

FAITH FAMILY FEAST



Saturday 16 November 2019
Ross Intermediate School

When Palmerston North's diverse communities of faith come together — to share food, sacred words and music, and affirm core values like compassion, respect, love, hope and peace — they become a Family.



PROGRAMME

Welcome and Introduction — Mary

Sacred Expressions

1. Amithaba Buddhist Community: Meditation — Gen Kelsang Demo
2. Jewish Community: Statement of Jewish Views on the Environment — Hadassah
3. Catholic Community: Song and dance — Cathedral of the Holy Spirit: Adults and Children
4. Sikh Community: Prayer — Gurveer Kaur
5. Methodist Community: Song, “Let Justice roll down like a river” — Wesley Broadway Singers
6. Muslim Community: Prayer and poem — Lina
7. Hindu Community: Prayers and chants — Hindu participants from the Rada Krishna Tradition
8. Baha’i Community: Chant and song — Parivash and John
9. Community of the Church of Jesus Christ of Latter Day Saints: Prayer — Mervyn Dykes
10. Hindu Community — Audio Visual presentation — Wibha Desai
11. Presbyterian Community — Celtic song — Margaret Sinclair-Jones

Laudato Si’: Video representation of Pope Francis’s Environmental Message to the World

Community Service: Introduction to the work of organisations sharing our Koha: —

- Red Cross
- Manawatu Multicultural Centre
- Papaioea Community Trust

Environmental Service: Introduction to a ‘hands on’ event at Edwards Pit Park on Saturday 23 November, 9.00 -11.00

Feast: Sharing food and conversation

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1. Amitabha Buddhist Community: Meditation

“The heart of Dharma practise is meditation. The purpose of meditation is to make our mind calm and peaceful. If our mind is peaceful, we shall be free from worries and mental discomfort and so we shall experience true happiness; but if our mind is not peaceful, we shall find it really difficult to be happy, even if we are living in the very best conditions. If we train our mind in meditation, our mind will gradually become more and more peaceful and we shall experience a purer form of happiness. Eventually, we shall be able to stay happy all the time, even in the most difficult circumstances.”

Geshe Kelsang Gyatso

Gen Kelsang Demo is going to lead us in creating a peaceful and positive mind which is the cornerstone to all endeavours including our care for the environment we live in. It will include verses about a pure land by Shantideva, a Buddhist monk from the 8th century, which can have a profoundly liberating effect on us, evoking special, positive states of mind.

2. Jewish Community: Statement of Jewish Views on the Environment

Jewish tradition teaches us to care for our planet in order to preserve that which God has created. Psalm 24 notes, "The earth is the Lord's and the fullness thereof," a dramatic assertion of God's ownership of the land. It follows, then, that any act that damages our earth is an offense against the property of God. The Jewish concept of *bal tashchit*, "do not destroy," forbids needless destruction.

Judaism emphasizes our need to preserve our natural resources and generate new ones for future generations. The Talmud tells the story of the sage Choni, who was walking along a road when he saw a man planting a carob tree. Choni asked, "How long will it take for this tree to bear fruit?" "Seventy years," the man replied. Choni then asked, "Are you so healthy that you expect to live that length of time and eat its fruit?" The man answered, "I found a fruitful world because my ancestors planted it for me. Likewise, I am planting for my children." In fact, tradition values this concept so much that the rabbis teach that if a man is planting a tree and the messiah appears, he should finish planting the tree before going to greet him (*Avot d'Rebbe Natan* 31b).

We are encouraged *l'vadah ul'shamrah*, "to till and to tend," to become the Earth's stewards. In Isaiah 41:17-18, God promises, "I, the God of Israel, will not forsake them. I will open rivers in high places and fountains in the midst of valleys; I will make the wilderness a pool of water and the dry land springs of water." In other words, we were given our planet as a loan from God, and we should work to preserve it.

Climate Change

Among the many issues facing our planet, climate change poses a huge challenge to resource development and even daily habits. Addressing climate change requires us to learn how to live within the ecological limits of the earth so that we will not compromise the ecological or economic security of those who come after us.

The Torah commands, "Justice, justice shall you pursue" (Deuteronomy 16:20), and thus, our energy policy must also be equitable and just - and the countries most responsible for climate change should be those most responsible for finding a solution to the problem. Judaism also underscores the moral imperative of protecting the poor and vulnerable:

"When one loves righteousness and justice, the earth is full of the loving-kindness of the Eternal" (Psalms 33:5). Indeed, poor nations are likely to bear the brunt of the negative impacts associated with climate change.

Because our sacred texts teach that humankind has an obligation to improve the world for future generations, Jewish tradition encourages families and communities to reduce their waste and make smart consumer choices, investing in companies that do not pollute and supporting behaviors and policies that encourage conservation.

Clean Water

As one of the most important natural resources to humanity's survival, water has a special place in Jewish tradition, playing a role in nearly every major story in the bible. Isaac's wife was chosen for him at a well; the baby Moses was saved after floating down a river; the Israelites were freed when the red sea parted; Miriam will forever be remembered by her gift of water to the Jewish people in the desert. Our clean, fresh water supplies and mineral resources are being exhausted by industrial and population growth, and it is vital that we lead in conservation while developing natural resources. Jewish tradition has long advocated that local and national governments take appropriate measures to remove or ameliorate the growing threats of environmental pollution and to afford protection to the environment.

Environmental Health

The principle of *pikuach nefesh*, saving human lives above all else, is our greatest moral obligation. We are taught, "You shall not stand idly by the blood of your neighbor" (Leviticus 19:16), and to "choose life, that you and your descendants may live" (Deuteronomy 30:20). It follows, then, that Jewish values command us to preserve the earth and its varied life for our sake and for generations to come. It is our obligation to preserve human life by educating ourselves about the dangers of environmental health risks and working to prevent them for the sake of all humanity.

As heirs to a tradition of stewardship that goes back to Genesis and teaches us to be partners in the ongoing work of creation, we cannot accept the escalating destruction of our environment and its effect on human health and livelihood. It is our sacred duty to alleviate environmental degradation and the human suffering it causes instead of despoiling our air, land, and water.

Source: [Religious Action Center of Reform Judaism](#)

Modim Anachnu Lach — We Thank You

We thank you, for you are our God and the God of our ancestors, forever. Rock of our lives, Shield of our salvation, you are the One, from generation to generation. We thank you and tell of your praises, regarding our lives, which are in your hands; regarding our souls, which are entrusted to you; regarding your miracles which are with us every day; and regarding your wonders and favors, which are with us every moment, evening, morning, and noon. You are good, for your compassion is never-ending. You are compassionate, for your kindnesses never cease. Our hope has always been in you.

For all these things, we bless and exalt your name, our Sovereign, constantly and forever. All living things will acknowledge and thank you, and they will praise your name in truth, God, who saves and helps us. Selah. Blessed are you, Adonai. Your essence is goodness, and it is a pleasure to give thanks to You.

3. Catholic Community: Song and dance — A Season of Creation (September)

Following the example of Christian communities around the world, it has become our custom at the Cathedral to set the month of September aside as a *Season of Creation* beginning with the World Day of Prayer for the Care of Creation on 1st September and ending on 4th October – Feast of St Francis of Assisi . During this Season of Creation our prayers and music help us to reflect on care for our common home and what is required of us to be good stewards of the earth. On the 1st September Pope Francis sent a message regarding the care of creation. He specifically mentions the youth of the world –

“This too is a season for undertaking prophetic actions. Many young people all over the world are making their voices heard and calling for courageous decisions. They feel let down by too many unfulfilled promises, by commitments made and then ignored for selfish interests or out of expediency. The young remind us that the earth is not a possession to be squandered, but an inheritance to be handed down. They remind us that hope for tomorrow is not a noble sentiment, but a task calling for concrete actions here and now. We owe them real answers, not empty words, actions not illusions.”

Pope Francis concludes – “...every member of the human family, can act as a thin yet unique and indispensable thread in weaving a network of life that embraces everyone. May we feel challenged to assume, with prayer and commitment, our responsibility for the care of creation. May God, “the lover of life” (Wisdom 11:26), grant us the courage to do good without waiting for someone else to begin, or until it is too late.”

TOUCH THE EARTH LIGHTLY

Touch the earth lightly, use the earth gently,
nourish the life of the world in our care.
Gift of great wonder, ours to surrender,
trust for the children tomorrow will bear.

We who endanger, who create hunger,
agents of death for all creatures that live.
We who would foster clouds of disaster
God of our planet, forestall and forgive!

Let there be greening, birth from the burning,
water that blesses, and air that is sweet.
Health in God's garden, hope in God's children,
regeneration that peace will complete.

God of all living, God of all loving,
God of the seedling, the snow, and the sun.
Teach us, deflect us, Christ reconnect us,
using us gently, and making us one.

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4, Sikh Community: Prayer

- Slok -

ਸਲੋਕੁ ॥

Salok

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥

Pavan guroo paanee pita maataa dharat mahatt.
Air is the guru; Water, the father; and Earth the great mother.

ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥

Divas raat do-e daa-ee daa-e-aa khaylai sagal jagat.
Day and night are two male and female nurses in whose lap the entire world plays.

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥

Change-aa-eeaa bure-aa-ee-aa vaachai dharam hadoor.
Good and bad actions will be narrated before the God of Justice.

ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥

Karmee aapo aapnee kay nayrai kay door.
Some will be called in, and others will be pushed away by God in accordance with their actions.

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥

Jinee naam dhi-aa-e-aa ga-ay masakat ghaal.
Those who have meditated on God's Name, will leave this world after putting toil in the right direction.

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥ ੧ ॥

Naanak tay mukh ujilay kaytee chhutee naal.
They will go with brilliant faces; and many more will be emancipated along with them.



5. Methodist Community: Song

LET JUSTICE ROLL DOWN LIKE A RIVER

Let justice roll down like a river

Let justice roll down like a sea

Let justice roll down like the river

Let justice begin with me.

(All join in the chorus)

Justice for all who go hungry,
crying to God to be fed,
left in a world of abundance
to beg for a morsel of bread.

Justice for those who are homeless,
victims of warfare or need,
trapped on the borders of nowhere,
lost in the canyons of greed.

Justice for all who are powerless,
yearning for freedom in vain,
plundered and robbed of their birthright,
silently bearing their pain.

Words and music © Colin Gibson
(b. 1933, New Zealand)

6. Muslim Community: Prayer and poem

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رُوسَى وَأَنْهَرًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا رَوَاجِينَ أَنْثِينَ يُغَشَى اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ
يَتَفَكَّرُونَ

وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَةٌ وَجَنَّتْ مِنْ أَعْنَبٍ وَزَرْعٍ وَنَخِيلٍ صِنَوَانٍ وَعَبْرٍ صِنَوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفْضِلُ
بَعْضَهَا عَلَى بَعْضٍ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

And it is He who spread the earth and placed therein firmly set mountains and rivers;
and from all of the fruits He made therein two mates; He causes the night to cover the
day. Indeed in that are signs for a people who give thought.

And within the land are neighboring plots and gardens of grapevines and crops and palm
trees, [growing] several from a root or otherwise, watered with one water; but We make
some of them exceed others in [quality of] fruit. Indeed in that are signs for a people
who reason.

Sur-ah 13 Ar-Ra'd 3-4

Lina Jaffar

DEEN ASSALAM SABYAN COVER

HemmMmmm

HemmmmMmmmm

Killa ha ail ard maa tag fi masahah launa`isyibila sama hah,

The whole world ain't big enough for us, if we live without tolerance.

Wint`ayasyna ba hub lau tadlii qil armlinaskin kalli qolb,

But if we live with love` although the world is small, we will live a happy life.

Killa ha ail ard maa tag fi masahah launa`isyibila sama hah,

The whole world ain't big enough for us, if we live without tolerance.

Wint`ayasyna ba hub lau tadlii qil armlinaskin kalli qolb,

But if we live with love` although the world is small, we will live a happy life.

**Ab takhiyyah...wab salaam...an syaruu wah lal kalam zainu...din yakh tiroom ab
makhabbah...wabitsam...an syaruu bainil anam ha da hu deen assalam,**

*With respect and peace spread the most beautiful manners beautify the world with
respect with love and smiles spread this among mankind, this is Islam the religion of
peace.*

Zarkarbe/Lina Jaffar

7. Hindu Community: Prayers and chants from the Rada Krishna Tradition

SRI NARASIMHA PRANAMA

namas te narasimhaya
prahladhada-dayine
hiranyakasipor vakshahsila-
tanka-nakhalaye

*I offer my obeisances to Lord Narasimha who gives joy to Prahlada
Maharaja and whose nails are like chisels on the stonelike chest of
the demon Hiranyakasipu.*

ito nrisimhah parato nrisimho
yato yato yami tato nrisimhah
bahir nrisimho hridaye nrisimho
nrisimham adim saranam prapadye

Lord Nrisimha is here and also there. Wherever I go Lord Nrisimha is there. He is in the heart and is outside as well. I surrender to Lord Nrisimha, the origin of all things and the supreme refuge.

Prayer to Lord Nrisimha
by Jayadeva Gosvami

tava kara-kamala-vare nakham adbhuta-sringam
dalita-hiranyakasipu-tanu-bhringam
kesava dhrita-narahari-rupa jaya jagadisa hare

O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of half-man, half-lion! All glories to You! Just as one can easily crush a wasp between one's fingernails, so in the same way the body of the wasp like demon Hiranyakasipu has been ripped apart by the wonderful pointed nails of Your beautiful lotus hands.

HARE KRISHNA MAHA MANTRA

HARE KRISHNA HARE KRISHNA
KRISHNA KRISHNA HARE HARE
HARE RAMA HARE RAMA
RAMA RAMA HARE HARE
RADHE RADHE RADHE RADHE
RADHE RADHE RADHE RADHE

8. Baha'i Community: Chant and song

PERSIAN CHANT (Translation)

Create in me a pure heart, O my God, and renew a tranquil conscience within me, O my Hope! Through the spirit of power confirm Thou me in Thy Cause, O my Best-Beloved, and by the light of Thy glory reveal unto me Thy path, O Thou the Goal of my desire! Through the power of Thy transcendent might lift me up unto the heaven of Thy holiness, O Source of my being, and by the breezes of Thine eternity gladden me, O Thou Who art my God! Let Thine everlasting melodies breathe tranquillity on me, O my Companion, and let the riches of Thine ancient countenance deliver me from all except Thee, O my Master, and let the tidings of the revelation of Thine incorruptible Essence bring me joy, O Thou Who art the most manifest of the manifest and the most hidden of the hidden!

Bahá'u'lláh

BLESSED IS THE SPOT

Blessed is the spot, and the house,
and the place, and the city,
and the heart, and the mountain,
and the refuge, and the cave,
and the valley, and the land,
and the sea, and the island,
and the meadow where mention
of God hath been made,
and His praise glorified.
—Bahá'u'lláh

9. Community of the Church of Jesus Christ of Latter Day Saints: Speaking with God Through Prayer

PRAYER WITHIN THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

There are very few set prayers in the Church. These are usually reserved for the most sacred of occasions such as the blessing of the Sacrament at Sunday services. Instead we are encouraged to pray often, both as families and individuals. Our personal prayers can be in public, such as when we offer thanks for our daily bread – the food we eat -- but are often in private as we speak to our Father in Heaven about things of importance to us.

In all of our personal prayers we try to follow the pattern set by the Saviour when He introduced what Christians now refer to as The Lord's Prayer. We call upon God and reverence His name. We give thanks for the blessings we have received and then ask for

additional blessings for others and lastly ourselves. We then close our prayers in the name of Jesus Christ, our Saviour, in His role as Mediator between God and Man. However, there are other written prayers which we use often, in the sense that the hymns we sing are orisons, or prayers set to music rather like the Psalms of David. I would like to read one now and you are welcome to read along with me. It is entitled Sweet Hour of Prayer. The text is attributed to William W Walford who lived from 1772-1850 and the music is by William B Bradbury, 1816-1868.

It goes like this :

Sweet hour of prayer! Sweet hour of prayer, that calls me from a world of care.
And bids me at my Father's throne make all my wants and wishes known.
In seasons of distress and grief,
My soul has often found relief.
And oft escaped the tempter's snare by thy return, sweet hour of prayer.
Sweet hour of prayer! Sweet hour of prayer, thy wings shall my petition bear
To Him whose truth and faithfulness engage the waiting soul to bless.
And since He bids me seek His face
Believe His word and trust His grace.
I'll cast on Him my every care and wait for thee, sweet hour of prayer.

10. Hindu Community – audio visual presentation

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ॐ द्यौः शान्तिरन्तरिक्षं शान्तिः
पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिः ।
वनस्पतयः शान्तिर्विश्वेदेवाः शान्तिर्ब्रह्म शान्तिः
सर्वं शान्तिः शान्तिरेव शान्तिः सा मा शान्तिरेधि ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

Meaning:

May there be peace in the whole sky and in the whole external, vast space.

May there be peace on earth, in water and all living beings.

May there be peace in trees, creepers, greenery, flowers and all herbs.

May Peace flow over the whole universe and the Supreme being, Brahma.

May there be peace among all and everywhere – may all live in peace.

Om Peace Peace Peace:

- Adhidaivika Shanti - Peace from things we have no control over example any natural disasters.

- Adhibhautika Shanti- Peace from obstacles that comes from the surroundings (worldly)

- Adyathmika Shanti- Peace within us

This shanti mantra is a universal peace prayer from our Vedic Scriptures.

Sanatana Dharma teaches us that we are one with nature, that we are linked spiritually, psychologically and physically with the elements around us. Divinity is present everywhere, in and through all matter.

Earth is our Universal Mother, she has nurtured us and it is our prime responsibility to look after her. Centuries of human exploitation of the Earth is making an impact on eco system and therefore drastic changes are required in our relationship with nature. Survival of the eco-system depends on protecting our Mother Earth.

“We protect nature and Nature will protect us.”

We must look at how our ancestors lived in principles, which were very eco-friendly with simple contented living in happiness and peace.

Lets join hands to change our lifestyle, to simplify our needs, restrain our desires and do all that is humanly possible, to protect the Earth and her resources together for the entire species.

ॐ शान्तिः शान्तिः शान्तिः ॥

11. Presbyterian Community – Celtic song

Margaret writes: “This is a song written about the village I lived in, the environment. The words were written in 2007 by a 95 year old family friend. He needed someone to write the music score for this. This my brothers Niall and Peter Sinclair gladly did - and it is one of my favourite songs from home”.

Shepherds of the Etive

Chorus

*Through the sunshine of my dreams I hear you calling
from that far off heather land that beckons me
I will meet you when the twilight's gently falling
Where the Shepherds of the Etive meet the sea.*

1. I am longing to renew my scenes of childhood
The isles of Mull, Coll, Iona and Tiree
I will journey on and gaze with awe and wonder
When the sun sets on our glorious Hebrides.
2. I will tread these myrtle paths beside the water
And the message in these wavelets seem to say
Come and view the Movern Hills gleam in the summer
And watch the seabirds sing their songs oe'r Oban Bay.
3. On that foam-kissed rocky strand I'll sit and rapture
N'er again will I ever say goodbye
As I watch the flowing tide engulf the tangle
And the weaving shadows dim our western skies.