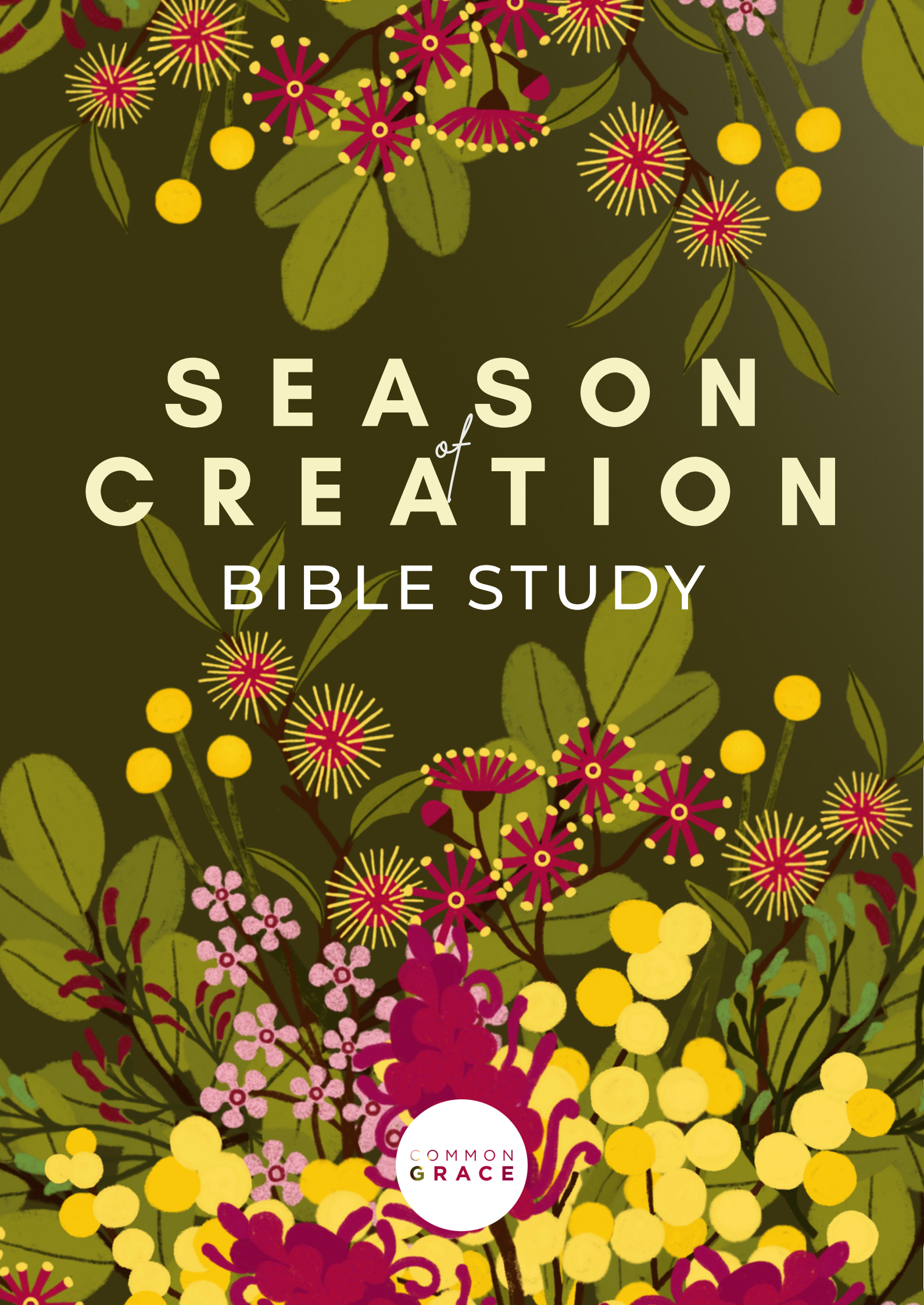

SEASON of CREATION
BIBLE STUDY
COMMON GRACE

Series Introduction

Many truths of the Christian faith hold two dimensions. Jesus is both fully God and fully human. Scripture is both divinely inspired and written by human hands. We are born of the Spirit and dwell in fragile, mortal bodies. These truths hold their beauty when both aspects are embraced—yet there are times when the Spirit invites us to lean more deeply into one side.

This Season of Creation invites us to shift our focus outward, to reframe two foundational truths: who we are, and what God is doing in the world. While the Bible calls us to celebrate God's personal work in our lives—transforming hearts, healing wounds, and drawing us close—it also reveals a wider story. From Genesis to Revelation, we see that God's promises extend not only to people, but to "every living creature." God creates the heavens and the earth, and in the end, renews them. Jesus' death and resurrection not only reconcile us to God but initiate the restoration of all creation (Colossians 1:15–20).

This is a time to recognise ourselves not only as image-bearers set apart, but as creatures among creatures—dependent on soil, water, air, and the complex web of life that surrounds us. Our well-being is tied to the flourishing of the Earth. This truth may be uncomfortable, especially in Western contexts where individualism and human dominance are often emphasised. But when we decentre ourselves, we make space to centre God—the Creator, Sustainer, and Redeemer of all things.

As we consider our impact on the world around us, mourn ecological damage, and take practical steps toward restoration, we are not just acting out of duty—we are living into our identity and vocation. We are joining in God's work to reconcile and renew the whole world. In this Season of Creation, may we listen humbly, act faithfully, and hope boldly—for God is making all things new.

Study One

We Have a Duty of Care to Creation

There are many ways to consider what God asks of us in the world, and many ways to frame Christian ministry. Yet it's striking how often the very first task God gave to humanity—caring for and living in harmony with creation—has been downplayed or overlooked, particularly in modern Western expressions of Christianity.

The Eastern Barred Bandicoot

The Eastern Barred Bandicoot is a shy, nocturnal marsupial with pale stripes across its back, kangaroo-like hind legs, and a pointed snout. As it digs for worms and insects, it helps loosen the soil, release nutrients, and improve water flow—playing a quiet but vital role in its native grassland ecosystems.

Once common across southwest Victoria and Tasmania, by the late 1970s, the mainland population had nearly vanished. Introduced predators like foxes and cats, along with widespread habitat loss, left just one fragile group clinging to survival near Hamilton, Victoria.

But instead of accepting extinction as inevitable, a group of conservationists, scientists, landholders, and volunteers stepped in—choosing to take responsibility for this little creature. Together, over more than 30 years, they built predator-proof reserves, bred bandicoots in captivity, and reintroduced them to protected wild spaces, including coastal islands.

In 2021, their efforts were rewarded: the Eastern Barred Bandicoot became the first Australian mammal ever reclassified from 'Extinct in the Wild' to 'Endangered'—a rare and hopeful win in the face of biodiversity loss. This quiet recovery didn't come from grand gestures, but from faithful, persistent action.

This story reminds us that we are not bystanders in creation's story—we are called to be caretakers. From the very beginning, God entrusted humanity with a sacred responsibility: to reflect God's character through faithful stewardship of the earth.

God spoke: "Let us make human beings in our image, make them
    reflecting our nature
So they can be responsible for the fish in the sea,
    the birds in the air, the cattle,
And, yes, Earth itself,
    and every animal that moves on the face of Earth."
God created human beings;
    God created them godlike,
Reflecting God's nature...
God blessed them:
    "Prosper! Reproduce! Fill Earth! Take charge!
Be responsible for fish in the sea and birds in the air,
    for every living thing that moves on the face of Earth."

Genesis 1:26-28 (MSG)

In this poetic and powerful passage from Genesis, we are given a picture of humanity created in God's image and charged with a sacred task.

How does the language of "being responsible for the earth" differ from other ways you have heard this passage explained?

How do God's words in this passage affect the way you think about the "image of God" and the role of humans in creation?

Our duty to care for creation is not only mentioned in Genesis 1. The Scriptures consistently link human faithfulness with how we treat the earth. Strikingly, it will also be part of the way people are judged, showing just how seriously God takes this responsibility.

And the twenty-four elders, who were seated on their thrones before God, fell on their faces and worshiped God, saying:

"We give thanks to you, Lord God Almighty,
    the One who is and who was,
because you have taken your great power
    and have begun to reign.
The nations were angry,
    and your wrath has come.
The time has come for judging the dead,
    and for rewarding your servants the prophets
and your people who revere your name,
    both great and small—
        and for destroying those who destroy the earth."

Revelation 11:16-18 (NIV)

Spend some time as a group considering some ways that we, as individuals, and as a society, have failed in caring for creation.

Recognising our failures is not the end of the story. In Christ, we are invited into restoration—not only of ourselves, but of our relationship with the whole created world. Our faith can guide concrete action, helping us live out God's call to protect and nurture life.

Made from Earth, Made to Care

Jono Ingram shares how he lives out the call to care for creation.

There is a small, slow flowing creek where I live. The rocky banks show the remnants of an ancient lava flow, and mounds of grey-blue saltbush break up the golden landscape.

Every morning I go running along the paths around the creek. It is open and feels kind of expansive amidst my otherwise suburban surrounds. As I move along the pathway on the top bank, I see a Great Egret standing in the shallows, her regal white feathers unmoving as she stands deathly still, stalking tadpoles. A blue fairy wren darts in and out of shrubs of prickly wattle, small showers of golden pollen rain down each time he lands. High above me, a wedge tail eagle, Bunjil the Creator Spirit as the Wurundjeri say, soars overhead.

As I run, I imagine that Bunjil can see the same steel excavators on the other side of the creek, turning over the soil. Trucks and machinery are laying concrete and roads. Houses are popping up around the creek at a speed you can hardly imagine. It feels like only yesterday that the view from here was unimpeded to the Macedon Ranges beyond. But now, the kangaroos are being pressed in, confined to the smallest areas of native grassland that remain. "Wildlife corridors," we are told.

I can't imagine being asked to live in a hallway.

My spirituality has been deeply shaped by being outdoors and in nature - running, hiking, camping, and swimming in rivers and oceans. I regularly find myself coming back to the biblical image of a garden. Our story begins in a garden where the humans are called to tend and care for the earth (Genesis 1). Ezekiel 47 uses an image of a revitalising river flowing out of the temple, restoring the land as it flows. And finally, we bookend the story in Revelation with an image of the Tree of Life standing central, and the garden over taking the city (Revelation 22).

As I run through my neighbourhood in this greenfield growth corridor, this is not only my ultimate hope — it is my hope for right here and right now.

This year I'll be coordinating the planting of 11,000 native grasses, wattles, and saltbush. Community members and school students will come down to sites around our creek, grasslands and seasonal wetlands. They'll learn about the geology and the connection Wurundjeri have had to our place for thousand of years. They will be kitted out with gloves, forestry shovels, tube stock, and tree guards. Where the soil has been degraded by weeds, we're claiming back the grasslands. Where animals and birds once had their homes, we're working to provide habitat again.

I push my shovel into the earth. For me, this kind of work is meditative. This is what it means for me to be a follower of the Creator God. Humans made from humus, created to tend and care for creation. I imagine the Creator standing alongside me, reminding me of this vocation, to care for the wildlife, to revitalise the city with rivers of clean water, to see native plants and grasslands which will over run our suburban streets.

I grab a tube stock of wallaby grass and press it into the cool earth.

"On earth, as it is in heaven," I pray.

Jono Ingram lives with his wife Katie, and two daughters, on Wurrundjerri Country in North West Melbourne. He is the Founding Director of We Love Aintree, an environmental nonprofit working to educate communities about sustainable living and biodiversity loss. When he is not working, you might find Jono drinking home brewed beer around the fire pit, running trails in the mountains, or surfing the reefs on the Bellarine Peninsula.

Faithful Action, Not False Burden

The idea of a “carbon footprint” became popular in the early 2000s as a way for individuals to measure how their lifestyles contribute to climate change. What many don’t realise is that this concept was heavily promoted by oil giant BP as part of a marketing campaign—designed to shift attention and accountability away from the fossil fuel industry’s vast pollution and toward personal responsibility. This “blame shift” strategy has since been criticised by scholars, journalists, and climate advocates for downplaying the systemic drivers of the crisis and distracting from the urgent need for structural reform.

Of course, individual choices still matter. For Christians, our daily decisions—like using less energy, eating more sustainably, or walking instead of driving—are not about carrying the whole burden or earning God’s approval. They are acts of faithful discipleship. These small actions reflect our commitment to steward what God has entrusted to us, to love our neighbours—both human and non-human—and to live in hopeful anticipation of Christ’s reconciling work, where all creation is being restored.

While no personal action can fix the climate crisis alone, when done in community and grounded in love, they ripple outward—shifting social norms, inspiring others, and supporting collective change. Crucially, we are also called to engage with the systems that shape our world: to speak up, meet with decision-makers, advocate for just policies, and seek transformation that reflects God’s justice and care for all. We act not out of guilt, but out of grace—and in response to the deep hope that, through Christ, restoration is possible.

Throughout this Bible study, you’ll be invited to take individual actions that don’t just reduce personal impact—they help drive wider, systemic change. These are faithful steps that, when taken together, influence policy, shift culture, and reflect the reconciling love of Christ in the world.

Take Action: Start the Conversation

One of the most powerful things you can do for climate justice is to talk about it. Conversations within trusted relationships—whether with friends, family, colleagues, or your church community—are among the most effective ways to shift attitudes and inspire action. Research shows that people are more likely to care and act when someone they know personally brings up the issue. As followers of Jesus, we’re called to speak the truth in love and this includes speaking honestly about the climate crisis and the hope we hold for a just future.

We’ve developed a conversation guide to help you talk about creation and climate justice with clarity, humility, and confidence. You don’t need to be a scientist or expert. What matters most is a heart for justice, a love for God’s creation, and the courage to speak up in faith.

You can also listen to our Lent podcast series - Everything Is Political - featuring discussions between Common Grace team members and friends as they contemplate the controversies and conflicts of the final days of Jesus’ journey to the cross, reflecting on how this should shape our public faith today.

Jubilee for the Earth
written by Monique Hughes

Heavenly Father, Creator God,

We thank and praise you for your good gift of creation. For your rivers, mountains, soils, skies and seas that sustain life, bring joy and heal.

We marvel at the diversity and wondrous complexity of life you have called by name. The beauty of relationship between all you have made, designed to live and flourish together.

We thank you Father God for calling us into relationship with you, commissioned to care for your good creation. To nurture, protect and join with all creation in singing your praise.

We ask your forgiveness Lord for our failure to love your creation as you do. For our complicit actions and complacent hearts that have chosen profit over protection. For our desire for comfort over concern and compassion for others. For our refusal to heed the warnings given to us over and over again. For our failure to acknowledge our total dependence on you Lord.

In a warming world, witness to floods, droughts, heat waves and fires we cry out Father God. We seek your holy wisdom of a Jubilee for the Earth. For rest and renewal of the relationship between us and all your creation. For your land to be healed, balance returned and the precious diversity of your creation sustained.
Lord, we ask you for courage to take up our cross and follow you. We pray that we would not be overcome by a spirit of despair. That we would not grow weary or feel overwhelmed by the work ahead. Instead, Father God, we ask you to awaken your church with a spirit of hope, a spirit of courage and a spirit of love.

We pray you would embolden us to speak out for justice for our vulnerable neighbours, our children, future generations and all your creation.

Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! (Ephesians 3:20-21).

Amen.

Monique Hughes is the Communications Coordinator at Common Grace, with a background in media, communications, and advocacy in the not-for-profit sector. She's passionate about justice, creation care, and the role of the arts in sparking social change. A painter and designer, Monique lives with her husband and three children on Garigal Country (Northern Sydney).

Study Two

Knowing Our Place as Part of Creation

When we consider how we might fulfil our duty to care for creation, we must first remember that we are part of it. We are not separate from the natural world, but are creatures too—formed from the dust and fully dependent on God. This reality must inform our stance toward the world around us.

The Bogong Moth and the Mountain Pygmy-Possum

Each spring, millions of bogong moths make an epic journey—migrating hundreds of kilometres from southern Queensland, western New South Wales and northern Victoria to the cool alpine caves of the Snowy Mountains to escape the summer heat. For thousands of years, First Nations peoples like the Ngambri and Walgalu would gather in these high places to feast on the moths, rich in fat and protein, and to share in ceremony, kinship and care for Country. These gatherings were more than practical—they were spiritual, shaped by a deep understanding of living in respectful relationship with the land and its rhythms.

But in recent years, bogong moth numbers have plummeted due to drought, pesticides and light pollution. Their disappearance has had cascading effects—especially for the tiny, endangered mountain pygmy-possum. Found only in a handful of alpine regions, this nocturnal marsupial depends entirely on a delicate seasonal cycle: blooming alpine plants, the annual bogong moth migration, and a steady snow cover for winter hibernation. Without the moths, and with shrinking snow cover caused by climate change, the possums face an uncertain future.

This is a story of interdependence. The mountain pygmy-possum relies on snow, on flowers, on moths—and all are impacted by climate change. It's a vivid reminder that we, too, are part of this web —our well-being is tied to the health of the whole.

The Lord makes grass grow for the cattle,
and plants for people to cultivate—
bringing forth food from the earth:
wine that gladdens human hearts,
oil to make their faces shine,
and bread that sustains their hearts.

All creatures look to you
to give them their food at the proper time.
When you give it to them,
they gather it up;
when you open your hand,
they are satisfied with good things.
When you hide your face,
they are terrified;
when you take away their breath,
they die and return to the dust.

Psalms 104:14-15, 27-29 (NIV)

Psalm 104 invites us into a world where every creature depends on God's care. This is a world where the rhythms of growth, nourishment, and breath itself are shared by all life—and where God provides not just sustenance, but joy.

What are some ways that living in a modern Western culture might obscure our reliance on God for everything we need?

One way we distort our God-given role is by imagining ourselves as masters of creation, free to exploit it for our own ends. But when God speaks to Job, it's not with answers, but with a cosmic perspective that repositions Job—and us—within a vast and intricate creation that belongs to God alone.

Then the Lord spoke to Job out of the storm.
He said:

"Where were you when I laid the earth's foundation?
Tell me, if you understand.
Who marked off its dimensions? Surely you know!
Who stretched a measuring line across it?
On what were its footings set,
or who laid its cornerstone—
while the morning stars sang together
and all the angels shouted for joy?

Who cuts a channel for the torrents of rain,
and a path for the thunderstorm,
to water a land where no one lives,
an uninhabited desert,
to satisfy a desolate wasteland
and make it sprout with grass?

Does the rain have a father?
Who fathers the drops of dew?
From whose womb comes the ice?
Who gives birth to the frost from the heavens
when the waters become hard as stone,
when the surface of the deep is frozen?

Do you hunt the prey for the lioness
and satisfy the hunger of the lions
when they crouch in their dens
or lie in wait in a thicket?
Who provides food for the raven
when its young cry out to God
and wander about for lack of food?"

Job 38:1, 4-7, 25-30, 39-41 (NIV)

"Do you know when the mountain goats give birth?
Do you watch when the doe bears her fawn?
Do you count the months till they bear?
Do you know the time they give birth?
They crouch down and bring forth their young;
their labor pains are ended.
Their young thrive and grow strong in the wilds;
they leave and do not return.

Who let the wild donkey go free?
Who untied its ropes?
I gave it the wasteland as its home,
the salt flats as its habitat.
It laughs at the commotion in the town;
it does not hear a driver's shout.
It ranges the hills for its pasture
and searches for any green thing.

Job 39:1-8 (NIV)

In these passages, God affirms the worth of wild, unseen places and unnoticed creatures—those that live and thrive without our control or intervention. They are loved and sustained by God simply because they exist.

How does this passage expand the way you think about God's relationship to creation?

How should it impact the way we think of ourselves in relationship to non-human creation?

Spend some time praying together, asking God to meet your daily needs and expressing your total reliance as creatures under God's care.

Just the Right Size

Mikenzie Ling reflects on finding peace in our place within creation.

When I was younger, I would sneak outside after everyone in the house was asleep and I would lay in the dew, staring at the stars and feeling the cool damp air down to the very bottom of my lungs. I would wake up in the twilight and go sit on our back fence with my feet brushing the tops of the paddock grass as the dawn would seep in through the mist and hoarfrost. At barely 16-years-old then, I would often feel exhausted, old and unable to fully catch my breath. I was in a season where trauma, grief, and addiction were deep undercurrents sweeping and pulling at my family, and I didn't know how to control or contain it. So, I would slip outside and just watch, as all the life around and above and below me never ceased to thrum and dance in time with rhythms of rest that seemed so much deeper than the tide waters I was treading.

I would go out there just to 'be', and to meet with God. And I would feel huge, and I would feel tiny, and I would feel...just the right size again. Because the dew drops do have a father. Because the hoarfrost does come forth from its mother. And because we, like all these created things, are watched over, known and sustained by Creator God.

The verses in Job 38 and 39 are rich reminders that we are simply one part within a kinship of creation. It is in the humility of recognising we are not above the rest of creation, but rather nestled within it and nourished alongside it, that we are able to embrace and rest in the peace of our Creator's sovereignty; a loving-kindness which unties our ropes and sets us free, despite the commotions in life, to wander the hills laughing and searching for green things.

I keep those little moments from when I was younger stored away in my heart, like tiny smooth pebbles collected as keepsakes. They are reminders that God always answers out of the whirlwind but often is using a still small voice, the one that we can better discern and rest under when we are quietened and settled within our place amongst created kin.

Now that I am older, I go outside when no one is awake and I stare at the stars. I feel tiny, and I feel huge, and I feel just the right size. I go to meet God, and I always find peace.

Mikenzie Ling is a proud Wiradjuri woman from Narromine (NSW) and the First Peoples Engagement and Strategy Consultant for the Uniting Church Synod of NSW & ACT. Her work is shaped by deep listening, Indigenous theology, and a passion for helping the Church embrace a vision of reconciliation grounded in justice, land, and kinship. Mikenzie also serves as a consultant with the World Council of Churches for Indigenous Peoples in the Southern Hemisphere. Through both these roles, Mikenzie advocates for the full inclusion and leadership of Aboriginal and Torres Strait Islander peoples in the life and mission of the church.

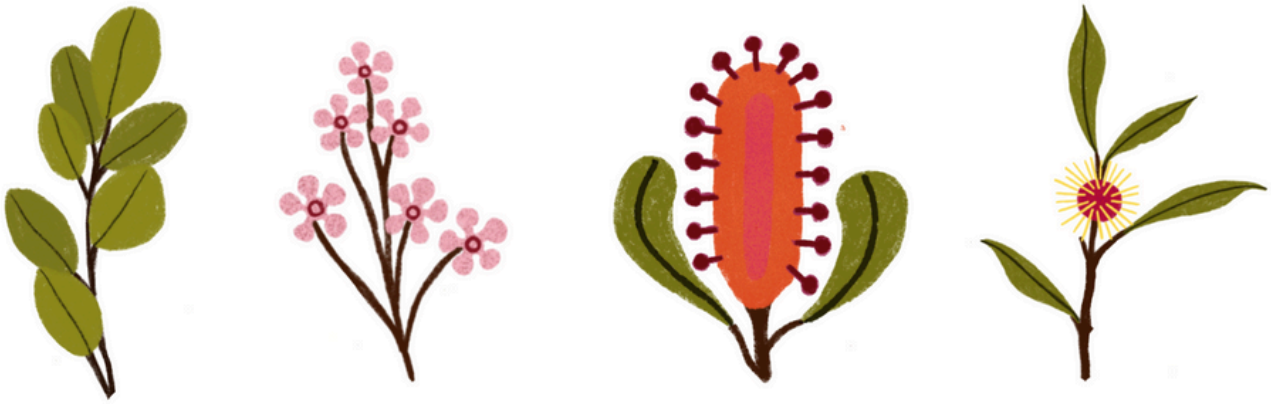
Take Action: Engage Politically

Faithful discipleship includes speaking up for justice in the public square. As followers of Jesus, we're called not only to care but to act—and that includes raising our voices for policies that protect God's creation and the most vulnerable in our communities. Take a step towards political engagement by writing to or meeting with your local political leaders. It may seem small, but personal messages from constituents are one of the most effective ways to influence political decisions. Our elected leaders need to hear that people of faith care deeply about climate justice and want bold, compassionate action.

Here are some ways to get involved:

- Using this email template, write to your MP or State Senator, congratulating them on their election/re-election.
- Send a letter to your Labor MP or Senator, voicing your concerns about the proposed expansion of the North West Shelf Gas Project, using this letter template for guidance.
- Join our Knit for Climate Action campaign and knit a climate stripe scarf to be gifted to a political, community or faith leader, sharing your concern for our rapidly warming world.
- Host a morning tea at your church, creating space for conversation and connection between your community and your local member. Or organise a meeting with your MP at their electoral office to discuss justice issues in detail, present policy asks, and offer resources or lived experience stories. Use this Event and Meeting Guide and Justice Briefing Sheet to help plan and execute these actions.

When we advocate together, we multiply our impact, amplify voices that are often unheard, and reflect God's call to seek justice, love mercy, and walk humbly. Your voice matters—and when used faithfully, it becomes part of God's work of restoration in the world.



A Prayer to Listen to the Voice of Creation
written by Byron Smith

Living God,
Breath of all who breathe,
Shelter of all who sleep,
Nourishment of all who eat,
Destination of all who move,

All your critters praise you:
With bellow and buzz, croak and chirp,
Howl and hoot, squeak and song and silence.

Teach us to join the choir, to take our place amidst the living world as co-worshippers, Sharing the many good gifts you provide for all who reside in this common home.

Spirit of Life,
You who fills this world with wondrous abundance, provoke our curiosity.
May we notice the systems and stories that nurture life, and gain insight into those that crush it.
Open us to new ideas and transformative possibilities, for our status quo is stifling and deadly.

You who draws near to all who suffer, nurture our kindness.
May we awaken to the myriad neighbours who may not look like us, but whose lives are entwined with ours.
Connect us across false divisions and loosen illusory connections.

You who empowers all who seek justice, ignite our courage.
May we overcome apathy, confront our own ignorance, reject exploitation, reimagine flourishing, and persevere in what is good, even when it will cost us.

Jesus,
When you were tempted in the wilderness, Holy Scripture records that you were “with the wild beasts” (Mark 1.13): not against them, not over them, not without them.
Teach us to be with all the beings around us.
And be with us.

Amen.

Byron Smith is an ecological ethicist helping churches connect the care of creation with Christian discipleship. He holds a PhD in theological ethics, exploring emotional responses to climate disruption and their relationship to faith and identity. He is also part of the Common Grace Creation and Climate Justice advisory group.

Study Three

A Connection Between Faithfulness and the Land

Throughout the Old Testament, the prophets reveal a profound truth: the wellbeing of the land is closely tied to the faithfulness of God's people. When people turn from justice and covenant living, creation itself suffers. This can be a confronting idea for modern readers, yet it resonates deeply in our time of ecological crisis.

The Bramble Cay Melomys

Once scurrying across a tiny island in the Torres Strait, the Bramble Cay melomys was a small rodent unknown to most Australians. It had no economic value, no tourist drawcard, and little scientific attention—just a quiet life, eating leaves and sheltering in low-lying vegetation on a four-hectare coral cay. But its home, Bramble Cay, was low and fragile, vulnerable to rising seas and more frequent storm surges.

When Europeans first mapped Bramble Cay in 1845, they found the melomys plentiful enough to use for target practice. By the 1970s, the melomys population was counted in the hundreds. But by 2004, only a dozen remained. The last official sighting came in 2007. In 2016, the species was declared extinct. The likely cause? Repeated ocean inundation due to rising sea levels—driven by human-induced climate change.

The Bramble Cay melomys is now gone—not just another line in the long list of extinct Australian mammals, but perhaps the first mammal lost to the climate crisis. It is a symbol of how even the least-known creatures are affected by our collective actions and inactions. The prophets spoke of the land mourning under the weight of human wrongdoing. This extinction, though quiet, speaks loudly of a broken relationship between people and place.

Read the original Bramble Cay melomys story by Byron Smith, here.

Hear the word of the Lord, O people of Israel!
The Lord has brought charges against you, saying:
"There is no faithfulness, no kindness,
no knowledge of God in your land.
You make vows and break them;
you kill and steal and commit adultery.
That is why your land is in mourning,
and everyone is wasting away.
Even the wild animals, the birds of the sky,
and the fish of the sea are disappearing."

Hosea 4:1-3 (NLT)

In Hosea's lament, God names the people's unfaithfulness—and the land itself bears the wounds. The ripple effects of injustice touch every corner of creation.

In what ways do we see similar attitudes today impact the way we are treating the environment?

The earth dries up and withers,
the world languishes and withers,
the heavens languish with the earth.
The earth is defiled by its people;
they have disobeyed the laws,
violated the statutes
and broken the everlasting covenant.
Therefore a curse consumes the earth;
its people must bear their guilt.

The earth is broken up,
the earth is split asunder,
the earth is violently shaken.
The earth reels like a drunkard,
it sways like a hut in the wind;
so heavy upon it is the guilt of its rebellion
that it falls—never to rise again.

Isaiah 24:4–6, 19–20 (NIV)

Echoing Hosea's lament, in this passage from Isaiah we see the earth mourning under the weight of human wrongdoing. The land withers because the covenant has been broken—not just a set of laws, but a deep relationship between God, people, and the earth. Yet Isaiah doesn't leave us there. In the following vision, God promises transformation through justice, righteousness, and the renewing power of the Spirit.

The fortress will be abandoned,
the noisy city deserted;
citadel and watchtower will become a wasteland forever,
the delight of donkeys, a pasture for flocks,
till the Spirit is poured on us from on high,
and the desert becomes a fertile field,
and the fertile field seems like a forest.
The Lord's justice will dwell in the desert,
his righteousness live in the fertile field.
The fruit of that righteousness will be peace;
its effect will be quietness and confidence forever.
My people will live in peaceful dwelling places,
in secure homes,
in undisturbed places of rest.

Isaiah 32:14–18 (NIV)

What emotions arise as you read these passages?

Where do you see echoes of this in today's world?

How does the promise in Isaiah 32:14–18 offer hope for a restored relationship between people and creation?

In the face of loss, God invites us to bring our grief and hope to him. Lament is not the end—it opens the way for renewal and transformation. Spend time praying together, expressing your longing for an end to the withering of creation. Ask God to renew our hearts and communities in ways that restore peace and justice in the world around us.

Out in the Open Fields

Ally Neale explores how caring for God's creation shapes her worship, work and witness.

A worship song I love has this beautiful lyric: "*More than words, more than good ideas, I found Your love in the open fields*".

Having grown up in the Sydney evangelical Christian tradition, words and good ideas have always been a big part of my faith. And don't get me wrong, I love words and good ideas - I'm a lawyer after all, and you don't end up in this career without being a fan of words and ideas! But what I love about that song, and that lyric in particular, is the way it speaks to how my faith also feels grounded and alive in the context of my love and care for this beautiful world God has given us.

I think many Christians can relate to the feeling of being immersed in some awe-inspiring scenery and sensing their hearts filling up with praise for God – for the power and might and magnificence of our Creator displayed in a bright pink sunset sky, the crystal blue ocean, or a soaring mountain peak.

The Bible passages in this week's study speak to another truth – that along with His glory, the brokenness of our relationship with God also manifests in our physical environment. This can be a confronting thing to acknowledge, especially in our urban society where our day-to-day actions feel removed from our impact on the land. Our context is so different to the agricultural societies of these Old Testament stories.

But just as we can feel a closeness to God when we marvel at the beauty in our world, we must also acknowledge that damage to our environment is a consequence of human selfishness and unfaithful stewardship of our planet.

For me, enjoying and fighting for the protection of the environment are acts of worship and obedience to God. In my experience, caring for the land allows us to experience a closeness to God and His purposes for our lives – after all, it's not a coincidence that the way God has chosen to tell His story to His people starts and ends in a garden. God's great plan for humanity is about the restoration of our relationships with our Creator and each other, in a restored Eden where a crystal-clear river flows with the water of life, trees yield fruit, the Lord God is light, and the curse of sin is lifted (see Revelation 22:1-5).

My prayer is that God's people will know Him more through our love and care for Creation. More than words, more than good ideas, may we find His love in the starry night skies, the vivid red dirt, the ancient trees, the laughing kookaburra, and our communal vision of the restored Eden.

Ally Neale is a Senior Associate at Equity Generation Lawyers, where she specialises in climate change, biodiversity, and public interest law. She is a member of Common Grace's Creation and Climate Justice advisory group and has previously worked at the NSW Environment Protection Authority and the NSW Land and Environment Court. Ally holds degrees in Law and Development Studies from Macquarie University and lives and works on the lands of the Gadigal people of the Eora Nation.

Take Action: Explore Divestment

Tackling the climate crisis requires bold and urgent systemic change. We need governments to enact strong climate policies, companies to be held accountable, and economic systems to prioritise people and planet over profit. Structural transformation is essential for a just and sustainable future.

But alongside advocacy for policy change, there are meaningful actions we can take as individuals—actions that, when multiplied, help shift the system from the ground up. One such action is divesting from banks and super funds that support the fossil fuel industry, and choosing ethical alternatives instead. Where we put our money matters. Every dollar we bank or invest shapes the world. Divestment is a practical and prophetic way to align our financial lives with our values, care for God's creation, and participate in God's work of restoration.

When many people divest together, the message to financial institutions becomes clear: it's time to stop funding the destruction of the Earth and start investing in a flourishing future.

Suggestions to divest:

- Visit marketforces.org.au to check whether your bank or super fund invests in fossil fuels.
- If they do, switch to a provider that supports clean energy and climate solutions and let your current provider know you're leaving due to climate concerns. Financial institutions track this feedback, the more they hear that fossil fuel investments are losing them customers, the more likely they are to shift their policies and portfolios toward ethical, climate-safe alternatives.
- Share your divestment decision with others.
- Encourage your church to engage with the Five Leaf Eco-Awards, an Australian ecumenical environmental change program designed for churches and religious organisations. Through a series of non-competitive awards, the program helps faith communities take practical steps toward sustainability and honours their efforts to care for creation.

Prayer for Healing Country
written by Aunty Dr Doseena Fergie

God of Mercy and Grace –
In your quest to bring about justice, you understand what it is like to persevere in an unjust society when you suffered and died on the cross. Have mercy on us.

This land weeps in sorrow, it is filled with sadness and grief because of the atrocities of the past and present. Have mercy on us.

We yearn for conciliation and peace in this place, to yarn and listen deeply to each other with care and compassion.

God of Truth –
You are pure and true – we worship you for who you are. There is no one like you – for you shine in the darkness.

Enable all the peoples of this Country to desire, listen and understand the true history of this land. For only then can we walk this journey together.

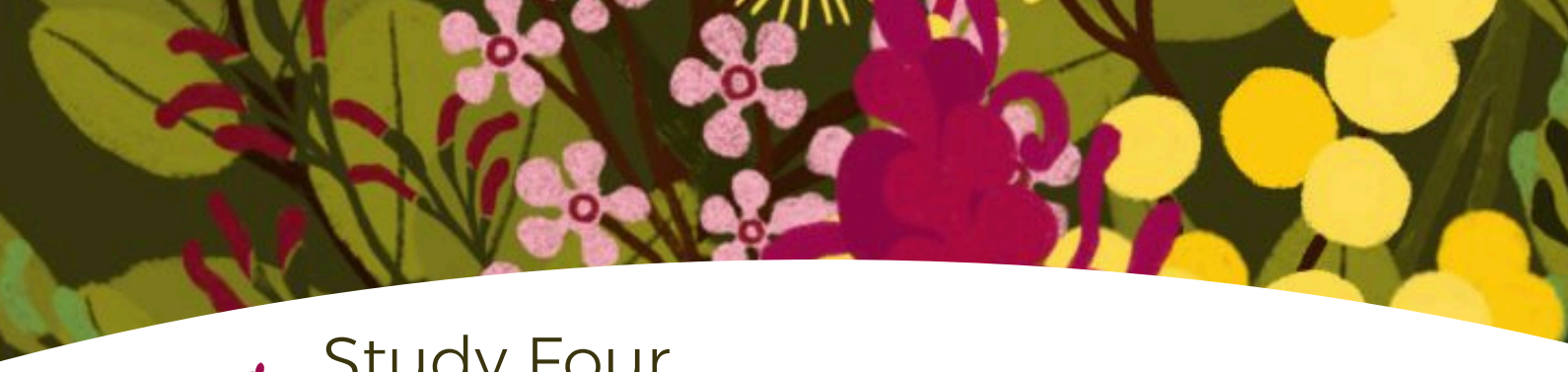
Jesus, you are the tree life. Help us to be your instruments of truth, by the power of your Holy Spirit.
We pray for discernment and wisdom to impart your truth.
Deliver us from devastation and bring about healing to Country and our communities.

Our Healer –
May all Creation, the birds, animals, fish, trees, plants, rocks, mountains, waters, and peoples be healed to flourishing.
Strengthen us, lead us, inspire us into action, ignited by our faith in you Lord Jesus.

Help us not to lose hope.
For it is only through justice, forgiveness and love can there be healing and peace.
Amen.

Watch a video of this prayer, read by Aunty Doseena, her daughter Safina and granddaughter Arieta, here.

Aunty Dr Doseena Fergie is a proud Wuthathi and Mabuiag Islander woman and Aboriginal Christian Leader. As a midwife, missionary, activist, manager, and university lecturer, Aunty Doseena has been a change-agent, catalyst and inspiration for many people, Indigenous and non-indigenous alike.



Study Four

God Has Promised to Redeem Creation

Throughout Scripture, God's vision of redemption is bigger than we often imagine. It doesn't stop with humanity—it includes the entire created world.

The Regent Honeyeater

Once common among the woodlands of southeast Australia, the regent honeyeater—a striking black-and-yellow bird with a delicate, warbling song—is now critically endangered. Habitat loss has pushed these nectar-loving songbirds to the brink, with only a few hundred remaining in the wild. So rare are they now that something unexpected is happening: the birds are forgetting how to sing their own song.

Regent honeyeaters are highly territorial, and like many songbirds, they learn their calls from other males, particularly their fathers. However, with declining populations, young honeyeaters are less likely to find mentors to learn from, and some are even mimicking the songs of other species.

This is more than the loss of a beautiful song. Birdsong is essential for attracting mates and sustaining social bonds. Without it, regent honeyeaters struggle to reproduce, pushing the species ever closer to extinction.

Thankfully, this is not the end of the story. Conservationists and researchers are working patiently to restore what was lost. In captive breeding programs, young honeyeaters are played recordings of wild males singing—giving them a chance to learn their proper song before release. It's delicate work, but it's beginning to bear fruit: some birds are relearning their song, reconnecting with their identity, and finding their voice once more in the wild.

This work is more than conservation—it's a glimpse of redemption. It echoes God's promise to heal and restore all things and invites us into patient, faithful participation.

Then God said to Noah and to his sons with him: "I now establish my covenant with you and with your descendants after you and with every living creature that was with you—the birds, the livestock and all the wild animals, all those that came out of the ark with you—every living creature on earth. I establish my covenant with you: Never again will all life be destroyed by the waters of a flood; never again will there be a flood to destroy the earth."

And God said, "This is the sign of the covenant I am making between me and you and every living creature with you, a covenant for all generations to come."

Genesis 9:8–12a (NIV)

From the beginning, God's covenant love has extended to "every living creature," a truth revealed powerfully in the story of Noah.

How often do you think about God's personal relationship with other aspects of creation? What does this promise tell us about that relationship?

In the New Testament, this vision of cosmic restoration deepens. Jesus' death and resurrection are not only for personal salvation, but for the healing of all that has been broken—including the natural world. In Romans 8, Paul describes creation as groaning in anticipation, longing for the day it will share in the freedom and renewal God is bringing.

I consider that our present sufferings are not worth comparing with the glory that will be revealed in us. For the creation waits in eager expectation for the children of God to be revealed.

For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the freedom and glory of the children of God.

We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption to sonship, the redemption of our bodies. For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what they already have? But if we hope for what we do not yet have, we wait for it patiently.

Romans 8:18-25 (NIV)

How might this passage expand your hope beyond personal redemption to include the restoration of all creation—and what is one thing you long to see restored in the natural world around you?

Paul's letter to the Colossians draws this cosmic redemption into sharp focus. Jesus is not only our personal saviour but the one through whom all things were created, in whom all things hold together, and the one whose death brings about the redemption of all things.

We look at this Son and see the God who cannot be seen. We look at this Son and see God's original purpose in everything created. For everything, absolutely everything, above and below, visible and invisible — everything got started in him and finds its purpose in him. He was there before any of it came into existence and holds it all together right up to this moment...

He was supreme in the beginning and — leading the resurrection parade — he is supreme in the end. From beginning to end he's there, towering far above everything, everyone. So spacious is he, so expansive, that everything of God finds its proper place in him without crowding. Not only that, but all the broken and dislocated pieces of the universe — people and things, animals and atoms — get properly fixed and fit together in vibrant harmonies, all because of his death, his blood that poured down from the cross.

Colossians 1:15-18 (MSG)

How does this passage expand your understanding of Jesus and his work?

If all things were created through Christ and find their purpose in him—including the natural world—what does that mean for how we treat creation today?

Spend time praying together, lifting up both your personal hopes and your longings for the world around you—for rain-soaked soil, thriving wildlife, clean air, restored habitats, and communities that live in harmony with creation.

Nestled Side by Side with Our Sleeves Rolled Up

Felicity McCormack, a homesick climate scientist, calls us to embodied faithfulness that is rooted in community.

I am a Tasmanian living in a mainland city and yearning to one day return home. There's a constant struggle inside me: why can't I accept the here and now, embrace it for what it is, and even come to love it? I miss the clean air of my home, that with the first breath, makes my whole body relax from the pent-up tension of city life; I miss the funny little birds with their funny little ways (the magpies in Lutruwita/Tasmania don't swoop because they have such good lives they don't need to be aggressive - but don't go there, it's awful*).

This longing is perhaps a shadow of what it means to hope in the Biblical sense: to wait on God, yearning deeply for a future of restoration of the created order that we might never taste, but that we know is good because God has written it into our very being.

This kind of hope is not circumstantial. And as a climate scientist, that's difficult to swallow when I think about what it means for this beautiful, beautiful Earth that we are part of. The more I learn about climate change, the more I come to understand how deeply we have failed in our calling to be God's good gardeners - to care for the Earth; to leave this place better than when we found it. Some of what we are breaking through our disobedience and neglect will not be restored in our lifetimes - potentially not for millennia. Some things might be lost forever: species, ecosystems, entire biomes.

And yet, this kind of hope is not rooted in what we can see or salvage, but in the person of Jesus - his life, death, resurrection, and continuing reign. Because of Jesus "all the broken and dislocated pieces of the universe...will one day get properly fixed and fit together in vibrant harmonies."

Hope, then, is not passive. As David Orr once penned: "*Hope is a verb with its sleeves rolled up*." We're not called to naive optimism, but to embodied faithfulness: to get to work. Even if I don't get the chance to taste the final redemption of all creation in my lifetime, I will not give up. I will choose, again and again (as brutally difficult as it sometimes is, so thank God for those around me who nest me and build me up), to partner with God to become more like Jesus: to love as he loved, to care as he cared, and to walk in obedience as an image-bearer, bringing God's good news here on Earth. And my hope is that we learn to do this better together - not perfectly, but with humility, courage, and a willingness to be transformed. That in community, we bear witness to a different kind of story: one where restoration is both now and not yet, and where we work side by side, sleeves rolled up.

*This is something that all Tasmanians say to try and ward off would-be tourists. Source unknown; I think it came from First Dog on the Moon?

Felicity McCormack is an Antarctic Climate Scientist and Academic, researching how Antarctic ice flow contributes to sea level rise. Her work helps reduce uncertainty in sea level projections, particularly for vulnerable communities in the Indo-Pacific. Based in Naarm/Melbourne on Wurundjeri land, she finds solace in walking along the Birrarung/Yarra River when the weight of climate change research feels heavy. Felicity is also part of Common Grace's Creation and Climate Justice advisory team.

Take Action: Electricfy Your Life

A just and sustainable future will be powered by clean energy—not coal, oil, or natural gas. That means we need to replace polluting appliances and vehicles with efficient, electric alternatives powered by renewable energy. This week, take a step toward electrifying your life—moving away from gas and toward a cleaner, safer, more sustainable future.

Whether you own your home or rent, live in a city or a regional town, there's always something you can do:

- Already planning upgrades? Consider replacing a gas cooktop or water heater with electric options like induction cooking or a heat pump system.
- Thinking long-term? Start planning for rooftop solar or a home battery, or investigate the incentives available in your state or territory.
- Not ready for a big change? Start small: switch to a 100% renewable electricity provider, join a community solar project, or talk to your church or rental provider about future energy upgrades. Use tools like Energy Made Easy or GreenPower to compare renewable energy plans in your area.

Here are some resources to help get started:

- Common Grace is part of the Renew Australia For All coalition, which aims to deliver a fairer, better and more secure future for all Australians. Check out their campaign explainer and Energy Savings Bill Plan.
- The Climate Council has resources to help you electrify and improve the energy efficiency of your home and about the health risks of gas.
- The Guardian has an article on how to get your household off gas.
- The Design Files has lots of design led climate content and expert advice, to set you on your way to a greener future.

Electrifying your home and appliances isn't just practical—it's a way to live out your care for creation, every day. By removing fossil fuels from our homes, we reduce emissions, improve air quality, and help accelerate the clean energy transition for everyone.

Lament and Praise for Season of Creation
written by Mick Pope

Heavenly Father, in this Season of Creation we lament of what we have done to your world, our home.

We lament that we have turned justice into wormwood by squeezing the life out of your world for profit and casting aside the wisdom of the ages of those who know this land best; Aboriginal and Torres Strait Islander peoples.

We lament that there are those that hate the truth and obscured it for the sake of profit. We lament that we've done so little and often do not know what to do in the face of the undoing of your good world that you've given to all your creatures to enjoy.

Yet you called us to seek good and not evil and to establish justice. So even though we lament, yet we also rejoice for you are near. We are troubled, but we bring this world before you; its peoples, its more than human creatures, its waters, air, and soils - we bring them to you in prayer.

We pray for ourselves that even in the midst of the suffering of this world that you might keep our hearts and our minds guarded by your peace. Give us this peace, not as a drug to dull our senses but as a fire in our hearts to push us to work for justice.

Let us pursue what is true; the truth of what we have done to this world; the truth of our duty to love our neighbour as ourself; the truth that you are making all things new. Let us pursue justice: justice for our Indigenous neighbours; justice for our Islander neighbours; justice for our poor neighbours; justice for our future neighbours; justice for our non-human neighbours. Let us pursue excellence. Find whatever way we can with the gifts and skills and abilities that we have to work for climate justice.

For those that can pray, let them pray; for those who write or speak, use their words for justice; those that can knit, declare the truth about our changing climate. Whatever it is that we do, let it be worthy of praise as we work for justice and bring the peace of God to a world that sorely needs it.

In the name of Christ, Amen.

Mick Pope has a PhD in meteorology and a Masters in Theology from the University of Divinity. He has written three books on theology and climate change, and is a member of Common Grace's Creation and Climate Justice advisory group.

Study Five
God Will Redeem Creation

Throughout the Bible, we see a deep longing for the time when God will fully redeem creation. Scripture doesn't just speak of this hope—it gives us glimpses of what it will look and feel like when it comes. These passages offer encouragement and help us persevere with joy and purpose.

The Great Barrier Reef and the Wollemi Pine

The Great Barrier Reef is one of the most extraordinary ecosystems on Earth—home to coral, fish, turtles, and countless other creatures. In recent years, it has also become a symbol of climate crisis, with rising ocean temperatures causing mass bleaching and widespread damage. For many, the reef's vulnerability is a sobering reminder of creation's suffering.

And yet, signs of resilience remain. In 2022, under a full moon, scientists observed a spectacular coral spawning event—millions of tiny eggs and sperm released in a synchronised bloom of life. This fragile, fleeting event offered a glimpse of beauty and hope in a wounded world.

Thousands of kilometres away, deep in the Blue Mountains, the discovery of the Wollemi Pine tells another remarkable story. Thought extinct for 90 million years, this ancient species was found alive in a remote canyon in 1994. Though only a handful remain in the wild, careful conservation has helped protect and propagate the species, with saplings now growing across Australia and beyond.

These stories don't offer the final word—but they do offer signs of what's possible. They remind us that, though creation groans, it is not forsaken. Like the vision in Revelation 21, where God makes all things new, the Reef's renewal and the Pine's survival point us toward the hope of restoration. They call us to live now as people of new creation —joining in the work of care, protection, and redemption.

In the book of Joel, we encounter a beautiful picture of restoration—not only for people, but for the land, the animals, and all living things.

Fear not, Earth! Be glad and celebrate!
God has done great things.
Fear not, wild animals!
The fields and meadows are greening up.
The trees are bearing fruit again:
a bumper crop of fig trees and vines!
Children of Zion, celebrate!
Be glad in your God.
He's giving you a teacher
to train you how to live right—
Teaching, like rain out of heaven, showers of words
to refresh and nourish your soul, just as he used to do.
And plenty of food for your body—silos full of grain,
casks of wine and barrels of olive oil.

Joel 2:21-24 (MSG)

Which of the images from Joel struck you most, and why?

The book of Revelation offers a powerful picture of God's final restoration - rather than escaping the world, the renewal of it. Not only are people saved, but all things are made new. In this passage we see an end to the bondage that we read about in Romans 8.

And I heard a loud voice from the throne saying, "Look! God's dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God.

He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away."

He who was seated on the throne said,
"I am making everything new!"

Revelation 21:3-5a (NIV)

How does this picture of the future differ from common depictions and expressions of the Christian hope for heaven that you often see?

Revelation also envisions all creatures—human and non-human—joining in praise. This expansive vision reminds us that the whole creation is caught up in God's plan of redemption.

Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, saying:

"To him who sits on the throne and to the Lamb
be praise and honour and glory and power,
for ever and ever!"

Revelation 5:13 (NIV)

How might this image of praise shape the way we talk about Christian hope?

How does it make you feel to imagine praising God alongside every creature?

Spend some time praising God together, giving thanks for these promises made to all creation—and God's faithfulness in keeping them.

Tend What You Can

Jane Kelly is holding onto hope in the face of despair, one small mustard-seed-sized act at a time.

I've been thinking lately about finitude—how small and limited I am. Like many, I long to contribute to God's healing of the world, but so often I feel stretched, tired, even disheartened. I've spent my adult life caring about justice, creation, and the common good. But recently, I've found myself tempted to retreat. The news is relentless. The wounds of the world feel deep. The signs of renewal seem faint and far between.

And yet, there's a deeper story I keep returning to.

I started high school in 1989. That year the Berlin Wall fell. Apartheid began to crumble in South Africa. People gathered in Tiananmen Square, crying out for freedom. My teenage years were shaped by a powerful sense that change was possible. That history could bend. That injustice didn't have the final word.

I still believe that.

Not because I have faith in the inevitability of progress or human endeavour, but because I trust in the God who promises to make all things new (Revelation 21:5). The brokenness of creation is undeniable, but so is God's renewing power. Revelation doesn't offer escape; it offers hope: a vision of heaven and earth restored, every tear wiped away, and every creature caught up in praise.

As Christians, we know that the story of God's redemptive work isn't limited to the decades of our own lives. It stretches across generations, continents, and even galaxies. What God is doing cannot be contained by the limits of our lifetimes. And so, when I feel overwhelmed, I hold onto Jesus' words about faith the size of a mustard seed (Matthew 17:20). Tiny beginnings. Hidden roots. A slow, mysterious growth into something far greater.

Even my garden preaches this truth to me. I'm not a particularly good gardener, and over time I've stopped trying to control it. Through my poor gardening habits, I've embraced the concept of rewilding. And even in this limited, almost accidental, involvement, I see it: life bursts from creation. New life pops up in unintended and untended places. I pull back a creeping vine and see the creatures in my front garden scurrying about—millions of my closest neighbours, faithfully carrying on. The sheer abundance of life around me draws me into deeper worship of my Creator.

And this worship must not, it cannot, remain individual. The most joyous moments come when I join with others who dare to keep loving, lamenting, and longing in the face of so much despair. Together, our voices rise in hope, not denial; our prayers mingling with birdcalls and the wind and the groans of a world waiting to be made whole.

Christian hope is not naive optimism. It is grounded, patient, and courageous. It calls us to live as if God's promised future is already breaking in, which, in Jesus, it is. So I keep showing up. I write letters and meet with politicians. I (sometimes) water my plants. I walk and talk with others. I try to live and act and worship in ways that say: "Healing is possible. Restoration is real. God is at work."

Don't give up. Celebrate the glimpses. Tend what you can. Praise with every creature. The story ends in the restoration of all of God's creation—and that changes everything about how we live now.

Jane Kelly is Common Grace's Mobilisation Lead and Creation and Climate Justice Co-coordinator. Based in Western Sydney on the lands of the Toongagal people of the Dharug nation, she has studied theology, ministry, ethics, and legal studies. Jane is passionate about connecting with people, hearing their stories, and seeking a better future for all of God's creation.

Take Action: Advocate for Justice

Our Christian hope is not passive—it propels us into action. As we look toward God's promised renewal of all creation, we're called to live as people of that future now: walking in justice, caring for the earth, and standing alongside the vulnerable. Consider taking a step that helps grow the movement for creation and climate justice in Australia:

- Join the Let Justice Flow Conference: Gather with Christians passionate about creation and climate justice at the Let Justice Flow Conference in Canberra this November. Together we'll learn from Aboriginal and Torres Strait Islander leaders, explore the call to climate justice, and consider how these issues connect with the broader struggle for justice—especially for First Nations justice, people seeking asylum, and those affected by domestic and family violence. We'll end the weekend at Parliament House, meeting in lobby groups with federal leaders to advocate for a more just, compassionate, and sustainable future. Register here.
- Become a Regular Donor - Faithful giving helps sustain and grow Common Grace's year-round work in advocacy, discipleship, and storytelling. Regular donors make it possible to equip churches, campaign for climate policies, and amplify the voices most affected by climate change. Give monthly here
- Invite Your Church to Partner - Justice is not just an individual calling—it's something we live out together. Invite your church leadership to explore becoming a Common Grace Church Partner. Together, we can grow as a community shaped by Jesus' call to love our neighbour, pursue justice, and steward creation faithfully. Learn more here.

About Common Grace

Common Grace is a movement of individuals, churches and communities pursuing Jesus and justice together for the flourishing of all people and all creation. We are animated by a vision of the good that God intends for the world and we are committed to pursuing love, beauty and grace to help this be realised today.

We dream of a future where our nation listens deeply to First Nations people and the truth of our history, where injustices are righted and the oldest continuous cultures in the world are celebrated. We care for God's beautiful creation, addressing climate change and ensuring the environment and generations to come flourish. We embrace people seeking asylum with open hearts and open arms, pursuing peace, restoration and welcome. We long for all households to be places of nurture, safety and support, where violence against women is eliminated.

This is a future where all the broken things are restored and reconciled to and through Jesus. A future where all people and all creation can flourish.

Prayer for Season of Creation
written by Miriam Pepper

Loving God,
You care for your creatures large and small.
Their songs - and cries - resound across the Earth.
May they be no longer silenced or ignored,
As we too seek to attend to their voices.
When we are distracted,
Delight us with the diversity of your kindom.

God of the least,
You are found among the oppressed, the dispossessed and the destitute.
We long for the flourishing of all.
Open the hearts of those who side with the wealthy to abide with the poor,
Just as we commit to join those who cry for justice.
If we hang on to our privilege,
Provoke us with the vision of your kindom.

Living God,
You breathe new life amidst death and decay.
We look for your resurrection in this world.
As Earth's support systems unravel,
We pray for urgent action across the globe,
And redouble our efforts for Earth and her creatures.
Through despondency and distress,
Sustain us in the joy of your kindom.

In the name of Christ.
Amen.

Dr Miriam Pepper is a researcher at NCLS Research and Adjunct Research Fellow, Australian Centre for Christianity and Culture, Charles Sturt University. She is a long time member of Common Grace's Creation and Climate advisory group and attends South Sydney Uniting Church, on Gadigal land (Redfern-Waterloo, Sydney).

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