



What does **GOD** require of us?

Beth y mae Duw yn ei geisio gennym?
Cad a iarrann an Tiarna orainn?



www.ctbi.org.uk/weekofprayer

churches
together
IN BRITAIN AND IRELAND

Week of Prayer for Christian Unity 2013

Welcome



In 1989 when the Churches committed themselves afresh to the ecumenical vision of full visible unity, they stated clearly that they were to be “no longer strangers but pilgrims together”. The image of ‘pilgrimage’, which recurs throughout Christian theology and spirituality, is a powerful and important one for the ecumenical movement. Pilgrimage implies walking and for this year’s Week of Prayer for Christian Unity we are asked to reflect upon our ecumenical pilgrimage: how we walk together and walk humbly with God.

So, this year, we are inviting you to reflect upon this journey and, perhaps more importantly, that as we make this journey with God, the walking is always to be accompanied by acting justly, being loving in all things, and being humble. We are helped in our reflections by the experiences and insights of Christians in India as they pray and work for the Kingdom of God.

Throughout 2012 and into 2013, CTBI has been undertaking research into how local churches are living out this call, under the title of ‘Good Society’. We are asking churches in very different settings around the UK what it means to be a ‘good society’. What we have found is a remarkable faithfulness to the call to act justly, to be loving, and to walk humbly with God.

So what about you, your church and your community? What does it mean for you to act justly and to walk humbly with God? Let us know! I commend to you these resources for the Week of Prayer for Christian Unity 2013 and hope that they may help you ponder these things.

Revd Bob Fyffe, General Secretary, Churches Together in Britain and Ireland

Introduction to this year's theme

The British and Irish resources for the Week of Prayer for Christian Unity 2013 are based on the international material compiled this year by the Student Christian Movement of India (SCMI), along with the All India Catholic University Federation and the National Council of Churches in India.

In reflecting on the significance of the Week of Prayer for Christian Unity they decided that in a context of great injustice to Dalits in India and in the Church, the search for visible unity cannot be disassociated from the dismantling of casteism and the contribution to unity by the poorest of the poor. Casteism results in the Dalits being socially marginalized, politically under-represented, economically exploited and culturally subjugated. Almost 80% of Indian Christians have a Dalit background.

During the Week of Prayer, Christians all over the world will explore in ecumenical fellowship what it means to do justice, to love kindness and to walk humbly with God (Micah 6:8). This theme is developed over the eight days by the metaphor of walking. For Dalit communities, the walk towards liberation is inseparable from the walk towards unity. So our walk with Dalits this week, and with all who yearn for justice, is an integral part of the prayer for Christian unity.

Christians in India should reject caste divisions, just as Christians worldwide should not accept the divisions among them: "Is Christ divided?" (1 Corinthians 1:13). As we gather to pray for the unity which Christ wills for his Church, we are called to break down such walls of divisions among and between us.



The 8 days

The path of Christian discipleship involves walking the path of justice, mercy and humility. The metaphor of walking was chosen to link together the 8 days of prayer because it communicates the dynamism which characterises Christian discipleship. The eight subthemes enable us to focus on various dimensions of an authentic Christian discipleship which walks the path of righteousness that leads to life (Proverbs 12:28a).

Day 1 - Walking in conversation

We reflect on the importance of dialogue and conversation as a means of overcoming barriers, both in ecumenism and in the struggles for liberation of people across the globe and, in doing so, seeing Christ more clearly.

Day 2 - Walking with brokenness

Recognising the solidarity between Christ crucified and the 'broken peoples' of the world, such as the Dalits, we seek as Christians together to learn to be more deeply a part of this solidarity ourselves.

Day 3 - Walking towards freedom

As Christians committed to greater unity, we learn that the removal of all that separates people from one another is an essential part of fullness of life, freedom in the Spirit.

Day 4 - Walking as children of the earth

We focus on our place in God's creation and on our interdependence upon one another and the earth. Contemplation of the urgent calls to environmental care and proper sharing and justice calls us into lives of active witness.

Day 5 - Walking as the friends of Jesus

We reflect on biblical images of human friendship and love as models for God's love for every human being. Within the Church, all barriers of exclusion are inconsistent for a community in which all are equally the beloved friends of Jesus.

Day 6 - Walking beyond barriers

Walking with God means walking beyond barriers that divide and damage the

children of God. We look at ways in which human barriers are overcome, leading towards all becoming one in Christ.

Day 7 – Walking in solidarity

To walk humbly with God means walking in solidarity with all who struggle for peace and justice. Sharing the suffering of all by advocacy and by care of the poor, needy and marginalised, is implicit in our prayer for Christian unity this week.

Day 8 – Walking in celebration

The biblical texts speak of celebration in the sense of a sign of hope in God and God's justice. Celebration of the Week of Prayer for Christian Unity is our sign of hope that our unity will be achieved according to God's time and God's means.

Go and Do

Each day includes 'Go and Do' action points. You'll find more information and links to follow at www.ctbi.org.uk/goanddo

The worship service

The worship service offers opportunities to share in the Dalits' spirituality: in the use of drums, the Bhajan – a local way of singing the lyrics affirming their faith in God, sharing of a Dalit faith testimony, and a sign of sharing on conclusion of the service. The order of worship contains six elements:

I. Opening

The celebration begins with the beating of drums, symbolising both the celebration of life and of resistance to oppression for the Dalit communities in India, and the resilience of communities all over the world struggling for justice and liberation. An example of Dalit drums can be found at www.ctbi.org.uk/weekofprayer. Or use a similar action or instrument to express the same intention. The opening concludes with a Bhajan (prayer chant), led by a leader and repeated prayerfully by all.

II. Praise and thanksgiving

The leader may invite people to hold hands to form a human chain of unity and solidarity. The refrain is from Psalm 133.

III. Confession of sin and assurance of pardon

As a sign of assurance, everyone is invited to share a sign of peace during which instrumental music can be played.

IV. Liturgy of the Word and testimony of faith

- Reading of the text for the Week of Prayer: Micah 6:6-8.
- A testimony of faith from a real Dalit woman called Sarah. This incident took place in 2008 in Khandamal, Orissa State, one of the poorest parts of India, where, for a month, violence erupted when Christians (largely Dalits) were attacked by Hindu extremists. There were 59 deaths, 115 Christian churches and many homes were destroyed, and 50,000 homeless Christians sought refuge in the forests and later in government set up refugee camps. 80-90% of Christians in India are Dalit converts, not through being given inducements as is sometimes claimed; large numbers converted when they came to the missions to seek refuge from the oppressive caste system, asking for the freedom they believed they could enjoy under the healing power of God who liberates.
- A similar testimony of faith from your context can be offered.
- The congregation is called on to meditate in silence on these testimonies before continuing to listen to God's Word.

V. Prayers of Intercession

Sung or spoken responses are suggested but others may be used. Music from the Taizé Community may be used for *O Lord, hear our prayer...* and from the Iona Community for *In our lives...* An Indian Bhajan tune for *In our lives...* is included.

VI. Blessing and Dismissal

A typical custom within Dalit communities is the sharing of food, so it is suggested that there be a common meal at the end of the worship service.

A PowerPoint of the service, and hymn suggestions for inclusion, are available in 'Extra Resources' at www.ctbi.org.uk/weekofprayer

YOU

1. What opportunities do you have to hold conversations with people with whom you disagree?
2. How often is your contribution aimed at winning an argument?
3. Are there ways in which you could become more open to new ideas?

THE WORD - Readings

Genesis 11: 1-9	The story of Babel and legacy of our diversity
Psalms 34: 11-18	"Come...listen". God's invitation to conversation
Acts 2: 1-12	The outpouring of the Spirit, the gift of understanding
Luke 24: 13-25	Conversation with the Risen Jesus on the road

Reflection

Towers of Babel fall to dust,
the scattered tongues of fractured folk,
distinguished in the way they talk,
divided in their lives.

And One there was who talked of love,
and challenged all to newly live,
to sacrifice and freely give
and never count the cost.

Communion torn apart by pride,
the darkness cloaks and chokes all hope,
and threatens like a hanging rope
the life we would have had.

Love's Spirit promised, Babel's foe,
uniting people's disparate ways:
its flames our barriers set to blaze
and clear the pilgrim path.

THE WORLD - Pray

We love to talk, Lord
forgive us when we fail to listen.
Christ talked of love;
challenge us to engage in costly conversations.

God of life, lead us to justice and peace. Amen

Go and Do (see www.ctbi.org.uk/goanddo)

Change happens when people talk and listen.

- Listen to the voices on the news or read the local and global stories in the newspaper. Consider what your contribution is or could be to this conversation.
- Organise a discussion on an issue of interest or concern; perhaps you could use a film clip or newspaper article as a discussion starter. Maybe invite your local political leader along to enter into the conversation of how we can all use our influence to address issues of injustice and concern to you.

YOU

1. How do churches around you try to heal brokenness?
2. What could Christian wholeness look like?
3. What might we do better to witness to our unity in Christ where people are broken and marginalised?

THE WORD - Readings

Genesis 32: 22-32	Wrestling Jacob limps away
Psalms 22: 1-8	God's servant, mocked and insulted, cries out to God
Hebrews 13: 12-16	The call to go to Jesus "outside the camp"
Luke 22: 14-23	Jesus breaks the bread, giving the gift of himself before his suffering

Reflection

In our throwaway culture, perfectly good goods are discarded because they have in some way become slightly flawed, slightly broken, or simply are no longer of a desired colour. The waste is atrocious.

In our throwaway culture, perfectly good people are discarded because they are presumed to be in some way flawed, in some way broken, or the wrong colour. The waste is abominable. Even insurance companies will refuse life-cover for some of these.

The presumption is perfection against which judgments are made and discarding decided. But perfection is as elusive as a rainbow's end. And Jesus, broken by the brutality of the Cross, showed in his life the broken-openness of compassion to those beyond any margins we dare to impose.

THE WORLD - Pray

In Christ's brokenness on the cross,
you transformed all sinful, flawed and fractured humanity.

Lord, we crucify you again with our disunity.

Walk with us as we stumble to the day
when we share in the one bread, one cup.

God of life, lead us to justice and peace. Amen

Go and Do (see www.ctbi.org.uk/goanddo)

- It may be broken but could it be fixed? You could organise a clothes swap or recycle your old mobile phones or ink cartridges at Christian Aid.
- Consider the brokenness of humanity in a world where still 1 billion people do not have enough to eat. 'Live below the line' for one week in solidarity, walking with the brokenness of those who hunger for food and for justice.

Week of Prayer for Christian Unity 2013

Order of Service

for an Ecumenical Act of Worship

What does God require of us?

(based on Micah 6: 6-8)



I. OPENING

Prelude: The beating of Dalit Drums or some appropriate music during which:
The worship leaders may enter
Candles may be lit
Lights may be turned on

Welcome and Call to Worship

Leader Jesus said, "For where two or three are gathered in my name,
I am there among them".
Let us acknowledge the presence of the triune God
Creator, Reconciler and Gift-giver,
in our midst.

Invocation

All **There is neither Jew nor Greek,
There is neither slave nor free person,
There is neither man nor woman,
For you are all one in Christ Jesus.**
[based on Galatians 3: 28]

A reader invites the people to call upon God in the words of Rabindranath Tagore:

Reader Where the mind is without fear and the head is held high
Where knowledge is free
Where the world has not been broken up into fragments
By narrow domestic walls
Where words come out from the depth of truth
Where tireless striving stretches its arms towards perfection
Where the clear stream of reason has not lost its way
Into the dreary desert sand of dead habit
Where the mind is led forward by thee
Into ever-widening thought and action
All **Into that heaven of freedom, let my country awake.**

Bhajan

One of these or another prayer chant, sitting or kneeling.

(See page 23 for music)

In this place, you are Lord.

In this time, you are Lord.

Our God, our Saviour and our King.

Higher than our thoughts,

Purer than our hearts,
Stronger than our wills,
Great Beyond in the midst of our lives.

or

Jesus, Saviour, Lord, lo, to thee I fly;
Saranam, Saranam, Saranam;
thou the Rock, my refuge that's higher than I:
Saranam, Saranam, Saranam.
In the midst of foes I cry to thee,
from the ends of earth wherever I may be;
my strength in helplessness, O answer me:
Saranam, Saranam, Saranam.

[Trad. Pakistani; trans. by D. T. Niles, 1963 (Ps. 61: Heb. 13:8)]

II. PRAISE AND THANKSGIVING

The leader may invite people gathered to hold hands to form a human chain of unity and solidarity as they say these prayers.

Leader(s) We praise you O God, our creator
for the blessing of our many cultures, ethnicities and languages.

We thank you for the times that our many church traditions
have kept our communities strong and active.

Teach us to celebrate our different identities,
strengthen our bonds of fellowship and lead us into greater unity.

All How wonderful it is for God's people to live together in harmony!

Leader(s) We praise you Jesus Christ for reconciling us with God,
challenging us to respect the dignity and value of all human beings.

We thank you for the message of hope
that in you we can overcome all that is evil in our world.

Teach us to stand in solidarity with those whose dignity is crushed
by social, political and economic structures.

All How wonderful it is for God's people to live together in harmony!

Leader(s) We praise you Holy Spirit for the gift of interdependence
that is our heritage as part of the Body of Christ.

Teach us to treasure the unity that we enjoy

as we beseech your continuing presence with us.

Inspire us on our journey with all those peoples and movements
that engage in the struggles for life.

All How wonderful it is for God's people to live together in harmony!

A suitable hymn of thanksgiving may be sung

III. CONFESSION OF SIN & ASSURANCE OF PARDON

Leader We know that in Christ we are already one,
but our human weakness does not witness to this reality.
Let us now confess our sins of disunity and seek the Lord's healing.

All In humility we come to your feet, dear God
as we remember our sinfulness
and the disunity for which we have been responsible.
We confess that we preserve the inherited human barriers
of caste, class, power and all things that keep us apart.
We ask for your forgiveness
that we have often used our history
and our past as churches
to discriminate against one another
and hurt the unity to which Christ has called us.
Forgive us our divisions and help us to continue to strive for unity,
in the precious name of Jesus your Son.
Amen

Silence

Supplication

Leader(s) Come now Jesus into our midst,
heal us and our disunity.
Lead us into the paths of righteousness so that all can find life.

 Come now Jesus into our midst,
teach us how to listen
to the cries of those who are pushed to the margins.

 Come now Jesus into our midst,
inspire us to work for liberation
and to unite your fragmented world.

All **Amen**

Assurance of pardon

Leader

If we confess our sins,
God who is faithful and just will forgive us our sins
and cleanse us from all unrighteousness.

[1 John 1: 9]

The leader invites the assembly to share this assurance of pardon by moving towards each other and sharing the peace. This may be accompanied by instrumental music.

IV. LITURGY OF THE WORD

First Reading: Micah 6: 6-8

A testimony of faith

When they came for Sarah Digal, she wasn't there. She had fled, five children and mother-in-law in tow, to the safety of the jungles a kilometre away. So, they set ablaze all that she had left behind, a framed picture of Jesus, a Bible in Oriya, utensils in the kitchen, some clothes, mats and linen. By the time Sarah tiptoed back, when she saw it was safe, her home was gone. What was left was burning embers, ashes and smoke. The neighbours came to commiserate with her. Sarah took a good look, stood erect, and pulled her sari firmly over her head. She began to pray. "Lord, forgive us our sins. Jesus, you are the only one. Save us from our misfortune. Free us, Lord." The words were tumbling out. Sarah's children slowly joined her. She was weeping as she pleaded with God for deliverance. Her neighbours and others around her joined her. It is a simple bond of human compassion and a strong reminder to her that nothing can sever a woman from her God. "I will die. But I will not stop being a Christian," Sarah said through her tears.

Additional local testimonies reflecting justice, love, mercy and humility may be made.

Leader

Let us in silence meditate on these testimonies of faith and courage.
As we commend the faith of our sister Sarah and others,
let us do justice, love mercy and walk humbly with our God.

Silence

Psalm: Psalm 86: 11-16

Teach me your way, O Lord,
that I may walk in your truth;
give me an undivided heart to revere your name.

You alone are God.

I give thanks to you, O Lord my God, with my whole heart,
and I will glorify your name for ever.
For great is your steadfast love towards me;

you have delivered my soul from the depths of Sheol.

You alone are God.

O God, the insolent rise up against me;
a band of ruffians seeks my life,
and they do not set you before them.

You alone are God.

But you, O Lord, are a God merciful and gracious,
slow to anger and abounding in steadfast love and faithfulness.

Turn to me and be gracious to me;
give your strength to your servant;
save the child of your serving-maid.

You alone are God.

Second Reading: Galatians 3: 26-28

A Gospel Acclamation may be sung

Gospel: Luke 24: 13-35

This or another appropriate hymn or song can be sung.

Solo singing may be considered.

Suggested tune: Aberystwyth

Walk up on the wounded side
where the injured and the lame
find their sorrows like a tide;
no one cares to know their name.

Dare to tell me then your tale
of your burdens and your woe:
face to face with hurt this real,
minor stresses might just go.

Do not fear the wounded side,
where pretension cannot be;
broken souls are open wide,
and you have a chance to see:
difference you presumed is fake,
you share all the needs you find
and to give rather than take
is love of the healing kind.

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Sermon/Homily

A suitable hymn may be sung

V. PRAYERS OF INTERCESSION

In the prayers the following sung or spoken responses may be used:

Through our lives and by our prayers, your kingdom come. (See p23 for music)

or

O Lord, hear our prayer, O Lord hear our prayer, when we call, answer us.

O Lord, hear our prayer, O Lord hear our prayer, come and listen to us.

or

We live by the Spirit, help us to walk by the Spirit.

As we walk together, send your Spirit to strengthen our resolve and deepen our conversations to realise Jesus' prayer in us.

Response

As we walk with the wounded body of Christ, hasten the day when we can realise the fullness of fellowship at his table and inflame in our hearts the desire to overcome all that divides us.

Response

As we walk towards freedom, raise the unity of the Churches to be a sign of hope in situations of discrimination and injustice.

Response

As we walk as part of God's creation, help us to tread carefully and respect the earth that we may be attentive to the suffering of the landless.

Response

As we walk as friends of Jesus, enlarge and deepen our fellowship and friendship with each other and with those who are marginalised.

Response

As we walk beyond barriers, grant us courage to overcome cultural prejudices that hinder us from recognising the presence of God in each other.

Response

As we walk in solidarity with women like Sarah and other victims of discrimination, encircle us all with your love and enable us to do justice.

Response

As we walk in celebration, help us to see the wonderful diversity in human life, born of the struggles for dignity and survival amid oppression, and see your abiding faithfulness.

Response

In Christ's name we raise all these prayers, O God.

Amen

The Lord's Prayer

As our Saviour taught us, so we pray:

Our Father in heaven,

hallowed be your name,

your kingdom come, your will be done, on earth as in heaven.

Give us today our daily bread.

Forgive us our sins as we forgive those who sin against us.

Save us from the time of trial and deliver us from evil.

For the kingdom, the power, and the glory are yours
now and for ever.

Amen

VI. BLESSING AND DISMISSAL

The Blessing may be given by more than one person from the door of the church.

The congregation turn and face the door.

Triune God, who nurtures us, remind us of the purpose you have for us and for our churches.

Amen

Triune God, who walks with us, lead us on the path to unity.

Amen.

Triune God, who inspires us, sustain us as we stand together.

Amen.

Other blessings may be added according to local custom

Go and do justice, love mercy and walk humbly with your God.

In the name of Christ. Amen

A closing hymn is sung.

As a sign of unity in Christ it is suggested that food is shared.

YOU

1. How do prejudices and judgments stop us seeing each other in the light of Christ?
2. What steps can we take together to gain greater freedom for all God's people?

THE WORD - Readings

Exodus 1: 15-22	The Hebrew midwives obey God's law over Pharaoh's commands
Psalms 17: 1-6	The confident prayer of one open to God's gaze
2 Cor. 3: 17-18	The glorious freedom of God's children in Christ
John 4: 4-26	Talking with Jesus leads the Samaritan woman into freer living

Reflection

Alone with his thoughts he sat
By the well
He looked wearied by the heat and dust
Of our desert land
I approached quietly
Not wanting to disturb this man Jew
I was so used to being despised
I despised myself
A Samaritan woman – a nobody
Who had grown not to care
For herself
Or for what others thought ...
Grown comfortable just ...
Looking down...

Freedom came to me by degrees
With each word carried
On that day's gentle breeze
And when he finally said,
"I who speak to you am He ..."
I knew it was the truth
It was the Messiah who had asked me
For water ...

God's daughter returned
To her crushed people that day with a message
Come and see
Walk with me, head held high
Towards freedom

THE WORLD - Pray

Gracious God,
make us a prejudiced people:
passionate to pursue your loving justice;
passionately opposed to all that
obscures the hope
and destroys the purpose and denies
the reconciliation
that is your will for us.

Gracious God,
make us a prejudiced people:
united to seek to do and to bear your will;
divided from all that distracts us from being
the people you intend.

God of life, lead us to justice and peace.
Amen.

Go and Do (see www.ctbi.org.uk/goanddo)

- Jesus asked for water. Read about how communities across the world are realising freedom from the extreme kind of poverty that knows real thirst.
- Find out more about Christian Aid's work tackling gender inequality and discrimination across the world.

DAY 4 *Walking as children of the earth*

YOU

1. Where, as Christians together, do we practise the spirit of the Year of the Jubilee?
2. Where, as Christian communities, are we complicit with things that degrade and exploit the earth?
3. How can we better teach and learn reverence for God's creation?

THE WORD - Readings

Lev. 25: 8-17	The land is for the common good, not personal gain
Psalms 65: 5b-13	The fruitful outpouring of God's grace on the earth
Romans 8: 18-25	The longing of all creation for redemption
John 9: 1-11	Jesus' healing, mud, bodies and water

Reflection

From dawn to bitter dust
they work their master's forests and fields,
dig copper and coal from his earth,
cut slates from his mountains.

These things are his,
as are they,
to plunder and discard at will.

There is a better world,
a mightier Master

from the dust of whose earth
and in whose image
they were all made.

No mortal master here,
no slave,
no groaning of creation;
hands like those nailed to the cross
share bread and wine
and heal earth's wounds.

THE WORLD - Pray

Creator God,
In our selfish plundering of Mother Earth
we have sinned and dishonoured you.
Instil in us the gift of Wonder and Awe.
May the reconciled diversity in creation
find expression in our lives.

God of life, lead us to justice and peace. Amen

Go and Do (see www.ctbi.org.uk/goanddo)

- Calculate your carbon footprint. Think how you could 'tread more lightly'.
- Watch and/or organise a viewing of the 2009 film *HOME*, in your community. Allow space for reflection and discussion after.
- Get involved with the latest Climate Justice campaign.

YOU

1. Who are those in and beyond your communities whom Christ calls you to befriend?
2. What prevents the friends of Jesus from being friends with one another?
3. How does being the friends of the same Jesus challenge the divided churches?

THE WORD - Readings

Song of Solomon 1: 5-8	Love and the beloved
Psalms 139: 1-6	You have searched me out and known me
3 John: 2-8	Hospitality to friends in Christ
John 15: 12-17	I call you friends

Reflection

This is no 'facebook' friending:
this is the real deal –
not the merest click (of mouse or finger)
presuming, thereby, closeness.

This is no virtual togetherness.
This is costly, lay-down-your-life stuff:
face to fleshly face.

This is not choosing but being chosen:
ours to respond or to renege.

THE WORLD - Pray

Lord,
In a world of never-ending possibilities
I often feel disorientated, lost...
Help me never to lose sight of you,
and the invitation to friendship, intimacy...
God of life, lead us to justice and peace. Amen

Go and Do (see www.ctbi.org.uk/goanddo)

- Give thanks for the friendships that have endured through both difficult and delightful stages of your life. Buy or make a card to give or send to a friend, not because it is a birthday or special occasion.
- Find out about the Send my Friend campaign and see if you can get involved at www.sendmyfriend.org/

YOU

1. What are the barriers that separate Christians in your community?
2. What are the barriers that separate Christians from other religions in your community?
3. Is it easier to remove the barriers that separate Christians from one another than to remove those that separate them from other religions?

THE WORD - Readings

Ruth 4: 13-18	The offspring of Ruth and Boaz
Psalms 113	God the helper of the needy
Ephesians 2: 13-16	Christ has broken down the dividing wall between us
Matthew 15: 21-28	Jesus and the Canaanite woman

Reflection

Jesus was not for the chosen people alone,
though seemed to say that once he was.
And an encounter with a Canaanite clarified everything.

She, a woman with a sick daughter, distraught,
and disparagingly called a “dog”, responded with grace,
and showed narrow concern had no place.

And a barrier was broken,
and the width of ministry revealed.

THE WORLD - Pray

Gracious God

Forgive us for barriers we build
to separate those who are different.

Give us courage to go beyond
the limited horizons of self.

God of life, lead us to justice and peace. Amen

Go and Do (see www.ctbi.org.uk/goanddo)

- Learn about the work being done to break down literal and metaphorical barriers in the Holy Land, and the work for peace there.
- Look at or listen to stories of how stigma and discrimination are barriers to health care and acceptance across the world.
- Find out what is being done to challenge the discrimination of the Dalit community in India.

YOU

1. Who in your community needs the solidarity of the Christian community?
2. What churches are, or have been, in solidarity with you?
3. In what ways would Christian unity enhance the Church's solidarity with those who are in need of justice and kindness?

THE WORD - Readings

Numbers 27: 1-11	The right of inheritance to daughters
Psalms 15	Who shall abide in God's sanctuary?
Acts 2: 43-47	The disciples held all things in common
Luke 10: 25-37	The Good Samaritan

Reflection

Apart from the parish church,
whose members, we are told,
worship a bishop,
there are in our village three chapels.

One is for us,
one for the neighbours,
and one for those people down the road.

What the difference between them is
we have not the foggiest idea,
and talk of Calvin and Armin,
infant and believers' baptism,
would leave us cold.

But we know in our hearts
that the body of Christ thus fragmented
will never reconcile a broken world.

And in our lazy conscience there
sometimes stir
some half-forgotten words
about bringing good news to the poor,
sight to the blind,
freedom to the captives and
the oppressed,
and that old proverb,
'Physician, heal yourself'.

THE WORLD - Pray

Triune God,

We give thanks for our Church community and for other Christian fellowships in
our locality.

You call all who follow you to service and healing and to proclaim your Kingdom to an
unbelieving, wounded world.

God of life, lead us to justice and peace. Amen.

Go and Do (see www.ctbi.org.uk/goanddo)

- 'Til every homeless & landless poor person in this country gets their land rights, our journey won't stop.' In 2011 – 2012 the largest non-violent march took place across India, hundreds marched in solidarity across India and the UK and Ireland. Find out more on Christian Aid's March for Justice web pages.
- Churches across Britain and Ireland work together in unity to make Christian Aid Week happen. Find out what churches are doing in your area.

YOU

1. What struggles towards justice are there in your community?
What cause do they give for celebration?
2. What struggles towards Christian unity are there in your community?
What cause do they give for celebration?

THE WORD - Readings

Habakkuk 3: 17-19	Celebrating in a time of hardship
Psalms 100	The worship of God through all the earth
Philippians 4: 4-9	Rejoice in the Lord always
Luke 1: 46-55	The Song of Mary

Reflection

Faith with a forlorn face persuades no one. Trust through gritted teeth seems grudging. Hope with hearts weighed heavy with weariness is hardly uplifting. "Rejoice in the Lord always," remains the challenge. And when that rejoicing comes from the midst of pain, loss, fear and despair, then how much more authentic it is; how much more inspiring it becomes.

The determination to see the glass half-full when that might seem optimistic at best, is the glorious folly of faith. It is easy, outside of any "time of trial", to smile. The real test comes when circumstance takes off its gloves and lands a sucker punch or two. To learn to laugh into troubled times is to allow an echo of heaven's assurance to sound on earth.

"Him serve with 'mirth'", the psalmist may have written. It seems, somehow, right.

THE WORLD- Pray

Faithful God,
May we REJOICE in the knowledge of you;
and be AWAKENED to the promise of each day.
Give us the grace to walk together in HOPE.

God of life, lead us to justice and peace. Amen.

Go and Do (see www.ctbi.org.uk/goanddo)

- Remember and celebrate how action has made change happen in the world.
- Celebrate a local community success.
- Celebrate our local and global communities coming together to learn from each other.

Sheet Music

For Bhajan (page 10)

In this place

Kannada Bhajan from India, Words by John R. Bradley

Sheet music for "In this place" (Kannada Bhajan from India, Words by John R. Bradley). The music is written for voice and drum, featuring a 4/4 time signature. The lyrics are: "In this place, you are Lord; in this time, you are Lord; our God, our Sa viour and our King. High er than our thoughts Pur er than our hearts, Strong er than our wills, Great Be yond in the midst of our lives."

The score consists of five systems, each with a vocal line (treble clef) and a drum line (bass clef). The lyrics are written below the vocal line. The drum line features a steady 4/4 rhythm. The music includes repeat signs and a key signature change to D major (indicated by two sharps) in the final system.

For prayer response (page 15)

Sheet music for "For prayer response" (page 15). The music is written for voice, featuring a 12/8 time signature. The lyrics are: "Through our lives and by our pray ers, your king dom come."

The score consists of a single system with a vocal line (treble clef). The lyrics are written below the vocal line. The music includes a key signature change to D major (indicated by two sharps) and a repeat sign.

Week of Prayer for Christian Unity 2013

The Week of Prayer for Christian Unity is traditionally observed from 18th to 25th January (the octave of St Peter and St Paul). However, some groups choose other times of the year, particularly around Pentecost which is a symbolic date for the unity of the church. Do make your own decision, taking local factors into account. To allow for use at any time in the year, the Days material uses the notation 1-8.

The order of service in the centre of the pamphlet can be pulled out and photocopied if you wish. Alternatively, all resources can be downloaded from the CTBI website and you are welcome to further edit or adapt them for local use. Please acknowledge the source of material as Churches Together in Britain and Ireland, Week of Prayer for Christian Unity resources.

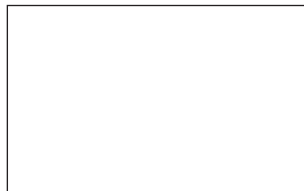
A non-liturgical worship outline, Bible commentaries for the eight days, web links for the action points, a PowerPoint, and other additional material can also be found at www.ctbi.org.uk/weekofprayer

Acknowledgements

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