

**World YWCA and YMCA
Week of Prayer and World Fellowship
November 9-15, 2008**



**Born Free,
Born Equal:
Celebrating
Human Rights**



Bible Reading Plan 2008 - 2009

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PRESIDENTS' MESSAGE

Dear sisters and brothers,

On December 10, 2008 the world will celebrate 60 years of the Universal Declaration of Human Rights. The international community adopted this Declaration in 1948 in order to protect human dignity and to prevent discrimination and oppression.

Human rights are universal and all the major religions advocate for them. Throughout history, all societies have practiced some kind of discrimination and assigned different degrees of rights, or lack thereof, to different groups of people. Discrimination can take the form of US versus THEM. This discrimination may include male versus female, old versus young, rich versus poor, differences of class, caste, race, ethnicity and other distinctions that diminish human dignity and personhood.

The Scriptures show a commitment to protect freedom and justice through law. Freedom and dignity given by God are to be ensured by law, as demonstrated in the Exodus story where *Yahweh* liberated the people of Israel from the bondage of slavery in Egypt and on the way to the Promised Land gave them the Law. Protecting the rights of foreigners, widows and orphans was especially emphasised. The specific and unique contribution of Jesus, the Christ, was his categorical rejection of any and all of the limits placed by human societies on human dignity, and any and all basis for discrimination between human beings.

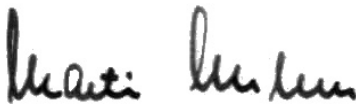
Founded on Christian faith the World YWCA and the World Alliance of YMCAs believe that every human being is created in the image of God and that God loves every human being without condition. Thus, the dignity of every human being is a gift from God.

We should not forget that through Henry Dunant, a founding member of the YMCA, our Movements contributed to the early formulation of the Geneva Convention, embodying the principles of respect, dignity and care for all persons without discrimination. Speaking of his work with the YMCA, Dunant said: "I was taking care of the wounded in times of peace long before taking care of the wounded in times of war."

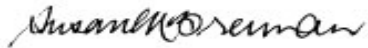
Working to promote human rights implies reaching out and loving our neighbour, but also serving our neighbour. This requires us to not only serve those in need, but also to look for the root causes of the suffering, to look for the different structures that produce injustice and to work actively to overcome those structures.

We yearn for a fully inclusive world where justice, peace, health, human dignity, freedom and care for the environment are promoted and sustained, especially through the involvement of young people, to ensure the Christian ideal of building a human community of justice with love, peace and reconciliation for the fullness of life for all creation is shared.

We hope that this booklet for the Joint Week of Prayer 2008 will help to promote human rights as part of our witness in the world.



Martin Meissner
President
World Alliance of YMCAs



Susan Brennan
President
World YWCA

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status...

(Universal Declaration of Human Rights – Article 2.1)

DAY 1: WHY ENGAGE IN HUMAN RIGHTS WORK?

Bible reading: Genesis 1

“So God Created humankind in his image, in the image of God he created them, male and female he created them.” Genesis 1:27

Many twentieth-century developments in the area of human rights, including the Universal Declaration of Human Rights, have been strongly influenced if not inspired by Christians. But we must be cautious of moving too directly from biblical and earlier Christian perspectives to current human rights understandings, especially in today's multi-religious and secular world. Human rights have developed through complex interacting historical processes informed by experiences of oppression and totalitarianism, injustice and violation of human rights. Yet, human rights can be seen as rooted in, and as the modern political fruits of, ancient religious beliefs and practices.

Although human rights generally are consistent with biblical perspectives and priorities, they are not 'owned' by Christians. Indeed there has been an ambiguous historical record with regards to churches and human rights, such as using selected passages of Scripture to deny equal human rights to women or to justify the use of violence. At times, churches have been opposed to rather than promoters of basic human rights. Thus, sobering humility and ongoing critique are required; religious traditions may need to be critiqued from human rights perspectives, and some (e.g. individualistic) human rights interpretations or applications may need to be critiqued from religious perspectives.

In creation, God gives all human beings a dignity (created in the image of God, Genesis 1:27). This is at the heart of what motivates human rights work. Human dignity is first and foremost in relation to God. This basic dignity must be vigorously defended and upheld in the face of all those

forces that would compromise, violate or deny who human beings are. This dignity is multifaceted: It has to do with the basic spiritual as well as physical and social needs. It includes the “bread” needed to sustain life on earth, the “bread” that is the right of everyone in community with others, and the “bread” of heaven. What it means to be human transcends narrow legalistic or reductionistic ways of viewing human beings and their rights, and can be enriched with perspectives of various religious traditions. Thus, political, civil, economic, social, cultural and religious rights must be upheld.

Justice and compassion are central to what God is about, and to what we are called to pursue. Justice is grounded in the righteousness of God, who delivers the oppressed from bondage (Exodus 20:2). Seeking justice implies looking out for the rights of all people, and compassion implies protecting and caring for those who lack rights. The two dimensions go together. The repeated call in Scripture to care for “strangers, widows and orphans” – to reach out in compassion that reflects God’s love – necessarily involves laws that seek to ensure their just treatment. In Hebrew Scripture this is based not on the “rights” of individuals but in the obligations and duties of the community. Because order-restoring laws can themselves become oppressive, justice must continuously be infused with the heart of compassion (Isaiah 10:1-2).

When some live in poverty, or lack basic freedoms, this is an assault on the just order God intends. God is just and human beings are to be God’s agents of justice in the world. A just and compassionate human order in which human flourishing can occur is constructed from the bottom up, as Hannah proclaimed, “God raises up the poor from the dust... the needy from the ash heap... to make them sit with princes and inherit a seat of honour (1 Samuel 2:8a). Dignity, equality and participation are key markers for human rights. Priority must be given to those most oppressed, excluded, discriminated against, or lacking of opportunities. This was underlined in how Jesus proclaimed and embodied the new reign of God (Luke 4:18-19).

In the end, therefore, what Christian faith can provide rights-based development work is an empowering sense of being able to imagine and live in the hope of a world different from the current realities of suffering, oppression and violence – i.e., “another world is possible!” – and to work tirelessly with others toward that goal.

Acknowledgement: Excerpts from Karen L. Bloomquist, *“Thinking it over...”*, Issue # 16, June 2007, The Lutheran World Federation, Geneva, Switzerland. Used with permission.

For Group Discussion

How is culture used to hinder the full respect of human rights in your community?

What practical responses do your YWCA or YMCA present or might plan in the face of this reality?

Prayer

God of Life, of Mercy and Justice, help us to remember that peace and justice must always go hand in hand; one does not exist without the other. Amen.

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

(Universal Declaration of Human Rights – Article 7)

DAY 2: WOMEN'S RIGHTS ARE HUMAN RIGHTS

Reading: Luke 24:1-12

“Now it was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them who told this to the apostles.” Luke 24:10

What do we know about the women by the cross and at the resurrection of Jesus?

Only Luke speaks about the multitude of women at Easter; the women disciples followed Jesus from Galilee and escorted him in his final journey to Jerusalem to celebrate Passover. During the passion, the women ‘stood at a distance’ (Luke 23:49) because of the barricade of Roman soldiers that prevented them from coming closer to Jesus; but Peter followed Jesus from afar to conceal that he knew him. The women were present from the beginning to the end—demonstrating a love for Jesus that makes them faithful and courageous in spite of the circumstances.

The women standing by the cross had been restored by Jesus; he had given them back life (the daughter of Jairus) and the dignity of a daughter (the woman with the flow of blood and the bent over woman). They were not dead, impure or bent over—they were standing on their feet.

Amidst his pain, Jesus had the consolation of the company of women.

It is interesting to note that in several passages of the Gospel women never restrained themselves when anointing Jesus. They were always generous and poured on him the most expensive perfumes, without holding back (John 12:3; Luke 7:38; John 11:2). It is also interesting to note that there were men who criticised the behaviour of the women (Simon the Pharisee, Judas Iscariot). In both cases, Jesus rebuked the men and wholly approved of the loving gesture of the women.

They anointed him when he was alive and were willing to anoint him now that he was dead.

Women are able to experience Easter in a different way from men; women live Easter each month in their bodies. When they found Jesus' tomb empty, the Galilean women believed that God had resurrected God's son. Why wouldn't they believe it when, after all, they had seen Jesus resurrecting a girl (Luke 8:51-56), a boy (Luke 7:11-17), and a man (John 11:43)?

Immediately they went to see the 11 disciples and the others to announce the resurrection of the Christ. Luke mentions that the group included Mary Magdalene, Joanna and Mary the mother of James. But how sad! All their words seemed "an idle tale" to the men and they did not believe them (Luke 24:9-11).

Perhaps the 12 disciples never really understood that Jesus was serious when he referred to the equality of all people in his reign. Maybe they thought that Jesus' conversation with the woman at the well (John 4), his merciful acts of healing women (Luke 8:46-56), his words rejecting that female anatomy determines one's 'fate' (Luke 11:27-28) and his revelation to the women at the tomb were mere coincidences?

The curtain of the Temple was torn in two at the death of Jesus (Luke 23:45). There are no more privileged places. The women entered into the New Alliance, in the same upper room where the apostles live, praying with them in the same spirit. The Holy Spirit pours on everybody—men and women. This is a great contrast with the Old Covenant. It breaks with the discrimination of women in the Synagogue and in the Temple. In the Church of Christ there is no more division.

We cannot deny that Jesus chose women to be witnesses of his resurrection. In Matthew's Gospel (28:9-10) and John's (20:1-18) we find the last words of Jesus to the women, which are as his will and farewell:

"Woman, why are you weeping...?"

"God be with you!"

"Do not be afraid..."

"Go, and tell my brothers... Go to my brothers and say to them..."

How wonderful Jesus is with women! He knows them profoundly. On one hand he looks for them, encourages them, loves them, allows them to embrace and kiss him, and on the other hand, he sends them to announce and to be witnesses of his Resurrection.

Each time we testify about the transforming power of the Resurrection in our lives, we are following in the steps of our mothers in the faith — Mary Magdalene and the others. They who encounter the Lord of life in the restoration of their bodies and spirits may have proclaimed the Good News with such power. Today's world, as did Mary Magdalene's, demands the same type of personal testimony. Jesus affirmed the capacity and the right of women to give testimony and to preach. Their call to do so comes from him.

Acknowledgement: Excerpts from Méndez Peñate, Adriana *“La Buena Noticia desde la Mujer - Reflexiones Sobre la Mujer en el Evangelio de Lucas”*, Serie Pastoral 9, Centro de Reflexión Teológica, México, 1989, pp 113-118. Used with permission.

For Group Discussion

Mary Magdalene never denied or abandoned Jesus. In fact, it can be said that she was the first person to give the news of Christ's Resurrection. Why do you think that she is mainly remembered as the repented sinner while Peter, who cursed and denied Jesus, is remembered as a great preacher (Mark 14:66-72; John 21:15-19)?

How does your YMCA or YWCA approach cultural elements that reinforce gender inequality? How can we encourage young people to develop a more Christ like approach to gender roles?

Prayer

God, whose mercy knows no end, whose womb stretches wide enough to bring to birth all of life, nurturing each possibility, protecting each hope, forgiving each wrong, gather us into your womb so that we are reborn in your image, and women around the world are changed by your love through Jesus Christ, our brother.

Everyone has the right to a standard of living adequate for the health and well-being of him/herself and of their family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

(Universal Declaration of Human Rights – Article 25,1)

DAY 3: HIV AND AIDS AND THE RIGHT TO QUALITY LIFE

Reading: Luke 18:1-8

“Grant me justice against my opponent.” Luke 18:3

People who work in the context of HIV and AIDS know too well this corrupt and unfair judgement. We work together to dismantle immense and powerful structures which unjustly and unfairly keep many people living with HIV far from any hope for a high quality of life. Statistics show that of the 33 million people who live with HIV, 95% live in so-called developing countries. Among them, 9.7 million need immediate treatment, which could offer quality of life and hope for a future, but these are denied by the global system of patents and trade. Each number is a person made of flesh and bones, with dreams and expectations and, as the widow in the parable, they continue to demand for justice.

The powerful pharmaceutical industry uses international treaties and agreements as a basis for their privileges and to guarantee their profits. The most powerful governments in the world are on their side and the pressure they put on widows, orphans and ‘foreigners’ demonstrate their injustice. People who live with or are affected by HIV and AIDS know too well this powerful judge. But our faith assures us and gives us the certainty that the continued and legitimate demand for justice and quality of life has to be sustained and we must never give up. All the possible alliances that guarantee universal access to quality and affordable treatment by 2010 have to be developed, following the commitment of governments around the world. Our faith in God’s project confirms to us every day that in spite of

all our failures, justice will prevail and truth and mercy will embrace each other in the world we are building in God.

We do not want to accept to be daily witnesses of unnecessary suffering and death due to lack of access to treatment for groups and individuals made vulnerable by economic systems and lack of solidarity and justice. That is why we join all widows and orphans, migrants and foreigners affected by HIV and AIDS who are denied essential medicine to assure their lives in the one and permanent cry JUSTICE! ACCESS NOW! KEEP THE PROMISE OF ASSURING ACCESS TO ESSENTIAL MEDICINE! We make ourselves one in Christ Jesus with all the vulnerable people and groups in their basic and essential right to life and quality of life.

God is speaking in the silence of many voices that no longer have the strength to claim for their rights. God is speaking in the eyes of so many people who live with HIV and look at us accusingly from their sickbeds, from their discontinued work projects, from their loneliness. God is not silent, on the contrary, God is shouting to us through each person who lives with HIV who does not have access to essential medicine to guarantee the quality of his or her life, as the Gospel promises to all of us. God also speaks to us through people living with HIV – those who have access to medications and are living healthy and productive lives as an example of what could be and the hope that exists in abundant life. In contemplation and in prayer we have to listen, see and act starting from that silent cry of God. Only true contemplatives can listen to this cry and feel this paradoxical and mysterious presence of the God of justice in the claims, actions and expectations of all the people who are denied access to the miracle of essential medicine that could change their history and their life.

In the face of so much injustice done in the name of the intellectual rights of the powerful pharmaceutical industry, God is revealed to us—not only as a just and equitable God, but also as the judge who takes the side of the weak, stigmatised and marginalised. We know and we confess that God is with those trapped in structural weaknesses and social injustices. God's justice openly sides with and joins its voice with the cry of God's people who live with HIV, for their right to dignity and a future.

Acknowledgement: Excerpts from Orlov, Lisandro, *Meditación sobre el Evangelio* del Domingo 21 de Octubre de 2007, Pastoral EcuMénica VIH-SIDA, Buenos Aires – Argentina, Octubre 2007. Used with permission.

For Group Discussion

The widow represents all the vulnerable people that in spite of their smallness and defencelessness find strength in their faith to defend their rights: the rights of people living with HIV who are stigmatised and of all the poor who await for justice and respect of their God-given rights. How could this parable be read in this sense, in this time of HIV and AIDS and of claim for universal access to the essential medicine?

Prayer

It's time, Lord, for those who are sick to have medicine so they don't die unnecessarily. Its time, Lord, for churches to open their doors to all people. Its time, Lord, to tear away the burden of prejudice and self righteousness pride. Its time, Lord, to hear the cries of the children without mother or father. Its time, Lord.

Born free, born equal: The story of Kousalya Periasamy, India

At 21 years old, Kousalya was forced to marry her cousin. Less than a year into her marriage, her husband died and she discovered that she was HIV positive. It was 1995 and HIV and AIDS was little understood and greatly feared in India at the time. Young and widowed, she was ostracised by some of her relatives. But Kousalya did not let her youth or status in society dictate her fate. When her relatives threatened to take away her property she fought back in court. As the case proceeded in court, it became clear that she would have to disclose her HIV status; but determined for justice, she bravely revealed her status and became one of the first women in India to speak publicly about living with HIV. Showing great courage and determination Kousalya worked to raise the profile of HIV positive women in India and eventually around the world. She established the first network for positive women in India that now reaches more than 5,000 women. The network advocates for gender responsive government programmes and services and works to end stigma and discrimination against women living with HIV.

Kousalya received the World YWCA Women Leading Change Award in 2007 for her work in addressing stigma and discrimination. Women living with HIV are important partners in the response to HIV and AIDS. Collaboration between community women, governments, pharmaceuticals, civil society, intergovernmental agencies and corporate sector is necessary if we are to make universal access to HIV treatment, care and prevention a reality.

- (1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
- (2) Everyone, without any discrimination, has the right to equal pay for equal work.
- (3) Everyone who works has the right to just and favourable remuneration ensuring for him/herself and their family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

(Universal Declaration of Human Rights – Article 23)

DAY 4: RIGHT TO DECENT WORK

Reading: Matthew 20:1-16

“So the last will be the first, and the first will be the last.” Matthew 20:16

This is a story about a landowner, even though it's called the parable of the labourers. And the landowner, of course, is God. The problem with us in God's eyes is that we grumble a lot. We're ungrateful for what we're about to receive, and when people alongside us receive more than they deserve then we huff and puff even more, full of our own self-righteousness.

But God doesn't work by our rules. God's grace isn't contained by our ideas of deserving or earning. God is not bound by fair trade agreements or union contracts. God's judgments aren't subject to the employment court. God's grace is distributed with a generosity beyond our understanding.

[In this parable], Jesus is talking about real people in the real world. He himself came from the peasant class so he knew what it was like to live on the brink of poverty, in a country run by an occupying army and their client governors who milked the population for every coin and every crop they could secure. And he knew only too well what the life of a day labourer was like. Day labourers were men who had fallen off the cliff of society. When they couldn't find casual work, they had to beg on the streets, or join an outlaw gang. Once they entered this class, their life expectancy dropped

very drastically. The *denarius* they were paid for a day's labour was meant to sustain them for a day, but the work was spasmodic, limited to planting and harvest time. For most of the year they starved.

We know from the rest of his teaching that Jesus has highly biased and sympathetic views towards the poorest of the poor. They shall inherit the kingdom of heaven. The last shall be the first. Blessed are those who have least. If this parable is at all consistent with the rest of the gospels then it has to be at least as much about the workers as it is about the landowner.

So what is it saying about them? They argue a lot, they are divided between themselves, which is exactly how the landowner likes them to be, because that way he can pick and choose them as it suits and arrange their payment as his mood takes him. And that kind of division is disastrous. When the poorest in our society are divided and set against each other then their tragedy is multiplied a hundred times.

This is a parable that calls for a change of heart from rich and poor alike. It judges both groups and holds them to account, for both groups are capable of envy and selfishness, complacency and arrogance. But the parable has more to say. The poorest of the poor would have been encouraged by this story and its call to act together, for they knew it came from a man whose mother sang of a God who puts down the mighty from their seat and exalts the humble and meek; a man who opened his ministry with Isaiah's promise to bring good news to the poor.

To the privileged Jews of the day who relied on the Roman invaders to protect their exploitation of their own people, this would have been a subversive parable indeed. Not only for its criticism of economic systems that lock an underclass into poverty to balance the comfort of the rest, but also for its outrageous claim that everything we enjoy is a gift from God. We don't have the right to own anything –land, money, jobs- in any final sense. We are simply custodians, stewards of God's bounty, accountable to each other for each other's wellbeing, and expected to ensure there is enough for all.

That wasn't a popular message then. The day labourers had trouble hearing it. The landowners heard it and hated it. And it helped to hurry Jesus towards his death on the cross. It's not a popular message now, as the gap between the haves and the haves-nots grows ever greater. The best place to start in addressing this crisis of a country out of kilter and a

world out of balance is with Paul's questions, "What do you have that you haven't received?" Only when we start to see the world with such grateful eyes can we dare to take seriously what these words of Jesus might mean: "the last will be first and the first last."

Acknowledgement: Excerpts from *What About the Workers* in "The Giveaway God - Ecumenical Bible Studies on Divine Generosity" by Bluck, John; Risk book series, WCC Publications, Geneva, 2001. Used with permission.

For Group Discussion

In this world where more and more employees are made redundant, and many people do not have access to decent jobs, how does your YWCA or YMCA respond?

Prayer

God of justice beyond our understanding, give us courage and wisdom to denounce the unjust structures which deny people the dignity of earning their daily living and help us to be in solidarity with those of us who have dropped out from the nets of the system.

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realised.

(Universal Declaration of Human Rights: Article 28)

DAY 5: PEACE WITH JUSTICE

Reading: Exodus 3: 1-12

“I have heard the cry of my people”... Exodus 3:7

For Christians committed to the renewal of the life of the earth, the biblical understanding of justice and peace is not simply a reference point for analysing the past; it constitutes the model and the means by which a new future can be created. [Some] church[es] understands the Scripture, not as a manual for problem solving nor as a rule book for ethical behaviour, rather it understands Scripture as the inspired account of the real hardships of people struggling to find release from bondage, oppression, and hopelessness through faith in a righteous God able to set right that which is wrong and restore that which is broken. This happens through gracious acts of deliverance or salvation within the conditions of historical existence.

For [some] church[es] today the dynamic understanding of justice and peace must therefore begin where the Scripture itself begins—namely by identifying with a people who have been subjected to real poverty, real exploitation, real inequity, real violence, real oppression. Only then can we determine whether the power of God to deliver is itself real—that it is able to transform the material and spiritual conditions under which people live today.

It is only because we are aware of the whole scope of the biblical tradition, with its centre in the universal message and ministry of Jesus Christ, that we are able to understand the deeper meaning of the ‘cries of my people’.

In the Old Testament, the question of justice arises when the cry of suffering or rage is raised against some form of bondage or oppression. It is a desperate cry for action, a plea to the sovereign Creator to do something, to act, to move to restore wholeness to a community, to deliver

from physical bondage, to set right that which was broken, to vindicate poor people who have been cheated and robbed.

It is only when the institutions of a society prove completely incapable of being reformed in the image of God's justice that a more sweeping judgment is called for. It is at this point that God moves on behalf of the oppressed, not to reform that system, but to destroy and replace it with another.

In the Old Testament justice receives its definition through God's gracious act to deliver the people of Israel from the concrete historical situation of servitude in Egypt. It is this saving act, rather than common ancestry or nationality that forms the basis of the covenant agreement between God and the people.

"You have seen what I did to the Egyptians, and how I bore you on eagles wings and brought you to myself. Now therefore, if you will obey my voice and keep my covenant, you shall be my possession among all peoples." (Exodus 19:4,5)

God promises faithfulness and mercy (*hesed* in Hebrew); the people promise to keep the covenant by following the laws which govern relationships of justice within community.

Justice leads to peace. When injustice has been overcome and social relationships have been restored, when members of the community heed God's call "To share one's food with the hungry and shelter the homeless poor" (Isaiah 58:6f) only then will there be real peace (*shalom*).

"then *shalom* will become reality: Love and faithfulness meet, justice and peace embrace." (Psalms 85:10f)

It is evident from this that the biblical understanding of justice does not mean "law and order" or "giving everyone his/her due"; peace does not mean the absence of war or the quiet acceptance of the status quo. In the Scripture both justice and peace, taken together, are understood as the harmonious inter-relationship of all things under the sovereignty of the one God of nature and history.

As we study and analyse the words and deeds of Jesus in Matthew 5-9, we have the key to a fresh reading of the Old Testament and to a discovery of the true meaning of the phrase, "I have heard the cry of my people"

(Exodus. 3:7). The cry of the poor went up and reached the ears of God (Exodus. 2:23). God heard their groaning and he remembered his covenant with their fathers.

Through his words and deeds Jesus showed how to be like the God who hears the cry of the poor. Jesus went about listening to the cry of the people of his time, particularly the cry of the most marginalised people. He listened to the silent cry of the voiceless poor. As he answered their cry, Jesus retrieved the true liberating image of God, while simultaneously questioning the prevailing knowledge of this God. Through the words and deeds of Jesus people opened their eyes and recognised in him that old and yet ever fresh presence of *Yahweh*. They saw in Jesus the prophet who was to come, the SERVANT who would liberate the people. Thus, they interpreted the Old in the light of the New.

Acknowledgement: Excerpts from "*I have Heard the Cry of My People... For Peace with Justice*" and from Bible Studies prepared by an ecumenical group in Brazil led by Pastor Milton Schwantes and Father Carlos Mesters. Translated from Portuguese. Additional study material, notes for Bible Study, the Lutheran World Federation Eighth Assembly, Curitiba, Brazil, January 30 – February 8, 1990. Used with permission.

For Group Discussion

What is the cry of our people today? Where is justice and peace most lacking? What role can YMCAs and YWCAs play in helping the oppressed in our community? What role can young people play in ensuring lasting peace with justice?

Prayer

God of peace and justice, let peace become a reality in our communities, nations and in the world today. Inspire us and guide our actions so that we might respond to the groaning of your people with love and faithfulness.

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

(Universal Declaration of Human Rights – Article 1)

DAY 6: A BIBLICAL FOUNDATION FOR CLIMATE CHANGE ACTION

Reading: Genesis 1: 27-31

“God saw everything that he had made, and indeed, it was very good.” Genesis 1:31

Was it Al Gore’s film? Was it the drought? Whatever the catalyst, climate change is now headline news every day. Is it just a distraction from our true mission, or is it an integral part of our Kingdom mandate?

Creation is a demonstration of the glory of God, to be cared for and nurtured. It eagerly awaits its own renewal when Christ returns. Furthermore, to love our neighbours, as Jesus commanded, surely implies that we share the world’s resources with others, both present and future. Environmentalism, therefore, goes to the heart of God’s demand for justice.

God reveals himself throughout the Bible as a God who “defends the cause of the fatherless and widow.” On the verge of entering the Promised Land, the people were told: “There will always be poor people in the land. Therefore I command you to be open-handed ... towards the poor and needy in your land” (Deuteronomy 15:11). Sharing the world’s resources to alleviate poverty is no optional extra, but a fundamental outworking of God’s character.

Sadly, the impact of environmental degradation falls most heavily on the poor. Living in the most vulnerable places, farming the least fertile land, occupying the most polluted land, it is the poor who suffer, often forced through their poverty to further degrade the land on which they live.

Since environmental degradation is largely the product of industrial society, the Bible does not explicitly address it. However, there are several elements in the Levitical law that highlight God's intention that his people demonstrate justice by sharing, caring for and preserving natural resources.

The Sabbatical year (Leviticus 25:1-7) allowed the land itself to be rested every 7th year, rather than ruthlessly exploited for short-term gain. The Year of Jubilee (Leviticus 25:8-55) takes this principle much further. The 50th year redistribution of land demonstrates that property ownership is not absolute; merely a temporary stewardship of what belongs to God. Natural resources must therefore be managed in such a way that they remain available and useful to future "stewards".

God's justice demands that the poor and most vulnerable be cared for; that the world's resources are shared among all people, of this and future generations, and that we act to prevent environmental damage from further oppressing those already suffering under heavy burdens of poverty and marginalisation.

Climate change is the major environmental issue of our day. It threatens the lives of millions of the world's poorest and most vulnerable people. They will suffer lower economic growth, direct impacts on their livelihoods and assets, decreased food and water security, increased incidence of diseases such as malaria and tuberculosis, and increased risk of disasters.

Those of us in wealthy nations, through our continued consumption of electricity produced by fossil fuels, our polluting transportation, our continued land clearing and meat consumption, are causing this problem. As consumers, proprietors and employees, we are among the beneficiaries.

As God's people, we are called to live the values of God's Kingdom here and now. This involves loving our neighbours, demonstrating justice for the poor, and working for the renewal and healing of creation. Human-induced climate change represents degradation of creation and a gross injustice against the world's poor. Climate change is therefore our responsibility, and tackling it is part of our God given mission.

What has climate change got to do with Christians? Everything! It is our problem and we are called to be part of the solution. We must examine our

own lives as well as speaking up on behalf of those most affected, but with the least voice. As Isaiah urged his people, so his words challenge us to action: Learn to do right! Seek justice, encourage the oppressed. Defend the cause of the fatherless, plead the case of the widow (Isaiah 1:17).

Acknowledgement: Excerpts from "A Biblical Foundation for Climate Change Action" by Mc. Kinnon, John. This article originally appeared in TEAR Australia's Target Magazine in August 2007. Used with permission.

For Group Discussion

List some of the things that stop us living as if the Earth really does belong to God. How can your YWCA or YMCA help people to act in order to stop this happening? How can young people work towards sustainable development?

Prayer

God of creation, you sang the world into being. You breathed and we were created. Even the rocks sing your name. Help us to be grateful for your creation and to act responsibly knowing that we are called to be caretakers of this world which was lent to us.

YMCA People Drive Environmental Change

As associations working at local level, YMCAs are ideally placed to influence local choices, practices and policies that collectively contribute to environmental destruction.

Transforming Attitudes in Hong Kong

For many years the youth of Hong Kong YMCAs have been dedicating efforts to challenge and transform the minds and habits of young people concerning environmental issues.

One vehicle the young people have used to nurture a healthy attitude towards the environment is the Grass Roots and Green sprouts newsletters. The goal is to engage young people in the movement to respect the environment. Every school in hong Kong is on the circulation list.

“We are hoping to make a contribution – one person, one family, one school and one organisation at a time.” Young YMCA Leaders, Hong Kong.

Advocating for Environmental Sustainability in Seattle

The YMCA Earth Services Corps (YESC) programme was developed in Seattle in 1989 by a group of high school students and teachers. YESC is a model which “empowers young people to become effective, responsible global citizens by providing opportunities for leadership, environmental education, action and cross-cultural awareness”

The Bainbridge High School Earth Service Corps Water Quality Project is a good example of the capability of youth leaders to move from direct service projects into advocacy roles. Members of the club first got involved in water quality issues by researching storm drain patterns on the island. In the process club members became local experts on these issues.

Club members now regularly attend City Council meetings and have been appointed to leadership roles on the city wide Watershed Council. They have also written grants to the City, local foundations and received funds from the YMCA to support their efforts to reduce water pollution.

YMCA World, No. 3, September 2007

ORDER OF WORSHIP: CELEBRATING HUMAN RIGHTS

Can be used during the Week of Prayer or on Human Rights Day, December 10

Call to Worship (Psalms 67)

Leader: May God's face shine upon us, that God's way may be known upon the earth, the peace of God among all nations.

People: Let the peoples pursue your justice and your peace, O God. Let all the people pursue your peace.

Leader: Let the nations be glad and sing for joy, for you judge the peoples with equity and guide the nations upon the earth.

People: Let the people pursue your justice and your peace, O God. Let all the people pursue your peace.

Hymn:

Prayer of Confession

Leader: God of life, Creator of all people

As equal in dignity and humanity;

You have called us to be one:

To live in unity and harmony;

To build faith and realize community.

Yet we are divided

Race from race; class from class;

Rich from poor; gender from gender;

Old from young; neighbour from neighbour.

People: O God, by whose love all enmity is brought to an end:

Break down the walls that separate us,

Forgive the sins that divide us,

Free us from pride and prejudice.

O God, give us the courage to repent honestly;

Give us the power to change our lives,

That we might be dead to sin and alive in Christ. AMEN

Assurance of Pardon

Leader: The mercy of God is from everlasting to everlasting.

As the dove gently settles on the tree, receive the gift of peace.

As the flame rises free with light and warmth, receive the gift of life.

As the wind moves and dances around the earth,
receive the gracious gift of the Spirit.

People: Come, O Holy Spirit.

Come as Holy Fire and burn in us,

Come as Holy Wind and cleanse us,

Come as Holy Light and lead us,

Come as Holy Life and dwell within us.

Convict us, convert us, consecrate us,

Until we are set free from the service of ourselves,

To be your servants to the world. AMEN.

First Reading [Isaiah 2:2-5](#)

Hymn

Second Reading [2 Corinthians 5:16-20](#)

Sermon

Litany of Commitment

Excerpts from the Beatitudes (Luke 6:17-22 and Matthew 5:1-11) and the Charter of the United Nations

Leader: God of all creation, we are your children. We are also the peoples of the United Nations.

People: Help us seek the security of the whole human family made in your image and for whom Jesus lived, died and lived again.

Leader: Jesus said, "Blessed are the peacemakers for they will be called children of God."

People: God of Peace, we your children and the peoples of the United Nations are "determined to save succeeding generations from the scourge of war."

Leader: Jesus said, "Blessed are those who hunger and thirst for righteousness' sake, for theirs is the kingdom of heaven."

People: God of Love, we your children and the peoples of the United Nations "reaffirm faith in fundamental human rights, in the dignity and worth of the human person, and in the equal rights of men and women and nations large and small."

Leader: Jesus said, "Blessed are you who are poor, for yours is the Kingdom of God."

People: God of Life, we your children and the peoples of the United Nations will "promote social progress and better standards of life in larger freedom."

Leader: Jesus said, "love your neighbour as yourself and love your enemies, do good and lend, expecting nothing in return."

People: God of Community, we your children and the peoples of the United Nations will "practice tolerance and live together in peace as good neighbours." We are called to be peacemakers to the Christ who came that we might know a peace that passes understanding. Lead us to rise up and be called children of God, citizens of a new world community. Guide us to speak boldly, with moral conviction, to the nations and to the world. Let us build, with your grace, a global community by acting now for world peace, for a flowering of justice, for an opportunity of love, for the realization of Your peace. AMEN.

Hymn

Charge and Benediction

Leader: "God was in Christ reconciling the world unto God's self and entrusting to us the message of reconciliation." Christ charges us to practice God's shalom and seek life in all its fullness for all God's people, everywhere.

People: And the courage of Christ, the peace of God and the inspiration of the Holy Spirit will be always with us. AMEN.

Acknowledgement: The Order of Worship was created by the Presbyterian United Nations Office, a ministry of the Presbyterian Church (U.S.A.) www.pcusa.org/peacemaking. Used with permission

HUMAN RIGHTS RESOURCES

About the Universal Declaration of Human Rights

The Universal Declaration of Human Rights was adopted and proclaimed by the General Assembly as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among, the peoples of United Nations Member States themselves and among the peoples of territories under their jurisdiction.

The Declaration consists of a preamble and 30 articles, setting forth the human rights and fundamental freedoms to which all men and women, everywhere in the world, are entitled, without any discrimination.

Article 1, which lays down the philosophy on which the Declaration is based, reads:

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

The article thus defines the basic assumptions of the Declaration: that the right to liberty and equality is man's birthright and cannot be alienated: and that, because man is a rational and moral being, he is different from other creatures on earth and therefore entitled to certain rights and freedoms which other creatures do not enjoy.

Article 2, which sets out the basic principle of equality and non discrimination as regards the enjoyment of human rights and fundamental freedoms, forbids "distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status".

Article 3, the first cornerstone of the Declaration, proclaims the right to life, liberty and security of person –a right essential to the enjoyment of all other rights. This article introduces **articles 4 to 21**, in which other civil and political rights are set out, including:

- freedom from slavery and servitude;
- freedom from torture and cruel, inhuman or degrading treatment or punishment;
- the right to recognition everywhere as a person before the law;
- the right to an effective judicial remedy;
- freedom from arbitrary arrest, detention or exile;
- the right to a fair trial and public hearing by an independent and impartial tribunal;
- the right to be presumed innocent until proved guilty;
- freedom from arbitrary interference with privacy, family, home or correspondence;
- freedom of movement and residence; the right of asylum; the right to a nationality; the right to marry and to found a family;
- the right to own property;
- freedom of thought, conscience and religion;
- freedom of opinion and expression;
- the right to peaceful assembly and association;
- and the right to take part in the government of one's country and to equal access to public service in one's country.

Article 22, the second cornerstone of the Declaration, introduces articles 23 to 27, in which economic, social and cultural rights -the rights to which everyone is entitled "*as a member of society*" -are set out. The article characterises these rights as indispensable for human dignity and the free development of personality, and indicates that they are to be realized "through national effort and international cooperation". At the same time, it points out the limitations of realization, the extent of which depends on the resources of each State.

The economic, social and cultural rights recognised in **articles 22 to 27** include the right to social security; the right to work; the right to equal pay for equal work; the right to rest and leisure; the right to a standard of living adequate for health and well-being; the right to education; and the right to participate in the cultural life of the community.

The concluding articles, **articles 28 to 30**, recognize that everyone is entitled to a social and international order in which the human rights and fundamental freedoms set forth in the Declaration may be fully realized, and stress the duties and responsibilities which each individual owes to his community. Article 29 states that "*in the exercise of his rights and freedoms, everyone shall be subject only to such imitations as are*

determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society". It adds that in no case may human rights and fundamental freedoms be exercised contrary to the purposes and principles of the United Nations.

Article 30 emphasizes that no State, group or person may claim any right, under the Declaration, *"to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth"* in the Declaration.

From Office of the United Nations High Commissioner for Human Rights (OHCHR); Fact Sheet No. 2 The International Bill of Human Rights (Rev.1)

WEB RESOURCES

Read the Human Rights Declaration (available in over 300 languages):
www.unhchr.ch/udhr/navigate/alpha.htm

Visit these websites for reports and statistics on Human Rights in your country and around the world:

Office of the United Nations High Commissioner for Human Rights (OHCHR): www.ohchr.org

Amnesty International: www.amnesty.org

Human Rights Watch: www.hrw.org

BIBLE READING PLAN 2008 - 2009

November 2008

1. 2 Cor 8,16-24
2. Psm 125
3. 2 Cor 9,1-5
4. 2 Cor 9,6-15
5. 2 Cor 10,1-11
6. 2 Cor 10,12-18
7. 2 Cor 11,1-6
8. 2 Cor 11,7-15
9. Psm 90
10. 2 Cor 11,16-33
11. 2 Cor 12,1-10
12. 2 Cor 12,11-18
13. 2 Cor 12,19-21
14. 2 Cor 13,1-4
15. 2 Cor 13,5-13
16. Psm 51
17. 2 Pet 1,1-11
18. 2 Pet 1,12-21
19. 2 Pet 2,1-11
20. 2 Pet 2,12-22
21. 2 Pet 3,1-9
22. 2 Pet 3,10-18
23. Isa 26,7-19
24. Isa 56,1-8
25. Isa 57,1-13
26. Isa 57,14-21
27. Isa 58,1-12
28. Isa 58,13-14
29. Isa 59,1-15a
30. Psm 24

December 2008

1. Isa 59,15b-21
2. Isa 60,1-14
3. Isa 60,15-22
4. Isa 61,1-6
5. Isa 61,7-11
6. Isa 62,1-5
7. Psm 68,1-19
8. Isa 62,6-12
9. Isa 63,7-16
10. Isa 63,17-64,3
11. Isa 64,4-11
12. Isa 65,1-16
13. Isa 65,17-25
14. Psm 68,20-36
15. Isa 66,1-4
16. Isa 66,5-17
17. Isa 66,18-24
18. Lk 1,1-17
19. Lk 1,18-25
20. Lk 1,26-38
21. Psm 130
22. Lk 1,39-56
23. Lk 1,57-66
24. Lk 1,67-80
25. **Christmas**
Lk 2,1-14
26. Lk 2,15-20
27. Lk 2,21-24
28. Psm 2
29. Lk 2,25-35
30. Lk 2,36-40
31. Lk 2,41-52

January 2009

1. *New Year*
Psm 104
2. Lk 3,1-6
3. Lk 3,7-14
4. Psm 16
5. Lk 3,15-20
6. Lk 3,21-38
7. Lk 4,1-13
8. Lk 4,14-21
9. Lk 4,22-30
10. Lk 4,31-37
11. Psm 72
12. Lk 4,38-44
13. Lk 5,1-11
14. Lk 5,12-16
15. Lk 5,17-26
16. Lk 5,27-32
17. Lk 5,33-39
18. Psm 4
19. Lk 6,1-11
20. Lk 6,12-16
21. Lk 6,17-26
22. Lk 6,27-35
23. Lk 6,36-42
24. Lk 6,43-49
25. Psm 3
26. Lk 7,1-10
27. Lk 7,11-17
28. Lk 7,18-23
29. Lk 7,24-35
30. Lk 7,36-50
31. Lk 8,1-3

February 2009

1. Psm 9
2. Lk 8,4-15
3. Lk 8,16-21
4. Lk 8,22-25
5. Lk 8,26-39
6. Lk 8,40-56
7. Lk 9,1-9

8. Psm 18,1-20
9. Lk 9,10-17
10. Lk 9,18-27
11. Lk 9,28-36
12. Lk 9,37-45
13. Lk 9,46-50
14. Lk 9,51-56

15. Psm 18,21-51
16. Lk 9,57-62
17. Lk 10,1-16
18. Lk 10,17-20
19. Lk 10,21-24
20. Lk 10,25-37
21. Lk 10,38-42

22. Psm 15
23. Lk 11,1-4
24. Lk 11,5-13
25. Lk 11,14-23
26. Lk 11,24-28
27. Lk 11,29-36
28. Lk 11,37-54

March 2009

1. Psm 6
2. Lev 1,1-9
3. Lev 8,1-13
4. Lev 9,1-24
5. Lev 10,1-11
6. Lev 16,1-22
7. Lev 19,1-5.9-18

8. Psm 10
9. Lev 19,31-37
10. Lev 25,1-24
11. Lev 25,35-43
12. Lk 18,31-43
13. Lk 19,1-10
14. Lk 19,11-27

15. Psm 34
16. Lk 19,28-40
17. Lk 19,41-48
18. Lk 20,1-8
19. Lk 20,9-19
20. Lk 20,20-26
21. Lk 20,27-40

22. Psm 84
23. Lk 20,41-47
24. Lk 21,1-4
25. Lk 21,5-19
26. Lk 21,20-28
27. Lk 21,29-38
28. Lk 22,1-6

29. Psm 22,1-22
30. Lk 22,7-23
31. Lk 22,24-30

April 2009

1. Lk 22,31-38
2. Lk 22,39-46
3. Lk 22,47-53
4. Lk 22,54-62

5. *Palm Sunday*
Psm 22,23-32
6. Lk 22,63-71
7. Lk 23,1-12
8. Lk 23,13-25
9. Lk 23,26-31

10. *Good Friday*
Lk 23,32-49
11. Lk 23,50-56

12. *Easter*
Lk 24,1-12
13. Lk 24,13-35
14. Lk 24,36-49
15. Lk 24,50-53
16. Col 1,1-8
17. Col 1,9-14
18. Col 1,15-20

19. Psm 116
20. Col 1,21-23
21. Col 1,24-29
22. Col 2,1-7
23. Col 2,8-15
24. Col 2,16-19
25. Col 2,20-23

26. Psm 23
27. Col 3,1-4
28. Col 3,5-11
29. Col 3,12-17
30. Col 3,18-4,1

May 2009

1. Col 4,2-6
2. Col 4,7-18

3. Psm 19
4. Joel 1,1-20
5. Joel 2,1-11
6. Joel 2,12-17
7. Joel 2,18-27
8. Joel 3,1-5
9. Joel 4,1-21

10. Psm 45

11. Acts 1,1-14
12. Acts 1,15-26
13. Acts 2,1-13
14. Acts 2,14-28
15. Acts 2,29-36
16. Acts 2,37-41

17. Psm 30
18. Acts 2,42-47
19. Acts 3,1-10
20. Acts 3,11-26
21. *Ascension*
Psm 47
22. Acts 4,1-12
23. Acts 4,13-22

24. Psm 27
25. Acts 4,23-31
26. Acts 4,32-37
27. Acts 5,1-11
28. Acts 5,12-16
29. Acts 5,17-33
30. Acts 5,34-42

31. Psm 118,1-14

June 2009

1. *Pentecost*
Psm 118,15-29
2. Acts 6,1-7
3. Acts 6,8-15
4. Acts 7,1-16
5. Acts 7,17-29
6. Acts 7,30-43
7. Psm 29
8. Acts 7,44-53
9. Acts 7,54-8,3
10. Acts 8,4-25
11. Acts 8,26-40
12. Acts 9,1-9
13. Acts 9,10-19a

14. Psm 13
15. Acts 9,19b-31
16. Acts 9,32-43
17. Acts 10,1-23a
18. Acts 10,23b-33
19. Acts 10,34-48
20. Acts 11,1-18
21. Psm 28
22. Acts 11,19-30
23. Acts 12,1-17
24. Acts 12,18-25
25. Acts 13,1-12
26. Acts 13,13-25
27. Acts 13,26-43

28. Psm 12
29. Acts 13,44-52
30. Acts 14,1-7

July 2009

1. Acts 14,8-20a
2. Acts 14,20b-28
3. Acts 15,1-12
4. Acts 15,13-35
5. Psm 7
6. Acts 15,36-16,5
7. Acts 16,6-15
8. Acts 16,16-24
9. Acts 16,25-40
10. Phil 1,1-11
11. Phil 1,12-18a

12. Psm 1
13. Phil 1,18b-26
14. Phil 1,27-2,4
15. Phil 2,5-11
16. Phil 2,12-18
17. Phil 2,19-30

18. Phil 3,1-11

19. Psm 26
20. Phil 3,12-16
21. Phil 3,17-21
22. Phil 4,1-9
23. Phil 4,10-23
24. Acts 17,1-15
25. Acts 17,16-34

26. Psm 21
27. Acts 18,1-22
28. Acts 18,23-19,7
29. Acts 19,8-22
30. Acts 19,23-40
31. Acts 20,1-16

August 2009

1. Acts 20,17-38
2. Psm 11
3. Acts 21,1-14
4. Acts 21,15-26
5. Acts 21,27-40
6. Acts 22,1-21
7. Acts 22,22-30
8. Acts 23,1-11

9. Psm 14
10. Acts 23,12-35
11. Acts 24,1-21
12. Acts 24,22-27
13. Acts 25,1-12
14. Acts 25,13-27
15. Acts 26,1-23

16. Psm 62
17. Acts 26,24-32
18. Acts 27,1-12
19. Acts 27,13-26
20. Acts 27,27-44

- 21. Acts 28,1-16
- 22. Acts 28,17-31
- 23.** Psm 17
- 24. Num 6,22-27
- 25. Num 9,15-23
- 26. Num 10,11-36
- 27. Num 11,1-23
- 28. Num 11,24-35
- 29. Num 12,1-16
- 30.** Psm 119,49-56
- 31. Num 13,1-3.17-33

September 2009

- 1. Num 14,1-25
- 2. Num 14,26-38
- 3. Num 14,39-45
- 4. Num 17,16-26
- 5. Num 20,1-13
- 6.** Psm 119,57-64
- 7. Num 20,22-29
- 8. Num 21,4-9
- 9. Num 21,21-35
- 10. Num 22,1-20
- 11. Num 22,21-41
- 12. Num 23,1-12
- 13.** Psm 119,65-72
- 14. Num 23,13-30
- 15. Num 24,1-25
- 16. Num 27,12-23
- 17. Lk 12,1-12
- 18. Lk 12,13-21
- 19. Lk 12,22-34
- 20.** Psm 20
- 21. Lk 12,35-48
- 22. Lk 12,49-53
- 23. Lk 12,54-59
- 24. Lk 13,1-5

- 25. Lk 13,6-9
- 26. Lk 13,10-17
- 27.** Psm 25
- 28. Lk 13,18-21
- 29. Lk 13,22-30
- 30. Lk 13,31-35

October 2009

- 1. Lk 14,1-6
- 2. Lk 14,7-14
- 3. Lk 14,15-24
- 4.** Psm 67
- 5. Lk 14,25-35
- 6. Lk 15,1-10
- 7. Lk 15,11-32
- 8. Lk 16,1-9
- 9. Lk 16,10-18
- 10. Lk 16,19-31
- 11.** Psm 5
- 12. Lk 17,1-10
- 13. Lk 17,11-19
- 14. Lk 17,20-37
- 15. Lk 18,1-8
- 16. Lk 18,9-17
- 17. Lk 18,18-30

- 18.** Psm 32
- 19. Ezek 1,1-21
- 20. Ezek 1,22-28
- 21. Ezek 2,1-3,3
- 22. Ezek 3,12-21
- 23. Ezek 3,22-27
- 24. Ezek 4,1-8
- 25.** Psm 110
- 26. Ezek 7,1-13
- 27. Ezek 7,14-27
- 28. Ezek 8,1-13

- 29. Ezek 8,14-18
- 30. Ezek 10,1-22
- 31. Ezek 11,14-25

November 2009

- 1.** *All Saints Day*
Psm 33
- 2. Ezek 17,1-24
- 3. Ezek 18,1-3.20-32
- 4. Ezek 20,1-17
- 5. Ezek 20,30-44
- 6. Ezek 33,10-20
- 7. Ezek 33,21-22.30-33
- 8.** Psm 69,1-16
- 9. Ezek 34,1-16
- 10. Ezek 34,23-31
- 11. Ezek 36,1-15
- 12. Ezek 36,16-32
- 13. Ezek 37,1-14
- 14. Ezek 37,15-28
- 15.** Psm 69,17-37
- 16. Ezek 40,1-16
- 17. Ezek 43,1-12
- 18. Ezek 47,1-12
- 19. Ezek 48,30-35
- 20. 1 Thess 1,1-10
- 21. 1 Thess 2,1-12
- 22.** Psm 46
- 23. 1 Thess 2,13-20
- 24. 1 Thess 3,1-13
- 25. 1 Thess 4,1-12
- 26. 1 Thess 4,13-18
- 27. 1 Thess 5,1-11
- 28. 1 Thess 5,12-28
- 29.** Psm 24
- 30. 2 Thess 1,1-1



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