

Reflections on Water

Selected biblical reflections from Seven Weeks for Water, 2008-2012



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FOREWORD

An important development since the WCC 9th Assembly in Porto Alegre, Brasil, in 2006, has been the creation of the WCC's Ecumenical Water Network. One of the ways in which the network reaches out to members of our churches every year during Lent is through a series of biblical reflections on water, the Seven Weeks for Water. To celebrate this achievement and to invite a wider readership, this special compilation of Seven Weeks for Water are a truly representative ecumenical and global reflection on this basic necessity of life. It is my hope that as Christians around the world use these reflections they will they not only engage more fully in just use of water but also that their faith in the One who identifies himself as "living water" will be deepened and refreshed.



Rev. Dr Olav Fykse Tveit
General secretary
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PREFACE

Every year since 2008, during the Lent season, we at the Ecumenical Water Network (EWN) try to connect with our constituencies – the member churches, faith-based organizations and individuals – through the Seven Weeks for Water. These are seven biblical reflections dedicated to water and justice issues, along with other resource materials on water, sent out weekly during the seven weeks of Lent. The Seven Weeks for Water are a way of raising awareness around World Water Day on 22 March among the churches. We have received a tremendous response from our members across the world, who look forward to receiving these Lenten reflections and engaging their congregations in study, reflection and action on water issues.

This year we have decided to publish a compilation of seven reflections from past years. They can be used as a resource during Lent or at another time that is suitable for your context. While more than 40 reflections have been produced by renowned theologians from across the world over the last five years, we had to select only seven, keeping in mind the regional, confessional and gender aspects of the work.

We would like to thank all the contributors of the reflections; the general secretary of the WCC, the Rev. Dr Olav Fykse Tveit, for writing the foreword; the WCC colleagues who have helped prepare this compilation and especially Maike Gorsboth, the former coordinator of the EWN, who initiated and sustained this unique feature of the EWN over the last five years together with the International Reference Group of the EWN.

We wish you a meaningful observation of Lent and World Water Day on 22 March.

To know more about the EWN, please visit our website or look into the details given on the last page of this booklet.

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CONTRIBUTORS

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Fr Afrayem Elorshalimy from the Coptic Orthodox Church was a monk at the St. Bishoy Monastery in Egypt and then spent 14 years as a priest of the Coptic Church in Jerusalem. Since 2010 he is priest of the Coptic community in Dublin, Ireland. His contribution first appeared in 2011.

The Rev. Dr Konrad Raiser is a theologian from Germany. He served as general secretary of the WCC from 1993-2003 and now lives in retirement in Berlin. This contribution first appeared in 2012.

Bishop Dom Tomás Balduino is 'Bishop Emeritus' of Goiás. He has dedicated his life in supporting the struggle of the poorest in Brazil for their rights. Today he is adviser to the Pastoral Land Commission, an organization of the Roman Catholic Church that fights for the rights of rural workers and peasants in Brazil. This contribution first appeared in 2009.

The Rev. Lucy Wambui Waweru, from the Presbyterian Church of East Africa (PCEA) is currently serving at the Lavington United Church (which is Anglican, Methodist, and Presbyterian). This contribution first appeared in 2010.

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Week 1

Drip, drip, drip ...

A biblical reflection by Jane Stranz

Do justice, love kindness and walk humbly with your God. (Micah 6.8b)

As a deer longs for flowing streams, so my soul longs for you, O God. (Psalm 42.1)

*Like the ticking of a clock marking out time, water drips noisily.
Maybe it drips off the edge of a stone or roof in times of rain and plenty,
or perhaps from a badly turned off tap in societies where earth's most precious
and vital resource is unconsciously wasted.*



Photo: Andrei Niemimäki

The sound of dripping water is greeted with joy after a time of drought. The sound of those drops hitting the ground brings the promise of transformation, of seeds germinating, of crops bearing fruit, of hope for the future, of refreshment. That dripping is also the sound of justice.

More than two thousand years ago, the prophet Micah was calling humanity to a threefold spirituality of resistance and persistence, "Do justice, love kindness and walk humbly with your God". It is to such a spirituality of persistence, to a spirituality of long term sustainability that Christians are called as Lent once more begins.

Centuries ago the Roman poet Ovid said that dripping water wears away stone not by force but by persistence. In a society of quick fixes and instant solutions the Lenten virtues of discipline and going without are not always easy to sell. Micah's threefold spirituality calls us to be as water dripping on stone, continuing to highlight issues of water and justice in our own communities and across the world.

Loren Kerkof, a Franciscan father in the USA, also encourages the development of a threefold spirituality as a response to the ecological reality of our planet, one which stems from our need to deepen our relationship with God; a sense of moral responsibility and the call to promote God's kingdom of justice.

"Eco-spirituality realizes that the earth is a reflection of the divine; it sees the universe as a sacrament of God, an incarnation of God. Contemplating the beauty and presence of God in all things can lead us to *metanoia*, a conversion that moves us to respond to the crisis faced by our planet, our home, God's creation."

Like the deer longing for pure running water in Psalm 42, there is deep longing in our world for things to be different, for clean water, for deeper relationship with God, for a more related and just way of living between people.

The water crisis and the lack of justice in access to water is part of the crisis facing the planet. Kerkof says that the question facing us today is "How, then, shall we live"?

Seen this way Lent is more about taking time to ask questions, looking at God's beautiful creation, becoming aware of how the way each of us lives today is linked to whole of life on this precious and fragile planet, and asking ourselves what does it mean today to follow Jesus? It is about contemplating beautiful lakes, free running streams or simply a glass of clean drinking water and longing for justice. It's also about committing to being part of the long term work for water justice across the planet.

As we walk humbly with God through Lent we are also looking forwards to the promise of the transformed world values offered by Christ's resurrection at Easter. That transformation has to begin with ourselves.

Achieving water justice for the more than one billion people on our planet who do not have access to clean drinking water will not come about over night. It will be a long process linking advocacy, campaigning and direct action. Sometimes it will seem as if we are having no impact. It demands not only our intellectual and political commitment, it also needs a spirituality of persistence which sustains us as we follow Jesus and try to be water wearing away at the mountains of injustice.

The promise is that Christ the source of living waters will sustain us as we go forwards and water the seeds of new life.



FOR REFLECTION

- Take some time to listen to water, dripping, pouring, streaming. The sound of water reminds us of God's promise of plenty; silence can remind us how little just sharing there is of this resource that is essential for life.
- Think of the life-giving potential of just one drop of water can bring new life to a barren land.
- As you listen to, or imagine, the sounds of water, ask yourself: What is your relationship to water? And then pray:
 - for justice and fair access for all people to this most vital resource;
 - for patience and strength to sustain advocacy and campaigning on water justice.

FOR DISCUSSION

1. What are the ways God may be calling you and your community to engage in persistent action around the accessibility to water?
2. What makes you and your community aware of the water crisis?
3. In what ways is a Lenten spirituality also an eco-spirituality? In what ways would you like to deepen your spirituality this Lent?

FOR ACTION

- *Prepare for World Water Day (22 March):*
 - *Find out if there are local activities for World Water Day near you.*
 - *Look at our [tool kit for ideas](#) of how you and your church can get involved in activities for justice on World Water Day.*
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Week 2

Waters of baptism, water of life

A reflection by Anne Louise Mahoney

*With joy you shall draw water from the wells of salvation.
Isaiah 12:3*

My parish church features a large baptismal font where infants and adults alike are baptized. During Sunday liturgies for most of the year, the soft sounds of flowing water provide a peaceful backdrop during moments of silence and prayer and remind us of our baptism.

But on Ash Wednesday, things change. The font is drained and then filled with sand and rocks – dry, lifeless, muted. It always catches me by surprise. We are now in desert time, whether we like it or not.

For seven long weeks I pass by the sand-filled font each Sunday. I miss the water – its moisture, its gurgling, its cooling presence. I am prompted to face the desert areas in my own life – dried-up relationships, destructive habits, empty prayer, selfishness, pride, lack of compassion. I linger reluctantly in that barren place, trying to rediscover what is life giving.

As the anticipation of Easter builds, I begin to imagine the water's return. I feel hope stirring during Holy Week, knowing that when I enter the church for the Easter Vigil, the water will be flowing once again, music to my ears and my spirit.

It is always worth the wait, worth the deprivation, to experience the water anew on this night. Before we even get to the glorious moment of baptism, the readings overflow with references to water. God's spirit swept over the face of the waters of creation. God makes springs gush forth in the valleys. Weeping may linger for the night, but joy comes in the morning. Everyone who thirsts, come to the waters. My soul thirsts for God, for the living God.

From the moment our lives begin, water is key to our future. Without it, we will die. We drink it, cook with it, bathe in it, wash clothes and dishes and floors with it, nourish animals and plants with it, and use it in manufacturing of all kinds. As Christians, we are baptized in it. Water is a primary force in our lives that is often beyond our control. When it unleashes its full strength through hurricanes or floods or blizzards, and when it dries up completely, we recognize its true power over us.

Today, we stand accountable for our mismanagement of water. We face the shameful fact that this essential resource is not



available to all people. We watch passively as Arctic ice melts, threatening the precarious ecological balance of our planet. As Christians, reborn in Jesus through the baptismal water, we are called to restore the balance.

Each year, the Easter Vigil offers us a stark reminder that water is God's gift to us – in baptism and in our everyday lives. Indeed, water is life. In baptism, Christians touch this source of life in a way that has the potential to change our lives completely. We rise with Christ to newness of life. As we go forth in Christ, we must remember that water is a blessing to be treasured, to be shared with all people, to be protected for future generations.

FOR REFLECTION

- *Reflect on the "desert spaces" in your own life, those aspects of your life that make you feel vulnerable and thirsting for something. Remembering that the desert in the Bible is also a place of ascetic meditation, think also about those situations and places that make you feel closer to God.*

FOR DISCUSSION

1. In what ways does the water crisis resonate with crises that may arise on the spiritual journey?
2. How may water play a role in your own life of prayer and that of your community?
3. What are the areas in your life in which you seek balance this Lent?

FOR ACTION

- Organize a Bible study / group meditation around the baptismal font of your church and let the participants reflect quietly for some time; then share how they can relate to water in their day to day life - both spiritually as well as physically.
- With your family or faith community, list three ways to use water more respectfully or efficiently and put them into action.
- Think about the "deserts" (places affected by the misuse and mismanagement of water, or lacking access) in the community or city where you live. Can you find out which networks or organizations address this issues and how you could support them with your prayers, time or other resources?
- Help the Ecumenical Water Network address crucial water issues and get involved. [There are many ways of getting involved...](#)

Week 3

Wells of quarrel – space for peace

Reflection by Fr Afrayem Elorshalimy

Lack of access to water and sanitation is a severe problem for Palestinians. Since it occupied the West Bank in 1967, Israel has denied them access to the waters of the Jordan River and severely limited their access to other local aquifers.

Discriminatory policies and practices in the development of water and sanitation infrastructure and in the allocation of the shared water resources are denying Palestinians access to sufficient amounts of water for domestic use as well as that required to secure livelihoods and food security.

So Isaac departed from there and camped in the valley of Gerar and settled there. Isaac dug again the wells of water that had been dug in the days of his father Abraham; for the Philistines had stopped them up after the death of Abraham; and he gave them the names that his father had given them. But when Isaac's servants dug in the valley and found there a well of spring water, the herders of Gerar quarrelled with Isaac's herders, saying, 'The water is ours.' So he called the well Esek, because they contended with him. Then they dug another well and they quarrelled over that one also; so he called it Sitnah. He moved from there and dug another well, and they did not quarrel over it; so he called it Rehoboth, saying, 'Now the Lord has made room for us, and we shall be fruitful in the land.' Genesis 26.17-22, [NRSV](#)

Throughout history civilizations have flourished wherever there has been a source of water, whilst others have faded away or collapsed due to scarcity of water resources. People have fought and died for even small patches of water.

Since ancient times, water has been a source of quarrel between the competing inhabitants of the Holy Land. The book Genesis reveals such a quarrel between the ancient Israelites and the Philistines. Conflicts over water have continued ever since in this place. Today, the share of water for a Palestinian is one fourth of an Israeli share, and one sixth of the share of an Israeli settler in the West Bank. Israel has confiscated over 85% of the water resources in the Occupied Palestinian Territories. One of the reports prepared by the section on Palestine and occupied Arab territories at the Arab League revealed that Israel robs about 650- 800 Million Cubic Meters of water annually from the West Bank which is being pumped into Israel proper, and its illegal settlements in the occupied Palestinian territories.



A simple well provides very limited water to the shepherds of Um Al Khayr. Photo: EAPPI

And yet in the Bible, God promises plenty of water to quench the thirst of the thirsty (Isaiah: 41:17, Isaiah: 44:3,4). Nowadays, water has become increasingly important since we use it for cleaning our houses, cooking, bathing, and sanitation; also we use water to irrigate dry soil in agriculture so as to provide for food. Our industries use water more than any other liquid form; we take advantage of the swift water flows in rivers to generate electricity.

While Genesis tells of the struggles between ancient peoples over water, it also reflects God's will that water is for all, not for one particular people over against another. Isaac moves from *Ezek* ("contention") and *Sitnah* ("quarrel, accusation"), the wells of dispute, to another place where he dug one more well which he called *Rehoboth* ("broad space"), a name that does not reflect his skills in finding water, nor his diplomatic or military abilities, but his recognition that land and water are the gift of God: "Now the Lord has made room for us, and we shall be fruitful in the land." There is room for both Philistine and Israelite to flourish in the land; God has provided water for both.

Wherever there is conflict over water today, and especially in the particular context of Israel and Palestine, the biblical narrative reminds us all that water is God's gift, and never anyone's property. God calls us to rename all our wells from *Esek* and *Sitnah* to *Rehoboth*, for "the Lord has made room for us, and we shall be fruitful in the land." This call remains vital from the ancient Philistines and Israelites all the way through time to the present Israelis and Palestinians.



A simple well provides very limited water to the shepherds of um al khayr, sometimes as little as 20 litres per day for all purposes. Up to 200,000 Palestinians in similar rural communities have no access to running water at all. Photo: EAPPI

FOR REFLECTION

1. To speak of access to water as a “human right” means that we hold our public authorities, on all levels of decision-making and implementation, responsible to prioritize the drinking water needs of the poorest and most vulnerable - and to ensure an accountable use of the available (water and financial) resources to this end.
2. In preparation for World Water Day, consider writing to your government or local authorities. Speak to them of our shared responsibility to respect water as a gift of God as well as a human right. Ask for information about the actions they are taking to guarantee and implement the human right to water for all people, locally and internationally.

FOR DISCUSSION

1. Where is there unequal access to, or conflict over, water in your context?
2. What are other gifts of God that people have turned into their private property?
3. How does God call you in your context to move from *Ezek* and *Sitnah* to *Rehoboth*?

FOR ACTION

Organize a group of people from your church for a visit to a rural place nearby and identify a well there.

Or

Organize a group visit to a slum in the city or on its outskirts and ask the local communities about the background of the well, bore well or water tap or any other source of drinking water. Please discuss the following:

- Is this water source a place of conflict / a place of fellowship?
- Is anyone denied access to water from this source? If so, then why?
- How do the locals value this water source in their locality?

Week 4

Thirst for water - thirst for life

A biblical reflection by Konrad Raiser

Water is the lifeblood of the planet as well as the economy. In the Bible, it is one of the symbols for God's generosity and blessing, for healing and liberation. Yet in today's economy, we often do not share water generously and with compassion. It is being appropriated and becomes a bone of contention. Demand for this life-giving element is ever increasing – fuelled not only by the growth of people living on our planet but by our ways of production and lifestyles that serve an unqualified and unquestioned pursuit of profits and gratification.

In a time of economic and environmental crisis there is an urgency for all of us to engage in reflection and action on the “economy of water”. Let us try to understand together how God's generosity can be reflected in the *management of our common household* – the original meaning of “oikonomia”.

The biblical writings reflect the conditions of life in a country where water was scarce and therefore precious as the most vitally necessary means of survival. People depended on water from springs and wells, or from rainwater collected in cisterns which were carefully dug out. The availability of a well or cistern was of particular importance for semi-nomadic people and their flocks. As the conflict between Abraham and his son Isaac with Abimelech shows, the ownership of a well could easily become the subject of quarrels between those with large flocks (Gen. 21, 22ff; 26, 15ff).

Water in the Bible is one of the symbols for God's generosity and blessing, for God provides what people need for their life. God is being praised as the good shepherd who leads one to quiet waters (Ps. 23, 2). There is little that people can do to secure their vital need for water, apart from collecting rain water or digging wells. God sends rain on the righteous and on the unrighteous, just as God makes the sun rise on the evil and the good ones (Matth. 5, 45). When Hagar and her son Ishmael ran out of water in the desert, God opened her eyes to see the saving well (Gen. 21, 15ff). When the people complained to Moses in the desert, because they had no water to drink, Moses was told by God to strike the rock and water came out (Ex. 17, 1ff).

God's generosity is to be reflected in the relationships in human community. To offer water to one who is thirsty, even to the enemy, is a basic criterion of right relationships (Gen. 24, 15ff; Prov. 25, 21; Matth. 25, 42; Rom 12, 20). Only a villain or a fool will deprive the thirsty of drink (Isaiah 32, 6; Job 22, 7). Having to pay for water is considered as a mark of oppression and unjust treatment (Num. 20, 19; Lam. 5, 4). Water is a free gift from God to be shared without restriction on the community. The promise of salvation, therefore, is expressed in the invitation to everyone who thirsts to come to the water and drink without having to pay for it (Isaiah 55, 1). And God



Photo: ACT Alliance

“will pour water on the thirsty land and streams on the dry ground”. Water thus becomes the symbol for the outpouring of God’s spirit and blessing (Isaiah 44, 3).

To be thirsty for water is part of the human condition. It is the bodily expression of the longing for the fullness of life, but it can also turn into a greedy effort to maximize satisfaction. As the stories of the manna in the desert (Ex.16) or of the rich man who tried to store up his abundant harvest (Luke 12, 16ff) show, it is foolish to believe that the thirst will disappear by accumulating resources. In the dialogue with the Samaritan women Jesus points to the source that will quench the thirst for life: “Everyone who drinks of this water will be thirsty again; but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing p to eternal life” (John 4, 13f). And the book of Revelation concludes with the invitation: “Let everyone who is thirsty come. Let anyone who wishes take the water of life as a gift” (Rev. 22, 17). The source of this water of life remains inaccessible for human greed.



Young nomadic shepherd tending cattle, Tanzania. © Sean Hawkey/ACT

FOR REFLECTION

In the same way as we have a definition for the “poverty line” with certain criteria for measuring poverty, it is time we had a definition for the “greed line” to measure the greed instinct of the people who go on accumulating wealth and resources.

- Can you start discussing about the “greed line” in your churches?
- Do you know what are the “greed indicators”?
- [More WCC Resources on Greed](http://www.oikoumene.org/en/programmes/justice-diakonia-and-responsibility-for-creation) : <http://www.oikoumene.org/en/programmes/justice-diakonia-and-responsibility-for-creation>

FOR DISCUSSION

1. In what ways do you recognize water as a symbol of God’s gift and generosity?
2. In what ways does God call you to offer water - and other gifts of God - to those who thirst or are in any kind of need?
3. What are the areas in your life in which greed is expressed?

FOR ACTION

- In tropical countries, during summer the temperature rises over 40 degree Celsius. There are not enough public facilities for the people to drink water. Everyone cannot afford to buy bottled water to drink. As it is practiced in many countries including India, can you organize a distribution centre for drinking water free of cost, on strategic locations?
- “Think global, but drink local”: avoid bottled water whenever it is possible. For every litre of bottled water, about 2 litres of water are used just to produce the bottle.
- Avoid buying bottled water, if in your country drinking the tap water at home is considered safe!

Week 5Sister Water or blue gold?*A reflection by Dom Tomás Balduino*

*Be praised, My Lord, through Sister Water;
she is very useful, and humble,
and precious, and pure.
(From *Canticle of the Sun* by Saint Francis of Assisi)*

At the World Social Forum in Porto Alegre, Ricardo Petrella, a professor, author, and water activist from Italy, reported that Nestlé and Coca Cola are buying up large tracts of land in Brazil that contain permanent water springs. Those multinationals are investing vast sums of money in Europe in the bottled water market. Their aim in South America is the same. The International Monetary Fund has put pressure on African governments to accept water privatization as a condition for their receiving subsidies for development. There are rivers in Brazil that are dead through the discharge of industrial chemical waste. That is one way in which water is exploited in favour of production. That is happening even in the ancient ecological sanctuaries in our country such as Bacia do Xingu. The water of the River Fresco, that used to be clear, has now become full of sediment through widespread gold-mining. Fish have been found that are blind through lack of light.



Photo: [Guilherme Cecílio](#)

The controversial decision to divert the São Francisco River has the market as its sole aim through concentrating water for irrigation of single-crop farming of sugar cane and agro-business in general. The sparse population of the North East will receive nothing in the form of water supply, which is the most expensive in the world. It is the blue gold. Its prime purpose is not to quench people's thirst, but to make money, particularly in light of global warming and the race for drinking water. According to UN statistics, 884 million human beings do not have access to drinking water, and in 2025 60% of the world population will probably live in regions affected by water shortages.

By contrast, the vision of St Francis of Assisi is very much present today at the grass roots, not only in Brazil but throughout Latin America, in the indigenous, black and peasant communities. It has been the indigenous peoples who have maintained the mystical human relationship with Mother Earth and Sister Water, and have protected what remains to be preserved in nature. Turning directly to the Gospel, in his conversation with the Samaritan woman (John 4: 7-14), Jesus requests her, "Give me something to drink". The insight that the popular communities draw from this is the surprising bond that we have with our own well, and our identification with water, which turns us into fountains of living water. "Drinking from one's own well" as St John of the Cross said. This insight comes to us from times long past. Water is part of the biblical story at key moments in the life of the people of God. But it is also present in the spiritual life of other peoples, who, like the people of the Bible, have made their own essential contribution to the present daily growing awareness of humankind.

Out of that mystical vision comes the strength to fight in defence of water as a vital common good for all living beings, never as a commodity.

Care of water and the struggle to protect it against privatization policies can only be achieved through a fresh global relationship with the created world, with nature, with the environment.

Let us remember the [Earth Charter](#), a genuine achievement of the people, the banner of a new struggle, which should be taken into account in all decision-making by all peoples in defence of the Earth, our home, respecting and caring for life, for the integrity of the environment, for social and economic justice, for democracy and peace.

This is how the precious Earth Charter concludes:

"Let ours be a time remembered for the awakening of a new reverence for life, the firm resolve to achieve sustainability, the quickening of the struggle for justice and peace, and the joyful celebration of life."

Postscript:

In the UN Human Development Report from 2006, President Luiz Inácio Lula da Silva wrote: "Clean, accessible and affordable water is a human right." Despite these clear words the Brazilian government is now reported to have been among those who actively opposed the affirmation of the human right to water in the final ministerial declaration of the recent World Water Forum which took place 16-22 March in Istanbul in 2009. Read more about the World Water Forum:

<http://www.oikoumene.org/en/news/news-management/eng/a/article/1722/declaration-of-the-world.html>

FOR REFLECTION

- When we talk about the privatization and commercialization of water we often focus on large corporations making a profit at the expense of poor communities' access to clean water. What about our own role in the system? To whom do those corporations sell their products? Who benefits from the shareholder values they create?
- Reflect on: When does each of us "profit" from the privatization of water at the expense of others, as we buy and consume, or as we invest our savings?

FOR DISCUSSION

1. Do you recall having seen or heard of a river dying in your locality?
2. What memories do you have of carrying water from your own well, from a river or pond? In today's commercialized world, when you are buying a bottle of water, do you ever think of the days when we were doing fine without bottled water?
3. Have you ever thought about the possible consequences of privatization of water in your own context?

FOR ACTION

- Is it possible for you to organize a visit with a group, e.g. with your Bible study group or church youth, to one of the water sources, rivers, or lakes where you live? Consider going to a local water body and having a short service of thanksgiving for water. Maybe there is also an opportunity to combine reflection with practical action, like a river clean-up?
- Find out about what is causing water and river pollution where you live. Organize a river cleanup in your community. It's a great way to reconnect your family, friends and neighbours with the streams and rivers in your backyard. A very helpful tool is the River Cleanup Organizer's Handbook by American Rivers, which includes important organizational and safety tips.
http://www.americanrivers.org/site/PageServer?pagename=AR7_NationalRiverCleanup_Handbook
- In 2006 Brazilian and Swiss churches have issued a joint **[ecumenical declaration on water as a human right and public good](#)**. They committed themselves "to convince our churches, congregations, institutions, ecumenical groupings and partner organizations to support this declaration and to pray for its aims; together with the movements and NGOs interested in these issues, to motivate public opinion, political forces and the population of our countries to work in favor of the terms set out in this declaration."

The declaration is currently already available in [English](#), [French](#), [Spanish](#), [German](#), and [Portuguese](#). Can you translate the text into your own local language?

- Talk to your church leadership, or send a letter with a copy of the declaration, to make them aware of this excellent example of ecumenical cooperation and asking them to consider signing on to it.
- Use St Francis' Canticle of the Sun each day as part of your prayers for water justice this week. Perhaps this beautiful and ancient prayer also inspires you to paint or draw pictures of sister water, brother fire ... You can find the full text here in [English](#), [French](#), [German](#), [Spanish](#) as well as in the original [Umbrian](#) dialect.

Week 6

Give me water... the living water!

A reflection by Lucy Wambui Waweru

Jesus answered, "everyone who drinks this water will be thirsty again, but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life." the woman said to him, "sir, give me this water so that I won't get thirsty and have to keep coming here to draw water." John 4: 13-15

Nipe maji ninywe, maji ya uzima yesu akasema mmesha yapata...(give me water to drink, the living water, Jesus said you already have it...), thus goes a famous Swahili song that captures the need and great desire for water in Kenya. Many are still pleading – give us water; how can we get water?

Degradation of the water catchment areas due to deforestation, land degradation, and industrial activity around such areas has caused untold suffering and had a negative effect on the economy. The current controversy about the Mau forest – the largest of all water catchment areas in Kenya is just the tip of the iceberg. Prolonged droughts, outbreak of cholera and heavy floods are causing deaths and havoc, bringing suffering to many. Such events raise issues of inaccessibility to clean water, mismanagement of natural resources, ecological degradation, inequalities, sanitation, and poverty.



Against this backdrop a Presbyterian baptism recently took place of about 80 adults from the Maasai community of kajiado (a semi-arid area in Kenya). They were baptized in a man-made pool (actually a “deeper” version of a trough). Because the rivers are dry, the water

for baptism had to be purchased at a cost of kshs. 2,000 – about 26 \$. This is quite an investment in an area where people and livestock are dying due to lack of food and water. Yet the people opted for the water of baptism, rather than buying food or water, and chose also baptism by immersion. Even for infants, the minister had to be in the water as he baptized though by effusion in those cases. After the ceremony, the members of the congregation scrambled for the remaining water, dirty as it was, to feed their livestock.

This story represents the reality for many communities. There seems to be a very strong correlation between the water of baptism and water for daily use. The water of baptism represents life, the grace of god, renewal and hope. The yearning of this particular community for baptismal water at whatever cost reflects an equally deep yearning for the provision of water for ordinary use.

In contexts like this, water still remains the vehicle for taking the gospel to the people as well as the solution if their lifestyles are to change. Urban churches and others that have access to water, and those who still wish to maintain the Jordan river baptism motif, have their churches designed in such a way that there is a pool at the altar that can be opened and filled with water during baptism services. Others carry out their baptisms in swimming pools, while a majority of mainstream churches are content to carry out baptism by effusion. When I compare these different practices, it leads me to conclude that the people who thirst most for physical water thirst even more for baptismal water.

In the discourse between Jesus and the Samaritan woman (john 4:7-15), we see the Samaritan woman asking for the living waters. Yes, she needed the water from Jacob's well, but she also needed the living water even more. God gives Jesus to the world, and Jesus offers himself to the world as the living water. This living water figuratively represents a blessing that reproduces itself, and like a spring, it is never exhausted. Through those suffering from water poverty, Christ is still begging for something to drink, for water, for the living water. In this season of lent, as we deny ourselves comforts in order to feel the pain of others, may we come up with practical ways of providing an answer to the many who are still crying, give us water ... the living waters!

FOR REFLECTION

- Take a moment to reflect on the story of the baptism told in this reflection. Reflect on how you use water during baptisms in your own congregation – do you use as little as you can, or as much as you are able to? Does the symbolism of water speak to you?
- Were you aware that around the world it is often the poorest who pay most for their water? This is because they do not have access to any public water supply with regulated tariffs; instead they rely on informal private water vendors.
- If the thought of using water more copiously in your prayer and worship experience makes you feel uncomfortable, it might be a good idea to find out which are the biggest water consumers where you live and compare their use of water with your congregation's use of water in liturgical practices and other activities.

FOR DISCUSSION

1. Do you know how to find out the water catchment areas where you live?
2. How much water is used in celebrations of baptism in your church community? What relationship do you see between the amount of water used in baptism and the costly nature of Christian discipleship that begins in baptism?
3. How can the language of “living water” help you understand the needs of the Samaritan women at the well and your own needs this lent?

FOR ACTION

- While you may be considering saving water during baptism, you can find about other ways of improving the environmental and water footprint of your church. For example, Eco-congregations.org offers various modules with guidance and ideas for congregations on how to cut down on energy, recycle more, water and be generally a great deal kinder to the planet than we already are! The National Council of Churches in Denmark has identified [48 points for becoming a "green church"](#). Remember that saving energy and reducing waste also protects our water resources.
- For further information on a local situation: [Waterholes Restoration Project](#) (Maasai Association)



Week 7We need to wash our dirty feet!

A reflection by Anderson Jeremiah

And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he went to the disciples' feet and to wipe them with the towel that was tied around him. (John 13.3-5)

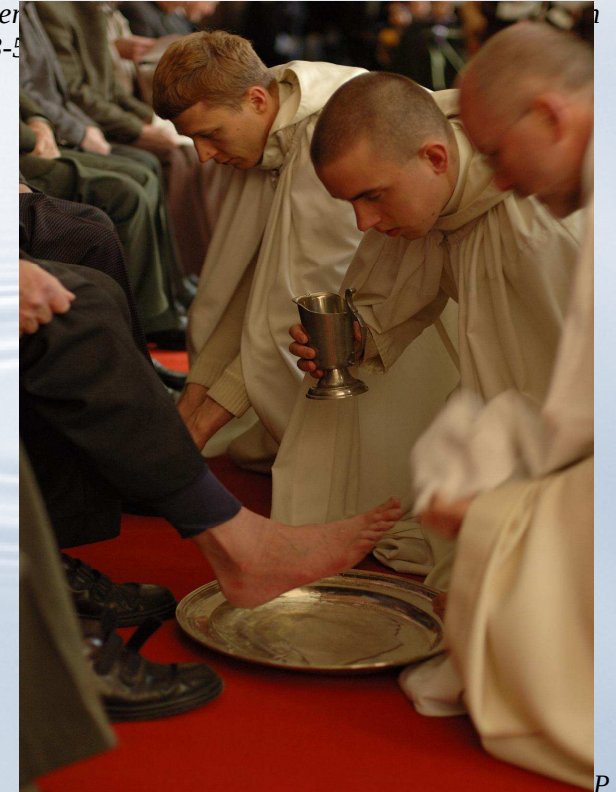
Jesus uses water as an effective and surprising channel to demonstrate the central aspect of his vision for the disciples' ministry. According to John's gospel the Last Supper took place in an undisclosed and secret room, in order for Jesus to be alone with his disciples and loved ones. There were no slaves or helpers to break the bread or to pour the wine - just the gathered few.

Jesus uses this last meal to show his disciples the fundamental principles of his kingdom. The disciples might be tempted to dream about power and authority and their place in the coming kingdom, rather than Jesus' humble acts of service. It was difficult for the disciples to humble themselves and serve each other, which is the central focus of Jesus' message. In practical terms, they did not follow the local custom of washing their feet before having a Passover meal, so Jesus reminded them both of what is right and proper, as well as how to serve.

It is in this setting that Jesus uses water to demonstrate the essence of his teaching.

Water is used for cleansing and purifying the dirty feet of the disciples and becomes the symbol of restoration and of new life! The everyday act of foot washing becomes the vehicle for divine revelation.

Jesus envisions a new community which is not defiled by power and greed for authority, but of humility and servitude. But today in our world water has become a source of power and division. Those who unjustly control the sources of water make it into a commodity, owned and sold by powerful monopolies, while those who cannot afford this basic human necessity have to be content with polluted water, endangering themselves. It is sadly the case that in the majority of the world today water has become the cause of death and not of life. Water, "the source of life", has been privatized and exploited to such an extent that only certain human communities can have access to its benefits. The lack of clean water is causing millions to die of diseases



hoto: © P. Karl Wallner - www.stift-heiligenkreuz.at

every year and human greed has robbed water of its purifying and restoring nature. The challenge Jesus Christ sets for us by symbolically using water at his last meeting with his disciples says loud and clear that we have to learn to embody the message of love and service for the renewal and restoration of human communities. Jesus invites us to wash ourselves of our greed and desire for power. Water must be restored to being a source of life and basic right of the whole of creation if the world is to carry on. This Lent, we as Jesus Christ's disciples, are once again invited to allow Christ's love and challenge to wash over us, so that we may embody his message to others.

FOR REFLECTION

Lent is a time for reflecting on ourselves and our relationship with God. Some of us give up comforts that we are used to in order to better concentrate on the essentials or as a form of atonement. Whether we fast or use Lent as a special occasion for giving to others, it is an opportunity for us to reflect on our failures, on our own greed and indifference, but also a time for reconciliation and renewing our joy and trust in God's power and mercy as we approach Easter.

FOR DISCUSSION

1. What are your memories of being washed by another person? What kinds of relationships are evoked by such memories?
2. What are your memories - or even imageries - of having your feet washed by another person?
3. In what way do the experiences of washing the things in your life (dishes, clothes, floors, cars, etc.) speak of the need for cleansing in our lives?

FOR ACTION

- Organize an event where volunteers can actually wash the feet of other participants and then discuss what was the experience of washing the feet and being washed by the other.
- During the Lent period, can you make a resolution of not buying bottled water for consumption but look for other alternatives of safe drinking water, such as boiling or filtering water to drink where tap water is not considered safe to drink?
- If you decide to keep a fast or give up eating special kinds of food or, for example, alcoholic beverages (which is a practice in certain parts of the world consider contributing the money that you will have saved by this fasting/self denial to the cause of water justice. You can contribute it to a local water initiative or you can donate to the EWN (details on how to contribute financially to the EWN are available on our website).

**An Order of Worship
for the Seven Weeks for Water Campaign
Ecumenical Water Network 2013
Songs from the Wombs of the Rivers in Asia**

A bowl of drinking Water is kept near the altar or in the centre on a lotus leaf /water lily or any other broad leaf available. Or the same arrangement can be made with small bowls on leaves in each row in Church pews (depending on seating arrangement.) Lotus leaf is used for worship in some countries in Asia and considered auspicious. Lotus plant also blooms in water.

Call to Worship:

Rain stick is used to create ambience and make sounds of ripples of water

Leader:

Sisters, brothers and little children
Come let us hear the songs of the waters
Feel the ripples embracing our soul
Let us celebrate as we hear the songs of the Rivers

All: Living water splash our soul with your love

Leader: 'The waters which are from heaven
and which gushes out after being dug,
and even those that spring by themselves,
the bright pure waters which lead to the sea,
may those divine waters protect us here'.

Rig-Veda, VII 49.2 (Rig Veda is one of the Oldest Hindu Scriptures)

Song of Adoration: Any song of praise and adoration can be chosen as per context

Adoration and Praise:

Leader: Mother Water source of life
Sprouting from the womb of God
We praise and adore you
For protecting life of the vulnerable



We exalt you for giving refuge to Baby Moses
Cradling him softly with your ripples
When he was floated in river Nile

All: **Halleluiah! Halleluiah! Halleluiah**
Mother water we praise you

(Rain stick is used to create sounds of ripple Or Drum beats to accompany)

Leader: Living Water- God of Life we worship you
For you are 'El Roi' - God who sees
God who saw the tears of Hagar
Quenched the thirst of her dying son in the desert of Beersheba

All: **Halleluiah! Halleluiah! Halleluiah**
Living water we praise and exalt you.

(Rain stick is used to create sounds of ripple Or Drum beats to accompany)

Leader : Healing sacred waters of Jordan
We praise and exalt you
For it is with your waters
The Son of man *Jesu Christo* was anointed
To be the Messiah and spread 'Good News in this World'

All: **Halleluiah! Halleluiah! Halleluiah**
We praise you and exalt you sacred water

(Rain stick is used to create sounds of ripple Or Drum beats to accompany)

Leader: Holy Spirit wind of God
Brooding over sister water
We praise and exalt you
For hovering over us
Making us pant in thirst for you
As the deer thirst for water. (Psalm 42-1& 2)

All: **Halleluiah! Halleluiah! Halleluiah**
Sister water kissed by Holy Spirit, we praise and exalt you.

(Rain stick is used to create sounds of ripple Or Drum beats to accompany)

Scripture reading:

Old Testament 2 Kings 5:1-14

Gospel: John 19:28-30

Creative Reflection:

Song of a Little Girl by the River Jordan:

You can give me a name.

You can call me by any name

Lily, Rebecca or Anna, Kyung In, Deepa, Tete , Pifai....

For my name is not written in the Bible.

But I want you to hear my song.

I am the little servant girl in Captain Naaman's Household

I may be from an indigenous tribe or impoverished background

Or maybe I was trafficked and sold to my master

I loved my mistress

I saw her weep to see her husband suffering

I also wept with her to see her in pain

But our tears were waters of strength for our soul

I wanted my master to be healed my mistress to be happy

It is I who gave them the good News about Prophet Elisha

It was I who shared with them about the healing powers of River Jordan

Rich with minerals and healing properties

Oh brothers and sisters

Hear my song .

(The leader can use the poem and reflect on 2 Kings 5:1-14 and highlight on the healing powers of water of River Jordan where Jesus was also baptized. Reflection can also be linked how Jesus was thirsty in cross he was denied water in the similar way many in this world are denied water. Sour vinegar given to Jesus can be compared with polluted water sources.)

Intercession:

*Beating of drums and blowing of conch shell**

*(*Conch shell or sea snail's shell is used as a wind instrument in which when air is blown it sounds like a trumpet or horn. This is very commonly used and blown during auspicious occasions or in worships in South Asia).*

Leader- Alas! Alas! How can we forget by the banks of River Mekong ! Hundreds of women & children are trafficked every day from Burma (Myanmar), Laos and Cambodia and sold for prostitution in Thailand to satiate the carnal desires of the tourists, who flock there from rich countries. Their raped bodies are broken and wounded. River Mekong weeps as she witness this crime! Brothers, sisters and children hear the songs of agony of River Mekong.

**All: We are called to be agents of transformation
We are called to purge violence
Bless us God our living water
To wage Just peace
Swell our eyes with waters and our soul with passion for justice**

Leader: Alas! Alas! Hear the cries of the Sacred River Ganga flowing with gusto from the Himalayas. Worshiped by many as she cradles the civilization and habitat of million living creatures. But Alas! Today she is polluted; her tributaries are harnessed for energy and chocked by dams. And the governments do all this in the name of modernization. Every monsoon millions of people in the Indian subcontinent affected, displaced, impoverished, killed due to heavy floods.

(Beating of drums and blowing of Conch shell)

**All: We are called to be agents of transformation
We are called to be stewards
To till God's earth and keep it (Genesis 2:15)
Bless us God our 'Living Water'
To wage Just peace**

Swell our eyes with waters and our soul with passion for justice

Leader: Alas! Alas! Hear the songs of agony of Shinano River Teishio kawa ,Tokachi kawa of Japan polluted by nuclear waste threatening life changing courses of nature .

(Beating of Drums and Blowing Conch shell)

**All: We are called to be agents of transformation
We are called to be stewards
To till God's earth and keep it (Genesis 2:15)
Bless us God our Living water
To weave Just peace
Swell our eyes with waters and our soul with passion for justice**

Leader: Alas! Alas! Son of God *Jesu Christo* was crucified for our sins. With his broken body in the cross he cried "**I am thirsty.**" A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips." (John 19:28-29). Jesus in his death was denied water. Alas! Alas ! So many people in this world are deprived of fresh drinking water and die of water borne diseases. According to the WHO **EVERY YEAR MORE THAN 3.4 MILLION PEOPLE DIE AS A RESULT OF WATER RELATED DISEASES AND** 4,000 children die each day as a result of diseases caused by ingestion of filthy water. Water related conflicts fragment communities. More than one billion people are deprived of access to safe drinking water.

(Beating of Drums and Blowing Conch shell)

**All: We are called to be agents of transformation
Bless us God our Living water
To weave Just peace
Swell our eyes with waters and our soul with passion for justice
So that we share water with every one
End conflicts and water wars**



Confession of Sin:

All: Waters yield your cure as armour for my body..... water, carry away all of the bad I have done either in malicious deceit or whatever lie I have sworn to. I have sought the waters today; we have joined with their sap. (Rig Veda)

Absolution or Forgiveness of Sin

Symbolic Gesture:

Leader comes with a bowl of water and leaf. He / she dip the leaf and use the leaf to sprinkle it on the congregation or group. Or the congregation can use the water kept in pews to sprinkle on one another. Sprinkling water with leaf is an Indian tradition to purify and sanctify a person.

Leader:

Let this water sanctify and purify us

As if it were a loving mother

Almighty God of Love forgives us

Thirst for just peace

Spread the 'Good News'

Lord's Prayer in own Mother tongue :

Sharing of Peace and blessing one Another:

Congregation shares peace by greeting/ shaking hand with one another

(A contextual song can be chosen or a chanted while peace is being shared)

Sending forth and Benediction:

Hear the Songs of the rivers

That carries the songs of our life and society

Songs of agony, Songs of Joys, Songs of Hope

For Christ has risen

To give us hope

Be harbingers of justice and peace

Share water, rice and bread with every one

Build 'Heaven on Earth' Now!

Go in Peace .

Amen

Amen

The order of worship was prepared by Ms Moumita Biswas* for the Ecumenical Water Network's Seven Weeks for Water campaign in 2013

*Moumita Biswas is a Bengali feminist theologian from Church of North India. She is an ordinand in the Diocese of Calcutta, serving in St Pauls Cathedral Bengali Congregation. She is also the women and gender justice program coordinator of the Diocese. Moumita has earlier worked in Christian Conference of Asia (CCA) as well as with NCCI/AICCW/ECC in various capacities.

WATER JUSTICE

(An order of worship prepared for the Seven Weeks for Water 2013 in the context of India)

Preparation: God wants, Justice should flow down like waters and righteousness like an ever flowing stream. Today we live in a context where water has stopped rolling and the ever flowing streams have dried up and become “never flowing”. In this context of water injustice this service invites us to worship the God of justice with the hope that water justice will flow like river and eco-righteousness will permeate our hearts and minds like an overflowing stream.

Call to Worship:

Leader: Dear brothers and sisters, as many rivers merge together into the sea, we have come together to worship our God, the fountain of living water. As we worship God in spirit and in truth, let our hearts overflow with praise, let us be cleansed by the waters of God’s grace and forgiveness. Let us be refreshed and restored by Jesus Christ who promises us the waters of life through his resurrection.

Prayer of Adoration and Thanksgiving

With hearts welling up in praise for God the fountain of all goodness, let us adore the Lord. God of the deep ocean and the tiny brook, we praise you and adore you for the gift of water that sustains all life. At this time of worship we remember with thanksgiving the manifold manifestations of your grace through the gift of water:

Leader: We remember the waters of Massah and Meribah and

All: *We praise and thank you for you are the God of gracious provision*

Leader: We remember the healing waters of the pool of Siloam and

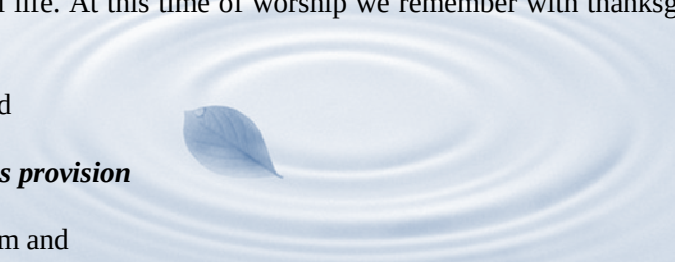
All: *We praise and thank you for you are a God of ceaseless compassion*

Leader: We remember the water Baptism of the river Jordan and

All: *We praise and thank you for you are a God of transformation*

Leader: Today we worship and adore you God of Provision, compassion and transformation

All: *Let this worship enable us to be responsible stewards of your provision, channels of your compassion and agents of your transformation. Amen.*



Congregational Song: Morning has broken

Morning has broken, like the first morning,
Blackbird has spoken, like the first bird.
Praise for the singing, praise for the morning,
Praise for them springing fresh from the word.

Sweet the rain's new fall, sunlit from heaven,
Like the first dew fall on the first grass.
Praise for the sweetness of the wet garden,
Sprung in completeness where His feet pass.

Mine is the sunlight, mine is the morning,
Born of the one light Eden saw play.
Praise with elation, praise every morning,
God's re-creation of the new day.

Prayer of Confession:

Leader: God, the very source of life, whose spirit hovered over waters at the time of creation, God in Jesus Christ, who came as living waters to quench the thirsty, God the Holy Spirit who waters and brings forth the fruit, we come to your presence confessing our attitudes of greed, dominance and insensitivity towards your wonderful creation and particularly towards water.

All : Let justice roll down like rivers, and let rivers roll out in justice

Leader: We confess that we have been irresponsible in using waters diligently and have wasted a lot for our comfortable living. We humans have made water, the natural resource commoditized and have privatised water and have denied access to water to several people in our countries. In the name of development projects, our water bodies have been drained out and have been polluted with industrial wastes, causing risk to the flora and the fauna, living on the aquatic bodies.

All : Let justice roll down like rivers, and let rivers roll out in justice

Leader: We are aware that there is non-cooperation among states in sharing the water resources and that our waters have been much politicized, depriving the needy farmers. Even then, we as faith communities have been silent in addressing the water-cooperation among the states and seek forgiveness for lack of political will in voicing out for the thirsty people and for the dying farmers in situations of drought.

All : Let justice roll down like rivers, and let rivers roll out in justice

Leader: We confess for being silent spectators as the Dalits, Tribals, and many other vulnerable communities, who walk for several kilometres in search of waters to quench the thirst of their families. We also confess that we have been contribution to the commodification of water, when many are forced to drink from contaminated waters and from dry springs. We come to your presence for our inactions, for our lethargy, for our insincerity towards abusing waters and other natural resources calling on your intervention so that we get challenged to conserve, preserve and use water in prudence.

All : Let justice roll down like rivers, and let rivers roll out in justice

Absolution:

All : God who brought waters out of the rocks, God who quenched the thirst of many dying in wilderness, God who in Jesus gave the living waters so that those that taste them would never thirst, God who in Jesus died on the Cross thirsty, for there was none to quench his thirst, listens to all that truly confess and grant us forgiveness so that we act responsible in using waters, we become sensitive in quenching the thirsts of several dying and grant us wisdom in conserving and preserving the waters so that rivers would roll out in justice among all nations and all peoples. Amen

Scripture Reading: Amos 5:24 (or an appropriate scripture portion may be chosen)

Reflection and Sharing:

Intercessory Prayer: (A glass of Clean Water, a glass of salted water, a bottle of coke and an empty glass are used). Soft music related to the nature, played in the background.

Leader: Let us pray for the whole universe.

(Holding the glass of clean water) Lord let this glass of clean water remind us of the available sources of fresh drinking water. Help us to protect the gift of water and utilize it with the spirit of sanctity and responsibility. May our lives be so balanced that greed makes way for need and the tendency to waste makes way for a commitment to save.

All: Fountain of life, wash us clean from greed and sin.

Leader: (Holding the glass of salted water) Let this glass of salted water remind us of the tears of those whose lives have been threatened by the excessive salination of their water resources. Let those who contribute to the rising sea levels shed tears of repentance and learn to lead a simple life so that others can 'simply live'.

All: Creator of new life, transform us so that we may be channels of life.

Leader: *(Holding a bottle of coke)* God of justice, we pray for all those who are resisting multinational corporations and developmental processes which plunder our natural resources and threatened the livelihood of millions. We remember the Plachimada Solidarity Committee, Narmada Bachao Andolan, the National Alliance of People's Movement, Tribals, Dalits and Indigenous people and all those organizations which are involved in the preservation of water, your gift of life. Help them guide them and sustain them in their endeavours.

All: God of justice strengthen those who seek to preserve your creation.

Leader: *(Holding the empty glass)* Lord we pray for all the communities who are involved in the issue of water justice. Sensitize us, to walk with all the people who lack the water of life. Help us to empty ourselves of all the prejudices and fill us with a vision of solidarity and fellowship so that we can liaise and work with other likeminded people in conserving the gift water.

All: God of justice give us your vision.

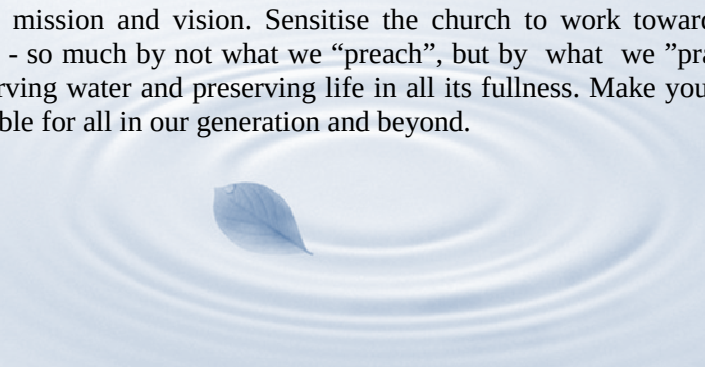
Leader: Lord, we pray for the universal church and its mission and vision. Sensitise the church to work towards water justice. Transform our lives so that we may be channels of justice - so much by not what we "preach", but by what we "practice". Let your churches be role models within our communities in conserving water and preserving life in all its fullness. Make your churches work together so that justice will prevail and water will be available for all in our generation and beyond.

All: God of hope make us instruments of hope.

Song: All Creatures of our God and King

All creatures of our God and king
Lift up your voice and with us sing
O praise ye Alleluia
O brother sun with golden beam
O sister moon with silver gleam
O praise ye O praise ye
Alleluia, Alleluia, Alleluia

O brother wind, air, clouds and rain
By which all creatures ye sustain
O praise ye Alleluia
Thou rising morn in praise rejoice
Ye lights of evening find a voice
O praise ye, O praise ye
Alleluia, Alleluia, Alleluia



O brother wind, air, clouds and rain
By which all creatures ye sustain
O praise ye Alleluia
Thou rising morn in praise rejoice
Ye lights of evening find a voice
O praise ye, O praise ye
Alleluia, Alleluia, Alleluia

O sister water flowing clear
Make music for the Lord to hear
Alleluia, Alleluia
O brother fire who lights the night
Providing warmth enhancing sight
O praise ye, O praise ye
Alleluia, Alleluia, Alleluia

Dear mother earth who day by day
Unfolding blessings on our way
Alleluia, Alleluia
The flowers and fruits that in thee grow
Let them God's glory also show
O praise ye, o praise ye
Alleluia, Alleluia, Alleluia

The Lord's Prayer (Re-read)

*All: Our God, the father & the mother, from, through and to whom all lives flow,
Your name is holy for you water every creature with life,
Your reign of "waters rolling in justice" may come down and dwell among us as it is in your presence,
Give us waters sufficient for our living, and help us to share waters and our resources with those that are dying in thirst,
Forgive us of our insincerity, insensitivity, irresponsibility in saving and preserving waters,
And teach us to forgive one another, and to seek forgiveness for abusing the creation,
Lead us not into the temptation of accumulation, greed & dominating the waters, and deliver us from avaricious life styles,
For your word is like waters cleansing us from evil,
for your reign is righteousness flowing like an ever flowing stream dismantling the powers and principalities, from generation to generation, from history to history, forever and ever.*

The Benediction:

*All: May God who caused it to rain and water the whole face of the earth before creating Eve and Adam,
May Jesus Christ who spoke to a woman from Samaria that the waters he would give will become in those that drink a
spring of water gushing up to eternal life,
May Holy Spirit, who, to the thirsty will give water as a gift from the spring of the water of life continue to inspire and
challenge all of us to become channels in striving towards water co-operation and bless us all to flow as “justice roll down
as waters” both now and forever more. Amen.*

*Prepared by SCM India and some prayers taken and adapted from
Universal Day of Prayer for Students - 2011 Booklet*

- To know more about the EWN and our activities please visit the EWN website at <http://water.oikoumene.org>
- Stay informed and in touch by signing up for the quarterly EWN e-newsletter, or join EWN on Facebook: www.facebook.com/EcumenicalWaterNetwork. To sign up for the newsletter, just send an e-mail to [water \(at\) wcc-coe.org](mailto:water(at)wcc-coe.org) with the subject line “EWN Newsletter”.
- We hope that our Seven Weeks for Water have been able to inspire you and have been a helpful companion in your Lent meditations. If they have strengthened and renewed your thirst for justice, consider [signing up as a supporter](#) of the Ecumenical Water Network.



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