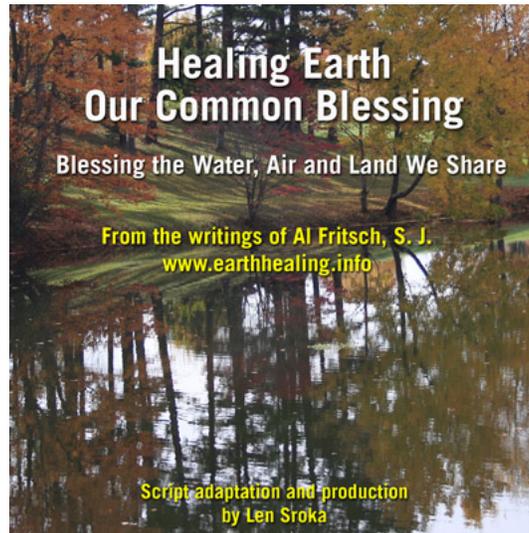


SCRIPT



Water, land, air — our Earth Commons — is the blessing we share.
Our Earth Commons is our life support system.
Our sacramental life calls us to participate in bringing all things back together in Christ.

Our Baptism calls us to heal the water we drink.
The Eucharist calls us to heal the land that feeds us.
Our Confirmation calls us to heal the air we breathe.

Meditations on this DVD

1. Earth Commons — Our Shared Blessing (8.5 min)
2. Blessing Our Wounded Earth (5 min)
3. Healing the Healers (6.5 min)
4. Healing the Water We Drink (7 min)
5. Healing the Air We Breathe (6 min)
6. Healing the Land that Feeds Us (7.5 min)
7. Blessing a New Creation (8 min)

Total Run Time: 52 minutes

Download the Script for this DVD at:
www.earthhealing.info/vis.html or www.seescapes.com/HE01.php

Photo Credits: Many of the nature scenes on the DVD have been contributed by Janet Powell
www.planetandpeople.com

Acknowledgements. Our thanks to the following for their careful review and comments: Sandra and John Freda, Kathy and Charlie Fritsch, and Mark Spencer.

© Copyright 2010 Seescapes Publishing

Introduction

Water, land, air.

Our Earth Commons is the blessing we share.

Our Earth Commons is our life support system.

Our Baptism calls us to heal the water we drink.

The Eucharist calls us to heal the land that feeds us.

Our Confirmation calls us to heal the air we breathe.

1. Earth Commons — Our Shared Blessing

Our Earth

The air we all breathe.

The water we all drink.

The land that feeds us all.

Our Earth Commons
is the blessing we share.

Our Earth Commons
is our life support system.

Our Earth Commons
belongs to all people, all life
not just a privileged few.

No one has a right to contaminate it.

No one has the right to plunder it for profit.

The Creator says an eternal "yes"
to the goodness of Creation.

Air, water, and land show God's glory.

Air, water, and land also show human misdeeds.

We have inflicted damage
on our troubled planet.

The environmental crisis is global.
Long-term ecological changes
are occurring at a quickening pace.

We see signs of an impending catastrophe.
We need to take responsible action.

We are challenged to reclaim the commons
from those who have gained control of it.

We are challenged to reclaim the commons
for and with those who lack life's necessities.

Earth is fragile.
The natural world
beckons us to step lightly.

Our presence should leave
faint and gentle footprints...

...not heavy-footed tracks.

Touching the soil reverently
makes it all the more sacred.

Our garden-planet is a hallowed space
fertilized by love and watered by sweat.

Our garden-planet is where we gain
a sense of quietness
and closeness to the Divine.

The glory of the Creator
and Source of all life
is present in all water, land and air.

The glory of the Creator
and Source of all life
is present in the things we produce,
and in the service we render.

We cannot stand silently by
while others damage our Earth.
The urgency is now.

We are amazed by the bounty
and beauty of God's creation.

We are amazed by the gift of the planet
as a whole interacting organism.

The more we realize the bounty and beauty,
the more we must commit ourselves
to preserving it and using it wisely.

We bless those who protect Earth's resources.

We bless those who heal Earth's wounds.

May our blessings return to us and empower us.

2. Blessing Our Wounded Earth

O God, merciful and loving
Creator of all things,
Look kindly on this landscape.

In past times it gave
praise and glory to You
through its abundant vegetation
and unique beauty.

See it today in the starkness
of the devastation
that human greed
and thoughtlessness has rendered.

In the bleakness of the empty standing cross
let us have the power to look and see
what devastation human beings have wrought.

We first ask your pardon
for human faults to You
And to the land in all its gentleness.

We beg forgiveness for it was a human family affair.

Let us pledge to match word with deed
in the spirit of the Calvary event before us.

Here we make our pledge to repair
our wounded Earth around us, as best we can.

Adapted from John Surette, S. J.

Here we make our pledge to work for the regulations
needed to keep this from happening again.

O God, renewer of all creation
and giver of new life,
bring the graces of resurrection
on this Earth to be fulfilled.

And allow us to be bearers of the Good News.

We bless the blessing of drinkable water.

We bless the blessing of breathable air.

We bless the blessing of the land that feeds us.

3. Healing the Healers

We have damaged our vulnerable Earth.

Everywhere around us we face
our individual and collective wrongdoing.

Either we have committed ecological damage
or, through our silence
we have allowed others to do so.

Our economic system is uncontrolled.
Greed leads to vast accumulations of wealth.

Get money.
Buy things.
Consume them.
Discard them.

Even we, who think we live modestly
are affluent compared to the many
who lack life's bare essentials.

Affluence has impaired our willingness
to unite for the common good.

Something must be done.
We know it.
But our wills are weak.

We've failed to care for the creation
with which God has entrusted us.

Has our addiction to consumer goods
dulled our will to say "No more"?

Has consumer greed dulled our sensitivity
to the poor who lack life's essentials?

We've fallen from grace.
But we can return.

A truly Deep Ecology
calls for the purification of healers.

We can acknowledge our sinfulness,
beg God's forgiveness.

We can rise to new life,
and enter into the ongoing work of salvation.

We can take our first faltering steps
to improve our wasteful consumer practices.

We can take our first faltering steps
to become sensitive to the needs of others.

Renewal of Earth takes renewed people.

Adapted from John Surette, S. J.

Part of the Good News is that
we are renewable with God's grace.

We who are called
to help renew the face of Earth
need divine direction here and now.

Trusting that Jesus helps us carry our burdens.
we can accept the burden
of healing ourselves
as we heal our damaged planet.

Healing involves our own
becoming more whole
while we bring wholeness
to a wounded Earth.

We who are slow at reforming
seek forgiveness for our wrongdoing
to humans, plants, animals and Earth herself.

Through the power of the resurrected Christ
focused in a compassionate and forgiving heart,
we move from our wrongdoing
to healing our Earth.

We need the sacramental life
to retain our enthusiasm,
and to extend our enthusiasm to others.

Our sacramental life calls us to participate
in bringing all things back together in Christ.

Our Baptism calls us to heal the water we drink.

Our Confirmation calls us to heal the air we breathe.

The Eucharist calls us to heal the land that feeds us.

4. Healing the Water We Drink

Water, water everywhere
but the oceans are unfit to drink.

Only three percent of the water on Earth
is fresh and drinkable.

And most of Earth's fresh water is locked up in ice.

The water in our streams, rivers, lakes
and aquifers are a precious resource.

This water is essential to life on Earth...

...yet we are depleting
our supply of drinkable water...

...and we are polluting what's left.

Availability of good quality drinking water
is a growing problem for many people.

One-third of the world's people do not have
readily available clean water to drink.

Earth's dwindling supplies of drinkable water
are becoming heavily contaminated
by sewage and industrial or agricultural chemicals.

A billion or more people have only
highly polluted water to drink
with its water-borne diseases.

Protecting water supplies is a major global concern.

The water of Baptism launches us
on this saving mission.

The water of our Baptism invites us
to help heal the water we drink.

As our awareness grows,
God's sharing of self
becomes the model for our action.

Baptism into the Trinity has made us
part of a Divine community.

Through Baptism
we become like Christ.
We become other christs.

Our Baptism calls us
to accompany Jesus to Calvary
by denying our very selves.

We die to our old selves
and through God's forgiveness
we take on a new life in Christ.

We are called to be suffering servants
with loving hearts
and protecting hands.

We are called to halt the aggression
against threatened species
and our fellow human beings.

Baptism calls us to exercise our God-given freedom
to improve the planet's drinkable water supply.

Healing the waters of our wounded Earth
is an urgent call requiring the cooperation of all.

We, consecrated through Baptism,
are part of God's family
committed to saving deeds.

We, the consecrated, are called
to an ecological awareness.

We, the consecrated, are called
to commit ourselves
to the community of all beings.

We are called into the hallowing process.

Helping make all things holy
becomes the summit of our earthly work.

Our Baptism invites us to plunge into
the infinite ocean of God's love.

5. Healing the Air We Breathe

Clean air is the most free of all Earth's gifts.

The oxygen mantle covering our Earth
makes our planet liveable.

All inhabitants of this planet
have the right to breathe fresh air.

Clean air is part of the right to life
of all living beings.

But industry and insensitivity
have taken ownership
of the air we breathe.

The atmosphere is fragile and limited.

And we're changing its composition.

Smokestacks remind us
of the respiratory diseases
caused by air pollution.

And exhaust pipes alert us
to the greenhouse gases
that are changing Earth's climate.

As Earth gets warmer,
glaciers are melting.

As ocean temperatures rise,
currents are changing
and water levels are rising.

Storms are becoming
more frequent and more intense.

Climate change means trouble
for all, especially the world's poor.

In Confirmation we receive the Holy Spirit
"the Breath of God."

We are part of the breathing Body of Christ,
the Church, a community of love,
acting in a public way.

As we inhale
we take in the Spirit.

As we exhale we go out to others
bearing witness to the Spirit in our breath.

Enthusiasm — "God within"
is an atmosphere drawing us Earth healers
closer to our authentic inner being.

Enthusiasm — "God within"
calls us to participate
in the "creation" of something new.

Enthusiasm — "God within"
invites others to do the same.

Inspiration is the Spirit's presence in our soul
seeking to penetrate more deeply.

Inspiration is the very soul of who we are,
the fresh air we need for life.

The Holy Spirit hovers over
our wounded atmosphere.

Through us the Holy Spirit
breathes into our world with Love.

6. Healing the Land that Feeds Us

We know the land.

We are deeply attached to the land.

When we eat
the land becomes part of us.

The soil (humus)
is the source of our humility.

Through the land we know
where we came from,
how we are rooted.

We balance the humility of our origin
with our heavenly call.

We are both dust and
bound for eternal glory.

The land is fragile and vulnerable.

Land can be damaged.
Land can suffer.

It takes years to make an inch of topsoil.
It takes a moment's negligence to lose it.

Earth is holy ground,
which has been desecrated
by insensitivity and greed.
Adapted from John Surette, S. J.

We need to become sensitive
to the suffering land
and to the landless poor.

We need to touch the earth
with reverence and respect.

To touch the earth is
a sacramental sign
of our redemption.

The Holy Eucharist
nourishes us on our way.

The moment of sacramental presence
consecrates us to restoring
our wounded Earth.

The Food from Heaven
is grown on Earth, from earth.

Earth-grown wheat
is ground into flour, baked into bread.
"the work of human hands."

Earth-grown grapes are crushed
and fermented into wine.
"the work of human hands."

We participate in the work
of bringing the Gift himself onto the altar.

Bread becomes Christ's Body.

Wine becomes Christ's Blood.

When we partake of the Lord
through consecrated bread and wine,
we become the Body of Christ.

The task before us is immense.
The journey is long and difficult.

The mourning land
calls us to stay the course
with compassion and stamina.

With the grace of hope
the mourning land calls us
to inspire others to do the same.

We need the Bread from Life.
We need Christ himself,
to help us heal our land.

7. Blessing the New Creation

When we use our hands, head and heart
to heal water, air and land
we become like God working in our world.

And, through the liturgy,
God comes among us,
to strengthen us on our sacred mission.

We believers who have become
part of the Divine Family
are invited to participate in the creative act.

The Eucharist unites us
in blessing the community of all creatures.

During the Consecration
heaven touches Earth...

...so that Earth may
someday touch heaven.

Earth receives its new destiny.

We are consecrated to
transforming our wounded Earth...

...into a New Earth.

Each time we receive the Eucharist
resurrection becomes a living experience.

God chooses to work through us
in building up a more glorious Earth.

The ongoing creative power of God
nurtures our garden-Earth.

By reverently tending our garden-Earth
we join in this ongoing creative process.

No effort is lost in our joining
in the Sacrifice of Christ.

This sacrifice includes all the noble efforts
of all healers throughout the ages.

When we work with ready hands,
probing heads, and sincere hearts,
we act in a godly manner.

We have been consecrated
to do God's work.

Our Christian commitment calls us
to enter into the divine plan for our world.

We are called to do our part
in establishing the New Creation.

Building the Kingdom of God
often lacks drama and is painfully slow.
We are called to be patient.

Through the efforts of many before us
the process has already begun.

Through the efforts of many of us now
the process continues.

Our presence becomes God's presence.

Like Mary, we bring forth the hidden Christ
to a world craving for new life.

In the work of the New Creation
earth healers are
friends of Christ.

In the work of the New Creation
earth healers are
temples of the Holy Spirit.

In the work of the New Creation
earth healers are
cooperators with the Creator.