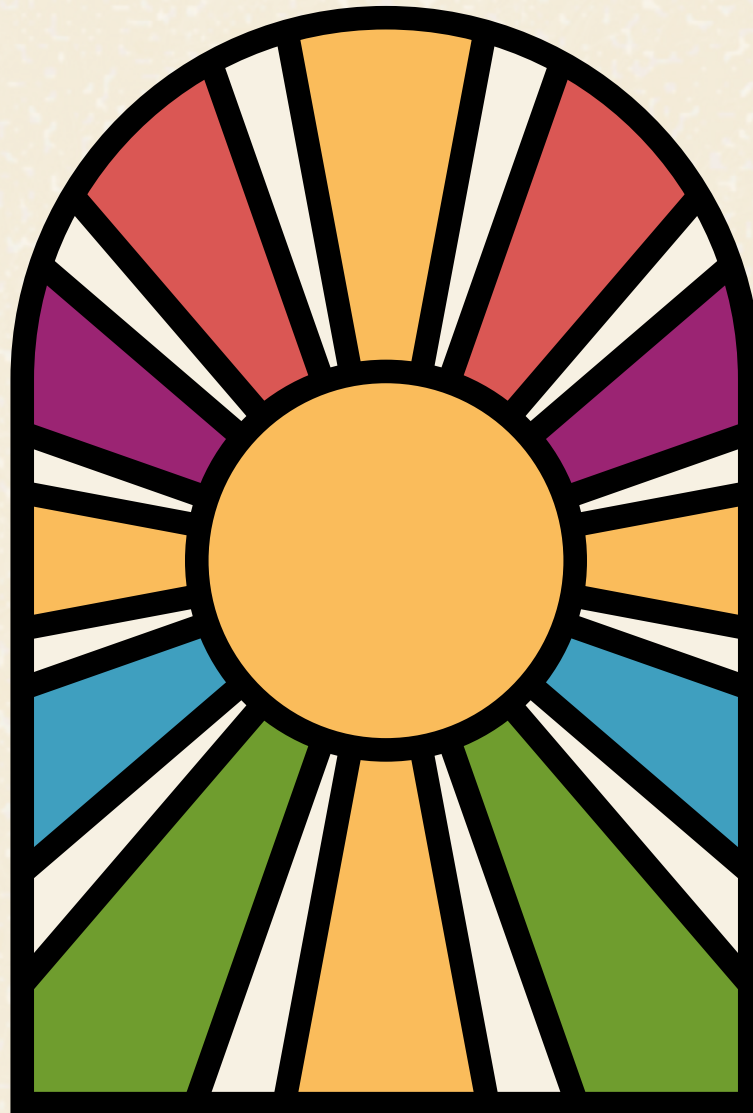


YWCA-YMCA WORLD WEEK OF PRAYER

13-19 NOVEMBER 2022



IGNITE: PRAYING THE IMPACT

BIBLE READING PLAN 2023





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MESSAGE FROM THE WORLD YWCA AND WORLD YMCA PRESIDENTS

Over the last two years, the YMCAs and the YWCAs worldwide faced some critical challenges with the global pandemic of COVID-19. Many of us are still reflecting on the unprecedented and destabilising events that have taken place over the two last years, challenging our beliefs on where we are now, and where we are headed towards.

In 2020 through the Week of Prayer, we started a journey seeking for rays of hope to shed light and build resilience for ourselves and for the communities that we serve. This was an opportunity for rediscovery and spiritual growth, both as individuals and as intergenerational movements driven by faith. In 2021, we embraced the process of healing and restoration while celebrating renewal to overcome our challenges and learn from them. We were broken apart but we remain committed to building back to embrace the challenges as part of our transformative journey. Both of our movements have a clear vision and goal to make the world better- free from violence and war. With this vision we continue working for our communities with hope and aspirations.

Today, as we celebrate this year's Week of Prayer, we continue to press forward knowing that we can grow stronger and create a positive impact in the world throughout unity. The World YMCA gathered for the 20th World Council in July 2022 with a rejuvenated spirit to ignite with a renewed vigour. The World YWCA is preparing for their upcoming Council in 2023 with this same spirit.

"Ignite: Praying the Impact" is the theme of this prayer week aligned to the long-term strategies of the World YMCA (Vision 2030) and World YWCA (Goal 2035). It is a call to act prayerfully, informed by the UN's Sustainable Development Goals, embrace a process of co-creation, learn from the past and unite in strength, dedication, and resilience. We have selected the values of 'Wholeness', 'Hope', 'Responsibility' and 'Dignity' to focus our prayers, and highlight the need for both unity and transformative change to create lasting impact in communities around the world.

We call upon the YMCA-YWCA members worldwide to pray for a positive impact in our lives and our communities during this Week of Prayer. We thank God the Almighty for his continued blessings for the two organisations committed to bring abundance of life for the people we serve.

We also pray for people who are undergoing severe sufferings and hardship as survivors of war, violence and injustices. Let us be the witness of God's love through our work to collectively care and act for the people who are most in distress.

Let us pray and push for transformation and to be "Ignited" to create positive impact in communities worldwide.

Mira Rizeq, President, World YWCA | Soheila Hayek, President, World YMCA



INTRODUCTION

JOIN US IN A WEEK OF DEVOTIONAL ACTIVITIES!

The World YWCA and the World YMCA have partnered together since 1904 to organise the World Week of Prayer. Use this booklet and plan to join us this year, 13th to 19th November 2022.

You can take part individually, or form a small group and work through the short devotion each day together. The weeks' activities consist of 6 daily devotions, plus an optional collective worship service for day 7.

HOW TO USE THIS BOOKLET

Day 1 to Day 6:

We have incorporated bible reading, introduction, interpretation and application, questions/reflection points, and a prayer of blessing for each of the 6 days. There's also a creative action or activity which you can complete during the day if you have time.

If you are leading a group, take some time to read through, pray and prepare beforehand. Ask different group members to read certain parts (e.g. Bible reading, prayer etc.)

Day 7:

Some YWCAs/YMCAs conclude the week with a collective worship service. We've provided the framework for you to plan your own service in your own locality.

At the last segment of this booklet, we have provided a Daily Bible Reading Plan for the year 2023. We hope this will be helpful in your Bible Reading throughout the year.

WE'D LOVE TO HEAR FROM YOU!

In the run-up and during the week, post your plans, testimonies and personal or group thoughts and experiences on [#WWOP22](#)

DAY 1



IMPACTING CHANGE

CLAUDIA KUHN



IMPACTING CHANGE

MATTHEW 5:13-16 (NRSVUE)

¹³ "You are the salt of the earth, but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything but is thrown out and trampled under foot.

¹⁴ "You are the light of the world. A city built on a hill cannot be hid. ¹⁵ People do not light a lamp and put it under the bushel basket; rather, they put it on the lampstand, and it gives light to all in the house. ¹⁶ In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

JEREMIAH 29:4-7 (NRSVUE)

⁴ Thus says the Lord of hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon: ⁵ Build houses and live in them; plant gardens and eat what they produce. ⁶ Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease. ⁷ 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.

INTRODUCTION

One night, I was walking through my hometown and suddenly realized that something had changed. It took me some time to figure out what had changed. Usually, when I passed over the old bridge on which I was walking, I could see the old fortress on the hill illuminated at night. But that night, the fortress was not lit. In order to save energy for the upcoming winter, the town administration had to limit power usage in autumn. Therefore, attractions such as the old fortress could no longer be illuminated as they used to be. I agree with the necessity to reduce power and electricity use. However, on that day, when the fortress was not illuminated, I felt something was missing. This illuminated fortress had become some kind of anchor for me. My eyes were usually drawn to it as I walked through my town. But that was no longer the case now.

INTERPRETATION OF BIBLICAL TEXTS

This passage is part of the Sermon on the Mount, which Jesus addresses to the larger circle of his disciples in Galilee. The sermon focuses on what a life of discipleship in the kingdom of God means. Jesus uses the metaphor of salt and light to teach his disciples about the significance and substance of one's calling in building and being channels of blessings to the wider community.

During the time of Jesus, salt was very expensive. Under the emperor, Caesar Rome paid their soldiers in salt. There are two things that Jesus could have been alluding to in his metaphor of believers being like salt. Firstly, salt is a preservative; secondly, salt as adding taste.

The disciples of Jesus were called to be salt as well as light.

In the times of Jesus, people used oil lamps in their houses. They used them wisely because oil was not cheap. So let us imagine a city on a hill during the time of Jesus. Let us imagine every private house lighting an oil lamp and putting it into a window. Can you see how this city would be illuminated? This would indeed be a city whose light would shine before others.

The vision that Jesus has for his disciples in this world is that they ignite change by bringing light into darkness. That they would be known by the light they bring and shine into communities.

So, an important part of discipleship today is to minister to those around us, making a change in their life by seasoning it with love, hope and peace so that life flourishes. The second bible passage is part of a letter to God's people who have been brought into exile from Jerusalem to Babylon. Forced to leave their homes, the people hoped for a 'homecoming' to Jerusalem. However, although they were in a community, they did not choose for themselves, God told them to build houses and settle down, plant and grow things there, engage in relationships with the people in this community, live there, and be there. God calls them to involve themselves in the community they are placed in. And they are called to pray for this place, for this city.



DAY 1

IMPACTING CHANGE

How can we focus on the communities God has sent us to? Are we really seeking to engage with the people in this community? Are we asking what we should build, what we should plant there? I hear amazing examples of YMCA and YWCA associations engaging proactively with the communities around them. I think of the YMCAs in Romania and Moldavia. Like many other YWCAs / YMCAs, they took care of Ukraine refugees. They responded to the needs of the communities around them. I think of a small YMCA in a rural part of the eastern region of Germany. Upon realizing that many people from this region had moved to bigger cities, they founded a new association and started engaging with families and children. Through their engagement, they changed the community's possibilities.

These two passages remind us of two important aspects of Christian discipleship. First, we are called to be salt and to be light. Second, we are called to involve ourselves in the communities we are placed in.

By being salt and light, we can ignite change in our communities, thereby contributing to people's well-being. However, we are not just called to fulfil a task but to build relationships. We are called to develop and plant sustainable fundamentals. And this will lead to change on a long-term basis. Let us reflect on the contexts to which God has sent us as individuals and as YMCAs / YWCAs to ignite change.

REFLECTION POINTS

- Where are you called to serve in the community you are placed?
- What are the needs in your community?
- Is something hindering you from being rooted deeply in the life of your community?
- Where is the one person you can bring light to this day?
- Where are you longing that the light of Jesus will shine into your life?

PRAYER OF BLESSING

Dear Lord Jesus,
Thank you for being the light in our life.
Thank you for filling our hearts with your love.
Thank you for being our peace and our strength.
We see communities around us that long for change, that long for new possibilities.
May you lead us to places where we can ignite change for people and for communities.
May your spirit guide us and fill us with hope, inspiration, and strength.

Amen.

DAY 2



IMPACTING WHOLENESS

DORI GORMAN



IMPACTING WHOLENESS

JOHN 5:1-9 (NRSVUE)

¹After this there was a festival of the Jews, and Jesus went up to Jerusalem.

² Now in Jerusalem by the Sheep Gate there is a pool, called in Hebrew Beth-zatha, which has five porticoes. ³ In these lay many ill, blind, lame, and paralyzed people. ⁵ One man was there who had been ill for thirty-eight years. ⁶ When Jesus saw him lying there and knew that he had been there a long time, he said to him, **“Do you want to be made well?”** ⁷ The ill man answered him, “Sir, I have no one to put me into the pool when the water is stirred up, and while I am making my way someone else steps down ahead of me.” ⁸ Jesus said to him, **“Stand up, take your mat and walk.”** ⁹ At once the man was made well, and he took up his mat and began to walk.

INTRODUCTION

Every week I receive an update from my daughters' principal about how things are going at their elementary school. Recently he wanted to share his appreciation for the work of their school's counselors. He stated, “In a typical year, counselors would manage 4 or 5 groups per semester. This year, for the first 9 weeks alone, the counselors managed 13 groups and have held 374 individual counseling sessions and 162 group sessions as of today.” Reading this made me think, “The kids are NOT alright.” At the same time, I also thought, “Aren't we all just a bunch of grown-up kids who need help when it comes to emotional and mental health?”

My kids are the first to let me know when something is wrong. While they can't always identify the source of their feelings, they definitely express some big feelings. Over the past two years, it doesn't surprise me that more children are asking for emotional and mental health support. But what about the adults? Are the adults alright? In order to Impact Wholeness, can we learn a lesson from these kids and start asking for help with our mental, emotional and spiritual health?

INTERPRETATION OF BIBLICAL TEXT

Located in Jerusalem just north of the Temple Mount Area, the pool of Bethesda has been excavated by modern archaeologists and can still be seen today. The Bethesda pool was known as a place for healing, but not only for Jews. There is evidence from the site that people, irrespective of their faith, identified this as a sacred place, having been dedicated at one point to the healing god Asclepius. In case you are curious about how the healing waters worked, NT Wright in John for Everyone describes it like this:

“The waters in the pool would bubble up periodically; when that happened, the first person to get in would be healed. Some people reckoned that the bubbling water was caused by an angel. (The reason there is no ‘verse 4’ in this passage is that several ancient copies of the gospel have an extra verse at that point, explaining all this; but most of the oldest copies haven't got it).”

Unfortunately, the healing waters of the pool didn't seem to be working, at least not for the man who had been wanting to be healed for so long.

But then comes Jesus, and the story takes a turn. Not only does Jesus heal the man, but in light of the location, we see Jesus extending healing to all Wholeness isn't just for one tribe or group. Jesus offers well-being to all and wants to provide healing for all.

In telling the man to “Stand up,” Jesus poses a striking conversation with an ill man who has been lying down for thirty-eight long years. The words - ‘stand up’ seem to echo in New Testament more often, describing ‘resurrection.’ Jesus longs for all of us to be made well, experience resurrection, get up, and find healing and wholeness in our lives.



IMPACTING WHOLENESS

“Do you want to be made well?” is such a strange question in the light of this man’s suffering. Or is it? In *Journey to Freedom*, author Scott Reall points out that:

“He did not doubt the man’s sincerity. He’d been lying by the pool for thirty-eight years. The paralytic man thought that he wanted to be made well, but Christ was asking something different. In essence He was saying, ‘A healing will change your life. You will have to get a job to support yourself. You will have to learn a new way of life.’ Christ was not questioning the theory of healing, but the concrete steps that he’d have to take to enjoy his freedom. At some point, healing and growth require concrete steps.”

So often, I want to take a step toward wholeness in my life – to improve something about my mental health, my spiritual life, my emotional maturity, or my physical fitness – but I don’t do anything concrete with consistency that would actually move me in the right direction. While I may try something for a little while, more often than not, those intentional practices that I know would be good for me slowly fade into the background, leaving me in the same place I started and often resulting in me feeling worse. This might not be the case for 38 years, but sometimes it can feel that long.

In what areas of your life do you need to “stand up”? What keeps you from hearing these words and taking a step toward wholeness? Is there something holding you back from getting the support that you need? Jesus longs to impact wholeness in all of us, no matter our religious background or spiritual perspective. Everyone gets the chance to respond to this same question – “Do you want to be made well?” And if your answer is “Yes!” then let’s prayerfully consider what it will take for us to “stand up” and walk toward our healing spirit, mind, and body.

REFLECTION POINTS

- If you could change one thing in your life to take a step toward whole-person wellness, what would it be?
- What barriers have gotten in the way of you making this change?
- How would you respond if Christ personally asked you, “Do you want to be made well?”
- If your YWCA/YMCA could take one step toward impacting wholeness in your community, what would it be?
- What barriers need to be removed in your community so this can happen?

PRAYER OF BLESSING

As you come to pray, consider these words:

It is good to make an end of movement, to come to a point of rest, a place of pause. There is some strange magic in activity, in keeping at it, in continuing to be involved in many things that excite the mind and keep the hours swiftly passing. But it is a deadly magic; one is not wise to trust it with too much confidence.

The moment of pause, the point of rest, has its own magic...

...There is an inner insistence toward wholeness and it is this that the moment, the experience of quiet, announces. It is a fearful announcement: “BRING IN YOUR SCATTERED PARTS, BE PRESENT AT ALL THE LEVELS OF YOUR CONSCIOUSNESS. THIS IS THE TIME OF TOGETHERNESS. ONLY THE ONE WHO HAS COME TO A POINT OF HOLY FOCUS, MAY BE BLESSED WITH THE VISION OF GOD.” And without the vision of God, there can at last be no significance in living.

(In the Moment of Pause,
the Vision of God, by Howard Thurman)



DAY 2

IMPACTING WHOLENESS

Now, be still.
Focus on God.
Be still.

Pray:

May God who gives living water, refresh my whole being and renew my vision.

Amen.

CREATIVE ACTION & ACTIVITY

Create your own Personal Plan of Change to Impact Wholeness in your life. More information can be found on Days 35-36 in Scott Reall's Journey to Freedom.

Personal Plan of Change for _____

Date: _____

1. Spend some time in prayer and then write out an honest assessment of where you are today in spirit, mind and body:

2. Write one Specific Goal for each:

Spirit

Mind

Body

3. Write out specific steps to meet each goal listed above.

Spirit

1.

2.

3.

Mind

1.

2.

3.

Body

1.

2.

3.

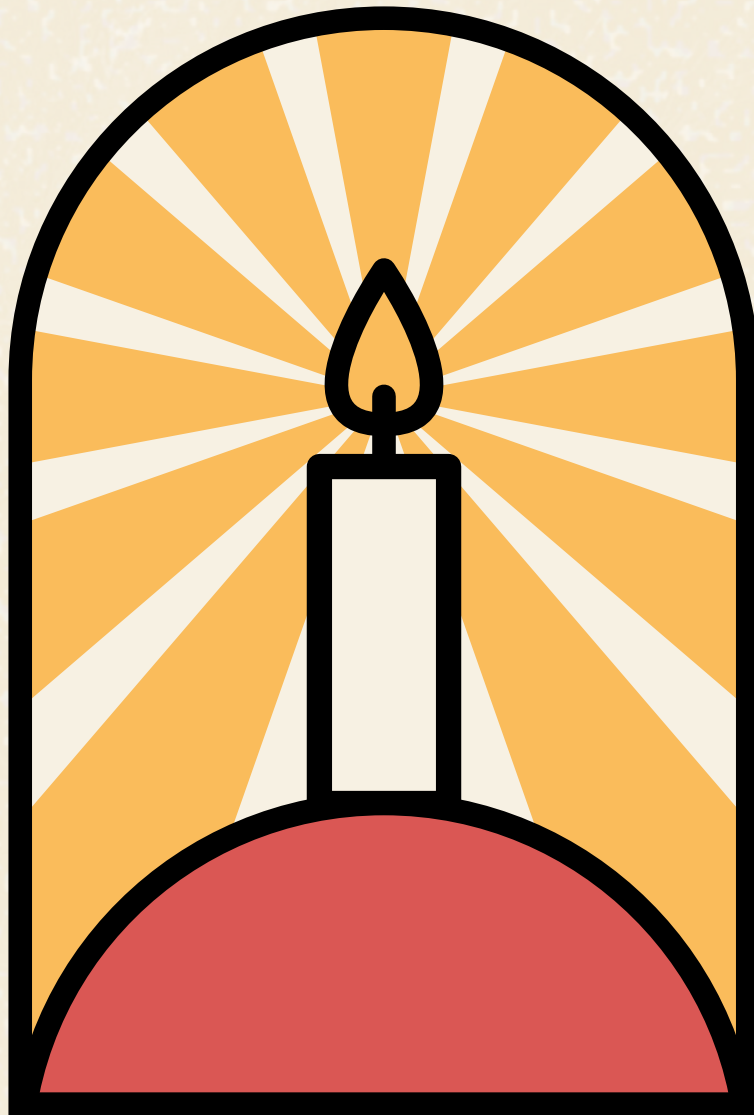
4. List out your support team: the specific people in your life who you can tell about these goals and who can support you along your journey toward wholeness.

5. Prayerfully write your response: When this change occurs, my life will look like:

6. Write out a daily prayer to use. One example is from the Serenity Prayer:

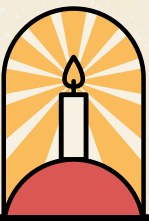
**God, grant me the serenity
to accept the things I cannot change,
the courage to change the things I can,
and the wisdom to know the difference.**

DAY 3



IMPACTING HOPE

NNAETO ONWUZURUMBA



IMPACTING HOPE

JEREMIAH 29:11-13 (NRSVUE)

¹¹ 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. ¹² Then when you call upon me and come and pray to me, I will hear you. ¹³ When you search for me, you will find me; if you seek me with all your heart,

MATTHEW 20:1-10,16 (NRSVUE)

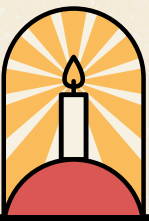
¹ “For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. ² After agreeing with the laborers for a denarius for the day, he sent them into his vineyard. ³ When he went out about nine o’clock, he saw others standing idle in the marketplace, ⁴ and he said to them, ‘You also go into the vineyard, and I will pay you whatever is right.’ So they went. ⁵ When he went out again about noon and about three o’clock, he did the same. ⁶ And about five o’clock he went out and found others standing around, and he said to them, ‘Why are you standing here idle all day?’ ⁷ They said to him, ‘Because no one has hired us.’ He said to them, ‘You also go into the vineyard.’ ⁸ When evening came, the owner of the vineyard said to his manager, ‘Call the laborers and give them their pay, beginning with the last and then going to the first.’ ⁹ When those hired about five o’clock came, each of them received a denarius. ¹⁰ Now when the first came, they thought they would receive more; but each of them also received a denarius.

¹⁶ So the last will be first, and the first will be last.”

INTRODUCTION

The late Archbishop Desmond Mpilo Tutu once described himself as a ‘prisoner of hope’. We all probably need to identify ourselves as ‘prisoners of hope’, especially at this time. Our current world order desperately challenges us to hold on to hope. We cannot seek to make an impact around us if we are in a scarcity of hope. Hope is not something we manufacture on our own. Instead, we find it in God, who is our living hope.

The words of the prophet Jeremiah were a message of comfort and reassurance to people in extreme adversity and deep despair. The message addressed a nation that had suffered a brutal invasion and subsequent displacement. This meant they lost their sense of identity and rootedness politically, economically, and on other levels. This picture is a very familiar and realistic portrayal of the general situation in many nations today. The people of Ukraine are under siege from her aggressive neighbor. Iran is experiencing civil unrest, as I write, because of the high-handed regime that suppresses women and their rights. Part of Pakistan has been ravaged by floods, leaving people in abject poverty. Ethiopia is reeling with the pains of civil war. At the same time, Nigeria and other parts of West Africa continue to battle ongoing radical fundamentalist insurgency. Energy supplies are dwindling, and widespread inflation is felt across Europe, with deep socio-political divisions raging in the United States of America. Violent crime, sometimes driven by extreme poverty and unemployment, ravages many parts of Central and South America, forcing people to migrate in search of a better life in places they are not necessarily welcome. Mass shootings in schools frequently make headlines in the United States of America. The world is very thin on hope right now, but the story does not end there.



INTERPRETATION & APPLICATION

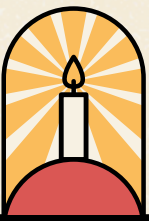
This passage affirms God's awareness of the many problems we grapple with as individuals, families, and nations and God's plans to foster our flourishing. A future with the hope offered by God is one that promises us meaningful living and not just mere existence and survival, even in the midst of suffering. God is saying to us that we can look to face tomorrow with courage knowing that God is already there ahead of us. Impacting hope means that we must reaffirm our belief in God as the all-knowing and all-loving one who assures us with the words, '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 – (Jeremiah 29: 12-13). The Apostle Paul, in the book of Romans 5: 5, states that 'hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.'

The parable told by Jesus Christ in today's gospel reading presents us with a revolutionary idea. This story depicts the immense value everyone has in God's eyes, regardless of what they can or cannot produce. This runs counter to our consumerism-ridden frame of reference and culture in which people's worth is measured by the economic and social capital at their disposal. God offers hope to all, especially those whose productive capacity might be seen as limited through the world's lenses. This divine hope says that we are loved and cherished by God and that we are God's image bearers. Therefore, the moment we accept God's loving invitation to follow Christ, we are welcomed into Christ's family, and our story changes for good regardless of our deficiencies or failings.

The words of an old Igbo proverb, "mgbe onye ji tete ura bu ututu ya", literally translates as 'whenever one wakes up, it becomes their own morning' reminds us that sometimes the journey of life may seem individual and lonely. However, God desires that we all ultimately flourish and freely offer us the grace through which 'the last will be the first, and the first will be last'. The biblical foundation of our hope as followers of Christ is built solidly on the foundation of God's inexplicable love for us and God's wise sovereignty over our lives and the surprises we encounter along the way.

The parable of the worker in the vineyard begins with a depiction of God as a landowner. God is like a landowner with immense power and resources at his disposal, which he willingly sets out to use for the benefit of labourers who genuinely need meaningful work. We read that the landowner "saw others standing idle in the marketplace." Hope sees people and the enormous potential they carry. For people in our communities who may be struggling through brief or long-term unemployment, the encouragement for today is that God sees you and will provide meaningful work for you at the right time. We must not give in to the inner critic that whispers to us that we are unlovable or unemployable. We all have something important deep within to offer.

Again, the landowner takes an extra step and offers employment to the people with a pledge to pay them what is right. Hope recognises that action and divine providence can exist side by side. Our work in the YMCA/YWCA is anchored on the 'the God of hope' (Romans 15:13), who can bring transformation through joy and peace. For those currently working, the challenge is to remember that we are called to be conduits of hope to the people in our care. Our work can only remain meaningful if we focus on uplifting people and communities. We can also learn something from all the labourers in the story; their dedication to completing the work assigned to them regardless of their commencement time and the flat rate received. We see an example worthy of emulation from the story before us.



DAY 3

IMPACTING HOPE

REFLECTION POINTS

- Do we choose to see our world through the lens of cynicism or through the lens of hope?
- How are we allowing hope to move us in a way that produces integrity in the way we work?
- What do we need to do to ensure that we remain sources of hope?
- What may be hindering us from impacting hope today?

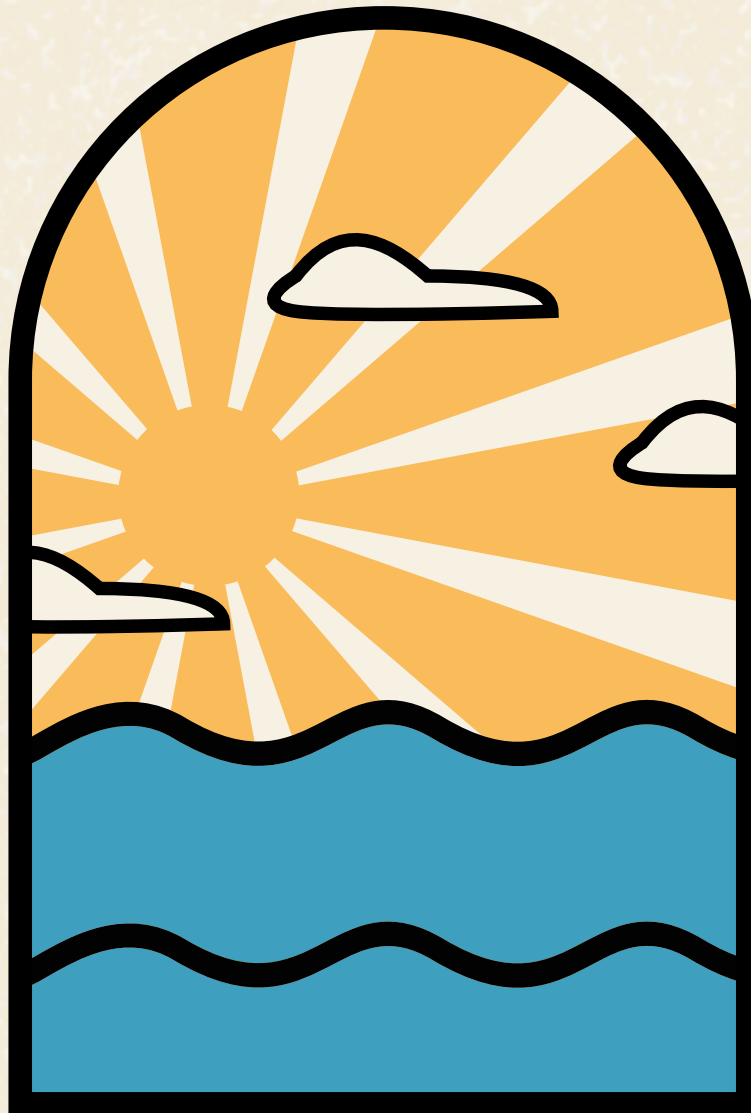
PRAYER OF BLESSING

Dear God, you are our hope, and we choose to hold on to you. May we be continually aware of your unfailing love for us every day. We pray for encouragement and confidence even in these perilous and uncertain times, knowing fully well that you have the power to calm the raging seas in our lives. Let our homes, communities, and YMCAs/YWCAs find comfort, rest, and strength in your unfailing promises. May we be channels of hope always. We pray for all this and more in the name of Jesus Christ, our source of eternal hope. Amen.

CREATIVE ACTION & ACTIVITY

1. Think of your favourite Bible verses or songs that speak about hope and share with people around you. You can also post them on social media platforms available to you.
2. Take time to recall specific periods in your life (personally or in your YMCA / YWCA) when you came close to losing hope. Write down how you received godly encouragement that got you through those dark moments. What or who were the sources of hope for you at this time? Share it with somebody or people that you trust.
3. Take a picture of yourself alone or together with YWCA / YMCA colleagues lighting a candle. Keep it as a reminder that hope never fails.

DAY 4



IMPACTING RESPONSIBILITY

MURIEL MONTENEGRO



IMPACTING RESPONSIBILITY

GENESIS 1:26, 28 (NRSVUE)

²⁶ Then God said, "Let us make humans in our image, according to our likeness, and let them have dominion over the fish of the sea and over the birds of the air and over the cattle and over all the wild animals of the earth and over every creeping thing that creeps upon the earth."

²⁸ God blessed them, and God said to them, "Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth."

MATTHEW 6:9-10 (NRSVUE)

⁹ "Pray, then, in this way:

Our Father in heaven,
 may your name be revered as holy.
¹⁰ May your kingdom come.
 May your will be done
 on earth as it is in heaven.

INTRODUCTION

In July 2022, the YMCA World Council launched Vision 2030. One of its 4 pillars is to create an impact in achieving a sustainable planet. The YWCA's #Goal2035 emphasizes that young people's leadership is required to build an inclusive world where justice and equality prevail. In its vision, the World YWCA also highlights that freedom and care for the environment must be promoted and sustained. Today, we center our reflection and prayer on creating an impact through responsibility.

Caring for people and the planet is a prime responsibility in a world driven by profits. In its special report for 2021, the UN Intergovernmental Panel on Climate Change said that unmitigated global warming at 1.5°C will be disastrous to all Earth life. Scientist urges the world to put a cap on warming at a minimum of 1.1°C before a disaster happens. Evidently, the climate crisis has manifested itself in life-threatening occurrences like floods, heatwaves, fire, melting of glaciers and ice sheets, irreversible thawing of permafrost,

ocean warming, acidification, and deoxygenation. In such a context, it is worth asking whether the Christian concept of stewardship, as most of us understand it, fails to make the Christian world accountable for the Earth's degradation? Are there alternative biblical concepts to reframe the concept of stewardship?

INTERPRETATION & APPLICATION

Genesis 1 tells the story of God creating the natural world and the human being (ha adam). However, a careful reading of Genesis 1:26-28 will show that the word "steward" is absent in the text. The term used there are the Hebrew verbs *radah* (dominion) and *kabash* (to subdue), which express power over creation. *Kabash* means to bring into bondage, conquer, make subservient, or trample. In the Old Testament story of Queen Esther, the same term is used "to force a woman" (Esther 7:8). These two powerful but harsh words have been used over the years to accord human beings the 'authority' to rule over and dominate the Earth.

The Hebrew word for steward is *melzar* (Daniel 1:11, 16). *Melzar* fulfills the duties and obligations of a guardian who carefully and responsibly manages something entrusted to one's care (Gen. 15:2,3). Unlike *melzar*, dominion and subdue evoke force, aggression, and violence that negate the character of the steward as a servant, guardian, and trustee. Dominion and subdue misinterpreted as stewardship have led to a human-centered, anthropocentric reading of the text that has long empowered human beings to assume the posture of a conqueror. Human actions have brought about the anthropocene, the current geological age of destruction of the Earth.

While the concept of *melzar* provides a model for responsible stewardship, the New Testament concept associated with the Greek word *oikos* may be more compelling.

Oikos shares the same meaning with the Hebrew *bayith*, e.g., household, dwelling place of humans and animals. Among its many cognates is the word *oikoumene*, which offers a broader view of dwelling as the inhabited world, the habitable Earth. All earthlings dwell and inhabit the Earth.



DAY 4

IMPACTING RESPONSIBILITY

Another cognate of oikos is oikonomos, one who takes care of the house (oikos), an administrator, or a trustee who parcels out the resources equally. A system of exercising the prudent administration and management of available resources is the noun oikonomia.

Unfortunately, the Deutero-Pauline writers moved away from the broad view of oikos as God's creation meant to be the dwelling of all created beings. They limited oikos to denote the church as the "household of God." This exclusivist development blurred the image of oikos as the habitation of all earthlings. Consequently, the sense of the relationship between human beings and physical nature was pushed to the margins. Also, humans erased oikonomia from memory as stewardship and management of God's created household. Oikonomia is reduced to the concept of an economy limited to consumption to produce goods for business and profits. The Earth becomes a body to be overpowered by humans craving for profit. She is now endangered. The stable climate during the Holocene period of 12,000 years is succumbing to critical alterations of atmospheric, geologic, hydrologic, biospheric, and other Earth systems. Human greed led to anthropogenic activities that now define the Anthropocene. The essence of oikonomia as assuring equality to all earthly life is forgotten. The concept of responsible oikonomos as a trustee who cares for the household is lost.

Christians must move beyond the concepts of dominion and subdue and lift other biblical paradigms that could turn around the Christian's ethical posture towards responsible, proactive stewardship. Another image of an oikonomos is an oikodemos, which builds, rebuilds, enlightens, strengthens, and develops people's lives through acts and words of love. An oikodemos repairs relationships and beautifies them. This will redeem humanity from the sin of dominion and subjugation. This restrains humanity's predisposition to greed. An ethical framework of oikonomos-oikodemos may direct society to repair broken relationships with the Earth community. The oikonomos-oikodemos paradigm can inspire human beings to be actors for the planet's care, justice, and healing. This paradigm enables humanity to practice a biophilic (life-loving or life-friendly derived from bio, which means life, and philia, which means friendship or love) ethics that can resist any political, economic, social, and cultural schemes that denigrate the Earth and the earthlings. This brand of stewardship takes the overarching vision of shalom that encompasses well-being, completeness, prosperity, and wholeness. This stewardship framework of oikonomos-oikodemos integrates the notion of melzar to propel one to serve and guard the Earth. To make a life-affirming impact on the Earth, humanity must be repentant. This requires grounded faith, character, and commitment. Then, the Christian would participate in making God's kingdom a reality on Earth.



DAY 4

IMPACTING RESPONSIBILITY

REFLECTION POINTS

- Examine your daily habit and lifestyle and reflect upon your complicity with stewardship models based on ideas of dominion (kabash) or subduing (radah)?
- Does the stewardship framework of oikonomos-oikodomos make sense to you? Why? Why not?
- What can you, as an individual, and as an institution (YMCA / YWCA), do to become a responsible and proactive steward?

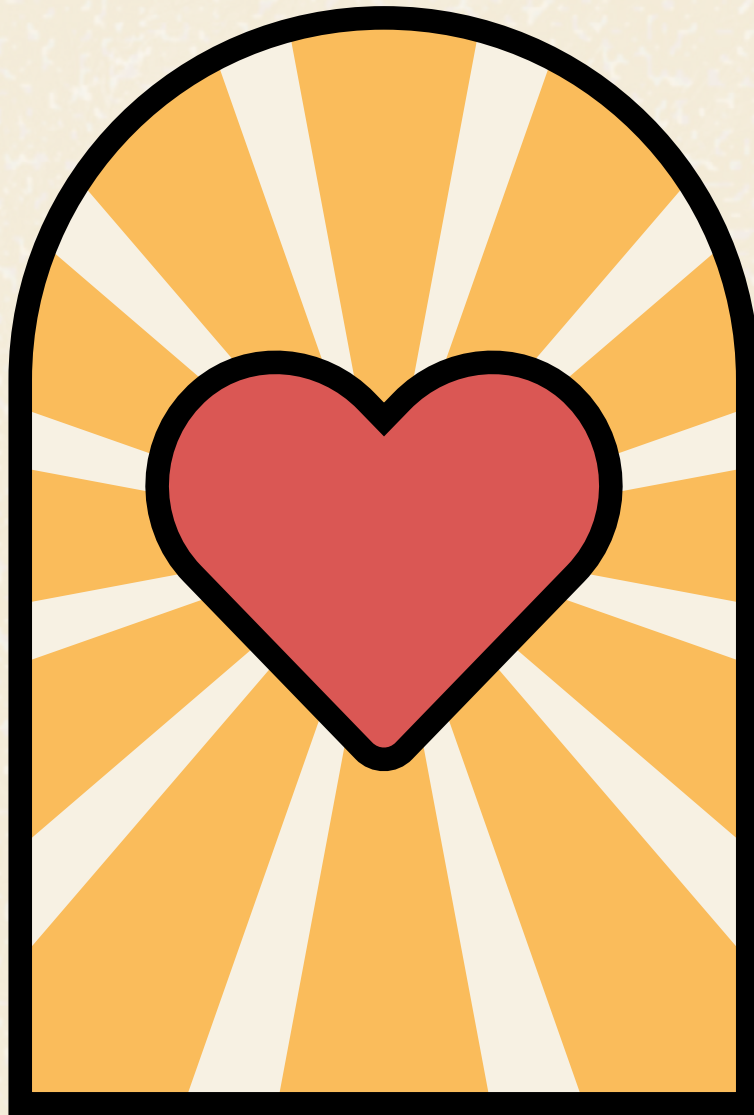
PRAYER OF BLESSING

Oh God of justice and righteousness, thank you for creating planet Earth. Thank you for reminding us to take your creation seriously. Forgive us for our vicious negligence and complicity in destroying the Earth. Bless our efforts to change our ways and commit to becoming responsible and proactive stewards. May we truly become agents of restoration and healing of the Earth to make your Kin-dom come into our midst. In Jesus' name, we pray. Amen.

CREATIVE ACTIVITY/ACTION

1. Gather your friends and families to do an action plan to plant seedlings and grow trees in areas that have been denuded. Please work with the community to take care of the seedlings until they grow into big trees or forest patches.
2. Plan your meals. Eat food that requires less carbon footprint in its production. For example, beef production has a high carbon footprint; the process of catching large deep ocean fish has a high carbon footprint. Eat smaller pelagic fish that does not require a high carbon footprint when catching them.
3. Hold regular studies to deepen your understanding of the biblical concepts of stewardship beyond Genesis 1:26-28.

DAY 5



IMPACTING DIGNITY

SOLOMUZI MABUZA



MICAH 6:8 (NRSVUE)

⁸ He has told you, O mortal, what is good, and what does the Lord require of you but to do justice and to love kindness and to walk humbly with your God?

LUKE 18:1-8 (NRSVUE)

¹ Then Jesus told them a parable about their need to pray always and not to lose heart. ² He said, "In a certain city there was a judge who neither feared God nor had respect for people. ³ In that city there was a widow who kept coming to him and saying, 'Grant me justice against my accuser.' ⁴ For a while he refused, but later he said to himself, 'Though I have no fear of God and no respect for anyone, ⁵ yet because this widow keeps bothering me, I will grant her justice, so that she may not wear me out by continually coming.' ⁶ And the Lord said, "Listen to what the unjust judge says. ⁷ And will not God grant justice to his chosen ones who cry to him day and night? Will he delay long in helping them? ⁸ I tell you, he will quickly grant justice to them. And yet, when the Son of Man comes, will he find faith on earth?"

INTRODUCTION

Many would be familiar with the phenomenal expression in the isiZulu language, "Umuntu ngumuntu ngabantu" (I am because you are). This is often associated with the concept of Ubuntu, which has been foundational in affirming the relationality between human beings. Another similar expression that can also be foundational for Christian advocacy is the expression "Motho ke Modimo" from the South Sotho language, which can be translated as "a human being is God/divine"! At the core of this expression is the understanding that dignity is Godly and divine! Affirming, enhancing, and protecting human dignity is a theme that cuts across different religions and is at the very heart of universal human rights.

The infringement of human dignity of the most marginalized and vulnerable is a moral scourge of our times. Many initiatives constantly remind us of our need to end the infringement of human dignity in all forms. For example, Thursdays in South

Africa are reserved as Prayer Day for Women of Christian faith across denominations in previously disadvantaged faith communities. To this day, this practice continues unabatedly. Similarly, the #ThursdayInBlack campaign, also advocated by our sister organization, the World Council of Churches, and the World YWCA, is a global movement for a world without rape and violence. Today, we are challenged to take the commitments at the heart of such initiatives into those spheres of life where human dignity is trampled upon.

INTERPRETATION OF BIBLICAL TEXTS

The readings from the prophet Micah and the evangelist Luke remind us of what God requires from the world and our role as the YMCA and the YWCA in the 21st century.

Micah reminds us that God requires humanity to practice justice, love, and kindness and to walk humbly with our creator. As channels and vessels of God's word, we are called to be advocates of all that is good in the world without fear or favor.

Jesus uses the parable of a widow to illuminate what is contained in Micah and what we are to do during this week of prayer and beyond. Widows did not have many rights in first-century Palestine. In this parable, Jesus puts the widow in a situation where she must persistently engage with an unjust judge who neither fears God nor respects any human being. The widow kept coming to this unfair judge demanding justice. She is an example of persistence in the face of inaction. She is a role model for how the YMCA and YWCA should conduct themselves in bringing God's Kingdom of justice and peace to the Earth.

We are not only expected or required to pray at all times without losing heart. Our task is also to actively participate in actions that seek to bring God's order in this unjust world. In today's world, dignity is not something that is granted freely. Instead, it has to be actively sought, especially for the most vulnerable. Young people in the global YMCA and YWCA must be given platforms to advocate for and advance the rights of all marginalized youth. They must be treated with dignity and respect. As St. Paul states to Timothy, no one should despise the youth.



IMPACTING DIGNITY

A world without prejudice and discrimination is possible. A world where peace thrives and stability is the norm are attainable. For these to happen, resources must not be held back for the world's youth to advance God's agenda against the evil systems of today.

REFLECTION POINTS

- Do we still regard prayer as a critical component in the work that we do as the YMCA and the YWCA?
- Are we still Christ-centered and God-fearing, or have we succumbed to the powers that be in the world?
- Where do we place advocacy for human dignity in the work that we do in the 21st century?
- What is our ecumenical and interfaith profile today? Are we content working in silos as the YMCA and the YWCA?
- When called to task, how do we, as the YMCA and the YWCA prioritize equity and equality issues in the globe, our vision, and work?

PRAYER OF BLESSING

Our heavenly parent, we come to you in humility, asking for your forgiveness where we have failed to do what is good. Forgive us, God, for not treating our neighbor with love, kindness, and justice. Help us to do your will and follow the direction of your word. Bless all those who continue to serve your mission and purpose on Earth against the principalities of darkness. Mold and make our global movements to serve your missional task of promoting and protecting human dignity in partnership with everyone regardless of their creed, gender, age, caste, race, class, religion and political affiliations.

A CREATIVE ACTIVITY OR ACTION

1. Take time to reflect on the vision of the YMCA and/or the YWCA in your given context and examine where advocacy for human dignity features in their agenda. Share your outcomes with your fellow members and set goals to address issues emerging from the findings of your exercise. Document this process and use whatever social media you can access to reach out to your immediate context.
2. Taking the parable of the unjust judge and the perseverant widow, how can you portray these characters in visual and artistic form/s? Similarly, could you portray the 21st-century opponents of human dignity? Create graffiti in spaces where young people are found to encourage advocacy for human dignity.
3. In the fast-paced world we live in today, how could we make time for prayer in our given contexts? How can we share this with the globe using available platforms for collective and individual prayers? Let us continue to pray and impact dignity in the world.

DAY 6



IMPACTING UNITY

STEVE CLAY



IMPACTING UNITY

2 CHRONICLES 30:1-6, 10-13 (NRSVUE)

¹ Hezekiah sent word to all Israel and Judah and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the Passover to the Lord the God of Israel. ² For the king and his officials and all the assembly in Jerusalem had taken counsel to keep the Passover in the second month ³ (for they could not keep it at its proper time because the priests had not sanctified themselves in sufficient number, nor had the people assembled in Jerusalem). ⁴ The plan seemed right to the king and all the assembly. ⁵ So they decreed to make a proclamation throughout all Israel, from Beer-sheba to Dan, that the people should come and keep the Passover to the Lord the God of Israel, at Jerusalem, for they had not kept it in great numbers as prescribed. ⁶ So couriers went throughout all Israel and Judah with letters from the king and his officials, as the king had commanded, saying, "O people of Israel, return to the Lord, the God of Abraham, Isaac, and Israel, so that he may turn again to the remnant of you who have escaped from the hand of the kings of Assyria.

¹⁰ So the couriers went from city to city through the country of Ephraim and Manasseh, and as far as Zebulun, but they laughed them to scorn and mocked them. ¹¹ Only a few from Asher, Manasseh, and Zebulun humbled themselves and came to Jerusalem. ¹² The hand of God was also on Judah to give them one heart to do what the king and the officials commanded by the word of the Lord.

¹³ Many people came together in Jerusalem to keep the Festival of Unleavened Bread in the second month, a very large assembly.

JOHN 17:18-23 (NRSVUE)

¹⁸ As you have sent me into the world, so I have sent them into the world. ¹⁹ And for their sakes I sanctify myself, so that they also may be sanctified in truth.

²⁰ "I ask not only on behalf of these but also on behalf of those who believe in me through their word, ²¹ that they may all be one. As you, Father, are in me and I am in you, may they also be in us,[a] so that the world may believe that you have sent me. ²² The glory that you have given me I have given them, so that they may be one, as we are one, ²³ I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me.

INTRODUCTION

Have you ever been part of a project team where you feel that not everyone is 'on the same page' or when there seems to be a hidden agenda? What was the outcome? Did the team achieve the impact it had hoped for? Today's topic directs our prayers toward Impacting Unity. The World YMCA and World YWCA strategies for 2030 and 2035 will be realized through unified actions.

INTERPRETATION

In our Old Testament reading, the kingdom of Judah was in crisis. War had ravaged the surrounding area, and the neighboring kingdom had been taken into Assyrian captivity. King Hezekiah needed his factional people to come together in unity. The call wasn't just to a nebulous form of togetherness. For Hezekiah to bring about the transformational impact that would equip them for the present challenge, the people needed to remember the foundation that united them and focus on working together.

The second passage, John's Gospel, records Jesus' well-known prayer, where he prays for you and me. It is as if he sees into the future, understanding the frailty of humankind and how egos and competing perspectives would conspire against his fledgling movement and tear it down before it had been



DAY 6

IMPACTING UNITY

established. He prays for unity, that his followers would be united, and that this unity would be a powerful sign to the world and a sign of God's enduring love.

APPLICATION

I once arrived in Hong Kong a day early for a conference I was attending as the flights were cheaper. I was privileged to be a trustee delegate of my National Board at this international conference. Part of me was keen to understand how the 'C' was reflected in different countries worldwide. My experience of 6 years within the movement at this point had been 'confusing' at best. I recall being accommodated in an overnight chalet with a group of enthusiastic catholic volunteers from Colombia and Chile. They described the ground-breaking missional developments within their Latin American movement. I had been raised a 'Protestant evangelical,' and the idea that the 'spiritual drive' of the movement was being pioneered within the Catholic community was quite shocking!

In the years that followed, my preconceived ideas and prejudices have been steadily chipped away. I've been challenged by the friendship, grace, and faith of my worldwide YMCA and YWCA family from many denominations and traditions. I experienced the deep spirituality of a Ukrainian Orthodox service in Hasliberg, Switzerland, participated in an ecumenical Mass in Aarhus, Denmark, and was prophesied over in a Silver Bay, USA chapel. I've also been challenged to consider the extent of welcome and inclusion for those of other faiths and none.

The respective strategies of World YMCA (Vision 2030) and World YWCA (#Goal2035) require the mobilization of our members, united on a global scale, if we are to experience the substantial impact we seek.

Both YWCA and YMCA have their basis in faith in Jesus Christ. For some members, this will be a historical inspiration, while others will describe it as a living reality. Across this spectrum, it may be fair to assume that those of us choosing to participate in the World Week of Prayer will be attracted toward the latter part of the continuum.

So how do we navigate the difficult tensions of belief and aspire to the unity which Jesus calls us?

The power of YMCA and YWCA in the 21st century is not in hiding or removing the very basis on which these movements were created. On the contrary, the very process of defining and creating an inclusive Christian community that genuinely welcomes and values all has great power in itself. A confident articulation of faith in Jesus Christ, a recognition of its place and positioning within a diverse society, and a generous openness towards welcoming and serving all speak volumes in a divided and fragmented world.

Unity is not a passive state but the result of active choices. Choices are often made in the face of significant differences and potential conflict. For example, the founding basis of the YMCA was signed in Paris in 1855 with the backdrop of potent disagreements on matters of slavery and on the preeminence of the Bible. While we may be horrified by some of our predecessors' political or theological positions, unity has been achieved in successive generations, despite - or maybe even through - the differences in faith perspectives. Perhaps the Holy Spirit has used such differences to develop grace, compassion, and a love for others beyond ourselves.

The simplicity of Jesus' ministry was characterized by inclusion, but not an inclusion without definition. An inclusion to love others, those of different perspectives, even those who persecute ... and perhaps most importantly, an inclusion that acknowledges love from, and to, almighty God.

Unity of purpose does not mean unanimity. Hezekiah invited the whole of his people to attend the national festival. It was a way of reuniting them in a joint mission to prepare for the future in uncertain times. Some scorned and ridiculed the messengers, but there was a unity of mind for the large gathering who responded. This unity of purpose before God would prove vital in withstanding the Assyrian King's siege of Jerusalem that would follow later.



Without the grace, compassion, and love contained within unity, we cannot overcome the destructive political legacies of our present and recent past colonialism, apartheid, oppression of indigenous peoples, and war. There is a need to detangle the abusive way the Christian faith has sometimes used to justify exploitative action that diverts from the path Jesus called his disciples to follow.

Without grace, compassion, and love, global differences in present sociological and theological perspectives will damage and deflect from the faith-based unity within which our movements have been formed.

So today, let us reignite the spark of faith that birthed our movements and ask Jesus to challenge our deep-seated prejudices that prevent unified action and replace them with the love he prayed would characterize those who would follow him.

REFLECTION POINTS

- Is there anything in today's topic that I have found challenging to read? How does this affect my view of others?
- Do I look for 'Good' in my co-workers, or do I look for 'Bad'?
- What aspect of my character can I pray for the Holy Spirit to transform and impact those I serve in a better manner?
- What practical steps can I take to nurture the unifying presence of God within my YWCA / YMCA?
- Are there any relationships I need to repair? To say sorry? To ask for forgiveness for how I have spoken or acted?

PRAYER OF BLESSING

God, make me an instrument of your peace.
Where there is hatred, let me bring love.
Where there is offence, let me bring pardon.
Where there is discord, let me bring union.
Where there is error, let me bring truth.
Where there is doubt, let me bring faith.
Where there is despair, let me bring hope.
Where there is darkness, let me bring your light.
Where there is sadness, let me bring joy.

Loving God, let me not seek as much
to be consoled as to console,
to be understood as to understand,
to be loved as to love,
for it is in giving that one receives,
it is in self-forgetting that one finds,
it is in pardoning that one is pardoned,
it is in dying that one is raised to eternal life

Amen

(Adapted from The Prayer of St Francis)

CREATIVE ACTIVITY

1. Think of a relationship or team where you sense a lack of unity.
2. For each individual involved, write down 5 positive qualities on 5 'post-it' notes.
3. Stick up these notes around your private room.
4. At moments in the day when you see them, pray for the good of that individual, and thank God for their positive quality.

DAY 7



A COLLECTIVE WORSHIP SERVICE

JENS CHRISTIAN KIRK



DAY 7

A COLLECTIVE WORSHIP SERVICE

The details below have been provided as a guide to help YWCAs/YMCAs create their own local worship service during or at the end of this year's World Week of Prayer, and based on our theme, 'Praying the Impact'.

00:00 WELCOME AND INTRODUCTION

The Leader welcomes the participants and introduces the service in whatever way is appropriate to their context.

00:03 OPENING PRAYER

Leader: Grace, mercy and peace from God our Creator and the Lord Jesus Christ be with you.

All: And also with you.

Leaders: This is the day that the Lord has made.

All: Let us rejoice and be glad in it.

00:04 SONG — 'BEAUTY FROM BROKENNESS' — GRAHAM KENDRICK

This song choice is a suggestion as to the type of worship content that will fit with the theme of the service. You may wish to use an alternative song. If so, choose another song. Some alternative song choices can be found at www.ymca.int/week-of-prayer

00:08 FOUR READERS:

Four Scriptures (choose readers who represent a diverse cross-section of the participants) – if you choose to do this service during the week you are invited to use some of the scripture readings for that day instead.

Reading 1: Genesis 1: 26, 28

Reading 2: Micah 6: 8

Reading 3: John 17, 21

Reading 4: Luke 19, 1-8



DAY 7

A COLLECTIVE WORSHIP SERVICE

00:12 PRAYER FOR: HOPE, IMPACT AND PEACE

Leader: Creator God from whom all blessings flow

All: We acknowledge Your presence with us.

Leader: Jesus our Lord and brother, our guide on the path of hope.

All: Lead us to action, responsibility and justice.

Leader: Holy Spirit our comforter in our brokenness, in the face of injustice and in despair.

All: Anoint our heads with the oil of gladness and Your blessed peace. Amen.

00:14 THE HOPE WE SEE (CREATIVE ART AS WORSHIP)

Use this section to perform a selection of creative art to enhance your worship. It requires pre-preparation to produce a montage, reflection, poem or dance focused on 'the hope we see' in our world.

00:20 THE SERMON

Request a local YMCA leader or Christian minister to speak on our 'Praying the Impact' theme, using one or more of the earlier readings.

00:30 PRAYER FOR THE NATIONS — WALL OF PRAISE

Instrumental music is playing throughout this session – a board for post-it notes, paper and tac or chalk board has to be prepared.

The worship leader begins this session with the following words:

We're now going to enter a short time of silence and reflection on today's devotion. With your permission I will guide you – Let us still our hearts and minds, close our eyes and spend some moments in silence. (pause)
Take note of the distractions around you and acknowledge them (pause)
Begin to focus on the things you have seen and heard during this worship service (pause)
Consider our Bible readings,
Consider the sermon

I want to encourage you to write down ways in which God has ignited hope in your life. You can also give thanks in advance for the impact of the peace and justice that we want to see emerge from current conflicts and injustices e.g. 'In faith we thank you God for bringing a peaceful resolution to the conflict in _____', 'In faith we thank you God for ending the _____ in _____'



DAY 7

A COLLECTIVE WORSHIP SERVICE

00:37 **SONG – ‘FOR EVERYONE BORN’ — SHIRLEY ERENA MURRAY/
DANIEL CHARLES DAMON**

This song choice is a suggestion as to the type of worship content that will fit with the theme of the service. You may wish to use an alternative song. If so, choose a song about igniting justice and peace. Some alternative song choices can be found at www.ymca.int/week-of-prayer

00:42 **THE LORD’S PRAYER**

All: 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.
Lead us not into temptation,
but deliver us from evil.
For the kingdom, the power,
and the glory are yours, now and forever.
Amen.

00:44 **THE BENEDICTION — NUMBERS 6: 24-26**

Leader: May God bless and keep you; may God’s face shines on you with grace and mercy;
may God look on you with favor and grant you peace.

All: Amen

00: 45 **CLOSE**



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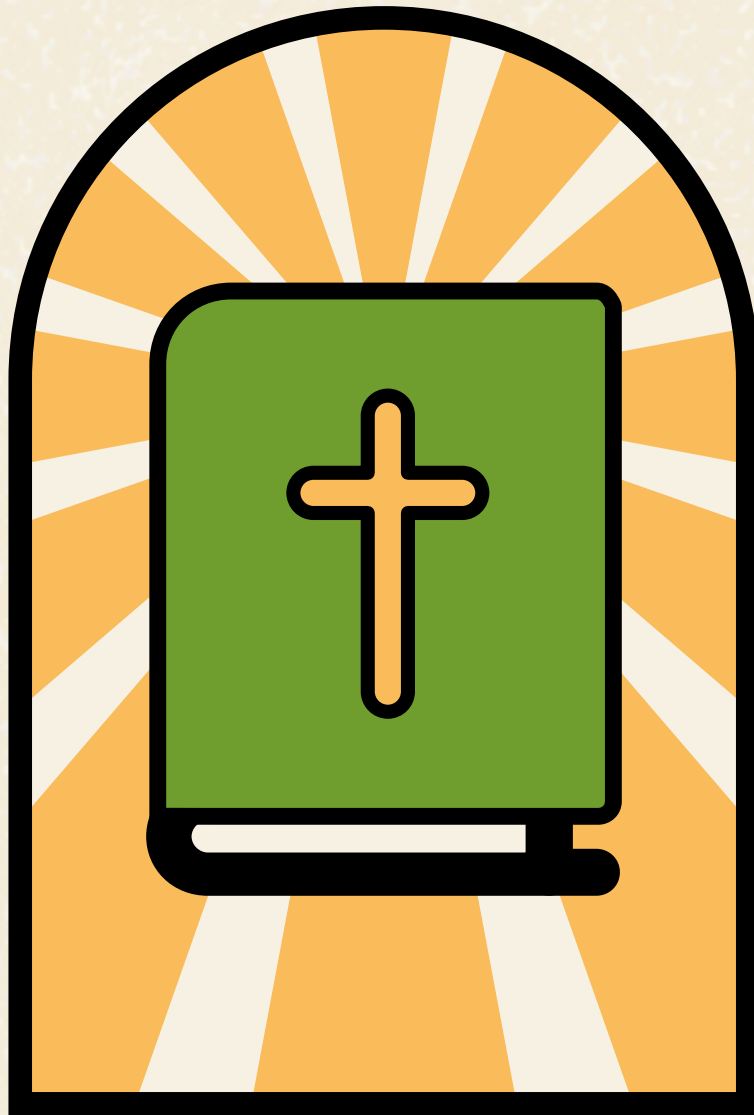
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Disclaimer: The views expressed in the booklet by the various contributors do not necessarily reflect the position of the World YWCA or the World YMCA.

The illustrations included in this booklet must be only used for World YWCA – World YMCA Week of Prayer purposes.

2023



BIBLE READING PLAN



2023

BIBLE READING PLAN

JANUARY	
1	Psalms 8
2	Genesis 1,1-13
3	Genesis 1,14-25
4	Genesis 1,26-2,4a
5	Genesis 2,4b-17
6	Psalms 72
7	Genesis 2,18-25
8	Psalms 71
9	Genesis 3,1-13
10	Genesis 3,14-24
11	Genesis 4,1-16
12	Genesis 4,17-26
13	Genesis 6,1-4
14	Genesis 6,5-22
15	Psalms 105,1-15
16	Genesis 7,1-16
17	Genesis 7,17-24
18	Genesis 8,1-12
19	Genesis 8,13-22
20	Genesis 9,1-17
21	Genesis 9,18-28
22	Psalms 105,16-45
23	Genesis 11,1-9
24	Genesis 11,27-12,9
25	Genesis 12,10-20
26	Genesis 13,1-18
27	Genesis 14,1-16
28	Genesis 14,17-24
29	Psalms 40
30	Genesis 15,1-21
31	Genesis 16,1-16

FEBRUARY	
1	Genesis 17,1-14
2	Genesis 17,15-27
3	Genesis 18,1-15
4	Genesis 18,16-33
5	Psalms 62
6	Genesis 19,1-14
7	Genesis 19,15-29
8	Genesis 19,30-38
9	Genesis 21,1-21
10	Genesis 22,1-19
11	Genesis 23,1-20
12	Psalms 61
13	Romans 1,1-7
14	Romans 1,8-15
15	Romans 1,16-17
16	Romans 1,18-32
17	Romans 2,1-16
18	Romans 2,17-29
19	Psalms 60
20	Romans 3,1-8
21	Romans 3,9-20
22	Romans 3,21-26
23	Romans 3,27-31
24	Romans 4,1-12
25	Romans 4,13-25
26	Psalms 64
27	Romans 5,1-5
28	Romans 5,6-11

MARCH	
1	Romans 5,12-21
2	Romans 6,1-11
3	Romans 6,12-23
4	Romans 7,1-6
5	Psalms 25
6	Romans 7,7-13
7	Romans 7,14-25
8	Romans 8,1-11
9	Romans 8,12-17
10	Romans 8,18-25
11	Romans 8,26-30
12	Psalms 10
13	Romans 8,31-39
14	Romans 9,1-5
15	Romans 9,6-13
16	Romans 9,14-29
17	Romans 9,30-10,4
18	Romans 10,5-15
19	Psalms 84
20	Romans 10,16-21
21	Romans 11,1-10
22	Romans 11,11-16
23	Romans 11,17-24
24	Romans 11,25-32
25	Romans 11,33-36
26	Psalms 69,1-16
27	Matthew 26,1-16
28	Matthew 26,17-30
29	Matthew 26,31-35
30	Matthew 26,36-46
31	Matthew 26,47-56



2023

BIBLE READING PLAN

APRIL	
1	Matthew 26,57-68
2	Psalms 69,17-37
3	Matthew 26,69-75
4	Matthew 27,1-14
5	Matthew 27,15-30
6	Matthew 27,31-44
7	Matthew 27,45-56
8	Matthew 27,57-66
9	Matthew 28,1-10
10	Matthew 28,11-20
11	Romans 12,1-8
12	Romans 12,9-16
13	Romans 12,17-21
14	Romans 13,1-7
15	Romans 13,8-14
16	Psalms 116
17	Romans 14,1-12
18	Romans 14,13-23
19	Romans 15,1-6
20	Romans 15,7-13
21	Romans 15,14-21
22	Romans 15,22-33
23	Psalms 23
24	Romans 16,1-16
25	Romans 16,17-27
26	Proverbs 1,1-7
27	Proverbs 1,8-19
28	Proverbs 1,20-33
29	Proverbs 2,1-22
30	Psalms 100

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1	Proverbs 3,1-12
2	Proverbs 3,13-26
3	Proverbs 3,27-35
4	Proverbs 4,10-19
5	Proverbs 4,20-27
6	Proverbs 5,1-23
7	Psalms 108
8	Proverbs 6,6-11
9	Proverbs 6,12-19
10	Proverbs 7,1-27
11	Proverbs 8,1-21
12	Proverbs 8,22-36
13	Proverbs 9,1-18
14	Psalms 111
15	Philippians 1,1-11
16	Philippians 1,12-18a
17	Philippians 1,18b-26
18	Psalms 110
19	Philippians 1,27-2,4
20	Philippians 2,5-11
21	Psalms 27
22	Philippians 2,12-18
23	Philippians 2,19-30
24	Philippians 3,1-11
25	Philippians 3,12-21
26	Philippians 4,1-9
27	Philippians 4,10-23
28	Psalms 118,1-14
29	Psalms 118,15-29
30	Genesis 24,1-28
31	Genesis 24,29-49

JUNE	
1	Genesis 24,50-67
2	Genesis 25,19-34
3	Genesis 27,1-29
4	Psalms 113
5	Genesis 27,30-40
6	Genesis 27,41-28,9
7	Genesis 28,10-22
8	Genesis 29,1-14a
9	Genesis 29,14b-30
10	Genesis 31,1-7,14-32
11	Psalms 34
12	Genesis 31,33-54
13	Genesis 32,1-22
14	Genesis 32,23-33
15	Genesis 33,1-20
16	Genesis 37,1-11
17	Genesis 37,12-36
18	Psalms 4
19	Genesis 39,1-23
20	Genesis 40,1-23
21	Genesis 41,1-36
22	Genesis 41,37-57
23	Genesis 42,1-28
24	Genesis 42,29-38
25	Psalms 103
26	Genesis 43,1-14
27	Genesis 43,15-34
28	Genesis 44,1-34
29	Genesis 45,1-24
30	Genesis 45,25-46,7



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1	Genesis 46,28-34
2	Psalms 77
3	Genesis 47,1-12
4	Genesis 47,27-31
5	Genesis 48,1-22
6	Genesis 49,1-28
7	Genesis 49,29-50,14
8	Genesis 50,15-26
9	Psalms 101
10	Matthew 4,18-22
11	Matthew 4,23-25
12	Matthew 5,1-12
13	Matthew 5,13-20
14	Matthew 5,21-26
15	Matthew 5,27-32
16	Psalms 82
17	Matthew 5,33-37
18	Matthew 5,38-48
19	Matthew 6,1-4
20	Matthew 6,5-15
21	Matthew 6,16-18
22	Matthew 6,19-23
23	Psalms 106,1-23
24	Matthew 6,24-34
25	Matthew 7,1-6
26	Matthew 7,7-11
27	Matthew 7,12-23
28	Matthew 7,24-29
29	Matthew 8,1-4
30	Psalms 106,24-48
31	Matthew 8,5-13

AUGUST	
1	Matthew 8,14-17
2	Matthew 8,18-22
3	Matthew 8,23-27
4	Matthew 8,28-34
5	Matthew 9,1-8
6	Psalms 63
7	Matthew 9,9-13
8	Matthew 9,14-17
9	Matthew 9,18-26
10	Matthew 9,27-34
11	Matthew 9,35-10,4
12	Matthew 10,5-15
13	Psalms 78,1-31
14	Matthew 10,16-26a
15	Matthew 10,26b-33
16	Matthew 10,34-39
17	Matthew 10,40-42
18	Matthew 11,1-19
19	Matthew 11,20-24
20	Psalms 78,32-55
21	Matthew 11,25-30
22	Matthew 12,1-14
23	Matthew 12,15-21
24	Matthew 12,22-37
25	Matthew 12,38-45
26	Matthew 12,46-50
27	Psalms 78,56-72
28	Matthew 13,1-9.18-23
29	Matthew 13,10-17
30	Matthew 13,24-30.36-43
31	Matthew 13,31-35

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1	Matthew 13,44-46
2	Matthew 13,47-52
3	Psalms 112
4	Matthew 13,53-58
5	Matthew 14,1-12
6	Matthew 14,13-21
7	Matthew 14,22-36
8	Matthew 15,1-20
9	Matthew 15,21-28
10	Psalms 16
11	Matthew 15,29-39
12	Matthew 16,1-12
13	Matthew 16,13-23
14	Matthew 16,24-28
15	Matthew 17,1-13
16	Matthew 17,14-21
17	Psalms 79
18	Matthew 17,22-27
19	Matthew 18,1-9
20	Matthew 18,10-14
21	Matthew 18,15-20
22	Matthew 18,21-35
23	Matthew 19,1-12
24	Psalms 114
25	Matthew 19,13-15
26	Matthew 19,16-26
27	Matthew 19,27-30
28	Matthew 20,1-16
29	Matthew 20,17-28
30	Matthew 20,29-34
31	Matthew 26,47-56



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1	Psalms 104
2	Matthew 21,1-11
3	Matthew 21,12-17
4	Matthew 21,18-22
5	Matthew 21,23-27
6	Matthew 21,28-32
7	Matthew 21,33-46
8	Psalms 119,1-8
9	Matthew 22,1-14
10	Matthew 22,15-22
11	Matthew 22,23-33
12	Matthew 22,34-46
13	Matthew 23,1-22
14	Matthew 23,23-39
15	Psalms 119,9-16
16	James 1,1-12
17	James 1,13-18
18	James 1,19-27
19	James 2,1-13
20	James 2,14-26
21	James 3,1-12
22	Psalms 119,17-24
23	James 3,13-18
24	James 4,1-12
25	James 4,13-17
26	James 5,1-6
27	James 5,7-12
28	James 5,13-20
29	Psalms 19
30	Job 1,1-12
31	Job 1,13-22

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1	Job 2,1-13
2	Job 3,1-26
3	Job 4,1-21
4	Job 5,17-27
5	Psalms 22,1-22
6	Job 6,1-10.24-30
7	Job 7,7-21
8	Job 8,1-22
9	Job 9,1-15.32-35
10	Job 11,1-20
11	Job 12,1-6; 14,1-12
12	Psalms 22,23-32
13	Job 19,21-29
14	Job 31,16-40
15	Job 40,1-5
16	Job 40,6-32
17	Job 42,1-6
18	Job 42,7-17
19	Psalms 70
20	Jude 1-16
21	Jude 17-25
22	Matthew 24,1-14
23	Matthew 24,15-28
24	Matthew 24,29-31
25	Matthew 24,32-44
26	Psalms 126
27	Matthew 24,45-51
28	Matthew 25,1-13
29	Matthew 25,14-30
30	Matthew 25,31-46

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1	Isaiah 40,1-11
2	Isaiah 40,12-31
3	Psalms 117
4	Isaiah 41,8-20
5	Isaiah 42,1-9
6	Isaiah 43,1-7
7	Isaiah 43,8-13
8	Isaiah 43,14-28
9	Isaiah 44,1-5
10	Psalms 80
11	Isaiah 44,6-20
12	Isaiah 44,21-28
13	Isaiah 45,1-8
14	Isaiah 45,9-17
15	Isaiah 45,18-25
16	Isaiah 46,1-13
17	Psalms 85
18	Isaiah 49,1-6
19	Isaiah 49,7-17
20	Isaiah 50,4-11
21	Isaiah 51,1-8
22	Isaiah 51,9-16
23	Isaiah 52,1-12
24	Psalms 115
25	Luke 1,46-55
26	Luke 2,29-32
27	Isaiah 52,13-53,5
28	Isaiah 53,6-12
29	Isaiah 54,1-10
30	Isaiah 55,1-5
31	Isaiah 55,6-13



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