

WORLD STUDENT CHRISTIAN FEDERATION



UT OMNES
UNUM SINT

1895

Universal Day of Prayer for Students 2012

Theme: Economic Justice

19 February 2012

Prepared by the Student Christian Movement of Sri Lanka,
celebrating its 100 years,
together with the WSCF Inter-Regional Office

BACKGROUND

Welcome to this service on the Universal Day of Prayer for Students (UDPS) 2012. The UDPS has been observed since 1898, making it one of the oldest ecumenical days of prayer. Earlier it coincided with the Third Sunday before Lent, but of late WSCF invites our members and friends to observe it on (or around) the Third Sunday in February.

The WSCF global theme for 2012 is Economic Justice and this theme is reflected in this year's UDPS. From the time of the establishment of the World Student Christian Federation (WSCF) in Vadstena in 1895, WSCF has revisited this theme time and again. John R. Mott, one of the founders of the WSCF, was deeply concerned to promote a just life for all as we can see by his writings, his involvement in the Life and Work Movement, and the role he played in founding the World Council of Churches in 1948.

Economic Justice is concerned with the equitable sharing of God's given resources in production, consumption and distribution on the one hand and caring for the Earth on the other. It is a call for the eradication of poverty, advocating for just policies in international trade, just and ethical financial policies, promotion of decent work and just remunerations. It is about bridging the gap between the rich and the poor while recognizing the limitless economic growth within a finite planet.

As we wrestle with the issues of economic justice and consider how we may ourselves be complicit to unjust economic systems, we should be convinced that there are alternatives. The Occupy Wall

street movements and other youth movements stemming from those who suffer from unemployment are signs that there are alternatives.

The Gospel of Christ speaks to us about new hope. The AGAPE Call (Alternative Globalization Addressing People and Earth 2005) invites us on pp. 63-64 to act together for transformation of economic injustice through theological reflection and action on the following areas:

1. Eradication of poverty and inequality through developing economies of solidarity and sustainable communities
2. Work for justice in international trade relations through critical analyses of unfettered free trade and trade negotiations.
3. Advocate that investments should be redirected towards businesses that respect social and ecological justice or in banks and institutions that do not engage in speculation nor encourage tax evasion.
4. Engage in actions for sustainable and just patterns of extraction and use of resources, in solidarity with Indigenous peoples, who seek to protect water, land forests and their communities.
5. Challenge the excessive consumption of affluent societies so that they will shift towards self-restraint and simplicity in lifestyles.
6. Advocate for decent jobs, emancipated work and people's livelihoods by taking action against child labour, bonded labour and by supporting those deprived of the right to form trade unions.
7. Promote life-giving agriculture through ecological farming practices and solidarity with small farmers, especially women producers, who invest more than 80% of their labour in this area.
8. Reflect theologically on the question of power from a biblical and theological perspective.

These areas of action need to be also addressed from an interreligious perspective. Churches and theological colleges should create curricula that take up the whole issue of economic justice. Jesus said, “I came so that they may have life and have it abundantly”. This means both spiritual and physical life.

2012 marks the centenary of the formation of the Student Christian Movements in Sri Lanka, India, Pakistan, Bangladesh, and Burma. These movements were founded during the visit of John R. Mott to South Asia. In honour of this celebration, the SCM of Sri Lanka has compiled this service.

We pray this year that we will all be changed by the victory of our Lord Jesus and inspired to work for economic justice for all.

Geneva, January 2012

Inter-Regional Office
WSCF

LITURGY FOR THE UDPS SERVICE

Office bearers from of the local SCM and those taking part in the Service enter in procession from the back of the church/hall, each carrying a locally made oil lamp or candle.

Call to Worship

Processional Hymn

Jesus, Savior Lord, Lo to You I Fly (*Thamiz: Yesu raajenin thiruvediku*); Sound the Bamboo p.59

Jesus, Savior Lord, Lo to You I Fly

(*Thamiz: Yesu raajenin thiruvediku*)

Refrain



Ye - su raa - je - nin thi - ru - ve - di - ku, sa - re - nnam sa - re - nnam sa - re - nnam,
Je - sus, Sav - ior Lord, lo to you I fly; Sa - re - nnam, Sa - re - nnam, Sa - re - nnam.



Fine
aath - me naa - dhe - rin ma - le - re - di - ku, sa - re - nnam sa - re - nnam sa - re - nnam.
You the Rock, my Re - fuge that's higher than I: Sa - re - nnam, Sa - re - nnam, Sa - re - nnam.



1.Paar pot - trum thuuye thuuyedhee - ve - nee - mei raa - jaa - vee yeng - gell - naa - dhe - nee
2.I - lai paa - ru - dhe! the - rum veen - dhe nee - yinnel thunbem niikum a - rull naa - dhe - ree
1.In the midst of foes I cry to you, from the ends of earth wherever I may be,
2.In your tent give me a dwell - ing place, and be - neath your wings may I find shel'tring grace,
3.O that I my vow to you may pay, and that by your faithfulness to me each day;



Ba - yem nii - kum thunnei yaavum aa - ni - ree, sa - re - nnam sa - re - nnam sa - re - nnam.
ye - zlej yen - nei aatri thettri kaa pi - ree, sa - re - nnam sa - re - nnam sa - re - nnam.
my strength in helplessness, O an - swer me: Sa - re - nnam, Sa - re - nnam, Sa - re - nnam.
O lift on me the sunshine of your face: Sa - re - nnam, Sa - re - nnam, Sa - re - nnam.
may live, and on your love my bur - dens lay: Sa - re - nnam, Sa - re - nnam, Sa - re - nnam.

Sarennam means "Refuge"; also "I take refuge."

Prayer of Adoration

(Colossians 1: 12-20)

Leader:

We give joyful thanks to you, O God. You have enabled us to share in the inheritance of the saints in your light. You have rescued us from the power of darkness and brought us into the kingdom of your beloved Son.

Response:

Words & music: Kenyan, source unknown

joyfully

Cantor: 1. My sis - ters, my sis - ters, my sis - ters,

ALL: BLESS THE LORD, BLESS THE LORD,

2. My bro - thers,

BLESS THE LORD: THERE IS NO OTH - ER GOD.

Leader:

We give you joyful praise, O Christ. You are the image of the invisible God, the firstborn of all creation. In you, all things in heaven and on earth were created: visible and invisible – thrones, dominions, rulers, powers – all things have been created through you and for you.

Response: (Sung) “Bless the Lord...”

Leader:

(Romans 8:16, 26)

We rejoice in you, O Spirit, for you bear witness with our spirit that we are children of God. We thank you, O Spirit, for though we do not know how to pray as we ought, you intercede for us with sighs too deep for words.

Response: (*Sung*) **“Bless the Lord...”**

During this final response, candles/lamps are placed near a large globe or world map, positioned so that they can be clearly seen.

A brief silence.

Leader:

As we sing the first verse in the original Sinhala language, we celebrate the centenary of the SCMs in Sri Lanka and other South Asian countries.



1. Na - mo na - mo ma - vun - ka - run, Na - mo na - mo mi - dum - ka - run,
1. We wor - ship you, Cre - a - tor God, we wor - ship you, Re - deem - er God,
2. We love you LORD, in - spire our prayer, we give our all to praise your Name;
3. O Source of Be - ing; O Word of Light, in - car - nate Love, the Way to bliss;



Na - mo na - mo su - da - th mu - run, Na - mo na - mo thi - yek mu - run.
we wor - ship you, Sanc - ti - fi - er God, we wor - ship you, O Trin - i - ty.
Sol - ace and peace we find here with you; your grace and joy our hearts ac - claim.
O Spir - it, Breath of peace through the church: Come, Tri - une God, in - to our midst.

Readings

*One or more Bible Readings may be used.
The contemporary reading is optional.*

The First Lesson – Jeremiah 22:3, 13-17

At the end, the Reader says: Holy Wisdom, Holy Word.

All: Thanks be to God

Responsorial Psalm – Psalm 85:8-13

Either sung by a choir OR women and men reading alternate verses.

Contemporary Reading – Arundathi Roy,

from the Sydney Peace Prize speech in Australia, 3 November 2004.

“(…) What does peace mean in this savage, corporatized, militarized world?

What does peace mean to non-Muslims in Islamic countries or to women in Iran, Saudi Arabia and Afghanistan? What does it mean to the millions who are being uprooted from their lands by dams and development projects?

What does peace mean to the poor who are being actively robbed of their resources and for whom everyday life is a grim battle for water, shelter, survival and, above all, some semblance of dignity? For them peace is war.

(W)e must also ask ourselves honestly who benefits from peace in the Age of Empire. War mongering is criminal, but talking of peace without talking of justice could easily become advocacy for a kind of capitulation. And talking of justice without unmasking the institutions and the systems that perpetrate injustice, is beyond hypocritical.

It’s easy to blame the poor for being poor.

The real tragedy is that most people in the world are trapped between the horror of a punitive peace and the terror of war. Those are the two

sheer cliffs we're hemmed in by. The question is: How do we climb out of this crevasse?"

Reader: Christ speaks to us through others
All: Praise God

Second Lesson - James 1:22-26 *or* 2 Cor. 3:4-6

Reader: Hear what the Spirit is saying to the Churches (*Rev. 2.7*)
All: Thanks be to God.

silence

The Gospel Lesson

During the next song the Bible is brought by the Reader to the front accompanied by persons with baskets of flowers and lamps/candles.

Hallelujah

Hal - le - lu - jah! Hal - le - lu - jah! Hal - le - lu - jah, A - men. Music, Korean (Source: Unioem)

Hal - le - lu - jah! A - men. (Hal - le - lu, jah!)

Copyright © G.I.A.
Arr. John L. Ball, Iona Community

The image shows a musical score for the hymn 'Hallelujah'. It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one flat (B-flat) and the time signature is 3/4. The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are written below the notes. The score includes a repeat sign at the end of the first line. There is a credit for 'Music, Korean (Source: Unioem)' and 'Copyright © G.I.A. Arr. John L. Ball, Iona Community' at the bottom.

Reader: Matthew 25:31-46

Reader ends: This is the Gospel of the Lord Jesus Christ.
All: Thanks be to God.

Response: (Sung) Hallelujah!

The Sermon

Response

All back

Robert Lowry (attr.b.)

We can not own the sun-lit sky, the moon, the wild-flowers.
When bod-ies shiv-er in the night, and, wea-ry, wait for
God calls hu-man-i-ty to join as part-ners in cre-

grow-ing, for we are part of all that is with
morn-ing, when chil-dren have no bread but tears, and
a-ting a fu-ture free from want or fear, and life's

in life's riv-er flow-ing, With o-pen hands re-
war horns sound their warn-ing, God calls hu-man-i-
good-ness cel-e-brat-ing. That new world beck-ons

ceive and share the gifts of God's cre-a-tion, that
ty to wake, to join in com-mon-la-bour, that
from a-far, in-vites our shared en-deavour that

all may have a-bun-dant life in eve-ry earth-ly na-tion,
all may have a-bun-dant life in one-ness with their neigh-bour,
all may have a-bun-dant life and peace en-dure for-ev-er.

Confession

Leader:

What does the Lord require of you but to do justice and to love kindness and to walk humbly with your God?

All:

We confess that we have been proud, confident in the strength of our culture, confident that when we speak, people will listen. We have not walked in humility with God. Faithful God, forgive us.

Leader:

We enjoy comfort,
So we have not done justice.
We enjoy convenience,
So we have not loved kindness.

All:

Faithful God, forgive us.

Leader:

We have been silent when we should have spoken,
passive when we should have acted.

All:

Faithful God, forgive us.

Leader:

We have pursued worldly desires, and all their benefits.
We have enjoyed the comforts brought by world trade,
comforts paid for by the underpaid labour of others.

All:

Faithful God, forgive us. Do not turn from us, but help us. Help us to turn toward you and away from all that demands our love and loyalty.

Silence.

Assurance of Pardon

Leader:

Friends, hear the good news. Anyone who is in Christ is a new creation. The old life has gone; the new life has begun. Hear the gracious word of our Lord Jesus Christ; ‘Your sins are forgiven. Go and sin no more.’

All: Amen. Thanks be to God.

All sit

Affirmation of Faith

Either the following Triple Refuges (based on that commonly chanted in Buddhism, but adapted) OR another affirmation of faith such as the traditional Creeds may be said or chanted. The English translation too could be chanted to the same tune or said by all.



The Thisaranaya (Triple refuge)

Oba piya devikara saranaya ganimi
(I take refuge in you Parent God)
Oba kithu himikara saranaya ganimi
(I take refuge in you Christ Lord)
Oba Sudha tindukara saranaya ganimi
(I take my refuge in you blest Spirit)
Oba eka devikara saranaya ganimi
(I take my refuge in you three as one God)
Obe sura sasunehi saranaya pathami
(I look for refuge in your holy church)

Obe ana vinayehi saranaya pathami
(I look for refuge in your own precepts)
Obe subha dahamehi saranaya pathami
(I look for refuge in your noble word)
Obe mema sasunehi saranaya pathami
(I look for refuge in your community)

OR

Apostles' Creed

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen

Offertory

The Choir, or other ensemble, sings.

The offering is brought forward.

Leader:

All things come from you, Gracious God, Creator of the world. With these offerings we give to work for economic justice and for the good of your people; through Jesus Christ our Lord.

All: Amen.

Intercessions

(Supplications and Thanksgiving)

All kneel or sit

Leader:

As students and past students, we come before you, O God, in prayer. We thank you, God, for creating the whole world and everything in it in with dignity and beauty. We pray that we may live in harmony with creation and that we may work for sustainable use of land, water, and air. We long for a just peace in this world. We ask for your guidance and inspiration to rebuild communities shattered by economic and climate injustice.

(A brief silence.) Lord, hear our prayer,

All: And let our cry come unto you.

Leader:

We pray for the unemployed, that they may find work. We pray for decent and dignified conditions for those who are employed. We pray for good relations between employers and employees.

(A brief silence.) Lord hear our prayer,

All: And let our cry come unto you.

Leader:

We pray for transformation in attitudes, cultures and systems in our country and in the world. We pray for nations and their leaders. Guide them to question and revise policies which lead to poverty. Lead them to develop structures that allow their people to flourish. We pray, O God that you will work among us to bring justice to our own economic practices. Teach us to question and change our buying habits so that we do not benefit from unjust labour practices in other countries.

(A brief silence.) Lord hear our prayer.

All: And let our cry come unto you.

Leader:

We pray for the churches, for courage and vision to dialogue and work together. We pray for all students and their teachers, that they will be empowered with wisdom and insight.

God, we pray for the World Student Christian Federation. We pray for all the students involved today, for the Senior friends, and for all those who support and encourage us. We offer thanks and praise for 117 years of WSCF work and witness. We thank you, Holy Spirit, for your guidance to the SCMs in the Asia regions for the past 100 years and the vision of John Mott and other early leaders.

We pray that your Holy Spirit will guide the Federation's officers, Executive Committee, regional committees, national leaders, staff, and the entire Federation in the year ahead. We pray that every part of the Federation may more effectively proclaim your gospel to the students of the world so 'that they may all be one'. Strengthen the Federation's work that we may continually welcome more students into this ecumenical community of justice, love and peace.

Our Parent God, transform the poverty of our nature by the riches of your grace that all the world may know your power to change and to

save. Help us to do justice and walk humbly before you, in Jesus' name.

All: Amen.

Leader:

All these prayers we bring together in the prayer Jesus teaches us:

All: (in our familiar language)

**Our Father in heaven
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins,
as we forgive those who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and forever. Amen**

Stand

Hymn

© Hubert H. Parry 1848-1918

The musical score is written in 3/8 time with a key signature of one flat (B-flat). It consists of three systems of music. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The lyrics are: "We turn to you, O God of every nation, giver of good and origin of life: your love is at the heart of all creation, your hurt is people's pain in war and death." The score includes bar numbers 3, 6, and 9. The piano accompaniment features a steady eighth-note bass line and chords in the right hand.

Fred Kaant, Words Copyright 1908
Hope Publishing Company.

OR

We turn to you, O God of every nation,
giver of life and origin of good;
your love is at the heart of all creation,
your hurt is people's broken brotherhood.

We turn to you, that we may be forgiven
for crucifying Christ on earth again.
We know that we have never wholly striven,
forgetting self, to love the other man.

Free every heart from pride and self-reliance,
our ways of thought inspire with simple grace'
break down among us barriers of defiance,
speak to the soul of all the human race.

On men who fight on earth for right relations
we pray the light of love from hour and hour,
Grant wisdom to the leaders of the nations,
the gift of carefulness to those in power.

Teach us, good Lord, to serve the need of others,
help us to give and not to count the cost.
Unite us all, for we are born as brothers:
defeat our Babel with your Pentecost.

The Peace

All Stand

Leader: Beloved, let us love one another for love is of God. (1 John 4:7) Let us share a sign of peace.

ALL MOVE AROUND GREETING EACH OTHER IN THE TRADITIONAL MANNER OF YOUR COUNTRY.

(In Sri Lanka sheaves of Beetle leaves are passed from hand to hand; in Poland a piece of wafer is placed in the mouth of the other as the wafers are passed around; in India people place their palms together and bow to one another; in the West it is a handshake or a kiss on the cheek; etc)

During the exchange of this greeting of love, the choir may sing:

*Words: Guatemalan traditional; trans. Christine Carson
Music: Guatemalan traditional; arr. John L. Bell*

ently

The peace of the earth — be with you, the peace of the hea - vens too; — the
peace of the riv - ers be with you, the peace of the o - ceans too. —
Deep peace fall - ing ov - er you;
Deep — peace, deep — peace — fall - ing ov - er you;
God's peace grow - ing in you.
God's — peace, God's — peace — grow - ing in you.

The peace of the earth be with you,
the peace of the heavens too;
the peace of the rivers be with you,
the peace of the oceans too.
Deep peace falling over you;
God's peace growing in you.

The Benediction

Leader:

May we live in peace and justice with all our sisters and brothers;

May we live in harmony with God's creation,

May our hearts move in compassion to bring succour and hope to the helpless,

May we commit to care for God's creation and God's people,

May the blessing of God the creator, the liberator and the sustainer of life be amongst us now and always.

All: Amen.

Final Recessional Hymn to be selected.

PREPARING TO CELEBRATE UDPS

1. Appoint a small committee of interested persons to organize the service and to assign parts to leaders and readers. Try to involve both female and male students and Senior friends. The committee must read through and **adapt the service for use in your situation.**
2. Parts to be sung may be said. Try to organize a good choir to lead the singing. The choir may vary/change the sung parts and select the hymns.
3. Brainstorm creative and symbolic acts in the service that would serve to highlight the theme 'Economic Justice' e.g. Pictures of theme in your country to be displayed, ways to locally combat the theme highlighted, commitment of people to be written and put into the offertory trays/bags.
4. 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.
5. If you wish to add a service of Eucharist together with this prayer service, please do so according to your tradition.
6. Organize the collection. This year we invite the SCM or group organizing the service to take the collection for the global operations of the WSCF. This collection will support global publications and programmatic efforts to unite students around the world. Please contact the IRO or your national or regional office to arrange the best way to transfer the funds collected.
7. Also inform churches in different parts of the country and invite them to organize this service in their communities.

The liturgy was prepared by Dr. N. Francis Wickremesinghe, who attended Turku '68 and the World Assembly at Ottaniemi, Finland, representing the SCM of Sri Lanka. Some parts are taken from the Christian Conference of Asia's Asia Sunday 2009 service, which too was prepared by him. Thanks also to Andrew Donaldson for his editorial support.