invisible, were created and hold together. We thank you that you have sent your Holy Spirit to make us a new community of faith to serve you within your creation (Season of Creation, 2012: 7).

We cannot serve God within creation without revering what is his. Contrary to the belief that God is only a heavenly God, our liturgy has to ensure that we understand that God is present in creation and on earth and he is experienced in the natural environment. By destroying the environment we are robbing the creator of another venue of self-disclosure (Ross, 2012: 88). People notice us because we live in our bodies, when the body is destroyed by disease or accident; we die and can never be noticed again. The earth as the Body of God helps us to constantly be aware of our God. To address human needs is not possible without addressing the earth's integrity. Addressing environmental issues should not be an adult issue only; Sunday school material should be geared to address these issues. ACSA responding to this need has already developed 'Ryan the Rhino; the Story of Creation' as a Sunday school resource on caring for creation. The aim of the manual is to build healthy relationships with God, each other and all creation. The material is also aimed at helping the children understand the inter-relationship and mutual interdependence of all life on earth. The Church in Southern Africa has agreed that children can take part in Holy Communion with the permission of their parents. While they cannot follow the liturgy as presented for adults, this material is relevant for their age (5-12 years) so that as they come into communion they understand the significance. Below is one example of what is in the book. The teacher shows the children a picture of the earth and a map of Africa inside a round ball in somebody's hand. They are then asked to stand still with eyes closed and imagine they are holding the ball representing the earth in their hands and then listen quietly as the teacher reads;

“If the earth were the size of a ball, floating a few feet above a field somewhere, people would come from everywhere to marvel at it. People would walk around it looking at its big pools of water, its little pools and the water flowing between the pools. People would be amazed by the bumps on it, the holes in it and they would marvel at the very thin layer of gas surrounding it and the water suspended in the gas. They would be amazed at how this thin layer of gas protects it from the hot sun. The people would marvel at the animals walking on the surface of the ball and the ones swimming in the water. The people would declare it precious because it was the only one, and they would protect it so that it would not be hurt. The ball would be the greatest wonder ever known and people would come to look at it, to be healed, to learn from it, and to see the beauty. And they would wonder how such a beautiful thing could be. People would love it and defend it with their lives because they would know that their lives, their own roundness could be nothing without it. If only the earth were the size of a ball, floating in space” (Seasons of Creation One (adapted), undated: 17).

4.4 Eucharist and Ecological Crisis

Humans’ abuse of nature has led to the extinction of some species. The awareness of this predicament has aroused a lot of interest, more people, groups and individuals are undertaking studies and research to understand the situation better and take the necessary steps to alleviate the situation. Realising the importance of addressing this situation, the ecological, socioeconomic, and political significance of this sacrament has to be urgently addressed through liturgy in the light that over the years the ecological exploits by human being have not been treated in depth (Power, 1992: 9). We therefore seek to see what ACSA has done through the Eucharistic Sacrament in the redemption of creation from human domineering and exploitative tendencies.

Suggit (1991: 6) writing on worship, describes worship as a corporate act, which unites all Christians with Christ through baptism. Further elucidating the significance of worship he writes:

In worship therefore we assert that we belong to God and to one another; we come not as a group of individuals, but as a community with a common purpose and a common life, encouraging one another to praise and thank God. So participation in the Eucharist is not simply a matter between

each person and God. It expresses who we are- the Holy Communion. This title can describe both the Eucharist and the church, as is intimated by one early translation to the phrase “the communion of saints” (Latin communio sanctorum).

This understanding of communion has however, been limited to humans only, when in actual fact in the Eucharist it is the communion of individual, angels and archangels and the whole creation. This is the unity which is expressed in every Eucharist.

4.4.1 Changes towards a Different Role of Eucharist in the Environment

Over the centuries all discussions on the sacraments including the Eucharist have been around their dogmatic or traditional or their ritualistic significance and the Church was occupied by preserving this tradition that was handed on by Christ and his disciples (Okonkwo, 2009: 1). Although the definition that the sacraments of which the Eucharist is one ‘are outward and visible signs of inward and spiritual grace, given by Christ as sure and certain means by which we receive that grace’ (APB, 1989: 438), has led people to understand it as an automatic dispenser of grace, we want to argue that there has been a shift in sacramentology. The person receiving the sacrament does not and cannot live in isolation from the happenings around him/her and therefore the sacrament is linked to other social concerns (Okonkwo, 2009: 2). The environment is one of these. Liturgy is part of the solution in the words of Sacrosanctum;

From the Liturgy, therefore, and especially from the Eucharist, grace is poured forth upon us as from a fountain, and the sanctification of men (women) Christ and the glorification of God to which all other activities of the Church are directed, as towards their end, are achieved with maximum effectiveness (Sacrosanctum Concillium: 10).

As ecology belongs to the issues which concern all people, regardless of their religious beliefs or political convictions, ACSA intends to address these issues by ensuring a relevant liturgy for all Anglicans under her jurisdiction.

4.4.2 Why the Environmental Crisis

Humanity’s belief that God gave it power to rule over nature and subdue the earth (Genesis 1:26-28) has resulted in this domineering status in creation at the expense of other creatures and has resulted in the unfair justification of humans’ cruel treatment of plants, animals and even the land

despite the fact that they are all linked to one creator (Okonkwo, 2009:2). Humanity has acted in a manner that is contrary to God's will by showing lack of solidarity with nature and ending up with a reduction in the productive potentiality of the earth. The liturgy in ACSA is written to bring awareness on the fact that if the land is properly and lovingly utilized, there will be increment in the quantity of food (bread and wine) that will be available for human consumption. In the prayers of the people;

We thank you, Father, for the resources of the world and its beauty. Give to all a reverence for your creation and make us worthy stewards of your gifts (APB, 1989:110).

The prayer in Season of Creation demonstrates a further understanding that humanity and nature came from one creator and humanity does not revere nature from a distance but from within:

God our creator, you have made us one with this earth, to tend it and to bring forth fruit: may we so respect and cherish all that has life from you that we may share in the labour of all creation to give birth to your hidden glory, through Jesus Christ (Season of Creation, 2008: 15).

The arrogant anthropocentrism in contemporary Christianity which has made humanity to see themselves as possessing a superior form of life than non-human has led the earth to falling ill and in jeopardy (Boff, 1995: 15). ACSA liturgy used not in the Eucharist but relevant because it is used to prepare candidates towards confirmation in the catechism where reference is made to human nature answering the question; 'What does it mean to be created in the image of God? The answer is;

It means that we are free to make choices: to love, to create, to reason, and to live in harmony with creation and with God (APB, 1989: 423).

Further cementing the premise that ACSA has moved towards environmental awareness and the liturgy appears to be in line with the environmental awareness.

4.4.3 Sacrament and Ecological Crisis

Viewing the sacrament from a spiritual point of view and understanding it from the perspective of human being assenting to God who initiated the creation process and created humankind in his

own image and likeness from this point of view, humanity is empowered to continue God's work of creation. Hence the imperative;

Be fruitful and multiply, bring forth abundantly on the earth and multiply in it (Genesis 9:7).

This elevates human beings to the status of a created co-creator and can be applied in the environmental crisis amongst other issues. It is a belief in Christianity that there is connectedness between humanity and the world and all it contains (Okonkwo, 2009: 4). Subsequent to this, liturgy and sacraments can be employed in a theological dialogue. Irwin writes;

This includes the sacramentality of human life viewed through the prism of incarnation, and the sacramentality of all things in creation when viewed through the prism of God as creator and sustainer of the universe (Irwin, 2001: 115).

From the above statement it can be concluded that even the world can be seen as a sacrament and the incarnate Word as the visible sign to God's presence on earth and God's love for it, the great sacrament (Cunningham, 2009: 101). To understand the link between sacrament and ecological crisis, one must first understand the place of the word, worship and material substance in liturgy (Okonkwo, 2009: 4). ACSA in her catechism liturgy is in unison with Okonkwo.

4.4.4 Liturgy of Word, Worship and substance in Connection with Sacrament

Creatures other than human beings featured frequently in Jesus' earthly ministry. He often referred to the birds of the air, the lilies of the field, healing of the blind with sand and spittle, bread for the hungry and bread and wine for the institution of the Eucharist (Okonkwo, 2009: 5). Hill puts it better in these words;

Jesus gave us sacraments that we might be assured that God's presence and power is with us 'all days', and that God's creative plan will ultimately prevail (Hill, 2007: 125).

Jesus giving the Church her sacraments was a reminder of his becoming part of human history and of his return, the *parousia*. The intimate encounter with the risen Lord in the sacraments makes humanity aware of the ongoing creative activity of God. Sacraments awaken us to the sacredness of the earth and provide us with motivation to care for it (Hill, 2007: 127). Although

Jesus Christ is no longer physically present with us, he is encountered in worship through words spoken by the presiding minister over the bread and the wine. In the words of the first Eucharistic prayer;

Hear us Father, through your Son Christ our Lord, through him accept our offering of thanks and praise, and send your Holy Spirit upon us and upon these gifts of bread and wine so that they may be to us his body and his blood (APB, 1989: 118).

The words of Season of Creation put even better, it is not just humanity that is united with the body of Jesus Christ, it is humanity together with all creation united to Christ through the Holy Spirit.

Send upon this bread and wine, upon us and all creation, the life-giving Spirit who first moved upon the waters of the deep. Stir up in us what is creative, redeem what is destructive.

Unite us with you in the body of your Son whom, with whom in whom, in the unity of your creative Spirit, with all that has been is, and will be in your universe, we stand before you and worship you, God of all, in songs of everlasting praise (Season of Creation, 2008: 6).

The capacity of the sacrament to connect, link and bind people of faith to the Creator and creation, is derived from relevant and powerful liturgy which reminds people about the centrality of Jesus in the sacraments and connection to other creations.

Towards the end of his earthly ministry, Jesus instituted the Eucharist and gave it to his disciples to celebrate in his memory and to love one another. He declared that greater love is that which is willing to lay its life for friends (John 13:34; 15:12-15). Having been made his friends they were privileged to know all that he knew including about creation. However, one of humanity's errors has been not acknowledging that creation is included in the love Jesus spoke about as Lois McAfee puts it;

Creation is very much a full, active and complying partner in this 'love one another' command. It is humanity that has failed to do what it was created to do: Commune with

God and preserve the life of creation. For the most part humanity has failed to realize that the ‘one another’ that it is to love includes creation’ (McAfee, 2009:2).

To enable humanity to play the stewardship role, the interconnectivity with creation should be brought to the fore in order to ensure a genial coexistence of human beings and other creatures made by the same creator (Okonkwo, 2009: 5). There is no better place to do it than in liturgy and worship.

4.4.5 Eucharist and Matter

The Eucharist is celebrated through elements that come from nature and are used by most worshipping communities. Through these substances humanity is able to connect to the divine. Hill writes:

The divine can be experienced through substantial things, like water, olives for oil, grapes for wine, and wheat for bread and these donate their deepest meaning so that we can better understand our Creator and creation (Hill, 2007: 44, 45).

The words of invitation to communion in the Season of Creation put this very well;

Come, to receive life from the Source of all being.

Come, to share creation with the Creator of all things living.

Come, to be renewed by the Spirit who makes all things new.

Come, feast with God in faith and thanksgiving.

The elements used for the celebration are most of the time used by the people for their sustenance, and the Eucharist being the most celebrated sacrament, it is therefore a regular reminder to the people of God of the need to thank God and care for creation. The following prayers are a good example of such expression of gratitude;

Blessed are you, Lord of all creation. Through your goodness we have this bread to offer,
Blessed are you, Lord God of all creation. Through your goodness we have this wine to offer, (APB, 1989: 116).

4.4.6 The Eucharist and environmental Concerns

Jesus having chosen the materials of bread and wine to institute this sacrament in his memorial in the church serves as a sign of his attachment to creation. The Eucharist being a sacrament of the new covenant, and him having given himself as a sacrifice for our redemption (nature included), through this is established a link between sacrament and ecology. According to the gospel of John 1:3-10, the two are linked through Jesus Christ through whom all things were created and through whom the world is saved. The Eucharist stands out among other sacraments in ACSA and the church at large in that it brings human beings, nature and the creator into contact that detests neglect and cruelty. Schmemmann writes:

Eucharist is the only full and real response of man to God's creation, redemption and gift of heaven (Schmemmann, 1973: 37-38).

This interconnection between humanity, nature and the Creator is drawn from the fact that the elements used, the bread and the wine are rooted in matter having been made from wheat and grapes both from the soil. The Eucharist is transformative in nature, as it symbolises concern with the body and blood of the Lord. The Eucharist instills a culture that treats with respect and rejects the belittlement of material things (Okonkwo, 2009: 6). All elements that are used in the celebration of the Eucharist are to be consumed and they are measured in such a way that they have to be enough for all without any waste, and whatever remains has to be reverently kept in the tabernacle for later or if insignificant consumed. As such sacraments transform recipients in that they no longer become abusers but preservers of cosmos and nature by working towards their preservation (Hill, 2007:153). He further argues;

Eucharist also signifies the transformation of the community as it repents its complicity in harming creation and examines its responsibilities toward the earth (Hill, 2007: 143).

ACSA recognising the need for repentance for harming creation and recognising the need to take responsibility towards nature, the penitence prayer in Season of Creation sums this responsibility as it reads;

As we remember who we are, what we are, and what we have done, as we turn away from forgetfulness and self-centredness of the past, may God the loving Creator welcome us,

forgive us, set us free from the past and strengthen us to live a new life, to cooperate in new creation (Season of Creation, 2008: 8).

Through liturgy therefore ACSA has progressively endeavoured to bring awareness to worshippers that sacramental materials are products of the earth, and therefore it befits human beings who receive them to take good care of the earth by calling to a halt any form of cruelty against it and ensure its preservation which will give rise to an increased productivity.

4.4.7 Role of Liturgy in Change of Life Style

The Anglican Church in Southern Africa has over the years been engaged in revision of liturgy to align to the context and the prevailing circumstances of the time. This has been in recognition that one of the functions of liturgy is to charge participants to embrace a new way of relationship while living in their communities. Issues of climate change due to neglect of the environment are no longer a story but a reality, through the liturgy of the word and liturgy of the Eucharist, the worshippers are to be transformed to be able to bring awareness and eventual transformation to their communities in relation to the environment. Kilmartin (1983:123-124) writing in reference to Catholics argues,

In its own way the liturgy of the Eucharist trains Catholics for a critical response to the problems of conservation ethics, a response that corresponds to the orientation of the Christian scriptures (Kilmartin, 1983: 123-124).

This can be equally applied to Anglicans as they share a similar liturgy in most cases with Catholics. Similarly, by celebrating and receiving the Eucharist, the worshipping community is challenged to live in such a way that what they experience in the liturgy can be carried into the larger world (Okonkwo, 2009: 7). For liturgy/worship to be meaningful it must relate to real life situation. It is critical in such a time as that to realise that the environment is God's gift to everyone, and as such have to ensure the poor are taken care of and future generations and the rest of humanity are not robbed of their livelihood (Benedict XVI, Caritas in *Veritate*, no 48). The acknowledgement of the presence of Christ in the Eucharist brings the Lord of creation into the midst of the community with his compassion and self-giving bringing interconnection between worship and the concrete life of the people. (Power, 1992: 10).

4.5 Chapter Summary

Bread and wine symbolise nature as they primarily symbolise humankind's work. Bread is made from wheat and wine is made from vine and both wheat and vine are primarily the fruit of the sun and the seasons (Martlet, 1972:31). The earth too has a part to play, in it comes bread (Job 28:5). Humankind may labour to produce bread and wine but nature has her part to play which humankind can assist but cannot replace (Martlelet, 1972: 31)

The power that man asserts over the earth when he ploughs it or gathers the grapes still cannot take away the mystery (Martelet, 1972: 31).

It is probably the time for the church to engage drastic reforms in terms of the Eucharistic liturgy in order avert the looming environmental catastrophe. It is time to go back to the scriptures, in the sermons within the Eucharist emphasise the real meaning of Genesis one and two in terms of relationships between humanity and nature. Create awareness that Christ as the centre in the Eucharist represents hope, Christ who spoke a word and all came to being he is still the hope in averting all that is negative in relation to the environment. Only Christ can bring healing to the land. The Church to preach Christ as the centre as opposed to the prosperity gospel that emphasises wealth and materialism. It is time to realise that the earth is the Lord's, allow God to do his work in us, through us and that we cannot save the planet through our own efforts, but with him, and in him and through him being transformed by the power of the Holy Spirit to influence change of mind and attitude (Romans 12:1 and 2). It is also time to re-engage with the theology of the Patristic Fathers and not treat their theology as idolatrous, as recognising the part that nature plays in the life of humankind is not necessarily worshipping nature.

Chapter 5

Conclusions and Recommendations

5.1 Overview

This chapter is divided into three main sections. The first is the synopsis of the findings and corresponding interpretations as linked to the four research question. The second section explains the implications and significance of these findings and the third is a description of my recommendations.

5.2 Findings and Interpretations

5.2.1 Overview

In response to how the Patristic Fathers viewed the environment in relation to the Eucharistic worship, this can be better answered by first looking at what their view were concerning the environment. Christianity despite claims to the contrary endorses the sovereign value of natural creatures and is committed to an ethic of responsible care and stewardship of the natural world. This is contained in the Old Testament, upheld by Jesus Christ and this written in the New Testament. They were however, sometimes forgotten, and distorted especially in medieval and early modern times. These were somehow never abandoned and have continually been revived again.

Teachings inherited from the Old Testament have resulted in some of the controversies such as the notion that humanity has dominion over the creatures. Yet dominion as given in the bible facilitates responsible stewardship and should not involve domination, carelessness or mercilessness; belief in creation implies that the world is God's world, full of God's glory and need not involve objectionable varieties of metaphysical dualism such as otherworldliness or contempt of nature or nonhuman species. Despite that history shows there have been incidents to the contrary, Christian teachings turn out to encourage ecological sensitivity.

5.2.2 Patristic Attitudes

The Fathers of the early church included an understanding of pagan approaches to nature, while some sought to combine Greek philosophy with Christianity, and others took on Gnosticism

(Robin, 2000: 96-110). Not all believed in the notions stated above, Bishop Irenaeus, second-century Bishop of Lyons, rejected the Gnostic belief that nature is evil, maintain that nature is cared for by God as a home for humanity, as is to share in the fulfillment of the creator's plan (Santmire, 1985: 35). I share in this view based on McFague's metaphor referring the earth as the Body of God. How could the Body of God be evil? Patristic writers such as Origen, Basil, Ambrose and some modern writers such as John Ray among others popularised the theme that the role of humanity is completing creation.

Origen while opposing the view that irrational creatures were made for rational ones (Glacken, 1967: 183) considered the diversity in the world the result of a decline from the unity and harmony of the original creation, and as a result of the primeval fall before the creation of humanity (Glacken, 1967: 183), a view that was rejected by those who followed him including Augustine (354 - 430) who pointed out that according to Genesis 1:31 all things created were viewed as good by the Creator (Glacken, 1967: 198). If God created all things and viewed them as good, he therefore is the one who holds all things together, provides for, loves and cares for all created nature so God's ultimate desire is a good earth occupied by both humanity and nature.

Humanity's co-creation role is manifest in responsible stewardship, of farming and using the land in such a way that it blends with the natural environment without destroying it as Glacken quoting Basil, the grasses serve both animals and humankind (Glacken, 1967: 193). Not all Early Fathers believed in humankind as the central or most important element of existence, especially as opposed to God and animals as can be seen in Basil's prayer;

And for these also, O Lord, the humble beasts, who bear with us the heat and burden of the day, we beg thee to extend thy great kindness of heart, for thou hast promised to save both man and beast, and great is thy loving-kindness, O Master (Passmore, 1975: 198).

According to Robin (2000: 96-110), the Early Fathers were careful to avoid idolatry by distinguishing between the creature and the Creator (Wallace-Hadrill, 1968: 128-130). While God created nature for his own glory, he also invited humankind despite the fall (Genesis 3) to be creative enough to continue to be co-creators with him through the arts and sciences including agriculture (Glacken, 1967: 200, 299). These themes have influenced western churches within the ecumenical movement throughout the twentieth century (Robin, 2000: 96-110) and by

extension the Anglican Church of Southern Africa. Ambrose also agrees that humanity is partners with God in improving the earth (Glacken 1967: 196). I agree with Augustine's analogy that nature is a book that reveals the Creator's ability to talk to us through nature including those who are not able to read, echoed by Athanasius and Chrysostom (Glacken, 1967: 203). In that light the destruction of nature then closes this book to humankind on experiencing God through it. It is therefore the liturgy in the Eucharist that will assist us not to close this important book. Santmire quoting Augustine writes;

The earths, life on earth, the beauties of nature, are also creations of God. Man, full of sin and prone to sinning, is nevertheless a glorious product of God's greatness (Santmire, 1985: 55 -74).

Robin (2000: 96-110) writes that the medieval Roman liturgy incorporated prayers for sick animals and stables, as well as curses on vermin and pests (Hume, 1957:94-98), and we in turn in Eucharistic liturgy including such prayers, we would be displaying a positive attitude towards nature. Finally we like Francis of Assisi (1182-1226) we accept the goodness of creation in all its diversity as we praise God for all his creatures as individuals and we urge them to praise God together with us (Psalm 148). It is therefore not entirely fair and misplaced to accuse Christianity of teaching oppressive and anthropocentric attitude to nature although there were some tracts to the characteristics aforementioned basing these on the interpretations of the Judaeo-Christian belief in human domination over nature. I therefore agree with Robin (2000: 96-110) that in view of the conditional and qualified understanding of all human authority in the Old Testament, and the biblical teaching to the effect that non-human nature has an independent value and that non-human nature has a place in the scheme of salvation, stewardship has to be understood to be humble recognition of the inherent value of fellow-creatures. Christianity can therefore be appealed to, to support environmental enhancement and protection through Eucharistic liturgy.

5.3 Evolvement of Eucharistic Worship in ACSA in Relation to the Environment

Rowan (2014: 42), speaking about Jesus in the Eucharist describes him as someone who sought out company and the effect of his presence was to create a celebration which bound people together. To me this statement in connection with the Eucharist means people cannot be happy when nature is not, the earth as the Body of God. How can you be happy when there is a part of

your body that is aching. So there has to be an evolution of the Eucharist liturgy in ACSA to address environmental issues. Communing with Jesus in the Eucharist I believe we are transformed to be like him, in Rowan (2014:42) he portrays Jesus as not someone who exercises hospitality, but he draws out hospitality for other. Welcoming other people makes them capable of welcoming. We encounter Jesus giving hospitality and receiving hospitality in the gospels, and that is what is essential about the Eucharist (Rowan, 2014: 43). As we receive from Christ we are reminded to be welcome, as we welcome God, this welcome is also extended to our neighbour who includes nature. By sharing meals he was paving a way of re-creating the community to lay the foundation for rethinking what the words ‘the people of God’ mean (Rowan, 2014: 44). When Jesus met with his disciples after resurrection he was passing the message that what he did in creating a new community during his earthly life, he is doing now through the apostles in his risen life (Rowan, 2014: 45). In the Eucharist we come together with those who have gone before us to be with the Lord, including the apostles, and the Lord himself. Rowan describing the effect of welcoming and togetherness, he writes

The starting point must be where the apostles themselves began, eating and drinking with him after he was raised from the dead, experiencing once again his call a new level of life together, a new fellowship and solidarity and a new willingness and capacity to be welcoming themselves. Celebrating the Eucharist not only reminds us that we are invited to be guests; it also reminds us that we are given the freedom to invite others to be guests as well. We have experienced the hospitality of God in Christ; our lives are therefore set free to be hospitable (Rowan, 2014: 46).

We are not just called to be hospitable to one another, but this hospitality has to be extended to all creation including nature. Our sharing in the Eucharist makes us become involved in Jesus’ own continuing work of bridging the gulfs between people and nature, drawing them into a shared life as Jesus bridged the gap between us and God. However, the only way to pass on this important message is through the Eucharistic liturgy. Sherlock (1998: 118) comments:

Liturgists are more concerned with enabling effective prayer than with expressing precise doctrine.

5.3.1 Anglican Eucharist Liturgies

The Anglican Church was born out of the English Reformation and political contexts of the sixteenth century. Thomas Cranmer, Archbishop of Canterbury, was instrumental in determining the form Anglicanism was to take, through his authoring of the Book of Common Prayer in 1549 and 1552. These prayer books thereafter became a base for all others, whether being faithful to the Reformed tradition or seeking different approaches.

The 1662 Book of Common Prayer was used in much of the Anglican Communion and remained unchanged until the beginning of the twenty-first century. However, controversies in the late nineteenth century and early twentieth century led to the formation of a Royal Commission on Ecclesiastical Discipline in 1904 and among the agenda was liturgical revision, starting in England (Cumming, 1982: 164). Out of this process the Book of Common Prayer 1928 was born. While some prayer books had the theology of the 1662 Book of Common Prayer, they still had their subtle peculiarities not surprisingly because diversity of practice, both in terms of shape and theology, is common in many parts of the Anglican Communion. At Lambeth 1958, the bishops decided that the shape and theology of the BCP of 1662 could no longer be normative for the Anglican Communion (Lambeth Report, 1958: 278-298). Studying the primitive Eucharist, parts of the Anglican Communion were eager to incorporate new liturgies into it, and some had already done leaving committee of bishops with no options but to acknowledge the developments that had occurred. Having realised that the 1662 prayer book was not beyond reform, the Lambeth committee allowed and enshrined the principle of national use (Buchanan, 198: 9). Coming into existence as a result of the Lambeth Conference of 1958 was the Pan-Anglican Document of 1965, which set out the structure and contents of the Eucharistic liturgy that has influenced liturgical development in the Anglican Communion.

This stimulus from the new found freedom and the Lambeth Conference of 1958 became a motivation for Work to revise the prayer book to begin in twentieth century. In Southern Africa the revisions culminated with publishing of the Anglican Prayer Book of 1989 which stands alongside the South African Book of Common Prayer 1954. Both prayer books have the English of the 1662 Book of Common Prayer. The charismatic renewal had an impact on the Anglican Church of Southern Africa liturgical revision (Suggit and Goedhals (ed.), 1998:61). There was a

deliberate aim to meet evangelical concerns in a Province that is historically High Church. The aim of the revision was to strike a balance between catholic, evangelical, charismatic, and liberal, a balance that might have had an impact on the liturgy and the embracing of the environment.

Trying to embrace all the spiritualities mention above was reflected in the Eucharistic liturgy that followed. Four Eucharistic prayers were developed to accommodate different theological preferences. Two from the Church of England, one borrowed with permission from the Roman Catholic Canon and the last one being an indigenous product. The structure and the language of the Eucharist resembles the Eucharistic outcomes of the liturgical movement, one being seeking a sense of continuity with the early apostolic church. The early church through the patristic fathers embraced the environment in the Eucharistic worship as it has been explained in the discussion above. The Hippolytus (ca. 215) prayer referred to as the Apostolic Tradition relating to continuity from the Lord's Table to the Communion Table now appears in modern liturgist writings (Johnson, 2006:40).

The opening of all four Eucharistic prayers mirror the wording of Hippolytus while maintaining some variations with words like 'we offer you' and 'we bring before you' to accommodate different theological points of view.

Often issues relating to the environment in the Eucharist are associated with the twentieth century theologians such as those of Teilhard de Chardin and Matthew Fox and yet they date back to ancient times. The Platonic 'Anima Mundi' concept source of the idea of Cosmic Christ who holds the cosmic mediatorial role between the world of Being and that of Becoming is similar to that assigned by early Christian theologians to the Logos (Sherrard, 1992: 28). A number of Patristic thinkers articulated their ideas on the cosmic union of creation, incarnation and consummation. These included Irenaeus, Clement of Alexandria, Origen amongst others (Maloney, 1968: 14). Thinkers of the modern era are responsible for renewing the spiritual and cosmological meaning of the event of Jesus Christ after it had been relegated to the background by western theological tradition (Mooney, 196: 80). Christ being the centre of creation and the Eucharist suggest to me that the relationship between the Eucharist and the environment must have been there from the time of early church but only became prominent during the time of modern thinkers. This is supported by Origen for whom,

Christ is present everywhere, diffused through all the universe, coextensive with the world and penetrating the whole of creation (Lyons, 1982: 61).

The idea of the cosmic Christ has subsequently been expressed by a number of thinkers in a way that befits eco-theological themes and emphases. A Christology of nature that wanted to move away from the dualism of nature and grace was developed by Joseph Sittler in the 1960s, confirming Irenaeus view that nothing including the natural order, was outside of God's grace and redemption (Bouma-Prediger, 1995: 14). So as we celebrate the death and resurrection of Christ in the Eucharist and being grateful for humanity's salvation, if nothing including the natural order is outside God's grace and redemption, then nature is included in the Eucharist. As Jesus hung on the cross and bleeding, his blood fell to the ground a sign to me of also saving the earth representing all non-human creation. The New Testament and Patristic thought brought creation and redemption together by emphasizing the resurrection and the *parousia* which Christ as 'Pantocrator' (Moltmann, 1995: 170) this according to Moltmann shows Christ as saviour for the whole cosmos, and that the Incarnation reveals the grace of God and accepts and perfects creation (Moltmann, 1995: 94).

5.3.2 Environment and Eucharist in the Twenty-first Century

In the Church of Province Southern Africa in the Rite of 1929, connection to the environment can be seen although not as conspicuous as in the liturgies that followed. The word of the *anamnesis* reads:

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son, our Saviour Jesus Christ, we thy humble servants, having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension, do render unto thee most hearty thanks for the innumerable benefits procured unto us by the same; and, looking for his coming again with power and great glory, we offer here unto thy divine majesty this holy bread of eternal life and this cup of everlasting salvation (South African Rite of 1929, in Arnold, 1939: 122).

In the above prayer the mighty acts of Christ are remembered in the context of the Eucharist and the gifts of bread and wine, described as holy, are offered to God. His mighty deed are in relation to creation and restoration of creation, where bread and wine represent the environment directly

because not looking after the environment will result in us not having the bread and wine, to continue having it we should thank God who makes it possible as an all powerful God while our part is to look after what God has given us. Below are also words of *epiclesis* which have some environmental connotation:

And we humbly beseech thee to pour thy Holy Spirit upon us and upon these gifts, that all we who are partakers of this Holy Communion may worthily receive the most precious Body and Blood of thy Son and be fulfilled with thy grace and heavenly benediction (South African Rite of 1929, in Arnold, 1939: 122).

In invoking the Holy Spirit upon the gifts signify recognition that they are part and parcel of our well-being. The spirit of Christ gives life; why would Christ give life and we then not look after what Christ has given life to. The words of the *anamnesis* and *epiclesis* remain unchanged in the 1954 South African Prayer Book (The South African Liturgy, 1954 in Wigan, 1962: 73-81). A significant change is realised in the 1989 Anglican Prayer Book when it prays;

Holy Father, with these your gifts, we your people celebrate before you the one perfect sacrifice of Christ our Lord, his rising from the dead and his ascending to the glory of heaven (An Anglican Prayer Book, 1989: 119).

In this prayer there is the recognition that the gifts of bread and wine representing creation come from God for our use, good use and not abuse, and together with these gifts we celebrate the sacrificial death of Jesus Christ that procured our salvation including blessed bread and wine. The Eucharistic prayer refers to offering;

In memory of his death and resurrection, we offer you, Father, this life giving bread, this saving cup (An Anglican Prayer Book, 1989: 124).

Whatever, is offered to God has to be perfect, for us to have a perfect harvest there has to be good rains and good soils, these will not be there when we do not attend to issues of climate change that have altered the planting seasons resulting in poor harvests.

Over and above 1989 Anglican Prayer Book, a number of Eucharistic prayers have been authorised by the Synod of Bishops for various occasions namely

Table 1: Timeline for New Eucharistic Prayers

Type of Prayer	Year Authorised by Synod of Bishops
Eucharistic prayer for any occasion	2005
Eucharistic prayer for children (to be used with permission)	2006
Eucharistic prayer for Good Friday	2006
Eucharistic prayer for Eastertide	2007
Invitation to Holy Communion	2008
First Eucharistic prayer of creation	2008
Second Eucharistic prayer of creation	2008

In all these prayers issues in relation to the environment are much more distinctly presented as opposed to the prayers in the early church. A few prayers are presented below as examples.

In the Eucharistic prayer for any occasion;

For the goodness of creation and glory of redemption, we praise you. For the law of holiness, inviting our obedience and for the call of prophets, rebuking our disobedience we praise you.

In the above prayer it is clear that we are specifically praying for creation and repentance from our disobedience including on not taking care of the environment.

Children growing up with the culture of looking after the environment already inculcated in them are likely to be better stewards than those who are introduced to this culture much later in life hence the children's Eucharistic prayer;

Celebrant : The Lord be with you

All : And also with you

Celebrant : Lift up your hearts

All : We lift them to the Lord

Celebrant : Let us give thanks to the Lord our God

All : It is right to give him thanks and praise

Celebrant : Why do we give thanks and praise at this table?

All : We give thanks for all that God has done for us

Celebrant : God the Father created the heavens, the earth and everything in them and created us in his own image

All : Let us give thanks and praise

From an early age children get to know that a just God created humanity in his own image, he equally created all other things in love, so they have to be looked after.

Finally let me give the example of the First Eucharistic Prayer in Creation;

God of power and might, you spoke the Word and all that is in heaven and on the earth, all things, came to be. Your Spirit hovered over the primal elements, and you brought life in forms innumerable, including this fragile earth and us amongst its inhabitants. As our past is in you, so our hope for the future rests with you. As we have turned from your ways so we turn again to the warmth of your love. Through you all things are brought to new life.

Reading this prayer it is clear that there is recognition of the relationship between humanity and creation and repent of any wrong doing against the will of God which includes the right of all creation and as Christ died to bring new life to humankind, creation is also included.

It is therefore befitting in conclusion to state that the Anglican Eucharistic liturgies of the twentieth century and those of the twenty first century have as they evolved embraced issues of the environment although they have been becoming more explicit as the years progressed and I suppose as the problem became more prominent.

5.4 The Communion Meal and the Future Generation

It is the desire of the study to investigate whether partaking in the communion meal can be said to be enough to ensure environmental awareness for future generations. In the Eucharist there is

the emphasis of partaking in the body and blood of Jesus. I believe that using the metaphoric theology referring to the earth as the Body of God convinces me that the Eucharist can be used to ensure that environmental awareness is created for the future generations. In developing the ‘models of God’, Sally McFague uses metaphoric language to emphasise relationality in terms of God’s body. Christianity is the religion of the incarnation by distinction. Its earliest doctrines focused on embodiment, Word made flesh, Christ was fully human, and in the Eucharist he says this is my body, this is my blood, reference is made to the resurrection of the body, and the church itself is referred to as the body with Christ as the head (McFague, 1993: 14).

We all like our bodies, if we do not like our bodies we do not like ourselves, by extension we ought to love the bodies of all other life-forms on the planet. One part of the body cannot hate the other because they belong to one body. The church is the body of Christ and the earth is the body of God, so we have to love the earth as we love our own bodies and in the Eucharist we partake of the body and blood of Christ who is part of us. In the Eucharist we do not only change our life-style but it helps us to change what we value, the earth as the body of God. McFague (1993: 17) writes;

We must come to value bodies, love them, and as well as we shall see, appreciate each of them in their differences from us and from each other. The body of the earth, teeming with variety, is but a tiny cell in the ‘body’ of the universe, which includes all matter in all its form over fifteen billion years of evolutionary history.

Griffiths (1976) explaining the relationship between humanity and nature writes:

My body was originally formed from an ovum and sperm in my mother’s body, and this ovum and sperm were formed of matter which came into the bloodstream of my father and mother from the world outside. I am formed of the matter of the universe and am linked through it to the remote stars in time and space. My body has passed through all the stages of evolution through which matter was first formed into atoms and molecules, when the living cell appeared. I have passed through every stage from protoplasm to fish and animal.... If I could know myself, I would know matter and life ... since all are contained within me (Griffiths, 1976).

I want to conclude as follows, Griffiths has traced us from the food our parents eat before they come into union with each other and the processes that have taken place even before the food is ready for consumption, that to me brings the awareness that we are intertwined with nature, where else can that be drummed into our heads and souls except in the Eucharist which is associated with eating. By extension we have to eat good food from a clean environment to enable procreation. Connected with the Eucharist is also the spiritual food, the Word of God. The Eucharistic service is incomplete without scripture. God in the Old Testament gives us detailed instructions about looking after the land and its creature. Nothing you can do in, on, or with the land is outside the sphere of God's moral inspection (Wright, 1984: 59). In Deuteronomy (22:6-7), God makes it clear that our own welfare is tied to respecting and preserving wildlife. I therefore agree with Bookless (2008: 53) that it is in the Eucharistic service in the context of the Word that we rediscover our interdependence within God's creation. Leviticus (19: 9-10) on the other hand teaches the principle of moderation.

When we go to the Lord's Table we have one piece of wafer and a sip from the cup that done in the context of such scripture speaks against hoarding, it is doing things in moderation that will ensure that something is left for the future generations. A principle relevant to environmental conservation is awareness and taking of the needs of the poor. The passage in Leviticus speaking to this draws our awareness to the fact that it is not the size of our harvest and our profit that matter before God, so by leaving the grain in the margins provides for the poor, the foreigner and for wildlife (Bookless, 2008: 54), sentiments also echoed in the book of Ruth 2:2ff, where Ruth went out to glean after the harvester's. Taking care of the poor is taking care of the environment as they end up farming marginalized land. Our understanding our interrelatedness with the environment will assist us to understand that just as we find healing in the Eucharist, the land equally needs healing from our abuse according to the book of Chronicles where it says;

When I shut up the heavens so that there is no rain, or command locusts to devour the land or send a plague among my people, if my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and will heal their land (2 Chronicles 7:12-14).

Within the Eucharistic service the people of God get the opportunity to pray and confess their sins and are absolved from them where our sins include those against the environment. Bookless (2008:63) draws our attention to the fact that there is no hope amidst the environmental crisis we face apart from Jesus Christ. Reading Paul's epistle to the Colossians (1:15-20) which presents Jesus as the image of the invisible God and first borne of all creation for whom all things in heaven and on earth were created by him and for him, the head of the church and who came to reconcile to himself all things on earth and in heaven through his blood on the cross, and Jesus being the centre of Eucharistic worship, holding on to these facts does bring back hope for the future generations.

5.5 Eucharist Holds against Adverse Effects on the Environment

5.5.1 Overview

Finally, I would like to examine whether participation in the eating and drinking of the elements in the Eucharist would draw our attention to the need alleviate the adverse effects on the environment by humankind.

5.5.2 As We Receive We Give

In the Eucharist we come together to share in the body and blood of Jesus, this helps us to bridge the gaps between ourselves, through the shared life. Jesus was first to share himself with us, by dying on the cross he closed the gap between us that had been created by our sinfulness (John 3:16). In that light we are reminded that as we eat and drink we are to share ourselves with each other including nature. The sharing is done in a dignified but joyful manner, this is also true in relation to the environment, we shall not expect to be happy when nature is no more able to support us and therefore sharing the joy with us.

Jesus' death and resurrection was a world changing event. It was on Good Friday that he hung on the cross and died, his body broken represented by the bread in the Eucharist and his blood which was shed represented by the wine in the Eucharist and his overcoming death and rising on Easter day in which mass is celebrated even for those who are not able to do so at any other time of the week. This was a sign of the future and God's promise through this death that was to bring hope for the future (Williams, 2014: 48). Indeed as we eat and drink today we do so hopeful that

even tomorrow there will be bread and wine as we give thanks to our Saviour and provider. In Swazi custom a child who shows gratitude when given a gift no matter how small, the parent feels encouraged to please that child even when it happened once the parent will always tell colleagues that my child always gives thanks when given something. So as we eat and drink in thanks giving we are reminded that we have to preserve the environment so that even tomorrow we may eat and drink.

The first Eucharistic prayer in the 1989 Anglican Prayer Book read thus in part;

Grant that as we await the coming of Christ our Saviour in the glory and triumph of his kingdom, we may daily grow into his likeness; with whom, and in whom, and through whom, by the power of the Holy Spirit, all glory and honour be given to you, almighty Father, by the whole company of earth and heaven, throughout all ages, now and forever (APB, 1989: 119).

As we give thanks over the elements, in the presence of the Lord and with him and in him, we make connection between God and ourselves and between God and the world and this experience makes us to begin to look differently at the world around us. When we are in Christ and Christ is with us, we see things the way he does, he loved the world and that was not the end he sent His Son as a mitigation measure to bring restoration and reconciliation. We shall likewise want to mitigate and restore the groaning environment. Towards the end of the above prayer the earth and heaven are involved and that is not all, they are involved throughout all ages, now and forever, combined with the fact that God is at work in every place, every object that makes us realise that God is present in all we do and our reaction is shaped by him. This will ensure that his creation, his body the earth is cared for the way we care for our bodies for the benefit of the future generations. By just taking a small piece of bread and a sip of wine at Eucharist no matter how hungry we might be to me signifies that we shall at times be called upon to give sacrificially, do everything in moderation and forego even that which we could have. Instead of two cars in the family, have one to reduce the impact of obnoxious gases affecting the ozone layer, instead of a three litre engine get a one point two to minimise consumption of fossil fuel. Former Archbishop of Canterbury Rowan Williams (2014: 50) comments:

Many Christians have found that in reflecting on the Eucharist they begin to see what a Christian attitude to the environment might be. Do we live in the world as if God the Giver were within and behind and in the depths of every moment and every material thing?

At the end of the communion service whatever has remained has to be consumed reverently and the priest carefully ensures that only what is to be consumed is provided to avoid wastage. Affluent societies buy more than they can consume and sometimes dispose of whatever they do not require. This presents a challenge. Africa is now full of what is called grey cars from the east, and the continent has become a dumping ground, including nuclear reactive material. In the Eucharist we learn reverence for all.

Finally, to be able to confront and correct the wrong doings that have occurred in the environment, we need to identify where and what went wrong. In the Eucharistic service through repentance prayer, we bare ourselves naked before God for forgiveness that to me gives us the courage to be able to face our demons elsewhere and make things right including the environment. In the Holy Communion the Holy is the one that works in us and changes us to see things the way Jesus would. In the dismissal we sacrificially offer ourselves to be sent into the world in the power of the Holy Spirit to live and work to his praise and glory. This signifies that when we leave church after our own transformation we then go out to transform the world including where the environment is concerned.

5.5.3 Relevance of the Study

The teachings as described in Judeo-Christian theology, Patristic soteriology, Anglican Eucharistic theology and Ecological theology inspire a radical approach to earth-care. It creates significant potential for hope for future generations. Although already there was some environmental awareness in the 19th and 20th century as marked by the APB, 1989 which contained prayers for the environment, the movement became stark in the 21st century with the introduction of the seasons of creation. ACSA is now part of the Eco-Bishops movement, which is a movement of all Bishops and they have taken steps to look at the views of indigenous worship and relating nature to worship. Environmental concerns such as climate change may not be a top priority on the social agendas of some churches in Southern Africa. The Anglican Church of Southern Africa has however taken a step forward in developing and getting

environmentally relevant resources developed and approved for use by the Synod of Bishops for use in the various Dioceses. The challenge however, is that for the evangelically inclined Anglicans some of the prescribed forms of worship namely under trees and in other open areas where worship is encouraged in the presence of nature borders on idolatry for them, therefore they still need to assimilate it. It is encouraging to see that the Anglican Communion has taken environmental issues seriously and has engaged bishops from all over the Communion to deliberate on these issues and encourage everybody to participate through the chairmanship of the ACSA, Archbishop Most Revd. Thabo C. Makgoba, and the bishop of Swaziland is part of the Eco-bishop's group.

5.6 Recommendations

This document concludes with the following recommendations in context of our liturgy:

1. Recognise and Address Inadequate Theological Trends: Some Christian responses have been governed by theological assumptions that can only worsen the situation. Some of the inadequate responses include;

- **Mastery theology:** This is theology based on God's charge in Genesis (1:27) to subdue the earth and to rule over it. This may seem familiar to the extent that we think we understand what it means and not address it to our detriment. In the present age there are a lot of mushrooming preachers who preach confusing theology at all night prayers at funeral vigils. Our congregants are to be well equipped to withstand such.
- **Escapist theology:** this is the theology that believes that the spiritual is more important than that is material, heaven more than the earth and the life to come is more important than life now. Such an attitudes lead to current problems not being addressed.
- **Consumerism and Prosperity Gospel:** One lesson we learn in the way we conduct the Eucharist is to economise; just use and live on what is basic need. The Church does not have to be a carbon copy of the world (Rom 12:1-2); by so doing that would be against the spirit of climate change. We should resist tailor-making the gospel to fit a society that is

pre-occupied with satisfying the needs, want and thought patterns of the present age. The prosperity gospel thrives on distorting the truth. While God blesses his people in all ways we are at the same time required to encourage people to use their God given talents to sustain themselves. It is our duty to protect the people of God from abusive charismatic pastors who treat God like an ATM machine. And the bottom line on all this is education to the people of God.

Liddell and Scott write;

The Eucharist table judges households just as it does nations, for every mouthful of bread is in a way a mouthful of world which we are prepared to eat. Who can then say where does his own table begins? And who therefore can excuse himself from earmarking some fixed contributions from his own budget, from his own expenses which proclaims his absolute determination to help others to obtain enough to eat (Lindell and Scott, 1925:38).

The question then is how has the gospel as it is being preached today helped humankind to deviate from God's expectations in terms of responsibility towards the environment and how can liturgy in the Eucharist help humanity to get back on course?

2. Study the analysis of scientific experts on climate change: Little knowledge is dangerous. How can one teach and encourage others on that which one does not know. A lot of reading material is now available to equip and keep humankind up to date according to their context and level of education. Liddell and Scott (1925: 40) wrote;

With the whole world caught up in scientific and technological mutations, the Eucharistic symbolism proclaims in its own way that nothing in culture can be of real service to people unless it remains faithful to the infinite depth of love which sheds radiance on life by the very simplicity of its gifts (Liddele and Scott, 1925:36).

How then, has science overshadowed that which has been God given to us through the eucharist?

3. **In the midst of Christian faith distortion, Climate injustice let the Church be the prophetic voice that will preach justice:** Christian faith is at stake. Poverty and climate change have a bearing on each other. Where injustices are perpetrated by the government of the day, this calls for prophetic critique. Where injustices happen within the church it calls for more than prophetic critique but brotherly and sisterly reprimanding, self-reflection, penitence and a call to conversion and restitution.
4. The church is called by God to be prophetic, to speak the truth for the sake of the world. Let this be reflected through the liturgy in the Eucharist. It is however, not clear if the Eucharist is the means through its liturgy by which environmental concern is put across to the people of God,
5. **In our Provinces, Dioceses, congregations and communities:** Christians are to engage with the care of the environment and search for climate justice as central to the Christian life. It is the most challenging spiritual and moral issues of our day. There is need to nurture skill, imagination and commitment to change the way in which people care for the earth and live together. This begins with prayer and worship in which people give thanks for gift of creation and pray for the renewal of the earth at every Eucharistic service and frequent prayers to emphasise the world as the host, the centrality of the cross and the sacramental nature of all things. For many, including Christians, caring for the environment is an issue of justice. It is about the millions of the world's poorest people who are already suffering the results of changing climate and the church is full of such people whose only hope is the church, whatever has been done is inadequate for the masses to understand it.
6. A great deal has been written on the environment, the Eucharist even liturgy from the systematic theology point of view as opposed to historical perspective. I therefore think there is room for more historical research.

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