



World Day of Prayer

Ecumenical Service, Friday 4 March 2022



I Know the Plans I Have for You

*Prepared by WDP England, Wales and Northern Ireland. Adapted for use in
New Zealand by World Day of Prayer Aotearoa New Zealand.*



Artist: Angie Fox is an Embroiderer and Vestment Designer.

Growing up in Norfolk, she learned to knit and sew from her mother but has continued learning new needlework and other craft skills throughout her life.

Angie is married to Peter. They have 3 sons and 2 grandchildren and live in Castle Donington near Derby. As an Anglican Priest's wife, she has lived in many places, including two stints in Papua New Guinea. Her first child was born there and, later, she returned to PNG when her husband became Bishop of Port Moresby.

A love of traditional worship has inspired her in designing and making church vestments. At one stage, together with a group of clergy wives in Port Moresby, she was sending vestments to Australia to raise funds for the church. She now designs and makes bespoke vestments to order. "I get some of my best designs when I should be listening to my husband's sermons!" she laughs.

Angie recently received the Certificate in Hand Embroidery from the Royal School of Needlework. "I have enjoyed the discipline of learning afresh skills I thought I knew; understanding ancient techniques of hand embroidery, passed down through the generations."

"I am thrilled to be chosen to represent, in art, the prayers of the women of my country. I have so many memories of organising and participating in WDP services at home and abroad and I love the feeling of togetherness, knowing that, all over the world, the same prayers are being offered in many languages, and cultures, churches and meeting places."

Artist's Explanation

Medium: Textile – Embroidery, Appliqué and Metalwork.

Following the theme given, I have used several images to depict the key words as follows:

Freedom: an open door to a pathway across an endless open vista.

Justice: broken chains.

God's Peace and Forgiveness: the dove of peace and a peace lily breaking through the pavement.

Over all, a rainbow which has come to represent all these things from the story of Noah through to the modern day. It is a symbol of the overreaching love of God.

 **World Day of Prayer**

**Prepared by the WDP Committee of England, Wales and
Northern Ireland**

Friday 4th March 2022

“I Know the Plans I Have for You”

A WORD ON GOD OUR MOTHER AND OUR FATHER

(Please read this section at the beginning of the Service)

God is beyond our understanding. In the Bible, we know God a little better through a vast range of word pictures. These often offer contrasting images, even within the same few verses. For example: Isaiah 40: 10-11 offers two contrasting pictures of God – first as a mighty warrior, then as a tender shepherd. It is important to take the images together to get a more balanced language to speak about God. In that effort, we find male and female imageries of God in the Bible. God is beyond gender, but when we speak about God we use language that demonstrates characteristics often perceived as particularly maternal or paternal. In Job 38:28-29 both aspects are described next to each other and so should be taken together as a broader picture of God. Using a merely masculine language to address God is therefore not Biblical and loses sight of the multi-faceted picture of God we find within its pages.

We have used the phrase “God our Mother and our Father” in this service not intending to be provocative but only to draw attention to the wider imagery of God and to try and take a small step towards an understanding of God beyond gender. We have similarly avoided using either male or female pronouns but talk of God as God and not “he” or “she”. WDP is a women-led movement and perhaps by introducing some balance to a predominantly masculine view of God we can encourage women and men to be open to new and deeper experiences of the love God has for all creation. The only places in the service where we have used ‘he’ and ‘him’ are in Lina’s and Emily’s stories, where we have kept the words they themselves used.

ABOUT THE SERVICE

The verse from Jeremiah that we were given is one of hope and hope is the overarching theme of this worship service. To symbolise hope, we have used light, in the form of candles, and seeds.

We thought about the Jeremiah passage and the situation of the exiled people of Israel, who were longing to return to their homeland. That led us to think of different forms of ‘exile’ in our own countries. Three voices - Lina, Natalie and Emily - name some of them: poverty, fear and isolation. Lina, Natalie and Emily tell their personal stories of how God’s plans for them have worked out in unexpected ways – plans that have brought freedom, justice and God’s peace.

God’s plans for the people of Judah were not the plans they expected, or were looking for, but they were to bring them hope for a future they could not at that moment see.

We wanted the service to move from ‘darkness’ to ‘light’ – from negative places to the positive hope we find in God and God’s plans for us. We have used candles as a symbol of light shining through darkness – and seeds as a symbol of God’s hope. Seven candles are lit during the service – one for each of the seven regions of the World Day of Prayer family.

The song ‘Surely I know the plans I have for you’ was written especially for the service by Lucy Hole, a member of the writing group. We have also suggested songs to use at other points in the service. There are parts for three Leaders and two Readers. Readers read the Bible passage. Leader 1 reads the explanations, Leader 2 the prayers, Leader 3 the Reflection / Responsive Action.

We have included the Lord’s Prayer in Welsh.

Readings are from the New Revised Standard Version of the Bible, copyright © 1989 by the Division of Christian Education of the National Council of Churches of Christ in the U.S.A. and are used by permission. All rights reserved.

A WORD ON CONFESSION

Throughout the course of history, nations have conquered other nations and established empires that have stretched across the known world. Britain was one of these conquering nations. Looking back, we realise that, through our selfishness and lack of consideration for others, we caused suffering to our sisters and brothers in other countries. We feel that it is important to acknowledge this fact during this service – and have therefore included a specific Prayer of Confession.

We invite all who share the British heritage and those who come from other nations with a similar history to ours to share in this Prayer of Confession.

We recognize that this prayer may not have the same meaning for the worldwide community, in particular for those who suffered the impact of colonization. Please feel free to adapt or omit this prayer if it is not relevant to your country.

PREPARATION

A table should be placed in a prominent and easily accessible position in the worship area.

It should be covered in a blue cloth (symbolising the sea around our islands), with elements of green for the land and grey/brown for our towns and cities.

On the table are placed a Bible open at Jeremiah 29:11 and seven candles. At various points in the service the candles will be lit.

A globe or world map could be placed in the centre of the table, encircled by differently coloured paper figures (symbolising our diversity) and symbols and pictures of England, Wales and Northern Ireland could be displayed nearby. See Country Background Information text for examples.

REFLECTION/RESPONSIVE ACTION

There are several ways this can be done. People could be given pieces of card /paper on which to write their thoughts in the pauses. They could share thoughts with the person sitting next to them or they can

simply think and pray silently. It is important to give people enough time in the pauses to think.

BEFORE THE SERVICE

Give each person in the congregation a seed, or a small packet of seeds, as they arrive.

WORSHIP SERVICE

OPENING PRAYER

Reader 1: In the beginning when God created the heavens and the earth, God said, “Let there be light!”

A candle is lit as we say together –

All: **God, our Mother and our Father, we light a candle of hope to celebrate with all your people as we watch and wait for your plans and promises to be fulfilled.**

Reader 1: The people walking in darkness have seen a great light; on those living in the land of deep darkness a light has dawned.

All: **God of hope, in our busy-ness may we find space to see you at work in our lives and our world.
May we be people who radiate your hope as we worship in celebration today. Amen.**

(Pause – moment of reflection)

WELCOME AND GREETING

Leader 1: Welcome to our World Day of Prayer service, celebrated today all over the world in seven regions. This is reflected in our service as we light seven candles.

And warmest greetings from the women of England, Wales and Northern Ireland: three countries which form part of the United Kingdom. Together with Scotland, they are known as the British Isles, which is situated in north-western Europe.

We rejoice that, although they have many things in common, they are a diverse people. Over the years the British Isles have welcomed people from all corners of the Earth, some who have chosen to come, and others who are refugees fleeing from persecution in their own lands. Today the country is a multi-ethnic, multi-cultural, multi-faith society. England, Wales and Northern Ireland are proud of the diversity and anxious to preserve the differences of language and culture and we rejoice with them in this.

We rejoice in the variety of natural beauty found in the British Isles: its mountains and craggy moorland, its fertile fields and pastureland, its rolling downs and spectacular coastal scenery; its small islands.

The theme of our service today is God's promise, found in the book of Jeremiah: 'I Know the Plans I Have for You'. Focusing on freedom, forgiveness, justice and God's peace, let us see how this promise can be a sign of hope for all people.

SONG 1: 'Sing a Happy Alleluia!' Music © Colin Gibson,
Words © Shirley Murray 'Alleluia Aotearoa' Used
with permission.

1. Sing a happy alleluia!
Sing it out with heart and style,
we're the echo of God's laughter,
we're the image of God's smile.

*Alleluia, all creation,
alleluia everyone,
alleluia, all creation,
alleluia everyone!*

2. We're the proof of God's good humour,
we're the twinkle in God's eye,
made to shine, reflect the glory,
given light and space to fly – *Alleluia, all creation ...*

3. Sarah laughed at God's good timing
Mary sang and David danced,
Jesus smiled and hugged the children –
so is life for us enhanced. – *Alleluia, all creation ...*
4. Every day sing alleluia!
We are loved, though so absurd,
human, foolish, chosen people,
God still takes us at our word! – *Alleluia, all creation ...*

Leader 1: The prophet Jeremiah lived some 600 years before the birth of Christ, at a time of great political crisis. The southern kingdom of Judah had been invaded by the Babylonians and many of its people taken from Jerusalem into exile. The people had lost the land they believed God had given them and they longed to return, but the future looked bleak. Our chosen passage is part of a letter from Jeremiah, setting out God's plan for the exiles: they are to stay where they are and make new lives for themselves in this foreign land.

BIBLE READING – Jeremiah 29: 1 - 14

Reader 2: “These are the words of the letter that the prophet Jeremiah sent from Jerusalem to the remaining elders among the exiles and to the priests, the prophets, and all the people Nebuchadnezzar had taken into exile from Jerusalem to Babylon. This was after King Jeconiah, and the queen mother, the court officials, the leaders of Judah and Jerusalem, the artisans, and the smiths had departed from Jerusalem.”
(Jeremiah 29:1-2)

Reader 1: “Thus says the Lord of hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon: Build houses and live in them; plant gardens and eat what they produce. Take wives and have sons and daughters; take wives for your sons and give your daughters in marriage, that they may have sons and daughters; multiply there, and do not decrease. But seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its

welfare you will find your welfare. For thus says the Lord of hosts, the God of Israel: Do not let the prophets and the diviners who are among you deceive you, and do not listen to the dreams that they dream, for it is a lie that they are prophesying to you in my name; I have not sent them, says the Lord.” (*Jeremiah 29:4-9*)

Reader 2: “For thus says the Lord: Only when Babylon’s seventy years are completed will I visit you and I will fulfill to you my promise and bring you back to this place. For surely I know the plans I have for you, says the Lord, plans for your welfare and not for harm, to give you a future with hope. Then when you call upon me and come and pray to me, I will hear you. When you search for me, you will find me; if you seek me with all your heart, I will let you find me, says the Lord, and I will restore your fortunes and gather you from all the nations and all the places where I have driven you, says the Lord, and I will bring you back to the place from which I sent you into exile.” (*Jeremiah 29:10-14*)

SONG 2: ‘For surely I know the plans’ (*sung twice*) Words and music by Lucy Hole, composed especially for the 2022 WDP EWNI program, ©WDPIC. Used with permission.

The musical score is written in 4/4 time with a tempo marking of quarter note = 112. The key signature is C major. The score consists of five staves. The first staff is a piano accompaniment line with a repeat sign at the beginning and four measures of chords: Cmaj7, G9/11/C, Cmaj7, and G9/11/C. The second staff is the vocal line with lyrics: "For sure-ly I know the plans I have for you. The Lord said:". The third staff continues the vocal line with lyrics: "Sure-ly I know the plans I have for you. Plans for your". The fourth staff continues with lyrics: "wel-fare plans to not harm you, and to give you hope a-gain. For". The fifth staff concludes the vocal line with lyrics: "sure-ly I know the plans I have for you. you." and ends with a double bar line.

A 2nd candle is lit as we say together –

All: God, our Mother and our Father, we light a candle of hope to celebrate with all your people as we watch and wait for your plans and promises to be fulfilled.

PRAYERS OF CONFESSION

(It is important to observe a meaningful silence)

Leader 1: God told the people of Judah to care for the people and the place where they had been exiled. Often, we fall short of caring for God's world and God's people. So let us bring those times to God and ask God's forgiveness.

Leader 2: Merciful God, we come to you in confession. We are aware that much of the suffering our sisters and brothers across the world face is a result of our colonial past. We acknowledge this and are sorry that, as a country, we have often put ourselves first, at the expense of others.

Silence

Leader 2: Gracious God, forgive us

All: God, in your mercy, forgive us

Leader 1: We think of your beautiful world and how we have taken it for granted and squandered its resources.

Silence

Leader 2: Generous God, forgive us

All: God, in your mercy, forgive us

Silence

Leader 1: Our fellow sisters and brothers cry out to you; we have failed to love them well. We have not loved our neighbours as you have taught us. Sometimes we have not even loved ourselves.

Silence

Leader 2: Compassionate God, forgive us

All: God, in your mercy, forgive us

Silence

All: God, in your mercy, help us to act on your call for repentance.

Silence

Leader 2: Jesus, thank you that through your sacrifice we are forgiven. Holy Spirit, transform our hearts and minds, so that we may live and love as Jesus showed us.

All: Amen

Pause for reflection

VOICES OF WOMEN

Leader 1: The people of Jeremiah's time found themselves in a place where they did not want to be: away from their homeland and excluded from their culture, worship and homes.

There are many people who have settled in the British Isles after having fled their homeland and culture. In the land of prosperity there are those who are poor. And in the midst of crowded cities many are lonely. How can we tell all their stories? We cannot. But we can hear voices telling us to listen to what it means to feel excluded in England, Wales and Northern Ireland.

So what does it mean to feel excluded in England, Wales and Northern Ireland?

Immediately three women, seated in different places on the edges of the worship area, jump up and call out the answers to this question.

Lina: Living in poverty, regularly missing a meal so that my children might not go hungry.

Natalie: Living in fear because my partner abuses me, physically, emotionally, and sexually.

Emily: Living in loneliness and isolation because of my age, disability, ethnic origin or sexuality.

SONG 3: 'We Are Many We Are One.' Words and music by Colin Gibson © 1998 'Faith Forever Singing' Used with permission.

1. We are many, we are one, and the work of Christ is done when we learn to live in true community, as the stars that fill the night, as a flock of birds in flight, as the cluster of the grapes upon the vine; as the branches of a tree, as the waves upon the sea, as the cluster of the grapes upon the vine.
2. All division is made whole when we honour every soul, find the life of God in every you and me, as the fingers of a hand, as the grains that form the sand, as the cluster of the grapes upon the vine; as the threads upon the loom, as a field of flowers in bloom, as the cluster of the grapes upon the vine.
3. We will join creation's song, make a world where all belong, build as one in peace and loving harmony, as the voices of a choir, as the flames within a fire, as the cluster of the grapes upon the vine; as the snowflakes in the snow, as the colours of a bow, as the cluster of the grapes upon the vine.

During the singing of the hymn, Lina, Natalie and Emily are seen walking to the table. When the hymn has finished, they light the third candle and say together –

Lina, Natalie and Emily: God, our Mother and our Father, we light a candle of hope to celebrate with all your people as we watch and wait for your plans and promises to be fulfilled.

STORIES OF HOPE

Leader 1: There are times in our lives when we find ourselves in situations where we do not want to be. Sometimes, like the exiles in Babylon, we cannot see a way forward and long for God to intervene. When God does, it is often in ways that we could never have imagined and not at all as we expected. Listen to the true stories of three women who found themselves living in difficult situations, and of how God's plans for them have blessed them in very unexpected ways.

LINA'S STORY

My name is Lina (*Lee-nah*) and I have helped my son to bring up my four grandsons after their mother left them. My son struggles with mental health issues and cannot work, so there is very little money for even their basic needs. I used to go without food myself in order to buy food for him and the boys.

Five years ago, my grandsons attended an event at my local church, where they were welcomed warmly. Since then, this church has become our wider family. They help us with regular donations of food from the Foodbank and have helped us with clothing and holidays for the family. One member of the congregation is a retired teacher and helped the grandchildren with their homework on a Wednesday night. Through the love of this church, we have found a safe space, people who love us and will not let us down. I thank God for the way that he has worked out his plans to bless us, to give us hope and a future, through my local church.

Lina lights the fourth candle.

The music 'For surely I know the plans' is played once as we say together –

**All: God, our Mother and our Father,
we light a candle of hope
to celebrate with all your people
as we watch and wait for your plans and
promises to be fulfilled.**

NATALIE'S STORY

It doesn't always feel like fear when I am with him. Mostly I feel uneasy, like I am treading on eggshells, unsure of what he is going to do next or what he is going to make me do next. His indifference towards me stings. His unkindness shrivels me up inside. His threats make me paranoid. God is a weapon he uses to control me. I am a shell of who I used to be.

When I was pregnant, he hurt me so badly that the baby was born early. In the days I spent in the hospital, not knowing if my child would live,

God spoke to me; “Stop praying for your child to live. Instead, pray for my will to be done.” I said, “Yes” to God, who offered only to be present, with no promises that everything would be okay. And yet....

.... my baby is now 13 years old, happy and healthy. My life has been filled with more joy and beauty than I ever thought possible and I am free from the man who abused me so terribly. No longer do I fear; God has good plans for me.

Natalie lights the fifth candle.

The music ‘For surely I know the plans’ is played once as we say together –

**All: God, our Mother and our Father,
we light a candle of hope
to celebrate with all your people
as we watch and wait for your plans and
promises to be fulfilled.**

EMILY’S STORY

I had plans for my life. I would go to University and become a teacher. But when I was 16, I was diagnosed with brain tumours and needed lots of surgery. One operation saved my life but caused me to lose my hearing. I was terrified in my world of silence. All thoughts of a career in education vanished. I struggled to understand what people said to me as I watched their lips move. I struggled to understand sign language, too. I felt caught between the hearing world and the deaf world, fitting into neither. I became very isolated and withdrawn. I wanted to end my life - but God had other plans. As I gradually accepted that my plans could not happen, I asked God to use my life for His glory, and He began to show me His plans. He wanted me to use my story for Him. He knows the plans He has for me and I have learned that I do not need to know them. I need to trust Him. I am better at lip reading and sign language now, although I still struggle to understand what people say sometimes. But I know that, whatever I go through, God whispers His peace and love into my heart. And I do not need to be able to hear to know His whisper.

Emily lights the sixth candle.

The music 'For surely I know the plans' is played once as we say together –

**All: God, our Mother and our Father,
we light a candle of hope
to celebrate with all your people as we watch and
wait for your plans and promises to be fulfilled.**

Short pause for reflection

Reader 1: The people walking in darkness have seen a great light.

Reader 2: Jesus said: “I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life.” (John 8:12)

Leader 1: God’s promises of freedom, forgiveness, justice and peace are fulfilled in Jesus. He is the life-giving light which even the deepest darkness cannot extinguish. It is through Jesus that we are able to come close to God and discern God’s plans for us.

PRAYER OF THANKSGIVING

Leader 2: God of the past, the present and the future,
we thank you that you love us faithfully and uniquely.
You loved us before we knew anything about you:
you care for us in every moment of our lives;
you know our deepest thoughts, our highest hopes and
our greatest fears; you know the best and the worst in
us, and still you love us.
Thank you that you never let us go.
Thank you for the plans and promises you have made
for us, which give us hope for today and tomorrow.
God of our past, our present and our future,
receive our thanks and praise,
which we offer in Jesus’ name.

All: Amen.

SONG 4: ‘Thank You’ (based on Te Deum laudamus) Martin G. Schneider, 1962

1. Thank you for giving me the morning,
thank you for every day that’s new,
thank you for new things in store for me and for work to do.
2. Thank you for all my friends and sisters,
thank you for everyone that lives,
thank you that even greatest enemies I can forgive.
3. Thank you for many little sorrows,
thank you for every kindly word,
thank you that in the midst of trouble sympathy is stirred.
4. Thank you, I see your word has meaning,
thank you, I know your Spirit here,
thank you, because you love all people,
those both far and near.
5. Thank you, O Lord, for speaking to us,
thank you for telling us you care,
thank you, O Lord, you came among us
bread and wine to share.
6. Thank you, O Lord, your love is boundless,
thank you that I am full of you,
thank you, you make me feel so glad and thankful as I do.

REFLECTION / RESPONSIVE ACTION

Leader 3: As we reflect upon God’s promise to the people of Judah, at each pause, feel free to write or draw your thoughts – or simply think silently.

“For surely I know the plans I have for you, says the Lord, plans for your welfare and not for harm, to give you a future with hope. Then when you call upon me and come and pray to me, I will hear you.” (Jeremiah 29:11)

As you came in you were given a packet of seeds (or a seed).

A seed is full of potential and hope.
Hold your seed(s) and ponder.

What might God be saying to you?
What hope does God have for you and your future?
Pause to think and write down or draw your thoughts.

We pray for what is in our hearts...

Silence for personal prayer

Leader 3: What stops you from hearing God's call?
Pause

We pray that we might hear God's voice...

Silence

Leader 3: Seeds need the right conditions to grow.

Where do seeds of hope need planting in your life?
Pause

Where do seeds of hope need planting in your community?
Pause

Where do seeds of hope need planting in your country?
Pause

How can these seeds of hope be nourished in your life; in your community; in your country?
Pause

We pray for these places and situations –

May the seeds of hope for our lives, our community, our country Aotearoa New Zealand, become words and actions of loving kindness.

May God our Mother and our Father nurture in us the courage, imagination and passion for justice we need as we work together for the personal and social transformation for which we long. Amen

Silence

Leader 3: Take these seeds and plant them as a reminder of God’s constant love and your hopes.

A seventh candle is lit as we say together –

All: **God, our Mother and our Father, we light a candle of hope and participate with all your people in responsive prayerful action to bring to life the plans and promises you have for us.**

SONG 5: ‘For surely I know the plans’ (sung twice) Words and music by Lucy Hole, composed especially for the 2022 WDP EWNI program, ©WDPIC. Used with permission.

The musical score is written in 4/4 time with a tempo of 112. It features five staves of music. The first staff is a whole rest. The second staff begins with a double bar line and repeat sign, followed by a whole note G4. The third staff contains the lyrics: 'sure - ly I know the plans I have for you. The Lord said:'. The fourth staff contains the lyrics: 'Sure - ly I know the plans I have for you. Plans for your'. The fifth staff contains the lyrics: 'wel - fare plans to not harm you, and to give you hope a - gain. For'. The sixth staff contains the lyrics: 'sure - ly I know the plans I have for you. you.' and ends with a double bar line. Chord symbols are placed above the staves: Cmaj7, G9/11/C, Cmaj7, and G9/11/C.

PRAYERS OF INTERCESSION

Leader 2: Let us pray:

For all who are hungry, who do not have enough to live with dignity; that they may find generosity in their communities.

Silence

Leader 2: God, in your mercy

All: **Hear our prayer**

Leader 2: For all who are abused in any way, whose homes or places of study or work are places not of safety but of fear; that they may be strengthened and freed from abusers and fear.

Silence

Leader 2: God, in your mercy

All: **Hear our prayer**

Leader 2: For all who live in loneliness or isolation; that they may know friendship and community.

Silence

Leader 2: God, in your mercy

All: **Hear our prayer**

Leader 2: For all who are shunned, from whom people turn away; that they may be included and know themselves loved as children of God.

Silence

Leader 2: God, in your mercy

All: **Hear our prayer**

Leader 2: For all who have been displaced, who live in exile and in fear of losing everything they have ever known; that they may know God's peace and strength in their lives.

Silence

Leader 2: God, in your mercy

All: **Hear our prayer**

Leader 2: Let us commend ourselves and all for whom we pray, to the mercy and protection of God. In the name of our Saviour Jesus Christ.

THE LORD'S PRAYER (in Welsh or your Mother tongue)

Leader 1: Let us pray as our Saviour taught us.

Gweddi'r Arglwydd

Ein Tad yn y nefoedd

Sancteiddier dy enw;

Deled dy deyrnas;

Gwneler dy ewyllys,

ar y ddaearfel yn y nef.

Dyro ni heddiw ein bara

beunyddiol

a maddau ni ein troseddau,

fel yr ydym ni wedi maddau'r

rhai a droseddodd yn ein herbyn;
a phaid â'n dwyn brawf,
ond gwared ni rhag yr Un drwg.
Oherwydd eiddo ti yw'r deyrnas
a'r gallu a'r gogoniant am byth. Amen

OFFERING – *(During the following hymn an offering will be taken)*

SONG 6: ‘Make me a channel of your peace.’ Words attributed to St. Francis of Assisi. Music by Martin Neary, Sebastian Temple.
© 1967, 2003, OCP.

1. Make me a channel of your peace.
Where there is hatred let me bring your love;
Where there is injury your pardon, Lord;
And where there's doubt true faith in you.

Refrain:

*Oh, Master grant that I may never seek
So much to be consoled as to console;
To be understood as to understand;
To be loved as to love with all my soul.*

2. Make me a channel of your peace.
Where there's despair in life let me bring hope;
Where there is darkness, only light;
And where there's sadness, ever joy.

Refrain

3. Make me a channel of your peace.
It is in pardoning that we are pardoned;
In giving to all that we receive;
And in dying that we're born to eternal life.

Refrain

PRAYER OF DEDICATION FOR OFFERING

Leader 2: Faithful God, knowing that your plans for our lives are good and your promises to be trusted, we offer these gifts

in praise and thanksgiving. May they be used according to your will for the benefit of all your people who are in need.

Options for Offering:

- Donate today during the Service
- If **banking** your offering – World Day of Prayer account details are:
Westpac – Account number – 03-1700-0423420-25

Please ensure the following details are recorded on your deposit:

- **Group:** WDP Group Name / WDP Group No./ WDP2022
- **Individual:** (Your) Name / WDP2022

Our offerings this year will support:

Christian World Service – who fund a project run by The Human Rights Advocacy and Research Foundation (HRF) based in Chennai (India) but working in the wider district giving training in running an organisation, managing budgets, dealing with district authorities and advocacy to encourage Dalit (Untouchables) Women and Adivasi (Hill Tribe people – indigenous people of India) to stand for the panchayat elections, particularly for the position of panchayat president (a system of self-government).

A **Bible Society** Project Empowering Widows and Suffering Women of India working through its 17 auxiliaries and partnering with churches and Christian organisations. As well as receiving Bibles in their heart languages, the project also provides personal visits, counselling, health check-ups, legal assistance and vocational training, etc. BSI aims to reach 3,000 widows through the project.

Interchurch Council for Hospital Chaplaincy in New Zealand.

SONG 7: ‘The day you gave us Lord, has ended.’ (John Ellerton, 1870. Tune: Clement C Scholefield, 1874)

(or: as adapted for a daytime service by Pat McQuillan, Auckland, 2016)

1. This day you gave us, Lord, is passing,
and night will fall at your behest;
to you our morning hymns are rising,
your praise shall sanctify our rest.

2. We thank you that your church unsleeping
while earth rolls onward into light,
through all the world her watch is keeping,
and rests not now by day or night.
3. Across each continent and island
as dawn leads on another day,
the voice of prayer is never silent,
nor dies the strain of praise away.
4. When we're at rest the sun is waking
our friends beneath the western sky,
and hour by hour fresh lips are making
your wondrous doings heard on high.
5. So be it Lord; your throne shall never,
like earth's proud empires, pass away;
your kingdom stands, and grows for ever,
till all your creatures own your sway.

BLESSING and DISMISSAL

Leader 2: We thank you, loving God, that we have been gathered
in your presence and shared in worship.

Now may we go forth into the world, confident that we are
your children, knowing that you have called us by name.

In our daily life may we align ourselves to your will, seeking
direction to follow your plan and patience in the waiting.

In the challenges and joys we face, may we be assured we do
not face them alone.

Let us go in peace, hope and love, in the name of God, our
Mother and our Father, in the name of the Son and in the name
of the Holy Spirit.

All: Amen

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BIBLE STUDY – Jeremiah 29:1–14

“I Know the Plans I have For You”

Introduction – Read Psalm 137:1–6 (*you may wish to listen to and sing a modern setting of these famous words*)

- Reflect on the feelings of these Judean exiles in Babylon.
- Reflect on what it feels like to be exiled from the community today for example for refugees, prisoners, the elderly, the unemployed, the lonely and the homeless.
- What would give you hope in these situations?

Jeremiah the Prophet

- What do you know about this man and his ministry?

He was born in the seventh century BC, a period of great turmoil with the Assyrian Empire falling and the Babylonians increasing in power. They had conquered Judah and destroyed Jerusalem and its temple. Judah’s leading citizens including the King and Queen Mother had been carried off into exile.

- Listen to **Jeremiah 29:1–14** being read aloud.
- Read the passage silently and reflect on the message.
- How do you think the exiles reacted to the news that they must be prepared to settle in a foreign land?
- How do you think you would have reacted?
- What were the conditions the exiles had to follow before they could return home?
- What message of hope does God give them?
- What messages of hope has God given you?

Prayer

- ❖ Pray for the situations of exile the group has discussed.
- ❖ Thank God for the hope we have been given.



Country Background Information

Introduction

England, Wales and Northern Ireland are three parts of the United Kingdom (UK), within the group of islands known as the British Isles. Scotland is also part of the United Kingdom.

1. World Day of Prayer in England, Wales and Northern Ireland

As a single World Day of Prayer organisation, the three voices of England, Wales and Northern Ireland, have come together to present this year's service, recognising our differences but also our common ground. Our neighbours, Scotland and the Republic of Ireland, both have their own World Day of Prayer organisations.

The first services in England were held in the London area and the wave of prayer moved across the south of England to Wales. In those days, travel was not as easy as it is now so it was more sensible for the women of England and Wales to set up their own National Committee rather than unite with Scotland. The two Committees remain separate but are on good terms, exchanging ideas and meeting regularly together with the Committee from the Republic of Ireland.

Currently, WDP National Committee includes 18 different Christian denominations. We allocate over 40 grants to national and international charities.

2. Places and Spaces

In many ways we are defined by our coasts: surrounded and shaped by water, kept temperate by the Gulf Stream, which gives us a damp island climate with mist, rain, seasons and soft light. We have longer periods of twilight than most other parts of the world. We are green, crossed by many rivers, which cut across the landscape to form fertile agricultural land, lakes and areas of outstanding natural beauty, some of which we preserve in National Parks. We are small, about 80th in the world when countries are ranked according to area (under 165,000 square km or 64,000 square miles in England, Wales and Northern Ireland).

3. People, Diversity and Migration

We have a population of approximately 70 million people. Belfast, the capital of Northern Ireland, and Cardiff, the capital of Wales, each has a population of more than half a million. Many parts of England are marked by urbanisation, with huge conurbations including Manchester and the West Midlands, as well as the megacity of London.

The population of England, Wales and Northern Ireland has been enriched over the centuries by waves of migration.

During the twentieth century, workers from the British Empire, later the Commonwealth, came to the UK to take jobs in the public sector, as transport workers, nurses, etc. Some of them had a difficult time when they first came. However, diversity is now a way of life in our towns and cities.

All this has led to rich cultures in multi-ethnic communities such as Birmingham, Leicester, and, in London, the East End and Southall. Bevis Marks synagogue in the East End dates back to 1701; Woking, in Surrey, is the home of England's first mosque, built in 1889 by a Hungarian immigrant; Neasden's Hindu Temple occupies a huge site in North West London. There

is a building in London's Brick Lane that has been a Methodist chapel, a Huguenot church and a synagogue, and is now a mosque.

Immediately after the Second World War, there was a wave of immigration mainly from the Republic of Ireland and Jamaica. This was followed by a larger wave, mostly from other Commonwealth countries, especially Pakistan and India. However, in the 21st century, more immigrants have come from Europe. According to the Office for National Statistics, the three most common countries of birth of immigrants to the UK are Poland, India and Pakistan.

In terms of legislation, immigrants have benefitted from educational opportunities, career advancement, and access to high quality health care, improved living standards, and various opportunities that would not have been accessible elsewhere. But these opportunities have not always materialised, including the expectation of safety and protection from war-torn poverty. In reality, migration has presented many challenges, which may not have been anticipated. Some have experienced financial hardship, which in some cases has led to homelessness; various ethnic groups have been treated with suspicion and intolerance, racism and segregation. Language barriers have further restricted integration.

However, most hope that we can move forward by recognising the richness and diversity that migration has brought, and by acknowledging the reality that we are all in some sense descended from immigrants, whether they be early settlers or more recent arrivals. We hope that we can recognise 'interculturalism' as a strength that can enrich society and encourage interaction, understanding and respect between different cultures and ethnic groups.

The relationship between the peoples of England, Wales and Northern Ireland has not always been straightforward or peaceful. In the 13th century, Wales experienced oppression and conquest at the hands of King Edward I of England, symbolised by his line of imposing castles stretching across North Wales.

More recently the pressure exerted on Wales by its larger, more populous neighbour has been cultural and linguistic rather than military; up until the early 20th century school children in Wales were stigmatised by having to wear a 'Welsh Not' around their neck if they were caught speaking their native Welsh language. Concern grew about the language's decline and

possible extinction, and after years of campaigning it was finally made an official language in 2011.

Northern Ireland was formed in 1920 after the Unionist majority in the province decided they wished to remain in the United Kingdom and not join a United Ireland. This led to periods of civil unrest when, in 1968, violence erupted. Conflict continued in Northern Ireland for over 30 years with terrorist attacks in mainland Britain, the Republic of Ireland and even continental Europe. This period of time is known as The Troubles during which 3,600 people were killed and thousands more injured. During the 1970s, influential in seeking ways to end the violence were Nobel prize-winners Mairead Corrigan Maguire and Betty Williams who founded the Community of Peace People. In 1998, the signing of the Good Friday Agreement signalled the end of most of the violence of The Troubles and, as a result, a power sharing Assembly was established with representatives from both Unionist and Nationalist communities being elected and taking seats, forming a power sharing Executive.

4. Finding Our Place in the World

With the United Kingdom voting for a government that has taken the country out of the European Union (EU) in 2020, we still remain uncertain about our place in today's world. Part of this is due to the legacy and arrogance of the Empire, as we face the long-term consequences of colonialism.

Large sections of the population feel themselves to be locked out of an affluent society based on the financial and service sectors of London. The north/south divide has robbed parts of the country of jobs and infrastructure. The impact of the government's attempts to reduce budget deficits following the global financial crisis of 2008 has also had an impact. A 2018 United Nations report described the levels of poverty in Britain as unacceptable, with 14 million people in the UK found to be living below the poverty line.

In 2016 England, Wales, Scotland and Northern Ireland voted collectively for 'Brexit', to leave the European Union (EU), which many saw as a rich 'club' of Europeans, holding down wages and facilitating unlimited immigration into the country. In England and Wales, the vote to leave won by 52%, even though London voted to stay in; Scotland and Northern Ireland voted to remain in the European Union.

Underlying the uncertainty we face today is the poverty and discontent of many who have seen us move forward as one of the richest areas in the world while their own personal income, security and self-esteem has shrunk. There

have also been huge shifts in terms of religious observance. Like much of Western Europe, the general picture in terms of church attendance in England, Wales and Northern Ireland is one of decline, particularly in the mainstream denominations. Yet despite this, the church is often at the forefront of projects to help those in need, such as food banks, homeless shelters and work among refugees. The church, too, has been reinvigorated by recent immigration.

5. How We Live

England, Wales and Northern Ireland each have their own character and culture, but there are some traditions which span all three. We all agree that there is nothing better for comfort than a lovely cup of tea, and the weather is a constant talking point as it is always unpredictable.

Shakespeare, Jane Austen, Zadie Smith, Seamus Heaney, and Dylan Thomas are just a few of the writers whose works are read and studied across the globe.

Music is a vital part of our culture, and across the nations it is expressed in different forms: through classical music, ballads, punk, rock, pop, grime, folk, Morris dancing and male voice choirs, alongside traditional Celtic folk music. Wales is traditionally referred to as the land of song and, besides the popular singer Shirley Bassey from Tiger Bay, a port area of Cardiff; many hymns which are sung around the world originate from Wales.

We are also a nation of sports lovers, in particular football (soccer), cricket, golf, rugby, tennis (all invented here), cycling and athletics, and Paralympic games.

Food and Drink

It is interesting to note that meals that are seen as a core part of the nation's identity – such as fish and chips - have often been introduced by refugees and settlers from other countries. Similarly, there is a great love of Chinese and Indian takeaway food and 'chicken tikka masala' is a favourite.

There are national dishes and special regional variations in each country, for example Welsh cakes and Northern Ireland champ.

England can claim many local delicacies and foods which are now exported all around the world, including Cheddar cheese, Cornish pasties and clotted cream, Melton Mowbray pork pies and Yorkshire pudding.

However, the changing face of Britain means that some sections of society face what is known as 'food poverty'. One in four low-income families

struggles to provide food. Leading charity, The Trussell Trust, for example, supports a network of more than 1,200 food banks, which provide emergency food packages for individuals and families in need. Between April 2018 and March 2019, 1.6 million packages were given to people in crisis.

6. Women and Family

In broad terms, since the beginning of industrialisation and the movement from the country to the towns throughout the 18th and 19th centuries, the birth rate has risen and infant mortality has fallen throughout England, Wales and Northern Ireland.

Infant mortality now stands at 4 per thousand and new figures indicate that the number of children living in relative poverty is on course to hit 37 per cent, topping the previous record high of 34 per cent recorded in the 1990s. By the end of 2019, it could be that the majority of children in single parent families or in larger families – with two or more children – live in relative poverty.

Even though, we celebrated the progress women have made in our society, we still struggle to combat violence in our homes, improve the lives of those living in poverty and support those with disabilities, physical, mental and emotional.

Although Oxford and Cambridge Universities did not allow women to graduate until 1920, women now make up more than half of those studying for first degrees. They are still in the minority only in science, technology, engineering and maths.

In March of 2020, the World Health Organization declared that a viral disease named as COVID-19 had swept into at least 114 countries and killed more than 4,000 people. It was then declared a pandemic caused by a coronavirus. The outbreak reached the UK, and as most people the world over, the inhabitants of the UK lived in social isolation to slow the transmission of COVID-19. There is much we do not know about the length of the pandemic, but we can be sure that neither our country nor the world in general will ever be the same again.

DISTRIBUTION OF 2021 OFFERINGS – VANUATU

Christian World Service

The Pacific Conference of Churches (PCC) is promoting a seedbank concept for communities. \$10,000
Vanuatu Christian Council has taken this up and is working towards a longer term food security project.

Bible Society

Emergency Healing for the Wounds of Trauma in the South Pacific – in partnership with churches and the Summer Institute of Linguistics to reach the worst cyclone affected communities in Vanuatu. \$10,000

Interchurch Hospital Chaplaincy \$5,500

Church Women United Aotearoa NZ \$500

WDP International Committee \$3,500

WDPANZ Travel Fund \$1,000

WDPANZ Provision for Expenses \$20,000

Future Themes and Countries

2023 “I Have Heard About Your Faith” – Taiwan

2024 “I Beg You ... Bear With One Another in Love” – Palestine

2025 “I Made You Wonderful” – Cook Islands

2026 “I Will Give You Rest : Come” – Nigeria

WORLD DAY OF PRAYER

Observed on the first Friday in March each year,
is a worldwide movement of informed prayer
involving people of many denominations and languages
in more than 170 countries.

Each year the service is written
by women in a different country
who share the hopes and fears, joys and sorrows,
opportunities and needs, of their country.

It affirms that informed prayer
and prayerful action are inseparable.



The **World Day of Prayer logo** depicts
a cross, formed by praying figures
from the four corners of the earth,
joined together within the circle of the world.

World Day of Prayer is sponsored by an International Committee
and organised by a National Committee in each country.

World Day of Prayer Aotearoa New Zealand National Committee 2022

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Pauline McKay (Chairperson)

Mary Caldwell (Roman Catholic)

Cornelia Grant (Methodist)

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