World Day of Prayer

"United in Prayer for Justice and Peace"

1 Samuel 2:1-10 & Luke 1:39-55

Prepared by WDPIC

March 5, 2027

Worship Service

INTENTION

Through our united prayers, we have made visible God's desire for justice and peace in every corner of the earth. Our century of informed prayer and prayerful action has brought us into participation with God's transforming work. We celebrate the joyful meeting of women across generations—from Hannah and Mary to the women who started a day of prayer for the world in 1887, to those who established a World Day of Prayer in 1927, to our global sisterhood today. The 2027 centennial marks not our beginning, but a significant milestone in a much larger stream of faithful witness that flows through history. Our prayers join this timeless chorus that transcends boundaries, singing of a God who transforms the world. When we gather, we experience the joy of Elizabeth and Mary—a recognition that something new is growing within our movement, bringing life and hope. For 100 years, our movement has refused to be silenced or discouraged, even during world wars and times of deep conflict. As we join the song for our next hundred years, we recommit to creating spaces where justice flourishes and peace takes root.

SYMBOLS

- Seven different colored candles representing the seven regions
- Seven different colored fabric strips to match the candles
- Blue fabric that evokes a river
- A pitcher of water and a bowl
- A globe or world map
- 7 instruments representing the 7 regions can be used throughout the service

WE GATHER

As people enter, musicians play a medley of vibrant, uplifting songs from different world traditions. The music builds in energy, creating an atmosphere of joyful anticipation.

Musicians lead the congregation in singing a setting of Psalm 133 composed especially for this service. During the song, seven leaders, each holding one of the seven candles, process to the front from different places around the space.

How good, how good to live as one!
How good, how good - God's blessings come!

The music gets softer. One musician speaks, inviting the congregation into a call and response.

Repeat after me.

Behold! (Behold!)
Behold how good (Behold how good)
how good and pleasant (how good and pleasant)
how good and pleasant it is (how good and pleasant it is)
when God's people (when God's people)
when God's people live together (when God's people live together)
in unity (in unity).
For when we live in unity (for when we live in unity)
God's blessings overflow (God's blessings overflow)
God's justice overflows (God's justice overflows)
God's peace overflows (God's peace overflows)
Amen (Amen)

All sing.

How good, how good to live as one!
How good, how good - God's blessings come!

Musicians transition into the next song.

We are one in the Spirit, we are one in the Lord,
we are one in the Spirit, we are one in the Lord,
and we pray that all unity will one day be restored,
and they'll know we are Christians by our love, by our love,
and they'll know we are Christians by our love.

Leaders speak as the musicians underscore.

Leader 1: For one hundred years, Christian women have been leading the world in prayer.

Leader 2: For one hundred years, Christian women have crossed borders, languages and generations.

Leader 3: For one hundred years, Christian women have shared our gifts of prayer and music, art and culture.

Leader 4: For one hundred years, we have listened to the Word of God and to women's voices of hope and sorrow.

Leader 5: For one hundred years, the Spirit has helped us grow in wisdom and faith.

Leader 6: For one hundred years, we have developed trust among the body of Christ.

Leader 7: For one hundred years, we have become a global ecumenical sisterhood.

All 7 Leaders: For one hundred years, we have walked with each other! We have walked hand in hand!

All sing.

We will walk with each other, we will walk hand in hand,
we will walk with each other, we will walk hand in hand,
and together we'll spread the news that God is in our land,
and they'll know we are Christians by our love, by our love,
and they'll know we are Christians by our love.

Leaders speak as the musicians underscore.

Leader 1: For one hundred years, prayer has moved us to action.

Leader 2: For one hundred years, we have confronted the world's injustices with courage.

Leader 3: For one hundred years, we have learned the art of loving our neighbors.

Leader 4: For one hundred years, we have built bridges across faith traditions.

Leader 5: For one hundred years, we have witnessed the transforming power of God.

Leader 6: For one hundred years, we have advocated for racial reconciliation and economic justice.

Leader 7: For one hundred years, we have poured out our time and treasure for the healing of the world.

All 7 Leaders: For one hundred years, we have worked with each other! We have worked side by side!

All sing.

We will work with each other, we will work side by side,
we will work with each other, we will work side by side,
and we'll guard each one's dignity and save each one's pride,
and they'll know we are Christians by our love, by our love,
and they'll know we are Christians by our love.

Leaders speak as the musicians underscore.

Leader 1: And so, we lift our voices in praise!

Leader 2: For one hundred years of faithful prayer!

Leader 3: For one hundred years of courageous witness!

Leader 4: For one hundred years of steadfast hope!

Leader 5: For one hundred years of loving service!

Leader 6: For one hundred years of global solidarity in prayer!

Leader 7: Let us lift our voices now in that ancient song of praise!

All sing. During this last refrain, 6 of the leaders can sit down. 1 leader remains standing.

All praise to the Father, from whom all things come,
and all praise to Christ Jesus, who is God's only Son,
and all praise to the Spirit, who makes us one,
and they'll know we are Christians by our love, by our love,
and they'll know we are Christians by our love.

TELLING THE STORY OF WDP: "A River Through Time"

Leader 1 speaks.

Close your eyes for a moment. Imagine a river—wide and deep, flowing steadily through time. This river carries the prayers of millions of women across one hundred years. Their voices still echo in the waters.

You can open your eyes. Today, we step into that river. We remember their stories. We claim their courage. We take up their work.

Let us come now to the waters.

All sing as a liturgical dancer pours water from the pitcher into the bowl.

In the waters, we are one, (3x)
we are one, we are one, we are one.

Leader 1 speaks

The story begins with women. Women who prayed together, learned together, and acted together. Women who dared to open their eyes to the struggles, injustices, and aching needs of the world. And women who responded to what they saw - first with prayer, and then with action.

The soil from which the World Day of Prayer grew was the world missionary movement. Beginning in the 1860s, women's missionary societies in the US and Canada sent single women missionaries to serve where they were desperately needed. These single women supported women and children in dire conditions that missionary wives, burdened with their own families, could not address alone. These societies developed annual denominational days of prayer to unite women in their work at home and abroad, and the offerings taken became vital funding for their missions.

Then came World War I, and with it, the horror of so-called Christian nations at war with one another. Christians killing Christians. The women realized: Christians must work for peace. And to work for peace, they must work together.

In 1920, women in North America began calling for a united day of prayer that was to be celebrated ecumenically in local groups. For the 1927 day of prayer, a small committee of 6 women had the inspiration to send out the program to all their missionary contacts around the world.

The answer came back from every direction: Yes. We will pray with you.

Because of this response, the committee could print on the 1927 program: **World** Day of Prayer for Missions.

And so, on the first Friday in Lent of 1927, women around the world prayed together for the first time.

They prayed for hearts "dominated by Christ's passion for justice, good will and equal opportunity for all races and nations." They prayed for "industrial justice and world peace." They prayed for "farm and cannery migrants." They asked for forgiveness for their "slowness to respond to the needs of a suffering world." They asked the Spirit to guide them "into the lives of those [in] need."

All sing as a liturgical dancer pours water from the pitcher into the bowl. Leader 1 sits down, and Leader 2 gets into place.

Praying together, we are one, (3x)
we are one, we are one, we are one.

Leader 2 speaks.

A year later, in 1928, a significant global ecumenical gathering was held in Jerusalem: the World Missionary Conference. There were 42 women at this conference, coming from Asia, Africa, Latin America, Europe, and North America. These women met to talk about the new World Day of Prayer.

These women realized something important: for the movement to truly become a global movement, writers were needed from different parts of the world. And so, they asked a woman from Korea to write the service for 1930. Helen Kim would become the first woman from outside North America to write the World Day of Prayer liturgy.

When these 42 women from all over the world returned home, they carried news of the World Day of Prayer back to their own communities. The connections made in Jerusalem became the spark for the expansion of the movement.

In 1930, the worship service by Helen Kim opened in silence—women sitting together in prayer and meditation. The spoken prayers that followed were not comfortable or easy prayers.

They confessed failures in national life, naming "class and race discrimination" and "lack of courage on moral questions." They confessed failures in church life, for being "institution-centered instead of Christ-centered." They confessed failures in international life, acknowledging "injustice and lack of brotherliness in international and interracial relations."

All sing as a liturgical dancer pours water from the pitcher into the bowl. Leader 2 sits down, and Leader 3 gets into place.

Seeking justice, we are one, (3x)
we are one, we are one, we are one.

Leader 3 speaks.

Then the shadow of another world war began to fall. In 1938, as nations prepared for war,, women prayed a liturgy written by Alice Henderson from New Zealand, with the theme "The Church—A World Community."

The women prayed: "As members of this great fellowship in the Church of the Living God, may we unite in prayer for a sense of real world brotherhood…may we be banded together in love and understanding."

The foreword to this 1938 service talked about Christian leaders proposing to form a World Council of Churches. They explained: "it is fitting that the World Day of Prayer program be built around the church as the center of the world Christian community." This service would support the vision and theological groundwork for what later became the World Council of Churches.

Then the bombs fell. Towns, cities, and lives were torn apart.

And yet, the raging war could not stop the World Day of Prayer. The liturgies of the World War II years were searing. They named the horrors without flinching: concentration camps, persecution, the machinery of war.

These prayers were not abstract - they were dangerous acts of witness. In Japanese-ruled Korea, Korean women and American missionaries distributed the 1941 prayer service to churches across the country to pray for peace. The authorities called the prayers anti-war and anti-national. American missionaries and Korean women were arrested, and the churches were investigated.

One stirring liturgy from the war years, 1944, had the theme, 'God Wondered That There Was No Intercessor.' This service was compiled from the statements of 150 people from over 100 countries, many from nations at war with each other.

They remembered the "sorrows of all the world," praying for "stricken people, … destroyed cities," and the "unprivileged masses." They lifted up "injustices of the long centuries." They prayed for their enemies and confessed their own complicity.

The movement survived a world war not because it was sustained in any single place, but because women everywhere refused to let it go.

All sing as a liturgical dancer pours water from the pitcher into the bowl. Leader 3 sits down, and Leader 4 gets into place.

In our weeping, we are one, (3x)
we are one, we are one, we are one.

Leader 4 speaks

After the war ended, the world was being remade. In 1945, the United Nations was founded, pledging to save future generations from the devastation of war. In 1948, the World Council of Churches was founded to work for Christian unity, stating that "war is contrary to the will of God."

But an older and more insidious violence still gripped the world. Colonialism. Millions of colonized and oppressed peoples had fought to free Europe from fascism. But when they returned home, they remained unfree.

The World Day of Prayer was praying in the midst of this turmoil. The 1953 service centered on African voices, including prayers by a South African student and a teacher in Mayamba, Belgian Congo. A prayer of forgiveness was raised "for our blindness and for the inequalities we tolerate in the family of Thy children."

Other changes were also underway as the river of prayer flowed on.

In the 1960s, the Second Vatican Council - particularly through its vision of the Church as the "People of God" and its Decree on Ecumenism - gave the ecumenical movement unprecedented momentum. In 1967, Catholic women were officially encouraged to join the World Day of Prayer. The World Day of Prayer was also moved from the first Friday in Lent to the first Friday in March, signaling an accommodation to Orthodox women.

In 1968, the river of prayer reached a new bend when 33 women from 23 countries gathered near Stockholm, Sweden, to form the International Committee for the World Day of Prayer. They adopted a Constitution and elected an Executive Committee.

The many local celebrations that were held around the world for decades coalesced into a global structure. Those local groups would remain the beating heart of the movement, and the International Committee would serve and support them.

All sing as a liturgical dancer pours water from the pitcher into the bowl. Leader 4 sits down, and Leader 5 gets into place.

Crossing borders, we are one, (3x)

we are one, we are one, we are one.

Leader 5 speaks

The newly formed International Committee began meeting every 4 to 5 years. In 1974, the International Meeting was held in Mexico City, the same city where a United Nations conference was organizing their first conference to focus solely on women in 1975.

In 1976, as the United Nations launched the UN Decade for Women, our World Day of Prayer movement prayed a liturgy written by WDP Mexico, with the theme "Education for All of Life."

The service opened with these words: "As Christians, we cannot shut our eyes and ears to what is happening in the world today. Education for the living of these days is not simply academic instruction. Everything that we know must be used as an instrument to make life more human in the place where we live."

Then came three scenes. Three realities.

The reality of poverty: mothers carrying dirty water to their children, told by a wealthy woman, "If you are not content here, why don't you move to another town?"

The reality of relationships: a wife caring for a sick child, asking her husband for help—while he waits for dinner, reads the paper, and takes a nap.

The reality of repression: a family listening to news of another military coup. The mother weeping, remembering their pastor who was threatened for carrying a Bible verse about feeding the hungry.

The service ended by asking: "Is it true that as Christians we have social and political responsibility?"

The answer was: "Yes," followed by a prayer: "[God], forgive us because it is hard to understand the way of your liberating love, of your true salvation."

As the river of prayer flowed on, women kept insisting on "Informed Prayer" and "Prayerful Action."

All sing as a liturgical dancer pours water from the pitcher into the bowl. Leader 5 sits down, and Leader 6 gets into place.

In our struggles, we are one, (3x)
we are one, we are one, we are one.

Leader 6 speaks

As the years kept moving, World Day of Prayer women kept finding the courage to name and pray with difficult realities.

The 1994 liturgy by WDP Palestine was shaped by the theme "Go, See and Act." This service centered on women who were “moved and affected,” “crying and lamenting,” as they accompanied Jesus to the cross.

Included in this 1994 service was this call: "Let us pray that we can see and act like...the women of Galilee. It is the duty of all God's people to protect human life and to protest against every form of discrimination—racial, religious, political, social.”

Then a Palestinian woman named Amal, whose name means Hope, told her story. Amal spoke about still being haunted by the memory of 1948, when a uniformed soldier pointed a gun at her father and ordered their family to leave their home in the Galilee. She spoke about the 1967 occupation of the West Bank, when Amal witnessed her brother being shot, and her son was imprisoned for asking for his national rights.

A few years later, World Day of Prayer women found courage to name and face another difficult reality: the AIDS crisis. African women put together a series of workshops from 2000-2002, focused on reconciliation and response to the HIV/AIDS epidemic.

As AIDS devastated entire communities amid deep stigma, many churches remained silent, and governments in denial. In contrast, World Day of Prayer workshops became spaces where African women broke the silence. They equipped one another on how to educate their local communities on this crisis.

Women kept discovering that prayer demands we go, see, and act. Prayer does not allow us to close our eyes to suffering, or be silent about injustice.

All sing as a liturgical dancer pours water from the pitcher into the bowl. Leader 6 sits down, and Leader 7 gets into place.

Finding courage, we are one, (3x)
we are one, we are one, we are one.

Leader 7 speaks

As the 21st century unfolded, the river of prayer met new urgencies facing the world. The climate crisis was intensifying and migration was surging. Human trafficking ensnared

vulnerable women and children in modern-day slavery. Violence against women raged in homes, workplaces, and communities worldwide.

But women were organizing—building networks across borders, demanding justice, creating sanctuaries for the displaced and exploited.

In 2001, WDP Samoa focused the movement on its core motto: Informed Prayer, Prayerful Action. Through the traditional kava ceremony—a ritual of welcome that transforms strangers into family—Samoan women taught that prayer requires true knowledge of those we pray with, and that knowing compels us to act. "We need to be informed when we pray," they explained, "and we need to be practical after our prayer. It is not prayer if we do not act."

This vision found a powerful expression in 2013, when WDP France built an entire service around the theme "I Was a Stranger and You Welcomed Me." Five immigrant women told their stories—of trafficking, discrimination, welcome, and new life. The service prayed "for the courage to face the reasons why people are driven from their homes: war, natural disaster, the damage caused by climate change, a failed economy."

At every bend in the river, the World Day of Prayer has been shaped by the courage to pray with the world, and to act amidst its struggles, injustices and aching needs.

All leaders come together at the front to speak.

Leader 1 speaks

And now, in 2027, we mark one hundred years since that first World Day of Prayer in 1927.

Leader 2 speaks

This river of prayer has carried hope to countless shores across the globe.

Leader 3 speaks

It has connected women across oceans, borders, and every divide.

Leader 4 speaks

It has lifted a ceaseless tide of prayers for justice, peace, and healing.

Leader 5 speaks

It has grown deeper with every voice, every encounter, every act of love.

Leader 6 speaks

And the river still flows, calling us to enter her waters, to be changed by what we hear, and to act on what we learn.

Leader 7 speaks

This is where we come from. This is who we are. This is the prayer we continue.

All sing as dancers use the blue fabric to create a flowing river that runs through the entire worship space.

In the waters, we are one (3x)
we are one, we are one, we are one.

SCRIPTURE & REFLECTIONS

All sing the theme song, composed especially for this service. During the song, the 6 women storytellers sit down, and the leader gets in place.

United in prayer, God's power we proclaim,
united in prayer, we magnify God's name.
We pray that justice will heal what is torn,
we pray that peace will be reborn.

Leader speaks.
Today we unite in prayer as we listen to two songs from Scripture—Hannah's song and Mary's song. These two songs are separated by centuries, yet they echo the same melody. As we hear these ancient voices, let us listen for the song that God has been singing across time and space. A song God continues to sing today. It is a song of justice for the oppressed and peace for the broken.

Hannah's Song - 1 Samuel 2:1-10

Leader speaks.

We begin with the voice of Hannah, a woman who learned through struggle what it means to trust God. Her song of praise echoes across the centuries, reminding us that God's justice begins in the hearts of those who pray.

Option to either read the scripture in a local translation, or to do this dramatized version.

All sing the theme song as the narrator and Hannah get into place.

United in prayer, God's power we proclaim,
united in prayer, we magnify God's name.
We pray that justice will heal what is torn,
we pray that peace will be reborn.

NARRATOR: Long ago, a woman named Hannah lived in the hill country of Israel. Childless and mocked, Hannah poured out her heart to God in the temple. One day, when God blessed her with a son, Hannah's prayer revealed the heart of God's justice.

HANNAH: (standing, arms raised in praise): My heart delights in YHWH! To God, I lift my song high. I gloat over my foes. I rejoice in God's deliverance! There is no one holier than you.

No one is holier than you, God. There is no rock like YHWH. All bragging must cease. Boastful arrogance must come to an end. For you are all-knowing. You weigh all mortal deeds. The bows of warriors are broken, while those who stumble gain renewed strength. Those who had their fill now sell themselves for crusts of bread while those who were hungry are satisfied. Childless women bear seven children while mothers of many are forsaken.

It is you, God, who deals out both life and death. It is you, God, who casts down, and it is you who raises up again. It is God who makes both the poor and the wealthy. It is God who both humbles and exalts. God lifts the weak and raises the poor, to place them among the mighty. God promotes them to seats of honor. The foundations of the earth belong to you, God, and you set the world upon them.

God lights the ways of the just and delivers the evildoer to their fate. It is not by strength that the just prevail. It is God who shatters foes. The Most High thunders against them in the skies. You, God, judge the ends of the earth. Now God will endow the ruler with strength and exalt the head of the anointed one.

All sing the theme song as Leader, Narrator, Mary and Elizabeth get into place.

United in prayer, God's power we proclaim,
united in prayer, we magnify God's name.
We pray that justice will heal what is torn,
we pray that peace will be reborn.

Mary's Song: Luke 1:39-55

Leader speaks.

Now we hear another voice – Mary of Nazareth, a young woman who trusted God's surprising call. Mary's song echoes Hannah's song, showing us that God's justice flows from generation to generation.

NARRATOR: In that same hill country of Hannah, centuries later, another young woman found herself pregnant by God's Spirit. Mary rushed to visit her cousin Elizabeth. As soon as Elizabeth heard Mary's voice, the child leaped in her womb, and Elizabeth was filled with the Holy Spirit as she burst into a song of praise.

ELIZABETH: *(calling out joyfully)*: Mary! Blessed are you among women! Blessed is the fruit of your womb! And why has this happened to me, that the mother of the Messiah comes to me? For as soon as I heard the sound of your greeting, the child in my womb leaped for joy! Blessed is she who believed that what God said would be accomplished.

MARY: *(stepping lifts her hands in radiant prayer)*: My soul magnifies the Lord, and my spirit rejoices in you, my Savior. For you have looked with favor on the lowliness of your servant. Surely, from this day forward, all generations will call me blessed.

For you, the Almighty, have done great things for me. Holy is your name. Your mercy reaches across generations, for those who fear you.

You have shown strength with your arm. You have scattered the proud in their conceit. You have brought down the powerful from their thrones. And you have lifted up the lowly to high places. You have filled the hungry with good things, while sending the rich away. You have helped your servant, Israel, in remembrance of your mercy, according to the promise you made to our ancestors. To Sarah and to Abraham and to their descendants forever!

Elizabeth embraces Mary as all sing the theme song.

United in prayer, God's power we proclaim,
united in prayer, we magnify God's name.
We pray that justice will heal what is torn,
we pray that peace will be reborn.
Contemporary Women's Voices - A Reflection from the WDP Movement

This will be a video reflection with reflections gathered from the movement. A transcript will also be available for someone to read as an alternative. At the end of the video, 3 prayer leaders get in place.

THE RIVER OF PRAYER

Prayer leader 1 speaks.

For centuries, the prayers of women have flowed like a mighty river across this earth. Today, we wade into that sacred stream, adding our voices to the countless women who have prayed before us. Today, we join Hannah and Mary, whose songs have shaped us.

Let us pray as we sing.

All sing the prayer song, composed especially for this service. Sacred dancers can use the blue fabric during the singing, evoking a river.

We glorify your way of love,
you turn the world around,
you lead us into justice,
so that peace may abound.

Prayer leader 2 speaks.

God of our ancestors, thank you for this river of life, where we flow along with Hannah and Mary and all the women who came before us. You have inspired us through their prayers and their songs. You have connected us with your Spirit across time and space, across creed and culture, across language and experience.

All sing.

We glorify your way of love,
you turn the world around,
you lead us into justice,
so that peace may abound.

Prayer leader 3 speaks.

Faithful God, you surround us with steadfast love and call us toward abundant life for all creation. We have witnessed your love in our own lives — in answered prayers, in unexpected grace, in moments when you lifted us from despair to hope. You have heard our prayers and you have blessed our work.

All sing.

We glorify your way of love,
you turn the world around,
you lead us into justice,
so that peace may abound.

Prayer leader 1 speaks.

God of the oppressed, your love embraces all who cry out for liberation. You call us to stand with all victims of domestic violence, sexual abuse, and human trafficking. You call us to end the epidemic of violence against women - the femicide that claims our sisters' lives, the gender-

based violence that happens in homes and streets, in war and peace. Free all women from the systems that devalue them, and the sexism that diminishes them.

All sing.

We glorify your way of love,
you turn the world around,
you lead us into justice,
so that peace may abound.

Prayer leader 2 speaks.

God of justice, you stand with all who experience injustice. You call us to end the violence of racism and discrimination, the terror of school shootings, and the poison of hate crimes. You bring healing for those who carry trauma, comfort for those who mourn, and hope for those who despair. You demand economic justice—equal pay for equal work, fair wages, and access to education and healthcare. You call for an end to systems that keep the poor in poverty while the rich grow richer. You see and honor the contributions of women—in homes, in communities, in all places where their work is devalued or made invisible. You declare that women's lives, women's work, and women's voices have dignity and worth.

All sing.

We glorify your way of love,
you turn the world around,
you lead us into justice,
so that peace may abound.

Prayer leader 3 speaks.

God of peace, you are present amidst the conflicts that tear our world apart—both the wars that make headlines and the violence that happens outside of those headlines. You show us that peace is not merely the absence of war, but the presence of justice. You call us to build bridges across divides and welcome immigrants and refugees. And when we find ourselves living through turbulent times, you help us find the inner peace that allows us to become instruments of peace.

All sing.

We glorify your way of love,
you turn the world around,
you lead us into justice,
so that peace may abound.

Prayer leader 1 speaks.

Creator God, your heart breaks over the climate catastrophe that threatens all life on this earth. You grieve with each living being who suffers under the effects of our changing climate—the droughts, the floods, the fires, the rising seas. You offer us wisdom to change our ways of living

with the earth, so that life might be allowed to flourish again. Your love flows through all creation, guiding us towards healing and abundance.

All sing.

We glorify your way of love,
you turn the world around,
you lead us into justice,
so that peace may abound.

Prayer leader 2 speaks.

Triune God—Creator, Christ and Holy Spirit—your very being shows us how to find unity even as we honor difference. You help us become the Body of Christ, not by asking us to be the same, but by showing us how our differences can be a blessing to each other. Thank you for helping us to feel this bigger connection to all of life. You have brought healing and hope. You have restored our dignity. Thank you for this powerful gift of prayer that brings us fully alive and invites us to plant the seeds of justice and peace. You are worthy of all praise and honor.

All sing.

We glorify your way of love,
you turn the world around,
you lead us into justice,
so that peace may abound.

THE LORD'S PRAYER

Prayer leader 3 speaks.

Now we join our voices with Christians around the world in the prayer that Jesus taught us.

We invite you to pray in the language closest to your heart—whether the language of your childhood, your heritage, or the language of your hopes and dreams.

A video begins with women from different countries praying the Lord's Prayer in different languages simultaneously. The local congregation joins in praying the Lord's Prayer in their various languages while the video plays. The blue fabric continues to flow during this prayer. The prayer leaders sit down, and another leader gets into place.

CALL TO PRAYERFUL ACTION

Leader speaks.

Our prayers have risen to God, and the Spirit now calls us from prayer to action, from words to deeds, from intercession to transformation.

For one hundred years, World Day of Prayer has lived by the motto: "Informed Prayer, Prayerful Action." We do not pray and then turn away. We pray, and then we act.

Our prayers, poured out like water, rise as a flowing river into the world—the same Spirit that moved Hannah to sing, and Mary to say "yes" now carries them onward, bringing hope, justice, and mercy to every shore.

REFLECTION ON PRAYERFUL ACTION

Take a moment now to reflect: How is this service calling you into prayerful action? What specific ways is God inviting you to live out these prayers in the coming days and months?

Each local celebration can choose one of the following options:

Option 1: In silence, meditate or write on the paper provided how you feel called to prayerful action. You can place this commitment in the offering basket along with your financial gift.

Option 2: Invite people to either share with one or two people near them, or to share with the whole community, how they are feeling moved into prayerful action. After the time of sharing, people can be invited to make a gesture, prayer, or other symbolic act into the offering plate, along with their financial resources.

[Time for reflection and sharing as appropriate]

OFFERING AS PRAYERFUL ACTION

Leader speaks.

Offering our financial resources is one expression of prayerful action. For one hundred years, the gifts collected at World Day of Prayer services have become rivers of support flowing to those in need. Wells have been dug, schools have been built, women have been trained, people have been fed.

Today we continue this legacy. As you give, remember that your gift joins with offerings from people in over 135 countries, becoming a river of support for justice and peace around the world.

[Each National Committee should add a section here that describes how offerings will be used for this year.]

OFFERTORY MUSIC *(as offering is received)*

Music while the offertory is collected.

BLESSING OF OUR COMMITMENTS

Loving God, you have heard our prayers and received our commitments. Bless these promises we have made—spoken, unspoken, written, and held in our hearts. Transform our intentions into action, and let them flow like a river, joining the prayers and work of women around the world, carrying justice and peace wherever they reach.

All: **God, make us instruments of your peace. Use our hands, our voices, our resources to be the answer to someone else's prayer. Amen.**

All sing these new lyrics to the melody of ST. CLEMENT (Scholefield). On the last stanza, 2 leaders get into place.

These gifts we bring, O God, receive them,
like rivers flowing to the sea;
oh, make them tokens of your love,
and bless our shared community.

Through generations, we've been praying
for justice, peace in every land,
across the globe, your people gathering,
united, faithful, hand in hand.

From prayers informed, we rise to serve you,
our words transformed to acts of care,
with open hands we seek your blessing,
to heal the hurting everywhere.

CELEBRATION OF OUR GLOBAL UNITY

Affirmation of Belonging

Leader 1 speaks.

Each of you belongs to this movement. Whether this is your first World Day of Prayer service or your fiftieth, you are part of the same river of prayer that carried Hannah's song and Mary's "yes."

When you pray at home, you join millions of women across the world. When you work for justice, welcome strangers, stand with the vulnerable, build bridges across differences, or act for peace in your daily life, you carry this river forward, joining God in the transformation of the world.

You belong. You matter. You are part of something beautiful, powerful, and alive.

Blessing and Commissioning

Leader 2 speaks.

You have been blessed by this gathering. Now go and be a blessing to others.

You have received God's peace. Now go and be peacemakers.

You have experienced unity across differences. Now go and build bridges wherever there are walls.

May the God of Hannah give you courage to sing of justice. May the God of Mary give you strength to say "yes" to God's surprising work.

Go in peace to love and serve the Triune God, and carry the love of Christ wherever you go.

All: Thanks be to God! Alleluia!

The sacred dancers lead a recessional with the blue fabric flowing one final time through the congregation. Musicians can play an instrumental version of the ST. CLEMENT tune as people are leaving.

Copyright © 2025 World Day of Prayer International Committee, Inc.

"United in Prayer for Justice and Peace" was prepared by the World Day of Prayer International Committee for the worship service and educational activities for the 2027 World Day of Prayer (WDP) annual celebration. WDP materials are developed for the exclusive use of WDP programs organized by national or local committees and their partner organizations. For any other use, materials from the WDP 2027 materials may not be reproduced without the permission of World Day of Prayer International Committee (WDPIC).

Limited reproduction rights granted—Bible study, Worship Service, Telling the Story, Children's Program, Artwork and Artist Statement, WDP composed songs and photos may be reproduced—printed or electronically—for WDP activities with congregations and groups, if appropriate credit is given. WDP National/Regional Committees are permitted to resell reproductions of the resources for the purposes of the WDP program.

Only WDP National Committees connected with WDPIC can make the resource packet or sections of the materials available online. Committees that make materials available online must ensure groups and individuals who access the online materials are accountable to the committee.

The songs suggested for the worship service and children's program include copyrighted information from the publishers. Permission to reproduce or translate the songs must be obtained from the publishers. WDPIC only gives permission to reproduce or translate the songs that are originally composed for WDP programs.

Any offerings or funds collected related to WDP activities must be reported to WDP committees.

For further information, please contact:
World Day of Prayer International Committee
475 Riverside Drive Room 729
New York, NY. 10115. USA
admin@worlddayofprayer.net - http://worlddayofprayer.net