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 Season of Creation
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And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil (Gen 2:9).

Genesis is the Judeo-Christian creation story of how our world came into being. According to Genesis, Earth before the fall is a foretaste of heaven.

Genesis is an etiology, an explanation for how things came to be, the earth and all its beauty. Genesis affirms that evil and decay and suffering were not part of God's original intention. Genesis 1: "...the Spirit of God was hovering over the face of the waters. And God said, "Let there be light," and there was light. And God saw that the light was **GOOD**. (Gen 1:2-4).

The eating of the forbidden fruit in the Garden of Eden and the subsequent fall can be read as an etiology, a cause, for different aspects of human life. Eve and Adam disobeyed God, so now we have strife between men and women, and now humans fear snakes, and now women have pain in childbirth.

In our current times, the Fall from Grace in the garden can be an etiology for how human beings, in consuming the only thing forbidden to them, exploit and pollute natural resources to the detriment of our own well-being.

Theological Ethicist Lisa Sowle Cahill writes, "Nature inspires respect, wonder, and awe, but its lesson is that the human species is part of natural processes, not the zenith on which

*Bless the Lord, winter cold and summer heat;
sing praise to him and highly exalt him forever (Daniel 3:64–67)*

The Book of Wisdom recites God's love and mercy for all Creation:

*"But you are merciful to all, for you can do all things,
and you overlook people's sins, so that they may repent.*

*For you love all things that exist
and detest none of the things that you have made,
for you would not have formed anything if you had hated it.*

*How would anything have endured if you had not willed it?
Or how would anything not called forth by you have been preserved?*

You spare all things, for they are yours, O Lord, you who love the living. (Wis 11:23–26)

As Christians, we believe Creation is awaiting its final restoration in Christ. Theologian Schubert Ogden writes, "Because God's love itself knows no bounds and excludes nothing from its embrace, there is no creature's interest that is not also God's interest and, therefore, necessarily included in the redeeming love of God" (Qtd. in *World Views and Ecology: Religion, Philosophy and the Environment*, Tucker and Grim, eds., 80) Through Christ's incarnation, his sanctifying life on earth by taking on life on earth, we can anticipate the redemption of every being, human and otherwise.

In the Buddhist tradition, there is no belief in a Creator but there is a sense of the spiritual truth revealed in the natural world. There is a tradition among Japanese poets of writing Haiku, condensed, concise observations about nature and being.

Haiku are unrhymed poems usually of 3 lines. We were all taught in English class that they had to be 5, 7, and 5 syllables, but that's an urban myth that doesn't translate from Japanese speech.

Pasha:

Mother I never knew
Everytime I see the ocean,
everytime—. (Issa)

Susan:

Don't worry spiders,
I keep house
casually. (Issa)

Siri:

Even with insects,
some can sing
some can't. (Issa)