



Creation Season

Fifth Sunday of Easter, Year A, April 20, 2008

*Water: Water as integral to life
Social injustice of water inequity*

A Bulletin Insert for the congregations of the Episcopal Diocese of Minnesota

Lessons (Revised Common Lectionary)

Acts 7:55-60

Psalm 31:1-5, 15-16

1 Peter 2:2-10

John 14:1-14

Collects

Fearless savior, be with us to calm our fears, soothe our souls and embolden our lives that we may become living stones which shout out your justice to the whole of creation. As you have taught us to live in the light, may we bring that light to all corners of the earth for you are God, creator, redeemer and sustainer, now and forever. *Amen.*

Compassionate One, who is always more ready to listen than we, incline the ears of our hearts that we recognize our sin of unjust living. Lead and guide us into right relationships with all you have made from ant to Antarctica, that with truly thankful hearts we may so transform our world that all will see you through our lives, for you are God, now and forever. *Amen.*



In this Age of Privatization corporations around the world have come between water and people. Either they buy rights to springs and groundwater, or receive grants from governments to “develop” water resources.

They do so, of course, for their own profit primarily. The direct connection to water that humanity used to know no longer exists in that arrangement.

The Eco-Social Costs of Privatizing Water

Most of us in Minnesota have ample quantities of potable water. That good fortune is not shared, however, by most people around the world.

Lack of good water is due in part to natural conditions. Too often, however, that deficit is due to humanity’s bad choices. Some choices increase global warming, thereby indirectly reducing usable water. The melting Himalayan ice cap, for instance, is removing tomorrow’s water for one-fourth of humanity.

Other choices directly remove usable water, thereby subtracting from the Creator’s provisions. If God created the Church to be “like living stones” (1 Peter 2:5), then our use of water needs to serve the common good.. The Church’s destiny is to “live as free people” (2:16) who serve God by modeling community (2:9-10). There is stark contrast, however, between the interdependent “living stones” of God’s People and, on the other hand, direct removal of the peoples’ water for the profit of very few multinational corporations.

When I was growing up in western North Carolina’s 1930s and 1940s, springs brought forth fresh water from mountainsides. We swam without fear of disease in many streams of very cold pure water. The water was not only fresh and clean, it was free. Nobody could imagine ever having to pay for that water. It came without charge from rain and snow. It came, as we saw it, from the Creator.

The “household of God” (Ephesians 2:19) must “keep house” if she will do the “greater works” than Jesus of Nazareth did. Incredibly that is what he promised: “the one who believes in me will also do the works that I do and, in fact, will do greater works than these” (John 14:12).

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