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**World Council of Churches**  
**United Nations Advocacy Week**  
**Annex to 2008 Report**

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**UNAW Opening Worship**  
**16 November 2008**  
**Human Rights and the Churches**  
**6 p.m.**  
**Liturgists: Shirley DeWolf**  
**Olav Tveit**

**Welcome:** Rev. Chris Ferguson

\*Hymn: What A Fellowship UMH 133

Vs. 1 and 3

\*Call to Worship:

Come all you people! Come!

Come strangers, friends.

Come sinners and lovers.

Come blind ones and lame ones.

Come.

Come into this place.

Where when wars and walls divide

When hunger and drought thrive

When floods and anger flourish.

We arrive at hillsides where we're fed with loaves and fishes

To weddings where we drink water turned 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 sing and speak.

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.

**Opening Song:** Uyai Mose FWS 2274

Come, all you people

Time of Remembrance:

As we begin this time together, let us remember our communities, the ones hurting around the world, the ones we left behind and the ones who need their voices to be present here even as they cannot be among us. To whom are our hearts joined and to whom are our lives are committed?

(People call out those who are not in this space for whom our remembrance is vital during this week; it could be as simple as family, nation, colleagues. Or for those areas particularly on your heart and mind, this might include those affected by political strife, economic crisis, social difficulties, environmental crisis, healthcare inadequacies, etc.)

**Opening Prayer:** Oh 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 throne. It is your kingdom in which we

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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.

Special Music:

Scripture Reading: Luke 10:25-37

**Meditation:** Christine Housel

Response to the Word:

God's got the Whole World arranged by Mark Miller and used with permission

A Gathering of Prayers of the People and anointing:

We came here because we have been privileged with positions of responsibility with communities all over the world. Those communities are very alive in this space. We asked each one of you to bring prayers from your people. These are essential to our work this week. In them --and those who have written such yearnings for us -- is the demand for solidarity, for accompaniment, for advocacy, for love worked in real time and real space, for the hope of a transformation of the kingdoms of this realm for the sake of realizing the just and peaceable kingdom of God, on earth as it is in heaven. We invite you now to bring these prayers forward and even if you have only your own earnest prayer, spend a moment to write it down on the piece of paper provided. As you bring these prayers forward, you are welcome to kneel at the worship table. We have available oil for anointing. It is oil from the olive trees in Lebanon. This anointing's intention is to be an outward and visible sign of the responsibility we have as persons who have the authority of the royalty of the kingdom of God. If you wish to be anointed we ask you to cup your hands as you kneel. If you do not wish to be anointed, you may do anything else with your hands. You are welcome to kneel for as long as you feel you need to be there. We will continue to honor this space until all are back in their pews.

**Closing prayer:** God of all, to you we raise our voices of praise and thanksgiving. You have given all in this world to us. Give us grace so to be here this week, for the sake of your kingdom, on earth as it is in heaven. Amen. Amen.

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**\*Closing Hymn:**

Down by the Riverside  
Gonna lay down my sword and shield  
Down by the Riverside, down by the riverside,  
Down by the riverside  
Gonna lay down my sword and shield  
Down by the riverside, down by the riverside  
(listen for musicians verses!)

Many thanks for the World Christian Student Federation's leadership in today's worship experience  
Many thanks to Mark Miller and those who in this fabulous band: Solomon Dorsey, Mike Riddleberger,  
Cassandra Kellam, Neichelle Guidry

**Opening Sermon  
Christine Housel  
16 November 2008**

One of my friends in Geneva is an 87 year old Sri Lankan man named Victor. I got to know him well on a retreat, where he spoke in our small group about the genesis of his deep faith going back to a nun who nursed him through a serious illness at age 19, making real to him the love of God. I'm now in a home group with him and just the other night, he spontaneously shared another story with us. When I was asked to preach here, I thought that his story is for us, here now. (I asked his permission of course!) It's a story of a Sri Lankan who loves his country. Of a neighbor to many. Of vision. Of hopes dashed. Of healing. Of persistence. Of manifesting the reign of God's kingdom.

Victor's career brought him to Geneva, where he eventually helped found the International Trade Center and served as its Executive Director. With his many political connections in Sri Lanka and around the world, and his expertise in trade, Victor took an early retirement in order to move back to Sri Lanka and work to serve and strengthen the community and economy there. He invested, together with British and American partners, and began a large-scale shrimp farm with headquarters in Colombo and production in the east of the country. Americans from New Orleans helped set things up and train some 80 local employees and when things were running smoothly, the American manager was replaced by a Sri Lankan manager. On January 1st 1987 a local lawyer came to the manager wanting some friends to be employed. In one way or another- Victor doesn't know the tone he took or the way it was done- the manager refused because they had enough employees who had all been thoroughly trained. The old colonial complex played in, Victor commented. What happened with a Sri Lankan manager wouldn't have if it had been a white man, who cannot do any wrong.

The lawyer was offended and told a junior officer of the Special Task Force, the East Coast security apparatus, that the shrimp farm functioned so well because it was supported by the Liberation Tigers of Tamil. Without checking with his superior officer, he raided the farm, rounded up everyone on site, and shot them dead, 27 people.

Out of the silence, he continued sharing how he came back to Geneva with little hope for a better future in Sri Lanka after this blow and reflected with us on the serious downturn in the political sector for the past 3 decades. Speaking in his usual even, distinguished way, with a barely-perceptible catch in his throat, Victor opened up the wounds in his heart for us to see and said, "I'm a God-oriented person but I thought for once God had let me down very badly."

When I asked him later how he fared with his faith, he said his faith came back- that it had never really left- but was for a moment discouraged and angry. "When we go to Mass, we forgive, and I forgave my enemies the next time I went to Mass," he stated matter-of-factly. Then he began to take legal steps to recuperate his investment and find compensation for the families of the victims. The healing process took time, he said.

Victor came back to Geneva, now about 65 years old, and for the last 20 years has been a human rights defender, working voluntarily for an NGO at the Human Rights Council, and has continued to engage the political sector in Sri Lanka.

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Compare Victor to the teacher of the Law in our parable of the Good Samaritan. Where do we find the differences? The parable begins by telling us that the teacher of the law came to Jesus with a question in order to 'test' or 'trap' Jesus. "What must I do to inherit eternal life?" Jesus returned his question with a question, refusing to be examined in this way, but examining: "What is written in the law?" (Of which this man has expertise.) He gets it right. "Love the Lord your God with your whole being and your neighbor as yourself". Yes, Jesus says, go and do it!

The teacher of the law continues, "Who is my neighbor?"

This teacher was not coming to Jesus with the kinds of soul-searching questions we are here to explore together: What do we do in the face of great need in the world? How do we choose one person, community, initiative over another? ...And further... How do we cope with our disappointment, our weariness, our doubts?

The text shows us the difference: the man was anxious to justify himself. His motivation? Trying to prove he's got it right. Knows the right things. Has the right theological formulation. Or is doing the right thing. Perhaps in the belief that he is doing better than some others. Or maybe because he knows he's not. We don't know. But I can relate, can't you? The place in me that needs to assert myself to myself, to God, to others that I'm ok.

Compare Victor. God has shown him that he is loved and therefore, he's ok. His lived experience of God's love, in the little community of 2 in the beginning, and beyond, was so real that his basic motivation is also love. Taking away the need to promote himself, or push others into corners. The lawyer is bound up in himself. Maybe Jesus was glad for the interchange that the lawyer provoked because it gave Jesus an opportunity to offer him another way of being.

Jesus doesn't give the definition the teacher of the law requests. He tells a story. He overturns perceptions and expectations. He changes the focus. The parable is rich and we will be delving into it all week. I'd like to highlight just a couple of points.

Jesus turns the lawyer's focus on a delineation of who counts as my neighbor to an illustration of being a good neighbor. A good neighbor is marked by compassion and is an agent of healing.

Luke, through this parable, does seem to be asking as well: who am I required to love? Who belongs to my community? When you think about the word, neighbor, it is a relationship- I might be in need one day, and you another. We see that Jesus rejects religion that sets up boundaries of exclusion. We will inevitably have our expectations, known and hidden, challenged as to who comes forward as a good neighbor and therefore part of our community. We may be- and probably will be- called to serve, or be served by, or work in partnership with people who are 'other' to us now.

We are already on this path. We have a vision of Christian spirituality that must lead to a desire to better the human condition on earth. We are here in ecumenical partnership and here to strengthen neighborliness amongst ourselves and develop it with other partners in order to work together for the positive transformation of people and communities and nations. We can all bear witness to many stories like Victor's.

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There are six of us from the World Student Christian Federation here this week. From the first moment I was introduced to the World Student Christian Federation under 2 years ago, I was amazed by the stories of what our Christian students are doing, and want to do all around the world: Interfaith peace building in Darfur, Sudan and conflict resolution in Democratic Republic of Congo; looking at issues of migration and xenophobia in Mexico and creating venues for change; beginning new Student Christian Movements in the States, hoping to involve American students in social change and international partnerships; a student being imprisoned in Belarus; being trained for leadership in shattered Iraqi and Palestinian communities; training themselves to take initiative for addressing climate change in Madagascar. It is even hard to choose examples, and harder still not to tell you more! From meeting students and slowly getting to know them and their work, I can see that it is the hope in Christ's final defeat of death and evil in the resurrection and a belief in the Spirit's power to make things new that keeps these students and student communities motivated and enlivened. Every action, prayer, movement that is based in compassion and justice and peace therefore has eternal significance. It is a privilege to be a part of this community and think together about how to spread our work, in depth and breadth.

We realize, as we affirmed at this summer's General Assembly, that it is the quality of our life together that enables us to be effective. Not just because we are better organized and strategizing more effectively, though this is also true, but because we are showing forth a different way of being together that elucidates the realities of the reign of God. But we struggle. It is no small thing to gather people from 90+ countries, Catholic, Orthodox, Protestant, liberal, conservative- especially when historical or cultural or theological or ethical clashes are deeply felt. But we exist, and there is communion, and we desire to remain and wrestle and know God and work together as neighbors. There exists also the potential to get better at it.

As we see in the life of Victor, it all comes down to love. We need each other's help in letting this knowledge sink in, especially when we are in pain. We then naturally go forward into the world to love and serve the Lord and our neighbors there.

Let us pray.

Help us God to listen together to your vision for our time and work together and then do it!

Amen.

**Monday Morning Worship**  
**17 November 2008**  
**Human Rights and the Churches**  
**8:15-8:50 a.m.**  
**Liturgists: Shirley DeWolf**  
**Olav Tveit**

**Vision:**

Picture with me for a moment the organization, institutions and governance of the Kingdom of God on earth as it is on heaven.  
What would it look like?

Find yourself in silent prayer for such a Kingdom.

Song: For Everyone Born For Everyone Born #2

Vs. 1-3

A Reading of the Scripture: Luke 10:25-37

Song: For Everyone Born

Vs. 4-5

**A Reflection:** Rosangela Oliveira, World Federation of Methodist and Uniting Church Women  
Special Music: Draw the Circle Wide  
Mark Miller Anthem Series

**Prayers of the People:**

Preamble of the Universal Declaration of Human Rights interspersed with intercessions

L2: Hear this reading of the Preamble to the Universal Declaration of Human Rights, written in 1949 for the sake of all peoples. You will be invited to share your concerns and hopes for the earth and its peoples after each section of the Preamble written in italics.

L1: Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

L2: God, forgive us. We pray especially for: (participants are invited to speak aloud their particular areas of concern – where equal and inalienable rights have not been pursued, where the foundations of freedom, justice and peace have not been set.) Response: Make us instruments of your peace, O Lord.

L1: Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

L2: God, forgive us. We pray especially for: (participants are invited to speak aloud places around the world where barbarous acts outrage our consciences, where people are afraid, denied free speech or belief, or where they are in want of basic necessities) Response: Make us instruments of your peace, O Lord.

L1: Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

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L2: God, forgive us. We pray especially for: (participants are invited to speak aloud times and places where tyranny and oppression have ruled.) Response: Make us instruments of your peace, O Lord.

L1: Whereas it is essential to promote the development of friendly relations between nations,

L2: God, forgive us. We pray especially for (participants are invited to speak about unfriendly relations between nations, states and communities.)

**Response:** Make us instruments of your peace, O Lord.

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom, God, forgive us. We pray especially for: (participants are invited to pray silently for your own reaffirmation of human rights and for your and your organization's determination to be a part of advocating for the same.)

**Response:** Make us instruments of your peace, O Lord.

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms, And Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

**All:** Now, Therefore (We, along with) THE GENERAL ASSEMBLY (and the yearning of all the PEOPLES of the earth), proclaim THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

**Special Music:** Make me an Instrument

Arranged by Mark Miller and used with permission

Closing Prayer and Commitment: Lord, You have asked us to love our neighbors as ourselves and then have asked us to make and be instruments of Peace. The protection of human rights is an instrument which paves the way to love and peace for ourselves, one another, and the stranger. We thank you and praise you for the wrestle with which the Declaration was written, delivered and, affirmed. May we believe that that kind of inbreaking of your spirit of Love for neighbor is possible this day. For the sake of all humanity.

Amen.

**Song:** Kum bari bari wa

Ghanan Song

(Come By Here)

kum bari bari wah

kum wah kum ba yah yah (3x)

koo so beri kum wah ya yi

**Monday Morning Sermon**  
**Rev. Rosângela Oliveira**  
**17 November 2008**

We were asked to bring a testimony to picture the Kingdom of God. I want to bring the testimony of Carolina Maria de Jesus. She was an afro-brazilian woman, living out of the trash papers and garbage she collected from the streets of São Paulo. She used to write her thoughts on piece of papers, until a reporter found her. Her wisdom was published, and I want to share what she wrote on Christmas Day of 1958.

João came in saying he had a stomach ache. I knew what it is for he had eaten a rotten melon. Today they threw a truckload of melons near the river. I don't know why it is that these senseless businessmen come to throw their rotted products here near the favela, for the children to see and eat. In my opinion the merchants of São Paulo are playing with the people just like Caesar when he tortured the Christians. But the Caesars of today are worse than the Caesar of the past. The others were punished for their faith. And we for our hunger! In that era those who didn't want to die had to stop loving Christ. But we cannot stop loving eating.

I want to borrow from Carolina's story an image of the Kingdom of God. The Kingdom is not a garbage dump, where the poor children of the world play and eat from, but the Kingdom of God is like a feast, where you do not stop loving eating and you do not go hungry to bed.

Lk 10:25-27

What I like about Carolina's diary is her wisdom. I can't see her trying to trick Jesus. She is wise enough to understand the laws of life and trespass them on the name of survival. The children of the dumps cannot stop loving eating, that is why the business men should not trash rotten food near to children's homes. Because, the children will take it as gift, and she knows that is not a gift from heaven, but from Caesar. Carolina, in her wisdom, is denouncing that food is a universal human rights that should be respected by those who does not know the meaning of hunger.

The Bible story takes us to the other corner of life. There is a lawyer and there is Jesus. And the dialogue underlines the confrontation between the Kingdoms of God. Carolina's question to Jesus would be – how do my children get access to food? The lawyer question was - how do I have access to eternal life?

The lawyer confronts Jesus with the law. Which, by the way he knows well. What is amazing here is that Jesus tells a parable – children's story – to the lawyer. How come we need stories to understand the law? How come we need to tell the human story underneath the Human Rights Declaration to understand the laws in place? Jesus story goes to the same point of Carolina's diary – who is neighboring my children? And probably that is the point of this worship as a preparation for the week – let's tell the stories of whom we, as churches, have been neighboring.

In this worship, we are reading this parable to be nurtured for a human rights advocacy week. We are here as God's children living different context and challenges. We come from the Global South and from the North, experiencing life from a variety of social places, and responding to God's call through a variety of ministries. We, in Latin American, during the decades of military governments, knew what was like to be the man who was robbed and beaten, and be cared by the good Samaritans of the world.

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This parable places us in the center of the life of the social institutions. Every character in the parable and in the telling story context has a gender – they are all men, but the only one who has a name is Jesus, who happens to be the one who is on the spot to be tested by the law expert. Well, it is a parable not real life, maybe the characters do not need name, but we know who they are because Jesus places them on the public arena and identify their social roles.

The characters of the parable take us to the institutions – law, religion, economy, social fabric, urban security, human relations. The religious people who are the keepers of human relations failed that man. No institution cared about him. That is so emphatically said that the suspense of the story is to realize that a Samaritan has the political and economic will to cross the institutional racism and help this supposedly Jew man.

We all love this story. The role model of the story is not the institutions, but the one who represents the excluded people, the Samaritan - the excluded people from the past and from today. We all want to be good Samaritans. And we still need the good Samaritans. The young men from marginalized communities in Colombia has been robbed and assaulted by Army soldiers in search for a monetary reward given to the brave soldier who killed a guerrilla man. Women of the world still need a Good Samaritan to help us have a life free of violence. Indigenous people still need a Good Samaritan to join their struggle for land and cultural rights. Political prisoners still need a Good Samaritan to heal the wounds of torture. Migrant workers still need a Good Samaritan to save them from slave labor.

But, probably, what we, as a community of human rights advocates, wish is that comes the time that we no longer need to be a Good Samaritan. Ultimately what we hope is that the men, and I should add – women, can freely walk on the road from Jerusalem to Jericho without been robbed and beaten to death. Our challenge is to go beyond the Good Samaritan, and tell the robbers – No More! That is enough! We are free to be on the road – as a migrant, as a woman, as a children. We want to be on the road. We want to enjoy our right to dignity.

May God, who gives us hope of a life free from robbers, and walks with us on the road from Jerusalem to Jericho, from Mexico to the United States, from Africa to Europe today and forever. Amen.

Rev. Rosângela Oliveira

GBGM Regional Missionary – Ministry with Women, Youth and Children in Latin America

Participating at UNAW as representative of World Federation of Methodist and Church Uniting Women

**Tuesday Morning Worship  
World Council of Churches  
United Nations Advocacy Week  
Church Center for the United Nations  
November 18, 2008**

**Gathering:** Sounds of lovely things  
(lights dimmed)

Procession of lovely things and reading:

Offer only lovely things on my altar

The bread of life, and jewels and feathers, and flowers.

Let the streams of life flow in peace

Turn from violence.

Learn to think for a long time how to change this world,

How to make it better to live in.

All the people in the world ought to talk about it

And speak well of it always.

Then it will last forever,

And the flowers will bloom forever,

And I will come to you again.

Quetzacoatl

Procession to include: beautiful jewels

plants

fruits of the earth

bread

water

fire (candle)

**Opening prayer:** God of wonder, awe, creation, renewal, hope, and possibility, we bow our heads before this morning. All day, we will be studying the ways we've hurt the earth and its peoples and what we might do about it. It's difficult work. And so for a moment we breathe deeply and remember; you are a God of life.

**Song of Thanksgiving:**

"What a Wonderful World"

Music and words: G. D. Weiss & B. Theile

Musical Response:

Music leader: "And I think to myself"

All: "What a wonderful world"

Litany of Wonder:

Liturgist: God, you so love the world. You formed this world with wisdom and majesty and you pronounced it good. Your creation is filled with creative, abundant, birthing beauty longing for full realization. All we can say is thank you. Shukuru. Obrigado. (please spring forth with "thank you" in your language.)

Sung Response: Obrigado Senhor

Portugues: Obrigado, Senhor, alleluia.

English: We are thankful, O Lord, alleluia.

God, we remember the flowers, the birds, the mountain ranges, the deserts, the rivers and

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streams in our home countries and name them here as sources of joy. (please name aloud, the names of flowers, birds, mountain ranges, deserts, rivers and streams in your home countries)

**Sung Response:** Obrigado Senhor

Chope: Ni Bongite, M'koma. Alleluia!

God, we remember the trees of the earth, the forests, the seas, the rocks, the rainbow, and animals of all sorts and name them now because they are creations of yours and we look on them with joy. (please name aloud the names of trees, forests, seas, rocks, rainbow and animals of all sorts in your home countries)

**Sung Response:** Obrigado Senhor

Español: Muchas gracias, Señor, Alleluia!

How good and gracious is your world, Lord God ...

**A Reading of the Scripture:** Luke 10: 25-37

A Meditation: Maake Masango

All Africa Council of Churches

**Music:**

Prayers of the People:

A Climate Change Prayer from Kiribati

Creator God, you are forever living, you are forever everywhere.

We thank You for our small and low islands.

You have given them to us as places to live in and places for which we rejoice.

We know that there changes taking place because of Climate Change.

Scientists tell us our islands are going under.

We indeed are witnesses of our lands eroded by strong waves.

We anticipate the difficulty of finding space to move further inland.

But to You, O God, whom in Your image we are created that we look up to.

Help us help ourselves.

The changes we witness do not weaken our happiness and trust in You.

Help our leaders as they work hard to find solutions to our problem.

Be in the eyes and hearts of all humanity to see that which You see and love.

We trust in You for you are to us our anchor and sure future.

In the Name of Jesus, we make this prayer to You.

Amen.

By Terauango Beneteri

Youth Leader of the Kiribati Protestant Church

Kiribati

October 2008

**Closing Song:** Pacifica

Let All the Islands

Let all the islands rise and sing

And to our God their praises bring;

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On strings and drums their might procalim  
To shout the glory of God's Name  
Chorus  
Pacifica, Pacifica,  
With throbbing reefs and coral shore  
For fish and shells and mighty whale,  
For all God's gifts our thanks we pour.  
And when we see the stars at night  
The many worlds which cross the sky  
The sun and moon which gives us light  
We lift our hearts to God on high.  
The children playing on the shore  
The sounds of laughter which we hear  
Their love increasing more and more  
Remind us that our God is near.  
The palms that bend towards the sky  
The clouds which hurry to and fro  
The birds which fly both low and high  
Give joy to those on earth below.  
To God the Father, God the Son,  
And God the Spirit, praise be done;  
May Christ the Lord upon us pour,  
The Spirit's gift for evermore.

**Tuesday Morning Sermon**  
**Rev. Rex RB Reyes, Jr.**  
**General Secretary**  
**National Council of Churches in the Philippines**  
**November 18, 2008**

I think Professor Maaki, deliberately missed out the third portion of his creation story yesterday. After the two human creations – the pinkish white and the chocolate brown – the Creator was determined to create a third one to perfect the unity of the trinity. The result was neither pinkish white nor chocolate brown but peach and hazelnut brown. The Creator multiplied them too and placed them on lands between the lands of the pinkish white and the lands of the chocolate brown. And the Creator saw that, indeed, it too was good.

Part of the lands of these peach and hazelnut browns is known as Asia – the cradle of the world's major religions. They have become so diverse that in fact, those who coveted their land preferred that they remain divided in their diversity. Among those who stand against the exploiters are the indigenous peoples who are trying to say despite all odds that their ways are not only for the preservation of the human race and of creation but also means of resisting the destructive principalities and powers that cast darkness in the heavenly places.

With so many people and so many suffering people, being with people and being for people is a profound self-understanding of the National Council of Churches in the Philippines. This is the general framework of its life as a fellowship of churches, a channel of united witness and as an institution. It stems from a

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discernment of the mission landscape not only in the Philippines and Asia but also in the whole world. After all that is what ecumenism is. Truly, Asia, amidst its turmoil is a fountainhead of spirituality.

The Philippines is one prime example of this contrast – of paradox if you may. On one hand, it is home to almost 90 million people. It still abounds with natural resources and natural beauty. On the other hand, it is home to one of the most impoverished people on earth. Its natural resources are coveted by multinational corporations and foreign investment firms in their unquenchable desire for profit. Three thousand of its workforce leave the country daily for other countries by force. Known as the only Christian nation in Asia, it has been noted as the second most corrupt country in the world and second to none in Asia. Devoid of its rhetoric, the economic fundamentals being boasted by the president is simply dependence on the remittances of its laborers or slaves in many parts of the world and foreign loans and more loans.

For the ecumenical movement in the Philippines, witnessing to Christ is declaring abundant life amidst state repression. It is about declaring the importance of patrimony and sovereignty against foreign control. It is about supporting the legitimacy of the struggle of the indigenous people for self-determination. The Philippines is one of the remaining countries in Asia where the national democratic struggle is being waged. This struggle has been tagged as a communist struggle, a terrorist activity. The laws of the land, heavily in favor of the few rich and powerful, have provided the means by which our sovereignty is traded for a pair of shoes and principled dissent is quashed in the name of national security, also known as the security of those in power. But, this too fueled civil unrest. In the last three years, the security forces of the state were unleashed against human rights defenders and advocates of civil liberties. The extrajudicial killings, enforced disappearances and other forms of human rights violations were conducted with brazenness and impunity. But clearly for the NCCP the struggle is for the sharing of land and other resources for all the people in the Philippines. It has chosen to take the side of the people by taking on the people's issues. It has not been without the corresponding costs – more than 20 church ministers including a bishop are in the list of more than a thousand victims of extrajudicial killings since the current president was installed via direct people power.

Indeed, what is the Christian response to a situation where the state determines who dies and the manner of their death? What is the Christian response to a situation where the state determines who is to disappear and whether they will ever re-appear or not?

Solidarity with the oppressed and prophetic pronouncement against the oppressors is the way. And we have been beneficiaries of the solidarity of people from all over the world. The oppressed people in the Philippines are not strangers to Christians from across the globe. They are the face of Christ. And they felt the comforting prayers from all over the world. They were emboldened as people across the seas expressed outrage at the unabated violation of human rights. They felt the efficacy of the pastoral visits of friends from all over who came and bound up our wounds. And the oppressors were shaken.

Our Gospel story reminds us, quite succinctly, where the church must lay her treasures and to do it with courage at a time when it is not fashionable to do so. As millions of Filipinos are forced to work as strangers in foreign lands, as with their sisters and brothers from many parts of Asia, as indigenous people stand firm, more often militantly, against the destruction of their domain, welcoming strangers, especially wounded strangers, becomes an imperative and not an option for the churches. We have seen what happened to those who do not – their churches have become monuments of missed opportunities rather than movements towards the reign of God.

**Wednesday Morning Worship  
World Council of Churches  
United Nations Advocacy Week  
Church Center for the United Nations  
November 19, 2008**

Prelude Ālōkaya āvā Global Praise 3  
(clarinet and drum) Page 131

**Words of Welcome:**

**Opening Prayer:**

Reading of Scripture: Luke 10:25-37  
In Quechua

**A Meditation:** Solidarity and the Good Samaritan  
Father Rex Reyes  
NCCC of the Philippines

Song: Draw the Circle Wide  
Mark Miller Anthem Series  
©Abingdon Press, 2008

Draw the Circle, Draw the Circle Wide (2x)  
No one stands alone  
We'll stand side by side.  
Draw the circle wide, draw it wider still.  
Let this be our song: no one stands alone.  
Standing side by side, draw the circle wide  
Draw the circle wide . . . .

**Prayers of Petition:**

UDHR Article 3.

Everyone has the right to life, liberty and security of person.

We pray for: (please add your prayers to the prayers of our brothers and sisters from Sri Lanka)

**Sung Response:** Karthave, kirubaiyayirum Global Praise 3

Gracious Lord, have mercy Page 31

(Tamil Kyrie)

UDHR Article 9.

No one shall be subjected to arbitrary arrest, detention or exile.

We pray for: (please add your prayers to the prayers of our brothers and sisters from Sri Lanka)

**Sung Response:** Karthave, kirubaiyayirum Global Praise 3

Gracious Lord, have mercy Page 31

(Tamil Kyrie)

UDHR Article 18.

Everyone has the right to freedom of thought, conscience and religion; this right includes

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freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

We pray for: (please add your prayers to the prayers of our brothers and sisters from Sri Lanka)

**Sung Response:** Karthave, kirubaiyayirum Global Praise 3

Gracious Lord, have mercy Page 31

(Tamil Kyrie)

UDHR Article 20.

(1) Everyone has the right to freedom of peaceful assembly and association.

(2) No one may be compelled to belong to an association.

Please pray for: (please add your prayers to the prayers of our brothers and sisters from Sri Lanka)

Sung Response: Karthave, kirubaiyayirum Global Praise 3

Gracious Lord, have mercy Page 31

(Tamil Kyrie)

**Continuing Prayer:** (from Fiji upon reflection on Sri Lanka): O God, increase the spirit of neighborliness among us, that in peril we may uphold one another, in calamity serve one another, in suffering tend to one another and in homelessness, loneliness, or exile befriend one another. Grant us brave and enduring hearts that we may strengthen one another till the disciplines and testing of these days be ended, and Thou dost give again peace in our time.

**Benediction:**

Song: Amen Global Praise 3

Page 39

Many thanks to Grace Pugh Hubbard who is our music leader this morning.

### UNAW Prayers

Let the people in Korea think about themselves, their neighbors, their communities, their country, then learn the sacrifice and love of God deeply in their heart and experience the change in themselves.

End to the discrimination, segregation, and strife in Sri Lanka  
Commitment for a negotiated settlement in Sri Lanka based on justice and peace

May the Holy Spirit enlighten the hearts and minds of all those present tonight

I pray that I will connect more deeply with my sisters and brothers, hear their stories, their joys, their sorrows, their struggle, their victories, and together we will bring the realm of God a little more closer to the world. Amen.

For the restoration of the dignity of those who are humiliated, despised and excluded.

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I pray for the rights and healing of Aboriginal peoples in Canada.

Prayers for family

For the violence that is being perpetrated against minorities and those speaking against injustice to stop  
Sanctify and strengthen the city of New Orleans and all the beautiful and holy people and places who are  
left unprotected.

Par los mujers que no tienen comida para sies hijas

We pray for those afflicted by the war in the DRC.  
We pray for peace in Israel and Palestine.  
We pray for American humility and openness to the world.

Pray that the National Assembly for Wales as it may seek great powers from Westminster may seek justice  
and truth for all.

We pray for the people of Jamaica and the rest of the Caribbean—those who struggle with hurt, anger and  
brokenness caused by violence; those who have failed to recognize their humanity and that of their sisters  
and brothers; those who are poor and marginalized. O God! We pray for peace.

Shalom

Herr, mach mich zu einem Werkzeug deines Friedens.

Lets pray to all people suffering especially in the Middle East, Iraq, Palestine, Lebanon, and Sudan.

For those who have great wealth, that they know in their deepest heart they are loved and valued for  
themselves—not for their money. That they be freed to give from love! Freeing love empower us all!!

Lord, “Help us never to disown the poor nor bend our knees before the insolent might.”  
—Rabinden nata Tagore, India

We offer to you Lord my beloved Figi, the land and it’s colourful people, the whole Pacific Church and  
communities. We remember the small islands and islets that are disappearing because of rising levels. We  
pray for our leaders. May your love surpasses their desires. Amen.

I pray for all the homeless people in New York who are being made invisible by the glitter of economic  
inequality.

God Almighty, we pray for the peace in the world especially...Sri Lanka, DR Congo, Palestine, Middle East,  
Thailand. May God’s power come in their countries.

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Dear Heavenly Father, I pray for peace in all countries of Africa and the whole world, for food to eat for the starving humanity, for healing of the sick and for salvation to those who do not know you yet. We bless your name and glorify you in Jesus' name. Amen.

For the indigenous people around the world that is threatened by climate change.

Sri Lanka  
Young people caught in religious extremism

Pray that the church collaborate with all parts of its self, with all people of the the world for peace and well-being. May it lead with the wisdom of God for the blessing of all creation.

I pray for the enlightenment of people around the world that we would recognize/realize what is happening because of our personal interests.

Dear God for all of those struggling with mental illness, depression and anxiety. Bring healing, give peace, quiet the spirit. Give us all understanding and patience in this busy, sometimes, stressful world. Amen.

For the people in North Korea, who are suffering by hunger.

Pray for peace in Sri Lanka.

For a US Administration marked by humility, willing to commit more resources to the needs of the poor than to new weapons.

WSCF binding together and strengthening us in knowledge inlove of each other. Ability to show leadership to world in reconciled love.

I pray for Baudillo who encountered a mountain lion crossing the US/Mexico border. He ran in the darkness, ran into cactus, developed an infection. In Sanctuary, we saved his leg and his life.  
First Christian Church/Humane Borders

Make countries like Germany to follow the good example of the Samaritan in relation to migrants and other foreign people.

For the young people of the Pacific—Samoa, New Zealand—for resettlement of displaced nations

Concern of pray:

Bolivian women are moving from their country to other countries in Latin America and Europe. We are praying for them, in love of Jesus for more justice for them. Amen.

Let us pray together for a peaceful solution to the long standing conflict in Sri Lanka and peace for people.

We ask for wisdom to people making decisions all over the world and remind all of them/us that those decisions have an effect globally as well.  
God have mercy on us.

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For all the women and children in the Democratic Republic of the Congo. Dear Lord, bring lasting peace, security and a future.

Amen.

From: Nigeria  
Prayer-Conflict

Lord, bring peace to the niger delta area of Nigeria that has been in conflict with the government for many years now based on marginalization. Help us to bring this to an end in order to stop the many loss of lives and property and to enhance economic activities in Jesus' name, Amen.

For God to direct and empower Sue and me, and the community of faith we serve in ministry and mission as he has called us.

I pray for all the peoples of Sri Lanka.

We pray for the transformation of those who perpetrate violence. We pray for justice in the Philippines.

A prayer for hope and healing for the Truth and Reconciliation Commission for Indian Residential Schools in Canada.

Those suffering in Palestine because of the greed of great powers.

Prayers for peace in places of suffering seen and unseen. Hope for the hopeless and a joyful voice for those who are without joy and without a voice. Prayers for a peace that would bring down walls and build bridges, and for a grace that goes beyond our deepest imagination.

Let us pray for the suffering of God's people of the DRC.

All those who do not yet understand their personal faith as linked with the call to change.

For my son and myself

For the hurting people of Zimbabwe and in the future guide them.

I pray that God's wisdom modify their arrogance of those who are in power and whose policies benefit those who already possess a lot.

Lighten the darkness of Sri Lanka, O Lord. Convert us into apostles of light and grant us thy peace. Amen.

For the People of Palestine.

Let justice flow  
Let us learn how to share  
Let us learn how to say enough  
Thus everybody has a space  
Has enough food, air, water  
Has an equal right, especially for the illegal immigrant.

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Ghana

1. Right to water

Lord of light, source of living water, we pray to you today that you provide water for your people. They have a right to water, yet are deprived of it. You, who give abundant life. We pray that you supply their need to enable them to live for you.

Amen

2. Conflict

God's peace, you came down on earth to bring peace to the world. Yet, the earth continues to have conflicts. We pray that you touch the hearts of the warring factions, to turn their swords to sickles, and live in your peace.

Amen

3. Human Rights

Lord of the Universe! Creator of the world! Some of your children have no ease of life because their rights are trampled upon. They are suppressed by others. May they put their hope and trust in you for freedom and release.

Amen

**Holy Spirit,  
Heavenly King**

Heavenly King, Comforter,  
Spirit of Truth,  
Present everywhere and filling all things;  
Treasury of goodness and Giver of life:  
Come, and dwell in us.

Cleanse us of every impurity;  
And save our souls.  
Gracious Lord.

Amen

From the Book of Prayers of the Ecumenical Patriarchate of Constantinople  
10th Century

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**Espíritu Santo,  
Rey Celestial**

Rey Celestial, Consolador,  
Espíritu de Verdad,  
Presente en todos lados y llenando todas las cosas;  
Tesoro de bondad y Dador de vida:  
Ven y habita en nosotros.

Límpianos de toda impureza,  
Y salva nuestras almas,  
Gracioso Señor.

Amen

Del Libro de Oraciones del Patriarcado Ecuménico de Constantinopla  
Siglo X

**Thursday Morning Worship  
World Council of Churches  
United Nations Advocacy Week  
Church Center for the United Nations  
November 20, 2008**

**Gathering Sentence:** “Migrants, Refugees, Internally displaced people are holistic beings created in the image of God”.

**Preamble to Worship:** (from the Universal Declaration of Human Rights)

Article 2.

**L: Everyone**, including Migrants, Refugees, Internally displaced people are entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 4.

**L:** No one, including Migrants, Refugees, Internally displaced people, shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

**TO SILENCE:** A globe and a rope are brought forward.

Article 7.

**L:** All, including Migrants, Refugees, Internally displaced people, are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

**TO SILENCE:** A gavel is brought forward.

Article 12.

**L:** No one, including Migrants, Refugees, Internally displaced people, shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 23.

(1) Everyone, including Migrants, Refugees, Internally displaced people, has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

(2) Everyone, including Migrants, Refugees, Internally displaced people, without any discrimination, has the right to equal pay for equal work.

(3) Everyone, including Migrants, Refugees, Internally displaced people, who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

(4) Everyone, including Migrants, Refugees, Internally displaced people, has the right to form and to join trade unions for the protection of his interests.

**TO SILENCE:** A plate of bread and plate of fruit are brought forward and placed under the rope.

**L:** “Human progress never rolls in on wheels of inevitability; it comes through the

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tireless efforts of men (and women) willing to be co-workers with God, and without this hard work, time itself becomes an ally of the forces of social stagnation” Martin Luther King

**ALL:** Now is the time for hard work. From injustice to dignity.

Now is the time for hard work. From silence to advocacy

Now is the time for hard work. From national elegy to creative psalm.

**L:** Migrants, Refugees, Internally displaced people are holistic beings created in the image of God.

\*Song (Please rise): För livets skull

For sake of Life

Words and music ©1991,1993, 1996

General board of Global Ministries GBGMusic

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\*A Reading of the Scripture: Luke 10:25-37

In Italian

**A Meditation:** Keith Briant

National Council of Churches in Australia

**Prayers of the People:** (the chiming sound behind this prayer is to make us aware of the number of people who are leaving everything behind in search of a life worth living and who are faced with injustice) We gather this morning, not to satisfy a religious obligation, but in order that we might be cleansed enough that the light of God’s fierce compassion might shine through us so that our nation’s kingdoms will understand the need for the reign of God’s just, peaceful, reconciling kingdom in this broken, hurting world. And so, we bring before this body of Christ, the injured bodies and hopes of refugees and migrants around the world.

**ALL:** Now is the time.

We remember before God all those who are crossing unknown borders, who are without country or home. We remember those who are lost today, in deserts and mountains.

**Sung response:** Kyrie 13 from Songs and Prayers from Taize

(we sing “Lord have mercy” in Latin this morning, because it is no one’s language)

Silent Prayer

( a candle is lit)

We remember women who keep families together, who nurture community and end violence and injustice. And we remember the millions of children whose lives are marked by exploitation. And we remember men who are trying to take care of their families and unable to do so.

**Sung response:** Kyrie 13 Songs and Prayers from Taize

Silent Prayer

( a candle is lit)

We remember before God the women, the men, the children, and the elderly, who seek safety and solace, who yearn to escape their unyielding and unjust circumstances to begin new lives.

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**Sung response:** Kyrie 13 Songs and Prayers from Taize

Silent Prayer

( a candle is lit)

We remember before God those places where people must leave their homes because of war, dangerous political, social, economic, environmental situations, injustice, and violence.

**Sung response:** Kyrie 13 Songs and Prayers from Taize

Silent Prayer

( a candle is lit)

Silence:

**ALL:** May we be your light, oh Christ, within darkened understandings. Now is the time.

Special Music:

“Christ has no body now on earth but yours.

No hands, but yours

No feet, but yours

Yours are the eyes through which Christ’s

Compassion is to look out to the world.

Yours are the feet with which Christ is to

Go about doing good.

Yours are the hands with which Christ is to bless

All people now.”

Teresa of Avila

\*Benediction (please rise):

**All:** Christ has no body now but ours. Bless those we meet today and those with whom we walk on this earth. We have the audacity to ask you to bless our feet, legs, stomachs, arms, hands, mouths, ears, heads . . . . so that we might do what it is we need to do to the glory of Your name, Your Way, Your kingdom on earth as it is in heaven. Amen.

\*Song: The Right Hand of God Global Praise 1

©Words and music Caribbean Conference of Churches

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The right hand of God is writing in our land,  
Writing with power and with love,  
Our conflicts and our fears, our triumphs and our tears  
Are recorded by the right hand of God.  
The right hand of God is pointing in our land,  
Pointing the way we must go.  
So clouded is the way, so easily we stray,  
But we’re guided by the right hand of God.  
The right hand of God is planting in our land,  
Planting seeds of freedom, hope and love.  
In all of our lands, let the people all join hands  
And be one with the right hand of God.

**Thursday Morning Sermon**  
**Rev. Keith Briant**  
**November 20, 2008**

Yesterday (19Nov08) in Australia it was reported that the new Iphone could not understand any Australian accent causing the phones to misbehave. I pray that I don't have that effect on you today. IT was the unlikeliest of protests – and in its own small way, it sent a stark message across the hemispheres.

70 yrs ago, on the night of 9th Nov 1938, "7500 shops, 171 houses and 191 synagogues were burned or destroyed, 600 Jews permanently maimed, more than 200 were killed and 30,000 arrested and thrown into concentration camps", when the Nazis went on a rampage in Germany and Austria.

Few people in the rest of the world bothered to protest.

But, on December 6 word had reached William Cooper, an Indigenous Australian, an Aborigine (founder of the Australian Aborigines Advancement League) and his group passed a strongly worded resolution condemning the cruel persecution of the Jewish people by the Nazi government of Germany. He marched with his delegation of Aborigines from his home in Footscray to the German consulate in Melbourne City, to hand deliver the protest over what was taking place, directly to the consulate.

The following day a report in The Age newspaper said "the deputation was refused admission to the consulate."

In 1938, Three decades before Australian Aborigines were given voting rights in Australia and while still experiencing oppression, they knew that standing up for other victims of racism was the right thing to do.

What does life look like from the place of vulnerability?

Who is the stranger?

Who will act?

Reflecting on this week, what human story or image fills you with compassion?

In 1991 I was sentenced to a time of vulnerability and helplessness. Diagnosed with a chronic illness, I became bed ridden for nearly two years – not having the strength or desire to read or even eat. Rendered completely helpless and dependent on the other – to care for me.

I give thanks to God, having experienced resurrection from my illness – but what I wish to share with you is my experience and learnings from that time. It was in my complete helplessness and vulnerability where I met Christ. Christ in my brothers, sisters, family, friends and my strangers. During my dark night of the soul – God dwelt with me, like no other time in my life.

Friends, brothers and sisters – Today, I continue to meet Christ in the stranger, for in meeting the stranger in all humility and vulnerability, with loving care for the other, there again I enter the presence of our God – who remains with us forever and ever, Amen.

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Looking at life from the place of vulnerability – is a God space. The power of God in the story of Jesus is not one of dominative power but of self giving. The scandal of the cross is its strength in weakness. The God of Jesus is the God of a vulnerable compassion.

Who is the stranger?

Who will act?

Reflecting on this week, what human story or image fills you with compassion?

A story that fills me with compassion is – the human story of trafficking...

Human Trafficking, the Modern day slavery

Estimates are that at any given time up to 27 million people are being trafficked. Its impact on the human person goes beyond the individual victims, it also undermines the health, safety, and security of all nations. Human trafficking is about people and their stories of being sold into prostitution, domestic work, sweatshop labour, begging, organ trade, mail order brides, camel jockeying, armies and child forced marriages.

Source: [www.state.gov/g/tip/rls/tiprpt/2008/](http://www.state.gov/g/tip/rls/tiprpt/2008/)

Now, if we step back and look at the broader reality of migration we see...

According to a Christian Aid Report, 2007 Human tide: the real migration crisis the number of displaced persons will blow out from the current 163 million people to beyond one billion people by the year 2050; through continuing conflict, disaster (including the impacts of climate change) and large scale development projects. That is approximately an additional 20 million people each year till 2050, sentenced to the upheaval and potential vulnerabilities of displaced persons. (that is approximately the total population of Australia, every year from now on). The vast majority and greatest effected, as always, will be the world's poorest countries and people.

Source: [www.christianaid.org.uk/issues/climatechange/resources/human\\_tide.aspx](http://www.christianaid.org.uk/issues/climatechange/resources/human_tide.aspx)

Can I invite you now to stand with me as a sign of solidarity on these human stories and the many other stories we have heard this week. As we stand let us be filled with the compassion of God and I invite you to name aloud or before God, your country or people or stories... (pause for prayers)

Our God, hear the prayers of our hearts...

On that day, when the Samaritan walked the road towards Jericho, and met one who lay vulnerable – it was NOT a day for business as usual. May the spirit of God who dwells amongst us all, stir and fill us with compassion enough to rearrange our lives that we may be instruments of peace and justice on earth, guided by divine wisdom. AMEN.

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## UNAW CLOSING REFLECTIONS

Rev. Gary Harriott

November 21, 2008

Luke 10: 25-37

Sisters and brothers, it was good to have met you and shared company with you over this week. The reflections and discussions were quite challenging for me. I often found myself vacillating between your realities and ours within the Caribbean, in particular, Jamaica where I live.

In Jamaica we see the strangers everyday; we read of and listen to their stories in our media daily; they are so many that we sometimes feel overwhelmed – unable to keep track of them. In our context people embody different feelings and attitudes towards our “Jericho road” and our “neighbour.” Sometimes we believe the one fallen on Jericho road deserves it, and therefore there is no heart of compassion towards that person. While we were here, the Jamaican Parliament was discussing whether or not to retain the “death penalty” on our law books. There is wide support for the death penalty.

I wonder what would have been the Samaritan's attitude to the robbers? In parts of our region, “Samaritans” who would like to help have been paralysed by fear on account of the vicious threats of the robbers. So self-preservation takes precedence over the need to show love and compassion. We sometimes look on with feelings of helplessness – limited resources or no resources at all; “no oil, no wine, no bandage, no donkey” - giving rise to feelings of anger, sadness and frustration.

For others, stopping to attend to the neighbour is going to take too much from them; the implications are too many, so we rather offer a prayer for them and even fast, but we will not get our hands dirty.

As we come to the end of this time together; as we go back to our people, there is the risk of going back to life as usual; there is the risk of becoming so consumed in our busy lives that we continue to ignore the neighbour. At the end of that unforgettable encounter with Jesus, Jesus asked the expert in Law, “which one of these three people was a real neighbour to the man who was beaten up by robbers? The teacher answered, “The one who showed pity.” Jesus then said, “Go and do the same.” We have made commitments today, Go and do the same!

Amen.

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During UNAW 2008,. the services were held in the Tillman Chapel at the Church Center at the United Nations. Built by the United Methodist Church in 1963, the Tillman Chapel is an ecumenical chapel which seeks to open its doors to the U.N. Community and the many and diverse traditions of its people. The Tillman Chapel is offered as a sacred space where various faith traditions represented at the U.N. might practice their liturgies, traditions and rites within a common commitment to seek peace and establish just local, national and international practices around the world.

*Note: The Chaplain's office has and will continue to pay special attention to those who have been traditionally excluded from religious participation and underrepresented in its leadership at the local, national and/or international level – i.e. women, children, in*