



The  
Well  
Is  
Deep

Mae'r Ffynnon yn Ddofn • Tá an tobar domhan

[www.ctbi.org.uk/weekofprayer](http://www.ctbi.org.uk/weekofprayer)



**Week of Prayer for Christian Unity 2015**

# Welcome

A hot and dusty day, a stranger stops at a well for a drink. A meeting with an inquisitive woman becomes a turning point and a transformative one. It is a meeting where old suspicions, hurts and hatreds are never far away: a Jew and a Samaritan discuss what divides them. It is a meeting where ancient conventions around gender inequality are unexpectedly challenged.

Could this have been avoided? No, for Jesus was compelled to go through Samaria and in that journey he encountered a woman by a well where he asked her for a drink.

Conversations such as these have the potential to change people and how they view one another. One of the most important things we can say about our ecumenical life together is how our pilgrimage together has transformed and deepened our faith and also changed how we view our Christian sisters and brothers from other churches and traditions. Can this journey be avoided? No, because we too are called by God to travel in this direction.

The churches of Brazil have given us a powerful image for this year's Week of Prayer for Christian Unity, one that reminds us of what we have learnt on our ecumenical journey, but one that challenges us to go deeper in our understanding of one another as we pray for unity of all Christians as Christ himself prayed.

*Revd Bob Fyffe, General Secretary, Churches Together in Britain and Ireland*

## Introduction to this year's theme

This year's theme comes to us from the churches of Brazil. Brazilians, who have traditionally been tolerant of their various social classes and ethnic groups, are now living through a time of growing intolerance made manifest in high levels of violence, especially against minorities and the vulnerable - black people, the young, homosexual people, people practising Afro-Brazilian religion, women and indigenous people.

The logic that undergirds this kind of behaviour is competition for the religious market. Increasingly, in Brazil, some Christian groups compete with one another for a place on the mass media, for new members and for public funds.





This situation has affected the life of traditional Christian confessions, which have experienced a reduction in their membership. It has encouraged the idea that a strong and dynamic church is a church that has a high number of members. As a result, there is a tendency among some traditional churches to distance themselves from the search for visible Christian unity.

This market-driven Christianity is investing in party politics and, in some cases, creating its own political parties. It is allying itself with specific interest groups such as big landowners, agro-business and the financial markets. Thus, the ecumenical logic of breaking down the walls of division is replaced by the protection of denominational interests.

Although the 2010 Census shows that 86.8% of the Brazilian population identify themselves as Christian, the country has very high rates of violence. A high rate of Christian affiliation does not seem to translate into a respect for human dignity.

The Brazilian churches have begun to recognise that intolerance should be dealt with in a positive way - respecting diversity and promoting dialogue as a permanent path of reconciliation and peace in fidelity to the gospel. We can share this recognition.

Although the competition between churches is less obvious in our islands than it is in Brazil, as is the level of violence against minorities, we are well aware that competition and violent discrimination lie beneath the surface of our lives together. Jesus challenges us to acknowledge that diversity is part of God's design, to approach one another in trust and to see the face of God in the face of all men and women, whoever they may be.

## **The 8 days (John 4:1-42)**

The conflict between Jews and Samaritans was old. Samaritan predecessors had broken with the Hebrew monarchy which required the centralisation of the worship in Jerusalem (1 Kings 12). Later, the Assyrians invaded Samaria, deporting many of the local population, and brought to the territory a number of foreign peoples each with their own gods or deities (2 Kings 17:24-34). For Jews, Samaritans became a people “mixed and impure”.

Samaritans, in their turn, had difficulty accepting Jews (John 4:8). The hurt of the past became even greater when, around 128 BC, the Jewish leader, John Hyrcanus, destroyed the temple built by Samaritans as their place of worship on Mount Gerizim. On at least one occasion Jesus was not received in a Samaritan city simply because he was on his way to Judea (Luke 9:52). Resistance to dialogue came from the two sides.

### **Day 1 - It is necessary to go through Samaria (John 4:4)**

We reflect on what ‘going through Samaria’ might mean for us.

### **Day 2 - Tired of the journey, Jesus sat down facing the well (John 4:6)**

We consider the things that divide us as Christians and whether they are as important as we have made them out to be.

### **Day 3 - ‘I have no husband’ (John 4:17)**

We reflect on what makes a faithful church and on the role of men and women in the church.

### **Day 4 - Then the woman left her water jar (John 4:28)**

We celebrate what is holy in our own Christian tradition and in others.

### **Day 5 - You have no bucket and the well is deep (John 4:11)**

We ponder whether the church to which we belong needs help and how to encourage churches to accept help from one another.

**Day 6 - Jesus said: 'The water that I will give will become in them a spring of water welling up to eternal life' (John 4:14)**

We celebrate people who are springs of living water and churches that unite to speak with one voice.

**Day 7 - 'Give me to drink' (John 4:7,15)**

We consider how Christians can be enriched by other Christians and how Christians might learn from other religions.

**Day 8 - Many believed because of the woman's testimony (John 4:39)**

We conclude our journey through the Week of Prayer for Christian Unity by reflecting on the relationship between unity and mission, and how we can be witnesses to Christian unity in the community in which we live.





### A STARTING POINT

- What would it mean for you to 'go through Samaria'?
- What might you learn from other churches?

### THE WORD - Readings

Genesis 24:10-33	Abraham and Rebekah at the well.
Psalms 42	The deer that longs for running streams.
2 Corinthians 8:1-7	The generosity of the churches of Macedonia.
John 4:1-4	'He had to go through Samaria'.

### Points to consider ([www.ctbi.org.uk/commentary](http://www.ctbi.org.uk/commentary))

- Samaria had a mix of races and religions that meant it was avoided by some when travelling.
- John in his Gospel says of Jesus 'He had to go through Samaria' necessitating his meeting the other.
- Jesus shows us that reaching out to those who are different makes us grow.

### Reflection

Until they departed,  
those ten northern tribes,  
reducing us to two  
mediocre states tottering  
on the brink of oblivion,  
our empire had stretched  
from Egypt to the Euphrates,  
strong and united.  
The world was within our grasp.

'We have no inheritance in  
David', they said,  
as they set up, we suspect,  
golden idols,  
and then a temple of  
questionable worship  
on Mount Gerizim.  
The world grasped both  
them and us.

Secessionists and heretics,  
they have isolated  
themselves.  
Our ritual purity  
demands no exchange  
with such sullied children  
of God.

### Prayer

God of all peoples;  
Give us strength and courage to go  
through Samaria  
to meet our brothers and sisters

from other churches.  
Allow us to go with an open heart  
so we may learn from each other.  
In the name of Jesus we pray. **Amen.**

### Go and Do (see [www.ctbi.org.uk/goanddo](http://www.ctbi.org.uk/goanddo))

- Have a conversation with someone from another denomination about your beliefs.
- Write a list of places you know to be scarred by conflict, then get a globe or atlas and find out or remind yourself where they are, praying for each one in turn.
- Find out more about local conflict transformation networks.

**A STARTING POINT**

- What are the reasons for disputes and competition between your churches?
- What is a 'true worshipper'?

**THE WORD - Readings**

Genesis 29:1-14                      Jacob and Rachel at the well.  
 Psalms 137                              How can we sing the Lord's song in a foreign land?  
 1 Corinthians 1:10-18              Each one of you says, 'I am for Paul,' or 'I am for Apollos'.  
 John 4:5-6                                Jesus was 'tired out by his journey'.

**Points to consider** ([www.ctbi.org.uk/commentary](http://www.ctbi.org.uk/commentary))

- Jesus was tired after Judea where baptising disciples had caused tensions.
- Samaritans worshipped at Jacob's well where Jesus met the Samaritan woman and she challenged him about places of worship.
- In Brazil, numbers and exclusivity of church communities has led to competition and violence causing distrust and lack of credibility.

**Reflection**

Does the Spirit come *ex Patre* or *ex Patre Filioque*?

How do sinners gain salvation - through faith only, or through action?

What transpires in Communion - trans- or con- substantiation?

Is it mere memorialism, or more Calvin's virtualism?

Are our rules episcopalian, corporate or Presbyterian?

Infants baptized by aspersion or believers by immersion?

God forgive this futile impasse: 'I'm for Paul, and I'm for Cephas',

how we tear apart the seamless coat of Jesus, and his fullness.

Lord, you see your church in tatters, make us learn what really matters.

Reconcile us now to labour for the love of God and neighbour.

**Prayer**

Gracious God,  
Often our churches are led to choose the logic of competition.  
Forgive our sin.

We are weary from this need to be first.  
Allow us to rest at the well.  
Refresh us with the water of unity drawn from our common prayer.  
In the name of Jesus we pray. **Amen.**

**Go and Do** (see [www.ctbi.org.uk/goanddo](http://www.ctbi.org.uk/goanddo))

- Consider holding your church retreat day in a neighbouring church - ask the host congregation to provide your refreshments (John 4:7). Return the hospitality.
- Fetching water can be a dangerous task for many women and girls across the world. Support organisations helping to provide safe access to local water supplies.

### A STARTING POINT

- What makes a faithful church?
- What is the gender balance in your church?

### THE WORD - Readings

2 Kings 17:24-34	Samaria conquered by Assyria
Psalms 139:1-12	'O Lord, you have searched me and you know me'
Romans 7:1-4	'You have died to the law through the body of Christ'
John 4:16-19	'I have no husband'

### Points to consider ([www.ctbi.org.uk/commentary](http://www.ctbi.org.uk/commentary))

- Jesus knew the woman's situation but he leads her beyond and her attitude changes.
- Obstacles of culture and religious difference fade and it becomes an encounter in trust.
- Jesus' actions challenge attitudes that denigrate and marginalise women.

### Reflection

To the tyrant the tale.

We men, so our Scriptures say,  
have never been at fault.

As moths come from clothes,  
so our iniquities come  
from women.<sup>1</sup>

We must therefore,  
deny them power,  
starve them of pay,  
banish them to the kitchens  
and cleaning cupboards  
of our church,  
and perpetuate a theology  
of inferiority,  
subordination and shame,

in the name of him  
whose resurrection  
reversed the Fall,  
and in whom there is  
neither male nor female.

<sup>1</sup> Sirach 42:13

### Prayer

Risen Lord,  
Help us to move beyond limited  
horizons of self,

through acknowledgement of our sin  
and seeing the divine in the other.  
In the name of Jesus we pray. **Amen.**

### Go and Do (see [www.ctbi.org.uk/goanddo](http://www.ctbi.org.uk/goanddo))

- Acts of violence caused more death and disability for more women 15–44 than cancer, malaria, traffic accidents and war combined. Take time to consider the enormity of this and consider what your response might be.
- Is there a woman's refuge in your area? How can your churches support it?



# Order of Service

It was necessary to walk through Samaria  
(cf. John 4:4)



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## I. Prelude/preparation

*A hymn or song may be sung.*

**Voice 1** Where is the path of unity, the route we should take, so that the world may drink from the source of life?

**All** **Jesus Christ is the path of unity.**

**Voice 1** Where is the path of unity that gives proper respect to our diversity?

**All** **Jesus Christ is the path of unity.**

**Voice 2** Welcome, in the name of Jesus Christ.  
We light these lights as a sign of our meeting with Christ.

*Candles are lit.*

**Voice 2** Water, now carried forward from different sources, is a symbol of our unity which is real, though still incomplete.

*Water is brought forward.*

*When the celebrating group is small, if possible, invite people to say their names and to which church they belong. Alternatively the water can be poured as a song is sung.*

**Song: 'a agua'**  
(see page 22 for music)

Arriving here oh, dear God! What can we offer to you?

A simple heart and deepest wish to sing a joyful song.

Receive our best gifts of praise and may your peace be with us.

Your faithful mercy and grace will be much better than life.

And in the desert of our lives a river flows

A pure water for growth; refreshing, healing our land.

(Music: Albete Correia. Portugese and English: Simei Monteiro. Welsh: Gwynn ap Gwilym.  
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## II. Opening

### Invitation to prayer<sup>1</sup>

**Voice 1** Almighty God, breathe into us the wind of unity that recognises our diversity.

**All** **Breathe into us tolerance that welcomes and makes us community.**

**Voice 2** Breathe into us fire that unites what is torn apart and heals what is ill.

**All** **Breathe into us grace that overcomes hatred and frees us from violence.**

**Voice 1** Breathe into us life that faces down and defeats death.

**All** **Blessed be the God of mercy, who is Father, Son and Holy Spirit, and makes all things new. Amen!**

### Confession of Sin and Kyrie

**Voice 3** In humility, as children of God and sisters and brothers in Christ, we receive God's mercy and respond to God's call to make new all relationships.

### Song: 'Senor, ten piedad de nostoros' (Lord, have mercy upon us)

**Voice 4** Merciful Lord, your Spirit hovered over the waters and made diversity sprout and flourish. We confess our difficulty to live with difference. Forgive us those attitudes of mind, words and actions that do violence to unity in diversity.  
(Genesis 1)

*Silence.*

**All** **O Lord, have mercy upon us... (sung)**

**Voice 3** Merciful Christ, grace and joy of the multitude, listener and teacher, you give birth to new visions of hope and heal the wounds of mind and body. We confess that we have failed to listen to voices different from our own, failed to say words that bring healing and hope, and we have perpetuated exclusive attitudes to those who cry out for solidarity and fellowship.



*Silence.*

**All**            **O Lord, have mercy upon us... (sung)**

**Voice 4**            Merciful Lord, you are the source of all creation, the eternal and life-giving Word. We confess that we do not listen to your creation that groans and cries out for liberation and renewal. Help us to walk together and to hear your voice in all living things that suffer and yearn for healing and care.

*Silence.*

**All**            **O Lord, have mercy upon us... (sung)**

**Voice 2**            O God, fountain of mercy and grace, pour over us your pardon. May your love transform us into a source of living waters to restore the strength of your people. We make our prayer through Christ our Lord.

**All**            **Amen**

**Song: Vem, Santo Espírito  
(Come, O come, creating Spirit)**

*(see page 23 for music)*

**Come, O come, creating Spirit, You can change our way of thought;  
to the written word give meaning, wider vision You have brought.  
Touch our earth dried out with sorrow, touch our world of arid death.  
On the dry bones of this valley blow Your loving, living breath.**

*(Original text and music © Simeu Monteiro. English © Shirley Erena Murray.  
Welsh: Gwynn ap Gwilym. Used by permission)*

### III. Gospel proclamation

**Sung:** Alleluia! Alleluia! Alleluia! Alleluia! Alleluia! Alleluia!  
Come, all you lands, join the praises,  
the land without evil offers to God.

#### **Gospel of John 4: 1-42**

*(proclamation or dramatization or Remembered Bible)*

**Sung:** Alleluia! Alleluia! Alleluia! Alleluia! Alleluia! Alleluia!  
Come, all you lands, join the praises,  
the land without evil offers to God.

### Meditation or sermon

## IV. We respond in faith and unity

### **Affirmation of faith**

*(This<sup>2</sup> or another affirmation of faith may be used.)*

**Voice 1** Let us affirm, together with all who are baptised,  
our common faith in Jesus Christ.

**Voice 2** Do you believe and trust in God the Creator,  
source of all being and life,  
the one for whom we exist?

**All** Yes! **This is my belief and trust.**

**Voice 1** Do you believe and trust in God the Saviour,  
who took our human nature,  
died for us and rose again?

**All** Yes! **This is my belief and trust.**

**Voice 2** Do you believe and trust in God the Sustainer,  
whose Spirit gives life to the people of God  
and makes Christ known in the world?

**All** Yes! **This is my belief and trust.**

**Voice 1** This is the faith of the Church.

**All** We believe and trust in the One Triune God.

### **Intercessory prayer**

*The Congregation may sing as a response to prayer the following indigenous melody.*

*Ouve, Deus deamor (Melodia Guaicurú)*

**Hear us, God of love! Hear this our cry!** (6 times)

**Hear our cry, we pray! Hear our cry, we pray!**

**Hear us, God of love! Hear this our cry!**

**Voice 3** God of eternal compassion, as individuals and as community, we ask for light so that we may become more welcoming and understanding towards others and reduce the suffering in our world.

**All** **Hear us, God of love! Hear this our cry!** (*sung*)

**Voice 4** God of eternal compassion, teach us your children that charity, hospitality and unity are expressions of your revelation and will for humanity.

**All** **Hear us, God of love! Hear this our cry!** (*sung*)

**Voice 3** God of eternal compassion, grant us peace; teach us and guide us to be builders of a tolerant and non-violent world.

**All** **Hear us, God of love! Hear this our cry!** (*sung*)

**Voice 4** God of eternal compassion, who spoke to us  
through creation,  
through the prophets,  
through your Son Jesus Christ,  
grant us wisdom to listen to your voice calling us still to unity in  
our diversity.

**All** **Hear us, God of love! Hear this our cry!** (*sung*)

**Voice 3** God of eternal compassion, in the name of your Son Jesus Christ our Lord, who as a stranger asked for a drink from a Samaritan woman, give us living water, springing up to eternal life.



**All** Hear us, God of love! Hear this our cry! (*sung*)

*The local community may add other prayers.*

## **Offering**

**Voice 1** We learn from Jesus to offer our lives as a sign of love and compassion. May we become living offerings dedicated to the ministry of God's Word and grace.

*Song as offerings are presented.*

**Voice 2** God, with us and walking in our midst, grant us the grace of your light and Spirit. May we continue your mission, remaining faithful, welcoming all and listening even to those who are different from ourselves. Take and use these gifts in the service of your kingdom. Take away the violence that is in our hearts and the discriminating attitudes that exclude and devalue the dignity of others. Enable our churches to be welcoming spaces where feast and forgiveness, joy and tenderness, strength and faith, become our daily practice, our daily food, our daily movement forward in Jesus Christ.

**All** Amen

## **The Lord's Prayer (said or sung)**

## **V. Benediction, peace and sending forth**

### **Benediction**

**Voice 1** May God bless you and protect you,  
fill your heart with tenderness and your soul with joy,  
your ears with music and your nostrils with perfume,  
your tongue with song, giving face to hope.

**All** Amen.

**Voice 2** May Jesus Christ the living water be  
behind you to protect you,  
before you to guide you,  
by your side to accompany you,

within you to console you,  
above you to bless you.

**All**                    **Amen.**

**Voice 1**            May the life-giving Spirit  
breathe into you that your thoughts may be holy,  
act in you so that your work is holy,  
draw your heart so that you love what is holy,  
strengthen you that you will defend what is holy.

**All**                    **Amen.**

**Voice 2**            May the Spirit make a home in your heart,  
water its dryness and melt its coldness,  
kindle in your innermost soul the fire of love  
and bestow upon you a true faith, a firm hope,  
and a sincere and perfect love.

**All**                    **Amen.**

*A song or hymn is sung.*

## **Call to share Christ's mission**

**Voice 1**            May God, who teaches us to welcome each other  
and calls us to practice hospitality,  
grant us peace and passion to transform the world  
as we move forward on the path of Christian Unity.

**All**                    **Amen.**

**Voice 2**            Let us share with one another Christ's peace and hospitality.

*The gathering may continue with extended hospitality including food and drink being shared.*

## **Postlude**

### **Acknowledgements**

Cover photo: Shutterstock.com/Jetrel; border artwork: Shutterstock.com/Smit

<sup>1</sup> Adapted from the prayer written by Inês de França Bento in: Rubem Alves (Org), CultoArte, Celebrando a Vida, Pentecostes, Ed. Vozes, Petrópolis, RJ 2002, page 21.

<sup>2</sup> Adapted from Common Worship: Initiation Services © The Archbishops' Council (1998)

## A STARTING POINT

- What is holy in your Christian tradition?
- What do you find holy in other Christian traditions?

## THE WORD - Readings

Genesis 11:31-12:4

God promises to make Abram a great nation and a blessing.

Psalms 23

The Lord is my shepherd.

Acts 10:9-20

'What God has made clean, you must not call profane'.

John 4:25-28

'Then the woman left her water jar'.

## Points to consider ([www.ctbi.org.uk/commentary](http://www.ctbi.org.uk/commentary))

- Both the woman and Jesus, the Jewish stranger, broke with conventional behaviour and built a new relationship.
- Jesus' gift to the woman meant she left the water jar and her society imposed role behind.
- In John's Gospel the woman is the first person to proclaim Jesus as the Messiah.

## Reflection

New Israel, behold your gods,  
your buildings and structures,  
the twin golden calves  
of your worship.

Buildings that you insist  
are the oldest,  
biggest or warmest,  
the most comfortable or  
practical or welcoming;  
structures that you swear  
are the most apostolic,  
or scriptural,  
traditional or democratic;  
certainly the most sound.

And outside these things,  
yesterday's crumbling  
edifices,  
there is no salvation.

You will defend them  
with your dying breath,  
as the God of the trusting  
encounter  
laughs you to scorn.

## Prayer

Loving God,  
Help us to learn from Jesus and  
the Samaritan,

that encounter opens for us new  
horizons of grace.

Help us to go beyond fear in following the  
call of your Son.

In the name of Jesus we pray. **Amen.**

## Go and Do (see [www.ctbi.org.uk/goanddo](http://www.ctbi.org.uk/goanddo))

- Climate change requires us to be in a new relationship with the earth. As churches discuss what you love about the world and how you want the world to be.
- Commit as a community of churches to join the fast for the climate on the first of the month.



### A STARTING POINT

- In what ways might your church need help?
- How can churches be encouraged to accept help from one another?

### THE WORD - Readings

Genesis 46:1-7	God tells Jacob not to be afraid of going down to Egypt.
Psalms 133	How good it is when kindred live together in unity.
Acts 2:1-11	The day of Pentecost.
John 4:7-15	'You have no bucket and the well is deep'.

### Points to consider ([www.ctbi.org.uk/commentary](http://www.ctbi.org.uk/commentary))

- Jesus was in foreign territory at noon needing the woman's help to obtain a drink.
- Many Christians believe they have all the answers. Yet our faith tells us God is beyond our full comprehension.
- Brazilian indigenous traditions teach us to learn from the elderly and from the curiosity of infants.

### Reflection

Who can fathom the depth or discover the limits of God?

We dip our buckets into the well of life, draw up what we want and proclaim that only we have the life-giving water.

The buckets differ, but the water is the same.  
  
And the well is deep.

### Prayer

God, spring of the living water, awaken us to the truth that the gifts of the other are an expression of your unfathomable mystery.

Make us sit at the well together to drink from your water which gathers us in unity and peace. In the name of Jesus we pray.  
**Amen.**

### Go and Do (see [www.ctbi.org.uk/goanddo](http://www.ctbi.org.uk/goanddo))

- Take time to consider what resources you have that you can share with others and seek an opportunity to do so.
- Invite members from another church to come and share with you something they do well.

## A STARTING POINT

- Where do you see people being springs of living water?
- In what situations should the churches speak with a single voice?

## THE WORD - Readings

Ex 2:15-22	Moses at the well of Midian.
Ps 91	The song of those who take refuge in the Lord.
1 Jn 4:16-21	Perfect love casts out fear.
Jn 4:11-15	'A spring of water welling up to eternal life'.

## Points to consider ([www.ctbi.org.uk/commentary](http://www.ctbi.org.uk/commentary))

- Jesus in expressing his human need for water initiates a dialogue.
- Jesus promises divine water through baptism.
- Our baptismal faith is to be shared with others.

## Reflection

He asked for water,  
as he did on the cross,  
and promised the water  
of everlasting life

that on the cross  
flowed out  
with the blood from his  
pierced side  
for the healing of the  
nations.

What streams of glory  
spring from the throne of  
heaven:  
the baptismal water,  
the eucharistic blood.

## Prayer

Triune God,  
Following Jesus' example,  
make us witnesses to your love.  
May we become instruments of justice, peace and solidarity.  
May your Spirit move us towards concrete actions that lead to unity.  
May walls be transformed into bridges.  
In the name of Jesus we pray. **Amen.**

## Go and Do (see [www.ctbi.org.uk/goanddo](http://www.ctbi.org.uk/goanddo))

- Water is not just a significant metaphor, it is a daily necessity. One in ten people do not have access to clean drinking water across the world. Get together as a church to make a positive response to this reality.

### A STARTING POINT

- In what ways have other Christians enriched your experience of God?
- What can Christians learn from other religions?

### THE WORD - Readings

Numbers 20:1-11

The Israelites at Meribah.

Psalms 119:10-20

'I will not forget your word'.

Romans 15:2-7

'May God... grant you to live in harmony with one another'.

John 4:7-15

'Give me to drink'.

### Points to consider ([www.ctbi.org.uk/commentary](http://www.ctbi.org.uk/commentary))

- An encounter with other religious traditions can deepen our perception of the truth.
- Jesus has already put in the hands of others the answers to our prayers.
- The Guarani people of Brazil have no word for religion they say 'our good way of being' ('ñande reko katu') reminding us Christianity was first called 'The Way'.

### Reflection

'Give me a drink',  
he begins,  
turning her dismay  
into a discourse  
on separation,  
his identity,  
the nature of salvation  
and worship.

'Give me this water',  
she responds,  
turning his wondrous words  
into a testimony  
of her redemption.

How blessed are they  
whose lives are enriched  
by the stranger at the well.

### Prayer

God of life, who calls us to justice and peace,  
May our security come not from arms, but from respect.  
May our force be not of violence, but of love.  
May our wealth be not in money, but in sharing.  
May our unity be not in the quest of power, but in the vulnerable witness to do your will.  
Open and confident, may we share today and forever, the bread of solidarity,  
justice and peace.  
In the name of Jesus, who as a victim of our violence gave forgiveness to us all,  
we pray. **Amen.**

### Go and Do (see [www.ctbi.org.uk/goanddo](http://www.ctbi.org.uk/goanddo))

- Call for an end to poverty as the first step to a path to peace through justice.  
Use The Prophetic Church resource to inspire you to action.

## A STARTING POINT

- What is the relationship between unity and mission?
- How can you be a witness to Christian unity in your community?

## THE WORD - Readings

Exodus 3:13-15	Moses at the Burning Bush.
Psalms 30	The Lord restores us to life.
Romans 10:14-17	'How beautiful are the feet of those who bring good news!'
John 4:27-30, 39-40	Many believed because of the woman's testimony.

## Points to consider ([www.ctbi.org.uk/commentary](http://www.ctbi.org.uk/commentary))

- Many believed in Jesus after the woman, heart transformed, witnessed to them.
- Mission is a loving dialogue with others, open to mutual learning and with respect for difference.
- Mission is a work both of word and witness; many are disillusioned by those who do not practice what they preach.

## Reflection

There is one well  
of living water  
that makes glad the people of God.

From this well we drink  
that we may all be one  
that the world may believe.

The well is not ours.

The well is he  
who warned that no divided  
house will ever stand.

Come.  
Meet him,  
who has told us  
everything  
that we have ever done.

Come and draw  
from the well  
of eternal life.

## Prayer

God, spring of living water,  
make us witnesses to unity by how we live our lives.  
Transform our hearts that we might be genuine bearers of the Good News.  
Lead us to encounter the other as an encounter with you.  
In the name of Jesus we pray. **Amen.**

## Go and Do (see [www.ctbi.org.uk/goanddo](http://www.ctbi.org.uk/goanddo))

- This year marks the 70th anniversary of Christian Aid. 70 years of churches working together in unity to fulfil the mission of ending poverty. Get involved.



## A água

Simeí Monteiro, Brasil

Albete Correia, Brasil

*Leader, then All*



Ar - riv - ing here oh, dear God! What can we of - fer to you?  
 A - qui - che gan do, Se - nhor, que po - de - re - mos te dar?  
 Pa beth a rown, O Arg - lwydd, yn rhodd o'n ca - lon i ti?



A sim - ple heart and deep - est wish to sing a joy - ful song.  
 Um sim - ples co - ra - ção, eu - ma von - ta - de de can - tar.  
 Clyw'r gân o fawl ar we - ddi daer sydd yn ein hen - aid ni.



Re - ceive our best gifts of praise and may your peace be with us.  
 Re - ce - be nos - so lou - vor e tu - a paz vem nos dar.  
 Der - byn - ia'n rhodd o fol - liant a thyrð â'th hedd - wch i'n plith.



Your faith - ful mer - cy and grace will be much bet - ter than life.  
 A tu - a gra ça Se - nhor me - lhor que a vi da, se rá.  
 A doed dy ffydd - lond - eb mawr a 'th ras i'n had - fer fel gwllith.



And in the de - sert of our lives a ri - ver flows  
 Eo teu a - mor, em nós, se - rá ma - nan - ci - al  
 Ac yn ein byw - yd an - ial llif - ed af - on gref



A pure wa - ter for growth; re - fresh ing, heal - ing our land.  
 de á - gua bo aa jor - rar pra nos - sa se - de es - tan - car.  
 I ad - new - ydd - u ein tir â dy - froedd byw - iol y nef.

## Vem, Santo Espírito

Simeí Monteiro, Brasil

*Lento*



Come O come, cre - at - ing Spir - it, You can change our way of thought; to the  
 Vem, ó Tu que fa - zes no - vos, os sis - te - mas de pen - sar, que às  
 Tyrd, O tyrd, gar - ed - ig Ysbr - yd. Gelli droi ein dull o fyw. Gwna i'r



writ - ten word give mean - ing, wi - der vi - sion You have brought. Touch our  
 le - tras dás sen - ti - do e am - pli - as nos - so - o - lhar! Vem, e  
 Gair lef - ar - u et - o, a de - hong - la fe - ddwl Duw. Cyff - wrdd



earth dried out with sor - row, touch our world of ar - id death. On the  
 to - ca nos - so mun - do ter - ra á - ri - da de dor. Nes - te  
 yn ein dae - ar ath - rist; sydd yn ma - rw dan ei phwn. Chwyth dy



dry bones of this val - ley blow Your lov - ing, liv - ing breath.  
 va - le de\_os - sos se - cos so - pra vi - da e a - mor!  
 an - adl i ad - fyw - io esg - yrn sych y dyff - ryn hwn.

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# Week of Prayer for Christian Unity 2015

The Week of Prayer for Christian Unity is traditionally observed from 18th to 25th January (the octave of St Peter and St Paul). However, some groups choose other times of the year, particularly around Pentecost which is a symbolic date for the unity of the church. Do make your own decision, taking local factors into account. To allow for use at any time in the year, the Days material uses the notation 1-8.

## Order of service

The order of service in the centre of the pamphlet can be pulled out and photocopied if you wish. Alternatively, all resources can be downloaded from the CTBI website and you are welcome to further edit or adapt them for local use. Please acknowledge the source of material as Churches Together in Britain and Ireland, Week of Prayer for Christian Unity resources. [www.ctbi.org.uk/weekofprayer](http://www.ctbi.org.uk/weekofprayer)

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