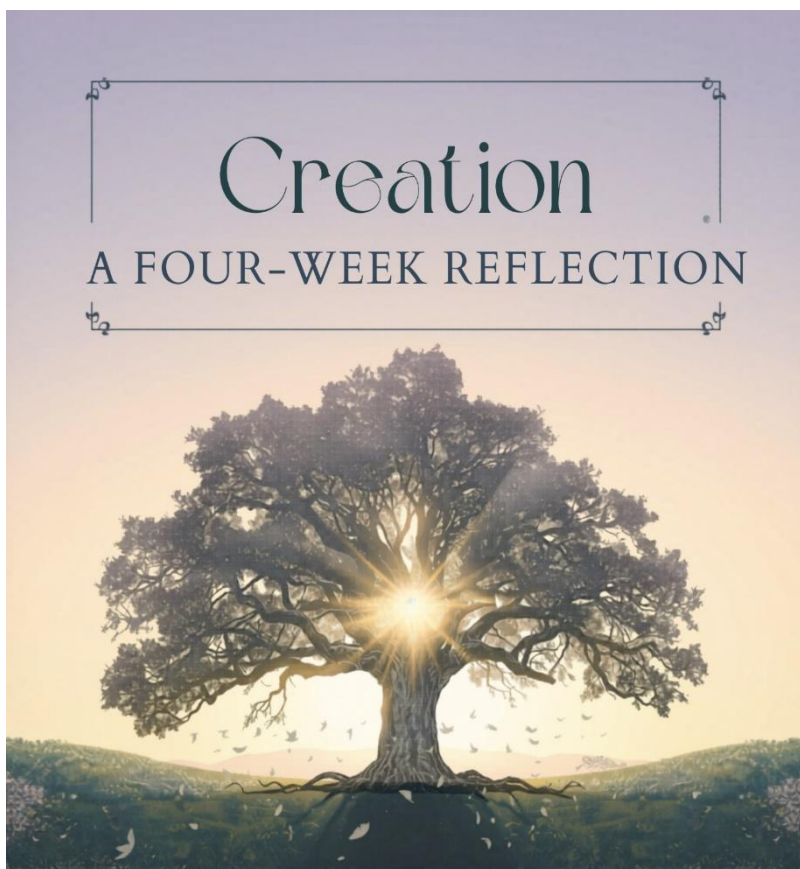




**Inspired by *Imagining the World*, by
John Mann.**

*An invitation to dwell, ponder and process current
emotions when contemplating creation, with select verses
featured in *Imagining the World*, by John Mann.*



The Resource

Welcome to this four-week resource. An invitation for groups or solo explorers to delve in to and dwell in creation centred biblical passages. Crafted to gently explore aspects of creation together, along with the emotional responses that this provokes. Each week, whilst designed to stand independently, complements the next. Suggested gentle activities, with guided conversations, allowing study of the passages, whilst contemplating modern context. We hope you enjoy the journey. Louise Whitelegg, NZC Officer, Diocese of Sodor and Man.

- *Week 1:* Frenetic Peace- Genesis 1: 1-2
- *Week 2:* The Divine Architect - Job 12:7-10
- *Week 3:* Weed Control for the Soul – Luke 8: 4-8
- *Week 4:* A Radical Realignment– Revelation 21:1-7

Introduction

The likelihood is that as you have picked up this guide to reflection on God's Creation, you are already someone deeply conscious of the state of the ecology and climate of our planet. However, we may feel differently about this to others who are approaching the same questions but are in a different place, but whether energised and engaged, or overwhelmed or lacking inspiration, we could still be asking: 'Do we need any further resource, to bring a changed perspective and positive action to the way we live?' The answer to that question lies within each of us.

For my own part, I believe that it is the things of the heart that respond to such an enquiry. 'Am I fatigued by information overload, or simply living with an underlying current of anxiety that won't go away?' Or, more positively, 'How does my love of the natural world, in all its complexity and beauty and challenge, translate into imagining how things can and may be for my children and grandchildren, and all future generations?'

When I think of these things my heart is re-ignited with hope and I glance out at my garden and up to the hills and over the sea of my island home and I feel both the smiles and the tears that speak to me of what is deep and lasting and significant in life, and so I am led to where I should have started in the nature of God and the love of Christ and the transforming power of the Holy Spirit.

So it is that the Creation Season, and the newly assigned Creation Sunday by the Church of England (1st Sunday in September) gives me the opportunity to dig more deeply into my own subconscious awareness that I am part of what is around me and God's Creation is intrinsically part of my relationship with the rest of humanity.

Let us reflect, pray, hope and love more and more. Each day, may we be led deeper and further into the mystery and wonder of Creation. I am extremely grateful to Louise Whitelegg for preparing the course material so thoughtfully and usefully. Each session rests on one of the days of reflection from 'Imagining the World', and the intention is that both the course material, and if you want to go further, the book itself, may supply a focus, or a series of distinct topics, that will engage us constructively in the wider world of concern for life in all its fulness, lived under the merciful providence of God.

May the presence of Christ by known as together we share his light with others.

John Mann July 2026

Week 1: Frenetic Peace- Genesis 1: 1-2

Genesis 1 (NIV) The Beginning

1 In the beginning God created the heavens and the earth. ² Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the water

It is impossible to think of starting a series of reflections on Creation without choosing this text, the very first two verses of the Book of Genesis, and hence also the first two verses of the whole Bible. The Christian is apt to place the presence of Christ within this thought of God, brooding in the Spirit upon the face of the earth, the waters covering it, and darkness hiding its formless void. When reading these verses in Church we move swiftly to the first day of creation and all the action which rapidly sees the sense of nothingness become a living entity. The world is created, the without form becomes a distinct form, and the void a place of life.

[...]

In taking a microscope slide and placing a drop of pond water under strong magnification, the amazing world of the microscopic organism is shown in its wonder and delicate structure. Whilst the Book of Genesis brings the cosmic scene in its magnificent sweep of all that lives and breathes and has its being, the microscopic is where the measure of the miracle of creation is most gripping and wonderful.

[...]

The recognition that the basis of this study of the environment during thirty-four days of late summer, early autumn, is essentially a study of Christ and his impact, whilst humanity has lived not in harmony with him and each other, but at odds, trying to create a better world, in our better moments, and succeeding, often unconsciously, but sometimes

deliberately and greedily, to steal for short-term gain from the bountiful resources that Christians see as both created and restored by a loving God. We begin the Creation Season with the thought and prayer that to realign human endeavour with Christ's person, investment in the created world will, in itself, bring the focus of our attention to where it should lie, in the love of God who drew life from the void.

*From **Imagining the World: Daily Readings for the Creation Season** by John Mann (Darton, Longman and Todd, 2026). Used with permission.*

An invitation for a private moment

In silent meditation read over the familiar text a few times, acknowledging the power of the words, and the significance of the statement. Now think about our planetary home and the threats faced by the environment, this could be a recent news headline, local issues or the humans that are struggling due to a weather-related disaster. In the stillness allow yourself to feel. It is ok to be concerned, to feel too small to make a change, to worry.

Acknowledge times that feel “formless, empty and dark”. Dwell on these words and the concern for creation, put this feeling into words and in a time of private prayer and lamentation, you may wish to write this in a journal or to create a piece of reflective art by ripping around words and images in an old magazine and glueing to a page - a collage of thoughts and emotions. Sit with this a while and then offer your lament to the Lord's care.

Lord Jesus Christ, I come before you today to dwell in your presence,
I am your humble servant navigating life with Christ in my heart
I offer to you and invite the Holy Spirit to “hover”
over the waters of my words, as I journey through turbulent emotions.

Holy Spirit, I beseech thee to produce a current over the water to shift my thoughts to offer direction and light.

Lord, give me strength to hear your will. Courage to stand and make a difference where I can and hope that the Christians of the World are united in our love of your magnificent creation.

Lord wrap me in Your comfort, illuminate my path, and reinforce my spirit.

Amen

In a prayer group

Activity 1

Give a messed-up pack of playing cards, scrambled jigsaw or unraveled wool and ask to tidy – after a couple of minutes and explore the question: “*How does it feel to take a mess and restore to order?*”.

Activity 2

Dwell in the Word: have three or four different biblical interpretations, ask different people to read these out, and listen for specific verbs (action words) or adjectives (descriptive words) that stand out. Discuss: “*What do you notice?*”. Follow this up with the question “*Where is there evidence of the Trinity in the verse?*” and “*How does Jesus complete the Trinity?*” (John 1:1).

Resources:

- Playing cards / wool / jigsaw
- Different bible translations
- 1 large or several small glasses
- Coloured sand
- Funnels

Activity 3

Sovereignty: Verse 1, “*in the beginning*”. Invite thought about life’s big issues, the times when we struggle, large or small. Discuss how can we change our approach to a tough situation by putting God “in the beginning”. This can be in a person issue or a wider issue that we are grappling with. Imagine the impact of pausing before entering a difficult situation for a steadying prayer (such as St Patrick’s breastplate).

Imagine consciously stopping before a major decision to consider a Christian response (James 1:19-20). Imagine mindfully breathing and aligning with the spirit before acting (Galatians 5:25). Ask “*What difference does putting God in the beginning make and why?*”

Spirit: “*The spirit of God hovers over brooding waters*”. What does this align to in nature? A dragon fly? an energetic bird looking to land? Imagine the chaos of the beating wings, the energy before the calm of landing. Whilst exploring this thought, light a floating candle in a bowl of water, playing some reflective music. Then invite all to consider a time of frenetic energy in our own life’s journey and consider how the Holy Spirit was active in this space. Share insights if comfortable to do so.

Activity 4

Picturing Gods Sovereignty and spirit - Equipment one large glass jar or small ones for each participant, coloured sand, spoons or small funnels. Consider and explore Psalms 139:17-18.

The glass jar represents defined, solid edges, representing how God safely contains and protects our lives. The grains of sand represent the wind and movement of the Holy Spirit – as these are poured into the glass each layer will be unique, just like the Spirits breath in our own lives. Play some instrumental music whilst participants craft their own / group jar. A reminder to take home

Finish in prayer from day one of ‘Imagining the World’

Father and Lord of all Creation,
on this [first] day of this special Season,
we give you thanks and praise
for the beauty of the earth,
and the wonder of life in all its fullness.
Bring us through these days,
humbly and penitentially, to know our weakness
and to acknowledge our sinfulness,
that we may be led to a deeper sense
of Christ’s abiding presence in and through
the world in which we live,
and in whose redemption of this life
we pray, in unity and love.
Amen.

From *Imagining the World: Daily Readings for the Creation Season* by John Mann (Darton, Longman and Todd, 2026). Used with permission.

Week 2: The Divine Architect - Job 12:7-10

Job 12:7-10 NIV

⁷ *“But ask the animals, and they will teach you, or the birds in the sky, and they will tell you; ⁸ or speak to the earth, and it will teach you, or let the fish in the sea inform you.*

⁹ *Which of all these does not know that the hand of the Lord has done this?*

¹⁰ *In his hand is the life of every creature and the breath of all mankind.*

The twelfth chapter of the Book of Job declares the thought that it is only when humanity is in trouble that men and women cast around for where the problems lie, and recognise that sobering and irritating fact that the wicked often prosper. There is an exasperation in reaching this conclusion, but history is inclined to support it, as tyrants and dictators, and any who misuse power granted to them democratically for their own ends and to bolster their egos, often forge ahead at the expense of those who can do nothing about it. They crush opposition and write their own story. In our own day, the use of social media, as well as the more traditional forms of propaganda feed the growth of the problem. What Job then struggles with is the unexpectedness of God's action in the midst of all that is happening, in fact he cannot explain what are the principles upon which God works.

In verses 7 to 10 the witness of created things is brought to bear. Ask the animals and the birds, ask the plants and the fish - they will all declare the same thing, this is how God has created things and has put life into every living creature, for the strong to overpower and dominate the weak. Nature is indeed red in tooth and claw. As Job struggles to understand these things and interpret what is happening to himself, we might like to dwell also on why we find this so difficult to comprehend.

Are we as the animals and birds, the plants and the fish? Do we act towards each other and the rest of creation as the tyrant and dictator, or as the elected one who cannot handle the power granted to us? What is the reality? This is as much a philosophical question as a theological one [...]

*From **Imagining the World: Daily Readings for the Creation Season** by John Mann (Darton, Longman and Todd, 2026). Used with permission.*

An invitation for a private moment

Irony should not be lost that we ‘enjoy’ the world through manmade screens, microchips and algorithms. Take a break with a walk to a local green space, with a notebook. Challenge yourself to spend 10 minutes observing one specific creature, plant or tree. Dwell in the moment, what do you hear? See? Smell? Feel? Sketch, record or write what you notice. Then consider what about this specific tiny piece of God’s creation can teach us? What is seen and unseen? What does it declare about God? Offer this up as a prayer of thanksgiving.

In a prayer group

Activity 1

Resources:

- Fun facts (see text)
- outdoors site
- note book
- Pebbles, bowl, water

Biomimicry – open with encouraging the group to think of examples when man has imitated nature – Velcro from burdock burrs, needles like mosquitos, birds’ wings like planes, whale fins inspiring wind turbines! Reflect to passage and how natural designers act as the instructor and the Divine architect.

Activity 2

Create four different groups, The beasts, the birds, the earth and the fish – each with their own interesting facts i.e. Sheep can recognize and remember up to 50 different sheep faces and 10 human faces (University of Cambridge), Crows can craft and bend pieces of wire into precise hooks to extract food from tight crevices, UK's soil alone holds nearly 10 billion tonnes of carbon and UK eels are make a 4,000-mile journey *back* to the Sargasso to spawn and die. Ask the groups to consider how their part of creation demonstrates “*the hand of the Lord has done this*”, rotate if desired and come back together to discuss.

Activity 3

If weather permits take a walk to a local green space, with a notebook. Challenge yourself to spend 10 minutes observing one specific creature, plant or tree. Dwell in the moment, what do you hear? Smell? Feel? Sketch, record or write what you notice. Then consider what about this specific tiny piece of God's creation does this teach? Or what does it declare about God? Share with group.

Activity 4

Finish by inviting the group to be intentional in their breathing. Breathe in with the spirit and out with their stresses and anxiety. Giving all a smooth pebble to hold and invite them to think of thing that they are holding on to too tightly. Invite to place pebble on a table, maybe a bowl of water, when ready, whilst breathing out, releasing their worry into the hands of creation.

Finish in prayer from day 10 of *Imagining the World*

Creator God, consciously, and
in love, we see what is around us.
In both what is ugly and what is beautiful,
help us to see things as they are
and not as we imagine them to be.
Keep our eyes clear and true
and our hearts and minds tuned
to the earth and its creatures,
one with us in all that you have made
in and through Jesus Christ
our Lord.
Amen.

**From *Imagining the World: Daily Readings for the Creation Season* by John Mann
(Darton, Longman and Todd, 2026). Used with permission.**

Week 3: Weed Control for the Soul – Luke 8: 4-8

Luke 8:4-8 NIV

⁴ While a large crowd was gathering and people were coming to Jesus from town after town, he told this parable: ⁵ “A farmer went out to sow his seed. As he was scattering the seed, some fell along the path; it was trampled on, and the birds ate it up. ⁶ Some fell on rocky ground, and when it came up, the plants withered because they had no moisture. ⁷ Other seed fell among thorns, which grew up with it and choked the plants. ⁸ Still other seed fell on good soil. It came up and yielded a crop, a hundred times more than was sown.”

When he said this, he called out, “Whoever has ears to hear, let them hear.”

The parable that Jesus tells, to indicate whether or not the Word of God will take root in the human heart, is based upon the physical rooting of seedlings of grain cast on the soil in Palestine. The twin dangers of being dried up or choked are apparent, and the story is graphically told, with the birds taking their opportunity to feed, when they could. Being blessed with rain was assumed. Going on pilgrimage to the Holy Land on a number of occasions, I generally planned to time it for the springtime when the hills of Galilee were clothed in waving grasses and wild flowers, having benefitted from the rainfall during the November to April period. Once the summer arrives across Israel, the fields turn to straw and the baked soil is dried up in the sun. Irrigating the fields of crops from limited resources, drawing increasingly from the river Jordan and the Sea of Galilee, has left just a trickle arriving in the Dead Sea, which is much reduced in size and divided into two lakes with a narrow channel between them.

Today, there are many places with a far greater natural problem with water, or, at least, the lack of it. Historically, already very warm areas of the world, are losing much of their expected annual rainfall. This has happened in places as far apart as areas of Spain, Australia and North Africa. Generally speaking tropical areas are anticipating more rain and sub-tropical areas - such as around the Mediterranean Sea - are becoming drier. Whilst we are not needing to re-tell the Parable of the Sower for the twenty-first century, if anything it is an even more pertinent example as the good soil is the moisture retentive ground for the seed. The others have no chance, and even the temporary flourish would be retarded.

From *Imagining the World: Daily Readings for the Creation Season* by John Mann (Darton, Longman and Todd, 2026). Used with permission.

An invitation for a private moment

Give yourself some time to do a solitary eco scripture walk. Take a notebook to record your thoughts. Seek to find the four types of ground mentioned in the parable. Look at each type of ground and firstly consider the nature of the ground – look closely, dwell in the space, imagine the seed residing in the ground, imagine the challenges it would face to grow. For each ground, consider what these may mean for you spiritually? On the path – perhaps a hardened heart or closed ears, rocky ground perhaps shallow intentions, thought or effort, amongst thorns, perhaps good thoughts and intentions crowded out by? and finally the good soil consider how the soil alone is not enough – what else do you need to grow? Reflect this back to your current situation. Consider the ‘ground’ you are in? Consider if you have what you need to grow? Frame a private prayer for the Lords keeping.

In a prayer group

Activity 1

In four containers have a representative of the four types of ground – invite to look, touch and feel.

Opening question: “*Which environment best describes the end of a long hard day?*”

Read the passage, Ignatius style, together. “*What has been heard anew?*”

Resources:

- 4 containers with examples of soil
- Different bible translation (voice)
- Leaves

Activity 2

Looking at the four types of ground discuss the practicalities of the seed:

- Environmental - consider the nature of the ground – look closely, dwell in the space, imagine the seed residing in the ground, imagine the challenges it would face to grow.
- What else is needed other than ‘good’ soil?
- What soil are you in?

Activity 3

Read again in a different translation (The Voice)

Question: in modern day farming what is wrong here? Consider: human farmers want to conserve seed and not waste it. But God scatters his grace and love recklessly – even giving to the hardest, rocklike hearts a chance to receive.

Go back to the four containers. Use as an aid to think about if we are the seed and to draft their own ‘growing instructions’. What level of sunlight (spiritual input) is required for you as a plant? - what spiritual input are we surrounded by? What weed control (distractions) is required? – what is draining, distracting, interfering with our focus on God?

What root depth (stability) is needed? Are we reacting or operating mindfully with God? Finally, is “good Soil” on its own enough?

Activity 4

Give each person a leaf to look at and to draw.

- 1) Consider the spine of the leaf – the central support giving nutrients to the leaf and shaping its growth – label this Gods sovereignty and in a quarter of the page right a prayer or a note to how God supports, feeds and directs you.
- 2) Look at the top coating of the leaf that gives the surface (the path) for the water to flow and the sun to hit. Feel the rubbery protection. Consider in a quarter of the page how having a protective layer is helpful and a hinderance to you. Do you allow untrue harsh words to penetrate? Do you allow inconvenient truths to run off?
- 3) Study the edge of the leaf – are there any imperfections (thorns)? Healed damage? In a quarter of the page list the (distractions) thorns that are damaging you and crowding out the Lord’s voice.
- 4) Identify the veins in your leaf - hidden on the underside, protected from weather. All elements of the leaf work harmoniously in unity and equilibrium to succeed in growth. In the final quarter of your page consider, what you need to be complete.

Finish in prayer from day 24 of *Imagining the World*

Father,
as we hear your Word,
may we be as the good ground,
listening and growing in our faith.
Help us to look at the world with eyes of hope,
and by our prayers and our action,
bring hope to others.
That the world may rejoice,
and all Creation sing your praise.
In Christ Jesus, our Lord.
Amen

From *Imagining the World: Daily Readings for the Creation Season* by John Mann (Darton, Longman and Todd, 2026). Used with permission.

Week 4: A Radical Realignment— Revelation 21:1-7

Revelation 21:1-7 (NIV)

A New Heaven and a New Earth

21 Then I saw “a new heaven and a new earth,” for the first heaven and the first earth had passed away, and there was no longer any sea. ² I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. ³ 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. ⁴ ‘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.” ⁵ He who was seated on the throne said, “I am making everything new!” Then he said, “Write this down, for these words are trustworthy and true.” ⁶ He said to me: “It is done. I am the Alpha and the Omega, the Beginning and the End. To the thirsty I will give water without cost from the spring of the water of life. ⁷ Those who are victorious will inherit all this, and I will be their God, and they will be my children.

The Church is much engaged with the issues of our day and has been under the spotlight for its serious failings in recent years. The emphasis on putting its own house in order, especially in the Western World, has been of such essential engagement with the immediate present and past, that even the glimmer of expectation for the future that might have resided in the intention of looking further and deeper, as we are drawn that way by Christ, has largely been lost in the practicalities of more contemporary challenges. The Church in our generation may not be the most spiritually aware in its history, and as we look to St John’s vision, we know also that the popular genre of books and films of fantasy to some

extent erodes our hold on reality, as Christians attempt to envision eternity and heavenly life from the ancient texts of Scripture [...]

However, the vision of John is there for us, and the hope which it expresses is in harmony with our deepest desires. When these verses from Revelation chapter 21 are read in Church, or elsewhere, they read as a prophecy, and to some extent an indictment on humanity's woes. They recall how low we have sunk from the idea of a loving God whose Creation, of which we are a part, is groaning under the immeasurable force of our destructive tendencies. Yet, John's vision reminds us, that beyond all things, God has a plan which is unaffected by our failure, residing as it does in the incarnate life of Christ, in whom and through whom all things shall continue to exist, and be renewed for eternity. It is recognisably a place that we can relate to, however, for in John's vision of earth and heaven there is a city, a dwelling place, and one which has features of which we are familiar. It may be radically different in the sense that it is renewed in ways that make it perfect, but the character of the original Creation remains; it is not an entirely alien new home.

From the perspective of the Creation Season this is helpful and instructive, for the dangers which humanity runs have a finite course, and the fact that there is an ultimate new place, actually gives the impetus to redouble efforts to maintain the physical world as we know it - in as near a state of perfection as we can make it - and have received it. But, the scene does look into eternity, and with the perception that it is marked by an end to suffering and death for ever.

From *Imagining the World: Daily Readings for the Creation Season* by John Mann (Darton, Longman and Todd, 2026). Used with permission.

An invitation for a private moment

Water where God wills it - Create an indoor tabernacle, turn off the lights in the room and light a candle or have a small torch, with your journal. Split the page in two and consider verse 4. In the first column consider and write out the old order, what are your worries? Losses? Concerns? Feel the silence and calm in the room, see the shadows cast by the light and feel the Lord's presence while you meditate on your sorrows. Now consider verse 5 "*I am Making everything new!*" look at what you have written and then visualise the solution or resolution. In the other column, write the possible future – resolution, forgiveness, peace, acceptance, change, hope etc. Finally, in the stillness read verses 6 and 7, control your breathing. After a deep breath, breathe in the Holy Spirit and breathe out your concerns. Feeling His presence holding you in this moment. When you are ready, offer a silent prayer, resting in the assurance that the thirsty will be given water.

In a prayer group

Activity 1

Sing Beauty for Brokenness:

https://www.youtube.com/watch?v=O5_TVy2gHRg

Activity 2

Have a large drawing of the outline of a tree and sea glass, or small bits of coloured paper and take it in turns to glue in a pattern to make a beautiful creation of art. Discuss how we can often be fractured by grief, decay and pain but God does not throw the old creation away he collects the broken pieces and remakes them. How does this reflect on the environment currently and what is our part as Genesis 2:15?

Resources:

- Paper / card
- sea glass or colored paper
- two different bible translations
- Tarnished silver & cloth
- rough wood and sandpaper

Activity 3

Read passage in two different versions

- Discuss “I am making everything new!” (not I am making new things)
- Discuss the different ways water renews (John 4:14, Isaiah 58:11, Psalm 23:2, 1 Peter 3:21)

Activity 4

Meditate on these words to instrumental music, whilst handing out tarnished silver and a cleaning cloth, or rough wood and sandpaper.

Talk about how the tarnish represents decay and the curse of sin on the world. Restoring the silver reveals its original glory or the sanding of the wood reveals there will be no more crying or pain – the rough edges of the world smoothed out by the creator.

Finally, reveal a wilted plant - if we care and nurture this plant it will come back to life: Consider how does nature look forward to liberation from decay? How does this reflect in our life?

Activity 5

Re read and digest the following: V4-5 – this lists what is deleted from the ecosystem: tears, death, mourning, crying, and pain. These are the symptoms of a broken, frustrated creation (Romans 8:22). Then God says (V5), *“I am making all things new,”*. Consider, 1 Corinthians 13:13 ¹³ *And now these three remain: faith, hope and love. But the greatest of these is love.* “I am making all things new.” Produce the following written words: Authentic transformation, Genuine reinvention, A profound awakening, Unearthing, A structural spring, A radical realignment, A total reset, A true rebirth. Play with the phrases in terms of a current change or challenge in a house group, a church, a community, a personal decision. How do these words change the narrative?

We close with an invitation to meditate (place feet flat on floor, hands open in laps, eyes closed, with relaxed breathing) on these words: As we delve into renewal, we consider ourselves. Whilst we may feel forever 21, our outer bodies naturally age and decay, a deep, yet invisible transformation takes place within us. A true renewal is not a physical makeover; but an internal awakening. A vast, mysterious, untouchable life-force beats within us. A life-force that is shared by all living things. Even in the face of physical decline or deliberate destruction, we can still sense this quiet, emotional, and spiritual regeneration happening deep inside us.

Consider one situation or a person that needs renewal, imagine what this renewal could be in terms of peace, tranquillity, harmony, love, hope, aspiration, joy, movement. And offer this to the Lord in prayer.

Finish in prayer from day 32 of *Imagining the World*

Heavenly Father
we look to the vision of John
as you revealed eternity to him,
and rest in the knowledge of what he saw.
With this resting on our hearts and minds,
bring us to that place of action in this world
where suffering and death are still real,
and from where we draw close
to those who need what we have to offer,
and bring healing to your damaged world,
in Jesus Christ our Lord.
Amen

From Imagining the World: Daily Readings for the Creation Season by John Mann (Darton, Longman and Todd, 2026). Used with permission.

What next?



- **Stay curious** – but balanced. Seek out good news like the Church of England’s “Hope for all creation”, The Methodist Church’s “Action for Hope” and Pope Francis “Laudato si”
- **Stay together** – join or start a Creation Café, Forest Church, Community gardens, or Partner, join with local Charities such as your local Wildlife Trust.
- **Stay committed** – Support or get inspired by Arocha’s Eco Church, Fairtrade, Operation Noah, Green Christian, Climate stewards or similar!
- **Stay grounded** – spend time in nature; a coffee break in the sun, a mood boosting ion rich walk in the rain, a bracing stomp in the hills, a blowy walk on the coast – enjoy the beauty of God’s creation in all weathers.
- **Stay young** – Relive your festival days at Green Belt! Or plan something special for Creationtide / Harvest.
- **Stay positive** – Sometime maybe easier said than done, but like the boy returning each starfish back to the sea – every action matters.



Both authors are based on the Isle of Man, home to a vibrant landscape and a whole nation UNESCO Biosphere Reserve, with diverse natural terrains, from heather-clad moorlands and deep wooded glens to dramatic coastal slate cliffs. Surrounded by the Irish Sea, waters which preserve thriving marine eco-systems filled with basking sharks, seals, and extensive kelp forests.

About the Author

The Very Reverend John Mann Dead Emeritus (St Anne's, Church of Ireland, Belfast), known for his ecumenical and community work, he has transitioned into a prolific ministry as a devotional and theological author.

If you have enjoyed this reflection, the full 34 daily reflections are published in '*Imagining the World*', published by Darton, Longman & Todd, July 2026. John's other works include:

- ***Moments of Love (2025)***: A retreat guide published by Darton, Longman & Todd exploring the Song of Songs.
- ***Christ's Seven Words from the Cross (2024)***: A devotional Lent book intended for personal reflection or group study.
- ***Journeying into the Light (2023)***: An ecumenical devotional guide providing daily readings through the season of Advent.



Manx
Wildlife Trust
Treisht Bea-Feie
Vannin

Gracious recipients of ***Imagining to World*** proceeds, the **Manx Wildlife Trust** is the Isle of Man's leading nature

conservation charity. Their goal is to protect and restore the Island's unique wildlife and natural habitats. MWT manage a growing network of nature reserves and coastal sites across the Island, including the Calf of Man. The charity works in many practical ways from saving habitats, protecting species and community engagement. For more details visit:

<https://www.mwt.im/>