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UNIVERSAL DAY OF PRAYER FOR STUDENTS 2018

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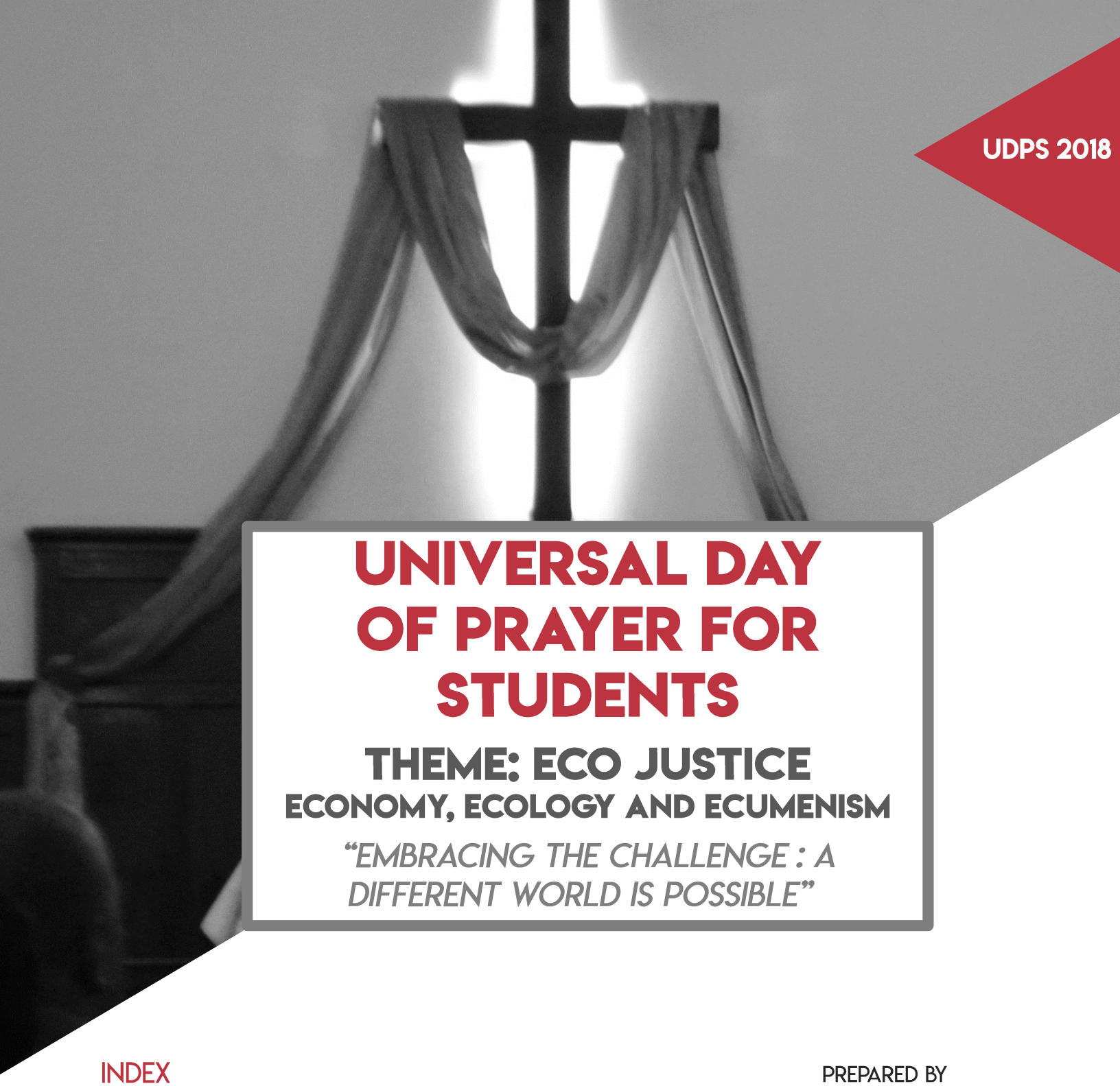

UDPS 2018

UNIVERSAL DAY OF PRAYER FOR STUDENTS

THEME: ECO JUSTICE

ECONOMY, ECOLOGY AND ECUMENISM

"EMBRACING THE CHALLENGE : A DIFFERENT WORLD IS POSSIBLE"

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PREPARED BY WSCF LATIN AMERICA AND THE CARIBBEAN TOGETHER WITH WSCF INTER-REGIONAL OFFICE

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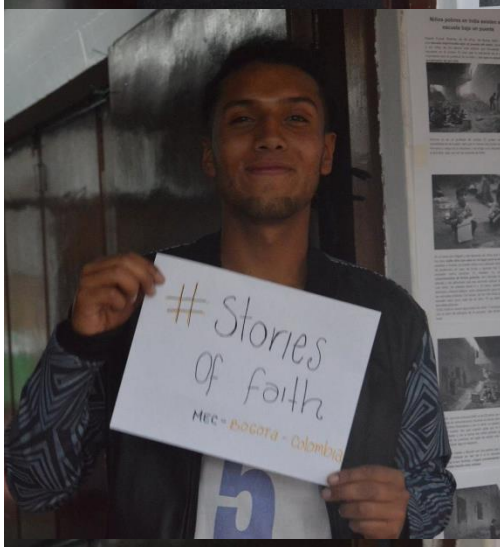
ABOUT THE UNIVERSAL DAY OF PRAYER FOR STUDENTS

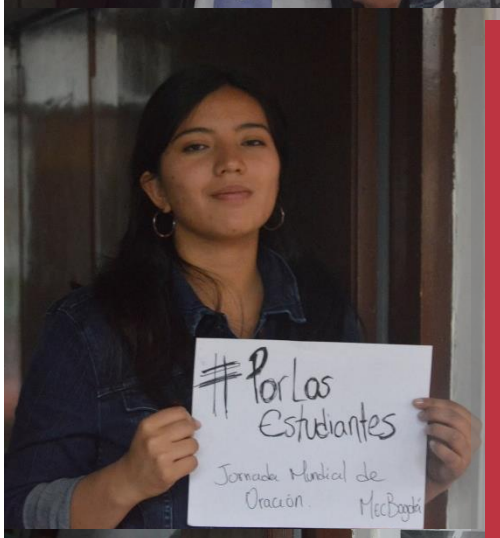
Every year individuals, churches and communities around the world unite to lift up students in prayer on Student Sunday, also known as the Universal Day of Prayer for Students (UDPS). Student Sunday is coordinated by the World Student Christian Federation (WSCF), and has been celebrated since 1898, making it one of the oldest ecumenical days of prayer. It serves as one of the tangible signs of our common life and connection between students and alumni of WSCF all around the world.

We invite all our members and friends to unite in prayer for the world, the church, students, and WSCF itself on February 28th. You may also choose to set an alternate date that is more convenient for your community or SCM.

Preparation to celebrate the UDPS

- Appoint a small committee of interested persons to organize the service and to assign parts to leaders and readers. Try to involve a diverse group of people to prepare for the liturgy.
- Feel free to adapt the service for your region and/or context.
- Try to organize a good choir to lead the singing. The choir may vary/change the sung parts and select different hymns or songs if desired. Parts to be sung may be spoken if preferred. You can also replace the suggested songs in this liturgy to adapt to your local language and customs.
- Brainstorm creative and symbolic acts in the service that would serve to highlight the theme of Identity, Diversity and Dialogue (IDD) and as Christian students creating a world of peace.
- Give adequate time for the preacher (student, Senior Friend, or clergy) to prepare a short sermon (recommended 7-12 minutes). She or he may select other Bible readings for the service as the spirit leads.
- If you wish to add a service of Eucharist together with this prayer service, please do so according to your tradition.
- Organize the collection. This year, devote your collection to the Give One Be One Campaign to help support the work of the Federation.
- Inform churches in different parts of the country and invite them to organize this service in their local congregations or fellowship.





ABOUT WSCF AND THE WSCF ECO JUSTICE GLOBAL PROGRAM

The WSCF (World Student Christian Federation) is the oldest international student organization, founded in 1895. As a federation of student movements, the WSCF empowers and connects responsible young leaders around the world in their path to changing tomorrow. We encourage a culture of democracy to mobilize youth to become pro-active in society, promoting positive change through dialogue and action between different traditions and cultures. Presently there are 117 affiliated student groups in 94 countries, reaching out to over 2 million members worldwide.

The life of WSCF is based on local ecumenical groups of students called SCMs – Student Christian Movements – in universities and colleges who work, study and pray together. Local movements may belong to a regional collection of movements within their country and all are affiliated to SCM and WSCF through their national movements. From these local groups come national movements, which meet together at least annually to maintain and inspire their corporate lives as movements. Each country then belongs to a WSCF region that brings its various national movements together to work on common projects and programs on a regular basis. Each region is supported by salaried staff and a Regional Committee oversees its operations. WSCF has six regions; Africa, Asia-Pacific, Europe, Latin America and Caribbean, Middle East and North America.

WSCF Eco Justice Global Program:

In 2012-2014 WSCF started a program on Eco Justice aiming to foster mobilization of students at all levels (global, regional and local) of WSCF in order to develop and implement advocacy work on eco-justice. Since then, the Eco-justice program mobilized many students who are involved in the work with the SCMs and the regions.

Many of the regions had amongst their main regional programs the work on Eco Justice. The result can be seen in the development of leadership and advocacy within the regions and SCMs.

The WSCF 35th General Assembly understood that matters related to Eco justice are closely linked to the main causes of exclusion, inequality and injustice with which our movements struggle with in their local contexts. Loving our neighbors but also defending creation and people's lives is a fundamental part of WSCF's mission as a Christian and ecumenical movement. WSCF believes that Eco Justice as a concept should take into account the convergence and intersection of various economic and political factors in its analysis. The predation and exploitation of nature and its natural resources for economic profits within the Capitalist economic system not only destroys our planet but also generates more poverty, inequalities, forced migration and displacement. Furthermore, Climate Change and its consequences directly affect the inalienable rights of human beings. The self-determination and sovereignty of peoples regarding territory, food security, water access and welfare are being violated by States. The analysis of the worldwide context and international governance is essential to foster new relations of justice which will reduce poverty and violence, promote equality and the care of the whole creation.

In this year's UPDS, we invite you to reflect in your SCMs the relationship between Justice, Ecology and Economy. These are essential in our prophetic role as ecumenical student movements rooted in our faith communities. In praying, creating awareness and acting together as a fellowship, we make it possible to embrace the challenges of creating a new world now and in the future.

Praying with you,

Necta Montes Marcelo Leites

LITURGY ORDER

3.1 INVOCATION

With background music, during invocation time students will be invited to come forward and leave in the altar a symbolic object related to socio-environmental justice. They can be representative objects of their neighborhood, hometown as well as something which represents the struggles of people against injustices towards nature and people's dignity

3.2 CALL TO WORKSHIP

Leader: We belong to the creator, in whose image we all are made.
People: In God we breath, in God we live, in God we share all creation's life.
All: Halleluiah (singing)
L: We belong to Jesus Christ, the true image of God and of humanity.
P: In Him God breaths, in Him God lives, through Him we are reconciled.
All: Halleluiah (singing)
L: We belong to the Holy Spirit, who gives us new life and strengthens our faith.
P: In the Spirit love breaths, in the Spirit the truth lives, the breath of God always moves us.
All: Halleluiah (singing)
L: We belong to the Holy Trinity, which is one in all and three in one.
P: In God we all are made, in Christ we all are saved, in the Holy Spirit we all are brought together.
All: Halleluiah (singing)

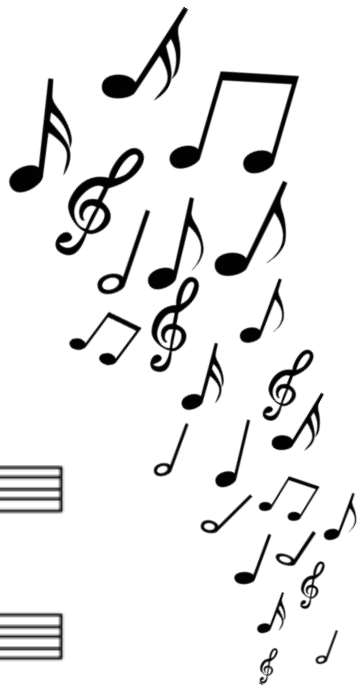
3.3 OPENING PRAYER

Leader: *Giver of life, sustain your creation*
Make us face our greedy consumption of your gifts.
Be present when we steal and destroy.
Arouse in us new forms of care towards everything that lives, breathes and exists on this earth.
People: Come, Holy Spirit
Renew all your creation.
L: *Spirit of truth, set us free to act like God's children. Open our ears to hear the world's wail.*
Open our mouths to be spokespersons for those who have been silenced.
Open our eyes to share your vision of justice and peace.
Restore us with the strength and faith of your prophetic truth.

People: Come, Holy Spirit
Renew all your creation.
L: *Spirit of unity, reconcile your people.*
Give us wisdom to fulfill what is necessary in order to be your church. Give us grace to set aside what is secondary.
Let us contemplate your greatness to understand our smallness and in humility and gather us in humility.
People: Come, Holy Spirit
Renew all your creation.

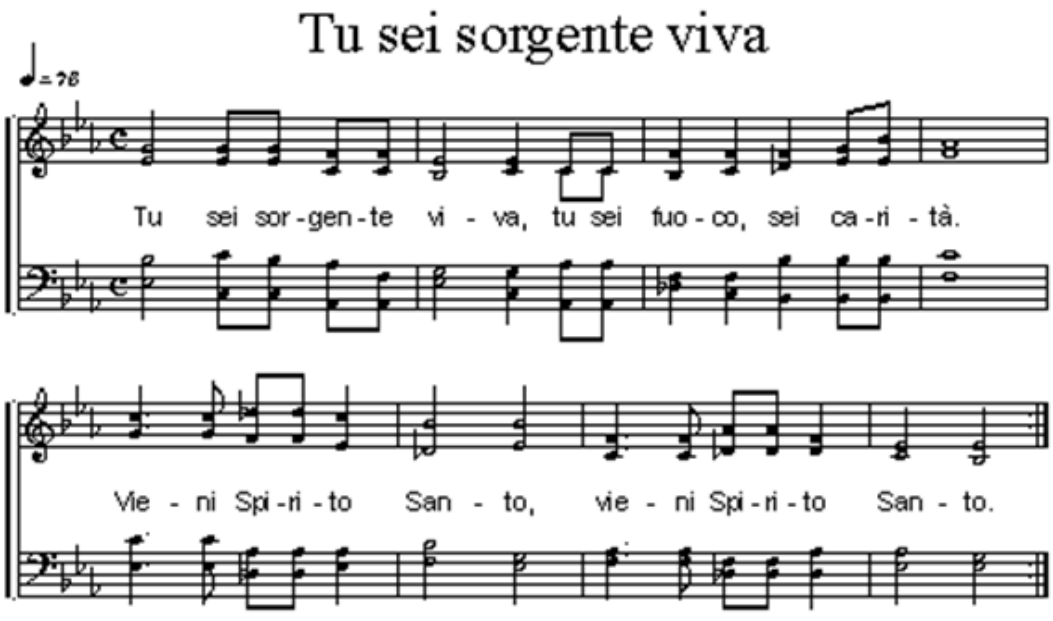
Source: Manual de Medio Ambiente (*Environment Manual*): CLAI/PNUMA

3.4 OPENING SONG



TÚ ERES FUENTE VIVA

Tú eres la fuente viva, tú eres fuego, eres caridad. Ven Espíritu Santo, ven Espíritu Santo.
(https://www.youtube.com/watch?v=XRgb4hlTFXw)



Du bist der Quell des Le-bens, du bist Feu-er, Wär-me und Licht. Komm zu uns, Geist der Lie-be, wohn in uns, Geist der Freu-de. / **Ty jes-teś źró-dłem ży-cia**, roz-pal wnas mi-łoś-ci swej żar. Przy-bądź Du-chu Świę-ty, Przy-bądź Du-chu Świę-ty.

Music: Taizé
© Ateliers et Presses de Taizé, F-71250 Taizé-Communauté

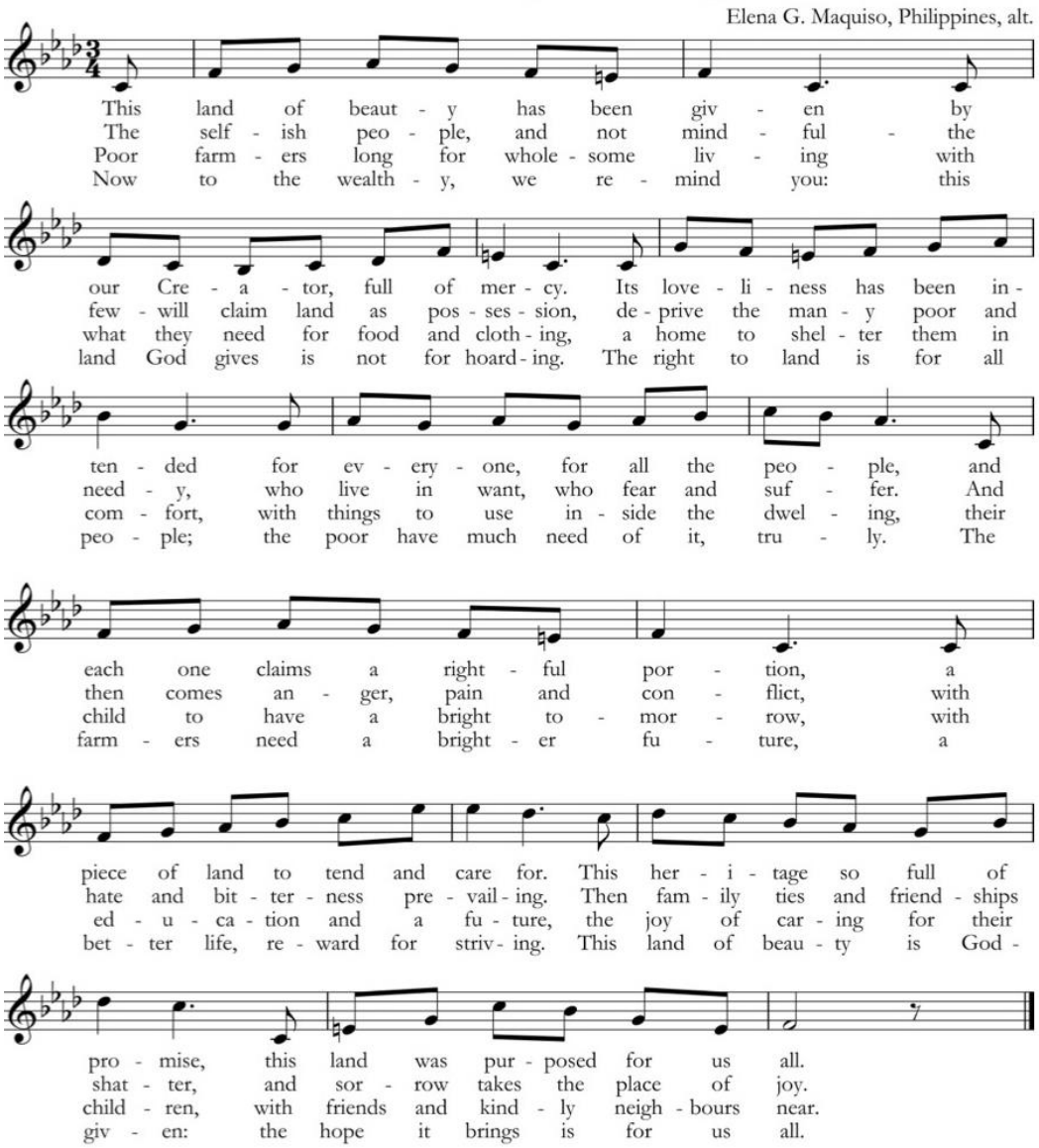
3.5 PEACE AND WELCOME

(Participants will say peace in their own languages and welcome each other according to their local tradition)

3.6 SONG: THIS LAND OF BEAUTY HAS BEEN GIVEN

This land of beauty has been given

Elena G. Maquiso, Philippines, alt.



3.7 SONG: GOD HAVE MERCY (KYRIE)

Author: Rodolfo Gaede Neto – Brazil

For the troubles and the sufferings of the world, God, we call upon your mercy: the whole creation's laboring in pain!
Lend a ear to the rising cry for help from opressed and hopeless people. Come! hasten your salvation, healing love!
We pray for peace, the blessed peace that comes from making justice,to cover and embrace us.
Have mercy, Lord! We pray for power, the power that will sustain your peolple's witness: until your Kingdom come,
Kyrie eleison!

3.8 PRAYER OF CONFESSION

Leader: Redeemer God, we know that we are foolish when we abuse the gifts of nature. Our irrationality leads us to consume energy reserves without thinking about our children who will come later. We have polluted everything: the soil, the water, the atmosphere and the sky. We acknowledge that our carelessness and silence also cause the climatic disasters we are facing.

All: With certainty of your forgiveness, we commit ourselves to do what we can in order to reduce the contamination and the irrational use of the resources of your Creation, and to fight against those who want to destroy this common house in which you put us to live.

Leader: Loving God, we ask you forgiveness because many times we have thought and even taught that natural disasters are a punishment which comes from you, when in truth, nature complains about the evils that we, and especially the powerful ones, do to it.

All: Sure of your love that forgives us, we want to witness that you are a God of love and tenderness, who always calls us to be in solidarity with the most vulnerable people.

Leader: God Savior, we ask forgiveness for our attitudes that do not build this common house in the solid rock of your Word, but in the sands of profit, consumption and individual interest rather than the common good.

All: Help us to strengthen the community union, the mutual responsibility and the common good. Do not let us fall into the temptation of profit and senseless consumption. We ask you this in the name of Jesus.

Amen

Source: Manual de Medio Ambiente (*Environment Manual*): CLAI/PNUMA

3.9 PRAYER OF CONFESSION

Motivational Suggestion: to introduce and to sing together the song called *Credo Nicaraguense* (Nicaraguan Creed) from the *Misa Campesina* by Carlos MeJia Godoy: https://www.youtube.com/watch?v=mdoKE4kJss0
Facilitator: organize participants in groups (4 groups are suggested), each group chooses a bible text. Suggested bible verses are the following ones:
Psalms 8:1-9
Genesis 1:29-31 (The reading can be done from since verse 1)
Revelation 21:1-5
Jeremiah 14:1-9 -10
Notes:
Each group will read and reflect on one of the chosen Bible verses and then they will present in the bigger group. The facilitator will lead a general reflection, inviting to think about how reading the Bible motivates us to think about the Bible text in our daily lives, in our attitudes and behavior regarding the care of creation.
We invite you to think about how texts enlighten our local realities motivating students to produce creative proposals and initiatives which help us to accept those challenges of the realities which are present in the texts, in order to transform our lives and environments so that another world is possible.

3.10 THE LORD'S PRAYER - ECOLOGICAL VERSION

Our Father, who art in heaven
You also live in the air, the soil, in the forests and oceans.
Hallowed be thy Name,
in the care we take of your creation.
Thy kingdom come,
to everything that you see with good eyes.
Thy will be done, on earth as it is in heaven
thy will of creating and also of preserving.
Give us this day our daily bread
so that everyone can have enough to live life in fullness.
And forgive us our trespasses,
our ambition, our exploitation,
our lack of care for other species and for future generations;
As we forgive those who trespass against us,
reconciling ourselves with justice and peace.
And lead us not into temptation,
the temptation to turn the domain into exploitation,
But deliver us from evil,
The evil of destroying the gift of your creation.
For thine is the kingdom,
Yours Lord, and not ours,
and the power, and the glory,
in the cross and in the resurrection.
For ever and ever
You were the beginning and shall be the end. Amen.

Source: *Red Latinoamericana de Liturgia CLAI* (Latin American Liturgical Network CLAI)

3.11 OLD IRISH BLESSING

May the road rise up to meet you.
May the wind always be at your back.
May the sun shine warm upon your face,
and rains fall soft upon your fields.
And until we meet again,
May God hold you in the palm of His hand.

3.12 CLOSING SONG

Caribbean Halelujah
Anounimos

SOL
Ale, ale, ale lu u ya,
DO lam RE7
Ale, ale, ale lu u ya,
SOL RE mim
Ale, ale, ale lu u ya,
Lam7 RE SOL
Aleluya, aleluya.

Other resources
Measuring the ecological footprint:
http://www.footprintnetwork.org/es/index.php/GFN/page/footprint_basics_overview/

APENDIX

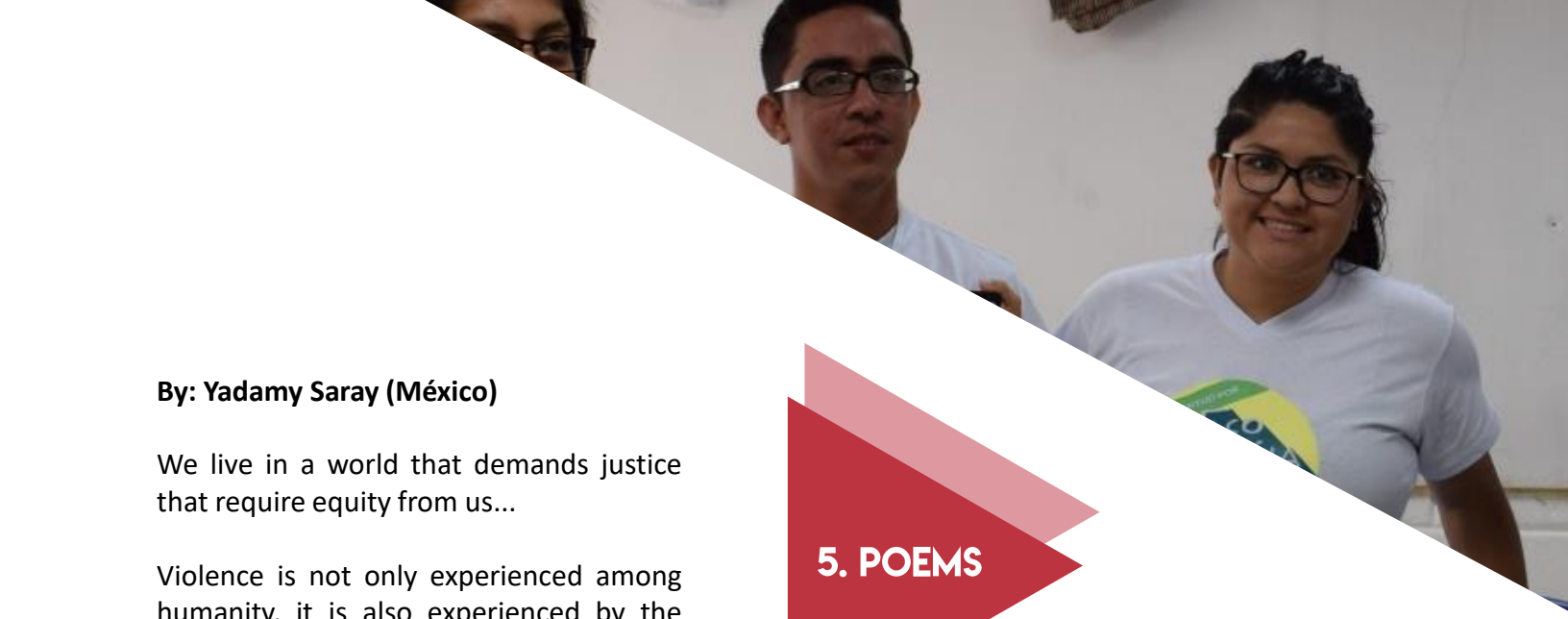
LATIN AMERICAN SCMERS REFLECTIONS ON THE ECO JUSTICE WORK

By: Julio González (Venezuela)

"…and if someone calls again, say, 'Speak, Lord, your servant is listening.'" 1 Samuel 3:9

The God of life, promoter of encounters, once again brings us together to challenge us; in the Golden Gate of Colombia, the beautiful city of Barranquilla, in the movement of the creator and liberator Spirit of life, the young people from WSCF LAC, representatives of movements of different countries of the region, have coincided in the calling to reflect on eco-justice and peace, in the calling to join efforts to build the world we want, in the call to acknowledge each other in the midst of our diversity, in the calling to have hope that other society is possible. The reality that the whole creation, our Latin America and our youth are facing, demands from us today to listen to that calling and to respond with a loud and firm voice.
Today more than ever the Christian youth plays a key role in the Latin American society, we need bearers of good news of hope in a better world. Our context demands much more than speeches and statements, it requires action and commitment, elements that young people are taking courageously, new generations are a key element for the struggles of the present, they are not the relay of tomorrow, nor the future, they are the present that is walking and moving the grassroots of the peoples.

Today, when the world's top political officials call for conflict and war, today, when ecosystems are destroyed by the interests of a perverse economy, today, when social leaders are missing, farmers are murdered and many voices are silenced; what we are hearing is the desperate cry of all creation that comes together to call us to work in favor of justice and peace, that is the same voice of the creator. Getting together around our faith becomes part of this calling, among smiles, dreams, illusions and shared hopes, we are the ones who have said "Speak, Lord, that we want to hear your voice," we are those who say with loud and firm voice "Yes, Lord, we are willing to accept the calling" the calling that we reaffirm in Barranquilla to build peace in our contexts, the calling that keeps being renewed in each struggle and in each heart that has been confronted in the meeting, we keep working for life and hope in a world that is more fair for all creation, answering to our creator is #the challenge that we accept.



By: Yadamy Saray (México)

We live in a world that demands justice that require equity from us...

Violence is not only experienced among humanity, it is also experienced by the earth, the air, water, and all living beings in general. These small and large acts of violence damage the harmony of all that was created, consequently discrediting the product of justice, which is peace.

The book of Isaiah mentions that … the fruit of justice will be peace, the fruit of equity an eternal quietness. This fragment -Isaiah 32: 17- reminds us that the spirit of life leads us to produce fruits of justice abundantly, accompanying us to condemn any action that is against equity, in order to bring the harmony of creation back which is expressed in tranquility and security. Given this biblical statement, we, young people from Latin America and the Caribbean (LAC), have come together to work on a project on Eco Justice and Peace. We have accepted this challenge from different contexts of violence and social and political tension.

This initiative aims to raise awareness about the various types of trespasses such as ecological, social, religious, of gender, in order to act holistically from the faith, condemning actions that break the harmony of life in order to transform them in self-sustaining projects which involve young students and workers from various regions of Latin America and the Caribbean.

For this reason, Eco Justice and Peace is the challenge we accept.

5. POEMS

OUR TIME
It is late, but it is our time.
It is late but it is all the time that we have at hand to make future.
It is late but we are this late hour.
It is late but it is early morning if we insist a little.

Pedro Casaldáliga

You gave us life
You gave us life to coexist
and we take everything to death, to war,
to competition, to indifference.
You gave us trees and forests
and we are cutting them down.
You gave us spring for the birds and rivers to the fish
and we do nothing but contaminate them
with the waste of the industries.
Spring becomes love
and the rivers are empty and the air is corrupted.
You gave us the balance of creation
and we have unbalanced it
and we are headed for failure.
Our time is passing, Lord.
Give us your time so we can live.
Give us the courage to serve life and not death.
Give us and our children
Your future.

Jürgen Moltmann

METHODOLOGICAL PROPOSAL:

A GUIDE TO WORK ON ECO JUSTICE FROM THE BIBLE READING

(FROM THE POPULAR READING GUIDE OF THE WSCF LAC-LATIN AMERICAN PERSPECTIVE)

We begin with the idea that there are multiple possibilities for reading the Bible. Each interpreter/reader reads it from his own time and within his/her particular social space. Therefore, there is no such thing as a neutral reading of the Bible. All readings are contextualized and carry a particular perspective. Partiality is not opposing to universality. A key matter is to spot this fact and be explicitly aware of its possibilities and limitations. Texts can be read and studied using different reading strategies or exegetical lenses. Bible texts are not an exception. A look at the history of interpretation and reception of texts provides a clear example of this phenomenon. This plurality of perspectives questions principles of interpretation, diverse methods, and hermeneutical frameworks, as well as it challenges and enriches the text itself and at the same time, they might be challenged by the texts in question. For our purpose, we will follow a three-step methodology promoted by some liberation theologians: observing, thinking/judging and acting. We decided to start with an analysis of the reality of the concrete life of the planet that is threatened today, in light of current socio-ecological concerns, with the help from modern scientists, and with specific topics as entry points, a description of the current ecological situation that is presented and discussed.

The first step: observing involves an understanding of the realities of life in today's world. The second one: thinking, we can describe it as the judge moment, that is, an attempt to analyze and understand the main causes of the current situation on Earth. Subsequently, the framework is applied as a reading lens to study the New Testament, selecting texts in the search for new levels of liberating meaning.

The exegetical movement: acting, is the action of the process. Some questions may arise, for example: Can the text be read with modern and postmodern criteria? Aren't we forcing a particular interpretation in the text? Yes

and no. Any interpretation of biblical texts is in some way tinged with post-biblical points of view, whether ancient or modern. As a reader, you can try to 'complete' the text, aware that this is just one more drop of water added to the immensity of the hermeneutical ocean.

Session 1: OBSERVING

Objective: to become familiar with the key words of the subject in Eco-justice matters. To picture the situation of ecological devastation through various teaching materials.

1. Introduction. Justification: facilitator explains why the workshop. Visual material: slides.

2. Making the problem visible. A video is projected on the subject. Participation is encouraged about it. Group discussion.You can look for visual material that is close to your context and that could work in the planning of the activity: video http://www.youtube.com/watch?v=SWRHxh6XepM

3. Integration. Game: An exercise by groups is done in order to define ecology and justice. Taking this into account, we define as a community the term Eco justice. Teaching materials: Recycled sheets of paper.

4. Observing each other – group activity: participants present the problems of their own locations.

5. Closing: Symbolic or liturgical action or moment

Session 2: THINKING / JUDGING

Objective: To analyze and to understand the main causes of the current situation of the Earth, linking the bible text in key of Eco-Justice.

Introduction – Liturgical moment or action: The facilitator, through the liturgical symbol, seeks to make the listeners aware of a new lens of biblical reading.

Material:
We read the Bible. Participants make 4 groups and by means of the "drip" method (a method in which the text Is read slowly and participants highlight the sentences or words that called their attention) they read some Bible texts. Some suggested texts are:

Psalms 8:19
Genesis 1:29-31 (Reading can be done since verse 1)
Revelation 21:1-5
Jeremiah 14:1-9 -10

Note: Each group will read and reflect on one of the selected bible texts and will present it in the bigger group.

We think the Bible. The facilitator will lead a general reflection, inviting to think about how the Bible reading motivates the creation of community projects or initiatives in favor of the care of the Earth.

Session 3: ACTING

Objective: To introduce practical alternatives with the information support previously analyzed.

1. To identify. A dialogue is carried out in community form regarding the following aspects:
   Places in which more information can be obtained. Local problems of the places which could be solved as a community. Own and family habits that can be modified. Pollution and destruction sources: how their effects can be reversed or eliminated.

2. Getting involved. Establishing links with the participants, through databases, according to the problems identified in the previous point and Session 1: OBSERVING. Partnerships with organizations.
   Home and community urban gardens. Creation of local eco-justice networks. Integration to movements that already work on the subject.
   Note: Some alternatives are suggested, but in each workshop, the responsibility of the organizers will be to seek alternatives that are present in their community or to motivate the creation of collective or individual action mechanisms.

3. Working. It is expected that listeners will create a network and have support of accompaniment, on the part of the facilitators, in the projects to be undertaken.

Annexes-
Bibliographical suggestions

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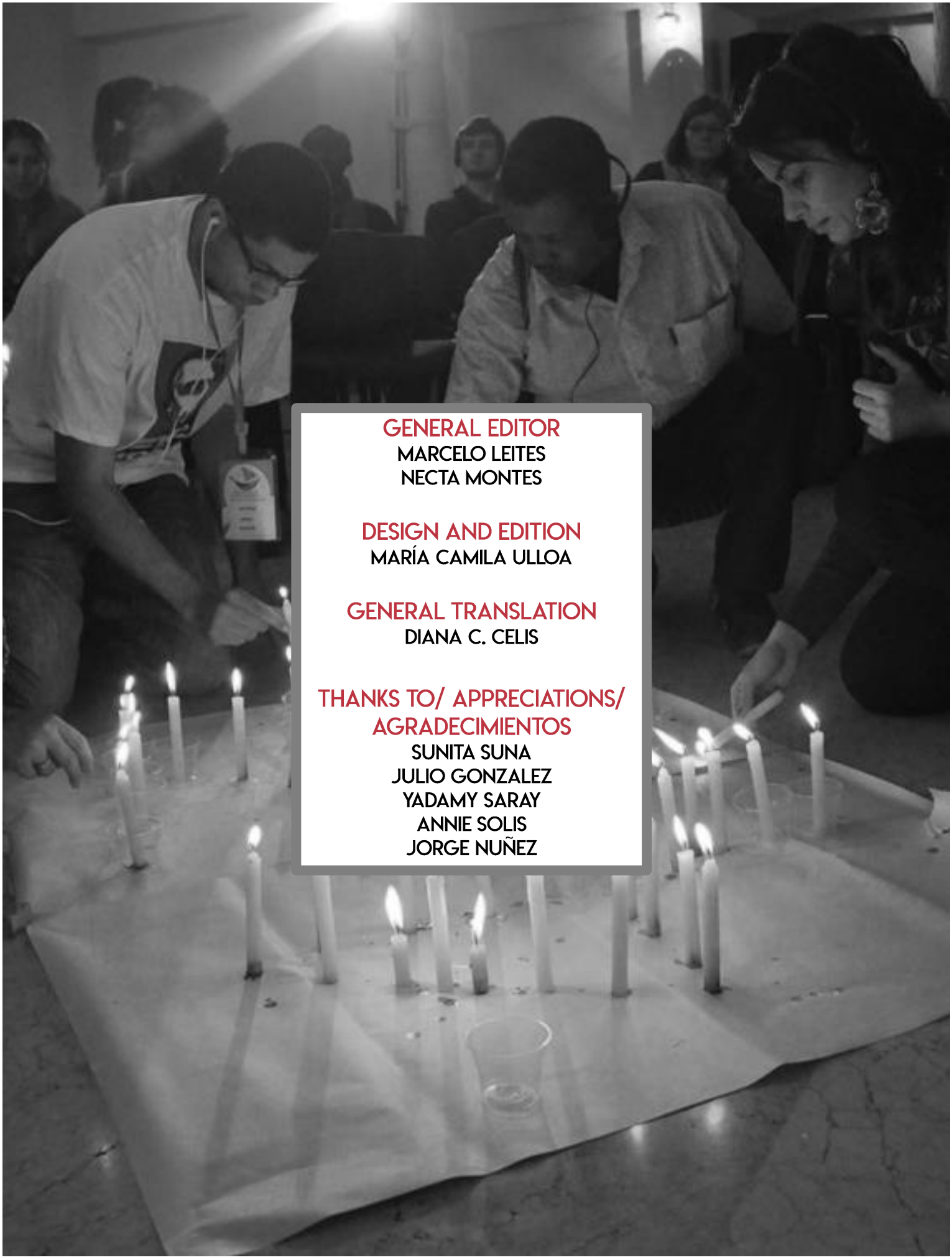

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