PACIFIC CONFERENCE OF CHURCHES

Season of Creation 2025

Peace with Creation

1st September – 4th October

SEASON OF CREATION

oikoumene

PASIFIKA

Garden of Peace
Isaiah 32:14-18

PEACE WITH CREATION

SEASON OF CREATION 2025

TABLE OF CONTENT

SUNDAY SCHOOL BIBLE STUDY GUIDE... Page 2

YOUTH FELLOWSHIP BIBLE STUDY GUIDE... Page 27

WOMEN'S FELLOWSHIP BIBLE STUDY GUIDE... Page 40

MEN'S FELLOWSHIP BIBLE STUDY GUIDE... Page 49

SUNDAY SCHOOL
CHILDREN'S BIBLE STUDYGUIDE



All of Creation is a representation of God's love for humankind. The forests, Ocean, the animals, even to the tiniest insect is Gods enduring love for ALL. As this love flows through us, it is vital that Children understand their preciousness as Gods own masterpiece. In the words of the Psalmist "For it was you who formed my inward parts, you knit me together in the mother's womb, I praise you for I am fearfully and wonderfully made. Wonderful are your works that I know very well." (Psalms 139: 13-14) (NRSV)

As the church celebrates the Season of Creation, it is our endearing responsibility to guide children to understand their role as stewards of creation and to develop a sense of responsibility towards ALL living things as they would to their own peers and family members. This children's Bible study series is designed for Sunday School groups in Pacific churches. The goal is to help children develop a strong, loving relationship with God's creation. Using storytelling, song, movement, art, and play, these lessons will nurture awe, curiosity, and care for the land, sea, and sky. These lessons also connect with Pacific life and encourage children to see themselves as friends and protectors of the Earth.

WEEK	THEME	SCRIPTURE
1	GOD'S PEACE MAKES EVERYTHING GOOD	ISAIAH 32:16 - 18
2	THE CRY OF CREATION	ROMANS 8:22 - 25
3	GOD'S FAITHFULLNESS IN ALL OF HIS CREATION	COLOSSIANS 1:15-20
4	CHILDREN ARE PRECIOUS GIFTS FROM GOD	MARK 10:13 - 16
5	GOD'S PROMISES FOR CREATION	GENESIS 9:8 - 17

WEEK ONE: GODS PEACE MAKES EVERYTHING GOOD

But once more God will send us his spirit. The wasteland will become fertile, and fields will produce rich crops. Everywhere in the land righteousness and justice will be done. Because everyone will do what is right, there will be peace and security forever. God's people will be free from worries, and their homes peaceful and safe.
Isaiah 32:16–18 (GNT)

Lesson Topic	Living in Gods Image, Doing What is right and Bringing Peace to Creation
Bible Story	Genesis 1 and 2 – The Story of Creation
Activity Materials	Coloring Pencils, A4 Sheets, Paper Scissors (Ensure safe handling for children below 10 years old)

Lesson Topic:
Living in Gods Image, Doing What is Right and Bringing Peace to Creation

It's time to go to church, Grandma irons your Sunday best, you put it on and you brush your hair. Just before you rush out, you take a quick look at yourself in the mirror. A short but significant moment of pride that has you beaming at how neat you look. The reflection you see in the mirror is your "image", and many times we forget this image and would have to run back to the mirror to remind us how we look. Much like this, God is our mirror, so the things we do, whether good or bad is how we show God to the world, and while we call ourselves Christians, sometimes we forget to love others, be kind and share and this would make God sad, but he has promised that he will always love us and be with us.

In this lesson we learn about “Righteousness” or “Doing the right thing” to please God. We look at the story of creation. God created the sky, birds, sea, fish, land, trees, insects, animals and people in six days, and on the seventh day God rested. In Gen 1:2 it says that spirit of God moved over the waters. While the Earth was empty and before Gods words created living things, the spirit of God was already there as a sign of life, moving through Gods very own breath (-Breth). The Prophet Isaiah tells us of the same spirit that can bring life to lifeless land, that can bring back what people may have lost and the spirit that lives in you and me as our guide as Jesus promised his disciples (John 15:26).

In the last 150 years, big countries have overused God’s creation and dug deep into the earth for valuable metals or minerals like gold, bauxite, phosphate, and iron. Now, people are looking to dig up the ocean floor and this will have some very bad impacts.

What God intended for creation was peace and harmony and that we would be carers and not destroyers of the Earth. The Holy Spirit is our guide and is Gods promise of guidance to bring justice and harmony to all of Creation through our good works in restoration of all that has been lost.

Bible Story: The Story of Creation - Genesis 1 and 2

In the beginning God created all things

In the beginning there was no earth! No Sky: no animals: no Humans: no Sea: there was absolutely nothing ONLY darkness in a big empty space. So, God began creating all things! It took God six days in his time to create the heavens, the earth, the oceans, land animals, sea creatures, all the trees and plants, the sun, moon, and stars to brighten the day and night. God looked at all that was created and said, “IT IS GOOD!”

Created in God’s Image & Called to be Stewards (Genesis 1)

In Genesis chapter 1 verses 27 to 28, humankind was created in God’s image and was given the responsibility to “care for” or be “stewards” or “guardians” of God’s GOOD creation.

A steward is someone who looks after someone else's property, and so we are called to care for God's GOOD creation.



The Creation of humans, plants, and animals (Genesis 2)

And in Genesis chapter 2 verse 7, God creates Adam from the dust of the earth. The Bible then tells us that God also created the trees and the animals from the same dust of the earth (*'ăḏāmâ* אֲדָמָה) in verses 9 and 19.

Meaning that the human, the plants, trees, and the animals were connected through the same dust from the earth (Gen 2:7, 9, 19).

Caring for God's Creation

We humans need to be GOOD STEWARDS and care for God's creation because we are made in God's image and are closely connected to the world around us.

When the earth, mountains, rivers, and oceans are damaged or destroyed, and the animals begin to die…

Humans will also be affected negatively because as Genesis chapter 2 verses 7, 9, and 19 says – we are ALL created from the dust of the earth and so we depend on one another to survive.

God trusts humans to take care of God's GOOD creation and we have the responsibility to be protective guardians of the earth for future generations of children. We show our Love for God by looking after the animals and the world around us, which includes the ocean

What can I learn?



God created the World for us to live in peace with other living things. Animals, Trees, Fish and birds also need love like you and me, but sometimes we are selfish and forget that we are supposed to take care of God's creation. Some times, when people don't care for the land and the ocean, they are harmed. But when we act kindly and fairly, the Earth can smile again! God says that when people live in fairness and peace, the land becomes a safe and happy place.

Ask Yourself! Have you seen a place that looks littered with too much rubbish or with too many trees cut down? How can we help make it better?

Activity:

Draw a "Dove" to show the spirit of God and on it, write down 1 thing you can do to take care of your surroundings and care for God's creation

My Prayer

"Dear Lord, you call us to live in right relationship with You, with one another, and with Your creation. Open our hearts to Your word. May we hear the cries of the Earth and all who suffer, and may we respond with truth and love and bring peace to ALL of creation"

AMEN

WEEK 2: THE CRY OF CREATION

For we know that up to the present time all of creation groans with pain, like the pain of childbirth. But it is not just creation alone which groans; we who have the Spirit as the first of God's gifts also groan within ourselves as we wait for God to make us his children and set our whole being free. For it was by hope that we were saved; but if we see what we hope for, then it is not really hope. For who of us hopes for something we see? But if we hope for what we do not see, we wait for it with patience. Romans 8:22–25 (GNT)

Lesson Topic	The God who Sees All
Bible Story	Am I my brother's Keeper?
Activity Materials	Coloring Pencils, A4 Sheets, Paper Scissors (Ensure safe handling for children below 10 years old)

Lesson Topic:

The God Who Sees All

"The eyes of the Lord are in every place, keeping watch on the evil and the good" Proverbs 3:15 (ESV). As believers, sometimes we ignore that God is watching everything we do. There are probably times when you have thrown a plastic out of the bus without thinking about where it will end up, or taken a big knife to cut a tree for more space to build things, without realizing how much shade it gives. Just like a judge in a court, God watches all that you do and he will reward you according to your deeds. Caring for creation and doing our part as Stewards will bring harmony among us, but also it will help you appreciate all that God has given us freely to help us live.

In the outer islands like Rabi Island in the North of Fiji or Nukufetau Atoll in Tuvalu, the people depend on fish to survive. Just like them, our neighbors from another Island Country known as the "Marshall Islands" have had their fish poisoned by bombs. When big countries become

greedy and use our islands for their own experiments, our environment and the ocean is badly affected. We are thankful that people are taking ACTION to speak up and say “NO MORE”, We will be carers and not destroyers of the Earth and we will protect our land and sea.

If you will pay attention to your surroundings, you will slowly see the land crying out for help, because the land was made for you to live and be free, but if we continue to abuse what God made for us, soon all living things may suffer. This lesson follows a story about 2 brothers who made offerings to God and the judgement that they went through according to their deeds.

Bible Verse: Genesis Chapter 2 and Chapter 3

Bible Story: Am I my brother’s keeper?

After Adam and Eve were told to leave the Garden of Eden, they found a place to live where they could grow crops and raise animals. They had children. One son’s name was Cain, and the other was Abel.

When the brothers grew up, Cain became a farmer who worked in the fields. Abel took care of the sheep.

In those days, people devoted themselves to God by bringing gifts and laying them on an altar platform. Cain brought some of the vegetables that he had grown and placed them on the altar. But Abel’s heart was different from Cain’s. He did not place just anything on the altar. Abel had faith, and he placed the very best of the best of his lambs and placed them on the altar.

God was pleased with Abel’s offering. Why do you think that was? Perhaps it was because he saw that Abel loved God so much that he wanted to give his very best.

God was not pleased with Cain’s offering. When Cain saw that God was more pleased with Abel, he became very angry. God saw Cain’s anger and said, “Cain, why are you so angry? If you do right, I’ll accept you. But if you don’t do right, you will sin.” God knew that if Cain did not stop being angry and jealous, he would do something terribly wrong.



When he heard this, Cain should have stopped and told God he was sorry, but he was so angry that he did not think about doing good things. He could not control his anger and only thought about how God approved of Abel more than he did.

Cain did not control his anger and jealousy. He became increasingly angry, and all his anger just "boiled up" inside.

Cain said to his brother Abel, "Let's go out in the field." While they were in the field, Cain attacked Abel and killed him.

When God came to Cain, He asked, "Where is your brother Abel?"

Cain answered, "Am I my brother's keeper? Is it my job to keep track of him all the time?" Cain killed his brother when he thought no one was watching, but we know that God sees and knows everything that happens.

God knew what Cain had done and that Cain must be punished. "Your brother's blood is still on the ground. Your punishment is that nothing you plant in the ground will grow. You will just wander around the earth, finding food wherever you can."

Cain was upset by this. "*My punishment is more than I can bear,"* said Cain. *"I will wander around and whoever finds me will kill me."* So, God put a special mark on Cain so that anyone seeing the mark would be warned not to kill him. And then Cain went away from his family and his home.

What can I learn?



Have you ever heard people say, be careful, God is watching you? This is not just an empty warning, but a reminder that God knows you by name and he remembers everything you do, whether it is good or bad. Like the two brothers, each of us will receive from God the reward for what we do, whether it be good or bad. Just like us, God watches over everything he created. Every person is called to be keepers of creation and we must also remember that we should protect each other as well, as brothers and sister, as husband and wife, friends or neighbors in a community and even as a country, we should respect others and protect what belongs to all of us – GODS VERY OWN CREATION.

The Bible says that the Earth is like a person who cries when it is in pain or suffering. But when we change our ways and care more, the Earth can heal. God wants us to notice when something is wrong and do something kind to help.

Like Adam and Eve and Cain who learnt from their mistakes, we can also take action and care for the environment that God has created for us. We are responsible for the planet and we were made to live in harmony with all living things and not harm them. Let us be encouraged to make peace with creation in everything we do.

As children, you have a very important role as the future of the world to start practicing ways to care for the environment. You can start with something as small as planting a tree and caring for it to grow well, or taking the initiative to pick up rubbish and with every small or big action you take, even if nobody sees you, you will know that God is always with you, and he will reward you as you help creation to heal.



Ask Yourself!

Can you say sorry to the Earth and to God? Write a short prayer for creation and 3 or 4 children can volunteer to say their prayer out loud

ACTIVITY

On a blank A4 sheet of paper, draw a horizontal line down the middle from the top to the bottom to divide your paper into 2 sides.

a) Make a list on one side of all the things you think you have done or seen others doing that damage the environment

b) On the other side write down how you or other people can change their behavior to be responsible carers of creation.

My Prayer

Our Father, we know that at times we are unkind to living things and we don't care for the world you created for us. Teach us to be loving in our actions and kind, but also help us to speak up when we see that people are being careless and do things to damage creation. You are our hope and our life, help us Lord to love as you have loved us forever.

Amen.

WEEK 3: GODS FAITHFULNESS IN ALL HIS CREATION

COLOSSIANS 1:15 -20

The Son is the image of the invisible God, the firstborn over all creation. For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him. He is before all things, and in him all things hold together. And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross. (GNT)

Lesson Topic	Gods Reward for those who do GOOD
Bible Story	Elijah the Prophet
Activity Materials	Print out sheets of song provided

Lesson topic:

Gods Reward for those who do GOOD

In the cartoon Moana, we see Tefiti, the mother island reward Maui for helping Moana restore the heart of Tefiti and restoring life to all the Islands. Although Maui had stolen the heart in the first place, his act of courage, being willing to make good what he had done led to his reward of a new Hook, presented to him by Tefiti. We hear people say “Everybody makes mistakes” and this is true, sometimes our parents or grandparents, even aunties and uncles scold us for doing something wrong, but not because they hate us, it is because they love us and want us to do the right thing.

Do you know that God also rewards your good deeds? Have you ever helped someone and somewhere after that someone helped you too unexpectedly? We cannot see God, but he is everywhere and he sees everything we do as you learnt in last week’s lesson.

As we go through this Season of creation, it is important to remember that we have to look after one another, if humans do their part to protect the fish in the ocean, birds in the sky, trees of the land, river waters and fruitful trees, these things will also produce enough to help us live. In Colossians 1:15-20, we read that the fullness of life is in God, and so all that we do must bring harmony and peace to each other as God wanted it to be from the very beginning.

You may think that because these other living things don't speak or move like us, what we do to them does not matter, but even the Bible shows us that all of creation is alive. There are stories in the Bible that show creation in action. In the Old Testament, we see Moses guided by the river. Further on, God feeds the Israelites in the desert with Manna from the heavens at his command. We have also heard the story of the Ark and the flood waters, and further on in the New Testament, we see the stars guiding the wise men to the manger where Jesus was born. So, nature is not just a small part of us, but we live for each other and we cannot live without them, as much as they cannot live without us. In this lesson, we hear the story of Elijah, a prophet who was fed by Ravens to give him strength for a long journey when he became too weak to carry on his journey. This story shows us the faithfulness of God and his reward for those who are faithful to him.

Bible Story: Elijah the Prophet

All of God's people used to be one country, with kings like Saul, David, and Solomon. Now, they are divided into two countries: Israel and Judah.

Ahab was the king of Israel, and he did not obey God. He married a very bad woman named Jezebel. King Ahab and Queen Jezebel made idols of false gods and then worshipped them. They wanted everyone in the country to worship the idols.

A man in Israel did not like the things that King Ahab and Queen Jezebel did. He did not worship idols. This man's name was Elijah, who worshipped only the one true God.

Elijah was a prophet of God. A prophet is someone who has a special message from God. God told Elijah things, and Elijah would then tell the people. Sometimes, people liked what Elijah

said and thanked him for bringing the good messages from God. Sometimes, the people did not like the message. Some people did not want to be told they were wrong.

God had a special message for Elijah. He told Elijah to take the message to the King and Queen. God told Elijah to tell them that He was very angry with them because they worshipped idols. Because they kept doing these things, the Lord would send a terrible drought. That would mean that there would be no rain for a long time.

Things happened just like Elijah prophesied. The rain stopped, and everything became very dry. King Ahab and Queen Jezebel became very angry. They wanted to kill Elijah, the prophet.

But God took care of Elijah. He made sure no one would find him. He told Elijah to go to a special place and to stay there. Even though the rest of the country was dry from the drought, Elijah was safe and always had enough water from a brook. The Lord also made sure Elijah had plenty to eat. Every morning and every evening, ravens would fly in and bring Elijah bread and meat to eat.



After a while, the brook dried up, and God told Elijah to go to Zarephath. When Elijah travelled, he must have noticed how dry everything was. Elijah wondered what he would find in Zarephath.

When Elijah got to the city, he found a woman and her son collecting sticks. He asked the woman for a drink of water, and she said she would get some. Then Elijah asked the woman if she would bring him a little bread. The woman was very sad. She was very poor. She said she only had enough oil and flour to make one last meal for herself and her son. After that, they would not have anything to eat, and they would dieElijah told the woman not to worry. She should go ahead and make some bread for Elijah. God would make sure that she still had enough for herself and her son.

Elijah had a special message from the Lord, “As long as the drought lasts, you will always have enough oil and flour to make bread for me and for your family.”

The woman rushed away and made the bread for Elijah. Then, she made some for her son and herself. She had enough flour and oil to make some for her whole family. Then, she had enough to make more bread the next day. The woman had enough oil and flour as long as the drought lasted.

As time went by, the woman's son became sick and died. She brought the boy to Elijah and asked him to help her.

Elijah carried the boy upstairs to the room where he was staying. He prayed to the Lord to help the boy. Another miracle happened. The Lord made the little boy alive again! Elijah carried him back to his mother and told her how the Lord raised him from the dead.

The woman was very happy! "Now I know that you are a true prophet of God. I know that the Lord is the only true God!"

Elijah continued to stay at the woman's house for a long time. Even though other people were hungry and the land was dry, God made sure that His prophet, Elijah, was safe. God took care of Elijah

What Can I Learn?



When God created all living things, there was peace and harmony through God's spirit. When humans disobeyed God, God's spirit immediately started to drift away from humanity. As the world become more careless about bad habits, we start to harm creation without realization. But, just like Elijah's faithfulness to God gave him favor in Gods eyes, we too can find favor by being faithful in our little actions. Jesus wants everything—people, animals, trees, and oceans—to live in harmony, because Creation is part of our family!

Ask Yourself!

How can you care for your environment (the trees in your compound and the fish in the ocean)?

You are a creation of God; can you draw pictures of other creations that God created?

Activity: Song

He's got the whole world In his hands He's got the whole world in his hands He's got the whole wide world in his hands He's got the whole world in his hands He's got the whole world in his hands He made the trees and the bees in his hands He made the rain and the breeze in his hands He made every living thing in his hands He's got the whole world in his hands	He's got the wide blue ocean in his hands He's got the crystal-clear river in his hands He's got the sun and the moon in his hands He's got the whole world in his hands He's got you and me sister in his hands He's got you and me brother in his hands He's got my mummy and my daddy in his hands He's got the whole world in his hands

My Prayer

Dear Lord Jesus, you died on the cross to save us and overcome the work of sin.

Teach us to repair the relationships we have broken— with each other, with Your creation, and with You. Make us agents of peace and love to all.

AMEN

WEEK 4: Children Are Gods' Precious Gifts

Mark 10:13–16

People were bringing little children to Jesus for him to place his hands on them, but the disciples rebuked them. When Jesus saw this, he was indignant. He said to them, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it." And he took the children in his arms, placed his hands on them and blessed them. (GNT)

Lesson Topic	Children are important to Gods Kingdom
Bible Story	Jesus welcomes the little children
Activity Materials	Coloring Pencils, A4 Sheets, Paper Scissors (Ensure safe handling for children below 10 years old)

Lesson Topic: Children are important to Gods Kingdom



Jesus loves children very much and blesses them. He wants children to help make the world a better place. Even if they are small, children can do big things for the Earth. When we take care of nature, we help the future

CHILDREN ARE IMPORTANT TO GOD'S KINGDOM

- Jesus stopped the disciples from preventing the children from coming to him.
- Jesus saw and heard the children

- Jesus cares about the lives of children
- Jesus used his hands to bless the children
- Jesus challenged the culture at that time where children were seen as least important.

Jesus said that the Kingdom of Heaven belongs to children. Just like in that time, Jesus is challenging the church, people who claim to be disciples of God, parents, adults and communities in listening to the voices of children and offering their hands to protect and bless the children instead of using them and doing things that could harm their bodies, minds and spirit. In Jeremiah 1:5 God told the Prophet Jeremiah that, *"Before I formed you in the womb I knew you, before you were born, I set you apart; I appointed you a prophet to the nations*" This clearly shows that God created every human being with a good purpose including children. He knows every child and that each one of them is chosen to be a prophet and to be God's light to the community, church, school, family and wherever God places you. It also shows the responsibility of parents to understand this, train, and raise up the child in the ways of the Lord as they prepare them for their God- ordained future (Proverbs 22 :6).

What can I learn?



Children are seen and heard by Jesus AND they are also representatives of Christ and the Kingdom of God. Children have voices too which we can learn from. Jesus illustrates what greatness looks like in the Kingdom of God through the lives of children as they are also a representation of the heart of God. God can use anyone to speak to us, even the children. If the elders of communities, churches, homes do not share the good news of God, he will call on the children to spread his word. You are the children of the Pacific. We celebrate our land and oceans that feeds our families and surrounds our island homes. God calls us to be care-takers and protectors of Creation because all God created was GOOD! Our ancestors sailed these deep waters and made it their home through stories, song, and dance. So, we will rise up like powerful waves and speak out against unjust actions that pollute our oceans, kill sea animals, dry up the rivers and make our land bare, and threaten our

future. You are the children of the Pacific and your voices are valuable, just as you are valuable in the Kingdom of God.

Ask Yourself!

- How can the church and community in your home help children to Care for creation and make peace with all living things?
- Close your eyes for 5 seconds and imagine Jesus entering into your community, which part of your surroundings will you be eager to show him first? And why?

Activity

- Make a drawing of “My environment in the future.”
- On a piece of paper write down what you love about Jesus and the teacher will pick 2 students to share to the whole class
- Pray together for the children of tomorrow

My Prayer

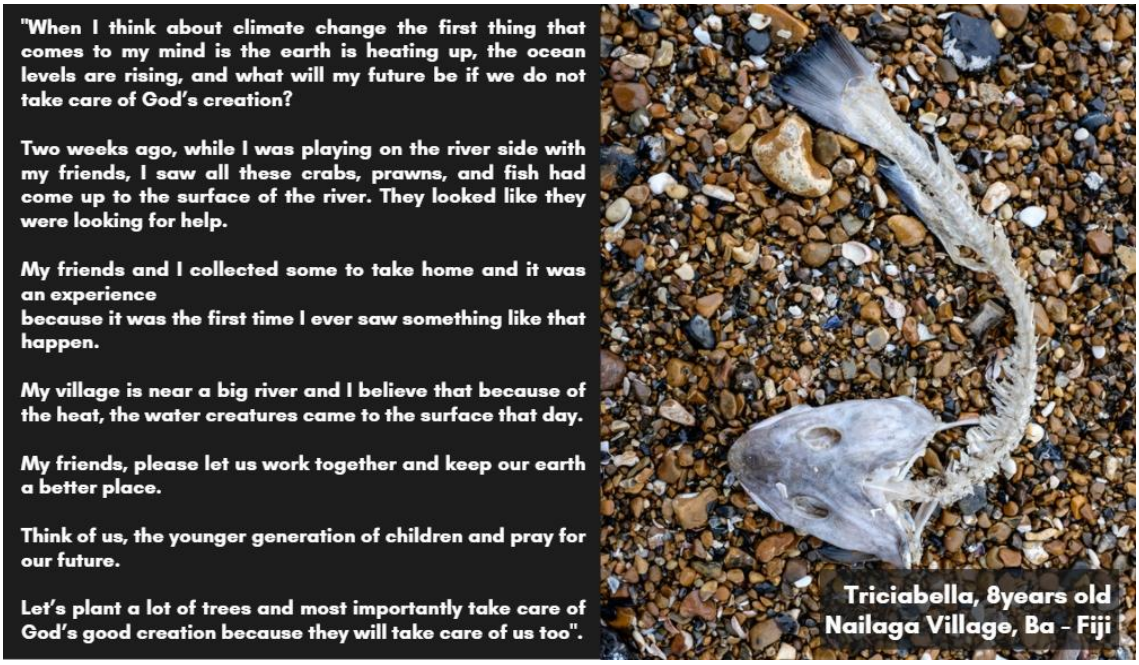
Jesus, you welcomed children and blessed them. Just like you, may our leaders, parents and caregivers help to safeguard the world we live in. May the choices today reflect love for the generations to come.

Amen.

WEEK 5: GOD'S PROMISES FOR CREATION

Lesson Topic	Gods Never-ending Love for Creation
Bible Story	Genesis 9:8–17 – Noah's Ark
Activity Materials	Coloring Pencils, A4 Sheets, Paper Scissors (Ensure safe handling for children below 10 years old)

Lesson Topic: <u>Gods never ending love for Creation</u>



Triciabella is one of many children who have seen the effects of damaging the environment. As children, we learn that our actions have consequences and while we see that there are big changes in the weather called Climate Change, the type of food we eat is no longer fresh because there's less fish in the sea, and the fruit trees that were plentiful now hardly give us sweet mangos to eat. God still loves ALL OF HIS CREATION.

In this lesson, we see the story of Noah and Ark. Noah was a righteous man who God favored and God saved his family from the great flood but he did not forget the animals, even right to the tiniest insect, because just like us, they too have value and must be cared for.
You are a Steward of Creation and you must carry the love of God to all those around you including the trees, ocean, birds and animals, everything is part of Gods good work and his never-ending love for creation"

BIBLE STORY: Noah and The Ark

Once upon a time, there was a man named Noah.
Noah was a good and righteous man who always did what was right, and this pleased God.
However, not everyone in the world was like Noah.
One day, God looked down at the world and saw that the people were being very wicked and not taking care of the earth. God decided to do something about it.
God told Noah to build a big boat called an ark and then gather two of every kind of animal, one male and one female, to bring with them onto the ark.
God explained that he was going to send a great flood to cleanse the earth, and the ark would keep Noah, his family, and all the animals safe.

Noah and his family toiled away for many years, working really hard to build the ark.
They made sure to follow God's instructions, and made the ark very strong. They also collected enough food for themselves and the animals, which they would need during the flood.

Once the ark had been completed, Noah, his family and all the animals went inside.
As soon as Noah and his family were safely in the ark, it began to rain. And then it rained and rained for forty days and forty nights.
Eventually, the floodwater covered the entire world, but the ark floated on the water keeping them dry.

Being cooped up in the ark like that, it must have felt as if the rain was going to last forever, but Noah and his family trusted God. They took care of the animals and waited for the rain to stop. After forty days, the rain did finally stop, and so Noah sent out a dove to try and find dry land. The dove quickly returned, but after seven days, the dove was sent out again. This time the dove came back with a freshly plucked olive leaf in its beak, which meant there must be dry land nearby.



Noah and his family were so happy, they knew the flood was almost over.

When God told them it was time to leave the ark, they opened the doors. Noah's family and the animals stepped out onto dry land.

They were happy and grateful to God for saving them.

God then made a promise to Noah that He would never send such a big flood again.

As a sign of His promise, God put a beautiful rainbow in the sky. And from that day on, whenever it rains and a rainbow appears, people remember God's love and faithfulness.

(Adapted from Bible Stories for Kids, https://biblestoriesforkids.org/noahs-ark/)

What can I learn?



In the Old Testament, you will hear stories of Gods wrath or his anger towards those that disobey him. One of those stories was the story of Noah. He was a righteous man in a time when people were very sinful and had forgotten about God. So, the Lord chose him to save his family and all the living creatures in a big boat called an Ark. God made a promise with Noah and all living things—He used a rainbow as a sign of that promise. This is why we believe that God will not flood the earth again, because his love for us will never end. Today, we can make a promise too—to love and care for

nature. The rainbow reminds us that all of creation is special to God. Here we learn that everything we do will have an effect on us and those around us, so we have to be careful not to hurt other people and also to protect the other living things that depend on us as well for survival. Remember, every small act of kindness, whether it's picking up and throwing your rubbish properly, using water wisely, and reminding mum and dad to use the car less and walk more, every thoughtful action to care for creation will bring peace to everything for now and the future. As you practice, you can take a short nature walk and thank God for what you see and say a prayer of promise: "God, I will care for your creation."

Ask Yourself!

1. What does the rainbow mean in the Bible story you just read?
2. What promise would you make to the land or ocean?
3. How can we show love to animals, rivers, or trees?

Activity

- Do you know the colors of the rainbow? They are; Red, Orange, Green, Yellow, Blue, Indigo, Violet
- Draw a Rainbow using these colors and write what you love about God's creation

My Prayer

Loving God, you remember Your promise to all living beings. Teach us to be faithful and to live as loving carers of our home here on Earth.

Amen

CONCLUSION

GOD CALLS EVERY CHILD TO BE A RESPONSIBLE STEWARDS OF CREATION BRINGING PEACE AND HARMONY TO ALL

GLOSSARY

WORD / TERM	DEFINITION
Season of Creation	A period of time from the 1st of September to the 4th of October remembered every year by the church to celebrate, talk about and share important information about the environment
Steward	A person or people called to take care of the Earth in a responsible, loving and caring way
Preciousness	You are very important to God and he knows you very well
Precious Gift	This means that children are a gift from the Lord and they are a blessing to their homes, communities and their church
Gold	A yellow expensive metal that is used for jewelry and decoration
Bauxite	A type of rock where aluminum (The material used to make cars, can of juice and phones) can be found
Phosphate	A material found deep in the Earth that is used to make fertilizers and even electronics like stoves
Iron	A material found deep in the Earth that is used to make steel, a metal that is used for building houses and big buildings
Harmony	Living and sharing in peace with one another

Environment	The surroundings of an organism like a human being or a tree, it can be both living and non-living things that help the organism to live
Creation	When God brought all living things into existence in the beginning of time as written in the Bible
Humanity	The word means people created in the image of God having the spirit of God in them and being able to form relationships with other people like brothers, sisters, parents and children, grandparents and grandchildren and even friends
Faithfulness	The ability of God or people to be trusted or loyal in their words and deeds
Care-takers	Individuals trusted to be responsible when looking after and protecting what is given to them by God
Kingdom of God	The place of the Lord in Heaven and Gods work here on Earth
Favor	Gods kindness and blessing and special treatment that is given to those that honor him
Wrath	Gods dangerous anger and justice with those that sin and do wrong willingly in his eyes
Promise	A commitment made by God to humanity for goodness, grace and favor

Rainbow	A symbol of many colors that appear in the sky which showed and continues to show Gods promise of mercy and faithfulness after the GREAT FLOOD

YOUTH FELLOWSHIP BIBLE STUDY GUIDE



This Bible study guide is created for Youth Fellowship groups across Pacific churches, in alignment with the Pacific Conference of Churches' 2023 Regional Ecumenical Youth Council (REYC) Outcome: "Youth to be recognised, empowered, and included as ethical leaders of ecological justice and transformation, grounded in Pacific spirituality, storytelling, and prophetic action." The study invites deep thinking and action around environmental wellbeing, justice, cultural knowledge, and community mobilisation. Youth are encouraged not only to learn but to lead.

WEEK	THEME	SCRIPTURE
1	JUSTICE RESTORES HARMONY	ISAIAH 32:14-18
2	REPENTENCE AND RENEWAL	ROMANS 8:19-25
3	RIGHTS RELATIONSHIPS AND RECONCILIATION	COLOSSIANS 1:15-20
4	HOPE FOR FUTURE GENERATIONS	MARK 10:13-16
5	LIVING THE COVENANT WITH CREATION	GENESIS 9:8-17

WEEK ONE : JUSTICE RESTORES HARMONY

Scripture: Isaiah 32:14-18

Creator God, you call us to live in right relationship with You, with one another, and with Your creation. Open our hearts to Your word. May we hear the cries of the Earth and all who suffer, and may we respond with justice and compassion. Amen.

Bible Text : Isaiah 32:14–18

Reflection

When Portuguese explorer Ferdinand Magellan reached the ocean in 1520, he felt the waters were calm and relaxed. As a result, he called the body of water "Mar Pacífico," which means "peaceful sea" in both Portuguese and Spanish.

Centuries before Ferdinand Magellan named the Pacific Ocean, Hawaiians, Maori and other island cultures had their own names for the sea, and referred to the Pacific Ocean as Moananui'akea or Te Moana Nui a Kiwa in Te reo, based on its vastness and power.

The Pacific Ocean is the world's deepest, and at roughly 63 million square miles, it covers more area than all the land on Earth. It's a huge source of the world's fish supply and a major factor in the world's weather patterns.

The Pacific Ocean / Moananuiakea is more than just a vast, powerful, and peaceful sea. Just as the rays of Sun shine through into the depth of the Ocean, and even where there is darkness below the depths of the ocean, the ocean suffers – issues such as coral reef destruction, deep sea mining, effects of oil spills, as well as indirectly causing displacement from rising seas, to name a few.

Isaiah's words speak directly to our Pacific reality: where there is no justice, the land is devastated and the people suffer. For youth, this injustice is visible in polluted rivers, coral reef destruction, displacement from rising seas, and loss of traditional knowledge. Yet Isaiah also offers a promise—that justice brings peace and flourishing.

Young people are rising up across the Pacific to defend sacred lands, protest deep sea mining, and advocate for indigenous-led conservation. True justice restores harmony in our communities and ecosystems. As Pacific youth, we are not just the future—we are the voice of justice today.

Discussion Questions

Where do you see injustice in how land or ocean is treated in your area?

Are youth being heard in environmental decisions?

How can your group be part of restoring justice and harmony?

Group Activity

Interview an elder about how land and sea were respected in the past.

Create a visual art or spoken word piece to express your vision for environmental justice.

WEEK 2: REPENTENCE AND RENEWAL

Scripture: Romans 8:19 – 25

Opening Prayer

God of Creation, we give you glory for the wonders of your creation that you have bestowed upon us. We come before you with bowed spirits and weak bodies seeking your liberation from the bondages of decay and the groans of labour pains. Have mercy on us according to your steadfast love. Renew us in spirit and body, that we may bear fruits from your Holy Spirit for the betterment of Creation. May we be renewed in the hope that you have gifted us in Jesus Christ. May the blood of Christ cleanse us of all worldly bondages and revive us to the gifts of the Spirit. Amen.

Bible Text: Romans 8:19–25

Reflection

It is no revelation that our creation has been exploited by mega corporations, tech companies, wealthy banks and power-driven world leaders through deforestation, overfishing, mining, nuclear warheads production amongst other things. The pursuit of wealth, stability and power has driven people to the mentality of "I consume, therefore I am." In this paradigm, there will always be an unbalance, and this unbalance will offset the political, social, economic, and religious agendas in our world. With such an unbalance, we agree with the apostle Paul, that indeed, "the whole creation has been groaning in labour pains" because of its bondages to decay.

In this passage, we observe Paul's sympathetic alignment with creation. He recognises the injustice being done to the creation of God that also mirrors our struggles as well. Interestingly, Paul identifies a character that we should acknowledge in this reflection. That we, God's created beings, have the first fruits of the Holy Spirit and we ought to groan inwardly with patience of our adoption and redemption of bodies. This means that we have duties and roles

to fulfil to creation as well as to each other for we have already been saved in hope. This calls for us to rejoice in hope, be patient in suffering and persevere in prayer (Romans 12:12).

As Pacific youth members, we are the ambassadors of our future. Our actions today will reflect on our tomorrow. It is not enough to just hope without actions. We need to rise with a renewed spirit in Christ who gave us the hope to which we were saved. And if we have been saved because of that hope, then we can envision a future where humanity nourishes creation instead of exploiting it, where we honour the life that creation gives us instead of monetizing it, where we identify creation as an extension of us and not "the other."

Together with REYC, we can advocate for a Pasifika environment that:

- maintains ecological justice
- liberates our *vanua* from bondage to decay
- transforms our *moana* from monetization to local source of life
- thrives in Oceania spirituality
- empowers Pacific youth to actively proclaim ecological integrity
- and most importantly, an environment that gives hope to the people of God where there seems to be no hope at all

Through Christ, we are being called to be active advocators of the above statements. As Pacific youth, let us hope for what we do not see and wait for it with patience in faith and works.

Discussion Questions:

Why is it important that repentance takes places in order for renewal to bring fruition?

Do you think that having hope in what is unseen is enough for us to envision a new creation? Why/Why not?

How does our daily activity contribute to creation's bondage to decay?

What areas in our lifestyle can we make changes in order to liberate creation from groaning in pain?

Group Activity

Gardening Project – Vegetables and Herb pot plants

Aim: Grow plants that promotes health, lower grocery costs, and contributes to the environment

Tasks: Arrange a few pot plants filled with soil and have some vegetables or herb seeds ready. Encourage group to plant some in remembrance of the Season of Creation 2025.

WEEK THREE: RIGHT RELATIONSHIPS AND RECONCILIATION

Scripture: Colossians 1:15-20

Opening Prayer

Christ, reconciler of all things, teach us to repair the relationships we have broken— with each other, with Your creation, and with You. Make us agents of reconciliation and peace. Amen.

Bible Text : Colossians 1:15–20

Reflection

In a world fractured by conflict—between nations, communities, families, even within our own hearts—Paul's words in Colossians speak a powerful truth: *Christ is the reconciler of all things.*

Paul begins this passage with a breathtaking vision of Jesus Christ:

He is the *image* of the invisible God—when we look at Jesus, we see God's heart.

He is *before all things*, and *in Him all things hold together*.

He is *the head of the body, the Church*.

But notice what all this leads to: RECONCILIATION

"Through Him God was pleased to reconcile to Himself all things."

That means broken relationships, personal wounds, family divisions, even our disconnection from God—all of it is drawn back together through Christ.

This reconciliation comes at a cost: *"peace through the blood of His cross."*

It wasn't cheap. Jesus gave His life to restore what was broken, not just between us and God, but among all people. His cross is not only vertical (healing our relationship with God), but also horizontal (healing our relationships with one another).

Let us pray:

Lord Jesus, you are the image of the invisible God, the One through whom all things were made, and the One through whom all things are reconciled. Thank You for making peace through Your cross. Help me to live in right relationship—with You, with your creation and with those around me. Teach me to be an agent of reconciliation, to love as You love, and to seek peace where there is division. Begin that work in me today. In Your name I pray, Amen.

Discussion Questions

What relationships (with people or land) are broken in your community?

What does reconciliation mean to you?

How can you be part of restoring those relationships?

Group Activity

Invite a community leader or activist to speak on reconciliation with creation.

Create a short video campaign on a local ecological issue that needs healing.

WEEK FOUR: HOPE FOR FUTURE GENERATIONS

Scripture: Mark 10:13-16

Opening Prayer

Loving Lord,

You welcome every young person into your arms, just as Jesus did when he blessed the children Help us receive Your kingdom with the trust, wonder, and openness of a child. Fill our hearts with courage, hope, and the assurance that we are deeply loved by You.

Protect our young people in body, mind, and spirit. Plant in them a childlike faith—simple, joyful, and unshakeable. Empower them to walk boldly in Your love and shine Your light into the world. Amen

Bible Text: Mark 10:13–16

Reflection

Jesus didn't just welcome children—He lifted them up as the example of true faith. He said the kingdom of God belongs to those who receive it like a child: with trust, honesty, courage, and wonder.

Jesus wasn't only talking about age—He was talking about *attitude*.

REYC is rooted and believes in the empowering nature of young people:

Young people who are brave, open-hearted, and ready to believe that change is possible.

You are not "too young."

You are *just right*—for this moment, for this movement.

Whether you're planting trees, marching for justice, or sharing truth in your own language—Jesus welcomes you, blesses you, and calls you forward.

You *belong* in God's story. You *lead* with faith and courage. You *carry* the kingdom when you care for creation and community.

Embody Christ with hope! Be joyful and unshakeable—because God is on your side.

You are seen. You are loved. You are called.

Discussion Questions

Why did Jesus welcome and bless children in this passage, even when others thought they were a distraction?

In your friendships, school, or online, where could you show more humility, trust, or openness this week?

How can our youth group or community create a safer, more welcoming space for all—so everyone can experience that same openness and belonging?

Group Activity

Action Challenge:

This week, try something childlike in faith:

Trust boldly in a way you've been hesitant—pray for something you can't control.

Show open-hearted kindness—reach out to someone new or listen without judgment.

Embrace wonder—notice God's creation or small blessings with fresh eyes.

WEEK 5: LIVING THE COVENANT WITH CREATION

Scripture: Genesis 9:8-17

1. Welcome & ritual opening

Time for silence – feel the earth beneath your feet.

Invite the youth to enter into a meditative state by observing a moment of silence. Preferably, be outside and in a circle, barefoot, guide them to feel the earth with their feet and the world around them through their senses. Stay in silence for 5 mn.

Hymn: …

Opening Prayer: "God of the Covenant, Transform Us"

God of breath and roots, You are the One who remembers the covenant— with us, with our ancestors, and with every living creature. We come before You, not alone, but carrying the voices of our people, the memory of the land, and the wounds of disconnection.

In the spirit of Dokamo, lead us from isolation to relationship, from brokenness to transformation, from domination to care. Place again before us the arc of your promise, like a rainbow across our hearts— a sign of mercy, not judgment; of peace, not destruction.

Let this time be sacred. Let your Spirit flow through our silences, our questions, our prayers, and our songs. We are ready, to walk the covenant path, to live as keepers of creation, to be renewed in You.

Amen.

Reading and Reflection

Text: Genesis 9:8–17 (NRSV)

8Then God said to Noah and to his sons with him, 9 "As for me, I am establishing my covenant with you and your descendants after you 10 and with every living creature that is with you, the birds, the domestic animals, and every animal of the earth with you, as many as came out of the

ark. 11 I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth." 12 God said, "This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations:13 I have set my bow in the clouds, and it shall be a sign of the covenant between me and the earth. 14 When I bring clouds over the earth and the bow is seen in the clouds, 15 I will remember my covenant that is between me and you and every living creature of all flesh, and the waters shall never again become a flood to destroy all flesh. 16 When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth." 17 God said to Noah, "This is the sign of the covenant that I have established between me and all flesh that is on the earth."

Reflection: Restoring the Covenant with Creation

Brothers and sisters,

Before God made His covenant with Noah, the earth had become corrupt. Humanity had forgotten its connection to breath, to the land, to the Living. And so the flood came — an act of justice, yes, but also a cleansing, a divine reset, an invitation to begin again, an act of re-creation. And in that new beginning, God chose Noah. Not a perfect man, but a tsaddiq — a righteous one in his generation. He became a new Adam, a starting point for a renewed creation. And to him, his family, and to all living creatures, God makes a promise. Not a contract, not a conditional agreement — but a free gift, an act of pure grace:

"I establish my covenant with you… and with every living creature."

This is no contract, no transaction, but a cosmic covenant, a gift of grace, a binding love extending to trees and birds, whales and coral, mangroves and mountains. And the sign God places in the sky is not just beautiful — it's powerful. It is an archer's bow — qeshet in Hebrew — transformed. God hangs His weapon in the clouds: He chooses peace over destruction. He binds Himself to creation, never to abandon it. In Christian tradition, the cross becomes the sign of this renewed covenant — the place where heaven and earth meet again, where justice and mercy embrace. But today, this covenant is under threat. Not from a flood of water — but from

a flood of apathy, extraction, and greed. The bond between human beings and creation is torn by consumerism, spiritual amnesia, and the loss of ancestral wisdom.

And yet, in our Pacific cultures, we've always known: The land is alive. The land is us. The ocean carries our memory. The ocean is us. The mountain is a relative. The mountain is us.

We know, through the Dokamo, that true transformation is not just internal — it is rooted in the earth, in the ancestors, in the breath of creation and God's Spirit.

So today, as youth, to live the covenant means:

Saying NO to exploitation,

Saying NO to the desecration of sacred lands,

Saying NO to lifestyles that suffocate the earth,

And saying:

YES, to the wisdom of our elders

YES, to protection of the oceans and forests

YES, to becoming kaitiaki — guardians of the covenant, stewards, and bearers of hope.

We, the youth, are not too young to act — we are the ones the covenant is waiting for. We carry not only the wounds of a broken world, but the fire of re-creation and healing.

To be Dokamo people is to walk in rhythm with the moon, to listen again to the winds, to enter into covenant — not just with God and neighbour, but with tangata whenua, the living land, and tangata moana, the living ocean.

We are not only heirs of the Gospel — we are bearers of transformation, seeds of justice, signs of hope.

Let us be:

The rainbow — signs of peace and resistance,

The cross — where pain becomes healing,

The voice — crying out for creation's liberation.

Amen!

Questions and Discussions (in groups)

Level Question asked

- Head What does this text say? (Describe the facts, the characters, the words)
- Heart ❤ What do I feel when I hear this text? An emotion, a memory, an image?
- Land 🌱 What relationship do you see between this text and the situation on earth today?
- Hand 🔥 What personal or collective commitment is this text inviting me to make?
-

Group Activity

Create a "Rainbow Covenant Mural" showing your group's commitments, or a song, or a poem.

Concluding Prayer: Youth Prayer of Advocacy

God of the Covenant,

God of Noah, of the rainbow, of the reef,

Awaken us, your children of the Pacific.

Stir in us the fire of Dokamo —

the desire to be transformed and to transform.

Teach us to speak for those who cannot speak —

for the rivers, for the turtles, for the silent forests.

Teach us to act with courage —

to protect, to plant, to protest, to pray.

We want to remember Your covenant,

not as a tale of old,

but as a call for now.

Transform us, Lord.

Make us your peacemakers for creation.

Make us the generation of restoration.

Amen

WOMEN'S FELLOWSHIP BIBLE STUDY GUIDE



This Bible study guide is designed for Women's Fellowship groups across Pacific churches and draws inspiration from the Pacific Conference of Churches (PCC) Women's Pre-Assembly Resolutions. These include commitments to ecological justice, gender equality, safeguarding of future generations, and nurturing community wellbeing through culturally rooted spirituality and advocacy. Each week includes reflections tailored to women's voices, lived experiences, and leadership in environmental stewardship.

WEEK	THEME	SCRIPTURE
1	JUSTICE RESTORES HARMONY	ISAIAH 32:14-18
2	REPENTENCE AND RENEWAL	ROMANS 8:19-25
3	RIGHTS RELATIONSHIPS AND RECONCILIATION	COLOSSIANS 1:15-20
4	HOPE FOR FUTURE GENERATIONS	MARK 10:13-16
5	LIVING THE COVENANT WITH CREATION	GENESIS 9:8-17

WEEK ONE: JUSTICE RESTORES HARMONY

Scripture: Isaiah 32:14–18

Opening Prayer

Creator God, You call us to live in right relationship with You, with one another, and with Your creation. Open our hearts to Your word. May we hear the cries of the Earth and all who suffer, and may we respond with justice and compassion. Amen.

Bible Text: Isaiah 32:14–18

Reflection

Women across the Pacific have long been custodians of land, water, and the wellbeing of families. Yet, when justice is lacking—through land grabs, pollution, or violence—women and children suffer most. Isaiah reminds us that true peace can only grow where justice and righteousness dwell.

As believers, this is a time of deep prayer, action and advocacy to care for our common home. Let us walk together in metanoia [repentance], to build, peace, to restore our relationships, and to help God's creation blossom. How can women in the Pacific achieve peace and restoration? Our RELATIONSHIP with the creator, the permission of Restoration ONLY comes from Him: "Until the spirit be poured upon us….." (v. 15a) and with Righteousness believers thrive our actions – RESPONSIBILITY than we can achieve peace and restoration.

The Women's Pre-Assembly Resolution affirms women's role as guardians of peace and creation. This week invites women to reflect on the injustice they witness and experience, and to claim their rightful role in healing and protecting creation.

Memory Verse: "And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." (32: 18 AKJ)

Discussion Questions

- What is God's Will and priority in this restoration?
- Where do you see injustice against creation or against women in your community?

- How are environmental and gender justice linked?
- How can women lead in restoring harmony in the home, church, and environment?

Group Activity

- Host a women's talanoa about ecological justice and spiritual resilience.
- Design a mural or story mat showing the links between peace, land, and women's dignity.
- Pray for the earth: Chain-prayer for 12 hours in one/two place(s) per week [divide the minutes of the hours amongst the women of your group)

WEEK TWO: REPENTANCE AND RENEWAL

SCRIPTURE: ROMANS 9:19-14

Opening Prayer

God of mercy, we confess our failures to care for the world You entrusted to us. Teach us to repent and to hope, not as those who wait passively, but as people ready to act and be transformed. Amen.

Bible Text Romans 8:19–25

Reflection

Creation is groaning, and so are women. From rising food prices due to droughts, to unsafe homes during cyclones, women feel the burden of environmental breakdown daily. Paul's call to hope is not passive—it requires repentance and change.

Pacific women are often the first to act—organising food relief, planting resilient gardens, protecting fresh water, and teaching children to love creation. This is sacred work. Renewal begins with turning toward life-giving choices—for ourselves, our families, and the Earth.

Women of the Pacific Island nation are known to be the backbone of our family, our community and society as a whole. The nurturing instincts that have been in-built in us has helped us to

see how we are created to first be a helper, has rendered us to be a better stewards and caretakers apart from producing. Our failures have caused the earth to groan which opens the door to suffering due to the weight of environmental changes. Transformation needs to be well underway and it can only be accomplished through the bridging of our spirit to God, in Christ Jesus, through repentance "spirit as the spirit is one with God" (v.2). Relational, to as women holds everything together in a family, community and in society; she has the key to be one with God – because of nurturing. Only through the renewal of the Spirit in Christ Jesus will we be better STEWARDS for the creation and our lives.

Memory Verse: "For to be carnally minded is death; but to be spiritually minded is life and peace." (Romans 8:6 AKJ)

Discussion Questions

- How can a woman first achieve repentance and renewal before being an advocator of repentance and renewal?
- What ecological harm needs repentance in your local area?
- How have women already started to renew their communities?
- What does "metanoia" look like in daily family or fellowship life?

Group Activity

- Begin a fellowship garden using traditional planting methods.
- Host a space for creative repentance—storytelling, prayer, and commitment.
- Children to practice ecological repentance – organize and participate in cleaning-up days.
- Youth: communal and advocacy: Raise awareness – educate others about climate change and creation care.

WEEK 3: RIGHT RELATIONSHIP & RECONCILIATION

SCRIPTURE: COLOSSIANS 1:15 – 20

Opening Prayer

Christ, reconciler of all things, teach us to repair the relationships we have broken— with each other, with Your creation, and with You. Make us agents of reconciliation and peace. Amen.

Bible Text: Colossians 1:15–20

Reflection

Jesus is all we need in order to direct our relationship with God and to be the Source of reconciliation to all creation. Women are eager to restore the relationship with the people, the 'vanua' and with God. The women's relationship with her children ties a strong relationship that relates to God's relationship with the creation, which brought about reconciliation to the world. Everything is made by God and Jesus reconciles all created thing in heaven and earth, making everything live with one another in peace. Having a right relationship with God, creates a peaceful environment to all living being with the Creator. Reconciliation through Christ strengthen our relationship with the living things that surround us.

Christ reconciles all creation to God. Pacific women know deeply the power of restored relationships—with people, with the land, and with God. Many have kept alive traditional knowledge and practices that sustain the land: composting, seed saving, tabu harvesting, and seasonally guided practices.

The Women's Pre-Assembly calls for the reclaiming of indigenous ecological wisdom and recognition of women's voices in reconciliation. This week we explore how healing broken relationships—especially those that have excluded or silenced women—can also lead to healing the Earth.

Memory Verse: "*And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." (Col. 1:20 AKJ)*

Discussion Questions

- How can having a right-relationship with God brings about reconciliation and restoration amongst God, people and other creations?
- Are women's voices heard in decisions about land or environment in your area?
- What broken relationships need healing—for you, for your fellowship, for your community?
- How does creation suffer when relationships are not reconciled?

Group Activity

- Organise a day of dialogue with women elders on reconciliation and healing.
- Create a group commitment on restoring relationships with land and each other.
- Organize a drawing day [e.g., Saturday] to Sunday School: Topic: Living the Right Relationship with Creation

WEEK 4: HOPE FOR FUTURE GENERATIONS

SCRIPTURE: MARK 10:13-16

Opening Prayer

Jesus, you welcomed children and blessed them. Help us to safeguard the world they will inherit. May our choices today reflect our love for the generations to come. Amen.

Bible Text: Mark 10:13–16

Reflection

Jesus as the Hope for the future generations as emphasized in the reading. He did not only receive the children but went beyond, taking the children in His arms and blessed them. Jesus is giving HOPE to children who suffers, nurturing children is parents' responsibilities in all aspects of life. In relation, women as parents can give hope to all creations as it is our responsibility to look after as was told in Genesis. As women we are called to protect and looked after the creation as Jesus did to the children.

Jesus welcomed the children, calling all to receive the kingdom as a child would. Pacific women nurture children daily—not only through food, but through song, stories, and moral teaching. Yet children now face an uncertain ecological future.

The Women's Pre-Assembly highlighted the importance of intergenerational justice and women's role in preserving the sacred. Hope means protecting what we love and passing on what sustains. As women, we must be fierce protectors of land, water, language, and story—for the sake of all children.

Memory Verse: "Verily I say unto you, whoever shall not receive the kingdom of God as a little child, he shall not enter therein." (Mark 10: 15 AKJ)

Discussion Questions

- What do you want future generations to remember or inherit from you?

- Why women are responsible for restoring hope for the future generation?
- How can women nurture hope and resilience in a time of crisis?
- What traditional wisdom must we pass on now?

Group Activity

Host a storytelling session for mothers, grandmothers

WEEK 5 LIVING THE COVENANT WITH CREATION

Scripture: Genesis 9:8–17

Opening Prayer

Covenant-Making God, You remember Your promise to all living beings. Teach us to be faithful to Your covenant, and to live as stewards of this sacred Earth. Amen.

Bible Text: Genesis 9:8–17

Reflection

The rainbow is a sign of God's covenant not just with people, but with all creatures. Women often create and hold sacred spaces in the home and in the land—gardens, prayer circles, birthing places, and burial grounds. These are signs of covenant.

The wickedness of man leads to God's regretting His own creation. Our actions/behaviour also contribute to the harming and destroying of our land and life. The polluting of our Pacific Ocean leads to many issues including climate change. However, to prevent our environment we should keep and live our COVENANT to God the creator and also as keeper to the creation.

To live the covenant today means resisting harm to sacred land, standing against extractive industries, and renewing traditional ecological practices. It also means nurturing peace and beauty in our homes and relationships. The Women's Pre-Assembly urges women to raise their voices and act prophetically in protecting creation.

Memory Verse: And God said, *"This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:"* (Genesis 9:12 AKJ)

Discussion Questions

- How do you see yourself as a keeper of the covenant with creation?
- Are there sacred sites or practices in your community under threat?
- How can women in the Pacific achieve peace and restoration with the Creator and other creations?
- What can your group do to protect and renew these covenants?
- What are some supporting initiatives that can address the Root Causes of conflict?

Group Activity

- Design and share a covenant pledge with creation.
- Hold a blessing ritual at a local sacred place (well, beach, tree, spring).
- Building Strong Communities: What can you do as a community to promote "Peace with God and Peace with Creation" equality and justice?

This women's study series affirms that Pacific women are creators, protectors, and prophets of peace with creation. It lifts up women's spiritual wisdom, embodied knowledge, and community leadership for ecological justice and intergenerational hope.

This women's study series affirms that Pacific women are creators, protectors, and prophets of peace with creation. It lifts up women's spiritual wisdom, embodied knowledge, and community leadership for ecological justice and intergenerational hope.

MEN'S FELLOWSHIP BIBLE STUDY GUIDE



All scripture passages from the New Revised Standard Version (NRSV)

Suggested Use of this Bible Study

- **Read the scripture aloud.**
- **Read the reflection slowly, pausing where a Do Kamo principle appears—invite local illustrations.**
- **Use "Talanoa/Challenge" questions to plan one action that enacts the week's principle.**
- **Close with prayer for Do Kamo transformation—from caterpillar habits to butterfly freedom**

.

Do Kamo Lens

Since the 12th General Assembly in 2023 in Kanaky – the theme and methodology framing of PCC's work has been "Khrist of the Islands! Reveal the Do Kamo (Ongoing Transformation into Your Authentic Humanity) Within Us.

From the 8 Tribes of Kanaky the following 8 principles resonate with the theme:

1.DËWAWE (Kunyie Language): The Connection to the Ancestors - a deep connection to a communal way of life.

2.DÖKAMURU (Xaracûû Language): The Hominization Process: self-control - awakened consciousness connected to the spirits of the cosmos and the Earth.

3.DÔKAMÔ (Ajie Language): The Humanization Process with the Environment - the authentic human being as deeply connected to its environment and who is never static but dynamic… dynamic in a constructive way, always.

4.ÂJU AMBORO (Paici Language): The Harmonious Relationship - welcoming, leading by service, a strong spirit of community and unity.

5.TEIN ÄGUK (Nelemwa Langugage): The Holistic Maturity - the maturity of the being is the fruit of the life process and experience. Your ancestors reveal themselves in you.

6.HINGAT (Iaai Language): The Posture of Righteousness - the integrity of life between one another and with all living beings.

7.NYIPIATR (Drehu Language): The Quest for Knowledge and Wisdom - "the aspiration of becoming a dignified human being".

8.NIDINGOME (Nengone Language): Relation to the Divine - through service to the community.

These principles will also guide our reflections in these studies.

WEEK	THEME	SCRIPTURE
1	JUSTICE RESTORES HARMONY	ISAIAH 32:14-18
2	REPENTENCE AND RENEWAL	ROMANS 8:19-25
3	RIGHTS RELATIONSHIPS AND RECONCILIATION	COLOSSIANS 1:15-20
4	HOPE FOR FUTURE GENERATIONS	MARK 10:13-16
5	LIVING THE COVENANT WITH CREATION	GENESIS 9:8-17

WEEK ONE: JUSTICE RESTORES HARMONY

SCRIPTURE: Isaiah 32:14-18 (NRSV)

Opening Prayer: *God of Justice and Peace, awaken us to the harm we have caused, and inspire us to act as guardians of righteousness in our homes, churches, and lands. Make us men who build peace.* Amen.

Bible Reading: Isaiah 32:14–18 (NRSV)

*"For the palace will be forsaken, the populous city deserted; the hill and the watchtower will become dens forever, the joy of wild asses, a pasture for flocks; until a spirit from on high is poured out on us, and the wilderness becomes a fruitful field, and the fruitful field is deemed a forest. Then justice will dwell in the wilderness and righteousness abide in the fruitful field. The effect of righteousness will be peace, and the result of righteousness, quietness and trust forever. My people will abide in a peaceful h...

Theme: Justice is the foundation for true peace and flourishing.



Reflection:

Isaiah surveys a landscape where justice has failed: palaces deserted, watchtowers crumbling, donkey herds roaming abandoned streets. The prophet's diagnosis is moral as well as ecological: without right relationships soil erodes, cities empty, spirits languish. The Cook Islands' *rā'ui* offers a Pacific echo.

When commercial divers ignored this time-honoured reef closure in the 1890-s, trochus and parrot-fish crashed and famine followed.^1 *Rā'ui* embodies **HINGAT**—the posture of righteousness with all living beings. Reef and clan exchange gifts in integrity; when that posture breaks, scarcity reigns.

Isaiah's promise that "the wilderness will become a fruitful field" after God's Spirit is poured out describes the **DÔKAMÔ** goal: authentic humanity in constructive harmony with the environment—never static, always dynamic. On Fiji's mainland chiefs still exercise *turaga ni vanua* authority by rejecting quick-cash logging that would shave the ridge forests feeding downstream gardens.^2 Their decision reflects **DËWAWE**—living memory of ancestors who first cleared those gardens—as well as **ÂJU AMBORO**, servant leadership that places community well-being above royalties.

The passage ends with "quiet resting places." In Vanuatu's kastom courts a reconciliation concludes when elders pour kava on the soil, inviting ancestral spirits to witness justice.^3 Such gestures reveal **TEIN ÄGUK**—holistic maturity in which the ancestors manifest through current choices. Isaiah insists that peace is communal, ecological, and inter-generational.

Christians see a Trinitarian pulse in this vision: the Father wills equity, the Son embodies it, the Spirit animates soil to orchard. Justice therefore carries sacramental weight. When Marovo Lagoon communities revived *rā'ui* in 1995, fish biomass doubled within a decade and coral cover rebounded.^4 The feast that reopened the tabu became **NYIPIATR** in action—a quest for wisdom that learns from ecological feedback and celebrates it.

The Kanak framework helps men read Isaiah as more than a social critique. It is a summons to live **NIDINGOME**—relationship to the Divine expressed through practical service. Establishing a new village tabu, installing silt traps above gardens, or lobbying parliament for mangrove protection are acts of worship. Justice, once set, yields fruit, quiet, and secure dwellings—the tangible aroma of God's reign.

Talanoa Questions:

1. Where has reciprocity (rā'ui-like practice) been breached in our district?
2. Which impending decision—mining, lease, by-catch—will display true custodial leadership this year?
3. What ritual of thanksgiving could our fellowship institute when justice is done?
4. - What injustices against creation are visible in your community?

5. - What role have men played in harming or healing the land?

6. - What does biblical masculinity look like when it comes to stewardship?

Group Activity:

Host a men's talanoa to discuss local environmental challenges. Plan an "Honour Walk" through your village or community to identify areas in need of ecological justice.

Memory Verse

Isaiah 32:18 (NRSV) – 'My people will abide in a peaceful habitation, in secure dwellings, and in quiet resting places.'



WEEK 2: REPENTANCE AND RENEWAL

Scripture: Romans 8:19–25 (NRSV)



Opening Prayer

God of mercy and creation, we confess our failures to care for the Earth You entrusted to us. Awaken us to the cries of the land, the sea, and all living things. Lead us in repentance and renew our spirits. Amen.

Bible Reading

Romans 8:19–25 (NRSV)

*"For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardl...

Theme: Creation groans for transformation, and so must we.

Reflection

Paul hears creation “groaning in labour.” Islanders recognise that groan when the Great Sea Reef turns bone-white after a marine heatwave. Paul calls for **metanoia**, a pivot that Kanak wisdom names **DÖKAMURU**—the hominisation process of self-control and awakened cosmic consciousness. Biologists use the metamorphosis of the Ulysses swallowtail—drab caterpillar, still chrysalis, electric-blue adult—to teach schoolchildren in Papua New Guinea that change is deep, not decorative.^5 Genuine repentance liquefies consumer cravings so a guardian mindset may emerge.

Guardianship thrives in Fiji’s Locally Managed Marine Areas. A 2016 study showed herbivorous fish biomass at tabu sites more than doubling within three years of closure.^6 Here **Hingat** (righteous posture) converges with **Dôkamô** (constructive dynamism): villages write bylaws, levy fines, and patrol reefs. These actions re-thread **ÂJU AMBORO**—leadership that welcomes multiple family lines into consensus.

Hope accompanies repentance. Kiribati’s national motto, *Te Mauri, Te Raoi ao Te Tabomoa*—Health, Peace & Prosperity—appears on school walls and Bible study banners, sustaining courage against sea-level rise.^7 This is **Resilient Hope** but also **TEIN ÄGUK**—maturity born of hardship, as elders trust that ancestors reveal themselves in steadfastness. Mangrove out-planting along Tarawa’s lagoon wall is performed as liturgy: each seedling is blessed for grandchildren.

NYIPIATR—the quest for wisdom—advances when fishers keep catch diaries that guide adaptive closures, and when they attend workshops on climate trends. **Visible–Invisible Unity** is reclaimed as villagers learn plankton photosynthesis drives tuna seasons and thus their own protein intake.

Yet repentance is incomplete without systemic advocacy. Chiefs from Macuata petitioned Fiji’s parliament (2019) for net-mesh regulations after offshore vessels stripped juvenile fish; the bill is still in committee but the chiefs’ effort models **NIDINGOME**—service to community as the gateway to divine fellowship.^8

When tabu expires, the first parrot-fish is carried to church, prayed over, and distributed with cassava. The meal itself is **Dëwawe** enacted: eating with ancestors, shoreline spirits, and Christ the first fruits of new creation.

Talanoa Questions

1. Which personal habit—plastic bottles, cyanide fishing, fast fashion buying—must become our “chrysalis” this season?
2. Which existing tabu or marine area can our fellowship resource—fuel for patrols, legal advice, prayer walks? - What does repentance look like for men today in relation to creation?
3. How would you describe the difference between stewardship, custodianship, and guardianship?
4. Which of these roles speaks most to your faith and cultural identity?
5. Where in your life do you sense a need for ecological repentance?

Group Activity

Bring natural items (soil, shell, fruit) and reflect on your role—steward, custodian, or guardian. Commit as a group to a local ecological restoration project.

Memory Verse

Romans 8:6 (NRSV) – 'To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace.'

Week 3: Right Relationships and Reconciliation

Scripture: Colossians 1:15–20 (NRSV)



Opening Prayer

Christ, reconciler of all things, teach us to repair what we've broken—in our land, our families, and our spirits. May we become men of peace and integrity. Amen.

Bible Reading

Colossians 1:15–20 (NRSV)

"He is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible... He himself is before all things, and in him all things hold together. He is the head of the body, the church... For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross."

Theme: Reconciliation through Christ includes all of creation.

Reflection

Colossians crowns Christ “firstborn of all creation,” holding everything together. Samoa’s **Ifoga** ritual dramatises such reconciliation: offenders sit under woven *‘ie tōga* mats until the victim lifts the covering and pours *‘ava* as forgiveness.^9 The act expresses **ÂJU AMBORO**—servant leadership—and **Hingat**—integrity with all beings, for the mats are gifts of women’s labour and Earth’s pandanus.

Solomon Islands’ “shell-money diplomacy” extends Ifoga to ecology. Chiefs exchange *bakiha* strings to settle logging disputes, binding clan and canopy.^10 When fresh agreements include replanting clauses, **Dôkamô** unfolds: humans dynamically rebuild forest rather than abandon it.

Paul’s cosmic “all things” confronts dualism. Mangrove pneumatophores, unseen at high tide, shelter juvenile fish; safeguarding mangroves honours **Dökamuru**—awakened consciousness linked to Earth spirits. **Visible–Invisible Unity** thus gains sacramental texture: muddy roots are altars where Spirit and fry meet.

Dëwawe appears as land chiefs recall genealogies linking clan names to tree species—ancestors speak through breadfruit trunks. Restorative planting after conflict becomes a family reunion.

Tein Äguk urges maturity: reconciliation is long. Red-disk shell strings signal a thirty-year view—the time a forest needs to regain full height. Meanwhile **Nyipiatr** sparks learning exchanges: forestry officers train chiefs on carbon markets, chiefs teach officers shell grammar.

Finally, the Cross embodies **Nidingome**—divine relation through community service. Christ pours himself out; reconciled men now pour sweat into seedling nurseries, wielding machetes as tools of peace.

Talanoa Questions

1. Which mined hillside, burned peatland, or plastic-clogged stream needs an “Ifoga” from us?
2. What unseen sphere—plankton blooms, nitrogen-fixing microbes—can your group champion?
3. How will future generations remember our shell-money diplomacy with the earth?
4. - What relationships (with people or land) are broken in your community?

5. - What does reconciliation mean to you?
6. - How can you be part of restoring those relationships?

Note 4 — Tofaeono, F. *Eco-Theology: Aiga—The Household of Life* (2000).

Group Activity

Host a reconciliation talanoa with elders and youth. Create a group covenant to honour right relationships—with land, each other, and God.

Memory Verse

Colossians 1:20 (NRSV) – 'Through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.'

Week 4: Hope for Future Generations

Scripture: Mark 10:13–16 (NRSV)



Opening Prayer

Jesus, you welcomed children and blessed them. Help us to safeguard the world they will inherit. May our choices today reflect our love for the generations to come. Amen.

Bible Reading

Mark 10:13–16 (NRSV)

"People were bringing little children to him in order that he might touch them... When Jesus saw this, he was indignant and said to them, 'Let the little children come to me... Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.' And he took them up in his arms, laid his hands on them, and blessed them."

Theme: We must live today with future generations in mind.

Reflection

Disciples rate children as interruptions; Jesus sits them at the centre, reframing power. Māori on Rakiura steward *tītī* chicks through strict *rāhui*, allowing harvest only to lineage elders so

future tamariki may share the bounty.^11 That is **Dëwawe**—honouring ancestors and descendants—as well as **Âju Amboro**—leadership via care.

Kiribati's motto declares Health, Peace, Prosperity; men plant coconuts today knowing someone else will drink the first niu.^7 This is **Tein Äguk**: holistic maturity fruiting from patience.

Jesus says the Kingdom belongs to childlike receivers; thus every mine, resort, or budget must pass the child test. In 2025 chiefs in Sigatoka (Fiji) opposed renewed river dredging after past operations muddied school swimming holes.^12 Their stance embodied **Hingat**, righteousness toward the vulnerable.

Ecology underscores the point. Phytoplankton—microscopic producers of half our oxygen—illustrate **Dökamuru**: awakened consciousness sees the invisible gift at each breath. **Nyipiatr** rises when youth learn ocean-colour satellite data to forecast tuna, coupling wisdom with dignity.

Ritual embeds memory. Samoan families sing planting songs over coconut seedlings; music becomes **Celebratory Wisdom**, ensuring future loggers hear ancestral rhythm in the trunk. A child's flip-flop on every church table is a tactile covenant, reminding leaders that their decisions echo into 2150.

Nidingome closes the circle: serving children becomes direct service to God. When men fund scholarships from shark-dive proceeds, they practice liturgy with cash, blessing Christ in flip-flops and textbooks.

Talanoa Questions

1. What kind of ecological inheritance are you leaving behind?

2. How can you nurture hope and resilience in your family and church?

3. What traditions or knowledge should be passed on to future generations?

Group Activity

Plant heritage trees with children or grandchildren. Host a men's storytelling session to pass on wisdom about land, fishing, or farming practices.

Memory Verse

Mark 10:15 (NRSV) – 'Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.'

Week 5: Living the Covenant with Creation

Scripture: Genesis 9:8–17 (NRSV)



Opening Prayer

God of the rainbow, You have promised life and peace for all living things. Help us to live our part of this sacred covenant. May our hands protect what Your hands made. Amen.

Bible Reading

Genesis 9:8–17 (NRSV)

"Then God said to Noah and to his sons... 'I am establishing my covenant with you and your descendants after you, and with every living creature... I have set my bow in the clouds, and it shall be a sign of the covenant between me and the earth... When I bring clouds over the earth and the bow is seen in the clouds, I will remember my covenant... that never again shall the waters become a flood to destroy all flesh.'"

Theme: God's covenant includes all living things—not just humans.

Reflection

Genesis 9 forges a rainbow covenant among God, humanity and "every living creature." After Cyclone Pam, chiefs on Tanna raised rainbow-striped *navenaven* poles beside yam mounds,

pledging to replant gardens and culture alike.^13 The ceremony fuses **Tein Äguk** (ancestors manifested in renewed gardens) with **Dôkamô** (dynamic rebuilding of home-land).

Covenant demands **Guardian** vigilance. King Tupou IV's 1978 royal decree made Tonga a humpback sanctuary; modern tour codes forbid chasing mothers and calves.^14 Protecting whales as *kakala*—living garlands—enacts **Sacred Kinship** and **Hingat** toward migratory kin.

Balanced Reciprocity appears in Fiji where shark-dive revenues underwrite mangrove nurseries and village scholarships; predators gift tourists awe, villagers gift back habitat and education.

The rainbow itself preaches **Visible–Invisible Unity**: colours appear only when sunlight meets fragile droplets. Humans stand beneath as mediators, practising **Nidingome**—relation to the Divine through community service.

Scholar Ellen Davis calls Genesis 9 "the charter of ecological vocation." Eucharist extends the charter; bread and wine rely on healed soil and vines. Glyphosate-soaked vineyards fracture covenant. **Nyipiatr** exhorts men to seek wisdom on regenerative farming, while **Dökamuru** prompts self-control over chemical shortcuts.

Âju Amboro surfaces whenever covenant renewal is communal. Villages on Efate schedule annual rainbow feasts: yam, pig, reef fish and hymn 24 ("All Things Bright and Beautiful"). Children colour banners, elders recall cyclones survived, ancestors are thanked. Feast transforms memory into resolve.

Finally, **Dëwawe** stitches time: ancestors who witnessed the first gardens now watch over coral nurseries. Covenant faithfulness allows them to reveal themselves in resilient ecosystems and in the maturity of men who keep their word.

Talanoa Questions

1. What does it mean for you to be in covenant with creation?

2. How can your fellowship become a sign of God's promise to the land and sea?

3. What long-term project can your group commit to as a sign of this covenant?

Group Activity

Build a 'Covenant Corner'—a dedicated space at church or in the community as a sign of your commitment to creation care.

Memory Verse

Genesis 9:15 (NRSV) – 'I will remember my covenant that is between me and you and every living creature of all flesh.'

Notes:

1. E. Hviding, *Guardians of Marovo Lagoon* (Univ. Hawai‘i Press, 1996).
2. Fiji Ministry of Forestry, *Early-Warning Risk Report* (2024).
3. Republic of Vanuatu, *Custom Land Management Act 2013* (PacLII).
4. R. Pakoa et al., “Revival of Traditional Closures in Marovo Lagoon,” *Coral Reefs* 29 (2010).
5. Queensland Museum, “Ulysses Butterfly Fact Sheet,” 2022.
6. S. Jupiter et al., “Herbivorous Fish Biomass in Fiji LMMAs,” *Pacific Conservation Biology* 22 (2016).
7. NZ Ministry for Pacific Peoples, “Kiribati Language Week 2023” (video).
8. *Fiji Times*, “Macuata Chiefs Seek Ban on Destructive Nets,” 10 Mar 2019.
9. T. Suaalii-Sauni, “Ifoga in Contemporary Samoa,” *Journal of Polynesian Soc.* 124 (2015).
10. B. H. Hviding, “Shell Money and Logging Disputes,” *Oceania* 87 (2017).
11. H. Moller et al., “Customary Shearwater Harvests on Rakiura,” *People & Nature* 3 (2021).
12. *Fiji Times*, “Tikina Nasigatoka Opposes New Dredging,” 14 Feb 2025.
13. UNESCO, “Supporting Recovery of Vanuatu’s Culture Sector after Cyclone Pam,” 2016.
14. Secretariat of the Pacific Regional Environment Programme, *Whale Sanctuaries in Oceania* (2017).