

# Christ's Love (Re)moves Borders

## GETI 2022 PRAYER BOOKLET

Edited by Kuzipa Nalwamba and Chad Rimmer



World Council of Churches  
**11th Assembly**  
Karlsruhe, Germany  
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World Council  
of Churches

Christ's Love (Re)moves Borders  
GETI 2022 Prayer Booklet

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GETI 2022 PRAYER BOOKLET

**CHRIST'S LOVE (RE)MOVES BORDERS**

#GETI2022



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# INTRODUCTION: PRAYER LIFE AS FORMATIVE LEARNING

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The spiritual life during GETI 2022 embodies the WCC ethos of holding spirituality and critical reflection together as parts of an integrated whole. In that regard, this Global Ecumenical Theological Institute (GETI) is envisioned as a holistic process encompassing formative and informative dimensions of learning. This prayer booklet contributes to holistic learning. It is a resource for spiritual life, a formative dimension of the GETI 2022 experience and learning. It illuminates the theme “Christ’s Love (Re)Moves Borders” liturgically. This therefore serves as a resource for (spi)ritual and prayerful reflection for all during the residential phase of the study process that was also anticipated during the online phase.

## Scriptural Basis

The prayer and spiritual focus for GETI 2022 is grounded in the words of Ephesians 2:13-18: “In Christ Jesus you who once were far off have been brought near by the blood of Christ. For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. He has abolished the law with its commandments and ordinances, that he might create in himself one new humanity in place of the two, thus making peace, and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it. So he came and proclaimed peace to you who were far off and peace to those who were near; for through him both of us have access in one Spirit to the Father.”

## Theological Orientation

In prayerful reflection, we ask what it means to cross barriers that divide and we confront haunting memories of division. We name, and repent of, the sin that leads to alienation of humans from one another and from the rest of creation. We celebrate, and invoke God’s gift of integral ecological relationships. We embrace life in God that challenges the relegation of the ‘other’ to the margins. We denounce systems that impose uniformity and robe our common life of the richness God intended at creation.

The words of Ephesians 2:13-18 remind us of our calling to participate in the work of Christ Jesus to (re)move barriers that inhibit the flourishing of all of creation. In Christ, God crossed the boundary between the Divine and the created and dwelt among us. God, in Christ reconciled the greatest divide. That theological orientation points us to our baptismal calling as an act of immersion into God’s reconciling love in Christ.

Our sharing in prayerful reflection during GETI 2022 therefore, re-affirms God's love and invitation. As we name the barriers that hinder love and unity and as we repent of them, we challenge the logic that sustains them. Our times of prayer are therefore an act of proclamation and demonstration of God's reconciling love that (re)moves borders.

### **Participatory**

GETI 2022 participants are invited to participate in leading, playing musical instruments, and creating symbolic installations for prayer sessions. At the end of this Prayer Booklet, there is a framework for participation in the closing prayers. Participants are invited to shape it in light of the learning throughout the study programme. We celebrate the varied gifts each one brings and invite your spirited participation in the prayer life of GETI 2022. You can volunteer to lead prayers, play a musical instrument, and bring your cultural contribution, among others (see the schedule on page 29). Please indicate your intention to take part in prayers to the chaplains, Rev. Dr Chad Rimmer and Rev. Lydia Matei Chemei.

Welcome from the GETI 2022 Spiritual Life Work Group and the Ecumenical Theological Education (ETE) Team.

# OPENING CELEBRATION

Sunday 28 August 2022 (08:30-09:0am)

## A Word of Welcome

Bishop Prof. Dr. Heike Springhart (Bischöfin der Evangelischen Landeskirche in Baden)

## Theme

### *Christ's Love (Re)moves Borders*

*This opening celebration embodies the realities of borders, and embraces the hope of being baptized into the ministry of reconciliation that was begun in Jesus Christ. The prayer follows Paul's words from 2 Corinthians 5. We give thanks for the love that reveals the borders that divide, and calls us to be ambassadors of the boundary-crossing ministry of grace.*

## Invocation

We invoke you, Spirit of Unity, transform our divisions and reshape our vision.

All of creation, all living beings, cry in the midst of injustice and brokenness.

Spirit of Unity, reconcile your people.

We invoke you, Spirit of Unity,

Heal the wounds of our history,

Remove from us all that sustains our present divisions.

Unstop our ears to hear your call for unity.

Awaken in us the hunger for righteousness.

Teach us and lead us into all truth.

Spirit of Unity, reconcile us with the Triune God.

*(©Mercy Oduyoye, Ghana. 'We Would Be One', Institute of Women in Religion and Culture, Accra Ghana)*

## ♪ A Song of Love (verse 1 & 3 in Kiswahili)

Swahili, Wilson Niwagila. English, Fred Kaan. Deutsch, Gerhard Jasper.

Wilson Niwagila: Tanzania

Njo - o kwe - tu, Ro - ho Mwe - ma, M - fa - ri - ji - wa - tu. Tu - fu - ndi - she ya mbi-  
Come a - mong us, lov - ing Spir - it, touch us and make us - whole. Show us glimps - ses of the  
Kcmm zu uns, Hei - li - ger Geist, Du der Du Trö - ster heisst: Lehr' uns die Macht des

**Refrain**

ngu - ni. Tu - we wa - tu wa - nya. Njo - o, njo - o, njoo, Ro - ho Mwe - ma.  
King - dom, Use us to spread its rule. Lov - ing Spir - it, fill us with your life.  
Him - mels. Sie macht uns Men - schen neu. Komm, zu uns Heil' ger Geist.

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English Fred Kaan © 1990 Stainer & Bell, England. Printed under One License Lutheran World Federation Assembly, E-803640 for May 10, 2017 - May 17, 2017

2. Utufanye waamini  
Wa Yesu Mwokozi,  
Tukaishi kikundini,  
Kanisani mwako.

3. Roho Mwema, Mfariji,  
Utupe hekima;  
Tukiwaza na kutenda,  
Yote yawe yako.

4. Tudumishe,tuwe hai  
Na ukweli wako.  
Tusivutwe na dunia,  
Tushu'die neema.

2. Loving Spirit, come and kindle  
faith in our Lord, God's Son.  
Make your people in their worship  
and in their action one.

3. Loving Spirit, let your wisdom  
guide what we think and do.  
Make us willing and responsive  
as you make all things new.

4. From the grip of fear and conflict,  
Spirit! your world release.  
Help your people to discover  
things that will make for peace.

2. Mach uns frei in frohem Glauben,  
der Christi Heil erfasst,  
in Gemeinschaft so zu leben,  
wie Du geboten hast.

3. Bleibe bei uns, führe Du uns,  
gnädig in allem Tun:  
Dein Erbarmen uns bestimme  
täglich in unserm Mühn.

4. Geist der Güte, wahrer Tröster,  
Du bist der Weisheit Quell,  
Unser Herz füll, unsre Sinnen,  
mach unsre Augen hell.

## A Lament of Borders

As love gathers us into this community, we acknowledge the borders that divide and disintegrate the communities from which we come.

## Symbolic Gesture

*As we name these walls, you are invited to come forward and take a stone (or piece of wood?), to name that which divides, and place it as part of the wall.*

♪ **Kyrie Eleison** *sustained through the reading of each prayer*

Jacques Bertier: Taizé, France

Ky - ri - e, Ky - ri - e, e - le - i - son.

Musiq: J. Berthier © Ateliers et Presses de Taizé. F-71250 Taizé Communauté, France.

Holy Three in One, in your wisdom, you blessed human beings to cultivate a rich diversity of languages, art, sources of knowledge, and ways of life. Yet in many places our cultural gifts become barriers to belonging, and fearful calls for uniformity. Hear us, God, as we confess the stones of cultural barriers.

♪ **Kyrie Eleison**

Holy One, in your wisdom, you gave us relationships to serve one another's needs. Yet, we have created economies that use creatures as a means to financial ends, and ignore basic needs as a sign of justice. Hear us, God, as we confess the stones of economic borders.

♪ **Kyrie Eleison**

Holy One, in your wisdom, you created us to be one beloved people. Yet we create unjust laws and policies to exclude, silence, disempower and marginalize individuals from public life and land. Hear us, God, as we confess the stones of political borders.

♪ **Kyrie Eleison**

Holy One, in your wisdom, you created us to be one body. Yet we exploit, abuse, disappear, and destroy bodies that are genders, colours, ages, or abilities other than our own. Hear us, God, as we confess the stones of social borders.

♪ **Kyrie Eleison**

Holy One, in your wisdom, you call and covenant with people to comfort and bless all nations. Yet we use your liberating Word and means of grace to condemn and deny. Hear us, God, as we confess the stones of ecclesial borders.

♪ **Kyrie Eleison**

Holy One, in your wisdom, you formed human beings from the humus of the earth. You graced us with capacities to cultivate and called us to till and to keep our common home. Yet we regarded this trust as a reason to exalt ourselves above our co-creatures and beyond the boundaries of planetary systems. Hear us, God, as we confess the stones of ecological borders.

♪ **Kyrie Eleison**

God, the Creator, **have mercy on us.**

God the Redeemer of the world, **have mercy on us.**

God, the Holy Spirit, **have mercy on us.**

Holy Trinity, one God, **have mercy on us.**

## **A Litany of Love**

A reading from 2 Corinthians

“ . . . the love of Christ urges us on, because we are convinced that one has died for all. “

(2 Corinthians 5:14)

You who are Infinite Love,

**With all my heart, I love you, God**

You Who first loved us,

**With all my soul, I love you, God**

You who calls us to love,  
**With all my strength, I love you, God**

We worship you for you are love. We marvel that you unceasingly pour out your love into the life of our world. And we are moved as your love opens our hearts and we discover what it is to love one another.

**God of community, make us Christ's body.**

We praise you that your mission in the world has drawn people together to form the life of the church. We give thanks for your Holy Spirit who unfailingly empowers the church for mission.

**God of community, make us Christ's body.**

Grant that we may know the empowering and energizing that comes from your Holy Spirit: giving us courage to take new initiatives so that the life of your church will be relevant to the people of our time and place; opening our hearts to people, from near or far, with whom we belong together in the life of the one church; creating imagination so that we may discover new ways to form friendships, struggle for justice, and act in service.

**God of community, make us Christ's body.**

**Amen.**

*(adapted from Pilgrim Prayer, WCC Publications, p. 241)*

## **Blessing of the waters**

A reading from 2 Corinthians

“And he died for all, so that those who live might live no longer for themselves, but for him who died and was raised for them.” (2 Corinthians 5:15)

Let us pray.

Creating God,  
in the beginning your Spirit breathed over the waters.

From the sea you created cells, plants, creatures.

In the warm waters of the womb, you already knew our inward parts, and formed us in your image.

We thank you for life.

And let the people say: Amen!

***Amen!***

Liberating God,

through the waters of the sea your people walked away from slavery on dry land.

With Miriam they rejoiced in their liberty.  
With the waters of baptism you break the chains of sin, death, and all that divides us.  
We thank you for setting us free.  
And let the people say: Amen!  
***Amen!***

Loving God,  
in the waters of baptism you claimed Jesus as your beloved and sent your spirit upon him in the  
form of a dove.  
Through these same waters you name us as your daughters and sons and reconcile us in your love.  
We thank you for calling us your own.  
And let the people say: Amen!  
***Amen!***

With this water, cool our hands, our bodies, from the heat of yesterday's injuries and anger.  
Stir up the water . . .

With this water, reconcile us to the elements of the earth that nurture and sustain all life, and give  
us a fresh start to build this new community.  
Stir up the water . . .

With this water, erode the boundaries that divide us, and prepare us to be reconciled to yourself,  
through our baptism into Christ Jesus, and in just relationships to one another and to all creation.  
Stir up the water . . .

In the name of the Holy Trinity. ***Amen!***

*(adapted from the worship of the 12th LWF Assembly and the WCC's worship resources for the Decade to Overcome Violence: [https://www.lutheranworld.org/sites/default/files/12a-liturgy\\_and\\_worship\\_square\\_sunday\\_en\\_low.pdf](https://www.lutheranworld.org/sites/default/files/12a-liturgy_and_worship_square_sunday_en_low.pdf))*

*You are invited to make the sign of the cross with the water, or splash yourself as a sign of healing, reconciliation, and hope as we sing:*

## ♪ A Song of Love (verses 1 and 2 in English)

Swahili, Wilson Niwagila. English, Fred Kaan. Deutsch, Gerhard Jasper. Wilson Niwagila: Tanzania

**Refrain**

ngu - ni, Tu - we wa - tu wa - nya. Njo - o, njo - o, njoo, Ro - ho Mwe - ma, King - dom, use us to spread its rule. Lov - ing Spir - it, fill us with your life. Him - mels, Sie macht uns Men - schen neu. Kommm, komm, komm, zu uns Heil' ger Geist.

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2. Utufanye waamini  
Wa Yesu Mwokozi,  
Tukaishi kikundini,  
Kanisani mwako.

3. Roho Mwema, Mfariji,  
Utupe hekima;  
Tukiwaza na kutenda,  
Yote yawe yako.

4. Tudumishe, tuwe hai  
Na ukweli wako.  
Tusivutwe na dunia,  
Tushu'die neema.

2. Loving Spirit, come and kindle  
faith in our Lord, God's Son.  
Make your people in their worship  
and in their action one.

3. Loving Spirit, let your wisdom  
guide what we think and do.  
Make us willing and responsive  
as you make all things new.

4. From the grip of fear and conflict,  
Spirit! your world release.  
Help your people to discover  
things that will make for peace.

2. Mach uns frei in frohem Glauben,  
der Christi Heil erfasst,  
in Gemeinschaft so zu leben,  
wie Du geboten hast.

3. Bleibe bei uns, führe Du uns,  
gnädig in allem Tun:  
Dein Erbarmen uns bestimme  
täglich in unserm Mühn.

4. Geist der Güte, wahrer Tröster,  
Du bist der Weisheit Quell.  
Unser Herz füll, unsre Sinnen,  
mach unsre Augen heil.

5. Deine Fülle gibt uns Leben,  
Wahrheit und Weg und Ziel.  
Mut und Freude willst Du geben:  
Boten Christi sind wir.

## Reconciled in Christ

A reading from 2 Corinthians

“From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us.” (2 Corinthians 5:16-19)

The world that God in Christ is reconciling is a world of hatred which divides nation from nation, race from race, class from class, colonizing the desires of people and nations to possess what is not their own, greed which exploits the work of human hands and lays waste the earth, envy of the



welfare and happiness of others, indifference to the plight of the imprisoned, the homeless, the refugee, sexual violence which dishonours the bodies of men, women and children.

## Symbolic Gesture

*We invite you to share two sentences about a place in your life that you have witnessed love moving people to cross boundaries to reconcile.*

*After each sentence, the participant takes a few of the stones from the center of the “wall”, which will create an opening. After each reflection, the congregation will sing the refrain:*

Wilson Niwagila: Tanzania

Njo Lov Komm, o, ing njo Spir komm o, it, njoo, fill zu Ro us uns ho with Heif Mwe your ger ma. life. Geist.

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Reconciled in Christ, be kind to one another, tender hearted, forgiving one another, that we may embody the message of reconciliation that has been entrusted to us.  
Amen!

## Sending

A reading from 2 Corinthians

“So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God.” (2 Corinthians 5:20)

Let us pray,

Christ’s love has gathered us into one.

Let us rejoice and be pleased in God.

**Where charity and love are, God is there.**

Let us fear, and let us love the living God.

And may we love each other with a sincere heart.

**Where charity and love are, God is there.**

As we are gathered into one body, beware, lest we be divided in mind.

Let evil impulses stop, let controversy cease, and may Christ our God be in our midst.

**Where charity and love are, God is there.**

**Amen.**

*(A Gregorian chant attributed to St. Paulin II of Aquileia, Public Domain)*

## ♪ A Song of Love (Verses 2 & 4 in German)

Swahili, Wilson Niwagila. English, Fred Kaan. Deutsch, Gerhard Jasper.

Wilson Niwagila: Tanzania

Njo - o kwe - tu, Ro - ho Mwe - ma, M - fa - ri - ji - wa - tu. Tu - fu - ndi - she ya mbi -  
 Komm a - mong us, lo - ving Spir - it, touch us and make us whole. Show us glimp - ses of the  
 Hei - li - ger Geist, Du der Du Trö - ster heisst: Lehr' uns die Macht des

**Refrain**

ngu - ni. Tu - we wa - tu wa - nya. Njo - o, njo - o, njoo, Ro - ho Mwe - ma.  
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 faith in our Lord, God's Son.  
 Make your people in their worship  
 and in their action one.

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 Make us willing and responsive  
 as you make all things new.

4. From the grip of fear and conflict,  
 Spirit! your world release.  
 Help your people to discover  
 things that will make for peace.

2. Mach uns frei in frohem Glauben,  
 der Christi Heil erfasst,  
 in Gemeinschaft so zu leben,  
 wie Du geboten hast.

3. Bleibe bei uns, führe Du uns,  
 gnädig in allem Tun:  
 Dein Erbarmen uns bestimme  
 täglich in unserm Mühn.

4. Geist der Güte, wahrer Tröster,  
 Du bist der Weisheit Quell.  
 Unser Herz füll, unsre Sinnen,  
 mach unsre Augen hell.

5. Deine Fülle gibt uns Leben,  
 Wahrheit und Weg und Ziel.  
 Mut und Freude willst Du geben:  
 Boten Christi sind wir.

## Benediction

Now friends, “live in peace; and the God of love and peace will be with you. Greet one another with a holy kiss. All the saints greet you. The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with all of you.” (2 Corinthians 13:11-13)

*Amen.*

# EVENING PRAYER

---

Sunday 28 August 2022 (18:00-18:15)

## Theme

*Healing Memories - Remembering and Transforming Past and Present Wounds at the Border*

*During today's prayer, we think of the wounds we bear from past experiences. What wisdom does the love of the crucified Christ teach us about transformational healing?*

## Invocation

We gather in the name of the crucified and risen One.  
We are members of the Body that bears the scars of the world's injustice.  
We gather to remember the Christ whose power transforms death.  
We come to touch the wounds, so that they may heal.

## Psalmody

See, how good and pleasant it is,  
**when members of God's family live together in unity!**  
It is like the precious oil on the head,  
**running down on the beard, on the beard of Aaron**  
running down on the collar of his robes!  
**It is like the dew that gathers at the top of a mountain,**  
and flows into the valleys to refresh and bring new life into parched lands.  
**In our coming together we remember past pain – personal and communal. We pray to the  
God of life to turn our pain into springs of new and abundant life.** *(Adapted from Psalm 133)*

## ♪ For the Healing of the Nations

For the healing of the nations,  
Lord, we pray with one accord,  
for a just and equal sharing  
of the things that earth affords.  
To a life of love in action  
help us rise and pledge our word.

Lead us forward into freedom,

from despair your world release,  
that, redeemed from war and hatred,  
all may come and go in peace.  
Show us how through care and goodness  
fear will die and hope increase.

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[https://www.hymnlyrics.org/newlyrics\\_f/for\\_the\\_healing\\_of\\_nations.php](https://www.hymnlyrics.org/newlyrics_f/for_the_healing_of_nations.php))

## Scripture Reading

A reading from Ephesians

“Therefore, remember that formerly you who are Gentiles by birth and called ‘uncircumcised by those who call themselves ‘the circumcision’—a physical wound made in the flesh by human hands— remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world. But now in Christ Jesus you who once were far away have been brought near by the blood of Christ. For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility, by setting aside in his flesh the law with its commands and regulations. His purpose was to create in himself one new humanity out of the two, thus making peace, and in one body to reconcile both of them to God through the cross, by which he put to death their hostility. He came and preached peace to you who were far away and peace to those who were near. For through him we both have access to the Father by one Spirit. Consequently, you are no longer foreigners and strangers, but fellow citizens with God’s people and also members of his household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit.” (Ephesians 2: 11-22)

Holy Word, Holy Wisdom.

**Thanks be to God.**

## Question for Reflection

Think of those aspects of life - cultural, national, ethnic, racial, or religious – that create boundaries that exclude. How does God’s grace move you to break down those dividing lines and heal the trauma of wounds that the excluded bear in their bodies, minds and hearts?

*Silence*

*Reflect on the gaps in the ‘wall’ (created during the symbolic gesture in the Morning Prayer).*

## ♪ For the Healing of the Nations

You, Creator God, have written  
your great name on humankind;  
for our growing in your likeness  
bring the life of Christ to mind;  
that by our response and service  
earth its destiny may find.

*(© 2011 Hymnlyrics.org & Carden's Design, Public Domain, Source: [https://www.hymnlyrics.org/newlyrics\\_f/for\\_the\\_healing\\_of\\_nations.php](https://www.hymnlyrics.org/newlyrics_f/for_the_healing_of_nations.php))*

## A Prayer for Peace and Healing

Eternal God, our present and eternal strength,  
our help in times of trouble:  
show us the path of reconciliation and peace.

**May threats not multiply  
or power be used without compassion.**

May your will overrule human willfulness,  
so that mutual understanding may triumph and common good is our only good.

**Hold back those who are impulsive,  
lest desire for vengeance overwhelm our common welfare.**

May we be bound together with those  
who seek peace on earth,  
**and may we, as followers of Christ,  
be agents of that peace even in difficult and tragic times.**

*Silence*

## Prayer

O Lord, you came to us to demolish barriers  
between people  
to establish peace, to unite hearts  
and to create the new “human being” who does  
not know enmity but love.  
Look at us, who live on this land that you,  
yourself sanctified.  
You made it a land of encounter and reconciliation.  
But we still live separated by walls,

though we believe that you love us all,  
with the same love for all.

**Have mercy upon, O Lord, and hear our prayers.**

*(Source: Pilgrim Prayer, p. 6, WCC Publications)*

## **Benediction**

Leader: Healer, Comforter, Spirit of truth, present in all places and filling all things, treasury of goodness and giver of life: come and abide in us.

Cleanse us from every stain of sin and save our souls, O gracious Lord. ***Amen***

*(Source: Public Domain, <https://acollectionofprayers.com/tag/romanian-orthodox-church/>)*

# MORNING PRAYER

---

Monday 29 August 2022 (08:30-09:00)

## Theme

***Kairos for Creation*** - *Transcending Boundaries of Anthropocentrism to affirm the whole Community of Life*

*During today's prayer, we reflect on the boundaries that we create between human beings and creation. How does the God, Maker of all things seen and unseen, who crosses eternal boundaries of time and space to become incarnate in flesh turn us to reimagine our sense of belonging?*

## Opening Sentences

We gather in the image of the Creator

**who is a community of love.**

We gather in the name of the Redeemer

**who reconciles all of creation.**

We gather in the presence of the Life Giver

**who inspires new life and renews it.**

Praise be to the Holy Trinity! God is sound and life, Creator of the Universe, Source of all life, whom the angels sing; wondrous Light of all mysteries known or unknown to humankind, and life that lives in all.

*(Hildegard of Bingen, 13th Century: Public Domain)*

## Greeting

We greet each friend in the name of Jesus,

who crossed social, ethnic, and religious borders to love,

who crossed political borders to find refuge,

who crossed natural borders of rivers, mountains, and deserts to pray,

who crossed borders between Creator and creation, to perfect the solidarity that heals the cosmos.

What borders have you crossed to gather in this community here today?

*Reflect on your place of origin and your social and ecological location. What borders have you crossed to be in this community today? We invite you to share this with your neighbour.*

From the places we call home, we are gathered in the name of the Triune God, Creator, Redeemer, and Sustainer of each creature and the earth, that is our common home. Amen.

## **Psalmody**

How lovely is your dwelling place,  
O Lord of hosts!

**The earth is the Lord's and all that is in it!**

My soul longs, indeed it faints  
for the courts of the Lord;  
my heart and my flesh sing for joy  
to the living God.

**The earth is the Lord's and all that is in it!**

Even the sparrow finds a home,  
and the swallow a nest for herself,  
where she may lay her young,  
at your altars, O Lord of hosts,  
Happy are those who live in your house,  
ever singing your praise.

**The earth is the Lord's and all that is in it!**

As they go through the valley of tears,  
they make it a place of springs;  
the early rain also covers it with pools.  
O Lord of hosts,  
happy is everyone who trusts in you.

**The earth is the Lord's and all that is in it!**

(adapted from Psalm 84 and 24)

## **Lament**

“Praise be to you, my Lord, through our sister, Mother Earth, who sustains and governs us, and who produces various fruit with coloured flowers and herbs.” This sister now cries out to us because of the harm we have inflicted on her by our irresponsible use and abuse of the goods with which God has endowed her. (*adapted from Laudato Si*)

You call us to love our neighbour as ourselves. But we use our power to dominate, and millions of our human family are displaced from their home, or lack access to clean water, sanitation, and health.

**Have mercy on us, for the sake of the earth and all that is in it.**



You placed us within the garden to till and to keep it. But we live beyond its boundaries, misuse the land, the soil, water, and air. Habitats are desecrated, and millions of species no longer have a home. **Have mercy on us, for the sake of the earth and all that is in it.**

You blessed us to be a blessing to all nations. But we exploit the gifts of creation. Indigenous lands are devastated and those who live close to the earth lose their ways of life. **Have mercy on us, for the sake of the earth and all that is in it.**

The mustard seed is great because it provides shelter for many. You call us to open the borders of our homes and tables so that all would find rest and nourishment. But we seek security for ourselves, instead of mutual care and faithful hospitality towards our co-creatures. **Have mercy on us, for the sake of the earth and all that is in it.**

Let us remember that we are dust of the earth (cf. Gen 2:7) as a promise and a call. Our bodies are made of her. We breathe her air and receive life from her waters. The Creator cross all boundaries of time and space to become flesh so that all creation might live.

**Open our eyes to see that all life abides in you and you in us. Through the waters of baptism, turn us from our will to dominate, reconcile us to one another and all creation, return us to our calling to till and keep your garden. Amen.**

## **Reading of Scripture**

A reading from Colossians

“[Christ] is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.” (Colossians 1:15-20)

Holy Wisdom, Holy Word  
**Thanks be to God**

## Reflection question:

Think of the ecological place where you live. See how the Holy Spirit fills this place and every plant, animal, organism, and mineral that calls this place home in the geological past, today, and into the future.

- What does this place need for rest, restoration and renewal?
- Pray for this place, and the wisdom of the Holy Spirit to enlighten and equip you to care for it.

## Symbolic Gesture

*(You may place a flower or candle in the wall as a sign of this prayer, as we sing):*

### ♪ Silence My Soul

Rabindranath Tagore: India

Francisco F. Feliciano: Philippines

very slowly, quiet meditative

The musical score is written for voice and guitar. It features a key signature of one flat (Bb) and a 4/4 time signature. The score is divided into three systems. The first system (measures 1-2) includes a vocal line with lyrics in English and German, and a guitar line with a 'Gong' effect and an 'mf Ostinato' marking. The second system (measures 3-4) continues the vocal line with lyrics. The third system (measures 5-6) concludes the piece with a 'Gong' effect. The score includes dynamic markings like 'mf' and 'Ostinato', and performance instructions like 'very slowly, quiet meditative'.

1  
Si - lence my soul these trees are prayers.  
Schweig still, mein Herz, die Bäu - me bë - ten.

*mf* Ostinato  
Gong  
Silence my soul  
Schweig still, mein Herz.

3  
High bell I asked the tree:  
Ich sprach zum Baum:  
Tell me a-bout God  
Er - zähl mir von Gott!

6  
Then it blos -  
Und er bluh -  
somed. te.  
Gong

Maria © Francisco F. Feliciano, Avian Institute for Liturgy and Music, Samba-Lohman, Manila, Philippines.

## Prayers

We pray to the Alpha and the Omega, the Creator who was pleased to reconcile to all things to God's self, making peace between earth and heaven.

God, you are present in the whole universe and in the smallest of your creatures. You embrace with your tenderness all that exists. Pour out upon us the power of your love, that we may protect life and beauty. Fill us with peace, that we may live as brothers and sisters, harming no one. Creative Spirit,

**enlighten our hearts and remain with your world.**

O God of the poor, help us to rescue the abandoned and forgotten of this earth, so precious in your eyes. Bring healing to our lives, that we may protect the world and not prey on it, that we may sow beauty, not pollution and destruction. Touch the hearts of those who look only for gain at the expense of the poor and the earth. Creative Spirit,  
**enlighten our hearts and remain with your world.**

Teach us to discover the worth of each thing, to be filled with awe and contemplation, to recognize that we are profoundly united with every creature as we journey towards your infinite light. Creative Spirit,  
**enlighten our hearts and remain with your world.**

*(adapted from A prayer for the Earth, Pope Francis, Laudato Si)*

Creator God, receive the prayers of this community gathered together from across boundaries and borders of earth and life. We give you thanks that you who set told the seas to come this far and no further cross all boundaries between heaven and earth, to reconcile all creation by your love, through your Word made flesh. Jesus Christ, in whose name we pray.  
Amen.

## **A Maori interpretation of the Lord's Prayer**

Eternal Spirit, Earth-maker, Pain-bearer, Life-giver,  
Source of all that is and that shall be,  
Creator of us all,

Loving God, in whom is heaven:

The hallowing of your name echoes through the universe!

The way of your justice be followed by the peoples of the world!

Your heavenly will be done by all created beings!

Your beloved community of peace and freedom sustain our hope and come on earth.

With the bread we need for today, feed us.

In the hurts we absorb from one another, forgive us.

In times of temptation and test, strengthen us.

From trials too great to endure, spare us.

From the grip of all that is evil, free us.

For you reign in the glory of the power that is love, now and forever. Amen.

*(Adapted from The New Zealand Book of Prayer | He Karakia Mihinare o Aotearoa. This version of the Lord's Prayer was influenced by Maori theologians)*

## Sharing the Peace

If we are in Christ, we are becoming a new creation.

**We see God around us. We see God within all creatures. We give thanks to our Creator.**

The peace of our Creator be with you in all things.

**And also with you.**

*You are invited to care and share peace with your neighbour, and speak a word of peace to the land in which you gather, and the creatures who share this common home.*

*(adapted from Celebrating Creation: Honoring Indigenous People, Kelly Sherman-Conroy, ELCA)*

# EVENING PRAYER

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Monday 29 August 2022 (18:00-18:15)

## Theme

*Witness from the Margins - Connecting with, and Holding Space for those at the Border*

*During today's prayer, we pray with all who are marginalized, and particularly pray with those who are held at a distance beyond borders. How are we moved to stand in the gap in solidarity, and unmask the systems that maintain the margins?*

## Opening

In the name of the Father and of the Son and of the Holy Spirit.

**Glory to you, our God, glory to you!**

## Psalmody (Psalm 139: 13-16)

Elohim, you formed me – inside out;

You knitted me together as I am in my mother's womb

**I praise you, for I am fearfully and wonderfully made**

**Wonderful are your works – you made me! – my soul knows it is so.**

My frame was not hidden from you when I was

being made in secret

intricately woven in the depths of the earth.

**I praise you, for I am fearfully and wonderfully made**

**Wonderful are your works – you made me! – my soul knows it is so.**

Your eyes saw my unformed self; and determined me for purpose

In your book you wrote,

every single one – the days established for me

when as yet there was none.

**I praise you, for I am fearfully and wonderfully made**

**Wonderful are your works – you made me! – my soul knows it is so.**

*(Except from the service organised by EDAN, Source: <https://www.oikoumene.org/resources/documents/morning-prayer-for-thursday-3-December-2020>)*

## Scripture Reading

A reading from Exodus

“You shall not spread a false report. You shall not join hands with the wicked to act as a malicious witness. You shall not follow a majority in wrongdoing; when you bear witness in a lawsuit, you shall not side with the majority so as to pervert justice; nor shall you be partial to the poor in a lawsuit. When you come upon your enemy’s ox or donkey going astray, you shall bring it back.

When you see the donkey of one who hates you lying under its burden and you would hold back from setting it free, you must help to set it free. You shall not pervert the justice due to your poor in their lawsuits. Keep far from a false charge, and do not kill the innocent and those in the right, for I will not acquit the guilty. You shall take no bribe, for a bribe blinds the officials, and subverts the cause of those who are in the right. You shall not oppress a resident alien; you know the heart of an alien, for you were aliens in the land of Egypt.” (Exodus 23:1-9)

Holy Word, Holy Wisdom.

**Thanks be to God.**

## Reflection Question

Consider the ways that you have experienced marginality.

- Who was marginalized, and what logic was used to maintain the boundaries of those margins?
- How does the good news of Christ Jesus unmask the foolishness of that logic?

## ♪ The Kingdom of God

Rom. 14: 17

The king - dom of God is jus - tice and peace and joy in the Ho - ly

Spi - rit. Come, Lord, and o - pen in us the gate of your king - dom. The

Musique © Ateliers de Presses de Taizé, F-71250 Taizé, France.

The image shows a musical score for a hymn. It consists of two systems of music. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one sharp (F#) and the time signature is common time (C). The lyrics are: 'The king - dom of God is jus - tice and peace and joy in the Ho - ly Spi - rit. Come, Lord, and o - pen in us the gate of your king - dom. The'. The score is attributed to 'Ateliers de Presses de Taizé, F-71250 Taizé, France'.

## Intercessions

God bless us with insight to recognize violence in all its forms, (pause to “see” . . .)  
And the courage to name it.

**Courage, Lord.**

Speaking out for those who cannot speak for themselves, (pause to “say” . . .)  
And seeking justice in the world in which we live.

**Justice, Lord.**

Give us compassion for the vulnerable (pause to “feel” . . .)  
And grace to stand alongside them, through the strength of Jesus our Lord.

**Grace, Lord.**

Holy Spirit, give us a prayerful heart, touching others with your peace, (pause to “touch” . . .)  
As together we face the challenges that lie ahead.

**Peace, Lord.**

*(by Maureen Jack, Church of Scotland; Source: <https://www.oikoumene.org/resources/documents/morning-prayer-for-thursday-3-december-2020>)*

## Lord's Prayer

We pray together the prayer that our Lord taught us, each in the language of our hearts.

## Closing Prayer

Let us pray,  
for all who suffer illness or live in the shadow of death,  
for all who are oppressed,  
for all who are caught in cycles of violence,  
for all who are marginalized by spiritual or mental health,  
for all who cannot meet their daily needs,  
for all who are denied justice,  
for all refugees and displaced people who have nowhere to lay their head.  
We pray for a just community of all and for all.

Protect each of us from all forms of division and hostility, and grant us strength to stand for all that is right and kind and beautiful.

Gather us and bless us, Lord, as fruitful branches on the one true vine.

Send us to do justice and make peace. *Amen.*

# MORNING PRAYER

---

Tuesday 30 August 2022 (08:30-09:00)

## Theme

*Engaging with Plurality - Dialoguing with Communities across Borders*

*During today's prayer, we reflect on plurality in a world where immigration and transnational movement has changed the religious landscape. What does it mean to enter into solidarity with cultural, ethnic and religious 'others'?*

## Prayer

God of bodies, if it is true that the earth is yours and all within it,  
then yours are the rocks and grasses on every side of every border.

And – more – yours are the faces of every person:

border dwellers, border crossers, border-guards,

border deniers, border-defenders, borderless,

borderful, border-endangered, and border-dreamers.

What we ask is simple,

but it will take many lifetimes:

Let us make borders serve us, not us them.

And – again – let us be people who make justice

stretch across borders.

Because the earth is yours and everything in it.

It is round and everything turns on itself.

May we turn to each other as we turn to you. ***Amen.***

*(“Prayer from pp. 96-7 of *Borders and Belonging: The Book of Ruth: A Story for our Times* by Pádraig Ó Tuama and Glenn Jordan is © Pádraig Ó Tuama and Glenn Jordan 2021. Published by Canterbury Press. Used with permission. [rights@hymnsam.co.uk](mailto:rights@hymnsam.co.uk).”)*



## ♪ Silence My Soul

Rabindranath Tagore: India

Francisco F. Feliciano: Philippines

1 very slowly, quiet meditative

The musical score is written for voice and piano. It begins with a treble clef and a 13/4 time signature. The first measure is a whole rest. The second measure starts with a 12/4 time signature and contains a melodic line with lyrics: 'Si - lence my soul these trees are prayers. ten.' Below this, the piano part features a 'Gong' sound and an 'mf Ostinato' pattern. The score continues with a 6/4 time signature and lyrics: 'Schweig still, mein Herz, die Bäu - me be - ten.' The final part of the score is in 12/4 time, with lyrics: 'Silence my soul, Schweig still, mein Herz. I asked the tree: Tell me a - bout God Er - zähl mir von Gott! Then Und it er blos - somed. te. Gong'.

Si - lence my soul these trees are prayers. ten.  
Schweig still, mein Herz, die Bäu - me be - ten.

mf Ostinato  
Gong

Silence my soul,  
Schweig still, mein Herz.

High bell I asked the tree: Tell me a - bout God  
Ich sprach zum Baum: Er - zähl mir von Gott!

Then Und it er blos - somed. te. Gong

Music © Francisco F. Feliciano, Asian Institute for Liturgy and Music, Sanbo-Likhaan, Manila, Philippines.

## Scripture Reading

A reading from Luke

“Just then a lawyer stood up to test Jesus. ‘Teacher,’ he said, ‘what must I do to inherit eternal life?’ He said to him, ‘What is written in the law? What do you read there?’ He answered, ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself.’ And he said to him, ‘You have given the right answer; do this, and you will live.’ But wanting to justify himself, he asked Jesus, ‘And who is my neighbour?’ Jesus replied, ‘A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to

the innkeeper, and said, ‘Take care of him; and when I come back, I will repay you whatever more you spend.’ Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers?’ He said, ‘The one who showed him mercy.’ Jesus said to him, ‘Go and do likewise.’” (Luke 10: 25-37)

Holy Word, Holy Wisdom.

**Thanks be to God.**

## Reflection

In the story, the ‘Samaritan’ of verse 33 is the ‘neighbour’ of verse 36, making the one who helped the injured stranger the Good Samaritan. That combination was contrary to what the people of Jesus’ time expected or imagined. Samaritans were outcasts because of their ethnicity and religious identity. The innkeeper who collaborates with the Samaritan rises above his own ethnic and religious prejudice. He could have chosen to be suspicious of the Samaritan and refused to help. He goes so far as to trust the Samaritan to pay the balance of the cost of care for the injured man later. The inn keeper takes a risk to trust where it would have been easier to be hostile and suspicious based on established stereotypes. The innkeeper is not the hero of the story, but he plays a significant part by offering solidarity. May God help us to embrace the silent grace of allowing a stranger – the Samaritans of today – to show us the way. We live in a world wounded by COVID-19 and other pandemics of racism, gender-based violence, and climate injustice that are fuelled by fear or misunderstanding of the “other.”

- In what ways can we emulate the Samaritan’s willingness to be a neighbour to the “other”?
- When have you experienced the innkeeper’s openness to cross-cultural and interreligious solidarity?

*(Adapted from ‘Of Ecumenical Insiders and Inn-Keepers’, sermon delivered by Rev Dr Peniel Rajkumar at 2021 Bossey Institute Graduation Ceremony. Used with his permission)*

## Symbolic Gesture

*We invite you to say a few words about openness to the ‘other’ in your community that resembles that of the innkeeper. (Re)move some stones from the ‘wall’ to symbolise it.*

## Intercessions

Let us pray.

To the Creator of humanity, the Sculptor of beauty, and the Artist of diversity, your people are before you.

**When you reached down from the heavens to mould us from the earth, you created within us a uniqueness and beauty that knows no bounds.**

When you knelt down to breath life into our lungs, you passed on your love for us that we might share it with others.

**With hate too great a burden to bear, let us learn to embrace each other with love, welcome the stranger with benevolent kindness, and turn an enemy into a friend.**

As the creator and artist of diversity, let us not shun your ways.

**Instead, let us reach out to those who are different than us, demonstrating the love you have instilled in your people.**

May we never forget that each of us carry your breath within our lungs. We are your people; your beautiful, conflicted, wonderful, broken, and diverse people.

**Only you can make us one, only you can take this large diverse world and bend the arc of the moral universe to justice.**

Therefore, we submit ourselves to your will. We fall down at your feet asking forgiveness from our intolerance and hate. Today, may we celebrate the diversity you created in order to practice the love you have shown us.

**In your sacred, beautiful, and diverse name, we pray. Amen.**

*(adapted from R. Mitch Randall, <https://medium.com/christian-citizen/prayer-celebrating-diversity-4d1aef5c393>)*

## **Closing Prayer**

God of grace,

Our identities adapt in a rapidly shifting world. Peoples and cultures are on the move. Technologies increase the speed, and intensity of cultural exchange. We are formed of many traditions, ideals, ways of life and religious practice. But you, God, are the one who identifies us as your beloved. Send your Spirit to (re)move the borders that we erect, so that we might love with your unchanging love. **Amen.**

*(Adapted from text by, HyeRan Kim-Cragg and Mai-Anh Tran, "Turning to the Other: Interdenominational, Interethnic, Interreligious Activism and A New Ecclesia," in Robert Mager Pamela Couture, Pamela McCarroll, Natalie Wigg-Stevenson (ed.s), Complex Identities in a Shifting World: Practical Theological Perspectives, Zurich: Lit Verlag GmbH & Co. KG Wien, (2015), pp. 127-138)*

## **The Lord's Prayer**

We pray the prayer that our Lord taught us, each in the language of our hearts.

## **Benediction**

May God unite us all.

Let the religions, cultures and ethnicities agree

And celebrate our creator's diversity  
So that we may see each other as one family  
And the whole earth as one home.  
May we grow in our life together  
And build solidarity for the greater good  
In God's World. *Amen*

# EVENING PRAYER

---

Tuesday 30 August 2022 (18:00-18:15)

## Theme

**Body Politics** - *Uprooting Systems that Degrade Bodies at the Borders*

*During today's prayer, we reflect on the systems that degrade or desecrate bodies at various kinds of borders.*

## Call to Worship

We all drink from one body of water.  
We all breathe from one source of air.  
We rise from one connected ocean.  
And we live under one sky canopy.  
**Remember, we are one.**

The new born baby cries the same in every language.  
The laughter of children is universally delightful.  
Everyone's blood is red no matter the skin colour.  
And our hearts beat to the same rhythm and song.  
**Remember, we are one in God.**

We are all brothers and sisters regardless of origin.  
Only one family, only one earth – interconnected in God.  
Together we live and together we die and return to dust.  
**Remember, we are one in God.**  
**Remember, we are one in God.**

Peace to you in Christ our Lord, Brothers and Sisters.  
**Peace be on you too.**

*(Adapted from Dr Anwar Fazal's 'Remember we're One')*

## Scripture Reading

A reading from Matthew

“Jesus left that place and went away to the district of Tyre and Sidon. Just then a Canaanite woman from that region came out and started shouting, ‘Have mercy on me, Lord, Son of David; my daughter is tormented by a demon.’ But he did not answer her at all. And his disciples came and

urged him, saying, ‘Send her away, for she keeps shouting after us.’ He answered, ‘I was sent only to the lost sheep of the house of Israel.’ But she came and knelt before him, saying, ‘Lord, help me.’ He answered, ‘It is not fair to take the children’s food and throw it to the dogs.’ She said, ‘Yes, Lord, yet even the dogs eat the crumbs that fall from their masters’ table.’ Then Jesus answered her, ‘Woman, great is your faith! Let it be done for you as you wish.’ And her daughter was healed instantly.” (Matthew 15:21-28)

Holy Word, Holy Wisdom

**Thanks be to God!**

## Reflection

Think of the systems of power, patriarchy and domination that demean, devalue, desecrate, or destroy living bodies.

- What are the names of the people or bodies that have been abused?
- How does love grant us the courage of this woman to confront and transform these powers?

## Symbolic Gesture

*Write the names of people or peoples on paper and put them into the gaps of the wall as prayers in the wall.*

## ♪ Tú has venido a la orilla / You Have Come Down to the Lakeshore

*(first verse in Spanish, Written by Cesáreo Gabaraín, Public Domain)*

## Prayer

Let us pray.

We think of all the women who suffer neglect, insults, and abuse but survived and made it possible for us to learn and change as Christ learned and changed.

**We affirm the sacredness of your human life.**

## ♪ Tú has venido a la orilla / You Have Come Down to the Lakeshore *(second verse in English)*

We remember all whose bodies, sexuality, minds and culture have been demeaned, degraded, violated, oppressed and excluded. Grant us the sight to see the powers that threaten, maim and destroy bodies.

**We bring our bodies into a community of solidarity, seeking the wisdom to understand the difference between boundaries that protect and barriers that exclude, and the courage to do what is right.**

♪ **Tú has venido a la orilla / You Have Come Down to the Lakeshore** (*third verse in Spanish*)

## **Intercessory Prayer**

We long for our “Home” in the household of God, where all are welcome,  
**God, help us to make wherever we are a home where all feel welcome.**

We refuse to feel “at home” in a World where a small minority live in abundance, while the many lack basic sustenance.

**Spirit of God, let Christ’s love move us to seek justice for ‘the least of these’.**

In a world where migration and war place people on either side of a dividing walls because they are too afraid to cross the boundary.

**Christ, in your love break down the dividing wall.**

We seek a “Home” where dividing walls are shattered and where no one lives in unsafe ghettos, because we are all brothers and sisters.

**O God in your love help us to share as a way to make a home where all feel welcome.**

We pray that our pilgrimage towards “Home” may be marked by concrete acts daily, of sharing with, and welcoming one another.

**Until we all appear before God, in the “Home” where everyone, finds welcoming hospitality.**

## **Closing Prayer**

Lord God Almighty, who opens your arms to all:

bigotry and bias run rampant throughout the world,  
along with prejudice and hatred!

We are, by some grace of yours, free from common prejudices,  
but there are many more subtle forms  
that menace our inner life as well as our relations with others.

Open our eyes to see where and how we fail in this regard  
and give us also the courage to be done with such offensive attitudes and behaviours.

For you are indeed our God, and we give you glory, Father, Son, and Holy Spirit:  
now and forever, and unto ages of ages. *Amen.*

(Source: Pilgrim Prayer, WCC Publications, p. 21.)

Let us bless the Lord.

**Thanks be to God.**

The Lord direct our days and deeds in peace.

*Amen.*



# CLOSING PRAYER

Thursday 8 September 2022 (18:00 - 18:30)

## Theme

*Christ's Love (re)moves Borders*

## Invocation

Come to us, remain with us,  
Spirit of God,  
And enlighten our hearts.  
Give us light and strength  
To know your will, to make it our own,  
And to live it in our lives.

**Guide us by your wisdom,  
Support us by your power,  
For you' are God,  
Sharing the glory of Father and Son.**

*(adapted from Pilgrim prayer, WCC pp.28-29)*

## ♪ Ubi Caritas

Jacques Berthier: France

*Lento* ♩ = 72

U - bi ca - ri - tas et a - mor,

u - bi ca - ri - tas, De - us i - bi est.

Music: Jacques Berthier (1923-1994) © Ateliers et Presses de Taizé, F-71250 Taizé Communauté, France.

## **Psalmody**

My help comes from you, O God,

**you made heaven and earth.**

You do not let my foot be moved,

**you watch over me.**

You are my keeper, my shade,

**the sun shall not strike me by day, nor the moon by night.**

You preserve me from all evil,

**you keep my life.**

You watch over my going out and my coming in,

**from evening until morning, now and always.**

*Amen.*

## **Scripture Reading**

A reading from Ephesians

”In Christ Jesus you who once were far off have been brought near by the blood of Christ. For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. He has abolished the law with its commandments and ordinances, that he might create in himself one new humanity in place of the two, thus making peace, and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it. So he came and proclaimed peace to you who were far off and peace to those who were near; for through him both of us have access in one Spirit to the Father.“ (Ephesians 2:13-18)

Holy Word, Holy Wisdom

**Thanks be to God.**

*(A reflection, or action, on the theme of Ephesians determined by the GETI participants, perhaps with the wall, or perhaps something creative from their assessments.)*

*(Music selected by the GETI participants)*

## **Intercessory Prayers**

God, our creator and protector,

You illumine the world and breathe life into us.

You heal the world with your love.

You reconcile creation and inspire your church to be ambassadors of reconciliation.

Let us remember your gifts and your promises in our thoughts and actions,  
in our communities and churches as we go from this place.

*Amen.*

## **Symbolic Gesture**

*(Suggestion: Something like a large foil cross, sand cross, or perhaps the wall if it has been transformed, upon which votive candles can be lit to illuminate the cross, etc. We can light these candles while sharing intercessions, or singing, as leaders decide)*

On our hearts and on our houses,  
**the blessing of God.**

In our coming and our going,  
**the peace of God.**

In our life and our believing,  
**the love of God.**

At our end and new beginning,  
**the arms of God to welcome us and bring us home.**

*Amen.*

## **Sending**

The peace of all peace be ours this night.

And may the love of the Holy Trinity, inspire our hearts to (re)move boundaries and participate in the ministry of reconciliation that is ours in Christ Jesus.

*Amen.*

## Appendix 1: Prayer Schedule

Date/time	Theme	Scripture Reading	Assigned Team	Comments
Sunday 28 August (08:30 – 09:30)	<i>Opening Ceremony: Christ's Love (Re) moves Borders</i>	2 Corinthians 5:16-19)	Chaplaincy	Participants to be coopted at short notice
Sunday 28 August (18:00 – 18:15)	<i>Healing Memories</i>	Ephesians 2: 11-22	Chaplaincy with participants	
Monday 29 August (08:30 – 09:00)	<i>Kairos for Creation</i>	Colossians 1:15-20	Chaplaincy with participants	
Monday 29 August (18:00 – 18:15)	<i>Witness from the Margins</i>	Exodus 23:1-9	Chaplaincy with participants	
Tuesday 30 August (08:30 – 09:00)	<i>Engaging with Plurality</i>	Luke 10: 25-37	Chaplaincy with participants	
Tuesday 30 August (18:00 – 18.:5)	<i>Body Politics</i>	Matthew 15:21-28	Chaplaincy with participants	
Wednesday 31 August – 8 September	GETI participants will join assembly opening prayers (No morning and evening prayer at Geno Hotel)			Individual morning prayers
Thursday 1 September (18:00 – 18:15)	<i>Body Politics - Uprooting Systems that Degrade Bodies at the Border (b)</i>	Ephesians 1:10	GETI Participants (volunteers)	
Friday 2 September (18:00 -18:15)	Chosen by participants	John 4: 1-42 (The Samaritan Woman)	GETI participants (volunteers)	Volunteers to indicate if part of assessment
Saturday 3 September (Contextual Immersion)	No Prayers at the GETI venue at the weekend			Free evening after return from visits at different times
Sunday 4 September (Worship in local churches)				Worship in local churches and free evening of reflection
Monday 5 September (18:00 – 8:15)	Chosen by participants	Mk 10: 46-52 (Bartimaeus' healing)	GETI participants (volunteers)	integrate contextual immersion

Tuesday 6 September (18:00-18:15)	integrating local worship experience	Matthew 15 (Phoenician woman – also proposed Luke 16:13).	GETI participants (volunteers)	
Wednesday 7 September (18:00-18:15)	Integrating GETI Goes Public! themes	John 13 (Foot washing)	None	No prayers because of GETI Goes Public! event
Thursday 8 September 2 2 (18:00-18:30)	Closing Prayers	John 21 (Jesus and Peter)	GETI participants who choose liturgical/artistic presentation as assignment	Content: Flowing from GETI 2022 closing session & ideas that develop in the course of GETI 2022.

**Compiled by the GETI 2022 Chaplaincy and Prayer Life Work Group:**

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Invocation, LWF p.11.  
 A Song of Love, p.16, 17, 18.  
 Kyrie Elison, Taize p.12.  
 A Litany of Love, Pilgrim Prayer, WCC, p.13.  
 Blessing of the Waters, LWF, p.14.  
 For the Healing of the Nations S , Public Domain, p.19, 21.  
 Prayer, Pilgrim Prayer, WCC, p. 21.  
 Benediction, Romanian Orthodox church, Public Domain, p.22.  
 Silence My Soul, Juliette Batara, p. 26.  
 Psalmody (Psalm 139: 13-16), WCC, p. 29.  
 The Kingdom of God, Taize, p.30.  
 Intercession, WCC online resource, p.31.  
 Prayer, Canterbury Press, p.32.  
 Reflection, Peniel Rajkumar, p.34.  
 Call to Worship, Anwar Fazal, p.37.  
 Closing Prayer, Pilgrim Prayer, WCC, p.41.  
 Ubi Caritas, Taize, p.41.



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