

WHO IS OUR NEIGHBOUR?

USPG⁺ PARTNERS IN
GLOBAL MISSION

A SIX-SESSION STUDY COURSE

Asking what it is to be a good neighbour

#WHOISOURNEIGHBOUR

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MAKING THE MOST OF THIS STUDY COURSE

1. Commit to attend all five sessions. The more you can attend, the more you will benefit and the more it will maintain the continuity of the group. Give yourself permission to refuse any other engagements or invitations that might arise at your regular study time.

2. Begin each study with a short time of silence to help centre the group and recall God's presence.

3. Commit to sharing honestly and to listening without judgement or trying to 'fix' someone else's life for them. Seek to create a safe atmosphere in which people feel able to share openly. Remember, none of us has all the answers. Our aim is to be authentic and whole - not perfect!

4. Acknowledge that everyone's experience of life and faith is unique and valuable. Seek to accept one another just as we truly are, just as God accepts each one of us.

5. Give space for everyone to speak, although no-one need feel obliged to speak. If you are someone who tends to share a lot, remember to leave space for others who find it harder to share.

6. Read the material in advance and spend time allowing the content to sink in - not necessarily needing to find the answers.

7. Remember that religious and theological words can mean different things to different people. Share your perspective and allow others to hold different perspectives.

8. Close each session in prayer.

9. Commit to reflect about what you have shared and learn more about how people in different contexts live out their faith. Each week you will discuss, reflect, pray and act.

GOOD SAMARITANS, GOOD NEIGHBOURS

This Lent, we acknowledge that our neighbours are not just those in our hometowns. Your neighbour is the person that God calls you to love despite your differences.

Any money given or raised as part of USPG's Lent Appeal will fund the work of partner churches and their life changing programmes. This Lent we stand with and pray for our neighbours in Tanzania and Sri Lanka.

The Church of Tanzania's Prevention of Mother to Child Transmission of HIV programme

In the Chamwino district of Tanzania almost all women of reproductive age were afraid to go into hospitals.



Baby Daniel & Gian

They delivered their babies in their homes in fear of rejection, stigma, and discrimination they might face in hospitals if they test positive for HIV. HIV-positive mothers were rejected and stigmatised by friends, relatives, churches, neighbours, leaders, and healthcare staff.

The Church of Tanzania's prevention programme provides both the practical and medical support needed to prevent the virus being passed on from mothers to their children. Thanks to this programme, babies are being born HIV free, breaking the chain of infection.

With your kind donations to our Lent appeal, this programme can continue change a generation.

The Church of Ceylon's response to the economic crisis in Sri Lanka

Sri Lanka is undergoing its worst economic crisis since the country's independence in 1948. The soaring cost of living caused by food and fuel shortages has caused power cuts, a lack of medicines and the near collapse of the health system in the country.

The worsening economic situation in local communities has resulted in severe need particularly amongst vulnerable women, children, farmers, plantation workers and daily wage earners. The Church of Ceylon, Diocese of Kurunagala is assisting struggling families with immediate support in the form of food parcels and planning long term advocacy



and outreach projects to create sustainable livelihoods in the future.

The Diocese has already launched its immediate response, providing hundreds of families with ration packs. Each pack contains a month's supply of rice, flour, potatoes, dahl, vegetables, tea and other essential items for a family. With your support, The Church of Ceylon, Diocese of Kurunagala can continue to supply food and essentials to vulnerable people in their local communities.

This Lent we pray with our Church partners around the world and stand with their mission to support vulnerable people in their local communities. Please join the global Anglican church in transforming lives. To find out more about this year's Lent appeal and make a donation, visit www.uspg.org.uk/lent

INTRODUCTION: WHO IS OUR NEIGHBOUR?

‘Who is our neighbour?’ This is a key question that is at the heart of the Parables in Saint Luke’s Gospel.

It is almost as difficult to choose our neighbours as it is to choose our family members. I may ignore them, they may pass me by on the street, we may fail to catch each other’s eyes as we leave our homes and close our doors – but we are still neighbours.

We seldom get to know our neighbour by design or through some great, planned-out exercise or scheme. We move into a house or flat with the assurance from the previous tenants or occupants, or from the letting agent, that the neighbours are wonderful.

Films and television dramas have idealised neighbourhoods and neighbours. The reality is that, neighbours, like families, are not always ideal. It’s only when we are faced with a time of need or a crisis moment that we realise who our good neighbours truly are.

During the pandemic, as many of us spent more time at home than we expected, we started to get to know our neighbours. Sometimes we get to know our neighbours by accident. But the results are often surprising – on both sides of the ‘neighbourhood fence.’

At a casual level, that friendly smile, that morning greeting, that check-in call, became more sincere and led to shared replies and responses. Sometimes, sadly, people realised their neighbours were worse than expected. But, in most instances, we learned something new from each other: what we share and how we differ; how we have needs and skills to share; how we all contribute to the variety and diversity that make up the beautiful mosaic that is our society and our world today.

The Church as a body learns about our

neighbours in similar ways. In mission, we give and receive from each other, without asking who the giver or the receiver is – because, in reality, in the Body of Christ, Christ is both the giver and the receiver.

When we grow closer as neighbours, we realise what we share, what we have in common, how our differences contribute to our understanding and to the beauty of life. I can never return to thinking I am self-contained or self-sufficient. As we become better neighbours, we mature in empathy, we became more aware of our own dependence on others, and on the need to help our neighbours at their points of need.

Little gestures make a big difference: not just the small and the snatched greeting, not even the shared lift or the offer to help with child-minding, but the realisation that I am not fully human until I see my needs in the needs of others, to see my humanity in the humanity of others.

Neighbours bring unexpected gifts and I bring the unexpected to them.

My neighbours teach me not only who they are, but open me to the potential of who I am. Their needs and my needs become incarnational signs – sacraments if you like – of how we can serve humanity and of who we can be.

The six studies in this Lenten Study are inspired by the Parable of the Good Samaritan in Saint Luke’s Gospel (Luke 10: 25-37). In some Orthodox traditions of iconography, the man who is mugged, beaten up and left on the side of the road becomes an image of fallen humanity, the world in need, the world that has become the victim of its own selfishness

in the journey of life, but also the victim of capricious and powerful decision-makers.

Those who pass by the victim on the roadside of life are you and me, the faithful members of the community of faith, the religious, those who say we believe but who need to put our belief and faith at the service of our neighbours, the needs of society, the needs of the world.

But in that tradition of iconography too, the Good Samaritan is depicted as Christ himself. It is often an unexpected image of the neighbour. The rejected becomes the one who comes to the aid of the rejected, the comfort-less find comfort in the one who has come to bring hope and light to the world.

The parable of the Good Samaritan challenges us not to ask but to answer the question, 'Who is our neighbour?' That lies in both me and the other person.

I too am a neighbour. My neighbour is not just the focus of my compassion and concern; my neighbour also teaches me what it means to serve. To be a good neighbour, I need to both give and receive, as Christ both gives and receives.

The Church is both the giver and the receiver in mission. In identifying and serving the needs of others, we find not only who our neighbours are, but they too welcome us as neighbours. We become Christ-like, as we should, for as the Church we are the Body of Christ.

The six studies in this Lenten Study are from Jerusalem and the Middle East, the Caribbean, Zimbabwe, Tanzania, Sri Lanka, and the Diocese of Europe. Our theme this Lent is informed by the Parable of the Good Samaritan, but you are invited to draw on other readings too, offering shared experiences in the Church, in all its diversity, of what it is to be a good neighbour today.

Patrick Comerford

LUKE 10: 25-37 (NRSVA)

- ²⁵ Just then a lawyer stood up to test Jesus. 'Teacher,' he said, 'what must I do to inherit eternal life?'
- ²⁶ He said to him, 'What is written in the law? What do you read there?'
- ²⁷ He answered, 'You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself.'
- ²⁸ And he said to him, 'You have given the right answer; do this, and you will live.'
- ²⁹ But wanting to justify himself, he asked Jesus, 'And who is my neighbour?'
- ³⁰ Jesus replied, 'A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead.'
- ³¹ Now by chance a priest was going down that road; and when he saw him, he passed by on the other side.
- ³² So likewise a Levite, when he came to the place and saw him, passed by on the other side.
- ³³ But a Samaritan while travelling came near him; and when he saw him, he was moved with pity.
- ³⁴ He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him.
- ³⁵ The next day he took out two denarii, gave them to the innkeeper, and said, "Take care of him; and when I come back, I will repay you whatever more you spend."
- ³⁶ Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers?'
- ³⁷ He said, 'The one who showed him mercy.' Jesus said to him, 'Go and do likewise.'

STUDY 1

GOOD NEIGHBOURS IN THE MIDDLE EAST

We start our Lent course in the very place that provides the setting and the context for the Parable of the Good Samaritan. The Lenten journey calls us to journey with Christ on the road to Jerusalem.

The Diocese of Jerusalem is part of the Episcopal Church in Jerusalem and the Middle East, and has churches, parishes, schools, hospitals and

programmes in Israel, the Palestinian Territories, Jordan, Syria and Lebanon.

In that part of the Middle East, Anglicans are a considerable minority among Christians, and so find themselves working with other Christians and with Jews, Muslims and other communities of faith.

A VIEW FROM THE HOLY LAND

Canon Fuad S Dagher is Rector of Saint Paul's Episcopal Church in Shefa-Amr, Galilee and Provincial Secretary of the Episcopal Church in Jerusalem and the Middle East

The Good Samaritan is a story we all probably know well.

In the Gospel according to Saint Luke, Jesus uses this story to teach us that it is our duty to look after the welfare of all those we encounter, regardless of social status, ethnicity, or religion. It is our calling to care for the stranger.

This is a message that we understand and strive to live out daily.

However, is it not interesting that this man, an expert in religious law, even asks Jesus this seemingly obvious question, 'Who is my neighbour?'

Our faith and our community living experiences train us to look beyond borders and see all people as our neighbours.

We all want neighbours who will help us when we are in distress. But the question is: do we want Samaritans as our neighbours, even if they do prove helpful on occasion?

When Jesus finished telling the parable and asked the lawyer who was the neighbour, the lawyer avoided using the word

Samaritan. He simply said that it was the one who showed mercy. He would have found it incredibly difficult to say that it was a Samaritan. He would not have minded a priest or Levite moving into the neighbourhood, but not a Samaritan.

As we contemplate the question of who is the neighbour, we need to ask who is the Samaritan for us today?

Whom would you prefer not to move into your neighbourhood? A Muslim? A Jew? A Hindu? A Buddhist? Or any other person with a different background?

When it comes to the person in the story who needs help, we are left to speculate as to exactly why the priest and Levite chose to avoid helping.

So, who is the unexpected neighbour?

In my current context as an Arab Palestinian, I would venture to guess that a Muslim or a Jew might play this role.

Jesus told a story to help get this across to the lawyer. I think in our day we need more than a story. We need to build bridges of friendship.

I am challenged by Jesus' teachings about the Good Samaritan. He asks us to be a people who not only know the right answers but live them out as well. We are called to be people who see those who are suffering as their neighbours and have the courage to cross the street to help them.

If I seek to serve my neighbours, I first need to learn to see them.

This parable is a splendid gift for us all, and a task! To each of us Jesus repeats what he said to the doctor of the Law: 'Go and do likewise.' We are all called to follow the same path of the Good Samaritan, who is the figure of Christ: Jesus bent down to us, he became our servant, and thus he has saved us, so that we too might love as he loved us, in the same way.



QUESTIONS

- Who is my neighbour?
- Who is the Samaritan in our parish, diocese or neighbourhood today?
- What prevents us from being more connected to our neighbours?
- How does the parable of the Good Samaritan challenge me to be a loving presence to those who suffer?

LUKE 10: 25-37 (NRSVA)

- ²⁵ Just then a lawyer stood up to test Jesus. ‘Teacher,’ he said, ‘what must I do to inherit eternal life?’
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- ³⁷ He said, ‘The one who showed him mercy.’ Jesus said to him, ‘Go and do likewise.’



If I seek to serve my neighbours, I first need to learn to see them

QUESTIONS

- When do today's Priests and Levites, the institutional community of faith, pass by those who are left on the wayside?
- Who is the victim on the roadside in our parish, diocese or neighbourhood today?
- Why, so many times, do we find ourselves unable to 'Go and do likewise.'?
- Where is the inn today that provides solace and comfort for our neighbours in need?

CLOSING PRAYER

Lord God,
you have renewed us with the living bread from heaven;
by it you nourish our faith,
increase our hope,
and strengthen our love:
teach us always to hunger for him who is the true and living bread,
and enable us to live by every word
that proceeds from out of your mouth;
through Jesus Christ our Lord.

(Post-Communion Prayer, Lent 1, Common Worship)



STUDY 2

GOOD NEIGHBOURS AMONG YOUNG PEOPLE

During Lent, we are accompanying Christ on his journey to Jerusalem, for his Crucifixion and Resurrection. But there was an earlier journey to Jerusalem, when Christ was a 12-year-old and went missing. Mary and Joseph found the young teenage Christ was not lost but among the

teachers in the Temple. Where are our young neighbours to find Christ today? How easily do they become lost in the crowd? Who are their wise teachers? And how can they grow 'in wisdom and in years, and in divine and human favour'?

WHO IS OUR NEIGHBOUR? A VIEW FROM THE CARIBBEAN

Clifton Nedd is the Caribbean Facilitator for the Anglican Alliance and a member of the Anglican Consultative Council. He played a major role in setting up the Anglican Communion Youth Network.

Who is my neighbour?

We can think of the persons physically closest to us, persons with whom we share some affinity, or everyone with whom we come into contact (even those we may traditionally think of as enemies).

Saint Paul says we are the body of Christ and we are all members of the body (see 1 Corinthians 12: 27). However we define the term 'neighbour', we invariably place people into groups: the family next door, our brothers and sisters in our faith, the refugees we support, the criminals we try to reform.

The collective is made up of individual people and we must see these individuals when we see the group. I invite you to see your young neighbours.

At the end of Luke 2, we have the story of Jesus remaining in Jerusalem after his family had completed their Passover ritual. Jesus' family found him with the teachers in the Temple. He was learning by listening to the teachers and asking them questions; he was also sharing his views. We are told that Jesus increased in wisdom and stature, and in divine and human favour.

Do our young people have the opportunity to do as Jesus did?

Can they sit with their religious instructors, listen, ask questions, and share?

Can our young people grow like Jesus?

Can they gain experience and grow in wisdom and stature, and in divine and human favour?

Does the Church really assist young people to grow like Jesus?

Wisdom is more than the acquisition of information; it is the application of knowledge. The Caribbean Church participates in formal primary and secondary level education. However, education at those levels is an exercise in exchanging information. Real interrogation and application of information happens at higher academic levels where we are less involved. The Church must involve itself in tertiary education and Technical and Vocational Education and Training (TVET).

In 2016, we organised a Provincial Youth Gathering (PYG) in the Church in the Province of the West Indies and invited our diocesan bishops, rather than external guests, to lead the various seminars. After spending

a week in residence with their bishops, many of the young participants expressed feelings that I can imagine Jesus felt as he sat at the feet of the teachers, listening, asking questions, and sharing his perspectives. Since PYG III, several have entered some form of ministry. The church must see value in investing in these types of activities.

Stature: Jesus disappears at 12 years old and re-appears at 30-ish, fully grown and in good enough health to take on the rigor of his ministry. Scripture says that ‘One does not live by bread alone’ (see Matthew 4: 4). Equally, we shall also not live by word alone. Young people have physical and emotional needs that are essential for growing in stature like Jesus: with healthy minds and bodies.

The Caribbean has high youth unemployment coupled with demand for highly skilled labour, yet we import the skills. Churches can invest in initiatives geared towards the acquisition and application of knowledge, mentorship, apprenticeship; tertiary education and TVET to help our young people take care of their basic needs and, like Jesus, grow in stature. We must position young people to reach the promise of John 10: 10: ‘I came that they may have life, and have it abundantly.’

God’s Favour: We have become a more secular society where people are less interested in membership of religious

institutions. But the fascination of God still exists. We see youth enthusiasm for religiously informed values and youth interest in ceremonials. What are the pathways to faith for people who wish to grow spiritually but are uninterested in institutional religion?

Increasingly, young Anglicans are unable to articulate their faith (1 Peter 3: 15). This is detrimental to a church challenged by proselytising sects. There is a need for a renewal of the Church’s mission to help young Anglicans understand and articulate their faith as they grow in the knowledge and love of God and of God’s ways.

Human Favour: Young people in the Caribbean need to be aided to grow in relationship with others in the society. The Anglican Church is well connected and is able, if it chooses, to leverage its connections to support the socio-economic development of its young people: from skills development, to access to credit, to market facilitation, to supporting the transformation of the economic sectors using ethical models informed by religious values.

Networks are essential in all successful endeavours. From Nehemiah to Solomon, to Paul and Jesus, networks were essential for growth to be realised.

Within the body all parts need the other part, and in the society all people need other people.

Churches must help young people to grow and sustain networks of prayer and solidarity, so they grow like Jesus.

However, as we build these networks let us recall the disposition of the teachers in the Temple: they taught (and Jesus listened), he asked them questions (and they answered), they allowed space so he could share his understanding (and people were amazed), and we are told that he provided answers (so we assume that they asked him questions). There is a dialogue and form of engagement that we must model.

Additionally, young people need to be aided to grow in favour and relationship with self. We have a mental health crisis, and young people self-medicate with hallucinogens. Our young men left behind: they need hope, second and third chances, and permission to love themselves. We must help them to recognise their value and find purpose; and little is more powerful than living with a sense of one's value and purpose. Let us help them to grow in favour with the man in the mirror as well as the man in the street.

QUESTIONS

- The author describes challenges faced by young people in the Caribbean. How were they like or different from those faced by young people in your context?
- In what specific ways can local churches and mission agencies collaborate to overcome those challenges?
- What personally challenged you most about the writer's presentation?
- And what do you feel motivated to do as a result?

LUKE 2: 41-52 (NRSVA)

- ⁴¹ Now every year his parents went to Jerusalem for the festival of the Passover.
- ⁴² And when he was twelve years old, they went up as usual for the festival.
- ⁴³ When the festival was ended and they started to return, the boy Jesus stayed behind in Jerusalem, but his parents did not know it.
- ⁴⁴ Assuming that he was in the group of travellers, they went a day's journey. Then they started to look for him among their relatives and friends.
- ⁴⁵ When they did not find him, they returned to Jerusalem to search for him.
- ⁴⁶ After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions.
- ⁴⁷ And all who heard him were amazed at his understanding and his answers.
- ⁴⁸ When his parents saw him they were astonished; and his mother said to him, 'Child, why have you treated us like this? Look, your father and I have been searching for you in great anxiety.'
- ⁴⁹ He said to them, 'Why were you searching for me? Did you not know that I must be in my Father's house?'
- ⁵⁰ But they did not understand what he said to them.
- ⁵¹ Then he went down with them and came to Nazareth, and was obedient to them. His mother treasured all these things in her heart.
- ⁵² And Jesus increased in wisdom and in years, and in divine and human favour.



**Networks are
essential in
all successful
endeavours**

QUESTIONS

- Jesus grew in Wisdom, Stature, Favour with God, and Favour with Humans. If Jesus were a child growing up in your community, what would this look like?
- How important are these different forms of growth? Are they of equal importance or do some forms matter more than others? Why?
- How does this reading make you think about your engagement with your young neighbours?

CLOSING PRAYER

Almighty God,
 you see that we have no power of ourselves to help ourselves:
 keep us both outwardly in our bodies,
 and inwardly in our souls;
 that we may be defended from all adversities
 which may happen to the body,
 and from all evil thoughts which may assault and hurt the soul;
 through Jesus Christ our Lord.

(Post-Communion Prayer, Lent 2, Common Worship)

USPG IN THE WEST INDIES

The West Indies became a self-governing Province of the worldwide Anglican Communion in 1883.

USPG has a long and cherished relationship with the Church in the Province of the West Indies, which includes Barbados, Belize, Guyana, Jamaica, the Bahamas, the North-East Caribbean and Aruba, Trinidad and Tobago, and the Windward Islands.

The first SPG missionaries be sent to the Caribbean arrived in the Windward Islands in 1712, and SPG missionaries arrived in the Bahamas in 1733.

The CPWI took part in USPG's Communion Day of Prayer in 2021, and Clifton Nedd was one of the speakers at USPG's 2022 conference, 'Living Stones, Living Hope.'

STUDY 3

GOOD NEIGHBOURS AND CLIMATE JUSTICE

We share this climate and this planet with our neighbours. We might even consider this earth our shared neighbour too. Caring for the earth and demanding climate justice is a priority in being a good neighbour. It is not an 'added-on extra' in the Mission of the Church, but is at its very heart.

The Anglican Communion's Fifth Mark of Mission is 'To strive to safeguard the integrity of creation and sustain and renew the life of the earth.' This is a reminder that that God longs for harmony in the whole of Creation, and not just in the human family.



A VIEW FROM AFRICA

Linnet Musasa of the Anglican Council of Zimbabwe is a team member of the Partners in the Gospel Comprehensive Climate Change initiative.

The Partners in the Gospel Comprehensive Climate Change initiative (PCC) is organised by three Anglican Provinces:

- The Church of the Province of Central Africa (CPCA) – Botswana, Malawi, Zambia, Zimbabwe;
- The Church of the Province of the Indian Ocean (ACIO) – Madagascar, Mauritius, Seychelles;
- The Anglican Church of Tanzania

The PCC seeks to promote sustainable and innovative waste management practices that minimise the impact of climate change on humans, animals and marine life, particularly in eight countries: Botswana, Madagascar, Malawi, Mauritius, Seychelles, Tanzania, Zambia and Zimbabwe.

Mark 12: 31 teaches us to love your neighbour as yourself. The PCC follows this teaching in reaching out to churches and communities with waste smart teachings. Through promoting a cleaner and safer environment free from waste and emissions, human, animal and marine life is preserved according to God's will.

In Psalm 104, the Psalmist surveys creation and names it all: the heavens and the earth, the waters and springs and streams, trees, birds and goats and wine and oil and bread and people and lions.

The Psalmist expresses awe and praise for God and God's creation, which, as good stewards of Christ, we have the responsibility to preserve.

OPENING PRAYER

O Lord Jesus Christ,
 you taught your disciples to pray,
 to do good deeds and to fast cheerfully,
 without hypocrisy or ostentation;
 help us to use this season of Lent sincerely for your service,
 so that we may pray more, do more,
 and discipline ourselves cheerfully for your sake;
 for Jesus died for us but now lives for ever,
 world without end. Amen.

READING: GENESIS 1

The reading to be read aloud by one person.

SHARING IN THE ABUNDANCE WITH MY NEIGHBOUR

The Bible starts out with a liturgy of abundance. Genesis 1 is a song of praise for God's generosity. It tells how well the world is ordered. It keeps saying, 'It is good, it is good, it is good, it is very good.' It declares that God blesses – that is, endows with vitality – the plants and the animals and the fish and the birds and humankind.

And it pictures the creator as saying, 'Be fruitful and multiply.' In fruitfulness, everything in its kind is to multiply the overflowing goodness that pours from God's creator spirit.

Later in Genesis, God blesses Abraham, Sarah and their family. God tells them to be a blessing, to bless the people of all nations.

Blessing is the force of well-being active in the world, and faith is the awareness that creation is the gift that keeps on giving. That awareness dominates Genesis right through to Genesis 47.

In Genesis, Pharaoh dreams that there will be a famine in the land. Pharaoh gets organised to administer, control and monopolise the food supply. Pharaoh introduces the principle of scarcity into the world economy. For the first time in the Bible, someone says, 'There's not enough. Let's get everything.' There is no regard for the neighbour.

The PCC initiative has its foundation in love for the neighbour through addressing practices that are harmful to public health, economies and the environment. In this essence, the campaign upholds love for the neighbour and fruitfulness; we cannot be fruitful while we do not take care of the resources God has given us.



**Faith is the
 awareness that
 creation is the
 gift that keeps
 on giving**

The question of “who is our neighbour?” is heightened when we question how can you love your neighbour who is suffering from flooding, droughts and extreme weather.

If my actions are contributing to climate change, am I showing love for my neighbour?

GENESIS 1 (NRSVA)

- ¹ In the beginning when God created the heavens and the earth,
- ² the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters.
- ³ Then God said, ‘Let there be light’; and there was light.
- ⁴ And God saw that the light was good; and God separated the light from the darkness.
- ⁵ God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.
- ⁶ And God said, ‘Let there be a dome in the midst of the waters, and let it separate the waters from the waters.’
- ⁷ So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so.
- ⁸ God called the dome Sky. And there was evening and there was morning, the second day.
- ⁹ And God said, ‘Let the waters under the sky be gathered together into one place, and let the dry land appear.’ And it was so.
- ¹⁰ God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good.
- ¹¹ Then God said, ‘Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it.’ And it was so.
- ¹² The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good.
- ¹³ And there was evening and there was morning, the third day.
- ¹⁴ And God said, ‘Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years,
- ¹⁵ and let them be lights in the dome of the sky to give light upon the earth.’ And it was so.

- ¹⁶ God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars.
- ¹⁷ God set them in the dome of the sky to give light upon the earth,
- ¹⁸ to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good.
- ¹⁹ And there was evening and there was morning, the fourth day.
- ²⁰ And God said, ‘Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky.’
- ²¹ So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good.
- ²² God blessed them, saying, ‘Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.’
- ²³ And there was evening and there was morning, the fifth day.
- ²⁴ And God said, ‘Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind.’ And it was so.
- ²⁵ God made the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of every kind. And God saw that it was good.
- ²⁶ Then God said, ‘Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.’
- ²⁷ So God created humankind in his image, in the image of God he created them; male and female he created them.
- ²⁸ God blessed them, and God said to them, ‘Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.’
- ²⁹ God said, ‘See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food.
- ³⁰ And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.’ And it was so.
- ³¹ God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.



GROUP DISCUSSION

- When people come for the Great Thanksgiving, we come to share in abundance and also to give in abundance. In other words, we meet in abundance to share with our neighbour. How can we use this abundance in adopting methods that seek to mitigate the negative effects of climate change? (Discuss)
- In this Season of Lent, can fasting without sharing in the abundance of God's creation with others be meaningful? (Discuss)

REFLECTION

Lord,
 may Lent be a time of inward searching
 that makes me more able
 to look with compassion at the needs of the world
 and share in the abundance of your creation.

CLOSING PRAYER

Creator God,
 May we be guided by the Holy Spirit in all we do.
 Help us to live out our faith,
 seeing diversity as a gift, not a barrier.



USPG AND CLIMATE JUSTICE

We are living in a time of climate and ecological emergency.

Human activity, primarily led by unsustainable lifestyles in the Global North, has altered our planet. Species have become extinct, levels of pollution have increased, extreme storm events have intensified, sea levels have risen and weather patterns have become more unpredictable.

Climate change impacts all areas of life on earth exacerbating risks to health, threatening food security and increasing the likelihood of conflict and the displacement of people.

Fundamentally, climate change is an issue of justice disproportionately caused by a few and impacting the least culpable and the most vulnerable.

The world came together in the Paris Agreement in 2015 to adopt universal legally-binding targets to limit the impacts of climate change, and the implications of these targets were discussed at COP 26 in Glasgow in October 2021 and at COP 27 in Sharm el-Sheikh, Egypt, in November 2022.

Change is possible but ambitious and rapid action is needed.

For some people, the issue seems so big it is hard to imagine we can do anything to help. Others assume the issue is being dealt with already by the UN, governments and aid agencies.

So what is the role of mission and the church in all of this?

The Anglican Communion's Fifth Mark of Mission reminds us that God longs for harmony in the whole of Creation, not just in the human family: 'To strive to safeguard the integrity of creation and sustain and renew the life of the earth.'

As the Church, we have a responsibility to protect our world. As Christians, God has given us a mandate to look after the earth. It is our responsibility to preserve that which God has made and given us.

At USPG, we believe we can all do something to help combat climate change, whether by making changes in our personal lives or by acting collectively as a church or community.

Acknowledgements:

Canon Roy Snyman, *Travelling Along the Anglican Way* (2001)
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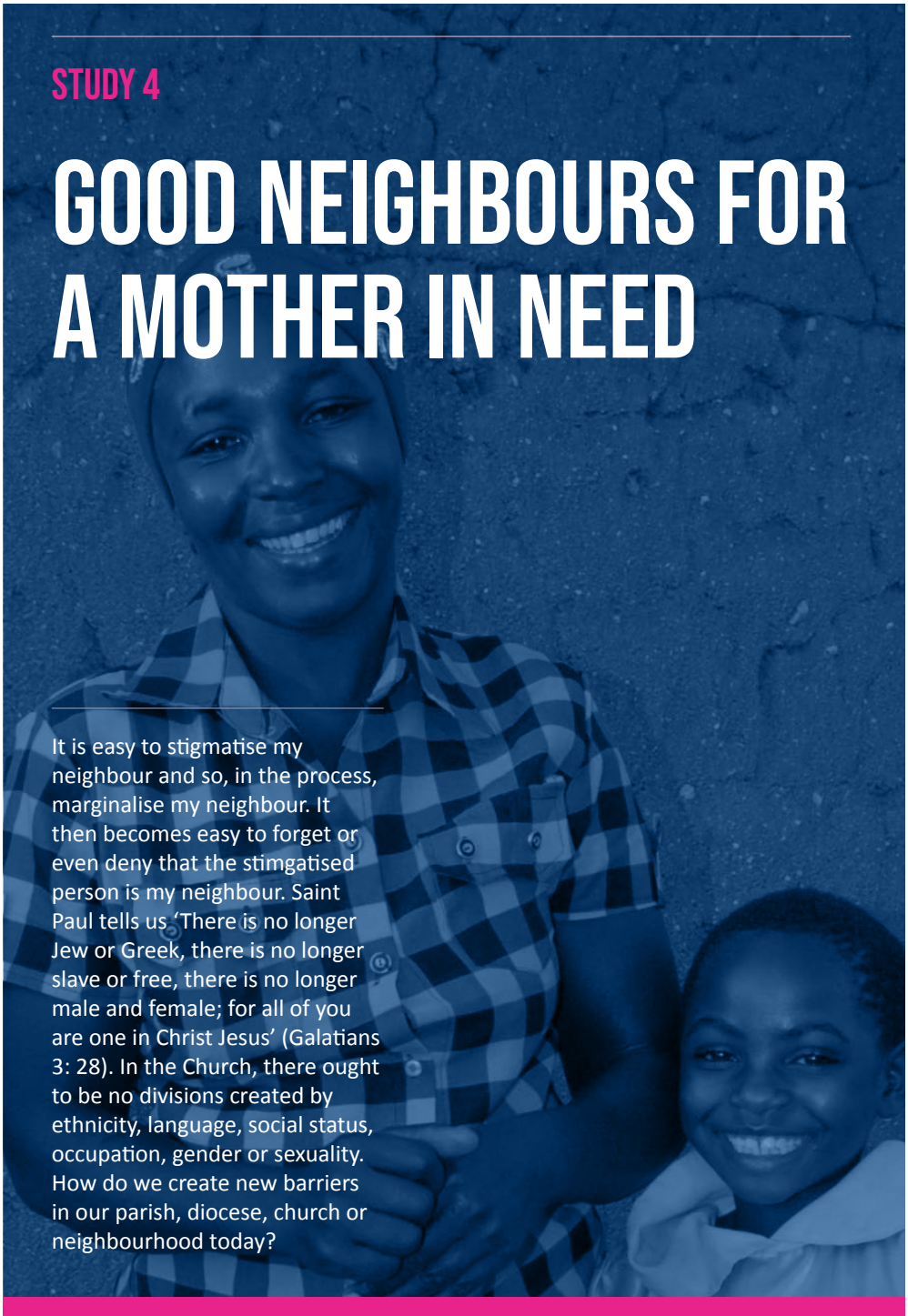


Strive to
safeguard the
integrity of
creation

STUDY 4

GOOD NEIGHBOURS FOR A MOTHER IN NEED

It is easy to stigmatise my neighbour and so, in the process, marginalise my neighbour. It then becomes easy to forget or even deny that the stigmatised person is my neighbour. Saint Paul tells us 'There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus' (Galatians 3: 28). In the Church, there ought to be no divisions created by ethnicity, language, social status, occupation, gender or sexuality. How do we create new barriers in our parish, diocese, church or neighbourhood today?



A VIEW FROM TANZANIA

Fran Mate, Regional Manager for Africa at USPG, tells how the Anglican Church in Tanzania is living out the expectation of being a Good Neighbour among the vulnerable and the marginalised

The Anglican Church in Tanzania (ACT) runs the Prevention of Mother to Child Transmission of HIV (PMTCT) programme.

Through this programme, the Church offers comfort and a helping hand to pregnant HIV-positive mothers who feel rejected and stigmatised.

In response to the call to love your neighbour, the Anglican Church in Tanzania, through the PMTCT programme, trained over 25 health staff and community volunteers, mobilising them to improve HIV diagnosis, support and treatment literacy, and successfully increased the number of women of childbearing age living and receiving HIV care and treatment.

Anna Mwendwa tells us how she and her family have benefitted from the PMTCT programme.

‘My neighbours used to discuss my HIV status and laugh at me,’ she says. ‘I even heard them speculating about the kind of funeral I would have. They said negative things and gossiped about me, but now I am proud that my second son was born HIV-free.’

Before the ACT launched its HIV prevention programme, almost all pregnant women in Chamwino district feared going to hospitals. They delivered their babies in their homes because of their fear of the rejection and discrimination they might face in hospitals if they tested positive for HIV.

HIV-positive mothers were stigmatised by friends, relatives, neighbours, leaders, and healthcare staff.

‘When I became pregnant for the second time, I thought all the odds were against me because of the first pregnancy, in which I delivered an HIV positive baby,’ Anna says.

‘I was introduced to the Anglican Church prevention of mother-to-child transmission of HIV programme which changed my fate, helped me give birth to a healthy baby, and brought the help I needed in my life.’

‘The team from the Anglican Church PMTCT Programme are helping mothers and babies living with HIV to find the help and support they need to live and have a future,’ she says.

'I am very happy to share my experience and give information to as many women as possible. It gives me great hope to know that we have a true neighbour, the Anglican Church that helps us and makes sure that our children are no longer born with HIV.'

The Parable of the Good Samaritan (Luke 10: 25-37) tells how two religious leaders of the day, a priest and a Levite, see a fellow Israelite who has been beaten and left by the side of the road.

Both leaders see the distress and needs of this man, yet continue on their way to Jerusalem. A Samaritan, seen as outside

the community of faith, even an enemy of the people, comes by too. He is the very last person expected to help. Yet, it is this supposed enemy who has great compassion, who stops, and who helps this man at his own cost.

Through the PMTCT programme, the Anglican Church in Tanzania demonstrates that our neighbour is that very person God calls us to love despite our differences of opinions and life choices. Our neighbour is the one who may be hard to love yet is the very one God is calling us to extend mercy, forgiveness, and grace to.

This too was the experience of Anna.

QUESTIONS

- When do I seek justification for the reasons I ignore the needs of my neighbour (verse 29)?
- What occasions provide me with the excuses not to love my neighbour as myself (verse 27)?
- Where do I find the skills to identify the needs of others (see verses 34-35)?
- How do I move from giving financially to showing mercy or compassion (see verses 34-35)?

CLOSING PRAYER

Merciful Lord,
 you know our struggle to serve you:
 when sin spoils our lives
 and overshadows our hearts,
 come to our aid
 and turn us back to you again;
 through Jesus Christ our Lord.



STRENGTHENING HEALTH, PREVENTING MOTHER-TO-CHILD HIV TRANSMISSION

USPG has supported the Anglican Church of Tanzania (ACT) in its preventing mother-to-child HIV transmission (PMTCT) programme since it began in 2014. The programme is based at Mvumi Hospital, a mission hospital in Dodoma Rural District, central Tanzania.

Working in collaboration with Tanzania's Ministry of Health and Social Welfare, PMTCT's main objectives are:

- primary prevention of HIV/AIDS
- the prevention of unwanted pregnancy in HIV-positive women
- prevention of HIV transmission from HIV-positive mothers to children
- care and support for HIV-positive mothers and their children and families

Tanzania is one of the African countries most severely affected by HIV/AIDS, and the transmission of the virus from mothers to their babies during pregnancy, birth or while breastfeeding is by far the most common means by which children become infected.

The PMTCT programme aims to help bring down the number of new HIV infections among Tanzanian children. Along with this, it is also committed to ensuring that 95% of pregnant women living with HIV are receiving life-long HIV treatment.

One side effect of the programme is that the stigma that often surrounds people with HIV is going away. Men used to be reluctant to accompany their partners to HIV clinics, but now more men are accompanying their partners to reproductive and child health services.

The PMTCT programme is just one aspect of the ongoing strategic plan by the Anglican Church in Tanzania to develop a client-centred system of care that emphasizes quality and effectiveness, and solves some of the persistent access problems faced by people who turn to the church for help with health problems.

The health strengthening programme, as it is known, was also launched in 2014.



Our neighbour is the one who may be hard to love yet is the very one God is calling us to extend mercy, forgiveness, and grace to

STUDY 5

GOOD NEIGHBOURS BREAKING DOWN BARRIERS

In his poem 'Mending Wall' (1914), the American poet Robert Frost was probably the first writer to express the phrase, 'good fences make good neighbours.' But breaking down barriers may also be a way of creating new opportunities, of showing we are good neighbours, of demonstrating God's love in practical ways.

Where do we find the gaps between human beings that seem to create a never-ending saga of difference, prejudice and discrimination? And how, as Good Neighbours, do we challenge this in a way that is part of the mission of our parish, diocese or neighbourhood?

A VIEW FROM SRI LANKA

Father Rasika Abeyasinghe, a priest in the Diocese of Kurunagala, the Church of Ceylon in Sri Lanka asks who it is that God calls us to love as ourselves.

In the time of Jesus, it is safe to assume that love as we have theologically thought of it through the ages was certainly not interpreted in this exact manner. Perhaps the Mosaic law had made such a deep presence in the minds of people, especially through the teachers and Pharisees at the time, that it had become an abstract thought.

Whenever Jesus modelled love, in integrating an outcast, reaching out to the marginalised, or in associating with those on the periphery, the surprise from the onlookers was quite noticeable. Even the linking of his sacrificial death as part of God's love took quite a few sermons across the epistles in explanation.

The exact reason why Jesus takes a question from a teacher or a lawyer is once again to demarcate varying differences. This forces us to think what the law or the rules of the world would have people understand and to be challenged by what Jesus is asking of those around him to believe.

In this light, as we think who is our 'neighbour', we are

challenged to think in the direction of the world around us. These worldly constructs have been instrumental in putting up barricades in society.

At a time when the seas and the air, and even space, seem to be in the control of human exploration, the gaps between human beings seem to create a never-ending saga of difference, prejudice and discrimination. And lo and behold, we might end up peeling back quite a bit of the onion in trying to see how many human constructs we have accepted as people and in the world.

Who is it that God calls us to love as ourselves?

The answer to this question is very simple according to this demarcation of the worldly sense and the spiritual sense. God calls on us not to withhold God's love from anyone according to the expectations of worldly reason. In fact, any demography that we are familiar with – from the colour of our skins to ethnic heritage, to background, even to religion – is opposite from faith and cannot now separate us.

The journey of the Church in Sri Lanka has been a long and enriching journey, continuously and critically asking this question, 'Who is my neighbour?'

In asking this question, we are striving to break the worldly constructs of class and creed. These two, class and creed, have become the most mixed of elements and present a variety of categories of communities.

We have found much traction in our endeavour in the midst of the worst economic crisis in the history of Sri Lanka. The work of the Church in this area transcends the Christian and non-Christian divide, providing food, aid and pastoral care for anyone who has been pushed to the brink of poverty and vulnerability.

The work transcends the many classes of communities as each grapples with its own struggles. This involves providing pastoral care, working for mental wellbeing, offering self-sufficiency tools and know-how to create sustainable livelihoods in the future.

In all these examples, as we strive for change on behalf of others, we have found they have changed us even more. We find ourselves overcoming our own pre-existing thoughts and prejudices. It would be our failure not to be aware that as we grow up, we have been accepting and nurturing man-made constructs.

And so, we must take care to break down these barriers within ourselves in the first place and then this will be visible in our actions.



QUESTIONS

- What are the difficulties we face in breaking down human constructed barriers?
- How can the Church become a community that transcends barriers?
- In what way can the congregations become instrumental in the above?
- What sort of evaluation needs to be taken in our working with our neighbour?

EPHESIANS 2: 14-22:

¹⁴ For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us.

¹⁵ He has abolished the law with its commandments and ordinances, so that he might create in himself one new humanity in place of the two, thus making peace,

¹⁶ and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it.

¹⁷ So he came and proclaimed peace to you who were far off and peace to those who were near;

¹⁸ for through him both of us have access in one Spirit to the Father.

¹⁹ So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God,

²⁰ built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone.

²¹ In him the whole structure is joined together and grows into a holy temple in the Lord;

²² in whom you also are built together spiritually into a dwelling-place for God.

CLOSING PRAYER

Lord Jesus Christ,
 you humbled yourself in taking the form of a servant,
 and in obedience died on the cross for our salvation:
 give us the mind to follow you
 and to proclaim you as Lord and King,
 to the glory of God the Father.

(Post-Communion Prayer, Palm Sunday,
 Common Worship)



QUESTIONS

- How does the author explain the human made constructs in Israelite history?
- According to the author how did Jesus integrate two communities?
- If there was one quality of Jesus that always made him reach for the marginalised what would it be?
- How can the Church as an institution witness the breaking down of barriers in the modern day?

CLOSING PRAYER

Lord Jesus Christ,
 you have taught us
 that what we do for the least of our brothers and sisters
 we do also for you:
 give us the will to be the servant of others
 as you were the servant of all,
 and gave up your life and died for us,
 but are alive and reign, now and for ever.

(Post Communion Prayer, Lent 5, Common Worship)

THE DIOCESE OF KURUNAGALA AND A UNIQUE MISSION CONTEXT

The Diocese of Kurunagala is unique in its mission and context through its work among farmers, plantation sector workers and labourers and its work with people of other religions.

The diocese strives steadfastly to acknowledge this in all its work, both day-to-day work and reacting to major events. The current economic crisis has had a huge impact on the diocese, so that nobody there has experienced an event like this before. The diocese is considering this impact as it plans its mission activities. This work is split between advocacy

towards transformation on a national level and being grounded at a community level. The diocese has extended its outreach work to the most vulnerable in the worst affected regions.

Emergency rations are being deployed from time to time. Good mental health and the protection of children are also key areas the diocese is working on, through seminars and small group visits. To do this, the diocese partners with local Buddhist temples, enabling the Church to reach more people.



**God calls on us
not to withhold
God's love
from anyone
according to the
expectations of
a worldly reason**

STUDY 6

GOOD NEIGHBOURS IN TIMES OF WAR

One of the Five Marks of Mission in the Anglican Communion is 'To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation.' The War in Ukraine is not confined to the borders of Ukraine, or even contained with the borders of Ukraine, Russia and their neighbours. It has

taught us how we are all neighbours in Europe, in this continent, in this world. And it has taught us how it is vital that as neighbours we listen to the voices of pain, sorrow, fear, uncertainty and struggle on the ground as we keep relationships healthy through good, honest conversations.

A VIEW FROM EUROPE

The Ven Dr Leslie Nathaniel, Archdeacon of the East, Germany and Northern Europe, reflects on the experiences of the Diocese in Europe and the response of Good Neighbours to the crises created by the conflict in Europe

The Diocese in Europe is the largest diocese in the Church of England by far, in terms of its geography. It is made up of around 300 congregations spread over 40 nations, including countries like Turkey and Morocco. Being the Church of England outside England comes with some ‘perks.’ One of these is the idea of chaplaincies. Many worshipping churches in the diocese are called chaplaincies, and the clergy are therefore chaplains.

One of the diocese’s key areas of engagement is the strengthening of ecumenical relationships and the recognition that we need each other. In the diocese, we often reflect on the dignity of the other and our shared humanity.

We are not introverted or provincial; we embrace many people and work towards greater Christian unity and closer fellowship, recognising the potential in others. We serve many who are living away from home and we have a particular care for migrants, exiles, strangers and others who are excluded or discriminated against.

Our rationale for belonging together is taken from 1 Peter 2: 10 – moving us very intentionally

from exclusion to inclusion; from once not being a people to now being a people. When we as Christians embrace the challenges of the cross, we are compelled to also see such challenges through the eyes of those discriminated against.

At the time of writing, there are around seven million internally displaced people in Ukraine, who have moved mainly from the East to the West of the country. A further six million Ukrainians have been forced to flee the country.

The Diocese in Europe has chaplaincies in both Ukraine and Russia. There is a challenge concerning how to approach chaplaincy in these places. We seek to respond to this challenge with a theology of need. We realise that we are inter-dependent. We recognise that we and all churches and partners have something to give but are themselves in need to receive something. This interchange does not mean that one receives the same as one gives but simply that the gift corresponds to the need of the other.

One of the Diocese’s greatest strengths is the breadth of its connections, not just across

Europe but across the world. In the earliest days of the war, this proved to be vital in dealing with a huge movement of people, while also preventing human trafficking.

The Diocese is able to offer a hospitality of welcome as people cross borders and move to new places. Chaplaincies in Hungary, Poland, Slovenia, Latvia, Estonia, Finland and the Czech Republic are helping people in need. These chaplaincies are providing Ukrainian refugees with ways to move forward in life, and where they can relax and feel comfortable.

During the crisis, I have personally received calls from many different people – including Bishops in the Church of Ceylon seeking assistance for Sri Lankan students leaving Kyiv. Some of these students are now studying in Vienna, some are living in Hungary and others in Britain. This was able to happen due to the response of our chaplaincies.

Many of our congregation members from the chaplaincy in Kyiv had to leave the city in the wake of the war. One of the members who left went to Germany, taking the silver from Kyiv to our chaplaincy in Leipzig, until it can be safely returned home.

At the time of writing, we have only six to eight people who regularly attend informal services. Thankfully, our friends in the Lutheran Church are also part

of these services. The services provide time and space to reflect on how to live in this ever-changing context.

Our ecumenical links in Kyiv are still intact, including our connection with the members of the Russian Orthodox Church there. We never seek to break church to church relationships; we realise that we need each other and need to persevere with speaking out; it is enough, is the cry we hear from the people in Ukraine.

‘It is enough!’ is the stinging condemnation that came from His Beatitude Metropolitan Onuphry of Kyiv and All Ukraine. It is cried out in the voices of Jews and Christians in Ukraine as together they prayed the ancient prayer of Psalm 31.

It was also the message from the Archbishops of Canterbury and York lamenting with the people of Ukraine and praying for the victims of the war. It is vital that we listen to the voices of pain, sorrow, fear, uncertainty and struggle on the ground as we keep relationships healthy through good, honest conversations.

We see that anything happening in Ukraine also affects the rest of the world – in the form of food shortages and fuel prices. It is our global responsibility to make sure there is a lasting resolution to this conflict, ensuring peace in the future.

QUESTIONS

- How do we move ‘very intentionally’ from exclusion to inclusion?
- Is our diocese, parish, neighbourhood, offering a hospitality of welcome as people cross borders and move to new places? How are we helping people in need?
- Does conflict strengthen or weaken our ecumenical links and our links with neighbouring churches?
- How should our diocese, parish or neighbourhood respond to food shortages and fuel prices created by the present crises?

2 PETER 2: 10-17

- ¹⁰ Once you were not a people, but now you are God’s people; once you had not received mercy, but now you have received mercy.
- ¹¹ Beloved, I urge you as aliens and exiles to abstain from the desires of the flesh that wage war against the soul. ¹² Conduct yourselves honourably among the Gentiles, so that, though they malign you as evildoers, they may see your honourable deeds and glorify God when he comes to judge.
- ¹³ For the Lord’s sake accept the authority of every human institution, whether of the emperor as supreme,
- ¹⁴ or of governors, as sent by him to punish those who do wrong and to praise those who do right.
- ¹⁵ For it is God’s will that by doing right you should silence the ignorance of the foolish.
- ¹⁶ As servants of God, live as free people, yet do not use your freedom as a pretext for evil.
- ¹⁷ Honour everyone. Love the family of believers. Fear God. Honour the emperor.

QUESTIONS

- When have you and your neighbours felt like ‘aliens and exiles’ (verse 11)?
- In our conduct, do our neighbours see ‘honourable deeds’ so that they ‘glorify God’ (verse 12)?
- How can we be servants of God by doing right (verse 15)?
- Does this help us and them to be free people (verse 16)?
- How do we balance respect for those in authority with challenges that address the needs of our neighbours and the suffering of people (verses 13, 17)?

CLOSING PRAYER

Lord Jesus Christ,
you humbled yourself in taking the form of a servant,
and in obedience died on the cross for our salvation:
give us the mind to follow you
and to proclaim you as Lord and King,
to the glory of God the Father.



THE DIOCESE IN EUROPE, UKRAINE AND USPG

The Diocese in Europe and USPG have jointly raised funds to support humanitarian work both in Ukraine and with refugees fleeing into neighbouring countries.

The Diocese in Europe and USPG are working with on-the-ground partners, who are providing food, medicine, shelter, care for children and people internally displaced in Ukraine. They are supplying care for refugees at the border and beyond, including people from Africa and Asia who as well as Ukrainians are fleeing the war.

The Bishop in Europe, the Right Revd Robert Innes says, 'War is horrible. It injures, destroys and kills in an often indiscriminate and uncontrollable way. And now, we face war in Europe. The people of our little church, Christ Church Kyiv, find themselves in the midst of this crisis. They are typical of so many others. Some have fled the city whilst others are still there; praying for their safety and for peace as they shelter as best they can. These people are our brothers and sisters. Those still in Ukraine and those who have fled need our help.'

The Most Revd Stephen Cottrell, Archbishop of York says, 'Prayer changes our hearts and it changes our resolve' He says that in Lent 'many of us will be thinking about the things we can do to follow Jesus more closely. One of the things we can do is to play our part in receiving and supporting refugees who are living with the horror of this conflict in Ukraine and its consequences.'

The refugees in Europe who have fled the war in Ukraine have left everything behind to escape conflict. Christian charities and churches need help now as they support these people in all aspects of their lives.



We recognise that we and all churches and partners have something to give but are themselves in need to receive something



THANK YOU

With your support we have been able to help fund the vital work of our global Church partners.

Here are some of their achievements of the Anglican Church of Tanzania's programme for the prevention of mother-to-child transmission of HIV (PMTCT)

- Providing monthly home-based care visits to HIV positive mothers
- The set-up of outreach clinics that HIV positive mothers can attend during their pregnancy
- Distributing flyers to rural communities to raise awareness about the importance of reducing the risk of mother to child transmission of HIV/AIDs
- Providing access to family planning services and awareness raising programmes for women and their partners living in the project area
- Training of health care workers on HIV transmission prevention, sexual and reproductive health

Thank you for standing in solidarity with the world church, your support is helping our partners life-changing work.

www.uspg.org.uk/lent

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Or you can call 020 7921 2200 or visit www.uspg.org.uk/lent

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USPG AND YOUR CHURCH

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Pray for the world church – you can receive a quarterly prayer diary, or you can read it online at www.uspg.org.uk/pray

Be inspired by a USPG speaker – to book a speaker to come to your church email info@uspg.org.uk or call **020 7921 2200**

Use our Bible study courses – we have a range of resources for you to use in your church. You can download or order them here www.uspg.org.uk/resources

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USPG is the Anglican mission agency that partners churches and communities worldwide in God's mission to enliven faith, strengthen relationships, unlock potential and champion justice. Founded 1701.

USPG has three strategic aims: Rethinking Mission, Energising Church and Community and Championing Justice. We bring people together from different parts of the global Church in mutually enriching conversation and profound encounters, to deepen faith in Jesus Christ. We strive to make connections between the churches of the Anglican Communion to deepen bonds of affection and learn from each other in rich exchange. We promote education and leadership and strengthen the unity and capacity of the Anglican Church. We also accompany Anglican churches across the world as they form communities of hope and resistance in the struggles associated with climate change, migration, gender, the human rights of indigenous people and inter-religious living.

If you would like to find out more about USPG or perhaps get involved as a volunteer, please visit our website www.uspg.org.uk

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