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World Council of Churches  
**United Nations Advocacy Week**

**Annex to 2009 Report**  
Section III : Worship Resources

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**Opening Worship**  
**World Council of Churches**  
**United Nations Advocacy Week 2009**  
*Church Center for the United Nations*  
*Sunday November 15, 2009 5:00 p.m*

**Welcome:** Rev. Chris Ferguson

**Welcome:**

**Rev. Christopher Ferguson**  
Canada

**\*Hymn:**

**What A Fellowship(English)**  
**Also in Spanish and Quechua**

**Hardcover Hymnal 133**

**\*Call to Worship:**

©Rev. Kathleen Stone

**Ms. Leni Valeriano**  
Philippines

"Come" all you people! Come!  
"Kommen" strangers, friends.  
"Aasontu" sinners and lovers.  
"ελάττε" (elate) blind ones and lame ones.  
"Vienes aqui!"

"Entrez vous!" this place.  
Where when wars and walls divide  
When hunger and drought thrive  
When floods and anger flourish.  
We arrive at hillsides fully fed with loaves and  
fishes  
To weddings where water turns to wine

Where death rocks roll away,  
And life wins.

This is a place to pray and love.  
A place to fast and feast.  
A place to hurt and heal.  
A place to sing and speak.  
A place to love and grieve.  
A place to wonder and hope.  
This is the place. This is the time.

Come all you people. Come!  
Alleluia. God is with us. Immanuel. Amen.

**\*Song:**  
**2274**

**Uyai Mose (Shona)**

**Soft cover**

**also in Spanish, German, French, English and Shona**

**Opening Prayer:**

**Mr. Nader Muaddi**

Palestine

God of all, we've arrived. Bodies weary and jet lagged, exhausted by details of travel and schedules, by that which we left home and by projects unfinished, we begin this week not on our own merits or pride in performance or place, but by kneeling at your altar. It is in your kingdom,

not the kingdoms of this world, that we kneel. It is your kingdom for which we long. It is your kingdom for which we work. All of us.

We come, as individuals, unfamiliar, anxious for place and position, for voice and perspective. Oh God, do not let this be our way. Rather, as we work this week bind our hearts and minds together for the sake of your Way on earth as it is in heaven. Do not let us slip, compromise, hold back, imprison ourselves or one another. Enliven our hearts and minds for these days, this experience, this privilege of worshipping and learning, of solidarity and hope.

We acknowledge that there are many, many personal realities with which we all wrestle.

Where there is weariness, give hope.

Where there is doubt, give faith.

Where there is hardship, give wisdom.

Where there is grief, give comfort.

Where there is disconnection, give forgiveness, redemption, affection.

**All: We pray these things in Christ's holy name, Amen.**

**Scripture Reading:** Mark 6:30-44 (*In Lingala*)

**Mutumbo Nda**

*Democratic Republic of the Congo*

**Dr. Jean-Gottfried**

**Meditation:**

**Poulos**

**Rev. Elenie**

*Australia*

**Mark 6:30-46**

**go, count your loaves and imagine a different world**

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In August 2001, a Norwegian cargo vessel picked up a group of 433 asylum seekers stranded in a boat en route to Australia. Most of them were from Afghanistan. The *MV Tampa* sailed towards the nearest Australian port, a place called Christmas Island. But there was no room at the inn for the Afghans. More than 8000 asylum seekers mostly from Iraq, Afghanistan and Iraq, had arrived in Australia by boat over two years, and the remote desert detention centres used to imprison them were full. The Australian Government, constantly referring to asylum seekers who came by boat as 'queue jumpers' and 'illegals', decided, some few months away from a general election, to make a stand. The *Tampa* was refused permission to enter Australian waters. Worried about the health of the asylum seekers, the Captain, Arnie Rinnan, refused to obey and set sail towards Christmas Island. The Australian Government responded by sending special forces troops to board the boat. There was no way these people were being allowed to step on Australian soil where they could plead for asylum. Australia wanted them anywhere else but Indonesia wouldn't take them, Norway wouldn't take them. Everyone else thought they were Australia's responsibility except us.

This was the start of Australia's infamous Pacific Solution: outlying islands within reach of Indonesia, including Christmas Island, were excised from our migration zone, the conditions associated with Temporary Protection Visas were hardened, Papua New Guinea and Nauru agreed to be paid to run Australia's offshore detention centres, the Australian Navy operationalised against a number of boats, one of which sunk with all 353 people on board losing their lives. The policies were founded on the now notorious statement made by the Prime Minister at the time, John Howard, "we decide who comes into this country and the circumstances in which they come."

Captain Arnie Rinnan received the highest civilian honour from Norway for his actions and he and his crew received the 2002 Nansen Refugee Award from the UNHCR.

Meanwhile in Australia thousands of asylum seekers, already traumatised and vulnerable, were locked up sometimes for years, in conditions worse than regular prisons. Suicide attempts were common. Children drank shampoo and sewed their lips together.

In 2007, again a few months before an election, John Howard, noticed another crisis. This one was in the remote heart of Australia in Indigenous communities. A report, no different to many others long ignored by governments, cited the problems of child abuse in remote Aboriginal communities. Almost overnight 600 troops were sent in. The Government seized the land leases of many communities and removed the permit system which had allowed people to control who had access to their lands. Then the Government had to play catch up with legislation pushed through a parliament in which they controlled both houses, with a one-day parliamentary inquiry called with almost no notice. One of the cornerstones of the legislation was the suspension of the Racial Discrimination Act which prevented such action being taken. Welfare payments were quarantined. Customary law and cultural practice considerations were removed from bail applications and sentencing within criminal proceedings. And more. Indigenous people were not consulted, they were not even informed.

The troops are gone now but the new Government under Kevin Rudd is committed to persisting with this policy. They have, however, promised to reinstate the Racial Discrimination Act, soon, always soon, but not yet. And with regards to the latest so-called 'flood' of boats carrying Tamil asylum seekers, the Prime Minister is committed to being tough and humane.

This is probably not the Australia you imagine – relaxed, almost catatonic people, lying on sun-drenched beaches, telling each other that 'she'll-be-right-mate'. It is probably also not what you expect from one of the wealthiest, most stable countries in the world. One of the most deeply ingrained mythologies we Australians hold about ourselves is we are the land of the 'fair go'. Except that we are not.

I offer these stories because they relate to two of our themes and serve to demonstrate that those of us who advocate for justice and peace can never be complacent. That a so-called civilised country like Australia can, in the context of a small-minded, grubby politics of fear, implement policies of such overt racism and xenophobia, is a sobering lesson in how far we have to go to bring the reign of God to this world.

How will the world deal with the millions of people who will be displaced as a result of climate change when we can't deal with those fewer numbers who seek freedom from persecution? How

can we move governments to uphold the rights of indigenous peoples when the colonial forms of dispossession and oppression continue?

Finding answers to these questions, and more, is our agenda for the week. Seeking God's wisdom and blessing in these endeavours is part of what we are doing here this morning and in worship throughout the week.

If you read Mark's gospel quickly in one go, you could be forgiven for thinking that you are reading a Hollywood script for some kind of way out there action-horror movie. And the action never stops. By the time we get to chapter 6 for today's story, we've been introduced to one of the most eccentric characters you're ever likely to read about (even if you discount the clothing and the diet, John the Baptist was a bizarre figure); Jesus gets baptised, then in the wilderness with wild beasts, faces temptation by Satan; then manages to convince a whole lot of people he'd never met before to leave their lives and go with him.

And then we get a whole series of miracle healings and exorcisms and stories about Jesus behaving badly - mixing with all the wrong people, paying scant regard for the rules of his religion, seeming to deny his family, and telling weird and impossible to understand stories about the kingdom of God to confused disciples. If that wasn't enough there's a storm being stilled, more demons moving out of a person and into a herd of pigs which then hurl themselves off a cliff, and a dead girl being brought back to life.

The action slows then, just a little – Jesus gets rejected in his home town, sends his disciples off to do their thing telling them they can't take anything with them and finally, just before the feeding of the 5000 men and who knows how many women and children, the extraordinary story of the execution of John the Baptist at the whim of a twisted political elite, with his head served up on a platter at a party.

Coming after all of this, the feeding story is almost like a quiet, soft, relaxing meditation. Except that it's not. Because at its end lies a most extraordinary challenge to us, and it is fed to us a little at a time.

*First of all, the challenge to see and understand and be moved by the needs and the plight of people.*

Jesus was moved by compassion (the Greek word *splachnizomai*, literally meaning to have a gut wrenching experience) to attend to the need of the crowd, sheep without a shepherd. Ched Myers (*Binding the Strong Man*, p. 208) understands the reference to 'sheep without a shepherd' in the light of Ezekiel 34 and Zechariah 11-12, as a critique of the ruling class that protects its own privilege rather than the wellbeing of the people. Jesus saw their need for a leadership of a different kind. In offering himself, tired as he was and for all that time, he was demonstrating that they were valuable, worthy and deserved to be treated with dignity. The disciples, too, responded with care for the people. Jesus had had their attention for an unexpectedly long time and maybe thinking that Jesus would just go on talking through the night, they interrupted him. The people were hungry; they needed to eat. (No doubt the disciples themselves were also hungry and looking for a break!)

*Second, the challenge to work together for the common good.*

While the disciples knew that the crowd was hungry, they expected people to look after themselves. But Jesus was blunt and to the point in his response. The disciples were horrified! It never occurred to them that they would be called upon meet this need out of their own resources. They certainly didn't have the money. But Jesus told them to go and count their loaves. You might remember that the disciples had just returned from a mission on which they were meant to take no bread with them. Obviously Jesus expected them to have some little stash of food despite his earlier instruction. I imagine them, embarrassed, and pretty grudgingly, pulling their food out of their bags. Jesus' demanded that they pool their resources. They had seen and understood the need of the people and as disciples of the good news, the call was upon them to work together to answer that need with whatever resources they could gather.

In Australia, it is increasingly the case, that with a few unusual exceptions, the churches are largely ignored unless they speak with one voice. This is a good thing. It has challenged us to look beyond our differences to focus on the heart of the mission of the church. We have to be clear about the vision we share for Australian society and ideas about how to get there. We continue to work in our own ways as our systems and structures allow, and of course, there are issues on which we don't agree, but we are now more inclined to do things together – from visiting detention centres, to lobbying politicians, to negotiating shared messages in public statements. It is too easy for governments to dismiss the concerns of a couple of leaders or a handful of grass-roots church activists from just one denomination. But when we are all speaking, all acting, together, for the same goals, we are much harder to ignore.

*And thirdly, the challenge to work together for the common good in the context of a counter-cultural paradigm.*

The disciples' response to Jesus' abrupt command that *they* feed the crowd was entirely consistent with how the world worked. People were responsible for their own food, buying it from others if necessary. If, on the other hand, hospitality was going to be offered, then the hosts needed to be sure they could afford it. With a total of five loaves between the disciples, it seemed to them that generous hospitality was not an option.

In the stories we have of Jesus, we can see that Jesus never bought into dominant paradigms – he took an stance of active resistance against temple economics, purity codes and systems of worldly power and wealth. His resistance was of course based an alternative paradigm—the reign of God—which is antithetical to those paradigms which breed injustice, poverty and oppression.

But we have made a world that bares little resemblance to the world described and demonstrated by Jesus. We have constructed systems and structures that not only breed greed, injustice and exclusion, but which thrive on them. And now they are destroying us.

The planet and its people are running out of time and we need to do more than just resist the dominant paradigms. We must transform them. We need an economic system that is not based on greed, materialism, individualism and the fear of scarcity. We need the alternative economics that Jesus demonstrated to his disciples that day by the water: an economics that's that based on equity, generosity, community and abundance. There is enough for everyone if we share it

equitably. The hard part for us, just as it was for the disciples, is to act as though we believe it. Are we ready to be the counter-cultural church of our calling?

Through both our words and our silences, our action and inaction, the church throughout history has demonstrated that, for the most part, we are not ready. We have all too often been complicit in the development and support of systems and structures which abuse, degrade and exclude. And we are divided amongst ourselves and that leads us to spend more of our time and energy focussed on ourselves than on those whom we are called to serve.

We have no excuse. We have been graced with a vision for the way forward that is just and sustainable. We have been granted a confidence born of a hope that cannot be extinguished. It is past time for us to take that extra step, together, to imagine a different way of life and to act on our faith.

So back to my earlier questions. How will the world deal with the millions of people who will be displaced as a result of climate change when we can't deal with those fewer numbers who seek freedom from persecution? How can we move governments to uphold the rights of indigenous peoples when the colonial forms of dispossession and oppression continue?

I believe the challenge for us as we search for the answers to these questions lies first in our commitment to each other: how prepared are we to move beyond our differences to work together for the common good? And secondly in our willingness to imagine a different way of being in the world and to trust it: how much do we trust in God's grace? How prepared are we to act in ways that challenge the dominant cultural and economic paradigms?

Now, maybe more than ever, the world needs the kind of leadership the church has to offer. The world needs to hear it said that it is never, ever OK to dispossess and oppress indigenous peoples or lock up children behind razor wire. It needs to hear it said that being afraid of those who are different says more about our own prejudices than about those who are different. It needs to see the churches taking a stand against wars of revenge and the economics of greed and violence. It needs to see Christians, Muslims, Jews, Hindus and Buddhists living together in peace. It needs to see that we are serving those who are poor, sick, displaced, and marginalised. This is the leadership the world needs – a leadership of faith and justice that is a living demonstration that a different life is possible.

Together we can do all of this because we do not do it alone. We are blessed by the great love and presence of God who walks beside us every day. It is God's mission we are called to bear witness to and it is that in which we trust. We are called to act in faith and love in deed. We know what to do. It is time to go count our loaves.

Amen.

**Time of Re“membering”:**

**Luciano Kovacs**  
*United States of America*





**Climate Displaced Peoples Worship**  
**World Council of Churches**  
**United Nations Advocacy Week 2009**  
*Church Center for the United Nations*  
*Monday November 16, 2009 8:00 a.m.*

**Facing the Isaiah Wall:**

*A drum will be played in slow and rhythmically build to the end of this section.*

**In English:** It is projected that climate change will over time trigger larger and more complex movements of population, both within and across borders, and has the potential to render some people stateless<sup>1</sup>

**ALL: God, of all creation: when pruning hooks are turned into spears, plowshares into swords? land and livelihood, gone . . . .bread and fish a distant dream?**

**In Spanish:** Climate change is already undermining the livelihoods and security of many people, exacerbating income differentials and deepening inequalities

**ALL: God, of all creation: when pruning hooks are turned into spears, plowshares into swords? land and livelihood, gone? . . . .bread and fish a distant dream?**

**In Korean:** The Norwegian Refugee Council recently indicated that as many as 20 million people may have been displaced by climate-induced sudden-onset natural disasters in 2008 alone.<sup>8</sup>

**ALL: God, of all creation: when pruning hooks are turned into spears, plowshares into swords, land and livelihood, gone? . . . .bread and fish a distant dream?**

**In English:** As temperatures rise and land becomes less productive, the process of urbanization will accelerate, generating additional competition for scarce resources and public services in cities across the globe.

**ALL: God, of all creation: when pruning hooks are turned into spears? plowshares into swords? land and livelihood gone? . . . .bread and fish a distant dream?**

**In Spanish:** The incidence of vector-borne diseases will also increase as a result of climate change, as will the cost of food and energy. Increased social tension and political conflict is thus likely, though it may remain difficult to trace the origins of such tensions to climate change.

*Wild drumming starts . . and stops abruptly.*

**ALL: God, of all creation: when pruning hooks are turned into spears? plowshares into swords? land and livelihood, gone? . . . .bread and fish a distant dream?**

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<sup>1</sup> All leader led litany found in this prayer service are found in the – UNHCR Report on *Climate change, natural disasters and human displacement*

*A drum will start again as musician leads the people back to the Chapel slow beat, stopping 3 times while the below is read.*

| **English:** Too dangerous for human habitation, owing to their location, for example, in flood-prone or landslide-prone areas. People may have to be forcibly evacuated and displaced from their lands,

| **Spanish:** The phenomenon may prompt internal relocation as well as migration abroad, until such time as the territory is no longer able to sustain human life.

| **Korean:** a decrease in vital resources (water, land, food production) attributable to climate change, which triggers armed conflict and violence.

**AFTER ENTRY and Sitting down: A lone voice (Shouting)** God, of all creation: when pruning hooks are turned into spears? And plowshares into swords? land and livelihood gone? . . . bread and fish a distant dream? What are we to do?

**A Reading of Mark 6: 33-44 (Samoa)**

**Fautu**

**Meditation:**

**Rev. Francois Pihatae**  
Fiji

**Reading: Mark 6: 33-44**

It is with humility and also a great privilege to stand before you to deliver the message for our morning devotion. But I am a little bit afraid to leave you on your hunger for the word of God for the rest of the day, because I am not a good preacher. But thank you indeed to those who had put their trust on me for inviting me to address the message this morning.

And before I move on, I would like on behalf of the Pacific group present in this UN Advocacy Week, to convey to you very warm greetings from the liquid continent, which is the Pacific Islanders. Greetings from all the churches of the Pacific represented by the Pacific Conference of Churches (PCC). And lastly but not the least, greetings from one the well known person in WCC, the president of the WCC in Oceania Mr. John Taaroanu i DOOM.

May the love and peace of our God, the Father, and the Son, and the Holy Spirit be with you all. Our theme reflection this morning is on the Climate Displaced Peoples. Talking from the Pacific perspective, this is not a new fact which is happening in the Pacific on displaced peoples. Before climate change reach its peak as we experience today as the major cause for displaced peoples, peoples in the Pacific had been already displaced for different reasons in the sixties, and I will quote a few.

The people from Banaba in the Kiribati Island had been displaced to a small island in the Fiji islands group, called Rambi, because the Australia, New Zealand and British trade enterprises had extracted the phosphate and over 75,000 tons of soil for an agricultural exploitation in Australia (You can imagine the state of the island after the extraction of the phosphates).

The people from Bikini in the Marshall Islands had been displaced because of the US nuclear bomb testing.

The people in Mururoa and Fagataufa in Maohi Nui (French Polynesia) had been displaced because of the French nuclear bomb testing. And today the damaged caused to these islands had not yet been repaired.

And again and again some more peoples in the pacific will be displaced in the near future due to the impacts of climate change.

Our reading from this morning is not talking about displaced peoples, but rather talks about peoples leaving their homes, their villages, and their towns to seek for Jesus. And it is not because they believe in Jesus, his teachings and deeds, it is only because they looked at Jesus as the food provider, as Jesus himself stated in John 6,26 : ***'I say to you, you seek me, not because you saw the signs, but because you ate of the loaves and were filled'***. And this first challenge to us today: How do we look at Jesus today? The second challenge I want to raise from our reading this morning is the way how Jesus looked at the people. Firstly, in verse 34, He looked at the people as sheep without shepherd. And secondly, He did not look at them as ears only but also as stomach. Which means that people need to hear the word of God, but also need to be fed. Remember, these same people were hearing Jesus teaching, now they are fed by Jesus. The third challenge in our reading is the means by which we can meet the needs of the people. Jesus did not need much to meet the needs of the people, only five loaves and two fish were enough to feed the whole crowd. This is the call to us today in this advocacy week, in order to meet the needs of the climate displaced peoples, we need to start with the minimum or the little we have to make them feel at home.

And the last challenge but not the least, is an open question for discussion: Were there really only men in the crowd.

If I refer to John's story, it was a little boy who provides the loaves and the fish. So the mother was also there. Then, if we multiply the five thousands by three, we get fifteen peoples and will give another level and dimension of the miracle performed by Jesus. With this I leave you for further discussion.

Glory and honour be to God the Father, the Son and the Holy Spirit forever and ever. Ame

### **Prayers of the People:**

*Prayer from one among us most affected by Climate Change: (a rock is placed on the altar after each one prays during the song – Paraguay Mennonite #11)*

- Vs. 2: We are pilgrims on a journey, we are travelers on the road.  
We are here to help each other, walk the mile and bear the load.
- Vs. 2 Caminemos siempre juntos el sendero a seguir.  
Alentando, ayudando, nuestras cargas compartir.
- Vs. 2 Pilger auf des Lebens Reise, Wanderer zwischen Lauf und Rast,  
Woll'n wir nach der Jünger Weise tragen gern des andern Last.

*Prayer of another:*

- Vs. 3: I will hold the Christ light for you in the nighttime of your fear.

- I will hold my hand out to you, speak the peace you long to hear.  
Vs. 3: En la noche de tus dudas luz de Cristo quiero ser.  
Caminando de la mano ya su paz podremos ver.  
Vs. 3: Lichter Christi anzuzünden müh'n wir uns am dunklen Ort  
Wenn sich uns're Hände finden prechen wir das Friedenswort.

*Prayer of a third*

- Vs. 4: I will weep when you are weeping, when you laugh I'll laugh with you.  
I will share your joy and sorrow till we've seen this journey through.  
Vs. 4: Lloraré cuando tu lloras y tu risa gozaré  
Compartiendo los momentos hasta que a Dios veré  
Vs. 4: Mit den Weinenden zu weinen, mit den Frohen froh zu sein,  
Mit den Darbenden zu teilen, gibt dem Leben Himmelschein

**Solidarity Prayers from the gathered while bringing the rock to the altar and taking a piece of bread, kneeling if people desire.**

**With special musical interlude around the song above --**

**Closing Prayer:           The Lord's Prayer (please pray in your own language)**

**Song:                       En Medio de la vida                       *Paraguay Mennonite #27***

**Indigenous Peoples Rights Worship**  
**World Council of Churches**  
**United Nations Advocacy Week 2009**  
*Church Center for the United Nations*  
*Tuesday November 17, 2009 8:00 a.m.*

**\*(Drumming and Processional of earth and water and bread: (Matheus Adadikam, Ana Maria Guacho, Argemiro Bailarin at the front)**

**\*Welcome**

**Ana María Guacho**  
*Ecuador*

*Asking the Mother Earth for permission for being here*

**\*Song:**

**Ferdinand Anno**  
*Philippines*

**\*Smudging Ritual**

**Kathryn Fournier**  
*Canadá*

**Prayer: (Spanish)**

**Argemiro Bailarin Bailarin**  
*Colombia*

En el nombre del padre y de la Madre de todos los pueblos,  
En el nombre del hijo y de la Hija,  
que transforma a todos los pueblos en hermanos y hermanas de  
sangre,  
sangre que es la mezcla de todas las sangres,  
En el nombre de la Aliaza Liberadora,  
En el nombre de la Luz para todas las culturas,  
En el nombre del Amor presente en todos los Amores,  
En el nombre de la Tierra sin Males,  
de la Maira que los pueblos indigenas buscamos,  
Les saludamos y acogemos cariñosamente,  
sin egoismo ni venganza,  
humildemente, como hijos e hijas de la Tierra, Amen.

(from Missa da Terra sem Males, Brasil)

*\*In Guaraní means origin/completeness/ the land without evil*

**Reading of Mark 6:30-46 (Swahili)**

**Timani Musanga**  
Democratic Republic of Congo

**Passing of the Bread around the circle: (small rolls will be distributed which will go out to the congregation from the hands of each indigenous person present)**

**Song:** Cuando el pobre nada tiene THUMA MINA 230 in **English and Spanish** is sung during the distribution of the bread.

*(Everyone go back to the altar this time not closing the circle so that people can see)*

**Intercessions** (adapted from WCC 9th Assembly in Porto Alegre)  
(Placing of the rocks to the growing pile by IP)

L. **(in French)** God, we especially pray this morning for the indigenous people in the world. Centuries of marginalization and oppression have not been able to erase their dignity and aspiration of being subjects of their lives and in their societies. We thank you for that witness and help us to promote UNDRIP as one tool of their liberation.

**Sung Response:** *Oré poriaju vereko Ñandejara / Oré poriaju vereko Ñandejara*  
(TM 46)

L: **(in German)** Spirit of peace, fill all the world with your transforming presence.  
May the leaders of all countries rule with maturity and justice.  
May all nations have tranquility and their sons and daughters be blessed.  
May the people and the flocks and the herds prosper and be free from illness.  
May the fields bear much fruit and the land be fertile.  
May the face of all enemies be turned towards peace.

**Sung Response:** *Oré poriaju vereko Ñandejara / Oré poriaju vereko Ñandejara*  
(TM 46)

L: **(in English)** God of Creation, of planting, growth and harvest:  
Sow the potential of your Word in our lives, in the midst of this world,  
like seed broadcast across a field of fertile soil.  
Through the presence of your Son, our Light and our Life,  
nurture the tender shoots of faith as they grow strong and tall.  
By the power of your Spirit, help us to reap a harvest  
of honest belief, unity, justice, peace and love. Amen.

**Sung Response:** *Oré poriaju vereko Ñandejara / Oré poriaju vereko Ñandejara*

**Solo Song:**                      **The Lord's Prayer (in Luricha)**

**Simon Dixon**  
*Australia*

**Blessings from 8 different traditions:**

**Explanation and Invitation**

**Maria Chavez**  
**Bolivia**

People willing take a rock with them to remind their solidarity with those who placed the there.

**Song:**

**Matheus Adadikam**  
*West Papua.*

**Blessing**

May God bless us with wisdom

**to care for creation.**

May God bless us with love

**to share what is given to us.**

May God bless us with hope,

**to live inspired lives.**

Go in peace and be witnesses of hope. **Amen**

***Final Sending***

Let us sing and dance!

May all of you come!

Arranged in a file

may you come and dance!

Arranged in a file

may you come without feeling shame!

Well dressed,

Having adjusted your tarachi,

Having arranged your ornaments,

May you sing and dance!

Grasping one another by the hands

may you dance!

Grasping one another by the hands

may you dance!

Like the swallow which is moving his body to and fro,

Like the hawk, which is making his circles in the air,

may you sing and dance!

(From The Head Hunters of Western Amazonas)

**Colombia Worship**  
**World Council of Churches**  
**United Nations Advocacy Week 2009**  
*Church Center for the United Nations*  
*Wednesday November 18, 2009 8:00 a.m.*

L. Estamos reunidos en el Nombre del Padre y Madre, del Hijo y del Espíritu Santo. Amén.

El Dios de la vida, la justicia, la igualdad y la paz, este siempre con nosotros. AMÉN.

Hemos llegado aquí para dar gracias a nuestro Dios, porque nos ha invitado a reunirnos como hermanos y hermanas, con esperanza, y en la comunión del amor que cruza todas las fronteras y las lenguas.

Los invito y las invito para que nos unamos en un canto que nos recuerda que en Cristo somos uno.

**CANTO: SOMO UNO**

L. Oremos: Señor Dios de la vida, estamos aquí reunidos y reunidas para adorarte y darte gracias, porque en tu evangelio anunciaste la liberación de toda esclavitud. Porque nos has llamado a ser instrumentos de tu paz, comprometidos con nuestros pueblos. Te alabamos porque tú nos mueves a la acción comprometida por la justicia y porque nos llamas a caminar con otros, en la búsqueda de la reconciliación, que incluye a aquellos que sufren por causa de las masacres, el desplazamiento, las desapariciones forzadas, la ambición de unos pocos y el silencio de los que, conociéndote, ignoramos la realidad de aquellos que están a nuestro lado. Bendícenos te lo rogamos en Cristo Jesús. Amén.

**CANTO: DANOS UN CORAZON**

P. Lectura Mr 6:30-40. Interpretación del texto del día.

**Pastor Pablo Moreno**  
*Colombia*

**INTRODUCCIÓN:** Esta pasaje siempre ha sido explorado para destacar el resultado, la alimentación de los cinco mil, más no siempre hemos dado suficiente atención al medio o al camino recorrido para llegar a tal fin. Quizá por esa razón siempre que miramos ese fin, que no es cualquier fin porque es una urgencia tener alimentación así sea por un día, le damos poca importancia al medio y caemos fácilmente en la máxima de la política moderna “el fin justifica los medios”.

En Colombia como seguramente en América Latina y en todo lugar donde esta urgencia por alimentos no es suplida mínimamente una vez al día, nuestros pueblos son presa fácil de optar por cualquier medio para conseguir ese fin. Cualquier medio puede ser un voto por un político corrupto, una adhesión a un proyecto de sociedad inhumana, la entrega a un líder religioso sin reservas o a un estilo de obtención rápida de dinero.

El pasaje de la alimentación de los cinco mil está precedido por dos eventos de mucha significación para Jesús y sus discípulos. Por un lado, está el envío de los doce que constituye un primer momento de la multiplicación de la misión por medio de un grupo de iletrados, no fanáticos del culto, metidos en sus negocios, en fin caracterizados por el común de la gente. Los resultados de esta misión se dejan ver en el informe que dan a Jesús; habían hecho tantas cosas y con tan buenos resultados que “..no tenían tiempo

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ni para comer" (v.31), notemos que la multitud tenía tiempo pero no comida, así que para los discípulos la comida no es un problema muy grande, creen por cierto que cada uno resuelve eso con sus propios medios.

El segundo evento que precede este pasaje es la decapitación de Juan el Bautista, un golpe certero al proyecto del Reino de los cielos que se ha acercado, dado desde el poder, más no el poder central sino el subalterno, el de la misma etnia. Herodes se dio cuenta de todo lo que estaba haciendo Jesús, de la fama que se extendía por todas partes (v.14), de que no era posible matar la esperanza de un nuevo día y hasta creyó que Juan el Bautista había resucitado (v.16).

Teniendo como telón de fondo estos eventos podemos regresar al pasaje de esta ocasión, Marcos 6:30-40 y nos encontramos con los discípulos que no tenían tiempo para comer. Desde aquí podemos seguir el recorrido de Jesús con sus discípulos, el de la multitud y el nuevo encuentro entre Jesús, los discípulos y la multitud para encontrar los medios indispensables para que el milagro de la solidaridad ocurra una y otra vez en nuestra historia.

Al fin y al cabo parece ser la única manera para sobrevivir y mantener viva la esperanza en este tiempo de dolor, desplazamiento, incertidumbre y desolación que muchos y muchas viven en Colombia.

#### EL MILAGRO DE LA SOLIDARIDAD TIENE UN TIEMPO PARA LA SOLEDAD

"Vengan conmigo, ustedes solos a un lugar tranquilo y descansen un poco. Así que se fueron solos en la barca a un lugar solitario" v.31b, 32 Notemos que se enfatiza tres veces la soledad con las palabras "solos" para referirse a los discípulos y "solitario" al lugar.

Marcos subraya no menos de 11 veces que Jesús se retiró solo o a estar en un lugar solitario con el fin de escapar de sus enemigos, o para orar, descansar o enseñar a sus discípulos y casi siempre estos momentos están en contraste o a continuación de los encuentros con la multitud.

Suplir las necesidades de la gente, anunciar el que el Reino de los cielos se ha acercado, dar señales de que este es un tiempo especial, despertó entusiasmo en la multitud, que le seguía sin descanso. Pero en medio de esta vaivén del exitoso resultado del ministerio de Jesús y sus discípulos, hay que tomar un tiempo para estar solos, para la soledad.

El tiempo para la soledad es necesario para el cuerpo y una obligación para la mente que puede obnubilarse por los grandes resultados de nuestro ministerio.

Como dijera Bonhoeffer en su pequeño pero profundo libro "Vida en Comunidad", quien no está dispuesto para la soledad no está preparado para la comunidad. Que se puede convertir también en un escape de la soledad que no se ha logrado asumir.

Este tiempo de soledad permite el descanso de los buenos resultados, del centelleante activismo, de la urgencia de la tarea diaria y del acoso del sentimiento mesiánico que comienza a sembrar la multitud cuando optamos por hacer público y evidente el anuncio del evangelio.

Pero también la solidaridad demanda cuidado de nosotros mismos, los activistas sociales y políticos necesitan de estas pausas por su seguridad, no podemos servirnos en bandeja de plata a quienes temen a la solidaridad de las víctimas, de los desplazados y desposeídos violentamente.

Pero también este momento de soledad permite reflexionar sobre nuestro quehacer, sobre nuestros errores, nuestras fallas en los cálculos, nuestras improvisaciones, nuestros voluntarismos que procuran madurar lo que aun está reverdeciendo. Es un momento para detenernos y mirar atrás, mirar adelante y recuperar la perspectiva de nuestra lucha, de nuestro anuncio y nuestro compromiso, a los que le puede producir desorientación tanto los golpes del establecimiento como las caricias de una opinión inclinada hacia nosotros.

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**EL MILAGRO DE LA SOLIDARIDAD TRANSITA POR LA COMPASIÓN:** Notemos sin exagerar el movimiento de Jesús “desembarcó” y “vio” tanta gente. Es un movimiento que de manera figurada podríamos aprovechar para invitarnos hacia los pasos siguientes en el tránsito a la solidaridad.

¿En dónde estamos embarcados? ¿Cuál es nuestra agenda? ¿Cuál nuestro destino? Desembarcar aquí fue posiblemente una opción, la otra era tratar de desviarse o devolverse para seguir buscando un lugar solitario, pero Jesús y sus discípulos se vieron interrumpidos por la multitud.

El tiempo de la soledad no significa entonces un aislamiento para construir y vivir en su propio reino, es solo un momento, un paso hacia un camino que no termina.

Después de desembarcar “vio”, así que no siguió de largo, no pasó por alto la presencia de esa multitud, pero es importante subrayar que no mira a esta multitud como una clientela política, como una estadística, sino que se detiene para observar su desesperación, su angustia y su búsqueda.

Mira la multitud con ojos de pastor, pero no de los que trasquilan a las ovejas, sino con el espíritu de quien las guía, las acompaña que por cierto es una característica del pastor que poco se enfatiza en nuestro tiempo, el acompañamiento silencioso y respetuoso de quienes sufren, pierden y necesitan recuperar la esperanza.

La evidencia de la solidaridad de Jesús se manifiesta en su atención a la multitud, su dedicación para la enseñanza antes que para hacer señales milagrosas que las conduzcan al éxtasis masivo. “Comenzó a enseñarles muchas cosas”, quizá demasiadas para lo que la multitud podía atender en ese día, cansadas de caminar y hasta correr para verlo, se mantienen al lado de quien enseña.

La solidaridad que transita por compasión, debe ir más allá de un mero sentimentalismo e integrar un proceso de formación, de explicitación de los horizontes para superar los inmediatismos que caracterizan al mundo de hoy.

Las iglesias en Colombia requieren pasar a procesos de formación y concientización mayor respecto a la realidad en que la gente está inmersa, para que se logren articulaciones entre la cotidianidad que los azota con la manera en que se puede entender esa cotidianidad.

Muy posiblemente como los hizo Jesús en otras ocasiones, enseñó por medio de parábolas, ejemplos tomados de la vida misma, seguramente procurando tomar del conocimiento y la comprensión que la multitud tiene de su historia.

La expectativa de la multitud está marcada por las señales de Jesús y la misión de los doce, sin duda que esta emoción, estos eventos despertaron de nuevo la esperanza en la era mesiánica, pero Jesús que siempre rehuyó a publicar tempranamente su mesianismo, opta aquí por la enseñanza.

La compasión que tuvo Jesús como pastor con esta multitud, que integró con la enseñanza es algo que nos propone nuevos modelos pedagógicos para trabajar con la gente, agotada por el conflicto, desesperada por la rutina de la violencia, incierta por la impunidad. Este modelo debe superar los extremos del activismo y del voluntarismo, para aprender a caminar con la multitud, paso a paso, proponiendo discernimiento de la realidad por medio de la enseñanza con investigación-acción y participación.

**LA SOLIDARIDAD IMPLICA ENCARNARSE EN LA SUERTE DEL OTRO:** Cuando se hizo se tarde los discípulos se acercaron a Jesús y le dijeron: “Éste es un lugar apartado y ya es muy tarde. Despide a la gente para que vayan a los campos y pueblos cercanos y compren algo de comer”.

Los discípulos están emocionados con la misión que han cumplido, los resultados no son para menos, la alegría y el optimismo que tiene con este primer avance les hace sentirse muy bien. Tan bien se sienten que algunos asuntos cotidianos pasan a un segundo plano.

Como dijimos al principio, ellos dijeron que tanto era el trabajo y los buenos resultados de este que no tenían tiempo para comer, al parecer han llegado al punto de creer que lo único que hace falta para comer es el tiempo.

Ahora están preocupados otra vez por el tiempo, ya es muy tarde, dicen, entonces que se vayan para que alcancen a comer, además anotan que puedan ir a los pueblos cercanos y compren algo de comer.

Dan por sentado que la gente tiene con qué comprar, ¿Esta multitud desesperada? ¿Esta gente que corría tras un milagro propio o ajeno con el fin de elevar su nivel de esperanza? Quizá tenían razón los discípulos al suponer que tenían con qué comprar, sin embargo, entre la multitud eso no se puede dar por hecho.

En Colombia más de 12 millones de personas o más, varias multitudes, se acuestan sin haber comido bien en el día, o a veces sin comer; pero muchas de esas multitudes no tienen con qué comprar la comida. Y eso no lo podemos dar por sentado, eso es todavía para millones de familias una tarea diaria, una plegaria cotidiana porque no está garantizado que el alimento sea cuestión de tiempo, sino también de capacidad adquisitiva.

La solidaridad que caracteriza a Jesús con sus discípulos cansados y que merecen un tiempo a solas, la que caracteriza a Jesús cuando desembarca y ve a la gente, no es una realidad completa en estos primeros misioneros. Al parecer es un aprendizaje que todavía no alcanzan y que requieren construir con lo que viene después.

Jesús les contestó: “Denles ustedes mismos de comer”, expresión que no quiere descargar sobre ellos una responsabilidad ajena, o que produzca paternalismo o asistencialismo, es más bien un momento pedagógico significativo para la nueva comunidad que se está construyendo. ¿Por qué van a dar por supuesto que el problema del alimento es cuestión de tener tiempo o no? Lo que deben hacer es buscar el alimento, no darlo por sentado, el recurso no siempre está disponible.

Necesitamos generar esos recursos en el lugar de las necesidades y no dar por sentado que cada uno lo tiene. La solidaridad implica asumir y encarnar la suerte del otro, la del que no tiene, la que del que ha perdido, la del que tiene que buscar de nuevo, eso es el primer paso en la cumbre de la solidaridad.

No estamos solos, tenemos mucha compañía pero estamos lejanos los unos de los otros. No podemos aceptar que la globalización es sinónimo de buena comunicación, así estén los recursos disponibles. Esa es una construcción de cada día, porque de lo contrario lo que ahora podemos descubrir es que vivimos en un aislamiento global, es decir la característica del individualismo que ha abandonado a la suerte de cada uno, el devenir de la humanidad.

“Denles ustedes de comer” está acompañado de una pregunta orientadora, pues los discípulos ya habían hecho cálculos que para darle de comer a tanta gente se requería el dinero de trabajo de un año. Ah! No es tan fácil dar de comer! Ah! No está garantizada la comida! Por eso Jesús les invita a mirar dentro de sí y les dice: ¿Cuánto tienen ustedes?

La respuesta que ellos dan no es alentadora, lo poco que hay es la dotación para un niño, qué recursos! Son tan pocos para resolver un problema tan grande. Así nos vemos en Colombia, tan pocos

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comprometidos con la documentación de los casos de desplazamiento, amenaza, desaparición u homicidio, que tan pocos para acompañar y asistir a las víctimas! Que tan poco para responder a las necesidades básicas de familias que han sido desplazadas de manera forzada a la ciudad.

Pero ahí está la cúspide del milagro de la solidaridad, hay algo! Sí no tenemos las manos vacías! Hemos comenzado! Hemos transitado a través de organismos y colectivos, iglesias y comunidades de base que cuando nos miramos al interior somos como cinco panes y dos pescados para alimentar cinco mil. Pero existimos! Actuamos! Hablamos! Bueno a veces hablamos demasiado, pero en fin somos el parte del potencial de un milagro con el que soñamos, esperamos y trabajamos.

De lo poco a lo mucho, de lo pequeño a lo grande, así se mueve la lógica del Reino, de lo que no es a lo que es deshaciendo la prepotencia y autosuficiencia, pero este milagro de la solidaridad ocurre en medio de contextos en los que abrimos nuestros ojos para ver la realidad de manera diferente. En esta apertura nos damos cuenta que no es posible seguir suponiendo, sino que debemos establecer nuestra tienda (encarnarse) con la multitud. Seguramente los discípulos le dieron otro valor de aprecio al alimento, no sólo porque tenían tiempo para comer sino porque sabían lo que costaba comer.

Finalmente Jesús pide a sus discípulos “..que la gente se sentara por grupos”, de una manera organizada se siente el milagro de la solidaridad. De alguna manera esta organización permitía ver que todos comían, evitaba seguramente la creación de intermediaciones que con los alimentos se tornan imprescindibles y aquellos inaccesibles para todos y todas.

La organización también visibiliza a la multitud, no son una masa sin forma, sin rostros, sin sentidos y sueños; no es una masa homogénea, sino heterogénea. Esta realidad solo se hace visible cuando la organización sirve a la comunidad y no al revés, por tanto la organización facilita identificar perfiles, movimientos, gestos, voces y actitudes.

PARA MEDITAR

Los medios para alcanzar los fines sí importan, éticamente porque dignifican a las personas, abren la posibilidad de restaurar la imagen divina deteriorada, porque facilitan un nuevo espacio para un nuevo ser; pedagógicamente porque construimos en el camino nuestra didáctica, nuestros aprendizajes pueden llegar a ser significativos y no solo acumulativos y socialmente porque se puede crear organización, redes, comunidades y espacios de encuentros y desencuentros donde seamos capaces de convivir en paz.

El texto de hoy nos invita a tomar tiempo para la soledad constructiva, para la compasión efectiva y para la encarnación solidaria con las multitudes, con las que trabajamos, nos rodean o nos buscan.

La pregunta de Jesús ¿Cuántos panes tienen ustedes? Nos desafían a pensar en nuestros recursos, de toda índole, todos cuentan, lo mucho o lo poco cuenta, pero lo poco tiene significado porque puede ser el comienzo de lo impensable y de lo imposible, vamos pues a dejarnos guiar por el Espíritu en este tiempo de aprendizaje experiencial.

### **CANTO: SU NOMBRE ES EL SEÑOR**

L. dirige las oraciones de intercesión.

**Padre Alberto**  
*Colombia*

### **TERMINAMOS LAS INTERCESIONES CON EL PADRE NUESTRO ESPAÑOL.**

L. Ofertorio.

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Hermanos y hermanas, ahora vamos a traer a la mesa del altar, algunas muestras de nuestro trabajo, como símbolo de gratitud por todo lo que el Señor nos da para ser instrumentos de la construcción de un nuevo mundo de paz con justicia social. Son signos que nos animan a luchar contra las durezas de los corazones de aquellos que tienen el poder. Serán puestos entre las rocas y sobre las rocas, como símbolo de que si se pueden transformar las vidas y que si hay esperanza en medio de las angustias de nuestra gente. Estas rocas también nos recuerdan la riqueza de nuestras culturas, la riqueza de nuestras tierras y la biodiversidad.

Pasan al frente algunas personas que van a presentar las ofrendas.

MIENTRAS LAS OFRENDAS SON PUESTAS EN LA MESA DEL ALTAR, ESCUCHAMOS LA MUSICA: TE OFRECEMOS NUESTROS DONES. CUANDO TERMINAN LAS OFRENDAS TODOS CANTAMOS EL HIMNO QUE ESTÁ SIENDO PROYECTADO.

L. BENDICION: LOS INVITO Y LAS INVITO A QUE HAGAMOS UN CIRCULO GRANDE Y EN SILENCIO NOS ABRAZAMOS ALREDEDOR DEL ALTAR. HABRA COLOMBIANOS ENTRE USTEDES PARA SENTIRNOS ABRAZADOS POR TODOS LOS PUEBLOS AQUÍ REPRESENTADOS.

El Dios de la vida, les bendiga y les guarde, el Dios de la justicia les fortalezca y libre de todo mal, y la paz de la verdad les acompañe desde ahora y para siempre. Amén.

Nos despedimos entonando el himno LA PAZ DEL SEÑOR. En la última estrofa nos abrazamos todos y todas en paz.

**World Council of Churches**  
**United Nations Advocacy Week 2009**  
*Church Center for the United Nations*  
*Thursday November 19, 2009 8:00 a.m.*

**Recording of the Divine Liturgy from the Armenian Tradition**

R: Blessed is our Lord Jesus Christ, now and always and unto the ages of ages. Amen.

**All: The name of the Lord shall be blessed forever, for his name is before the sun.**

R: Blessing and glory to the Father and to the Son, and to the Holy Spirit, now and always and unto the ages of ages. Amen.

**All: Light! Divine and Holy Trinity. We, born of the earth glorify you always together with the heavenly hosts. At the rising of the morning light shine forth upon our souls your intelligible light!**

*(Ceremoniously Light the candles)*

R: *(Matins Hymn, Armenian Sunrise Office)*

From the east to the West,

From the North and the South

All nations and peoples

Bless the creator of creatures with a new blessing.

For he made the light of the sun to rise today over the world.

Congregations of the righteous,

Who glorify the Holy Trinity in the morning light.

Praise Christ, the morning of peace,

Together with the Father and the Spirit.

For he has made the light of his knowledge shine over us.

**ALL: Holy God, Holy Mighty, Holy Immortal: have mercy upon us.**

*(in German, Spanish and French)*

R: Let us pray to the Lord! We give thanks unto you, O Lord our God, who has raised us up from our sleep, and has put into our mouths the word of praise that we may worship and call upon your holy name. We pray, by your compassion which you have always exercised in our life, send forth now also your aid upon those who stand before the presence of your holy glory, and await the rich mercy which is from you. And grant that they always with fear and love may adore and praise and sing to you, and worship your indescribable goodness. For yours are all glory, honor and worship of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

**All: Amen.**

**Collect:** *(from the Armenian Sunrise Office)*

R: O Christ, our God, author of life and giver of peace,

Guide us so that we may walk in your ways of righteousness

And arrive at the heaven of life and salvation in peace through your mercy.

For you are our helper and our deliverer and to you is fitting glory,



**Sung Response: Kyrie Eleison, Thuma Mina #35**

R: We pray that the Lord God hear the prayer of us, sinners, and have mercy on us.

**Sung Response: Kyrie Eleison, Thuma Mina #35**

R: Hear us, God, our Savior, the hope of all to the ends of the earth. Be gracious unto us sinners and have mercy on us. For you are a merciful God who loves humanity and all the creation, and unto you do we give glory, to the Father, and to the Son, and to the Holy Spirit, now and always and unto ages of ages. Amen.

**Sung Response: Kyrie Eleison, Thuma Mina #35**

**All: Lord's Prayer (in your own languages)**

**Absolution:** *(from the Coptic Tradition)*

O giver of Light, who makes the sun shine upon the righteous and the wicked; who created and gave light to the world, we ask you Lord of all to enlighten our minds, hearts and understanding. Gracious Lord, grant us to please You this present day. Protect us from every evil, every sin and every enemy, through our Lord, Jesus Christ our Lord, who is glorified with You and with the Holy Spirit giver of life, equally Trinity, now and forever more. Amen.

R: *(from WCC Special Commission)*

With your light, Christ, we have all been enlightened, and in your cross, Savior, your faithful take refuge. Hear us, grant us your peace, and show your mercy to us.

**All: We give you thanks, Lord our God, who, by your visible light has given joy to all your creatures, and by the divine light of your commandments has enlightened all who believe in you. Strengthen us also, Lord, to keep your commandments today and always. So that having been enlightened in mind, we may live according to your will and receive your heavenly gifts from all your saints, through the grace and mercy of our Lord and Savior Jesus Christ, to whom is fitting glory, dominion and honor, now and forever. Amen.**

R: We may be blessed by the grace of the Holy Spirit and remain in peace with the Lord always.

**Song: Halleluja, Thuma Mina #59**

**Closing Worship**  
**World Council of Churches**  
**United Nations Advocacy Week 2009**  
*Church Center for the United Nations*  
*Friday November 20, 2009 2:00 p.m.*

**A Reading of the text of the Loaves and Fishes in English with translation:**

L: Hear this reading of the Gospel of Mark, chapter 6: vs. 30-44.

**Introduction to the time of blessing:**

**Blessing of our Indigenous brothers and sisters.**

- **Thulani Ndlazi: The gift and responsibility.**
- Response from the people
- Blessing: **Clare Amos**

**Song: Cuando El Pobre, vs. 1**

**Blessing of those who are most affected by Climate Change:**

- **Gregory Henderson: The gift and responsibility**
- Response from the people
- Blessing: **Lilia Solano:**

**Song: Cuando El Pobre, vs. 2**

**Blessing of the Colombians:**

- **Dr. Beverly Mitchell (GPTR participant):** The gift and the responsibility
- Response from the people
- Blessing: **Amica Libura**

**Song: Cuando El Pobre, vs. 3**

**Blessing of those going onto Global Platform for Theological Reflection:**

- The task
- Blessings from the people gathered

**Song: Cuando El Pobre, vs. 4**

**Passing of the rocks of blessing from GPTR to the people going home:**

Dr. Beverly Mitchell: You are the living stone which embodies the cry of a God who refuses the injustice of the present world.

Dr. Hyungja Bae: You are that which knows what kind of cornerstone the world needs.

Matias Adadikam: You are the one who knows that it is NOT God who gives stone for bread.

Mr. François Pihaatae: You are the one who knows that Jesus showed a way where not only did everyone have what they needed but 12 baskets were leftover.

Mr. Paul Divakar: You are the witness, the embodiment of the testimonies which we've seen and felt.

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Ms. Timani Musanga: You are an expression of love.  
Ms. Arieta Moceica: You must now bring home the extra bread to your communities.  
Ms. Leni Valeriano: You must now share what you know.  
Ms. Kyriaki Avtzi: You must share what you have been given.  
Mr. Bernd Kappes: The Peace of the Lord and the Love of the cross be always with you!

**Passing of the Peace and sharing of the rocks**

Rev. Sathianat Clarke: Closing Blessing: Hope is what happens when we pull up our sleeves!

**All GPTR: Go forth and pull up your sleeves!**

**ALL those going home: And also to you!**

**Song: Mission "05" (from Jamaica)**