



**SEASON OF  
CREATION**



**Living Water**  
Season of Creation 2026

IMMERSION IN LIVING WATER  
Ezekiel 47:9, 12



# IF WATER COULD SPEAK

**“Everything will live where the river goes.” — Ezekiel 47:9**

**A six-session journey through water, faith, and stewardship**

**For children (8–12) and adolescents (13–18)**

**With facilitator notes, activities, and a Commitment Journal**

**World Vision International - Season of Creation 2026 - Living Water**

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Six sessions, one river. Each session is built the same way, so facilitators always know where they are: Water Speaks, a refresher, the session at a glance, the Bible passage, an interactive exercise for each age group, a reflection, questions for discussion, and the Commitment Journal.

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*The journey rises like Ezekiel’s river: Wonder – Vision – Lament – Dignity – Stewardship – Action.*

<sup>1</sup> WASH stands for Water, Sanitation, and Hygiene. It refers to efforts that help people access clean water, safe toilets, and good hygiene practices such as handwashing, which are essential for health, dignity, and thriving communities.

## INTRODUCTION — If Water Could Speak

It is a question that sounds almost like the beginning of a children's game: What if water could speak? Yet beneath the simplicity of the question lies something deeply urgent. Water has stood at the center of nearly every decisive moment in the biblical story: hovering over chaos at creation, parting before a people fleeing slavery, springing from a rock in the wilderness, and waiting in a jar beside a Samaritan woman under the burning midday sun.

And water is still speaking today. It speaks in communities where children, mainly girls, wake before dawn to walk long distances carrying heavy containers before going to school. It speaks in polluted rivers burdened by industrial waste, in lands cracked by drought, and in melting glaciers disappearing silently while the world debates economics and politics.

It is into this larger story that the prophet Ezekiel speaks. Ezekiel was not writing from peace, stability, or comfort. He was a priest who had watched Jerusalem fall, the Temple destroyed, and his people dragged into exile in Babylon (2 Kings 25:1–21; Ezekiel 1:1–3). For Israel<sup>2</sup>, the destruction of the Temple was more than political defeat; it felt like the collapse of identity, worship, memory, and hope itself. As migrants, they sat beside foreign rivers grieving the loss of home and wondering whether God had abandoned them (Psalm 137:1–4).

Then, in the middle of that despair, Ezekiel receives a vision (Ezekiel 47:1–12). He sees water flowing from beneath the threshold of a restored temple. At first it is only a trickle. As it moves outward, it deepens into a river too vast to cross. Wherever the river flows, death gives way to life: salt water becomes fresh, trees grow along barren banks, and creation flourishes again.

The transition is important. Ezekiel's vision is not escapism from a broken world; it is God's response to it. The prophet moves from exile to restoration, from dryness to abundance, from grief to renewal. The river becomes a sign that God's healing presence does not remain trapped inside sacred walls but flows outward toward wounded land, wounded people, and wounded creation. As the vision declares, "everything will live where the river goes" (Ezekiel 47:9). The river therefore becomes a powerful symbol of God's life-giving presence bringing restoration not only to individuals but to communities, ecosystems, and the whole created order.

For children and adolescents today, this vision matters profoundly. Many are growing up in a world marked by climate anxiety, conflict, displacement, pollution, and injustice. Ezekiel reminds them that God's restoration often begins quietly, like a small stream, but it is never meant to stay small. The river of God moves outward, bringing life wherever it goes, and inviting humanity to become caretakers rather than destroyers of creation.

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<sup>2</sup> Throughout this reflection, "Israel" refers to the biblical people and kingdom within the scriptural narrative and historical context of the Old Testament, not to the modern State of Israel.

## HOW TO USE THIS GUIDE

**Two age groups:** Each session contains activities and discussion questions designed specifically for:

- **Children (8–12):** learning through imagination, story, and embodied play.
- **Adolescents (13–18):** engaging with complexity, justice, and real-world agency.

Where possible, begin with a shared opening, then separate the groups for age-specific activities and discussion, and reunite for prayer.

**Session length:** Each session is designed for 50 minutes.

**Water's Voice:** Each session opens with a short monologue written in water's own voice. Read it aloud and slowly. Give it space. These reflections use personification, a literary device that gives water a voice in order to help participants notice its importance and reflect on humanity's responsibility before God. Water does not literally speak, but Scripture often uses poetic language to help us see creation in new ways.

**The Commitment Journal:** From Session 2 onwards, each participant keeps a simple journal — a folded piece of paper or a small notebook — where they record one commitment they are making. Return to these in every subsequent session.

**Session Refreshers:** From Session 2 onwards, each session begins with a brief refresher of the previous session and one opening question. This section intends to strengthen the thread between sessions and help participants who may have missed a week to feel included.

### A NOTE ON LAMENT — FOR FACILITATORS

This curriculum does not shy away from difficult realities. Facilitators should be comfortable sitting with children's and adolescents' emotions, including sadness, anger, and confusion, without rushing to resolution. Lament is a biblical form. If a child is troubled by what they learn about water injustice, that is not a problem to be managed. It may be the beginning of something important.

At the same time, the purpose of these lessons is not to create fear or anxiety. Facilitators should avoid fear-based language or presenting challenges in ways that leave children feeling powerless. Instead, discussions should help participants recognise both the realities of injustice and the ways they can respond with compassion, prayer, stewardship, advocacy, and practical action. Christian hope does not deny suffering; it equips us to engage with it faithfully. The goal is that children leave not only informed, but also encouraged that they can participate, in age-appropriate ways, in God's work of healing and restoration.

**The curriculum thread.** The six sessions form a deliberate arc:

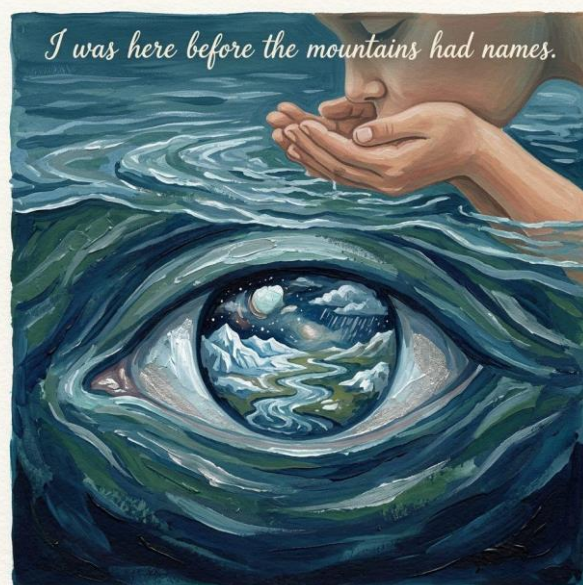
- **Session 1 — Wonder:** seeing water as sacred and ancient.
- **Session 2 — Vision:** God's dream for what water can be.
- **Session 3 — Lament:** the reality of water's suffering in our world.

- **Session 4 — Dignity:** the practical link between water and human worth.
- **Session 5 — Stewardship:** our footprint and our responsibility.
- **Session 6 — Action:** from learning to advocacy.

## SESSION ONE — Water: Life, Gift, and Story

The journey so far: **WONDER**

### *“I Was Here Before You Were Born”*



#### **WATER SPEAKS**

*“I was here long before the mountains had names. I ran through the rivers of Eden before the very first person opened their eyes. I fell as rain the day God called the dry ground ‘land.’ I’ve been frozen in glaciers for a long, long time, and just this morning, a child drank me to quench their thirst.*

*I am ancient. I am everywhere. And I’ve been waiting, quietly and patiently, for you to really see me.”*

|                       |                                                                                                                                                                                      |
|-----------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>At a glance</b>    | Session 1 of 6 — the journey begins with wonder.                                                                                                                                     |
| <b>Bible passages</b> | Genesis 1:1–2 – Job 38:8–11                                                                                                                                                          |
| <b>Duration</b>       | 50 minutes                                                                                                                                                                           |
| <b>Session aim</b>    | Participants will leave with a renewed sense of seeing water as something extraordinary, not merely a tap product, but an ancient and living presence that connects all of creation. |

#### **Overview**

This first session is an invitation. Before participants know anything about water crises or hygiene practices or biblical theology, they need to wonder. Session 1 is about paying attention to what water is, what it does, where it comes from, and what it carries. It sets the emotional and spiritual tone for everything that follows.

## Bible Passage — Genesis 1:1–2 and Job 38:8–11

*“In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.” — Genesis 1:1–2*

*“Who shut up the sea behind doors when it burst forth from the womb... when I said, ‘This far you may come and no farther; here is where your proud waves halt?’” — Job 38:8–11*

These two passages place water at the very beginning of the biblical story. In Genesis, God creates the heavens and the earth, and one of the first images we encounter is the Spirit of God hovering over the waters (Genesis 1:1–2). Before light appears, before dry land existed, and before living creatures fill the earth, water is within God’s created order and under God’s care. In Job, God speaks to a human being in suffering and says: look at the sea. I held it. I set its boundaries. You were not there.

The New Testament teaches that all things were created through Christ and for Christ (Colossians 1:16). The water belongs to the One through whom creation came into being.

## Interactive Exercise

### NOTE TO FACILITATOR — AIM OF THE EXERCISE

To awaken a sense of wonder and gratitude for water as one of God’s oldest and most essential gifts within creation. Through sensory exploration, imagination, observation, and reflection, participants are invited to discover that water is far more than something that comes from a tap. It is part of a larger story that began in creation, sustains life across the world, and connects us to one another and to the rest of God’s creation.

**For children:** the activity helps children explore water through their senses and imagination, encouraging them to appreciate water as a precious gift from God that supports all living things. Through creative reflection, they begin to develop gratitude for water and an awareness of their responsibility to care for God’s creation.

**For adolescents:** the activity encourages adolescents to reflect on water’s place within God’s creation and humanity’s dependence upon it. By tracing water’s journey and considering its significance in Scripture, participants are invited to move beyond seeing water as merely useful and to recognise it as a gift entrusted to human stewardship. This reflection lays the foundation for responsible action, care for creation, and deeper engagement with the themes explored throughout the curriculum.

## FOR CHILDREN (8–12) — “Water’s Memory”

**You will need:** a bowl of water; small objects (a stone, a leaf, a piece of soil); an unlit candle; a piece of bread. Optional: blindfolds.

1. Gather the children around the bowl of water.
2. Ask them to close their eyes.

3. Pass the stone, then the leaf.
4. Then wet your fingers and touch the back of each child's hand.
5. Ask: "What did that feel like?" Let them answer freely.
6. Then open their eyes and look at the water together. Say: "This water has a story. It was probably rain last week, a river or cloud. Before that, perhaps it was in a glacier for too long. Water never disappears, it just moves."
7. Ask: "If this water could tell you one thing about where it has been, what would it say?"
8. Give each child large paper and crayons to draw "where my water has been before it got here." Encourage pure imagination.



### FOR ADOLESCENTS (13–18) — *"The World in a Glass"*

**You will need:** a glass of water per person; paper; pens.

1. Give each person a glass of water. Ask them to hold it without drinking.
2. In pairs, give 4 minutes to list as many steps as possible, from rain to cloud to river to reservoir to pipe to glass...
3. Open to the group: what did you come up with?
4. Introduce the theological layer: "The biblical tradition says that water was created before human beings. It means water is not just a resource but it has a kind of sacred seniority in the created order."
5. Ask: What does it change in how you treat it, and in how you think about it, if water is ancient and sacred rather than just useful? Invite each person to write a single sentence beginning: "If water has been around at the beginning of time, then I..."

### Reflection

There is a kind of attention that changes everything. Before we can solve anything and before we even know what needs solving, we need to look deeply.

Sometimes the most important thing we can do is simply stop and pay attention. We are often quick to look for answers, solutions, or ways to fix a problem. But before we can do any of that, we need to learn to notice what is happening around us.

At the very beginning of the Bible, we read that “the Spirit of God was hovering over the waters” (Genesis 1:2). The picture is one of God caring for creation from the very beginning. Before the world was filled with life, God was already there, bringing order, purpose, and blessing to all that He had made.

This lesson invites us to slow down and pay attention to water as one of God’s gifts within creation. Throughout these six sessions, we will sometimes speak about water as if it has a story to tell. This is a way of helping us notice its importance, its role in sustaining life, and the ways human actions can affect it. Water itself does not speak, but by paying attention to it we can learn more about God’s creation, our dependence upon it, and our responsibility to care for it well.

As we listen, observe, and learn, we may begin to see more clearly how God is at work in the world and how we can participate in His work of stewardship, justice, and restoration.

## Reflective Questions for Discussion

### For Children

- Can you think of three things that would stop working if water disappeared? What is the most surprising one?
- Have you ever thought about where your water comes from before it reaches your tap? What do you imagine?
- If water was a person, what kind of person would it be? Old or young? Loud or quiet? Why?
- How precious is water to God who created it?

### For Adolescents

- The book of Job presents God speaking to a suffering human being by pointing to creation, mainly to the sea, the stars, and the wild animals. Why do you think God does that? What is God saying?
- If water is not just a resource but something sacred and ancient, what does that change about how we treat it?
- Think about the last time you used water today. How many times? What for? Is there anything on that list you would call wasteful? What would it take to change that?

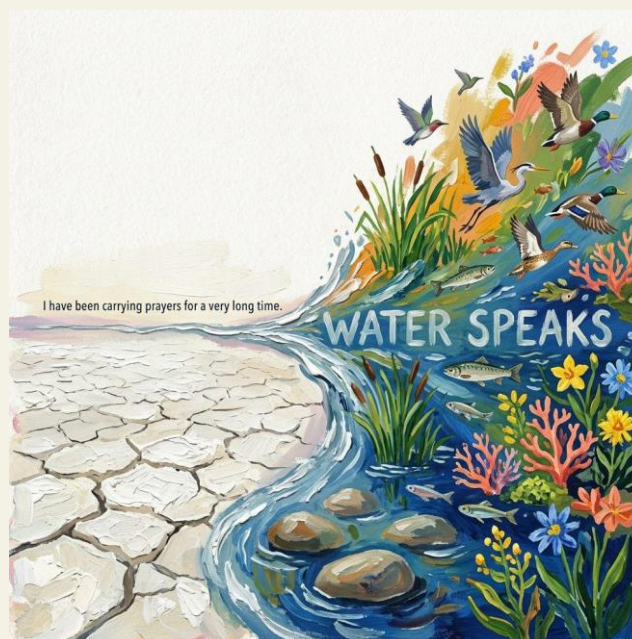
### THE THREAD TO OUR NEXT SESSION

*We have seen that water is ancient and mentioned in creation. In our next session, we will encounter Ezekiel’s powerful vision of a river that flows from the very presence of God, asking what it means for water to heal the most hopeless places on earth.*

## SESSION TWO — Living Water

The journey so far: **VISION**

### “I Carry the Prayers of the Temple”



#### WATER SPEAKS

*“The prophet saw me coming from the temple threshold — first just a trickle around his ankles. He walked further into me, and I was to his knees. He walked further still, and I was up to his waist. And then I was a river he could not cross. That is what happens when God releases water. What begins as a small act of faith becomes something that can turn a dead sea alive.”*

#### LOOKING BACK — REFRESHER

In our last session, we discovered that water is one of the most ancient things in all of creation. Before there was light, land, or life, the Spirit of God hovered over the waters. We began to see water not as an ordinary product from a tap, but as a sacred gift that connects all of creation — older than the human story, belonging to God before it belongs to us.

|                       |                                                                                                                                                                                 |
|-----------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>At a glance</b>    | Session 2 of 6 — the season’s anchor passage, and the start of the Commitment Journal.                                                                                          |
| <b>Bible passages</b> | Ezekiel 47:1–9, 12 — John 4:10–14                                                                                                                                               |
| <b>Duration</b>       | 50 minutes                                                                                                                                                                      |
| <b>Session aim</b>    | Participants understand the theological significance of Ezekiel 47 and John 4, connect water to baptism and renewal, and begin the practice of personal commitment journalling. |

## Overview

Session 2 grounds the whole curriculum theologically. The central text is Ezekiel 47 — the vision of living water flowing from the temple, deepening as it goes, healing what is dead, restoring what is barren. This is the season’s anchor passage, and participants need time to sit inside it. This is also the session where the Commitment Journal is introduced.

### Bible Passage — Ezekiel 47:1–9, 12 and John 4:10–14

*“Water was flowing from under the threshold of the temple towards the east... He measured off a thousand cubits and led me through water that was ankle-deep. He measured off another thousand and led me through water that was knee-deep. He measured off another thousand and led me through water that was up to the waist. He measured off another thousand, but now it was a river that I could not cross, because the water had risen and was deep enough to swim in — a river that no one could cross.” — Ezekiel 47:1–5*

*“If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water... the water I give them will become in them a spring of water welling up to eternal life.” — John 4:10, 14*

#### THEOLOGICAL NOTE FOR FACILITATORS

In the Bible, “living water” meant fresh, moving water, like water from a river or spring. People in dry places knew that still water could become dirty and unsafe, so flowing water was precious and life-giving.

When Jesus spoke to the Samaritan woman about “living water,” He used words she understood from everyday life before teaching her something deeper about God. He was saying that just as clean water gives life to our bodies, God gives life, hope, and joy to our hearts.

In Ezekiel’s vision, God showed water flowing from the temple while the people were sad and in exile after losing their homes and their temple. God did not first send soldiers. He sent a picture of water starting as a tiny stream, then growing into a powerful river. It was God’s way of saying: “Even when everything feels broken, I can bring new life and hope again.”

### Interactive Exercise

**NOTE TO FACILITATOR — AIM OF THE EXERCISE**

To help participants experience Ezekiel’s vision of the river as a picture of God’s renewing presence in the world. Through movement, imagination, reflection, and journaling, participants are invited to explore how small beginnings can grow into sources of life, healing, and transformation. The activity encourages them to connect God’s work of renewal in Scripture with their own lives and to identify practical ways they can participate in caring for others and God’s creation.

**For children:** the exercise helps children imagine the river of Ezekiel’s vision, understand that God’s work often begins with small steps, and identify simple actions they can take to show care for people and creation.

**For adolescents:** the exercise encourages adolescents to reflect on the relationship between spiritual life and the flourishing of communities and creation, helping them recognise how personal faith can inspire practical commitments that contribute to restoration, justice, and hope.

**FOR CHILDREN (8–12) — “Ankle-Deep, Knee-Deep, Waist-Deep”**

**You will need:** three rope or chalk circles on the floor, labelled ANKLE-DEEP, KNEE-DEEP, WAIST-DEEP. Optional: a fourth area marked TOO DEEP TO CROSS.

Read Ezekiel 47:1–5 aloud and slowly. Invite children to physically act it out, moving between the circles as the river deepens. Then stop and ask: “What changed as you walked further in? What do you think it felt like to walk into a river that kept getting deeper?”

Then: “Can you think of something in your own life that started small and grew into something much bigger? A friendship? A prayer? A habit?”



**Open journaling:** before the commitment card, give children 2 minutes to draw freely: What does the river from the story look like in their imagination? Where does it go? Who lives beside it? Then they share one drawing with a partner.

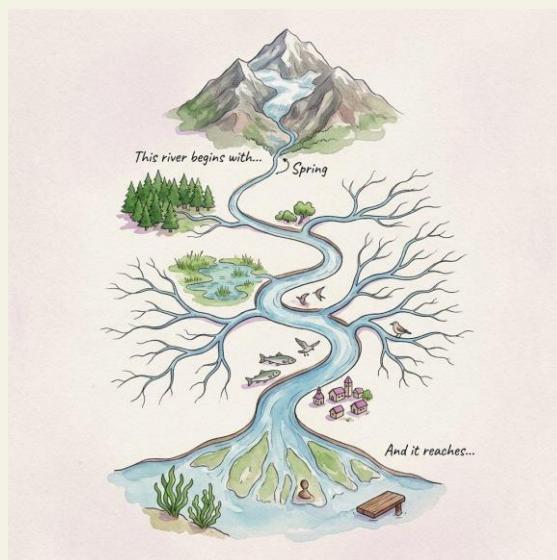
Introduce the Commitment Journal. Give each child a small folded card or notebook. Ask them to write or draw one new habit they will develop.

### FOR ADOLESCENTS (13–18) — “Where Does the River Begin?”

**You will need:** paper and pens. Optionally, printed copies of Ezekiel 47:1–12.

Read Ezekiel 47:1–12 together using different voices (the prophet, the guide, a narrator). Then sit with two minutes of silence before discussing: “The river begins in the temple, in the place of prayer and sacrifice. In the act of being with God. What does the text say about the relationship between spiritual life and ecological healing?”

Each person draws a river on their paper, from source to sea. At the source, they write: “This river begins with...” At the mouth: “And it reaches...”



**Open journaling:** before introducing the Commitment Journal, give 3 minutes of unstructured writing time. The only prompt: “Write whatever the river makes you think of — a memory, a question, a fear, or a hope. There is no right answer here.”

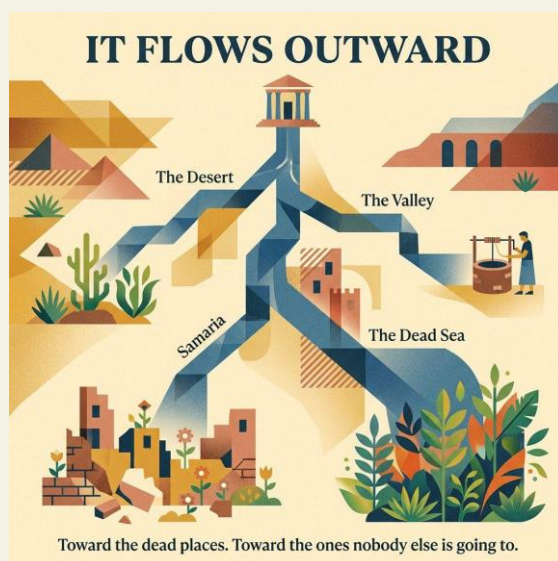
### Reflection

Ezekiel was not living in happy times. His city was destroyed, the temple was broken, and his people had lost their homes. Everything around him felt sad and hopeless. But in the middle of all this pain, God showed him a river.

The amazing thing is where the river went. It did not stay inside the temple. It flowed out into dry places and empty places. It even reached the Dead Sea, where nothing could live. And when the water reached it, life began to grow again.

This is also what Jesus did in John 4. He met a Samaritan woman at a well. Many people would ignore her or stay away from her. But Jesus spoke to her with kindness and offered her “living water,” which means the hope and life that come from God.

Real faith is like that river. God’s love is not meant to stay inside church buildings. It flows out to people who are hurting, lonely, forgotten, or full of sadness. God loves bringing life and hope to places that feel empty.



## Reflective Questions for Discussion

### For Children

- In the story, the river grew bigger and deeper as it flowed. What do you think happens when we keep practising something good, like kindness, prayer, or helping others? Can it grow too?
- What is one small ‘trickle’ you could start this week that might grow into something bigger?
- Suggest: a river starts with a little drop, those join up to make a tiny trickle, then a stream, then a river. What is one small action or drop that you could take today to protect or save water?

### COMMITMENT JOURNAL

Ask each child to write or draw one thing they will do before the next session.

**Prompt:** *The river in Ezekiel’s vision started small and grew into something wonderful. What is one small thing you can do this week to show kindness, help someone, or care for God’s world?*

### For Adolescents

- Ezekiel’s vision begins in the temple — in prayer and worship — and flows outward into ecological restoration. What does that order suggest about the relationship between faith and environmental action?
- The Dead Sea is where Ezekiel’s river is headed. God does not send the river around the deadest place but God sends it into the deadest place. What ‘dead places’ in your community do you think need this kind of water?
- Before Ezekiel’s river transformed the land around it, it first flowed from the presence of God. What does this teach us about the difference between trying to change the world through our own strength and allowing God to transform us first?

**COMMITMENT JOURNAL**

Ask each person to write one commitment for the week ahead.

**Prompt:** *If God's river brings healing wherever it flows, what is one small step you can take this week to participate in that work of renewal? It might be an action that cares for a person, strengthens a relationship, protects creation, or deepens your walk with God.*

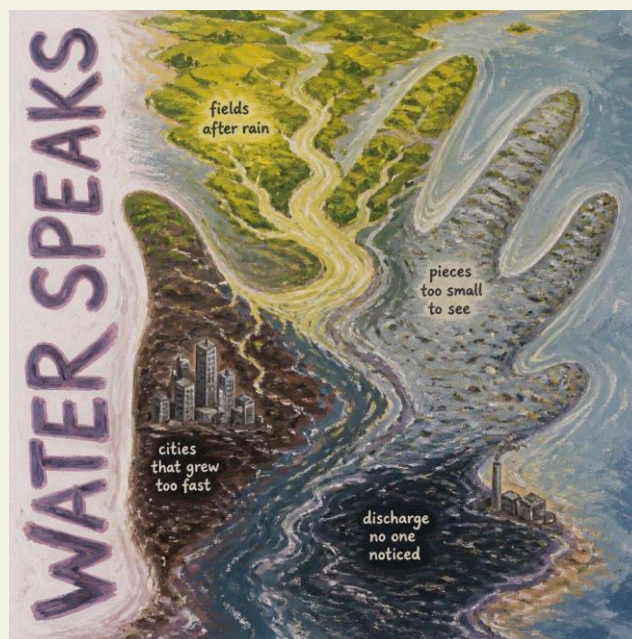
**THE THREAD TO OUR NEXT SESSION**

*We have glimpsed what water can be at its best: healing, deepening, life-giving. In our next session, we will face what water experiences at its worst — and ask what our faith demands of us in response.*

## SESSION THREE — When Water Fails: Pollution, Inequality, and Justice

The journey so far: **LAMENT**

### *“I Have Tasted What You Throw Away”*



#### WATER SPEAKS

*“I need to tell you something hard, and I need you to listen without turning away.*

*I have been carrying things I was never meant to carry: chemicals from farms washed in by rain, plastic that breaks into tiny pieces but never goes away, waste from cities that grew too fast, and poison from factories that no one seemed to see or saw but didn’t speak up about.*

*I’m not angry; I’m tired, and I’m asking you — like I have for a long time — to please stop.”*

#### LOOKING BACK — REFRESHER

Last time, we stepped into Ezekiel’s vision of a river that begins as a small trickle and grows into a river too deep to cross. We learned that God’s life-giving water flows outward from the place of worship into a broken world, bringing healing wherever it goes. We also introduced our Commitment Journals and recorded our first small step towards participating in God’s work of renewal.

|                |                                                                                               |
|----------------|-----------------------------------------------------------------------------------------------|
| At a glance    | Session 3 of 6 — the most challenging session: we sit with hard realities as an act of faith. |
| Bible passages | Amos 5:24 — Ezekiel 34:18                                                                     |
| Duration       | 50 minutes                                                                                    |

|             |                                                                                                                                                                                                                                       |
|-------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Session aim | Participants understand the primary threats to water quality and access, develop empathy for communities most affected, and begin to connect water justice with biblical teachings about stewardship, justice, and love of neighbour. |
|-------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

## Overview

Session 3 is one of the most challenging sessions in this curriculum. It holds the tension between Ezekiel’s vision of healing water and the reality of what many water sources and communities face today. Rather than looking away from that tension, we sit with it as an act of faith. Participants are invited to understand the challenges affecting water, recognise the human choices that contribute to them, and reflect on the questions of justice, responsibility, and care that arise from them.

## Bible Passage — Amos 5:24 and Ezekiel 34:18

*“But let justice roll on like a river, righteousness like a never-failing stream!” — Amos 5:24*

*“Is it not enough for you to feed on the good pasture? Must you also trample the rest of your pasture with your feet? Is it not enough for you to drink clear water? Must you also muddy the rest with your feet?” — Ezekiel 34:18*

Amos was a shepherd before he became a prophet. He spent his days among fields, streams, and grazing land, and he saw how deeply people’s lives depended on the health of the land and the fairness of society. He also witnessed injustice, where some prospered while others were neglected and oppressed.

That is why Amos describes justice as a river. A healthy river keeps flowing, bringing life wherever it goes. In the same way, God’s people are called to pursue justice consistently, ensuring that all people are treated with dignity, fairness, and compassion.

In Ezekiel 34, God challenges those who use resources without considering how their actions affect others. The image is striking: some drink from clear water and then muddy what remains, leaving less for everyone else. God’s concern is not only that people have enough, but that they use His gifts in ways that allow others to flourish as well.

Together, these passages remind us that water is both a gift and a responsibility. The way we use, protect, or misuse water affects our neighbours, our communities, and the wider creation. Caring for water is therefore not only an environmental concern; it is also an act of justice, stewardship, and love for others.

## Interactive Exercise

### FOR CHILDREN (8–12) — “The Contamination Game”

**You will need:** three clear glasses of water; a drop of coffee or ketchup; a teaspoon of soil (farm runoff); a small scrap of plastic wrap (plastic waste). One clean glass for comparison.

1. Add each item to a separate glass.
2. Ask children to predict, then observe.
3. **Discuss:** the water changes colour (visible), becomes murky (partially visible), contains plastic that will not dissolve.
4. Ask: “If you were thirsty and this was your only water, what would you do?”
5. Then tell them: almost one out of every four people do not have access to safe drinking water. Pause and count together to feel the weight of that number.
6. Ask: “Who do you think should fix this? Whose job is it?”

**Water-access mapping:** on a large sheet, ask children to draw a simple map of their neighbourhood or village. Mark where people get water: the tap, a block of flats, a huge house with a swimming pool and big lawn, a small house with a small veggie garden, a shack, a person living on the street...

Ask: Who has the cleanest water? Let the map tell the story.



### FOR ADOLESCENTS (13–18) — “Who Pays for Dirty Water?”

**You will need:** scenario cards and large sheets of paper.

Read the following scenario: **“A river that supplies water to a community becomes polluted. The water is no longer safe to drink.”**

Divide participants into small groups. Give each group one of the following people:

- A farmer who uses the river to water crops.
- A student whose family drinks water from the river.
- A nurse at the local health clinic.
- A shop owner whose business depends on local customers.
- A fisherman who relies on the river for income.
- A local community leader.

Ask groups to discuss:

- How does this situation affect this person?
- What challenges might they face?
- What help might they need?
- What could they do to improve the situation?

Invite each group to share their answers. Then ask the whole group:

- Who is affected first?
- Who is affected most?
- Are some people more vulnerable than others?
- What responsibilities do communities, businesses, and governments have in situations like this?

Introduce the idea of water justice: when water is polluted, scarce, or inaccessible, the burden often falls most heavily on those with the fewest resources and the least power to respond.

Finally, ask: **What does our faith teach us about caring for people who are most affected by these challenges?**

**STORY OF CHANGE — COMMUNITY ACTION ON THE ANKOBRA RIVER (GHANA)**

Share a real story from World Vision (or a local example known to the facilitator) of a community that reversed water contamination or won access to clean water. Keep it brief (3 minutes) but make it real. Stories carry what statistics cannot. The story below is a suggestion.

In parts of southwestern Ghana, rivers such as the Ankobra were heavily affected by pollution from illegal small-scale gold mining (often called *galamsey*). This led to muddy, chemically contaminated water that damaged fish populations and made clean water difficult for nearby communities.

**What A Rocha did.** A Rocha Ghana worked alongside local communities, churches, and traditional leaders to:

- Raise awareness about how mining pollution was damaging rivers and livelihoods.
- Support community monitoring of water quality.
- Encourage alternative, more sustainable livelihoods.
- Promote restoration of riverbanks and watershed protection.
- Work with schools and churches on environmental stewardship education.

**The impact.** The key change is not just environmental — it is social:

- Communities became more active in protecting their own water sources.
- Local leaders began pushing back against destructive mining practices.
- In some areas, reduced mining pressure has allowed parts of the river system to begin recovering.

**Why this story is powerful.** A Rocha often frames this kind of work as “restoring relationships” — between people, land, and water. It shows that river recovery is not only about engineering solutions, but also about changing behaviour, values, and community responsibility over time.

**Reflection**

Amos spoke very clearly when he saw unfairness. He said, “Let justice roll like a river.” He meant that people should do what is right now, not only later when things feel easier.

Jesus identified Himself with the thirsty and vulnerable, teaching that caring for those in need is an act of service to Him (Matthew 25:35–40)

Today, many people around the world still do not have clean water. The problem is not only about science or technology. Many times, it is about whether people care enough to help others and make fair choices.

Imagine one child opening a tap and getting clean water every day, while another child drinks dirty water and becomes sick. That is not because one child matters more than the other. It happens because of human choices about sharing resources, helping communities, and caring for people in need.

The Bible teaches us that God cares about justice and fairness. The prophets spoke about it long ago, and young people today can understand it too. We are all called to care for others and help make the world kinder and more fair.

While we may not be able to solve every water challenge on our own, each of us can take small steps that matter. We can avoid wasting water, keep local water sources clean, learn about the experiences of other communities, pray for those who lack access to safe water, and support efforts that help people thrive. Like the river in Ezekiel's vision, positive change often begins as a small stream before it becomes something much larger. God invites us to be part of that journey, one faithful step at a time.

## Reflective Questions for Discussion

### For Children

- In our experiment, some pollution you could not even see. What are some invisible things that can harm water?
- Is it fair that some people have clean water and others do not? What makes it unfair?
- If you could say one thing to a leader making decisions about water, what would you say?

#### COMMITMENT JOURNAL

**Ask each child:** *What is one small thing you can do this week to care for water or help keep God's creation clean?*

### For Adolescents

- Amos says justice should roll like a river. What does that image suggest about the kind of justice he is calling for?
- Who in your community might be experiencing lack of access to safe water? Who is most vulnerable when water fails?
- Ezekiel 34:18 describes people drinking clear water and then muddying what remains for others. Where do you see similar situations in the world today? What does this passage teach us about responsibility and fairness?

#### COMMITMENT JOURNAL

**Ask each person:** *What is one practical step you can take this week to use resources more responsibly, care for creation, or support people who are affected by environmental challenges?*

#### THE THREAD TO OUR NEXT SESSION

*We have heard the prophets call for justice. In our next session, we will get practical. We will look at what water, sanitation, and hygiene mean for human dignity — and why Jesus knelt with a basin.*

## SESSION FOUR — Water and Dignity: WASH in Practice

The journey so far: **DIGNITY**

### *“I Am the Difference Between Dignity and Disease”*



#### WATER SPEAKS

*“I want to talk about something people don’t usually discuss in church. About toilets, and handwashing, and what happens to a girl’s education when there is no clean toilet at her school. About the weight — the physical weight — that women carry when I am not where I should be.*

*I am not just a spiritual symbol. I am water and when I am absent, or when I am dirty, I am the most practical problem in the world.”*

#### LOOKING BACK — REFRESHER

Last session, we faced a hard truth: water is suffering. Through pollution, inequality, and unjust choices, two billion people today cannot reach safe and clean water. We heard the prophet Amos declare that justice must roll on like a river, and we began to understand that the water crisis is not mainly a technical problem but a justice problem at its roots. We also updated our Commitment Journals.

|                |                                                                                    |
|----------------|------------------------------------------------------------------------------------|
| At a glance    | Session 4 of 6 — the most practical session: dignity, handwashing, and safe water. |
| Bible passages | John 13:4–5 — Psalm 51:2                                                           |
| Duration       | 50 minutes                                                                         |

|                    |                                                                                                                                                                                               |
|--------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Session aim</b> | Participants understand the link between WASH access and human dignity, can demonstrate correct handwashing technique, and appreciate the global inequalities that make WASH a justice issue. |
|--------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

## Overview

Session 4 grounds the curriculum in the need for safe drinking water, toilets, and hygiene. This is the most practically focused session, moving between the deeply human (stories of dignity) and the very concrete (handwashing technique, safe storage). Facilitators should adapt content to local context: this session looks different in a community without piped water than in a suburban church.

## Bible Passage — John 13:4–5 and Psalm 51:2

*“So he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples’ feet.” — John 13:4–5*

*“Wash away all my iniquity and cleanse me from my sin.” — Psalm 51:2*

Jesus washed His disciples’ feet with His own hands. He bent down, carried water in a basin, and cleaned the dusty feet of His friends after they had walked long roads. This was a simple act of love and care.

Jesus showed that our bodies matter to God. When people are hungry, tired, sick, hurt, or in pain, God cares about that deeply. Helping people physically is not separate from loving God. It is part of loving God.

The way we treat others shows what we believe about them. Every person is made in the image of God, so every person deserves kindness, dignity, and care.

## Interactive Exercise

### FOR CHILDREN (8–12) — “The Germ Experiment”

**You will need:** hand lotion and ground black pepper (to represent germs). If these are not available, use washable paint on children’s hands as a visual substitute.

1. Apply a small amount of lotion to each child’s hands, then sprinkle a little pepper over them. Explain that the pepper represents germs. Although real germs are usually too small to see, they can still spread and make people sick.
2. First, ask the children to rinse their hands with water only. Observe together how much of the pepper remains.
3. Next, ask them to wash their hands properly with soap and water for at least 20 seconds. To help keep time, sing a familiar song together.
4. After washing, compare their hands with before. Most of the pepper should be gone. Explain that soap helps remove germs much more effectively than water alone.

**Ask:**

- What difference did you notice between washing with water only and washing with soap?
- Why do you think handwashing with soap is important for keeping people healthy?

**Discuss:** Why does soap work?

#### **FACILITATOR NOTE — THE FIVE KEY MOMENTS**

Explain that handwashing with soap is especially important:

- After using the toilet.
- After helping a younger child use the toilet or changing a baby's nappy.
- Before preparing food.
- Before eating.
- Before caring for someone who is sick.

**Then ask:** Why do you think these moments are especially important? Which one is easiest to forget?

#### **Optional Activity — The Five Times Handwashing Song**

Using a familiar tune such as “This Is the Way We Wash Our Hands”, create verses together about the five important times for handwashing. For example:

*This is the way we wash our hands, wash our hands, wash our hands,  
This is the way we wash our hands, to keep ourselves healthy.*

Then add verses such as:

- After we've been to the toilet.
- Before we prepare our food.
- Before we sit down to eat.
- After helping little children.
- Before we care for someone sick.

Invite children to act out proper handwashing movements while singing.

#### **Jesus and Care**

**Ask:** Jesus washed His disciples' feet as an act of care, not just cleaning. Who do you take care of when you keep your hands clean?

Discuss how good hygiene protects not only ourselves but also our families, friends, and communities.

#### **Safe Water Challenge**

Show two containers: one clean, covered, and labelled “safe,” and one open or visibly dirty. Ask:

- Which water would you rather drink?
- How can clean water become dirty after it has been collected?

- Why is it important to keep drinking water covered and stored safely?

Explain that clean water can become unsafe if it is stored in dirty containers, left uncovered, or touched by unwashed hands.

### Group Hygiene Behaviour Pledge

Together, write a simple group pledge on a large sheet. Include three hygiene habits the group commits to practise every day. Read it aloud together and let each child sign or put their handprint on it.

#### COMMITMENT JOURNAL

**Check-in:** bring out the journals from Session 2. In pairs, children share what they wrote and whether they put it into practice. Then add one new commitment for this week.

### FOR ADOLESCENTS (13–18) — “The Price of Water”

Present three scenarios for group discussion:

**Scenario A:** A girl drops out of school at age 12 because there is no separate toilet for girls.

**Scenario B:** A family living in an informal settlement pays five times more per litre from a private vendor than their middle-class neighbours pay through the city water supply.

**Scenario C:** A church has clean running water. The community around it does not. The church facilities remain locked during the week.

After each scenario, ask:

- What is happening here?
- Who is most affected?
- Why is this a dignity issue?
- What would Jesus do?
- What would be the fair and loving response?

### Practical WASH Challenge

Provide a water bottle, bucket, jerrycan, or another common water container. In small groups, ask participants to inspect it and discuss:

- How could clean water become contaminated after it is collected?
- What makes a water container safe or unsafe?
- How should water be stored safely at home?
- Why does safe storage matter even if the water was clean when collected?

Then discuss handwashing.

**FACILITATOR NOTE — THE FIVE KEY MOMENTS**

Explain that handwashing with soap is especially important:

- After using the toilet.
- After helping a younger child use the toilet or changing a baby's nappy.
- Before preparing food.
- Before eating.
- Before caring for someone who is sick.

**Then ask:** Why do these moments matter? Which are most often ignored in your community? How can good hygiene protect the most vulnerable people?

Each group then creates a simple poster titled: ***“Five Ways to Protect Health Through Water, Sanitation, and Hygiene.”***

Invite groups to share their ideas with one another.

**FACILITATOR SUMMARY**

Safe water is not only about where water comes from. It is also about how it is handled, stored, and used. Good hygiene and safe water storage help prevent disease, protect dignity, and strengthen communities.

**Group Hygiene Behaviour Pledge**

Jointly draft a pledge for your group, not simply a list of rules but a statement of intention rooted in dignity. It might begin:

*“We believe every person has the right to safe water, sanitation, and hygiene because every person is made in the image of God. Therefore, we will...”*

Complete the statement together and display it if possible.

**Reflection**

Water holds deep spiritual meaning in the Christian faith. It reminds us of baptism, new life, cleansing, and God's grace. These are not simply symbols; they point to the way God transforms our hearts, shapes our character, and draws us into deeper relationship with Him.

At the same time, water is also a daily necessity. People need it to drink, stay healthy, prepare food, practise good hygiene, and live with dignity. The Bible does not separate spiritual renewal from practical care. The God who washes hearts also cares about thirsty people, tired bodies, and healthy communities.

Jesus demonstrated this when He knelt down with a basin of water and washed His disciples' feet. He cared for real people with tired and dusty feet, showing that caring for people's physical needs

matters to God. His act was not only about cleanliness. It was an expression of humility, love, and service flowing from His relationship with the Father.

As followers of Jesus, we are called to hold these realities together. As God's love transforms us, it shapes the way we care for others. Water therefore reminds us both of what God is doing within us and of our responsibility to serve people and creation around us.

Today, many children around the world still become sick because they do not have access to clean water, safe sanitation, or good hygiene. These are not just statistics; they are children made in the image of God and deeply loved by Him.

Real faith does not stop at prayer or good intentions. As God renews our hearts, He also sends us into the world to serve others. Whether through acts of kindness, responsible stewardship, advocacy, generosity, or practical care, we are invited to reflect Christ's love in ways that bring health, dignity, and hope to those around us.

## Reflective Questions for Discussion

### For Children

- Why do you think Jesus washed his friends' feet? What does that tell us about the way He cared for people?
- Do you think washing His friends' feet made Jesus less important than them? Why or why not?
- Imagine that none of the children in your class washed their hands after using the toilet. What do you think might happen? Why is handwashing important for keeping people healthy?
- Think of someone you want to protect from getting sick. What is one thing you can do to help?

### COMMITMENT JOURNAL

**Check-in:** return to your journal from Session 2. In pairs, share what you committed to and what actually happened. Then write a new weekly commitment that connects specifically to access to clean water, toilets, and hygiene.

**Prompt:** *What is one small thing you will do this week to help keep yourself, your family, or your community healthy through clean water, good hygiene, or caring for God's creation?*

### For Adolescents

- What do you think a church's responsibility is toward the community around it when it comes to water and sanitation access?
- If the community around a church does not have access to clean water or safe toilets, what can the church do?
- Many children around the world still lack access to clean water and safe sanitation. What are some practical ways you, your church, or your community could help? Think about prayer, raising awareness, changing habits, fundraising, advocacy, or supporting organisations that work in this area.

**COMMITMENT JOURNAL**

**Check-in:** return to your journal from Session 2. In pairs, share the commitment you made and what happened when you tried to put it into practice. What was easy? What was challenging? What did you learn? Then write a new commitment for the coming week.

**Prompt:** *What is one practical action you will take before the next session to promote good hygiene, care for water, support healthier communities, or help raise awareness about access to clean water and sanitation?*

**FACILITATOR PROMPT**

Encourage participants to choose a commitment that is specific, realistic, and achievable within one week. Remind them that meaningful change often begins with small actions. Help them think about how faith can be expressed through practical care for people and creation. Examples may include reducing water waste, encouraging good hygiene practices at home, learning more about water challenges in another part of the world, raising awareness among friends, praying for affected communities, or supporting a local or global initiative that improves access to clean water and sanitation.

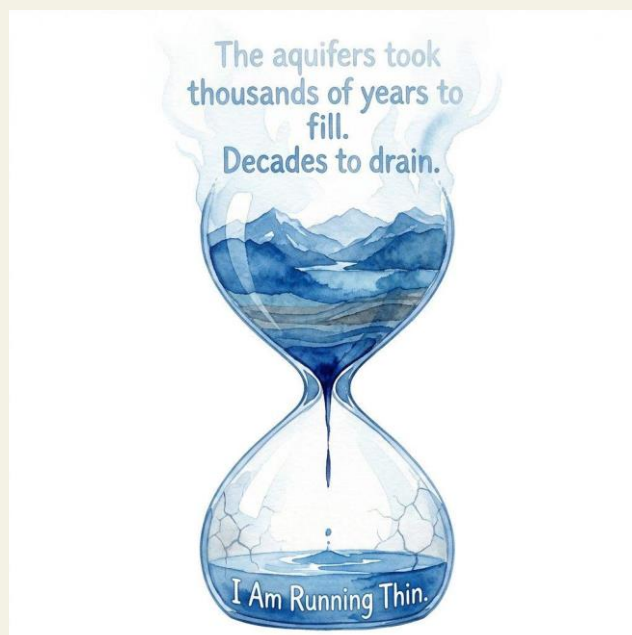
**THE THREAD TO OUR NEXT SESSION**

*We have cared for the bodies in front of us. In our next session, we will zoom out and ask: what is happening to water across the whole earth, and what responsibility does each of us carry for its future?*

## SESSION FIVE — Water’s Future and Our Footprint

The journey so far: **STEWARDSHIP**

### “I Am Running Thin”



#### WATER SPEAKS

*“The glaciers that held me for ages are letting go. I can feel it. They have been my home, my slow, cold resting place — and they are melting faster than anyone predicted. The aquifers — the underground lakes it took thousands of years to fill — are being emptied in decades.*

*And I hear people say: the technology will solve it. Maybe. But the time for easy solutions has passed.*

*I am not gone yet. But I am running thin. And I need you to know that.”*

#### LOOKING BACK — REFRESHER

In our last session, we learned that access to clean water and good sanitation is a matter of human dignity, not just a practical concern. We saw Jesus model servant care when he knelt to wash his disciples’ feet, and we explored how water, sanitation, and hygiene protect not just health but human worth. We also updated our Commitment Journals with commitments connected to dignity and hygiene.

|                |                                                                                |
|----------------|--------------------------------------------------------------------------------|
| At a glance    | Session 5 of 6 — honest reflection on consumption, without paralysis or shame. |
| Bible passages | Joel 1:17–20 — Isaiah 58:11                                                    |
| Duration       | 50 minutes                                                                     |

|                    |                                                                                                                                                                                                     |
|--------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Session aim</b> | Participants understand the relationship between climate change and water stress, develop a basic sense of their own water footprint, and explore what faithful stewardship looks like in practice. |
|--------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

## Overview

Session 5 focuses on climate change and the water footprint, which is the intersection of ecological data and personal responsibility. It is designed to generate honest reflection on consumption without inducing paralysis or shame.

## Bible Passage — Joel 1:17–20 and Isaiah 58:11

*“How the cattle moan! The herds mill about because they have no pasture... To you, Lord, I call, for fire has devoured the pastures in the wilderness... Even the wild animals pant for you; the streams of water have dried up.” — Joel 1:17–20*

*“The Lord will guide you always; he will satisfy your needs in a sun-scorched land... You will be like a well-watered garden, like a spring whose waters never fail.” — Isaiah 58:11*

In the book of Joel, the prophet speaks honestly to God about the pain around him. The land is dry, the streams have no water, and even the animals are suffering. Joel does not pretend everything is fine. He brings all the sadness and fear to God in prayer.

This teaches us that when we see the earth hurting, it is okay to feel sad and to speak honestly with God. God listens when we cry out to Him.

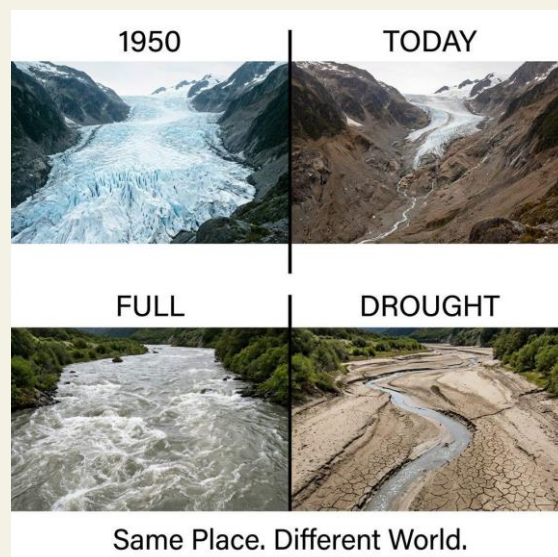
In Isaiah 58, God speaks about caring for hungry people, helping the poor, and standing with those who are hurting. Then God says that people who live this way will be like a garden full of water and life.

The Bible teaches that caring for people and caring for creation belong together. From the very beginning, God entrusted humanity with the responsibility of caring for His world: “The Lord God took the man and put him in the garden of Eden to work it and take care of it” (Genesis 2:15). Stewardship is therefore not only about protecting the environment; it is also about loving our neighbours and ensuring that God’s gifts are used in ways that allow all people and all creation to flourish. When we seek justice, care for others, and faithfully steward the world God has made, life and hope can grow again.

## Interactive Exercise

### FOR CHILDREN (8–12) — “How Much Water Hides in Your Day?”

**Climate scenario visuals.** Begin by showing or describing two simple before-and-after images: a glacier in 1950 compared with today, or a river during a healthy season compared with the same river during a drought.



Ask:

- What has changed?
- Why do you think these changes happened?
- How might these changes affect people, animals, and plants?

Then introduce a third image or story showing hope and action. This could be a community planting trees around a water source, restoring a wetland, harvesting rainwater, protecting a watershed, repairing leaking pipes, or improving irrigation systems. Ask:

- What is different about this example?
- How are people helping to protect or restore water?
- What does this tell us about our ability to care for creation?

#### FACILITATOR NOTE

The goal of this activity is not to create fear or anxiety. Alongside learning about the challenges facing water, participants should also recognise that people around the world are taking meaningful action to protect water resources. Christians are called not only to notice problems, but also to participate in God's work of restoration and hope.

Ask children to describe their morning. Hold up a two-litre bottle of water and tell them this is 2 litres! Then reveal the hidden water behind everyday items:

- Leaving the tap running while brushing teeth: up to 12 litres of water wasted per session — 6 bottles!<sup>3</sup>
- A glass of milk (200 ml): approximately 200 litres to produce (global average) — 100 bottles!<sup>4</sup>

<sup>3</sup> United Utilities, quoted in Eden Rivers Trust, "Taps Off for Teeth," accessed May 26, 2026, <https://edenriverstrust.org.uk/tackling-climate-change/act-for-eden/act-for-eden-top-10/taps-off-for-teeth/>; Everflow Utilities, "How Long Is Too Long to Run a Tap?" accessed May 26, 2026, <https://everflowutilities.com/blogs/how-long-is-too-long-to-run-a-tap>.

<sup>4</sup> Mesfin M. Mekonnen and Arjen Y. Hoekstra, "A Global Assessment of the Water Footprint of Farm Animal Products," *Ecosystems* 15, no. 3 (April 2012): 401–15, <https://link.springer.com/article/10.1007/s10021-011-9517-8>.

- A cotton T-shirt: approximately 2,700 litres to produce — 1,350 bottles!<sup>5</sup>
- Guess how much water it takes to make one hamburger (beef patty, bun, and cheese): approximately 2,400 litres to produce — wow, 1,200 bottles! Where do you think all that water is used up to make a hamburger?

Ask: “What would you do differently if you could see all the hidden water?” Let children draw a ‘hidden water map’ of their home — every object that has invisible water in it.

### FOR ADOLESCENTS (13–18) — “The Water Footprint Audit”

Give participants five minutes to estimate how much water they use each day. Include both:

- **Direct use:** drinking, cooking, washing, bathing, cleaning.
- **Indirect use:** water used to produce food, clothing, electricity, and other everyday items.

Share a few comparisons:

- Average daily household water use in many high-income countries, such as the United Kingdom, France, Germany, Sweden, and Australia: approximately 140 litres per person.<sup>6</sup>
- Many rural communities in Ethiopia: fewer than 20 litres per person per day for all uses.<sup>7</sup>
- Minimum amount needed to meet basic survival and hygiene needs: approximately 15 litres per day.<sup>8</sup>

Ask:

- What surprises you about these differences?
- Why do you think such gaps exist?
- Is access to water only an environmental issue, or is it also a justice issue?

### The Hidden Water Challenge

Show participants a few everyday items and ask them to guess how much water was needed to produce them:<sup>9</sup>

<sup>5</sup> A.K. Chapagain, A.Y. Hoekstra, H.H.G. Savenije, and R. Gautam, “The Water Footprint of Cotton Consumption: An Assessment of the Impact of Worldwide Consumption of Cotton Products on the Water Resources in the Cotton Producing Countries,” *Ecological Economics* 60, no. 1 (2006): 186–203, [https://www.researchgate.net/publication/228377230\\_The\\_Water\\_Footprint\\_of\\_Cotton\\_Consumption](https://www.researchgate.net/publication/228377230_The_Water_Footprint_of_Cotton_Consumption) (open access via ResearchGate). Full text also available via the Water Footprint Network: [https://www.waterfootprint.org/resources/multimediahub/Chapagain\\_et\\_al\\_2006\\_cotton\\_2.pdf](https://www.waterfootprint.org/resources/multimediahub/Chapagain_et_al_2006_cotton_2.pdf). The 2,700-litre figure is cited by the World Wildlife Fund and summarised at Water Footprint Calculator, “The Hidden Water in Everyday Products,” accessed May 26, 2026, <https://watercalculator.org/footprint/the-hidden-water-in-everyday-products/>.

<sup>6</sup> Consumer Council for Water, “Average Water Use,” accessed May 26, 2026, <https://www.ccw.org.uk/save-money-and-water/averagewateruse/>.

<sup>7</sup> Federal Democratic Republic of Ethiopia, *One WASH National Programme (OWNP): Programme Operations Manual*. Addis Ababa: Federal Democratic Republic of Ethiopia, 2013; see also Open University, “Study Session 1: Introduction to Water Supply,” *OpenLearn Create*, accessed May 26, 2026, <https://www.open.edu/openlearncreate/mod/oucontent/view.php?id=79991&section=6>.

<sup>8</sup> Sphere Association, *The Sphere Handbook: Humanitarian Charter and Minimum Standards in Humanitarian Response*, 4th ed. Geneva: Sphere Association, 2018, Water Supply and Sanitation chapter, Water Supply Standard 2.1: Access and Water Quantity, 63, <https://www.spherestandards.org/handbook/>.

<sup>9</sup> Katherine Richardson et al., “Earth beyond Six of Nine Planetary Boundaries,” *Science Advances* 9, no. 37 (September 13, 2023): eadh2458, <https://www.science.org/doi/10.1126/sciadv.adh2458>.

- One cotton T-shirt: approximately 2,700 litres.
- One pair of jeans: approximately 7,500 litres.
- One hamburger: approximately 2,400 litres.
- One apple: approximately 70 litres.
- One smartphone: thousands of litres across its supply chain and manufacturing process.

Ask:

- Which number surprises you most?
- Why do we rarely think about the water behind the things we buy and consume?
- How might understanding hidden water change the choices we make?

Discuss:

- When does consumption become a moral question?
- What responsibilities do we have toward people who have much less access to water than we do?

Ask each participant to think about how countries and communities are addressing water rationing.

#### **FACILITATOR NOTE**

Many communities around the world are already facing challenges like this. The purpose of this activity is not to create fear, but to help participants think creatively, responsibly, and hopefully about how people can care for water and adapt together.

## **Reflection**

The idea of a “water footprint” helps us understand that water is connected to many things we use every day, including food, clothing, and energy. For example, growing food or making a T-shirt can require large amounts of water, even when that water comes from far away. Our lives are connected to people and places we may never see.

This is not about making people feel guilty. The challenges facing our world are bigger than any one person. Many systems use water unsustainably or treat it as if it will never run out. That is why change is needed not only from individuals, but also from communities, businesses, leaders, and nations.

Still, our choices matter. In Genesis, God entrusted human beings with the responsibility to care for His creation (Genesis 2:15). The Bible teaches that the earth and everything in it belongs to the Lord (Psalm 24:1), and that we are called to use God’s gifts wisely and for the good of others.

Following Jesus includes learning to use God’s gifts wisely and seeking the good of others rather than consuming without regard for our neighbour.

When we learn to care more deeply about water, people, and creation, our hearts begin to change as well. God is not only interested in what we do but also in who we are becoming. As we grow in love for God and neighbour, we become more attentive to the needs of others and more responsible in the way we use the resources He has entrusted to us.

The prophets often connected care for creation with justice and human wellbeing. Joel described the suffering that comes when the land becomes dry and unfruitful (Joel 1:10–12, 20). Isaiah painted a different picture: people who practise justice and care for others become “like a well-watered garden, like a spring whose waters never fail” (Isaiah 58:11). Throughout Scripture, caring for people, caring for creation, and living justly belong together.

## Reflective Questions for Discussion

### For Children

- Were you surprised by how much water hides in the things you use every day? What surprised you most?
- Joel prays to God about the dry streams and dying animals. Do you think God cares about that? How do you know?
- If your family used 50 litres of water per day instead of what you normally use, what actions can your family take to save water?

### COMMITMENT JOURNAL

Ask them to write one commitment towards water consumption in their Commitment Journal.

## FOR ADOLESCENTS (13–18) — “Who Gets the Water?” — discussion exercise

Divide participants into groups and give each group a role:

- Minister of Water from a wealthy country that wants more water for industry and economic growth.
- Minister of Agriculture from a lower-income country that depends on the river for farming and food production.
- Representative of local communities living along the river.
- Environmental scientist concerned about the health of the river ecosystem.
- Church leader advocating for justice and care for creation.

Present the scenario: ***A river flows through several countries. Water levels are declining because of climate change and increasing demand. There is no longer enough water for everyone to use it in the same way as before.***

Give groups five minutes to prepare their arguments. Then ask:

- Who should receive priority access to the water?
- What would be fair?
- What would happen if one group took more than its share?
- How can communities balance economic development, food production, and environmental protection?

After the debate, discuss:

- Was it easy to decide what was fair? Why or why not?
- Who had the most power in the discussion?

- Who was most vulnerable?
- What does this teach us about water justice?

Then connect the discussion to Scripture:

- Isaiah 58 links justice with flourishing and abundance. What kind of justice do you think God is calling for?
- How might Christians contribute to fair and responsible decisions about shared resources?
- What responsibility do wealthy communities have toward those with fewer resources?

#### COMMITMENT JOURNAL

**Ask participants:** *What is one action you can take this week that reflects God's call to stewardship, justice, and care for creation?*

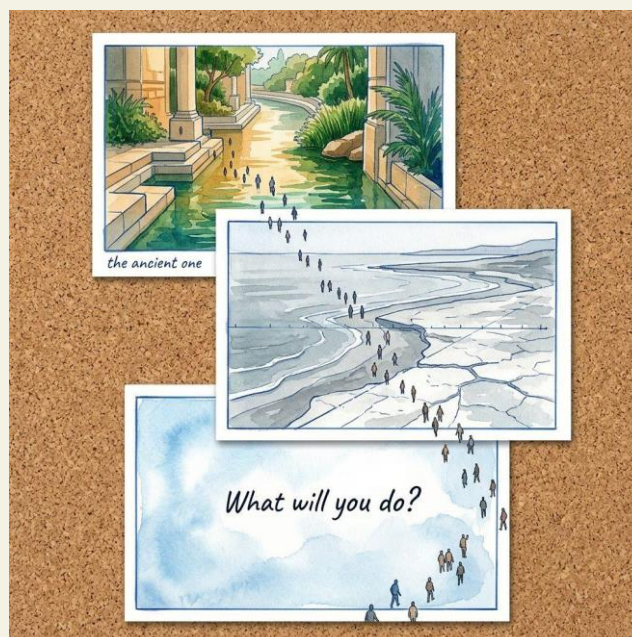
#### THE THREAD TO OUR FINAL SESSION

*We have counted the cost of our choices. In our final session, we will answer water's question: What will you do? We move from learning to acting and from students to advocates.*

## SESSION SIX — From Stewards (Water Keepers) to Advocates

The journey so far: **ACTION**

### *“I Am Waiting for You to Speak”*



#### WATER SPEAKS

*“You have spent five sessions with me. You have heard my story — the ancient one, and the broken one, and the one that is still being written.*

*I have told you about the temple river and the Dead Sea it was healing. I have told you about the two billion people who cannot reach me safely. I have told you about the glaciers and the hidden water in your breakfast. I have held nothing back.*

*And now I want to ask you something I don’t ask very often, because I am usually the one being asked for things:*

*What will you do?*

*Not because you have to. Because you heard. And hearing changes things — if you let it.”*

#### LOOKING BACK — REFRESHER

In the previous session, we discovered that water is running thin. We looked at melting glaciers, drying rivers, and the hidden water behind the food we eat and the clothes we wear. We explored the water footprint concept and asked a serious question: at what point does my daily consumption become a moral choice? We updated our Commitment Journals with one concrete change we committed to making.

|                       |                                                                  |
|-----------------------|------------------------------------------------------------------|
| <b>At a glance</b>    | Session 6 of 6 — a session of commissioning, not of information. |
| <b>Bible passages</b> | Isaiah 58:6–7 — Ezekiel 47:12                                    |

|                    |                                                                                                                                                                                                           |
|--------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Duration</b>    | 50 minutes                                                                                                                                                                                                |
| <b>Session aim</b> | Participants integrate learning from the full curriculum, identify specific commitments and actions they will carry forward, and are commissioned as stewards and advocates for water in their community. |

## Overview

Session 6 is the culmination. It brings together the threads of all five previous sessions and asks participants to name what they have become over the course of this journey. This is a session of commissioning and not of information.

## Bible Passage — Isaiah 58:6–7 and Ezekiel 47:12

*“Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke? Is it not to share your food with the hungry and to provide the poor wanderer with shelter — when you see the naked, to clothe them, and not to turn away from your own flesh and blood?” — Isaiah 58:6–7*

*“Fruit trees of all kinds will grow on both banks of the river. Their leaves will not wither, nor will their fruit fail. Every month they will bear fruit, because the water from the sanctuary flows to them. Their fruit will serve for food and their leaves for healing.” — Ezekiel 47:12*

Isaiah 58 is one of the most uncomfortable passages in the Bible for people of faith who prefer their religion undisturbed. God is speaking to people who fast and pray — and telling them that their fasting is meaningless if it is not accompanied by justice. The worship is real, but it is incomplete.

Ezekiel 47 returns here, in the final session, because the curriculum needs to end where it began: in hope. The trees bear fruit every month — not because of rainfall patterns, but because of the water that flows from the sanctuary. This is the promise: that lives rooted in real worship, in genuine faith, bear fruit that does not stop.

## Interactive Exercise

### FOR CHILDREN (8–12) — “Building the River”

**You will need:** a long sheet of paper with the outline of a river drawn on it; blue paper cut into water-drop shapes; markers; and tape or glue.

Bring out the Commitment Journals from Session 2. Ask each child to find what they wrote. Did they try it? What happened? What did they learn?

**Explain:** *“Throughout this curriculum, we have learned that rivers begin with small drops of water. In the same way, God’s work in the world often begins with small acts of care, kindness, prayer, and stewardship. None of us can solve every problem on our own, but God invites us to join in what He is already doing.”*

**Ask:** “What is one small thing you would like to do at home, at school, or in your community to help care for people, water, or God’s creation?”

1. Invite each child to write or draw their commitment on a paper water drop.
2. One by one, place the drops onto the river.
3. When all the drops have been added, point to the completed river and say: *“A single drop is important, but a river is made of many drops flowing together. In the same way, our actions matter, but we are not working alone. Families, churches, communities, organisations, leaders, and people all around the world are working together to care for God’s creation.”*
4. Then add several larger paper drops labelled: Communities – Churches – Scientists – Farmers – Governments – Organisations.
5. Explain: *“God works through many people. Our small actions join with the actions of others to become something much bigger.”*
6. Finally, point to the river and say: *“Jesus invites us to participate in His work of bringing life, hope, and renewal to the world. We do not carry this responsibility alone. We are part of something much bigger than ourselves.”*

### Community Pledge

Together, write a sentence that everyone can say aloud:

***“With God’s help, we will care for water, care for people, and care for God’s creation.”***

Say it together as a group.

#### COMMITMENT JOURNAL

Ask children to copy their new commitment into their journal so they can revisit it in future sessions.

### FOR ADOLESCENTS (13–18) — “Small Actions, Shared Impact”

#### Commitment Journal Review

Take five minutes to read back through your journal entries from Sessions 2–5. Reflect:

- What has changed in the way you think about water?
- Which commitments did you put into practice?
- What surprised you?
- What is one thing you will remember from this curriculum?

On a final page, complete these sentences:

*When I started this curriculum, I thought...*

*Now I think...*

*One thing I want to continue doing is...*

#### Awareness Campaign Planning

In small groups, design a simple two-week water awareness activity for your church, school, youth group, or community. Choose one practical topic such as:

- Reducing water waste.
- The hidden water behind food and clothing.
- Safe water, sanitation, and hygiene.
- Caring for creation through everyday choices.

Discuss:

- Who is your audience?
- What is the one thing you want them to know?
- What is the one thing you hope they will do?
- How will you communicate your message? (A poster, social media post, short presentation, prayer, notice board display, conversation starter, or church announcement.)

Remember: the goal is not to solve every water challenge, but to help people take one small step towards greater awareness and care.

### Craft Your Message

Throughout this curriculum, we have explored water as God's gift, a symbol of life and renewal, and something that many people still struggle to access.

Ask each participant to write a short Christian message about water in one to three sentences. Imagine you are speaking to a friend, a parent, a church leader, or a neighbour. Your message should answer one of these questions:

- What has God taught you about water?
- Why should Christians care about water and creation?
- How does following Jesus influence the way we use and protect water?
- What is one thing you hope others will understand about water after this curriculum?

Examples:

*"Water is one of God's gifts to all people. Caring for it is one way we show love for our neighbours and gratitude to God."*

*"Jesus used water to teach about life, service, and renewal. As His followers, we are called to care for both people and creation."*

*"Every drop reminds me that God's gifts are meant to be shared wisely and used with care."*

Invite participants to read their messages aloud and display them together on a wall, notice board, or poster.

### Reflection

After all those demands about justice and generosity, Isaiah 58 ends with the image of a well-watered garden. A spring whose waters never fail. It is not the beginning of the passage; it is the consequence: flourishing comes after faithfulness.

Ezekiel's river ends at the Dead Sea and turns it fresh. The trees on both banks bear fruit every month. Not because everything is fixed. Not because the exile is over, but because the water from the sanctuary keeps flowing.

The Season of Creation asks us to step into the river not to observe it from the bank, not merely to study it. We are invited to step in — and to keep walking until the water is deep enough that we can no longer rely on ourselves.

You have spent six sessions learning water's story. That is ankle-deep. Some of you have made commitments and kept them, progressing to knee-deep. Some of you are beginning to understand what advocacy might look like and are now at waist-deep. The deep water is ahead and it is the place where the most remarkable things happen.

## Closing Exercise

### FOR CHILDREN (8–12) — *“One Thing I Learned, One Thing I Will Do”*

Invite everyone to stand or sit in a circle. Going around the circle, ask each child to complete two sentences:

*“One thing I learned is...”*

*“One thing I will do is...”*

Remind the children that they do not need to solve every water challenge in the world. God simply invites them to notice, care, and take part in His work of caring for people and creation.

After everyone has shared, pray together.

#### CLOSING PRAYER

Thank God for water, for creation, and for all that participants have learned. Pray that God would help them continue to care for people, water, and creation through small acts of faithfulness and kindness.

### FOR ADOLESCENTS (13–18) — *“Commissioned to Care”*

Invite participants to form a circle. Ask each person to share:

*“One thing I learned during this curriculum is...”*

*“One way I hope to live differently because of it is...”*

Then ask the group to choose a short phrase that captures what they have learned together.

Examples:

- Living Water, Living Faith

- Every Drop Matters
- Called to Care
- Justice Like a River
- Stewards of God's Creation

Write the phrase on a poster or banner and display it in the meeting space.

#### **FACILITATOR REFLECTION**

Remind participants that this curriculum was never about becoming experts in water issues. It was about learning to see water as God's gift, understanding its connection to justice and human dignity, and recognising our place in God's ongoing work of renewal.

Just as rivers are formed by many streams flowing together, our actions join with those of churches, communities, organisations, leaders, and people around the world. We are not carrying this responsibility alone. We are participating in what God is already doing.

#### **PRAYER OF COMMISSIONING**

Invite participants to stand. Pray that God would:

- deepen their love for Him,
- strengthen their care for neighbours,
- guide them in wise stewardship of creation,
- give them courage to act justly,

Go and follow Christ by caring for people and creation.

Conclude by blessing the group and sending them out to continue living what they have learned.