

GLORY TO GOD AND PEACE ON EARTH



WORLD SUNDAY
FOR PEACE

22 MAY 2011

International Ecumenical Peace Convocation (IEPC)



Caribbean Conference of Churches



World Council
of Churches



International
Ecumenical
Peace
Convocation
Kingston | Jamaica | 2011

PRAYERS OF INTERCESSION

Song: Señor, renueva tu paz en medio de tu pueblo (O God replenish your peace in the midst of all your people)

Lord, we pray for
Peace for those who weep in silence
Peace for those who cannot speak
Peace when all hope seems to disappear.

Song: Señor, renueva tu paz en medio de tu pueblo (O God replenish your peace in the midst of all your people)

In the midst of rage, of violence and disappointment,
In the midst of wars and destruction of the earth,
Lord, show us your light in the darkness.

Song: Señor, renueva tu paz en medio de tu pueblo (O God replenish your peace in the midst of all your people)

Lord, we pray for
Peace for those who raise their voices to demand it,
Peace when there are many who do not wish to hear of it,
Peace as we find the way to justice.

Song: Señor, renueva tu paz en medio de tu pueblo (O God replenish your peace in the midst of all your people)

Blessing and dismissal

Let us go with Jesus, the light who guides us on our way.
May our hope be that the Sun of Justice will rise one morning on all humankind.
May the God of Peace, our constant companion,
lead us along paths of solidarity and hope,
and give us the joy of being united in God's love.
Amen

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SONGS

Señor, renueva tu paz / O God replenish your peace

Andante

Chords: Gm, Dm, A, Dm, Gm, Dm, A, Dm, A, Dm

Se - ñor re - nue - va tu paz en me - dio de tu
O God re - plen - ish your peace in the midst of all your
pue - blo. Se - ñor re - nue - va tu paz en
peo - ple. O God re - plen - ish your peace in the
me - dio de tu pue - blo. A - mén.
midst of all your peo - ple. A - mén.

En camino sigamos / On a journey we're going

Allegro

A

En ca - mi - no, en ca - mi - no si - ga - mos, a en - con -
 On a jour - ney, on a jour - ney we're go - ing, lit - tle

A Bm

trar - nos con el ni - ño Je - sús, en ca -
 Je - sus is the one we will meet, on a

mi - no, en ca - mi - no si - ga - mos, con la es -
 jour - ney, on a jour - ney we're go - ing, we'll be

E A

tre - lla que nos brin - da su luz. En ca -
 guid - ed by the light of a star. On a

A

mi - no, en ca - mi - no si - ga - mos al en -
 jour - ney, on a jour - ney we're go - ing to be

A⁷ D

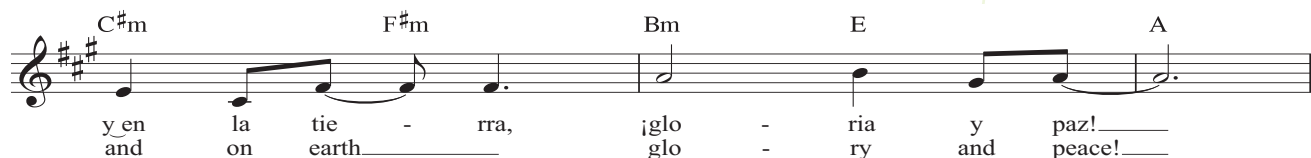
cuen - tro del a - mor y ver - dad. Glo - ria a
 streng - thened by God's love and God's truth. Glo - ry

D E/D C#m F#m

Dios en las al - tu - ras y en la tie - rra,
 be to God in hea - ven and on earth

Bm E Em A⁷ D E/D

¡glo - ria y paz! Glo - ria a Dios en las al - tu - ras
 glo - ry and peace! Glo - ry be to God in hea - ven



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PRAYER FOR PEACE FROM THE CARIBBEAN

God of peace and possibility, Creator, Redeemer and Sanctifier:

We approach you to ask once again for your mercy, forgiveness and a fresh start.

We ask you to help us give peace a chance, in this world.

We want to give peace a chance, yet we have already missed so many opportunities.

We have sabotaged so many initiatives; instead of overcoming evil with good,
we have stood by while good was overpowered.

Forgive us, Lord.

Dona nobis pacem: Give us peace, we pray.

Just as we claim your forgiveness, we also claim this moment in the name of peace.

We accept anew our responsibility as peacemakers and creators of justice.

We give thanks for the Decade to Overcome Violence, for its work in raising our awareness and our yearning for peace. And yet, we admit that there is much more required if we are truly to give peace a chance.

Dona nobis pacem: Give us peace, we pray.

By the moving of your Spirit, commit our hearts and minds to peace, and help us dedicate our lives to becoming the starting-points of peace.

“Let this be the moment, now.”

Help us cooperate with you, giving peace a chance, creating a world where peace may be our ethos and our essence.

Give us peace, we pray. Grant us wisdom and courage to seize the initiative: wisdom to discern the things that make for peace, and courage to be faithful and obedient to you.

Dona nobis pacem: Give us peace, we pray.

God of peace and possibility, make us instruments of your peace

at the International Ecumenical Peace Convocation and in all places

so that we may fulfill your will, and so that we may give peace a chance.

In the name of the Prince of Peace, Jesus Christ our Lord and Saviour.

Amen.

BIBLICAL TEXTS

WHEN THE DIVINE FRAGRANCE IS EVERYWHERE

Elsa Tamez

Ephesians 2:14-22

¹⁴ For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. ¹⁵ He has abolished the law with its commandments and ordinances, that he might create in himself one new humanity in place of the two, thus making peace, ¹⁶ and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it. ¹⁷ So he came and proclaimed peace to you who were far off and peace to those who were near; ¹⁸ for through him both of us have access in one Spirit to the Father. ¹⁹ So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, ²⁰ built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. ²¹ In him the whole structure is joined together and grows into a holy temple in the Lord; ²² in whom you also are built together spiritually into a dwelling place for God.

Smell is one of our five senses. Like the other senses we humans have, it involves our minds, our bodies and our emotions. When you smell something, you discover something. At the same time, you feel something. On the one hand, you perceive with your mind what it is that you are smelling. On the other hand, as the smell enters your body through your nose, there arise feelings of pleasure and delight or of disgust and revulsion. When you smell something, it can lead you to take action – to run away or to look for it – or simply to be grateful that you are alive. If you smell something unpleasant, you move away or attempt to remove its source. If it is your sister who is smelly, it moves you to weep and hug her, and you put up with the bad smell! And, if you smell something that is highly pleasing, then you go towards it and all your senses become alert. You want to see what is giving off the smell and enjoy it. You want to touch it. In other words, we feel that we are alive and we thank God for it.

This happens with everyday things, like freshly baked bread or a perfume. But, when we feel the fragrance of God everywhere, that is something much deeper and mysterious. It is an experience of transcendence in the whole cosmos, from the smallest particle to the most imposing; in all earthly bodies, also in heavenly bodies, like the stars, and even in the Church of Christ, which is Christ's heavenly and earthly body. Experiencing transcendence in our world is experiencing that God is everywhere, as it were, giving off a very particular smell. In fact God can give off a disagreeable odour. Our present-day world often gives off this divine stench – in war, torture, rape, child abuse, joblessness and polluted rivers – which shows that the crucified God dwells there in solidarity. That despicable stench warns us that transcendence, the divine glory reflected in God's creatures, has not been respected. But that is not the sort of smell that we want to smell.

I like to think of peace in our world and in our homes as the petals of a flower giving off a divine fragrance. It is a fragrance that leads us to discern God's presence in all things, whether created by God or by humans. That could be the end of all human violence against other humans and against nature because, just as I cannot catch and hold in my hands that fragrance and keep it as my own possession, so I cannot dominate other human beings or whole peoples. They have a divine fragrance that restrains me. It is a fragrance of peace and reconciliation because we respect that divine fragrance in others.

The letter to the Ephesians suggests that the whole cosmos is God's dwelling, a holy temple, like a well-constructed building with sound foundations. It calls it "Church" but, because that word has nowadays taken on a narrow meaning, I would call it "the cosmic community" in which there is room for a diversity of spiritualities. In this community, everyone and everything is alive "in Christ", which is a deep recurring image in Ephesians. That is a way of saying that everyone and everything is breathing in God and is taking in the divine fragrance, because we live within that divine atmosphere. For Christians, Jesus Christ is "God with us", the human face of transcendence. According to Ephesians 2:20, the human face of God is the cornerstone of this dwelling of God. This cornerstone in the building of the cosmic community is a constant reminder that he himself

is peace, makes peace and proclaims it as good news (Eph. 2:14,15,17). He has the authority to do so, because in his own flesh he has experienced violence, torture and betrayal, in undergoing crucifixion under the Pax Romana -a type of military peace that believes that it is by killing bad people that peace will be achieved. Military peace is a peace without justice, a peace where people do not embrace one another.

By contrast, he who is “God with us”, who is an embodiment of peace, gives off a fragrance of peace, where no one is killed, raped, dominated or excluded. That is a peace built, not by driving back those who are scaling the walls, but by dismantling the walls of hostility. It is a peace that is not built by erecting walls to keep immigrants out or to repel armies. Such walls lead only to hatred, exclusion, fear, murder and greed.

Ephesians 2:20 also says that the ancestors of this cosmic community, the apostles and prophets who followed this divine scent, also form the foundation of this universal community. These pioneers of the community remind us of the calling for which we have been created: to live simply as human beings, as a family of God in relationship with one another as brothers and sisters, together with sister moon and brother sun. The footprints of our ancestors, the builders of our community, point the way ahead.

I can imagine peace lived in a cosmic community, where everyone has their own space, from snotty children to incontinent old people. Everyone, everything is respected, because all have a divine fragrance.

In this cosmic community, this holy temple, this dwelling place of God, there are no weapons, not even toy guns. The nightmare of war and hijackings is left behind, buried beneath the debris of the walls of separation (Eph. 2:14). There is no violence, because true peace provides food, work and dignity. There is no longer any discrimination, because there are no longer people who are far away or people who are near (Eph. 2:13). None is chosen and none is left behind. All peoples are living in the lap of God and God’s heartbeat is peace and reconciliation. Those who were far away have not been assimilated to those who were near, and those who were near have not held on to their privileges over the others. Everyone forms this new cosmic community, blessed with its diversity of languages, cultures and ways of giving glory to the creator God.

So I can imagine peace without people being assimilated or excluded, or some dominating others. That is because the fragrance of God in others restrains our urge to put the knife in and make others submit. In this new human community people live peaceably in diversity and have left behind the devices for becoming rich at the cost of the poor and preferring those who are white and fair-skinned to those who are coffee-coloured and black. Oh yes, and it occurs to no one to feed machines instead of living beings, because this new multicultural community is intelligent and lives by the wisdom of God.

Now, of course, when I open my eyes and look out on our surrounding world, I realize that what I have just said is simply a prayer, a cry to God by God’s Spirit within me, like the cry of the earth groaning like a woman in childbirth (Romans 8:22).

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World Sunday for Peace 22 May 2011

Celebrate with the International Ecumenical Peace Convocation in Jamaica

“World Sunday for Peace” is part of the International Ecumenical Peace Convocation (IEPC) that will take place from 17-25 May 2011, in Kingston, Jamaica.

On World Sunday for Peace, 22 May 2011, churches in every corner of the world are invited to celebrate God’s gift of peace. Those who take part in World Sunday for Peace will be together in spirit, song and prayer with a global ecumenical gathering in Kingston, united in the hope of peace. The IEPC of the World Council of Churches is an event which will be attended by 1,000 people who work for peace in different ways and see peace as a gift of God and responsibility of people. Participants will spend six days building commitment, networks and unity in the service of peace. On Sunday, Caribbean Day, delegates in Jamaica will worship with the churches of the region.

The IEPC of the World Council of Churches is an event which will be attended by 1,000 people who work for peace in different ways and see peace as a gift of God and responsibility of people. Participants will spend one week building commitment, networks and unity in the service of peace. On Sunday, 22 May 2011, the Caribbean Day, the IEPC participants will worship with the churches of the region.

The suggested text for the Sunday is Ephesians 2, where Christ “who is our peace” makes peace among us and creates “one new humanity”. Reconciled in Christ we are “no longer strangers and aliens” but members of the household of God.

As parishes in each time zone gather for worship and prayer on Sunday, 22 May 2011, a wave of praise and prayer for peace will encircle the world.

**Join the celebration of World Sunday for Peace, 22 May 2011.
You, your parish and your church are invited to be part of this world event.**

Peace Sunday Sunrise Vigil

On the dawning of the World Sunday for Peace, we ask all youth groups, their communities and their churches to celebrate this day with a vigil. This sunrise vigil can be anything from a prayer meeting, a bible study, singing of songs or silent meditation as the sun rises. The materials in this booklet can be used during the vigil. We also ask that in solidarity with each other as sisters and brothers in Christ, we begin each vigil with an act of peace – the planting of a tree. This tree will become the lasting symbol of our united efforts to bring the peace of Christ to our suffering world. As the sun rises, over the world – may there be peace.