



LIBERATED
BY GOD'S
GRACE

TWELFTH ASSEMBLY
THE LUTHERAN WORLD FEDERATION
2017 - WINDHOEK, NAMIBIA

WORSHIP BIBLE STUDIES HYMNS

LWF Twelfth Assembly,
Windhoek, Namibia, 10–16 May 2017

Worship, Bible Studies and Hymns



TWELFTH ASSEMBLY
THE LUTHERAN WORLD FEDERATION
2017 - WINDHOEK, NAMIBIA

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→ Hymns are indicated in this format

› *Instructions are indicated in this format*

This type is used for one voice

Bold and italics means the congregation responds together

Gathered under the tree

Worship at the Twelfth Assembly

During the Assembly, we gather daily for worship. We gather under the tree, as is customary in much of Namibia, to tell the stories of our faith. Trees are God's gift to us, at the heart of creation. The tree is the cross upon which hung the Savior of the world. The cross is also the tree of life. The tree in the worship tent provides a focal point for the liturgy. The altar table, font and pulpit are also made of wood from fallen trees, collected in the forests of Namibia.

The tree is nurtured as we read in Psalm 1 by streams of living waters, in God's Word. God speaks to Moses at the burning bush. Zacchaeus climbs a tree to see Jesus and receives a new vision, which includes an invitation to share a meal. The Reformation is like a tree spreading the branches of the gospel – liberated by grace – throughout world. At the Reformation Commemoration we hear testimonies of faith from around the world. As we prepare to leave for our homes, we hear again about the tree in Revelation. The tree of life produces twelve different fruits to feed all the nations and its leaves are for the healing of the nations.

At the closing worship, we hear John 15. Jesus is the vine, we are the branches and our good works the fruit. Without Jesus, we can do nothing.

Trees bear fruit. The Makalani nut is native to Namibia. At the opening worship, we share a necklace of Makalani nuts. We are called from all corners of the globe and made into one people in baptism. Through baptism, God has liberated us from all forms of bondage and oppression. The promise of baptism declares a new creation: salvation is God's gift, it is not for sale. Human beings are God's creation and given to care for one another. They are not for sale. Creation is God's handiwork given to human beings to tend and protect, knowing that we are all part of one universal communion. The Makalani nut is a reminder of our being named and loved

by God. It will accompany us as we progress through the various liturgies. It remains an open image to which Assembly participants are invited to bring more meaning as we go and as we interact with different biblical texts.

At the tree, we see Jesus, we hear Jesus, we encounter Jesus. At the tree we are called into communion with Jesus. Jesus shares a meal with us. In Holy Communion, we are called to a community, bearing each other's burden (Gal 6:2). We share the Makalani nuts among us, using them to form a communal bond as we pray. Peoples who have remained close to the earth (for example, the First Nations in North America or the Masaai) remind us that community is one with creation. The waters of our baptism, the river of life, flows among us all. Our nuts and trees clap together in praise. We entrust all people and creation to God in the evening with our candles in the orange sands of Namibia as we listen to the Namibian creation story.

In the closing worship, after being fed, we are sent from the Eucharistic Table to the four corners of the globe to engage the on-going Reformation.

Faith takes the doer and makes him into a tree, and his deeds become fruit. First there must be a tree, then the fruit. For apples do not make a tree, but a tree makes apples. So faith first makes the person, who afterwards performs works.

(Martin Luther, commentary on Galatians 3:10)

Prof. Dr Dirk Lange, Assembly Worship Coordinator



Day 1
Liberated by God's Grace

Opening Worship

GATHERING

Musical Preparation

‣ *Stand*

Greeting

Liberated,
for freedom, Christ has set us free.

Liberated by God
we stand firm.

Liberated by God's grace
we dare not submit again to the yoke of slavery.

The grace of our Lord Jesus Christ,
the seed of new life growing in us,

the love of God,
binding us together

and the communion of the Holy Spirit
sending us to proclaim liberty to the captives

is with us here.

→ **Hymn: *Hole inene ya-Kalunga* (hymn 1)**

Thanksgiving for Baptism and Welcome

Martin Junge, General Secretary, Lutheran World Federation

From the east and the west, from the south and the north,
Christ assembles us, forgiven, freed, washed, renewed.
I invite all those from the Latin American/Caribbean region to
stand and be welcomed.

‣ *The representative from the Latin American/Caribbean
region goes to the font and pours the water into the font
during the prayer.*

The Lord be with you,
and also with you.

Let us pray:
Gracious God
in the beginning your Spirit breathed over the waters.
From the sea you created cells, plants, creatures.
In the warm waters of the womb,
you already knew our inward parts,
and formed us in your image.
We thank you for life.

And let the people say: Amen!
Amen!

The Spirit of the Lord is upon you.

→ **Sung Response: *For freedom Christ has set us free*
(see next page)**

I invite all those from the North American region to stand and
be welcomed.

‣ *The representative from the North American region goes to
the font and pours the water into the font during the prayer.*

WORSHIP, BIBLE STUDIES AND HYMNS

Galatians 5:1

Luis Olivieri: Puerto Rico

Musical score for Galatians 5:1. The score is written on two staves in G major and 4/4 time. The first staff contains the melody for the first line of the hymn, and the second staff contains the melody for the second line. Chords are indicated above the notes: G, Em, Am, D, G, C, G, Am, Em, C, D7, G. The lyrics are: "For free - dom Christ has set us free. For free - dom Christ has set us free. Stand firm there - fore, and nev - er a - gain put on, and nev - er a - gain put on the yoke of sla - ve - ry."

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Let us pray:

God of the oppressed,
through the waters of the sea your people walked away from
slavery on dry land.

With Miriam they rejoiced in their liberty.

With the waters of baptism you break the chains of sin and
death.

We thank you for setting us free.

And let the people say: Amen!

Amen!

The Spirit of the Lord is upon you.

→ Sung Response: *For freedom Christ has set us free*

I invite all those from the three European regions, from
Central Western and Central Eastern Europe and from the
Nordic countries to stand and be welcomed.

▶ *The representative from one of the regions goes to the font
and pours the water into the font during the prayer.*

Let us pray:

God of steadfast love, in the waters of baptism you claimed
Jesus as your beloved
and sent your spirit upon him in the form of a dove.
Through these same waters you name us as your daughters

and sons

and clothe us in righteousness.

We thank you for calling us your own.

And let the people say: Amen!

Amen!

The Spirit of the Lord is upon you.

→ Sung Response: *For freedom Christ has set us free*

I invite all those from the Asia region to stand and be welcomed.

▶ *The representative from the Asia region goes to the font
and pours the water into the font during the prayer.*

Let us pray:

Saving God, in a storm you rescued St. Paul and everyone
else on the ship.

We praise you that in the waters of baptism, no one is left
behind.

Coming up from these waters we are neither male nor female,
neither boss nor worker,
neither powerful, nor impoverished,
no longer slaves but all free in the bonds of Christ.
Thank you that your love washes all impartially.

And let the people say: Amen!

Amen!

The Spirit of the Lord is upon you.

➔ **Sung Response: For freedom Christ has set us free**

I invite all those from the Africa region to stand and be welcomed.

▶ *The representative from the Africa region goes to the font and pours the water into the font during the prayer.*

Let us pray:
 God of hope,
 you promise streams in the wilderness,
 so the desert might bloom
 and your people follow your path towards home.
 You offer living water so that we need not thirst again.
 Rain on us your blessings so your spirit fills us with joy,
 compassion, justice.
 We thank you for the springs of life eternal.
 And let the people say: Amen!

Amen!

The Spirit of the Lord is upon you.

➔ **Sung Response: For freedom Christ has set us free**

Where two or three are gathered together in my name,
there am I in the midst of them.

I urge you to live a life worthy of the calling you have received, being humble and gentle, eager to maintain the unity of the Spirit through the bond of peace.

Let us pursue justice and peace, for mutual up-building.

Let us pray. Lord God, send your Holy Spirit upon us and this Assembly that we may discern your will, through your Son, Jesus Christ our Lord.

Amen

I declare this convention to be in session in the name of the Father, and of the Son, and of the Holy Spirit.

Amen

Kyrie

In peace, let us pray to the Lord.

➔ **Sung Response: Lord Have Mercy**

For peace as we meet together,
 for integrity of spirit and open hearts,
 for the compassion that leads to unity,
 let us pray to the Lord.

➔ **Sung Response: Lord Have Mercy**

For the unity of your church,
 rejoicing in the varieties of the gifts of the spirit,
 manifested as it witnesses to the one body of Christ,
 let us pray to the Lord.

Mabel Wu: Hong Kong

Lord, have mer - cy. Christ have mer - cy. Lord have mer - cy.
 Ky - rie_e - le - i - son. Chris - te_e - le - i - son. Ky - rie_e - le - i - son.

WORSHIP, BIBLE STUDIES AND HYMNS

→ Sung Response: *Lord Have Mercy*

For an end to war, and a common commitment to making peace,
for a renewed respect for those who are different,
for an end to hatred
and just reconciliations that undercut strife,
let us pray to the Lord.

→ Sung Response

For this tent of meeting,
and for all the songs and prayers offered here,
let us pray to the Lord.

→ Sung Response

Help, save, comfort, and defend us, gracious Lord.
Amen.

→ Gloria: *Esimano* (hymn 2)

Prayer of the day

The Lord be with you.
And also with you.

Let us pray:
Great Liberator,
bearing fruit from every seed resisting wrong,
standing firm for justice like a well-watered tree,
branching out with leaves for the healing of the nations:
grace us with the freedom to give ourselves away
because of the nearness of your beloved, Jesus Christ,
our judge and our redeemer,
this day and always.
Amen.

WORD

First Reading: Isaiah 61:1-4

The spirit of the Lord God is upon me,
because the Lord has anointed me;
he has sent me to bring good news to the oppressed,
to bind up the brokenhearted,
to proclaim liberty to the captives,
and release to the prisoners;
to proclaim the year of the Lord's favor,
and the day of vengeance of our God;
to comfort all who mourn;
to provide for those who mourn in Zion—
to give them a garland instead of ashes,
the oil of gladness instead of mourning,
the mantle of praise instead of a faint spirit.
They will be called oaks of righteousness,
the planting of the Lord, to display his glory.
They shall build up the ancient ruins,
they shall raise up the former devastations;
they shall repair the ruined cities,
the devastations of many generations.

Word of God! Word of Life!
Thanks be to God.

Psalm 1:1-6

Happy are those who do not follow the advice of the wicked,
or take the path that sinners tread,
or sit in the seat of scoffers;
but their delight is in the law of the Lord,
and on his law they meditate day and night.

→ Sung Response: *Like a tree beside the waters* (1)

1

James Martin: USA

In Babilone: Dutch melody

Like a tree be - side the wa - ters, nur - tured by your lov - ing care,
we, O God, your sons and daugh - ters, your en - dur - ing wit - ness bear.

English © 1994 James F. D. Martin

2

Like a tree be - side the riv - er, draw - ing life from ho - ly streams,
fill us with your love for - ev - er, re - cre - ate our hopes and dreams.

3

Through the storms of life sus - tain us by the wis - dom of your grace.
May the chang - ing of the sea - sons find us in your warm em - brace.

They are like trees planted by streams of water, which yield their fruit in its season, and their leaves do not wither. In all that they do, they prosper.

→ **Sung Response: *Through the storms of life (3)***

→ **Halleluya (hymn 3)**

→ **Sung Response: *Like a tree beside the river (2)***

The wicked are not so, but are like chaff that the wind drives away. Therefore the wicked will not stand in the judgment, nor sinners in the congregation of the righteous; for the Lord watches over the way of the righteous, but the way of the wicked will perish.

Gospel: Mark 4:30-32

The Holy Gospel according to Mark
Glory to you, O Lord.

Jesus said, 'With what can we compare the kingdom of God, or what parable will we use for it? It is like a mustard

WORSHIP, BIBLE STUDIES AND HYMNS

seed, which, when sown upon the ground, is the smallest of all the seeds on earth; yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade.'

The Gospel of the Lord.
Praise to you, O Christ.

→ ***Haleluya (hymn 3)***

Sermon

→ ***Hymn of the Day: Que esta iglesia se un árbol (hymn 5)***

Apostles' Creed

***I believe in God, the Father almighty,
creator of heaven and earth.***

***I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.***

***I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.***

Prayers of Intercession

With the whole people of God in Christ Jesus, let us pray for the church, those in need, and for all of God's creation. God, caring for the poor and oppressed, how can we speak of peace without justice? What boldness might we discover, if we were less afraid? What spirit might shine in us, if your abundant love overflowed through us? Upend our world, Christ Jesus, with your words of woe to the rich and your blessing of the meek. Sow the seeds of a new righteousness, an economy that looks to the least. Hear us, O God.

→ ***Sung Response: Oh Lord, Oh Lord, your mercy is great***

God of trees and rain,
how can the trees bear fruit when the rains don't come?
How can the seed come to harvest when floods wash away the farmer's labor?
How can roots grow deep when the clouds are uncertain?
Change us, God, so we do not destroy what you have made for us.
Hear us, O God.

→ ***Sung Response: Oh Lord, Oh Lord, your mercy is great***

God, binding up the broken hearted,
How can the lonely find a place if the welcoming arms are not visible?
Grant healing, saving God, so the blind blossom,
the lame rejoice with hearts able to leap and sing,
the struggling discover strong roots, surrounded by your faithful people.
Hear us, O God.

→ ***Sung Response: Oh Lord, Oh Lord, your mercy is great***

Traditional Namibian melody

Oh Lord, Oh Lord, your mer - cy is great!

The image shows a musical score for a hymn. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature has one flat (B-flat) and the time signature is 6/8. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the treble staff. The score ends with a double bar line and repeat dots.

▶ *Other prayers concerning events of the day.*

Hear us, O God.

→ **Sung Response: *Oh Lord, Oh Lord, your mercy is great***

Bless this Twelfth Assembly of the Lutheran World Federation. Put your spirit on each and everyone here, so we do your will: our songs of praise penetrating our policies, our prayers of lament growing into new initiatives of caring, our affirmations of faith like a well-watered tree full of steadfast, contagious love.

We thank you for the churches of Namibia, for their generosity, their hospitality, their commitment to the Gospel. Hear us, O God.

→ **Sung Response: *Oh Lord, Oh Lord, your mercy is great***

Into your hands, gracious God, we commend all for whom we pray, trusting in your mercy; through Jesus Christ, our Savior. Amen.

The Peace

The peace of Christ be with you
And also with you.

▶ *We share signs of peace*

→ **Song: *Liberated by God's grace* (hymn 4)**

The Offering

▶ *We are collecting for the LWF Endowment Fund, which provides for the long-term future of the LWF.*

MEAL

The Lord be with you
And also with you.

Lift up your hearts.
We lift them to the Lord.

Let us give thanks to the Lord, our God.
It is right to give God thanks and praise

Preface

In the beginning, you let loose a word, and behold, there was light. You freely chose to form dust into your image, breathing into it your spirit, and behold, women and men rose up to sing your praise. Out of slavery you brought your people through the sea and behold, Miriam danced your liberty. When the time was at hand, you sent your Beloved, and behold, the grace and truth of your presence living with us. We thank you for all those who have served you within the communion of the Lutheran World Federation and who now rest in your glory.

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From the Mass of the Holy Family

Yusuf Khill: Palestine

Ya ha - ma - la - Lah al - ha - mel kha - ta - yal - 'a - lam Ir - ham - na.
O Lamb of God, you take a - way the sins of the world, have mer - cy on us.

Ya ha - ma - la - Lah God, al - ha - mel kha - ta - yal the - 'a - lam world,
O Lamb of God, you take a - way the sins of the world,

im - nah - na - sa - lam, im - nah - na - sa - lam, im - nah - na - sa - lam.
grant us your peace, grant us your peace, grant us your peace.

Music © Yusuf Khill.

Surrounded by those who have planted the seed of faith within us,
and have encouraged us to grow,
we join with Christians of every time and place in the unending hymn to your holy name.

→ Sanctus: *Omuyapuki Kalunga* (hymn 6)

Eucharistic Prayer

Blessed is the one who comes in your name,
freeing all who would follow,
preaching freedom so the poor and oppressed could hear.
Your Spirit was upon him.
His teachings flourished like a tree of life to shelter all who would nest in its shade.
He gave his life as a servant, dying to destroy death,
raised up that we might be liberated by grace.

Words of Institution

Remembering

Remembering his death, we cry out Amen.

Amen.

Celebrating his resurrection, we shout Amen.

Amen.

Trusting his presence in every time and place, we plead Amen.

Amen.

Prayer to the Holy Spirit

Come, Holy Spirit, and make here the body of Christ.
Breathe onto this food, that it bring us your life.
Spirit, come from the four winds, and enliven this Twelfth LWF Assembly.
Preserve what is faithful; reform what we treasure; create in us what is vital and new.

Glory and praise, blessing and worship, honor and power and might be to you, our God,
 Father, Son, and Holy Spirit,
 forever and ever.

Amen.

→ Lord's Prayer (in our many languages)

→ Agnus Dei: *Ya hamalaLah*

Communion

‣ *For communion you are invited to go to the station nearest you. After receiving, a Namibian will give you a necklace with a carved Makalani nut with the words 'The Spirit of the Lord is upon you', in their first language. While coming, we sing.*

Songs during communion:

- *Schmücke dich* (hymn 9)
- *Come let us eat* (hymn 7)
- *Eat this bread* (hymn 8)
- *Sina meid oled valinud* (hymn 10)
- *Mhepo iyapuki* (hymn 11)

Post-Communion Prayer

God of grace,
 in this meal you liberated us from all that holds us captive.
 Give us a foretaste of that community reconciled in you.
 Send us forth to make known your deeds
 Proclaiming in our lives your forgiveness,
 through Jesus Christ our Lord.

Amen.

Midday Prayer

(in plenary)

OPENING

Drum beat or other musical instrument calling to worship

WORD

Galatians 5:1 (in English and 4 different languages every time)

▶ *Brief Silence (1-2 minutes)*

PRAYER

→ Short Intercessions with Kyrie (hymns 48 A, B, C or D) or spoken refrain

Table Blessing (sung)

→ *Bendice Señor (1)*

→ *Ciągły nepokój (2)*

→ *Urunk hála (3)*

▶ *Please follow this pattern for Midday Prayer every day.*

1

Argentina

Ben - di - ce, Se - ñor nues - tro pan, y da pan a los que tien - en pan.
Lord, bless the bread you have given, and give bread to all who are
Gott, seg - ne uns un - ser Brot, und gib al - len Brot, die hung - rig are
Sei - gneur viens bé - nir no - tre pain, et nour - ris tous ceux qui ont

ham - bre y ham - bre de jus - ti - cia a los que tien - en pan. Ben - di - ce Se - ñor nues - tro pan.
hun - gry, give hun - ger for jus - tice to those with bread. Lord, bless the bread you have given.
sind, und gib Hun - ger nach Ge - rech - tig - keit den Sat - ten. Gott, seg - ne uns un - ser Brot.
faim. Don - ne faim de jus - tice à ceux qui ont du pain. Sei - gneur viens bé - nir no - tre pain.

English, Donald Wetherick. Français, Marc Chambron.

2

Zofia Jasnota 1969

Em Am D G B7 Em
 Ciąg - ty nie - po - kój na świe - cie, woj - ny i woj - ny bez koń - ca; Jak - że nie - pew - na jest
 Un - frie - de herrscht auf der Er - de, Krie - ge und Streit bei den Völ kern. Und Un - ter - drü - ckung und

Am C D Am7 D7 G Refrain C E7
 zie - mia, je - kiem i gnie - wem drga - ją - ca. Po - kój zos - taw - iam wam,
 Fes - seln zwin - gen so wie - le zum Schwei - gen! Frie - de soll mit Euch sein,

A D B7 Em D G
 po - kój Mój da - je wam; nie tak, jak da - je dzi - siaj świat, po - wie - dział do nas Pan.
 Frie - de für al - le Zeit. Nicht so wie ihn die Welt Euch gibt, Gott sel - ber wird es sein.

Copyright © 1969 Zofia Jasnota

2. Ciągły niepokój w człowieku, ucieczka w hałas, zabawy;
szukamy wciąż nowych wrażeń, a w głębi ciszy pragniemy.

2. In jedem Menschen selber herrschen Unrast und Unruh oh'n Ende
Selbst, wenn wir ständig versuchen, Friede für alle zu schaffen.

3. Pokój budować na co dzień w sobie, w rodzinie, przy pracy;
nasze mozolne wysiłki Pan Swoją taską wzbogaci.

3. Lass uns in Deiner Hand finden, was Du für alle verheißen,
Herr, fülle unser Verlangen, gib uns selber den Frieden.

3

Sulyok Imre: Hungary 1912-2008

Vainö Malmivaara: Finland

U - runk há - la, hogy Te táp - lálisz nap - ról nap - ra szün - te - len!
 For the food which you keep giv - ing day by day, we bless your name.
 God, our hearts are filled with long - ing, wait - ing to be tru - ly fed

Áld - va légy, hogy min - den új nap új ö - röm, új ke - gye - lem!
 Joy and grace re - fresh each morn - ing, so your good - ness we pro - claim.
 with a taste of Je - sus Christ, the ev - er - giv - ing, liv - ing bread.

2. De a szivünk vágyakozva azért séhajt tefeléd: Engedd, Jézus, megizlenünk örök élet kenyérét!

English Frederick Schlagenhaft and Terry MacArthur © 2009 LWF. Permission sought for Hungarian and music.

Day 2

Liberating Grace: The Gift we Receive



Morning Prayer

OPENING

→ Song: *Love Divine* (hymn 12)

PSALMODY

Psalm 3

→ Antiphon: *Tu es pour moi un bouclier*

O Lord, how many are my foes!
Many are rising against me;
many are saying to me,
There is no help for you in God.

→ Antiphon

But you, O Lord, are a shield around me,
my glory, and the one who lifts up my head.
I cry aloud to the Lord,
and he answers me from his holy hill.

→ Antiphon

I lie down and sleep;
I wake again, for the Lord sustains me.
I am not afraid of tens of thousands of people
who have set themselves against me all around.

→ Antiphon

Rise up, O Lord!
Deliver me, O my God!
For you strike all my enemies on the cheek;
you break the teeth of the wicked.
Deliverance belongs to the Lord;
may your blessing be on your people!

→ Antiphon

WORD

Galatians 3:10–14

For all who rely on the works of the law are under a curse; for it is written, “Cursed is everyone who does not observe and obey all the things written in the book of the law.” Now it is evident that no one is justified before God by the law; for “The one who is righteous will live by faith.” But the law does not rest on faith; on the contrary, “Whoever does the works of the law will live by them.” Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who hangs on a tree”— in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit through faith.

Psalm 3:3

Joseph Gelineau: France



Tu es pour moi un bou - cli - er, ta gloi - re qui me tient la tête hau - te.
You are a shield a - round me, Lord, my glo - ry and the one, who lifts my head high.

WORSHIP, BIBLE STUDIES AND HYMNS

Mandarin John 3:16

As transcribed by Michelle Mu le Wong: Chinese melody

神 愛 世 人 甚 至 將 祂 的 獨 生 愛 子 賜 給 他 們
Shen ai shi ren shen zhi jiang ta de du sheng ai zi ci gei ta men
God loved the world. God so loved the world that he gave his on - ly son.

叫 一 切 信 祂 的 不 至 滅 亡 不 至 滅 亡 反 得 永 生
jiao yi qie xin ta de bu zhi mie wang bu zhi mie wang fan de yong sheng.
Those who be - lieve in him will not per - ish, but will have life, life e - ter - nal.

John 3:16 / 14–16

For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.

→ John 3:16 sung: *Shen ai shi ren*

Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.

Response to the Word

▶ *For a moment, hold the Makalani nut in your hand.*

▶ *Quietly, in our many languages, we say John 3:16.*

***For God so loved the world that he gave his only Son,
so that everyone who believes in him
may not perish but may have eternal life.***

Let the Spirit of God's love reach through your hands into your whole body.

Remember one moment when you experienced becoming free because of God's grace.

▶ *Moment of silence*

▶ *Now you're invited to make the sign of the cross*

→ **Processional Songs: *For freedom Christ has set us free* (see p. 8) and *Freedom is coming* (hymn 14)**



Bible Study

Galatians 3:10-14

For all who rely on the works of the law are under a curse; for it is written, “Cursed is everyone who does not observe and obey all the things written in the book of the law.” Now it is evident that no one is justified before God by the law; for “The one who is righteous will live by faith.” But the law does not rest on faith; on the contrary, “Whoever does the works of the law will live by them.” Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who hangs on a tree”—in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit through faith.

Liberating Grace—So That God’s Blessing May Come to All Nations

Dennis Olson

Galatians 3:10–14 is a challenging text to interpret. One biblical scholar has observed that “the meaning of almost every phrase in Galatians 3:10-14 is disputed” among biblical commentators.¹ An important issue involves the different ways in which the apostle Paul uses the word “law” (in Greek *nomos*). Throughout his letters, Paul uses the term “law” or *nomos* with various meanings, depending on the context. “Law” may at times refer to Old Testament laws and commandments (Gal 3:17), the whole Old Testament (Rom 3:19), the five books of Genesis-Deuteronomy (Rom 3:21), a general norm or principle (Rom 3:27), or a compulsion or habit of mind (Rom 7:21). Moreover, the “law,” for Paul, can have a variety of functions, some positive (Rom 7:10; 10:4) and others negative (2 Cor 3:7–9; Rom 3:20; 5:20; 7:7–8). This variety of possible meanings and functions of the word “law” has opened the text of Galatians 3:10–14 to various possible interpretations. The study of Galatians 3 that follows is a modest effort to account for the details of the text as a starting point for your own interactions with the text of Galatians and its implications for your context.

In Galatians 3:10–14, the apostle Paul makes an argument to the congregation of Galatians about the nature of the true gospel.

Paul’s argument is based on four quotations from four different Old Testament texts.

For all who rely on the works of the law are under a curse; for it is written, “Cursed is everyone who does not observe and obey all the things written in the book of the law.” Now it is evident that no one is justified before God by the law; for “The one who is righteous will live by faith.” But the law does not rest on faith; on the contrary, “Whoever does the works of the law will live by them.” Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who hangs on a tree”—in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit through faith.

The three stories in the background of Galatians: The local story, the Abraham story, and the cosmic/apocalyptic story

In order to begin to understand Paul’s argument here and his use of these Old Testament quotations, we need to take a step back

and remind ourselves of some important background. The apostle Paul seems to have three different levels of stories that operate at the same time in the background as he is writing his letter to the Galatians. I would label them as the *Local Story* (Gal 2), the *Abraham Story* (Gal 3:6–9, 19), and the future-oriented *Cosmic and Apocalyptic Story* (Gal 1:4; 6:15).

First, the *Local Story* that Paul discusses in Galatians 2 involves two incidents, one in Jerusalem and one in Antioch. The apostle Paul felt called by Christ to a special mission: to preach the gospel of Jesus Christ, not only to Jews but also to uncircumcised Gentiles, to non-Jews. It is hard to overstate how radical this idea was to some of the earliest Jewish Christians—the notion that God’s special promise to Israel and the Jews, should now, because of Christ, be offered freely to Gentiles of every nation and people. Jews were traditionally not to eat food in the same room with Gentiles. After much debate within the early Jewish Christian community, Paul had a crucial meeting in Jerusalem with the most important Jewish Christian leaders, including the apostle Peter, and James, the brother of Jesus. At the end of the Jerusalem meeting, Peter and James “extended the right hand of fellowship” to Paul. Paul understood this gesture of shaking hands to be an affirmation of his gospel mission to the Gentiles of every nation (Gal 2:9).

Paul then recounts a second encounter that happened in the city of Antioch in the region of Galatia some time later. The apostle Peter (also known by his Aramaic name Cephas in Galatians) was Jewish in background, as was Paul. Peter happened to be visiting the congregation at Antioch at the same time that Paul was there. Paul describes how the apostle Peter initially had no problem at all in sitting down and eating with Gentile members of the fledgling Christian community in Antioch. Peter shared the Lord’s Supper with them and they had meal fellowship together. But then, some days later, a group of representatives sent by James, the brother of Jesus, from Jerusalem also happened to visit the same Christian community in Antioch while Peter and Paul were still there. They all worshiped together, Jewish and Gentile believers in Christ, except when the time came for the Lord’s Supper. At that point, the group representing James, who were all Jewish Christians, urged Peter and the other Jewish Christians to separate and segregate themselves

from the Gentile Christians while they ate the Lord’s Supper and the meal of fellowship. And so Peter and other Jewish members did just that. They separated themselves from the Gentiles. Jewish believers over here—Gentile believers over there in another room. This enraged Paul. Earlier, back in Jerusalem, Peter and James had both given their approval to Paul’s mission of the gospel to Gentiles. And in Antioch, Peter had been quite willing to eat with Gentiles when no other Jewish Christians were around. Peter, however, suddenly separated himself from Gentiles at meals when the stricter Jewish Christian group from James arrived on the scene. For Paul, Peter’s action was hypocritical and two-faced. The segregation of Jewish Christians and Gentile Christians within the congregation denied the very core of the gospel—justification by grace through the faithfulness of Christ apart from any human “works of the law” (Gal 2:16; 3:2, 5). Here for Paul, the “law” refers to Old Testament laws and commandments, including the law of circumcision, as misused and misunderstood by a sub-group of fellow Jewish Christians.

Then, what enraged Paul even more was that some false teachers came to Galatia after Paul had left to go and preach the gospel in other cities. These false teachers began to teach and persuade the Galatian congregations that Gentiles had to meet the pre-condition of obeying the Jewish law of circumcision before they could become full believers in the gospel of Christ. They taught that non-Jewish converts had to submit to this circumcision requirement and only then could they receive the gospel, receive the gift of faith and the Spirit, and become full members of the body of Christ. In response, Paul writes this passionate letter to the Galatians to try to bring them back to the true gospel of God’s absolutely free grace in Christ apart from the pre-condition of obeying the law of circumcision. That is the local story behind this letter to the Galatians.

This local story of what happened in these ancient Christian communities in Antioch and Galatia illustrates divisive human tendencies that can sometimes occur in our own Christian communities and congregations today. As human beings, we often naturally like to be with people whom we know well and who are like us. As human beings, if we are part of the inner circle of a group, the “chosen flock,” we are sometimes tempted to hold on to this status of being “special,” of having more power or access or prestige than other

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members of the community, who may be more “on the outside,” more “on the fringe,” somehow different from “us.” As humans, we have a sinful urge to divide and contrast “us” versus “them.” What Paul, in his letter to the Galatians, seeks to proclaim is that a community, empowered by the Spirit of Christ, constantly works to resist such human tendencies to divide the chosen “us” from the second-class “them.” We are one in the body of Christ, every member equally valued in the eyes of God.

Secondly, alongside this local story of what happened personally to Paul and Peter in Antioch, Paul also has in mind the *Abraham Story* as he writes his letter. For Paul, the first definitive turning point in God’s interaction with humans and the world happened back in the first book of the Bible, Genesis, chapter 12, when God first spoke this promise to Abraham, the original ancestor of God’s people Israel:

Now the Lord said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed.” (Gen 12:1–3).

For Paul, three things are important about this promise. First, the spoken promise of blessing to Abraham comes directly from the mouth of God, not through a mediator of any sort. No angel, no human mediator. The promise is spoken directly from God to Abraham. That direct, divine word carries a special authority and priority for Paul. Secondly, the promise of blessing comes to Abraham before Abraham has obeyed any law or satisfied any other prior conditions (like the law of circumcision—which comes only later in Genesis 17). God’s promise to Abraham is pure gift, without any conditions. Thirdly, for Paul, the promise to Abraham and thus to Israel included a future opening up of this promise one day to “all the families of the earth,” that is, to the Gentiles, to all peoples of the world (Gal 3:6–9).

Paul then contrasts this biblical promise to Abraham with the later covenant of law and commandment that God gave to Israel at Mount Sinai (Gen 15:13–14; Ex 19:1; Gal 3:17). Three things are important about the giving of the law to Israel, according to Paul.

First, Paul follows a number of ancient Jewish traditions that suggested that the law at Sinai was not spoken to the Israelites directly by God but rather by lower level angels who gave the law to the human mediator, Moses (Gal 3:19).² Secondly, the law at Mount Sinai in the books of Exodus, Leviticus, Numbers and Deuteronomy was given to Israel long after God’s prior promise of blessing to Abraham in Genesis 12. Thirdly, for Paul, God’s promise leads to blessing and life. In contrast, the law, if it is misused, leads to curse and death (Deuteronomy 27:26). So, for Paul, the Abraham story highlights God’s unconditional promise of blessing as a prior and definitive framework for understanding God’s work among followers of Christ, whether Jewish Christians or Gentile Christians.

Now we need to pause and make an important point about Paul’s view of his own Jewish tradition because it affects our contemporary understanding of the faith of our Jewish brothers and sisters today. Some Christians have wrongly characterized the Jewish tradition as a religion of legalism. Misguided anti-Jewish interpretations of biblical texts, including the letter to the Galatians, have been wrongfully used to demonize Jews and fuel anti-Judaism over the centuries. Anti-Jewish readings of the Bible often charge Jews with allegedly focusing on prideful obedience to the laws of God as the means to earn God’s love and salvation. This misguided characterization is opposed to the Christian gospel of God’s unearned and free promise and mercy in Christ. This false charge that Judaism is primarily legalistic, however, is not Paul’s view of Judaism, nor is it the dominant portrait of ancient Israel in the Old Testament. For Paul, God made a free and unconditional promise to Abraham and his descendants, that is, to the Jews, in Genesis 12. And if God makes a promise, Paul believed, God will always fulfill that promise. Thus, in Paul’s understanding, the Jews remain the beneficiaries of God’s unconditional gospel promise to Abraham (see Rom 9–11). For Jews, obedience to the law is important, but obedience is primarily an expression of thanksgiving and devotion to God in response to God’s prior love and promise to the Jewish people.³ What upset Paul in Galatia was that Jewish Christians (not Jews) were misusing the law. The false teachers were Jewish Christians forcing Gentile Christians to obey the Jewish law of circumcision as a precondition, a prerequisite before they could receive the gospel promise and become fully accepted

as fellow believers of Christ. Galatians is about an intra-Christian conflict, not a conflict between Jews and Christians.

Paul's third layer of narrative that undergirds Galatians is a future-oriented *Cosmic and Apocalyptic Story*.⁴ This ultimate story reaches out to every future reader of Galatians, including us here today, in order that God might sweep our lives and stories into God's greater and grander future for us and the whole cosmos, the whole universe. With one foot, we stand in what Paul calls this "present evil age" (Gal 1:4). This present age is a time in which the powers and principalities, the forces of evil, sin and death continue to wreak havoc on humankind and upon our earth. But the sometimes seemingly unbearable chaos and suffering of this "present evil age" is in the end only evil's last whimper, its death rattle. Evil and death are not the final word in God's cosmic drama. Through the death of Christ on the cross, God has done all that is needed to defeat the forces of sin and death in the world. While we stand with one foot in this "present evil age," we stand with the other foot in what Paul calls God's "new creation" (Gal 6:15). Paul is convinced that this new creation is surely coming and already beginning to appear. Essential to that new creation are the fruits of the Spirit that God creates in communities of faith as Paul lists them in Galatians 5-6: "The fruit of the Spirit," Paul writes, "is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self control... Bear one another's burdens, and so fulfil the law of Christ" (Gal 5:22-23; 6:2).

These God-given "fruits of the Spirit" are glimpses that we may be blessed to see in our own lives and communities from time to time. What might be some examples of small signs of God's future new creation breaking into our world today? A deeply divided faith community, crippled by angry conflict, engages in the slow and hard work to make peace and restore a culture of love and joy. Such an experience of reconciliation is a glimpse of God's future new creation invading our present time. A faith community patiently listens to the needs of people in its neighborhood surrounding the church, and as a result the community begins a ministry of kindness and generosity. It might be an after-school child care program for overburdened parents. It might be a food bank for hungry souls. It might be advocating with local government officials for better housing for the homeless. Another faith community may be specially gifted by God to bear one

another's burdens, whether in grief, illness, family conflict, divorce, addiction, giving aid for refugee settlement or visiting inmates in a prison—being present with the least of these in a spirit of gentleness, faithfulness, love and justice. In these and countless other examples, our sure and certain hope in God's promised new creation is what fuels and sustains our small but Spirit-led ministries of peace, love and faithfulness done in the name of Christ.

So as we turn to Galatians 3:10-14, keep in mind these three intertwined stories—the local story, the Abraham story, and the ultimate cosmic and apocalyptic story of God's hopeful future for the world.

Galatians 3:10-14: Paul's argument using four quotations from the Old Testament

Our text from Galatians 3 begins in verse 10 with Paul's claim that all who rely on the works of the law for their identity and as the basis for their standing before God are under a curse. They are under a constant threat of judgment and death. Paul supports his case by quoting from the law itself, the Torah—Deuteronomy 27:26: "Cursed be anyone who does not uphold the words of this law by observing them." Paul moves in verse 11 to his next claim that no one is justified or made right with God by obeying the law. Paul finds support for this claim in the Old Testament prophet Habakkuk, chapter 2, verse 4. Paul finds in Habakkuk a clear statement of the gospel: "the righteous live by their faith." Faith in God's promise is what will make us right with God and give us life. For Paul, the gospel in Habakkuk 2 functions as a benchmark, a yard stick that Paul will use to judge the truthfulness of other biblical texts. If another text of Scripture does not measure up to this gospel as expressed in Habakkuk 2, then Paul will argue that the other biblical text is false. For Paul, Scripture interprets Scripture.

In verse 12, Paul argues against those (like the false teachers in Galatia) who claim that, for Gentiles, obeying the law (for example, the law of circumcision) is the only means by which Gentiles can be made right with God, justified before God. Paul recognizes that the false teachers might point to some other verses in Scripture that suggest that obeying the law justifies us before God and give

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us life. One such Scripture passage is Leviticus 18:5, which Paul quotes: “Whoever does the works of the law will live by them.” To this verse in Leviticus 18:5, however, Paul says, “No! Absolutely not!” Habakkuk speaks the true gospel: “The righteous live by their faith.” Leviticus 18 falsely promises life through obedience to the words of the law. The anti-gospel claim of Leviticus 18, Paul argues, should be rejected, even though it is in Scripture.

Paul continues in verse 13 to describe more precisely what God was up to in Jesus’ death on the cross. Paul writes: “Christ redeemed us [restored us/ paid a price for us/ rescued us—all of us, Jew and Gentile] from the curse of the law.” How? “by [Jesus] becoming a curse for us!” Jesus, who was without sin, took upon his body our sin, our curse, our death. This is what Martin Luther often calls the “marvelous exchange” in which we sinful humans trade places with Christ. We sinners receive Christ’s full righteousness, and Christ in turn takes our full sinfulness upon himself. In his commentary on Galatians, Luther says,

By this fortunate exchange with us [Christ] took upon himself our sinful person and granted us His innocent and victorious Person. [...] Christ Himself voluntarily became a curse for us, saying [...] “I shall empty Myself (Phil 2:7); I shall assume your clothing and your mask; and in this I shall walk about and suffer death, in order to set you free from death.”⁵

Christ died in our place, under the curse of the law, in order that we might live. And that curse of the law under which Christ suffered and died can be located in one crucial verse in the law, the Torah, another verse that Paul quotes, this time from Deuteronomy 21:23: “anyone hung on a tree is under God’s curse.” For Paul, it’s all there in this verse: the cross is the “tree.” Hanging from the tree points to the execution and death suffered by Jesus on the cross. The curse, for Paul, is the curse of the law that leads to death, a death that was swallowed up and defeated by Christ’s death on the cross once and for all.

Finally, verse 14 gives us the climax of Paul’s argument here: what then was the purpose for Jesus’ death on the cross? Why did Jesus take the curse of humanity upon himself? Paul writes: “in

order that in Christ Jesus the blessing of Abraham [God’s promise of blessing back in Genesis 12 to “all the families of the earth”] might come to the Gentiles, so that we [both Jews and Gentiles] might receive the promise of the Spirit through faith” totally apart from works of the law. Jesus’ death on the cross opened the floodgates of God’s life-giving and free promise of blessing not only to the Jews but now to every person in every corner of the globe--Jew or Gentile, male or female, slave or free (Gal 3:28). Jesus in the fullness of his humanity took on the curse of the law all the way to death. And in the equal fullness of his divinity as God’s Son, Jesus swallowed up and defeated the power of sin and death. Through the cross, God has introduced a world-shaking new creation that marks a second major turning point within the ongoing story of God and the world. The first turning point was the promise to Abraham in Genesis 12. The second turning point is Jesus’ death on the cross that opened God’s promise to all. The third and ultimate turning point will be the future culmination of God’s new creation, in which, as Paul writes in Romans 8, “the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God” (Rom 8:21). All creation will be made new!

Discussion Questions

- Discuss one or two examples of the ways in which some churches or congregations may impose preconditions or barriers (whether explicitly or implicitly) that in effect divide the body of Christ into less acceptable “second-class” community members versus those who consider themselves full members. If you know of real life examples, share them. How might these examples be analogous to what Paul described in Galatians? How might these be understood as examples of denying the gospel?
- Paul talks in Galatians about the fruit of the Spirit which includes “love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control” (Gal 5:22–23). Yet the angry tone of Paul’s letter is quite harsh toward the false teachers, calling down curses upon them (Gal 1:9) and addressing the Galatian congregations who follow them as “You foolish Galatians” (Gal

3:1)! How would you explain this apparent contradiction between the fruits of the Spirit that Paul recommended to the Galatians versus Paul's own combative attitude and harsh words? How do we balance the need for clarity in proclaiming the gospel with the importance of maintaining a community of love, peace, gentleness and patience within our congregations and churches?

- How do you relate the specific ministries that you carry out or lead (your local story) to the two other levels of stories that Paul assumes in Galatians: the Abraham story of God's promise to Abraham and God's promise through the cross, on one hand, and the future-oriented cosmic and apocalyptic story of God's coming "new creation," on the other?

Notes

¹ Norman Young, "Who's Cursed—and Why? (Galatians 3:10-14)," in *Journal of Biblical Literature* 117 (1998), 79–92.

² For example, the Greek Septuagint of Deut 33:2: "And he said: 'The Lord has come from Sina and appeared to us from Seir... at his right, angels with him,'" [New English Translation of the Septuagint, eds. A. Pietersma and B. Wright (New York: Oxford University Press, 2007). Josephus, *Antiquities* 15:136 (King Herod speaking: "... and we have learned the noblest of our doctrines and the holiest of our laws through angels sent by God"). See Hans Dieter Betz, *Galatians, Hermeneia Commentary* (Philadelphia: Fortress, 1979), 168–69.

³ See Jon Levenson, *The Love of God: Divine Gift, Human Gratitude, and Mutual Faithfulness in Judaism* (Princeton, NJ: Princeton University Press, 2015).

⁴ On the apocalyptic character of Galatians, see J. Louis Martyn, *Galatians, Anchor Yale Bible Commentaries* (New York: Doubleday, 2004).

⁵ Martin Luther, "Lectures on Galatians 1535, Galatians 1-4," in Jaroslav Pelikan (ed.), *Luther's Works*, vol. 26 (St. Louis, MO: Concordia, 1963), 284.

→ **The Lord's Prayer (prayed in all our languages)**

Blessing

→ **Hymn: *En Medio de la Guerra* (hymn 15)**

↳ *Midday Prayer (in Village Groups): See page 16*

Evening Prayer

OPENING

→ Opening music: a local choir

When we turn aside to witness the wonder
we stand on holy ground.

When we turn aside to hear the cries and know the pain
we stand on holy ground.

When we turn aside at the calling of our names and hear
freedom proclaim: I am who I am.
we stand on holy ground.

PSALMODY

Psalm 104:10-24

You make springs gush forth in the valleys; they flow between
the hills, giving drink to every wild animal; the wild asses
quench their thirst.

→ Sung response: *Silence my soul* (hymn 13)

The trees of the Lord are watered abundantly, the cedars of
Lebanon that he planted. In them the birds build their nests;
the stork has its home in the fir trees.

→ Sung Response: *Silence my soul*

O Lord, how manifold are your works! In wisdom you have
made them all; the earth is full of your creatures.

→ Sung Response: *Silence my soul*

Prayer:

“I will be who I will be” liberty’s source and freedom’s force.
O God, awaken our eyes and ears so we turn aside from our
daily tasks and fears, to know your grace as near as a name,
Jesus Christ.

Amen.

WORD

Reading: adapted from Exodus 3:1-12

flame
fire
out of the bush
blazing
not consumed
not consumed

Here I am
No closer
Remove the sandals from your feet
holy ground

I am the God of your father
The God of Abraham
The God of Isaac.
and the God of Jacob.

I have observed the misery of my people.
I have heard their cry
I know their sufferings.

WORSHIP, BIBLE STUDIES AND HYMNS

Simeí Monteiro: Brazil

Ky - ri - e. Tem pi - e - da - de de nós ó Sen - hor. E - le - i - son.
Ky - ri - e. Tem pi - e - da - de de nós ó Sen - hor. E - le - i - son.

Music and Portuguese © Simeí Monteiro, World Council of Churches, Geneva, Switzerland.

Lord, have mercy.

I have come down to deliver them.
to bring them up.
to a land flowing with milk and honey.

I will be with you.
this shall be a sign.
You shall worship God on this mountain.

What's your name?

I am who I am
I will be who I will be
I am what I am.

I will bring you up out of the misery.
They will listen to your voice
I will stretch out my hand.

The word of the Lord.
Thanks be to God.

→ Song: *Püha* (hymn 16)

Prayer

Prayers of Intercession

“I am who I am”
speak the names of all those who decry their own identity,
who lose themselves, overwhelmed by trouble too big,
forces too strong,
cursed to never belong, no matter how much they try.
Claim your nameless people, God, and gather them under the
tree of grace.

Amen.

→ Sung Response: *Kyrie Tem piedade de nós ó Senhor*

I will be who I will be,
On the desert winds, set each bush ablaze with the
unanswered cries,
the wounds unhealed running red,
the promises unfulfilled
until we know your call
and deliverance dances in our feet, our arms, our heads,
so all your children find the shoes that spread the good news
of your justice and love.

→ Sung Response: *Kyrie Tem piedade de nós ó Senhor*

I am what I am
 lamb of God, who takes away the sin of the world,
 have mercy on us.
 Write your name on our hearts
 so we see with your eyes,
 looking down from the cross, all afire with thirst and pain,
 but with love unconsumed.

→ Sung Response: *Kyrie Tem piedade de nós ó Senhor*

Prayers for the events of the day

→ Sung Response: *Kyrie Tem piedade de nós ó Senhor*

Barefoot, but surrounded by your presence, we commend all
 for whom we pray placing them in your hands, in the name of
 Jesus Christ.

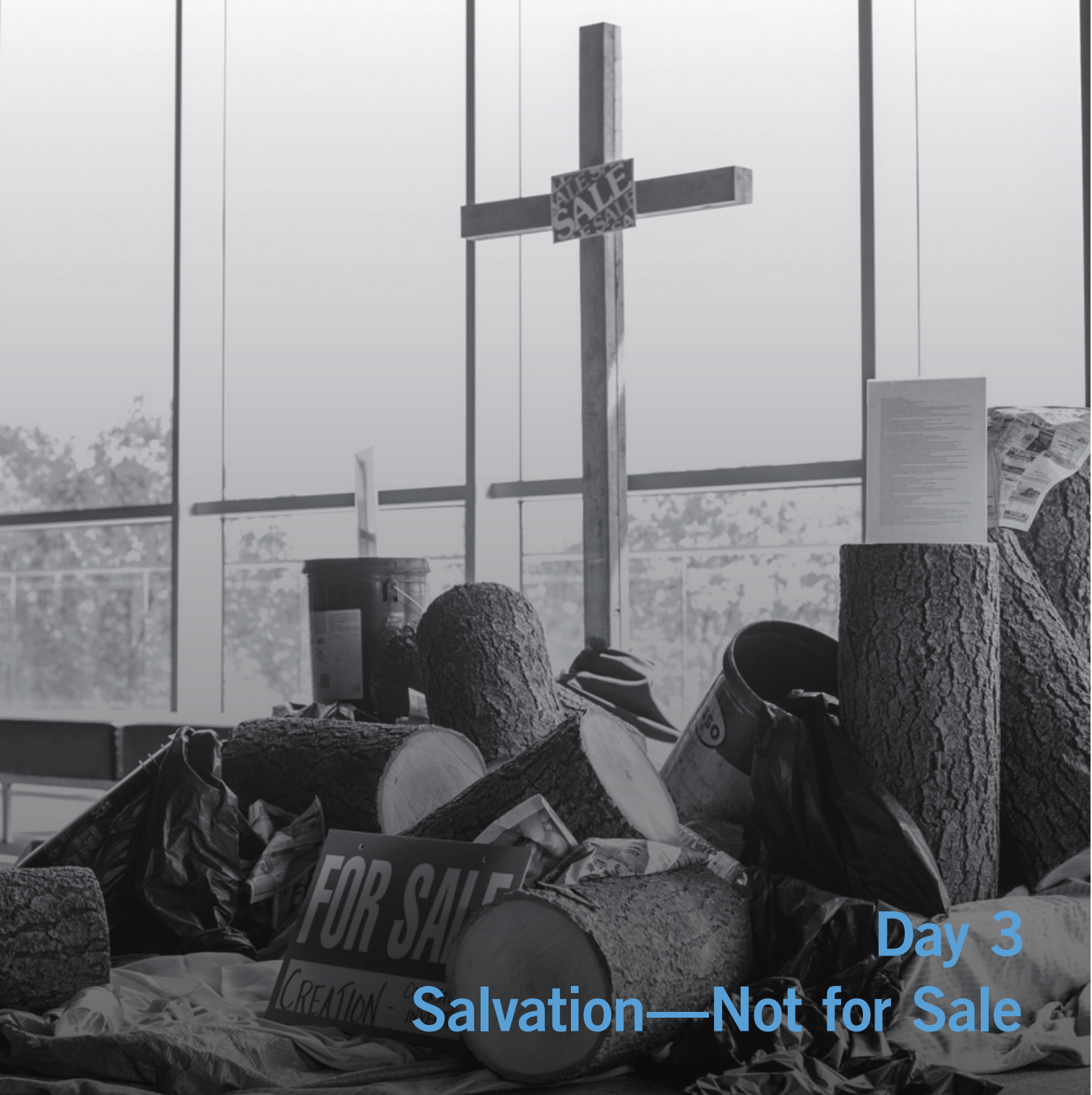
Amen.

→ Song: *Whoa whoa rumbow* (hymn 17; refrain)

→ Lord's Prayer (in our many languages)

→ Song: local choir

Blessing



SALE
SALE
SALE

FOR SALE
CREATION-

Document with text and a small image, pinned to a log.

Day 3
Salvation—Not for Sale

Morning Prayer

OPENING AND PSALMODY

→ Hymn: *Aus tiefer Not* (hymn 18)

Selling Salvation

Part 1: Selling Salvation: A monk in Germany selling indulgences

“As soon as a coin in the coffer rings, the soul from purgatory springs”

→ Sung Response: *Salvation is a gift* (1)

1

Axali Doeseb: Namibia



Sal - va - tion is a gift. Sal - va - tion is for free. Je - sus died up - on the cross
so re - joice in the Lord. Sal - va - tion is not for sale. God's hand is ev - ery - where.
God's mer - cy is with all. Re - demp - tion is not for sale. Sal - va - tion is not for sale.

2



Sal - va - tion is a gift. Sal - va - tion is for free. Je - sus died up - on the cross

Part 2: Selling salvation, a doctor with a skill

Not happy with how you look. Book now with Lasar Jones, the cosmetic surgery specialist. Virtually painless, you could have a new you. Our computer imagery can help you chose the look you want. Just think what freedom you will have when you don't feel you have to hide your face anymore. Lasar Jones, we ensure a beautiful smile.

→ Sung Response: *Salvation is a gift* (2)

Part 3: Selling salvation, a lottery winner

Imagine what you could do with a million dollars. All your dreams could come true. You could have the perfect house, go on the vacation you always wanted, tell your boss he can

3

$\text{♩} = 120$

Sal - va - tion is a gift. Sal - va - tion is for free.

Chords: F, Dm, Gm, Dm, F, Dm, Am, C, Gm

4

God's hand is ev - ery - where. God's mer - cy is with all. Re - demp - tion is not for sale. Sal - va - tion is not for sale. We say, "Ho - ly, ho - ly, ho - ly, ho - ly." We say, "Ho - ly is the Lord." Re - demp - tion is not for sale. Sal - va - tion is not for sale. We say "Ho - ly, ho - ly, ho - ly, ho - ly." We say, "Ho - ly is the Lord." Re - demp - tion is not for sale. Sal - va - tion is not for sale.

Chords: Dm, Fm, Dm, F, Dm, Am, C, Gm, Dm, Gm, Dm, F, Dm, C, F, C7, F, C, Gm, Dm, Gm, Dm, F, Dm, C, F, Dm, C7, F, C, Gm, Dm, Gm, Dm, F, Dm, C, F

go to hell. Imagine what you could do if you win this week's lottery. This could be your lucky day. But you gotta play to win.

→ **Sung Response: *Salvation is a gift* (3)**

Part 4: Selling salvation, a preacher with a promise,

God loves a cheerful giver. The more you give to God, the more you get in return. You send me something, and I promise you, we will have people praying for you right now. How much seed money are you willing to sow so the blessings begin to flow? Are you looking for healing, for a good job, for a better life, just send us something and our prayers will unlock heaven's store.

→ **Sung Response: *God's hand is everywhere* (4)**

WORD

A reading adapted from Luke 19:1–10 (please watch)

Jesus entered Jericho and was passing through it. A man was there named Zacchaeus; he was a chief tax-collector and was rich. He was trying to see who Jesus was, but on account of the crowd he could not, because he was short in stature. So he ran ahead and climbed a sycamore tree to see him, because he was going to pass that way. When Jesus came to the place, he looked up and said to him, "Zacchaeus, hurry and come down; for I must stay at your house today." So he hurried

down and was happy to welcome him. All who saw it began to grumble and said, “He has gone to be the guest of one who is a sinner.” Zacchaeus stood there and said to the Lord, “Look, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much.” Then Jesus said to him, “Today salvation has come to this house, because he too is a son of Abraham. For the Son of Man came to seek out and to save the lost.”

→ **Hymn: *Un camino se abre* (hymn 19)**

Reading: Ephesians 2:4–10

But God, who is rich in mercy, out of the great love with which he loved us even when we were dead through our

trespasses, made us alive together with Christ—by grace you have been saved—and raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the ages to come he might show the immeasurable riches of his grace in kindness towards us in Christ Jesus. For by grace you have been saved through faith, and this is not your own doing; it is the gift of God—not the result of works, so that no one may boast. For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life.

Word of God! Word of Life

Thanks be to God

→ **Processional Song: *Whoa whoa rumbow* (hymn 17)**

Bible Study

Luke 19:1–10

1 He entered Jericho and was passing through it. 2 A man was there named Zacchaeus; he was a chief tax collector and was rich. 3 He was trying to see who Jesus was, but on account of the crowd he could not, because he was short in stature. 4 So he ran ahead and climbed a sycamore tree to see him, because he was going to pass that way. 5 When Jesus came to the place, he looked up and said to him, “Zacchaeus, hurry and come down; for I must stay at your house today.” 6 So he hurried down and was happy to welcome him. 7 All who saw it began to grumble and said, “He has gone to be the guest of one who is a sinner.” 8 Zacchaeus stood there and said to the Lord, “Look, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much.” 9 Then Jesus said to him, “Today salvation has come to this house, because he too is a son of Abraham. 10 For the Son of Man came to seek out and to save the lost.”

An Unexpected Host and an Unexpected Guest

Bernd Oberdorfer

Zacchaeus—a comical figure

Isn't this a funny story? The Bible is not—and is not supposed to be—a collection of comical stories and jokes, and I would not recommend that you choose the Bible if you simply wish to be entertained and to laugh. But, actually, this is a funny story. Luke has a wonderful sense of humor. He very subtly highlights the comical details, and even inserts certain elements of slapstick. Yet, like in every good comedy, it also involves a tragedy; it is a story of laughter and fear, of power and poverty, of exploitation and compensation, of greed and generosity. It is a story of renewed life. It is a story of how difficult it is—and how easy it can be—to change one's life.

Let us start with Zacchaeus. What a controversial, comical figure. He is not only a simple tax collector, which would be bad enough in a society where injustice, inequality and corruption reign. He is the chief tax collector. People fear and scorn him at the same time. He represents the oppressive power they are subjected to. They depend on him because he can fix the amount of taxes they have

to pay. On the other hand, he depends on the authority of the Roman state that has commissioned him. As a Jew, in the eyes of his compatriots he has sold his soul to the oppressors and has betrayed his people. Today we would call him a subcontractor. He has bought the license to raise taxes. So, at the end of the day, he must at least recover the license fee and whatever he collects beyond that is his. This is, of course, a temptation to charge higher taxes than the state demands and to accept bribes. As a chief tax collector, you will hardly be popular but you might get rich. And Zacchaeus is rich.

But, he is “short in stature.” This contrast makes him a comical figure. He is rich and powerful, but his appearance is not at all impressive. And he is definitely disadvantaged when it comes to being in a crowd. Amidst taller people, he might be overlooked and unable to see. So, if he wants to see and be seen, he needs a good strategy.

Surprisingly enough, this successful and powerful man wants to see and be seen when Jesus is in town. The fame of this prophet, thaumaturgist (“miracle worker”) and healer has spread all over the country. Thus, in Jericho, too, everybody is on the move, trying to

get a glimpse of him. Zacchaeus is part of that “hype.” He is curious, or maybe he even feels that he needs Jesus. Yet, the whole town, the streets and squares, are blocked and Zacchaeus, short of stature, is unable to get into the first row in order to see Jesus.

Nonetheless, he does not surrender. He has an idea. He knows how Jesus will continue his route and knows a place that will suit Jesus’ plans: a place with a tree. He runs ahead and finds the place empty. He climbs up the tree. This must look very funny: the chief tax collector—I always imagine him wearing a modern uniform—pulling himself up, from branch to branch, breathing heavily and searching for a safe spot with a view. Surely, he looks ridiculous. But he does not mind. He is so eager to see Jesus that he does not care about his appearance. This is not what a high state officer should look like. But he chooses to embarrass himself rather than not to see Jesus. So he waits.

“I must stay at your house today”: Jesus invites himself for dinner

Eventually, amidst the crowd, Jesus arrives. Everybody wants him to approach. But he lifts his eyes and, noticing Zacchaeus, addresses him: “Zacchaeus, hurry and come down; for I must stay at your house today.” This is very strange. First of all, Jesus knows him by name. Maybe, someone in the crowd had shouted, “Look, in the tree, isn’t that Zacchaeus?” and others had burst out laughing. Or maybe Zacchaeus’s bad reputation was well known beyond Jericho, all over the region in fact, and so Jesus knows who he is. In any case, Jesus addresses him personally. He deliberately wants to address him. What is even more surprising is how he addresses him. “Hurry and come down; for I must stay at your house today!” Jesus seems in urgent need of Zacchaeus now. Hurry, don’t hesitate! Come down now! I must stay at your house today! Not tomorrow, not next week, today! There is no time for further reflection, no time for second thoughts, no time for doubts (“Am I worthy of it?”). Just come down!

What is most surprising of all is that Jesus reverses the right order. He does not wait to be invited but invites himself. Under normal circumstances, this would not be very polite. If I said to you, “I must have dinner at your place tonight!” you most probably would not be

very amused. You might try to get out of it by making excuses, such as, “Sorry, but the fridge is empty”; “Sorry, but the house has to be tidied up before.” Zacchaeus, however, does not hesitate for one second. He feels that his deepest dreams have come true. He is happy.

By inviting himself, Jesus challenges us. This means he challenges our religious expectations. We would tend to think that Zacchaeus needs Jesus. This is, of course, true and is the reason why Zacchaeus is so happy. But Jesus puts it exactly the other way around: I need you! I need you to host me for dinner! Jesus dignifies Zacchaeus by asking him to be his host. Jesus turns Zacchaeus into a person who is needed. And it is exactly this that brings salvation to his house.

I teach dogmatics at university. I deal with concepts and ideas. And being a Lutheran, of course, my theological teaching focuses on the doctrine of justification by faith alone. You probably know the core idea of this doctrine almost by heart: we are ensnared by sin, cannot free ourselves of it by our own means, cannot actively do anything for our salvation, depend absolutely on the grace of God, who forgives us our sins because Christ bears the sin of the world on the cross. All of this is true. But sometimes I get the feeling that we have created a one-sided, all too dark picture with that. There is a “hidden agenda” in our narratives: you are a sinner; you are unable to do anything right; you have lost all your dignity; only God acts on your behalf; etc.

The story of Zacchaeus, then, might help us to develop a more appropriate, more comprehensive picture of salvation because it begs the question, what if “justification by faith alone,” what if “salvation—not for sale” are just other ways of saying, “Jesus invites himself to stay at my home”? He does not wait until I invite him. Out of nothing, he dignifies me as his host, regardless of my reputation, appearance, status, economic power, etc. He trusts in my capacity to host him and in so doing enables me to do so. It is an empowering, not a discouraging grace that Jesus represents. And he does not represent a God who is a distant ruler, who forgives his subjects instead of punishing them but, rather, a God who is in need of God’s creatures, who wants to share life with them, who wants to be their guest and change their lives by his living presence. What a joy salvation means! Yet, not everyone shares this joy.

“Guest of a sinner”?: The scandal

On the contrary, the crowd is upset. Within a minute, excitement changes into disappointment. Would not every one of us willingly have invited Jesus for dinner? Would not every one of us be a more appropriate host than this cheat and traitor, this contemptible and ridiculous figure on the tree? They compare themselves with Zacchaeus, and not to his advantage. “He has gone to be the guest of the one who is a sinner.” They question Jesus’ power of judgment. How could he fail to notice the real character of his host? Or has he even noticed? We cast doubt on his moral discernment. And he risks his reputation. Being the guest of a cheat, he might appear a cheat himself or, in any case, a friend and supporter of a cheat.

It is easy for us to look down on these critics because we know the end of the story, and because we think we know Jesus. But let us be fair. It is not simply envy that goads them. Rather, they are moved by a deep desire to experience communion with Jesus. And their hopes have been frustrated because they think that they have better reasons for this communion than Zacchaeus because they are better prepared for it. They feel repudiated by Jesus.

I might not be the only one who prefers to think of themselves as someone who resembles the women and men who are honored by Christ’s presence in the biblical narratives. It may not be very comfortable, then, to discover and to admit to oneself that quite often we actually fit the role of the frustrated and envious bystanders much better. Should Christ really prefer the presence of a Muslim refugee from Syria, or that of a neoliberal banker in a SUV, or of a single mother with kids from more than one father, instead of sharing our well-settled Christian lifestyle? And the other way around: how much embarrassment are we able and willing to bear in order to see Jesus when he is “in town”? How much derisive laughter are we able to accept? How high are the trees we would be ready to climb on?

A dinner that changes a life

For Zacchaeus, everything changes. Being addressed by Jesus, hosting Jesus, sharing dinner with Jesus changes his life and transforms his attitude toward life. First of all, he is liberated and,

as a consequence, can accept and confess that he has actually gained his fortune by unjust means. He no longer feels the need to deny that—to justify himself for that. He is free simply to admit it now because he feels welcomed and honored by Jesus. Of course, he knew before what people accuse him of and hate him for. But it is not their disapproval and contempt but, rather, Jesus’ joy at being hosted by him that helps him to admit that their accusations were correct.

Moreover, he is now ready to take responsibility for his wrongful acts. His wealth, in part, results from injustice. He has forced people to pay more taxes than necessary and legitimate. His wealth is based on others’ poverty. He is ready to return his ill-gotten fortune. He is ready to share. And even more, he is ready to compensate the victims of his injustice. This means he is now able to accept that he has caused harm and damage to them. He has diminished their lives. “If I have defrauded anyone of anything,” he promises, “I will pay back four times as much.” Hosting Jesus transforms his life. Being honored by Jesus changes his social attitude. He now feels that he is part of a communion. Now, full of joy, Jesus comments: “Today salvation has come to this house, because he too is a son of Abraham.” He is a son of Abraham because he has renewed his commitment to the communion of Abraham’s sons and daughters.

Once again, I feel encouraged to speak as a teacher of dogmatics. Since the very beginning, Lutherans have often been criticized for minimizing the relevance of ethics by emphasizing “justification through faith alone regardless of works.” Yet, they have always insisted that “good works” are essential for Christian life. However, “good works” are not the prerequisite but the fruits of salvation. We do not love and serve our neighbor in order to be saved, but being saved frees and opens us up thankfully and joyfully to love and serve our neighbor, as Luther put it. Zacchaeus is a wonderful example of that. We can feel his relief, his thankfulness and his joy when he promises to share his wealth and compensate with good the evil he has done. Salvation means to share with joy. “Today salvation has come to this house.”

To share with joy—this is the source of ethics. Joy, however, does not imply blind euphoria. Zacchaeus does not promise to give away all that he has. “Half of my possessions,” he announces, “I will

give to the poor.” Jesus does not censure him for keeping the other half for himself. Christian ethics is not perfectionist; it respects our human limits. Christian life does not start with excessive demands. We are neither expected nor entitled to save the world. We are

rather enabled and entitled to share—out of joy and with joy. By doing that, we spread Jesus’ own joy that has come “to seek out and to save the lost.”

→ **The Lord’s Prayer (prayed in all our languages)**

Blessing

→ **Hymn: *Nun freut euch* (hymn 20)**

↳ *Midday Prayer (in Village Groups): See page 16*

Evening Eucharist

GATHERING

→ Hymn: *Anaweza* (hymn 21)

Greeting

Salvation,
the gift of God.

Deliverance,
the gift of God.

Healing,
the gift of God.

Liberation,
the gift of God.

A new heart, and a new spirit,
the gift of God.

Forgiveness from sin,
the gift of God.

Bread and wine,
the gift of God.

Water,
the gift of God.

Wholeness,
the gift of God.

Reconciliation,
the gift of God. Amen.

→ Song: Local choir

WORD

Luke 19:5-10

The Gospel according to Luke
Glory to you, O God!

When Jesus came to the place, he looked up and said to him, “Zacchaeus, hurry and come down; for I must stay at your house today.” So he hurried down and was happy to welcome him. All who saw it began to grumble and said, “He has gone to be the guest of one who is a sinner.” Zacchaeus stood there and said to the Lord, “Look, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much.” Then Jesus said to him, “Today salvation has come to this house, because he too is a son of Abraham. For the Son of Man came to seek out and to save the lost.”

The Gospel of our Lord!
Praise to you O Christ!

→ *Halleluia Pujilah Tuhanmu* (hymn 22)

Response to the Word

Sisters and brothers, sometimes we forget the sheer power of the affirmation that comes from the gospel.

I invite you to hold the seed that has been with us during this meeting in your hand.

Let the seed remind you of a moment when you realized that you were a child of God,

when you experienced the affirmation of the gospel, when you felt the eyes of Jesus looking up to see you just as he looked up for Zacchaeus.

▶ *Silence*

▶ *Turn to a neighbor. Gently place the seed, representing grace, around their neck. Look at them and say in your language, "You, too, are a child of Abraham." Your neighbor can go to someone else and repeat this affirmation. If you have no seed, wait for someone to come to you. At the end, everyone should have a seed that represents God's acceptance, salvation that is free, too valuable to be put up for sale.*

You, too, are a child of Abraham

➔ **Song: Local choir**

Prayers of Intercession with Psalm 130

Out of the depths I cry to you, O Lord.

Lord, hear my voice!

Hear the voices, Lord,
the voice of an unwed mother ashamed to claim your love,
the voice of an absent father not knowing how to love his children,
the voice of a depressed young person not finding any meaning or energy,
with no one telling your good news.

➔ **Sung Response: We wait**

But there is forgiveness with you,
so that you may be revered.

2 Peter 3:13 a tempo Christian I. Tamaela: Indonesia

We wait, for new heavens and a new earth. We wait,
We wait, we wait, we wait, etc.

where righteousness is at home. We wait,
we wait, we wait, we wait.

Based on a Central Moluccas traditional melody (Huele). Composed for Tainan Theological Seminary Advent 2. © 1999 Christian I. Tamaela.

WORSHIP, BIBLE STUDIES AND HYMNS

Let loose the voices of the forgiven,
so a song of mercy overcomes all curse.

Re-tune your community
to welcome sinners,
overriding judgments endured and unhealed.

Teach us to stand in your grace,
the forgiven practicing forgiving
in the face of an unforgiving world.

→ Sung response: *We wait*

I wait for the Lord, my soul waits,
and in his word I hope;

my soul waits for the Lord
**more than those who watch for the morning,
more than those who watch for the morning.**

We wait for you Lord.

We wait for steadfast love,
a love that does not fade.

We wait for your redeeming power,
a power that stoops to care for the least
and whispers words of hope to the forgotten.

We wait more than those who watch for the morning
for the healing of our world, our churches, our lives
through Jesus Christ.

→ Sung response: *We wait.*

O Israel, hope in the Lord!
For the Lord is steadfast love.

With God is great power to redeem.
It is God who will redeem all people from their iniquities.

We hope in the Lord.
We hope in his steadfast love.

In the eyes of the world,
love is powerless.

But God loves redeems,
redeems all from their sin,
from the evil that entraps,
making of all nations God's people.

→ Sung response: *We wait*

MEAL

Preface

With a word:
light.

With a breath:
humanity.

With a powerful wind making a dry path through the sea:
freedom.

With a vision of the way through the desert:
return from exile.

With flesh and blood, dwelling in our midst,
a body giving itself away, showing what it means to be alive:
salvation.

With great thanksgiving,
a chorus gathered from every time and place,
proclaiming your good news:

Salvation has come to our house today.

→ Sanctus: *Änglarna i himlen* (hymn 23)

Blessed is the One
looking up at a tax collector,
looking around to bless the children,
looking down on the rich and self-righteous,
looking toward a realm of justice and peace,
looking beyond power to declare the meek as the inheritors of
the earth,
lifted up, like the serpent in the wilderness,
so that all who look upon him and believe might be healed.

Words of Institution

Remembering

At this table we are invited to the house of Christ Jesus.
With this bread Christ gives us his body.
With this wine Christ offers us the joy of feasting with him.
We remember the free gift of God,
salvation,
present for us in eating and drinking,
today,
Christ died for all. Christ is raised for all. Christ is coming for
all,
for our lives, our houses, our world.

Prayer for the Holy Spirit

Come, Holy Spirit.
Renew in us the power to give away what we have,
to break the rules of buy and sell,
to enter into the realm of joy,

where the grace of Christ Jesus is praised,
the love of God resounds,
and the communion of the Holy Spirit makes us one,
now and forever.

Amen

→ The Lord's Prayer (prayed in all our languages)

→ Agnus Dei: *Christus, Antlitz Gottes* (hymn 24)

Songs during Communion:

→ *We are coming Lord to the table* (hymn 25)

→ *Mhepo* (hymn 11)

→ *Amazing Grace* (hymn 26)

→ Song: Local Choir

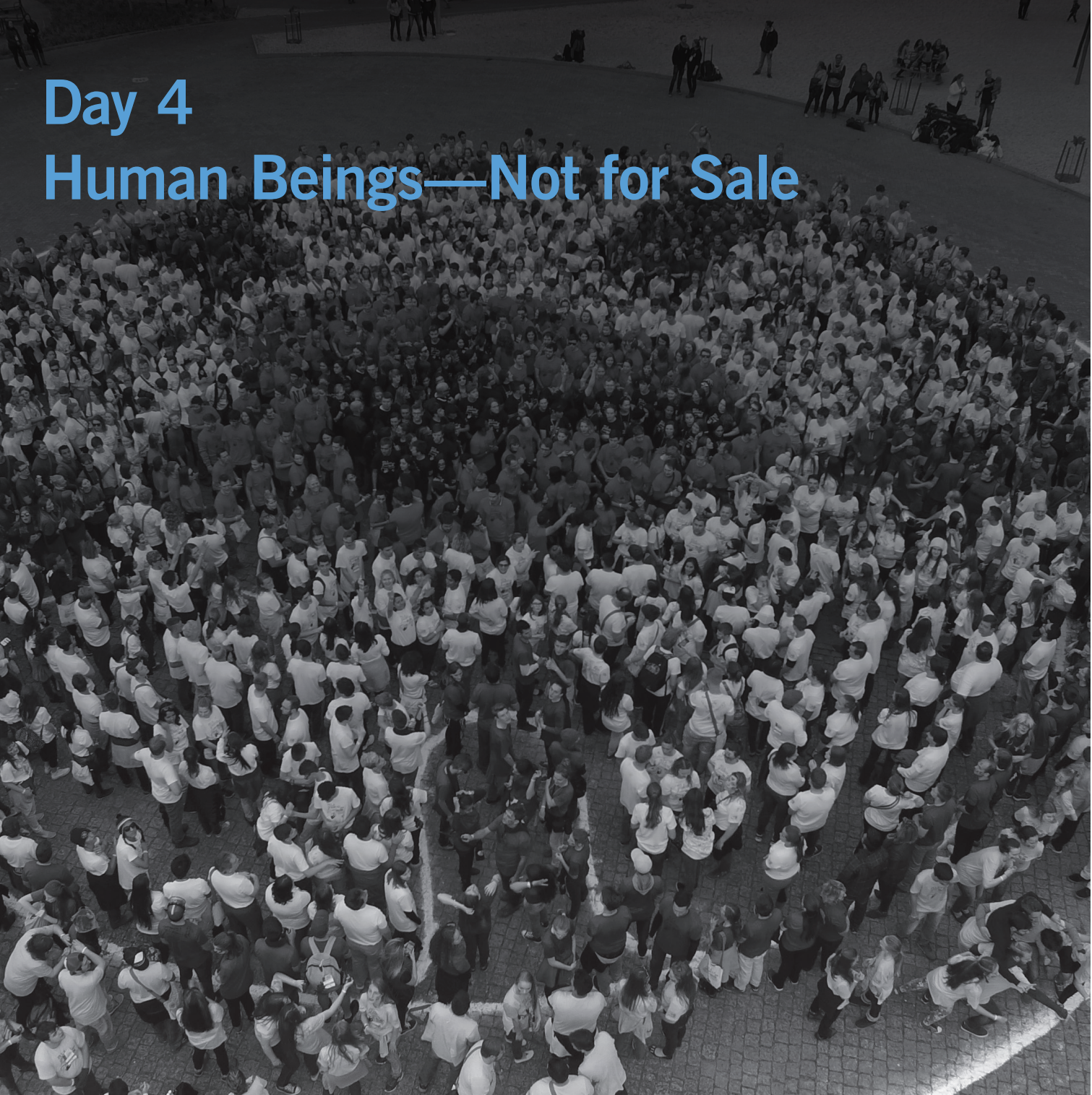
Post-Communion Prayer

SENDING

Blessing

Day 4

Human Beings—Not for Sale



Morning Prayer

OPENING

→ Song: *God, creator of the earth (hymn 27)*

O Lord, you know it completely.
You hem me in, behind and before,
and lay your hand upon me.
Such knowledge is too wonderful for me;
it is so high that I cannot attain it.

PSALMODY

Psalm 139

O Lord, you have searched me and known me.
You know when I sit down and when I rise up;
you discern my thoughts from far away.
You search out my path and my lying down,
and are acquainted with all my ways.
Even before a word is on my tongue,

→ Sung Response: *You unravel me (1)*

Where can I go from your spirit?
Or where can I flee from your presence?
If I ascend to heaven, you are there;
if I make my bed in Sheol, you are there.

If I take the wings of the morning
and settle at the farthest limits of the sea,

1

Jonathan David Helsler, Joel Case, Brian Johnson



You un-rav-el me with a mel-o-dy. You sur-round me with a song
of de-liv-er-ance from my en-e-mies 'til all my fears are gone.
Refrain
I'm no long-er a slave to fear I am a child of God.
I'm no long-er a slave to fear I am a child of God.

2

Instrumental

2. From my moth - er's womb you have cho - sen me. Love has called my name.

Refrain

I've been born a - gain in - to your fam - i - ly. your blood flows through my veins.

3

3. I am sur - round - ed by the arms of the Fa - ther. I am sur - round - ed by
songs of de - liv - er - ance. We've been lib - er - at - ed from our bond - age.
We're the sons and the daugh - ters. Let us sing our free - dom.

even there your hand shall lead me,
and your right hand shall hold me fast.

Wonderful are your works;
that I know very well.

If I say, 'Surely the darkness shall cover me,
and the light around me become night',
even the darkness is not dark to you;
the night is as bright as the day,
for darkness is as light to you.

→ **Sung Response with refrain: *From my mother's womb... (2)***

My frame was not hidden from you,
when I was being made in secret,
intricately woven in the depths of the earth.

For it was you who formed my inward parts;
you knit me together in my mother's womb.
I praise you, for I am fearfully and wonderfully made.

Your eyes beheld my unformed substance.
In your book were written

4

4. You split the sea so I could walk right through it. My fears were drowned in perfect love.
 You rescued me and I could stand and sing I am a child of God.

all the days that were formed for me,
 when none of them as yet existed.

How weighty to me are your thoughts, O God!
 How vast is the sum of them!
 I try to count them—they are more than the sand;
 I come to the end*—I am still with you.

➔ **Sung Response with refrain: *I am surrounded...***
 (3)

Search me, O God, and know my heart;
 test me and know my thoughts.
 See if there is any wicked way in me,
 and lead me in the way everlasting.

➔ **Sung Response with refrain: *You split the sea* (4)**

Psalm prayer

Every child your likeness bears, you count every hair.
 Break the chains, the deep despair, restore the human care,
 and we realize;
 No one is for sale.
 Because we are liberated by your grace,
 beloved sons and daughters,
 liberated by grace.
 Amen.

WORD

First Reading: Genesis 1:27

So God created humankind in his image, in the image of God he created them; male and female he created them.

Word of God! Word of Life!
Thanks be to God!

➔ **Sung Response: *From my mother's womb...* (2)**

Second Reading: Acts 16:16

Once when we were going to the place of prayer, we were met by a female slave who had a spirit by which she predicted the future. She earned a great deal of money for her owners by fortune-telling.

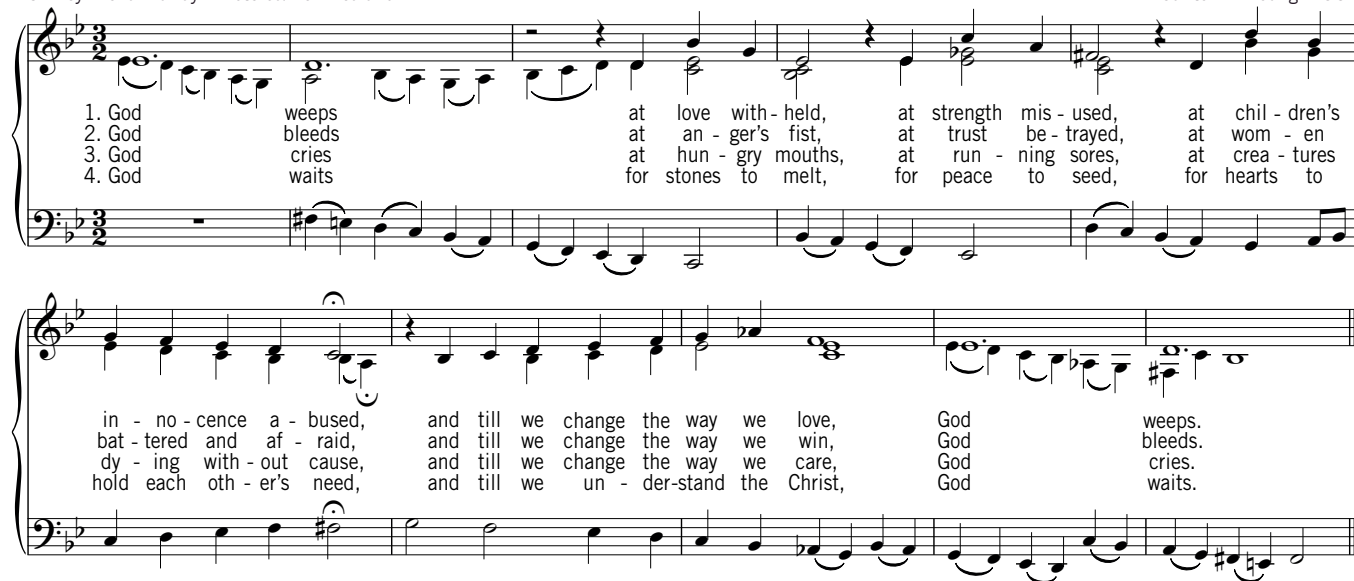
A woman without passport—for sale!
 Child labor—for sale!
 Cambodian fishermen—for sale!
We are all created in God's image.

Refugees—for sale!
 Child soldiers—for sale!
 Street children—for sale!
We are all created in God's image.

WORSHIP, BIBLE STUDIES AND HYMNS

Shirley Erena Murray: Aoteroa/New Zealand

Carlton R. Young: USA



1. God weeps at love with-held, at strength mis-used, at chil-dren's
 2. God bleeds at an-ger's fist, at trust be-trayed, at wom-en
 3. God cries at hun-gry mouths, at run-ning sores, at crea-tures
 4. God waits for stones to melt, for peace to seed, for hearts to

in - no - cence a - bused, and till we change the way we love, God weeps.
 bat - tered and af - raid, and till we change the way we win, God bleeds.
 dy - ing with - out cause, and till we change the way we care, God cries.
 hold each oth - er's need, and till we un - der - stand the Christ, God waits.

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Albinos in Tanzania—killed!
 Whistle-blowers—fired!
 Human rights activists—imprisoned!
 Doctors without borders—bombed!
 Justice speakers—silenced!
 Peace seekers—killed!

→ *Silence*

→ **Song: God Weeps**

Reading: Acts 16:17 – 26

While she followed Paul and us, she would cry out, “These men are slaves of the Most High God, who proclaim to you a way of salvation.” She kept doing this for many days. But Paul, very much annoyed, turned and said to the spirit, “I order you in the name of Jesus Christ to come out of her.” And it came

out that very hour. But when her owners saw that their hope of making money was gone, they seized Paul and Silas and dragged them into the marketplace before the authorities. When they had brought them before the magistrates, they said, “These men are disturbing our city; they are Jews and are advocating customs that are not lawful for us as Romans to adopt or observe.” The crowd joined in attacking them, and the magistrates had them stripped of their clothing and ordered them to be beaten with rods. After they had given them a severe flogging, they threw them into prison and ordered the jailer to keep them securely. Following these instructions, he put them in the innermost cell and fastened their feet in the stocks. About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was an earthquake, so violent that the foundations of the prison were shaken; and immediately all the doors were opened and everyone’s chains were unfastened.

1. Kein Mensch ist für Geld zu haben!
2. ¡Nadie está a la venta!
3. Personne n'est à vendre!
4. No one is for sale!

All: – No one is for sale! (in our many languages)

→ Processional song: *I'm determined to walk with Jesus* (hymn 29)

Bible Study

Acts 16:16–34

¹⁶ One day, as we were going to the place of prayer, we met a slave-girl who had a spirit of divination and brought her owners a great deal of money by fortune-telling. ¹⁷ While she followed Paul and us, she would cry out, “These men are slaves of the Most High God, who proclaim to you a way of salvation.” ¹⁸ She kept doing this for many days. But Paul, very much annoyed, turned and said to the spirit, “I order you in the name of Jesus Christ to come out of her.” And it came out that very hour. ¹⁹ But when her owners saw that their hope of making money was gone, they seized Paul and Silas and dragged them into the marketplace before the authorities. ²⁰ When they had brought them before the magistrates, they said, “These men are disturbing our city; they are Jews ²¹ and are advocating customs that are not lawful for us as Romans to adopt or observe.” ²² The crowd joined in attacking them, and the magistrates had them stripped of their clothing and ordered them to be beaten with rods. ²³ After they had given them a severe flogging, they threw them into prison and ordered the jailer to keep them securely. ²⁴ Following these instructions, he put them in the innermost cell and fastened their feet in the stocks. ²⁵ About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. ²⁶ Suddenly there was an earthquake, so violent that the foundations of the prison were shaken; and immediately all the doors were opened and everyone’s chains were unfastened. ²⁷ When the jailer woke up and saw the prison doors wide open, he drew his sword and was about to kill himself, since he supposed that the prisoners had escaped. ²⁸ But Paul shouted in a loud voice, “Do not harm yourself, for we are all here.” ²⁹ The jailer called for lights, and rushing in, he fell down trembling before Paul and Silas. ³⁰ Then he brought them outside and said, “Sirs, what must I do to be saved?” ³¹ They answered, “Believe on the Lord Jesus, and you will be saved, you and your household.” ³² They spoke the word of the Lord to him and to all who were in his house. ³³ At the same hour of the night he took them and washed their wounds; then he and his entire family were baptized without delay. ³⁴ He brought them up into the house and set food before them; and he and his entire household rejoiced that he had become a believer in God.

God Frees us because Human Beings are not for Sale

Rospita Siahaan

Introduction

This passage is constructed around two miracles: the liberation of a slave girl possessed by a spirit through exorcism (verses 16-24) and the liberation of a jailer by an earthquake (verses 25-34).

The context of these two stories is Paul’s ministry in Philippi. In verses 11-15 we read that Paul and Silas meet Lydia and that this encounter results in her conversion (verses 11-15). In the passage before us, Paul casts out an evil spirit from a slave girl, which results

in Paul and Silas being sent to prison (verses 16-34). On the following day, the magistrates release them from jail (verses 35-40).

Commentary and notes

While we come across many characters in this text, such as the slave girl, her masters, magistrates and the crowd, I shall describe only some of them since the theme is “human beings—not for sale.”

A slave girl: human beings not for sale but to be set free

Verse 16 tells us that this slave girl was doubly oppressed: first, by the evil spirit and, second, by her masters. She is completely possessed both by a spirit and human beings. She is a woman who has no freedom, no status and no control over her fate. Following Paul and Silas around town, the slave girl speaks out loudly, “These men are slaves of the Most High God, who proclaim to you a way of salvation” (verse 17). Paul lets this happen for several days but, in the end, he cannot tolerate it any longer. It is not clear from the text whether it is what she is saying or the fact that she is shouting that annoys Paul. What is clear is that Paul is irritated by her. Hence, in Jesus’ name, Paul sets the woman free from the spirit that had possessed her.

At this point it is very interesting to ask: how does the girl’s life develop after the exorcism? Do her masters liberate her or does she remain a slave? The story tells us no more about the girl. We do not learn whether she has complete freedom after the exorcism. She suddenly disappears from the scene although the scene itself continues. Probably it is intentionally left open in order to remind us of so many people’s need for liberation.

There are many people around the world, just like that female slave, who are owned by power(s) outside themselves. We are surrounded by many people whose actions are controlled by other people. They do not have the power to control their own lives. They are “occupied” by others. They are living under bondage in many ways. It is these people who need to be set free, regardless of what kind of power might oppress them. What is evident is that they are in need of liberation. As the story unfolds, it becomes clear that such liberation comes in Jesus’ name. The heart of this scene is Jesus’ power to liberate human beings.

The masters: human beings not for sale but to set free

In verse 19 we read that the slave girl’s masters are making a lot of money out of her. The fact that Paul has set her free from being possessed by the spirit has crippled the profit of the slave girl’s owners. Therefore, instead of awe and wonder over the exorcism, her masters are burning with fury. When she is saved, they are furious

because she can no longer make any money for them. As a result, they trump up treachery charges against Paul and Silas. It is apparent that her masters are indifferent to her. She is not important to them; she only counts in terms of money and profit. In other words, the masters treat and consider the female slave as a commodity and not as a human being; an object to earn money, not a person, a subject who has the right to freedom.

Are there people like those masters around us? Who are they? We might be surprised to find that such “masters” might include us. We may all find within ourselves a failure to recognize God at work in our midst, especially when that working of God upsets our plans and our profits. We are called not to sell human beings but to set them free. Employees, just like employers, are human beings. All people, regardless of their nationality, race, economic and social status, are humans. Just as we need our freedom, so do others.

The jailer: we do not live to work but work to live

The jailer’s life is changed by the gospel. Before his encounter with the gospel through Paul and Silas, the jailer held the common belief that death is the correct penalty for failing to carry out one’s duty. An escape from prison would be interpreted as such a failure (cf. Acts 12:19). The jailer decides to commit suicide when he learns that following the earthquake the doors were opened and everyone’s chains were unfastened. He takes for granted that the prisoners have escaped. But in verse 28 we read that Paul stopped him from killing himself. In verse 30 the jailer asks, “Sirs, what must I do to be saved?” The guard’s question is a complex one. Maybe it relates to his physical safety or, maybe, in a moment of despair, he himself does not fully understand what he is asking. Obviously, the answer he receives concerns his eternal destiny: “Believe on the Lord Jesus, and you will be saved, you and your household” (verse 31). Paul saves the guard both from suicide and a life without faith in Christ. He receives a holistic salvation. He is saved from a wrong understanding of life and work; he is freed from being possessed and controlled by duty. In Jesus, the guard regains his life and his mind is renewed.

This story reveals that in Jesus life does not serve work but work serves life. Therefore, the failure to do one’s duty does not demand

WORSHIP, BIBLE STUDIES AND HYMNS

the death penalty. Indeed, we own work/duty, yet work/duty does not own us. “For to me, living is Christ and dying is gain” (Phil 1:21).

Paul and Silas: God’s servants, not escaping but rescuing

The surprising songs that Paul and Silas sing in their dark cells are the first sign that the powers of this world are actually not in charge: they do not sing songs of lament over their imprisonment; instead, they sing praise to God. We believe that they sing praise for the privilege of being God’s servants in the face of injustice. The second sign is the sudden earthquake, which is the visible manifestation of God shaking this world’s powers to their foundations. The miracle of the earthquake is not so much about Paul’s and Silas’ safety as about the salvation of the jailer.

In verses 24-34 we read of an escape without an actual escape. Paul and Silas do not escape; they rescue. What would have happened to the guard had they escaped? His life would have been lost. Since they do not escape, his life and the lives of his entire family are saved (verse 33). Paul and Silas’ experience illustrates that being God’s servants does not mean escaping from dangerous places. Rather, it gives them the opportunity to be the voice and

the hands of Christ. As Paul’s and Silas’ experience unfolds in this scene, we see that bringing God’s salvation and freedom does not necessarily free them from trouble. There are times when we will experience rejection, persecution and injustice; however, this does not need to stop us. On the contrary, we must continue to bring God’s liberation in Jesus. God will free us in many different ways. Being saved means being called to spread the gospel—the good news of liberation. You and I are God’s servants. Our commitment to God’s ministry will save many lives.

Reflection and discussion

- Are many people living under bondage nowadays? What kind of slavery? Name them.
- In your own context and life experience, have you ever seen people oppress others for their own profit without considering their humanity? Do you ever treat people like objects and not like humans? In what ways?
- What are our duties and responsibilities in this world? Are we called to bring about God’s salvation? How?

→ The Lord’s Prayer (prayed in all our languages)

Blessing

→ Song: *Chon rizad* (hymn 28)

› *Midday Prayer (in Village Groups): See page 16*

Evening Prayer

Communauté de Grandchamp: Switzerland



Lu - miè - re de Dieu, in - on - de la ter - re, vi - si - te nos cœurs et de - meure a - vec nous.
Come light, light of God, give light to cre - a - tion, en - light - en our hearts and re - main with your world.

© Communauté de Grandchamp.

OPENING

→ Hymn: *Lumière de Dieu*

In the name of the Father – creator and protector of life
“Creador y protector de la vida”

In the Name of Christ – light of the world
“Lumière du Monde”

In the Name of the Holy Spirit – wisdom of our heart
“Weisheit des Herzens”

Let us sing together.

→ Hymn: *Longing for light*

Bernadette Farrell: England



1. Long - ing for light, we wait in dark - ness. Long - ing for truth, we turn to you.
 2. Long - ing for peace, our world is trou - bled. Long - ing for hope, man - y de - spair.
 3. Long - ing for food, man - y are hun - gry. Long - ing for wa - ter, man - y still thirst.
 4. Long - ing for shel - ter man - y are home - less. Long - ing for warmth, man - y are cold.
 5. Man - y the gifts, man - y the peo - ple, man - y the hearts that yearn to be - long.



Make us your own, your ho - ly peo - ple, light for the world to see. Christ, be our light!
 Your word a - lone has power to save us. Make us your liv - ing voice.
 Make us your bread, bro - ken for oth - ers, shared un - til all are fed.
 Make us your build - ing, shel - ter - ing oth - ers, walls made of liv - ing stone.
 Let us be ser - vants to one an - oth - er, signs of your king - dom come.



Shine in our hearts. Shine through the dark - ness. Christ, be our light! Shine in your church gath - ered to - day.

PSALMODY

Introduction to the various stations for this worship

Welcome to this evening service. Our worship tent has a special setting. It is prepared with six stations, linked to Psalm 139 that in different ways invite you to have a moment of prayer and reflection.

You have searched me, Lord, and you know me.

Before a word is on my tongue you, Lord, know it completely.

‣ *At the confession and forgiveness station, pick up a stone. Reflect on what you want God to forgive. When you put the stone into the water, know that you have been forgiven.*

You hem me in behind and before,
you lay your hand upon me.

‣ *God's knowledge is wonderful and a blessing. The blessing station is marked by umbrellas.*

Where can I go from your Spirit? Where can I flee from your presence?
If I go up to the heavens, you are there; if I make my bed in the depths, you are there.

‣ *God is present in our daily lives, and as the Lord himself washed his disciples' feet, you may have your feet washed at the foot washing station, as a sign of God's care for you.*

For you created my inmost being; you knit me together in my mother's womb.
I praise you because I am fearfully and wonderfully made.

‣ *God has created our bodies to be grateful for, bodies that are in need of healing. Follow the walk of life, where you will*

be reminded of different stories where Jesus healed people from disease, suffering and burden. At the end of the walk, you may receive a personal prayer for healing.

How precious to me are your thoughts, O God! How vast is the sum of them!

Were I to count them, they would outnumber the grains of sand—when I awake, I am still with you.

‣ *At the prayer station you are invited to write down your prayers. You can also sit down, be carried by the music or join in the singing. You are invited to visit the stations.*

‣ *This evening prayer is open ended. Take your time, visit the stations. Feel free to leave the tent whenever you are ready.*

→ **Song: For the healing of the nations (hymn 30)**

WORD AND PRAYER

Songs (continuously):

- *Be Still* (hymn 31)
- *Ubi caritas* (hymn 32)
- *Magnificat* (hymn 33)
- *Es señor és la meva força* (hymn 34)
- *Nada te turbe* (hymn 35)
- *Silence my soul* (hymn 14)
- *Santo, santo mi Corazon* (hymn 36)
- *I will live for you alone* (hymn 37)
- *I'm deep in love with you Lord* (hymn 39)
- *Ten thousand reasons* (hymn 40)
- *Laudate omnes gentes* (hymn 38)

‣ *You may depart when you wish.*



Day 5
Global Commemoration
of the Reformation



GATHERING

→ Local Choirs and Brass Band

→ Processional

→ Opening Hymns: *A Mighty Fortress* (hymn 41) and *Liberated by God's Grace* (hymn 4)

▶ *Formation of the Luther Rose by confirmation students from parishes in Windhoek.*

Greeting – Bishop Munib Younan and General Secretary Martin Junge

Bishop Munib Younan: Welcome! Welcome in the name of Jesus Christ who gathers us here from every part of the world. Welcome to this liturgy of Word and sacrament in which we commemorate the 500th Anniversary of the Reformation! Welcome to our ecumenical guests. Welcome to the representatives of Windhoek and Namibia! Welcome

to those who have traveled from nearby countries to be here today. Would you please stand and be recognized. Welcome to everyone coming from the church of Namibia. Would you stand so we can see all of you. Thank you for all your support to make this day possible.

The 500th Anniversary of the Reformation is commemorated in an age of ecumenical accountability. We receive the many fruits of the Reformation and we repent for our wrong doing and division. We engage a spiritual and theological challenge: telling our story from a perspective of unity, not division. The Joint Commemoration in Lund, Sweden marked this new beginning as we move forward in common witness and service with our sisters and brothers in the Catholic Church and other denominations. And now, today, here in Namibia, all of us together, we are a sign that the Reformation is indeed ongoing and a global citizen.

→ Song: *Re a mo leboga*

Setswana Traditional melody Botswana

Re a mo le - bo - ga. Re a mo le - bo - ga.
 We give our thanks to God. We give our thanks to God.

Re a mo le - bo - ga. Mo - di - mo wa ro - na.
 We give our thanks to God. We give thanks to our God.

2. Ga a yo yo tshwanang le wena. 3x 3. Re pholositswe ke wena. 3x 2. There is no one like God. 3x 3. We have been saved by God. 3x
 Modimo wa rona. Modimo wa rona. There's no one like our God. We've been saved by our God.

African American spiritual

Wade Wa - tet in dem Was - ser, wade Wa - tet in dem Was - ser, chil - dren, Kin - der

wade Wa - tet in dem Was - ser, God's a - gon - na trou - ble the wa - ter. Gott ist da - bei das Was - ser auf - zu - re - gen.

Martin Junge: As we processed into the stadium, we sang *A Mighty Fortress*, a musical banner of the Reformation down through the centuries, a musical foundation in which Lutherans have identified and taken refuge. Martin Luther based his hymn on Psalm 46, which affirms over and over again that God alone is our refuge, not our music, not the signs of our identity, not our name “Lutheran,” but God alone. Luther’s hymn directs us to God’s Word alone, which paradoxically calls for dismantling the walls and fortresses we would build. We are liberated by God’s grace and not by a fortress. The new song from Namibia joins Luther’s in pointing us towards the next 500 years, towards a future, which we Lutherans boldly affirm is not for sale.

Now we will hear the stories of how God has worked through Lutherans of many times and places. We will be reminded that we are part of both a great heritage and a global communion. The seven testimonies from all the LWF regions speak to the witness of Lutheran churches in many contexts and cultures. Here are stories of encouragement and inspiration. As we listen, we remember the beginnings of faith: we are made new through baptism, washed in the waters of

regeneration. We give thanks to God who calls us in this time and place to be God’s people full of grace and truth.

Introduction

Testimony: Nordic Region

› *Water is poured into the font*

Testimony person: Washed by the Holy Spirit, we receive the gift of faithfulness.

In Christ Jesus we are liberated by grace.

→ **Song: *Wade in the Water* (refrain)**

Testimony: Asia Region

› *Water is poured into the font*

Testimony person: Washed by the Holy Spirit, we receive the gift of love.

In Christ Jesus we are liberated by grace.

→ Song: *Wade in the Water* (refrain)

Testimony: Africa

‣ *Water is poured into the font*

Testimony person: Washed by the Holy Spirit, we receive the gift of forbearance.

In Christ Jesus we are liberated by grace.

→ Song: *Wade in the Water* (refrain)

Testimony: North America

‣ *Water is poured into the font*

Testimony person: Washed by the Holy Spirit, we receive the gift of peace and reconciliation.

In Christ Jesus we are liberated by grace.

→ Song: *Wade in the Water* (refrain)

Testimony: Central Eastern Europe

‣ *Water is poured into the font*

Testimony person: Washed by the Holy Spirit, we receive the gift of joy and freedom in the Spirit.

In Christ Jesus we are liberated by grace.

→ Song: *Wade in the Water* (refrain)

Testimony: Latin America

‣ *Water is poured into the font*

Testimony person: Washed by the Holy Spirit, we receive the gift of hope.

In Christ Jesus we are liberated by grace.

→ Song: *Wade in the Water* (refrain)

Testimony: Western Europe

‣ *Water is poured into the font*

Testimony person: Washed by the Holy Spirit, we receive the gift of gentleness and kindness.

In Christ Jesus we are liberated by grace.

→ Song: *Wade in the Water* (refrain)

‣ *During this last refrain, all the testimony people gather to form a human backdrop to the font.*

Creación Colectiva, Matanzas, Cuba

¡Glo - ria en lo al - to a Dios y en la tie - rra vi - da nue - va y paz!
 Glo - ry be to God on high and on earth new life and last - ing peace!
 Eh - re in der Höh' sei Gott, neu - es Le - ben wird auf Er - den sein.
 Gloire à Dieu dans les hauts cieux ! Et sur ter - re vie nou - velle et paix !

¡Glo - ria en lo al - to a Dios y en la tie - rra vi - da nue - va y paz!
 Glo - ry be to God on high and on earth new life and last - ing peace!
 Eh - re in der Höh' sei Gott und auf Er - den zieht der Frie - de ein.
 Gloire à Dieu dans les hauts cieux ! Et sur ter - re vie nou - velles et paix !

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Thanksgiving for Baptism

Presider (at the font): Holy God:

Thanks be to you for in the beginning your Spirit moved over the waters and you created heaven and earth. By the gift of water you nourish and sustain us and all living things. Praise be to you for all the waters of this earth! In the waters of the Jordan, your beloved child Jesus was baptized by John and anointed with the Spirit. All creation praises you.

→ Sung response: *Gloria en lo alto a Dios* (refrain)

By the baptism of his own death and resurrection, Jesus has set us free from bondage and has opened to us a whole new creation. Your Word calls all human beings into this freedom. Praise be to you for all those who have responded to your call, Martin and Katharina, and the many witnesses throughout the centuries who live out their baptismal calling in all parts of the world. By your word, you save us from our sin, making of us a new people, turned to your way of mercy, justice, and love.

→ Sung response: *Gloria en lo alto a Dios* (refrain)

Thanks be to you for your creative Word by whom new life springs into being. In baptism, you have lifted the burden that oppresses us. Salvation is declared through the forgiveness of sins and reconciliation. In obedience to your mercy, we go forth making disciples in this new creation, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.

→ Sung response: *Gloria en lo alto a Dios* (refrain)

We now continue our worship as we come before God in adoration.

Kyrie (Psalm 130)

Out of the depths, we cry to you O Lord! Hear our voice! Let your ears be attentive to the voice of our supplications!

→ Sung response: *Lord have mercy*

If you, O Lord, should mark iniquities, who could stand? But there is forgiveness with you,

Mabel Wu: Hong Kong

Lord, have mer - cy. Christ have mer - cy. Lord have mer - cy.
Ky - rie_e - le - i - son. Chris - te_e - le - i - son. Ky - rie_e - le - i - son.

Melody, Mabel Wu © 1994 Taosheng Publishing House, Hong Kong.

→ **Sung response: *Lord have mercy***

Hope in the Lord! For with the Lord there is steadfast love.
With you, O God, is great power to redeem.

→ **Sung response: *Lord have mercy***

→ **Gloria: *Esimano* (hymn 2)**

Apostolic Greeting

The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

And also with you!

Prayer of the Day

Let us pray.

‣ *(brief silence)*

God, renewer of life and only reformer, you surround us with a great cloud of witnesses throughout time and place whom you have called into your work, witnessing to your Gospel of liberation by grace alone. Continue now to raise up witness for your work of renewal and reform that we may all grow more deeply into that mystery of communion that is your church. Come now and sustain the on-going reformation of your church. We ask this all through your child Jesus Christ, our Savior and Lord.

Amen.

→ **Children's Choir: First verse of the *Soli***

WORD

1st Reading: Jeremiah 31:31-34

A reading from Jeremiah:

The days are surely coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt—a covenant that they broke, though I was their husband, says the Lord. But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. No longer shall they teach one another, or say to each other, "Know the Lord," for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity, and remember their sin no more.

Word of God! Word of life!

Thanks be to God!

→ **Children's Choir: Second verse of the *Soli***

Psalm 51

‣ *Read alternately using the hymn verses as antiphon*

→ Hymn: *Kosketa minua Henki*

Have mercy on me, O God, according to your steadfast love; according to your abundant mercy blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin.

→ Hymn: *Kosketa minua Henki, verse 2*

For I know my transgressions, and my sin is ever before me. Against you, you alone, have I sinned, and done what is evil in your sight, so that you are justified in your sentence and blameless when you pass judgment.

Indeed, I was born guilty, a sinner when my mother conceived me.

You desire truth in the inward being; therefore teach me wisdom in my secret heart.

→ Hymn: *Kosketa minua Henki, verse 1*

Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

Let me hear joy and gladness; let the bones that you have crushed rejoice.

Hide your face from my sins, and blot out all my iniquities. Create in me a clean heart, O God, and put a new and right spirit within me.

→ Hymn: *Kosketa minua Henki, verse 3*

Do not cast me away from your presence, and do not take your holy spirit from me.

Restore to me the joy of your salvation, and sustain in me a willing spirit.

Then I will teach transgressors your ways, and sinners will return to you.

→ Hymn: *Kosketa minua Henki, verse 4*

Deliver me from bloodshed, O God, O God of my salvation, and my tongue will sing aloud of your deliverance. O Lord, open my lips, and my mouth will declare your praise.

→ Hymn: *Kosketa minua Henki, verse 5*

For you have no delight in sacrifice; if I were to give a burnt offering, you would not be pleased.

The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, you will not despise.

‣ *Silence*

→ Children's Choir: Third verse of the *Soli*

2nd Reading: Romans 1:16-17

A reading from Paul's letter to the Romans:

For I am not ashamed of the gospel; it is the power of God for salvation to everyone who has faith, to the Jew first and also to the Greek. For in it the righteousness of God is revealed through faith for faith; as it is written, "The one who is righteous will live by faith."

Word of God! Word of life!

Thanks be to God!

→ Children's Choir: The combination of all the *Soli*

Pia Perkiö

Ilkka Kuusisto: Finland

Kos - ke - ta, Ju - ma - lan Hen - ki, sy - väl - le sy - dä - meen.
 Touch me, God's Spi - rit, and soothe me Deep in my re - stless soul.
 Au fond du cœur, Es - prit de Dieu, viens dé - po - ser ta paix;

Sin - ne pai - na hil - jaa luot - ta - mus Jee - suk - seen.
 Give me trust in Je - sus. Heal me and make me whole.
 grave en lui la con - fian - ce, la con - fiance en Jé - sus.

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 Français © Sr. Evangeline, Communauté des Diaconesses de Reuilly, 10 rue Porte de Buc, 78000 Versailles, France..

2. Kosketa, Jumalan Henki,
 Kosketa, kirkkaus!
 Anna elämälle
 suunta ja tarkoitus.

2. Touch me, God's Spirit eternal.
 Touch me, resplendent Light.
 Give my life new meaning,
 show me the true and right.

2. Descends sur moi, Esprit de Dieu,
 et transforme ma vie.
 Sois le chemin sous mes pas,
 le but où tu m'attends.

3. Rohkaise minua, Henki,
 murena pelkoni.
 Tässä maailmassa
 osoita paikkani.

3. Spirit of God, give me courage,
 Banish my doubts and fears.
 Show me my vocation
 Through all my days and years.

3. Brise mes peurs, Esprit de Dieu,
 encourage ma foi.
 Au milieu de mes frères
 tu me veux serviteur.

4. Valaise, Jumalan Henki,
 silmäni aukaise,
 että voisin olla
 ystävä toisille.

4. Spirit of God, brightly shining,
 Open my eyes to see/
 Those who need my friendship:
 Join us in unity.

4. Ouvre mes yeux, Esprit de Dieu,
 fais que vraiment je voie
 ceux qui, sur ma route,
 attendent un ami.

5. Kosketa minua, Henki!
 Herätä kiittämään,
 sinun lähelläsi
 armosta elämään.

5. Touch me, God's Spirit eternal.
 Teach me to thank and praise.
 By your grace be near me,
 Guide me in all my ways.

5. Descends sur moi, Esprit de Dieu,
 que te chante ma voix.
 Près de toi je veux vivre
 dans la grâce et la joie.

WORSHIP, BIBLE STUDIES AND HYMNS

Testimony

In times of oppression and persecution, women baked big breads and hid the Bible within them. They were able to smuggle the Bible to Christians wherever they might be. Scriptures kept circulating and helped communities remain steadfast in faith.

Gospel Procession with *Alleluia*

Gospel: John 8:31-36

The Holy Gospel according to John
Glory to you, O Lord

Jesus said to those who had believed in him, “If you continue in my word, you are truly my disciples; and you will know the truth, and the truth will make you free.” They answered him, “We are descendants of Abraham and have never been slaves to anyone. What do you mean by saying, ‘You will be made free?’” Jesus answered them, “Very truly, I tell you, everyone who commits sin is a slave to sin. The slave does not have a permanent place in the household; the son has a place there forever. So if the Son makes you free, you will be free indeed.

The Gospel of the Lord!
Praise to you, O Christ!

→ *Halleluya* (hymn 3)

Sermon – Bishop Zephania Kameeta

→ Hymn of the Day: *Nun danket alle Gott* (hymn 44)

Apostles’ Creed

Do you believe in God the Father?
I believe in God, the Father almighty,

creator of heaven and earth.

→ Sung Response: *We believe Maranatha light of the day* (hymn 43)

Do you believe in Jesus Christ, God’s only Son, our Lord?
***I believe in Jesus Christ, God’s only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.***

→ Sung Response: *We believe Maranatha light of the day*

Do you believe in the Holy Spirit?
***I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.***

→ Sung Response: *We believe Maranatha light of the day*

Intercessory Prayer

Entrusting all things to the Triune God, let us now pray for the world, the church and all those in need.

1. Let us pray, brothers and sisters, for the holy church throughout the world.

‣ *Silent prayer.*

Praise be you O God who calls and sends out your disciples and servants to proclaim the joy of the Gospel to all the ends of the earth. Strengthen your church that it continually proclaim your Good News in and out of season. Hold us and our ecumenical partners, encourage and embolden us in common witness. Especially, we pray for our sisters and brothers in. Come Holy Spirit!

→ **Sung Response: *Mhepo iyapuki* (hymn 11)**

2. Let us pray and give thanks for Reformation

‣ *Silent prayer.*

Praise be to you O God for your Word alive among us. We are liberated by your grace! Praise be to you for the many guiding theological and spiritual insights that we have all received through the Reformation: the living contact with the Holy Scripture, the catechisms and hymns, for the priesthood of all baptized believers and their calling for the common mission of the church. Root us always in your Word, Christ alone and guide us in your way: faith alone, grace alone, Scripture alone! Come, Holy Spirit!

→ **Sung Response: *Mhepo iyapuki***

3. Let us pray for forgiveness

‣ *Silent prayer.*

O God of mercy, we lament that even good actions of reform and renewal had often unintended negative consequences. We bring before you the burdens of the guilt of the past when our forbearers did not follow your will that all be one in the truth of the Gospel. We confess our own ways of thinking and

acting that perpetuate the divisions of the past. Forgive and heal us. Come, Holy Spirit!

→ **Sung Response: *Mhepo iyapuki***

4. Let us pray for all our sisters and brothers

‣ *Silent prayer.*

God of love, your son Jesus reveals the mystery of love among us, strengthen that unity that you alone sustain in our diversity. Transform all complacency, indifference and ignorance, pour out a spirit of reconciliation. Turn us to you and to one another.

Bring us together at your eucharistic table. Come, Holy Spirit!

→ **Sung Response: *Mhepo iyapuki***

5. Let us pray for justice.

‣ *Silent prayer.*

God of all, you have created all people equal. Enable us to work for the dignity and respect of every human being. Help us to recognize our deep connectedness to all people. Human beings are not for sale. Free those who suffer from exploitation, whether through harsh work conditions or unemployment or other forms of oppression. Come, Holy Spirit!

→ **Sung Response: *Mhepo iyapuki***

6. Let us pray for peace.

‣ *Silent prayer.*

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God of peace, bend that which is inflexible, the barriers that divide, the attachments that thwart reconciliation. Bring peace in this world, especially in [*countries, places*]. Protect, guide and strengthen our host nation Namibia, its peoples, its churches, its government and institutions. Open for them paths of abundance, equality, justice and peace. Come, Holy Spirit!

→ Sung Response: *Mhepo iyapuki*

7. Let us pray for God's creation.

‣ *Silent prayer.*

God creator, convert us from greed and the exploitation of your creation that groans from abuse. Creation is not for sale! Change our way of living in order to leave a healthy planet to future generations. Come, Holy Spirit!

→ Sung Response: *Mhepo iyapuki*

8. Let us pray for those are sick and abandoned.

‣ *Silent prayer.*

God, rock and fortress, protect refugees, those without homes or security, all the abandoned children. Help us always to defend human dignity. Heal those who suffer from illness, poverty, loneliness and exclusion. Sustain the elderly. Hasten justice for those suffering under the power of evil. Give new life to all. Come, Holy Spirit!

→ Sung Response: *Mhepo iyapuki*

9. Let us pray for women and for the younger generations

‣ *Silent prayer.*

God of ever-new beginnings, affirm and support women in their call to ministry, guiding your church. Guide us through their vision and through the vision of our young people who already now engage an on-going reformation. Come, Holy Spirit!

→ Sung Response: *Mhepo iyapuki*

10. Let us pray and give thanks for on-going reform in church and world.

‣ *Silent prayer.*

Praise be to you O God for the good transformations and reforms that were set in motion by the Reformation and by struggling with its challenges. Praise be to you for those who have worked and keep working bringing your Gospel message – salvation is not for sale – to all peoples. Sustain your on-going transforming power among us. Lead and guide us in an on-going Reformation continually awakening, affirming and strengthening the faith of all people. Come, Holy Spirit!

→ Sung Response: *Mhepo iyapuki*

We entrust to you all these prayers in the confidence that you O God listen and respond! Amen.

Sharing of the Peace

Offering and Gathering of Gifts

→ Choir Song: *Creation Not For Sale* (hymn 45)

MEAL

Great Thanksgiving

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Preface

It is indeed right, our duty and our joy, that we should at all times and in all places give thanks and praise to you, almighty and merciful God, through our Savior Jesus Christ.

He was shown forth to all nations, in the waters of the Jordan you proclaimed him your beloved Son, and in the miracle of water turned to wine he revealed your glory.

And so with the whole communion of saints, gathered through all times and from all the corners of this planet, with Peter and Paul, with Mary and Elizabeth, with all the saints who have hoped for your day, with all of creation, from the desert of the Namib to the mountains of the Andes, from the Ombalantu baobab tree to the tiniest dandelion, from the Nile to the Yangtze to the Ganges to the Euphrates to the Rhine and the Amazon and the Mississippi rivers, from the rising of the sun to its setting, the works of your hands shout for joy and together with all the choirs of angels we sing an unending hymn.

→ **Sanctus: *Omuypuki* (hymn 6)**

Eucharistia

Thanks and praise be to you, O Lord, with our whole heart.

Great are your works, studied by all who delight in them.

Your righteousness, O God, endures forever.

You have gained renown by your wonderful deeds; you are gracious and merciful.

You formed the cosmos out of chaos, creating humankind and entrusting them with your work.

You refused the sacrifice of Isaac, a child.

You saved the Israelites, bringing them through the waters.

Miriam led the faithful in song and dance.

Ruth's faithfulness saw in the distance your child, Jesus.

Hannah's song prepared Mary for your birth.

Jonah spent three days in the pit of the whale, waiting your deliverance.

Dry bones rattled and you breathed life into them.

The three youth trusted you before the things of this world and danced with you in the blazing furnace.

Wisdom continues to cry out in the streets that all may heed your gift.

You have always been mindful of your covenant, the promise made for a thousand generations (Ps 105:8)

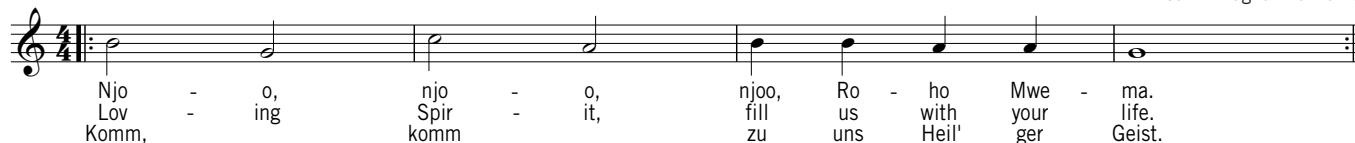
You open your hand, and all are filled with good things.

You provide food for those who fear you; you are ever mindful of your covenant.

Words of Institution

In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; broke it, and gave it to his disciples, saying: "Take and eat: This is my Body given for you. Do this for the remembrance of me."

Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying, "This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. Do this for the remembrance of me."



Njo - o, njo - o, njoo, Ro - ho Mwe - ma.
 Lov - ing Spir - it, fill us with your life.
 Komm, komm zu uns Heil' ger Geist.

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Anamnesis

With this bread and cup we proclaim the redemption you sent to your people:

Christ has died. Christ is risen. Christ will come again!

You have commanded your covenant forever. Holy and awesome is your name.

Epiclesis

Come now O Holy Spirit! Bless us and these your own gifts of bread and wine that your praise may ever be on our lips and in our hearts and your justice touch all lives, all cities and nations, and all of creation.

→ **Sung Response: *Njoo Njoo***

Doxology

To you, O God, Father, Son and Holy Spirit,

Be all honor and glory in your holy church, now and forever.

→ **Song: *Masithi Amen* (hymn 46)**

Gathered into one, let us pray as Jesus taught us

→ **The Lord's Prayer (in our many languages)**

Invitation to the Table

Taste and see that the Lord is good!

→ *Communion is by intinction. The server will give you a wafer to dip into the chalice.*

→ **Agnus Dei: *Jesus O Lamb of God* (hymn 47)**

Communion Distribution – Communion Hymns

→ **Local Choir**

→ ***Let us break bread together* (hymn 49)**

→ **Local Choir**

→ ***Vamos todos al banquete* (hymn 50)**

→ **Local Choir**

→ ***Laudate omnes gentes* (hymn 38)**

→ ***We are coming Lord to the table* (hymn 25)**

→ ***Halelujah! Pelo tsa rona* (hymn 51)**

The Body and Blood of our Lord Jesus Christ be for you a door, a ship, a bridge from this life to eternal life.

Discussion

‣ *Intergenerational interaction: dialogue between young reformers and older “reformers”*

→ **Song: *Haleluya* (hymn 3)**

‣ *A new rose is formed based on the LWF Logo and in the colors of the Assembly.*

Post-Communion Prayer

Holy God, in this meal you give us a foretaste of that day when all will gather together in peace, when justice will embrace all the earth. Send us forth to make known your saving deeds and to proclaim the greatness of your mercy; through Jesus Christ our Lord.

Amen.

SENDING

Benediction

Praise be you, O God, you are the hope of all the ends of the earth and of the oceans far away!

Amen!

Praise be you, O God, who blots out our transgressions, who answers prayer and to whom all peoples come!

Amen!

Praise be you, O God, your paths overflow with plenty and you cover all the earth in mercy.

Amen!

Holy God, Three in One, Father, Son and Holy Spirit (+) bless and preserve you, this day and all days, now and forever!

Amen!

→ **Closing Hymn: *Lobe den Herren* (hymn 53)**

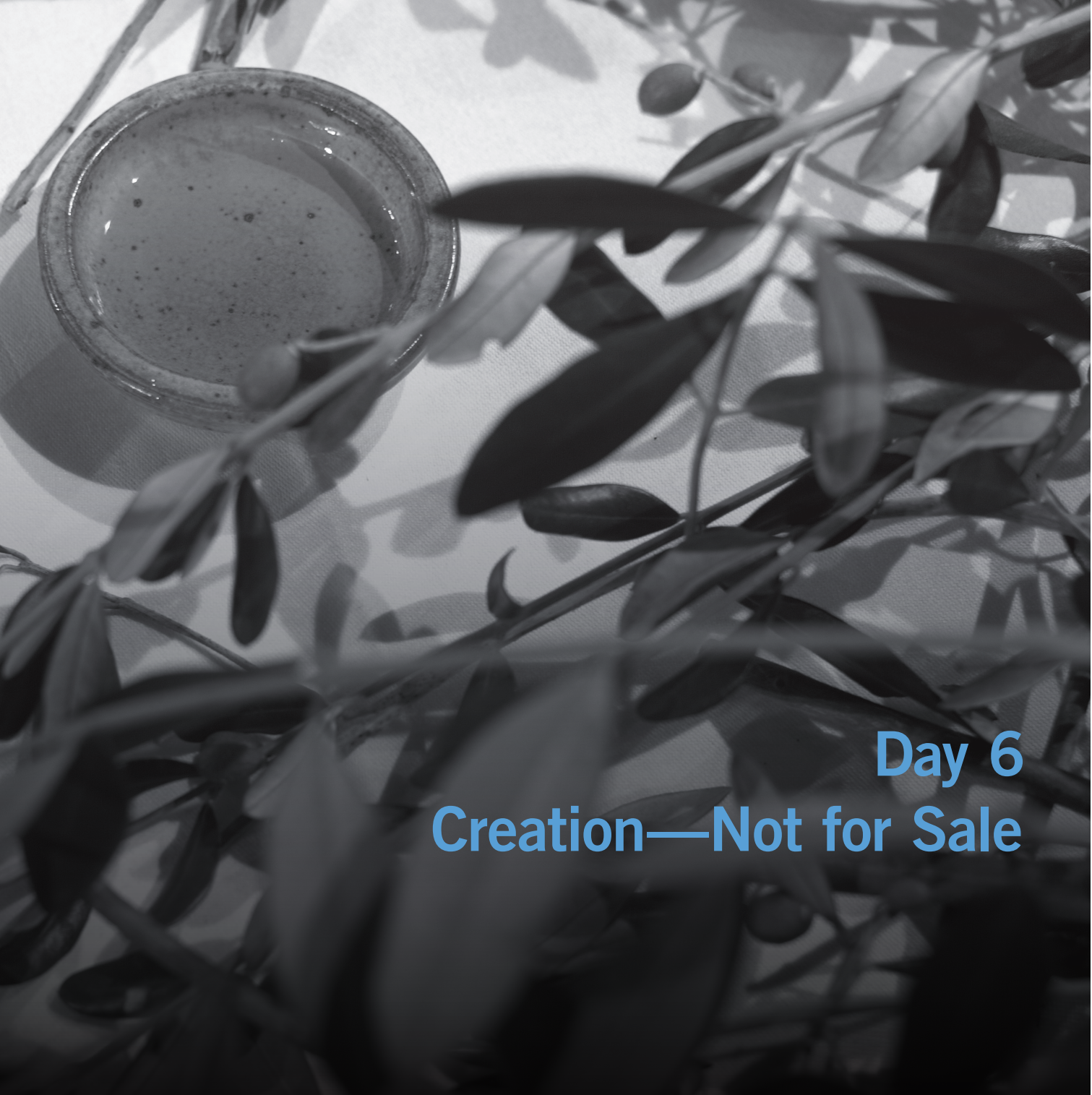
Dismissal

Go in peace to love and serve God and neighbor!

Thanks be to God!

→ **Recessional Hymn: *Siyahamb'* (hymn 54)**

→ **Brass Band and Local Choirs**



Day 6
Creation—Not for Sale

Morning Prayer

OPENING AND PSALMODY

Come from the four winds, O Spirit.

Renew your whole creation and breathe into us anew your breath of life.

Come from the four winds, O Spirit.

Heal the groaning of creation, the sighing seas, the overheated atmosphere.

Come from the four winds, O Spirit.

Blow the waters clear of pollution to nourish the land.

Come from the four winds, O Spirit.

Redeem our bodies so we cry out: creation is not for sale.

→ **Hymn: *God marked a line* (hymn 52)**

Confession and Forgiveness

God of mercy and justice

we confess our airline tickets,

the need for speed overriding the healing of the earth's fever.

We confess our batteries,

electronics on demand, but too often later poisoning the back yards of the poorest.

We confess our soaps, our cosmetics, our synthetic shirts and blouses,

ignoring that their unseen, plastic microbeads run into our streams and oceans, now residing in fish, and probably in some of us.

We confess our junk, the piles of what we throw away,

the sewage smelling of our lack of concern.

We confess our mindset,

too often concentrating on our ability to buy rather than asking what we really need, what our world needs.

We confess our unfaithfulness, not loving you with our whole heart and strength and mind,

not loving our neighbors as ourselves,

not caring for the creation you have given us as a gift.

Turn us from our cursed practices

to life that is really living,

giving ourselves away, following Jesus Christ, in whose name we pray. Amen.

→ **Song: *Senzenina* (3 times) (hymn 55)**

Absolution

Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God (Romans 8:26–27).

Amen.

WORD

Reading Isaiah 55:1–3

Ho, everyone who thirsts, come to the waters; and you that have no money, come, buy and eat! Come, buy wine and milk without money and without price. Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Listen carefully to me, and eat what is good, and delight yourselves in rich food. Incline your ear, and come to me; listen, so that you may live. I will make with you an everlasting covenant, my steadfast, sure love for David.

Word of God! Word of Life!

Thanks be to God!

Brief Reflection

Julian of Norwich writes, “God showed me a little thing, the quantity of a hazel nut, lying in the palm of my hand, as it

seemed. And it was as round as any ball. I looked upon it with the eye of my understanding, and thought, “What may this be?” And it was answered generally thus, “It is all that is made.” I marveled how it might last, for I thought it might suddenly have fallen to nothing for littleness. And I was answered in my understanding: It lasts and ever shall, for God loves it. And so have all things their beginning by the love of God.

In this little thing I saw three properties. The first is that God made it. The second that God loves it. And the third, that God keeps it. But what is this to me? Truly, the Creator, the Keeper, the Lover. For until I am substantially “oned” to him, I may never have full rest nor true bliss. That is to say, until I be so fastened to him that there is nothing that is made between my God and me.”

→ **Song: Procession: *No ro tomai au* (hymn 56)**



Bible Study

Isaiah 55

Ho, everyone who thirsts, come to the waters; and you that have no money, come, buy and eat! Come, buy wine and milk without money and without price. Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Listen carefully to me, and eat what is good, and delight yourselves in rich food. Incline your ear, and come to me; listen, so that you may live. I will make with you an everlasting covenant, my steadfast, sure love for David. See, I made him a witness to the peoples, a leader and commander for the peoples. See, you shall call nations that you do not know, and nations that do not know you shall run to you, because of the Lord your God, the Holy One of Israel, for he has glorified you. Seek the Lord while he may be found, call upon him while he is near; let the wicked forsake their way, and the unrighteous their thoughts; let them return to the Lord, that he may have mercy on them, and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, nor are your ways my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. For as the rain and the snow come down from heaven, and do not return there until they have watered the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and succeed in the thing for which I sent it. For you shall go out in joy, and be led back in peace; the mountains and the hills before you shall burst into song, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the cypress; instead of the brier shall come up the myrtle; and it shall be to the Lord for a memorial, for an everlasting sign that shall not be cut off.

A Free and Glorious Offer of Plenty for All Who Thirst for God's Grace

Mercedes L. García Bachmann

The theme, “Creation—Not for Sale,” demands that we look at God's creation that surrounds us. What we see when we look at the world through the lens of this theme is rather ugly: climate change and ecological crisis; genetic engineering for the profit of transnationals and to the detriment of the people; hunger and overconsumption; etc.

Have you ever attended an LWF event at which you have gone hungry? Perhaps we cannot imagine what might have been the impact of the prophet's words:

Ho, everyone who thirsts, come to the waters; and you that have no money (silver), come, buy and eat! Come, buy wine and milk without

money and without price. Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Listen carefully to me, and eat what is good, and delight yourselves in rich food (fatness). Incline your ear, and come to me; listen, so that you may live (Isa 55:1–3).

These verses stand at the beginning of chapter 55 in the book of Isaiah. This chapter can be divided into two units (vs 1–5; 6–13) or into five units (vs 1–3a; 3b–5; 6–9; 10–11; 12–13). This separation is based on the change in narrators (for example, starting from an “I” who calls “come to me” to an unknown group of servants in vs 1–3, to the refer-

ence to the cypress and the myrtle as memorials of God in v. 13, all in the third person) as well as on a change of theme - invitation to a free meal; a new covenant; a call to repentance—a shift from desert to forest. Because certain themes occur throughout the chapter, we will look at the whole text without paying equal attention to each verse.

Chapter 55 ends the second part of the book of Isaiah that started in chapter 40 with another imperative: “Comfort (plural), O comfort my people” In chapter 55, just as in chapter 40, someone gives an order and expects obedience: “Listen carefully to me! Incline your ear! Come to me! Ho! . . .” No less than eleven imperatives are uttered in Isaiah 55:1–3a. But, who are these imperatives addressed to? Since this is not made explicit, the reader can interpret the commands in different ways, depending on how they perceive the chapter’s structure, its multiple voices and pronouns (“you” singular, “you” plural, “I,” “they,” . . .), and the connection to other sections of the book of Isaiah. Is this not part of what we usually do when we read? Do we not ask, who is being referred to? Who is being addressed? Who is speaking? Is there anything I do not understand? This is precisely where our hermeneutical task starts, namely in trying to understand what we read before we apply its teaching to our own situation.

Who is the one offering free food in Isaiah 55? The subject may be wisdom (as in Proverbs 9), a king (as in Esther 1; see also Luke 14), or a merchant. Perhaps all these possibilities came to the audience’s mind. They probably recalled not only those who had offered them water, but also situations of want in their lives.

By addressing the audience as the [thirsty] in 55:1, a sequential reader is invited to recollect how thirst has been a metaphor for a longing for change. By offering [water] to such people, the sequential reader would call to mind images of water turning deserts into paradises and making travel through previously impassible terrain into an all-you-can-drink-and-eat luxury tour. This would certainly foster hope. The audience is now being asked to respond to these images through this invitation.¹

The Word of God is perceived in specific socio-political situations, not in a heavenly vacuum. God spoke and speaks to people immersed in many different situations—be they happy or stressful; rich or poor; times of peace or war; youth or old age; “top dog” or “underdog.”

Question

After reading chapter 55, which social, economic and political issues (tensions) may have been on the prophet’s mind?

Imagine you are in an arid place, your throat is dry and it is a hot day. What would you not give for a glass of water? How much would you pay for it? But it is provided free to you and to anybody who is thirsty. And not only water, but also grain, milk and wine. I wondered why the text speaks of buying it when it is free. Is it a commercial transaction, or is it a gift? Why would Isaiah speak of “buying,” rather than “receiving”? Perhaps it is a manner of contrasting those who have so far not been able to buy because they lack silver (v. 1) with those who have had the means to buy: “Why do you spend your money for that which is not bread, and your labor for that which does not satisfy?” asks the prophet in verse 2. These verses remind us that in times of scarcity of food (because of drought or plague, for instance) prices rise exponentially, reaching immoral levels; the rich can buy and accumulate supplies while the poor starve. But to God, these purchases are not satisfying.

We can note a progression in the prophet’s thought—from the street vendor’s cry to come and acquire water, even without money, to an ethical assessment of the drive to accumulate. The text does not list the acquired objects: is it food, as we have imagined by contrasting verses 1 and 2? Is it luxury items, as those the prophet Amos (3:15; 6:4) criticized by referring to “houses of ivory”? Electronic gadgets? Cars? Diamonds? Hard currency in the bank? Land? Is it joining “house to house . . . field to field, until there is room for no one but you, and you are left to live alone in the midst of the land,” as Isaiah denounced in 5:8? What is it that we seek to possess whenever we feel insecure or out of sorts?

Regardless of what it was that the prophet saw the people coveted, what we are told is that they do not fill the “throat” (the Hebrew uses the same word to refer to the throat and since that is

¹ Andrew T. Abernethy, *Eating in Isaiah: Approaching the Role of Food and Drink in Isaiah’s Structure and Message* (Leiden: Brill, 2014), 131.

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where the air we need to breathe passes through, it refers also to a living being, to the “soul,” to one’s self). They will leave us hungry, for only God’s word can satisfy: YHWH “humbled you by letting you hunger, then by feeding you with manna, with which neither you nor your ancestors were acquainted, in order to make you understand that one does not live by bread alone, but by every word that comes from the mouth of YHWH” (Deut 8:3).

Please note that the text does not say “go hungry and live from God’s Word” or “you will be fed in the kingdom to come, meantime remain thirsty.” No, on the contrary, what the prophet envisions is a political program that allows everyone to eat richly, but not at the expense of other people or by exploiting creation. For Isaiah (and now I am speaking of all the voices comprised in this book—the one in eighth-century Jerusalem; the one at the time of the exile; and the one when restoration seemed to bring back the old bad ways)—to listen to God’s word means to live in justice and righteousness, to fast and to feast, but in justice and righteousness.

They did not thirst when he led them through the deserts; he made water flow for them from the rock; he split open the rock and the water gushed out. “There is no peace,” says YHWH, “for the wicked” (Isa 48:21–22).

Peace, peace, to the far and the near, says YHWH; and I will heal them. But the wicked are like the tossing sea that cannot keep still; its waters toss up mire and mud. There is no peace, says my God, for the wicked (Isa 57:19–21)

In the Bible, the expression “there is no peace” with the negative article and *shālôm* is rare. In total it occurs only six times. The expectation was to have peace, not “no peace.” The Hebrew language has several words to express imbalance in human relationships, with creation and with Creator, such as “abomination,” “evil,” or “outcry” (see the nice wordplay between *mišpāt* “justice” and *mišpāh* “oppression,” and between *sēdāqā* “righteousness” and *sē’āqā* “a cry,” in Isa 5:7). “No peace” might involve war as well as other, less disruptive experiences. However, in the utterances in Isaiah 55 the contrast is not with war but with a life of abundant blessings

expressed by water in the desert, over against unrest and sickness. We have come across several opposites —buying without money; getting wine and milk without paying for them; spending your salary without satisfaction. This is a typical biblical way of expressing something; there are no shades of gray, only black and white.

What is it that the poet wants to express? Right listening to God’s Word means right behavior toward the neighbor. And here Isaiah is not speaking in individual terms, but in terms of society, culture, kingdom: verses 3b–5 speak of a covenant between the people and God; a covenant that will also attract other nations to God (vs 6–9). Israel was once exiled, expelled from its land and its temple, but now the movement will be centripetal and unknown nations will be attracted to Israel and its God once again, as long as Israel does not behave as the wicked do for whom there is no peace.

It has just been suggested that Isaiah does not speak in individual terms, but in general terms, namely of culture. Take another look at our text:

Seek the YHWH while he may be found ... let the wicked forsake their way, and the unrighteous their thoughts ... For my thoughts are not your thoughts, nor are your ways my ways, says YHWH. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. For as the rain and the snow come down from heaven, and do not return there until they have watered the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and succeed in the thing for which I sent it (Isa 55:6–11).

Rain does not produce bread; it produces mud, which eventually allows for the seed to sprout and produce grain. But bread is a human-made product; as such it is a part of culture. And here God states that God’s Word is like the rain or the snow. Yes, water is vital for life—for plants and animals; for drinking; for cleaning; to stay healthy. For rain to produce bread requires human effort. Likewise, in order for God’s Word to fructify, human agency is necessary. Nonetheless, we have to confess, that often in “creating bread” hu-

man efforts damage and abuse creation, rather than being attuned to God's plan. In this context, genetic manipulation, monocultures, and the privatization of water spring to mind. Unrest, sickness, dissatisfaction and overconsumption may be turned into forgiveness, a meaningful life, bread and wine, water and milk for all nations, even for those the religious system had previously left out (see Deut 23). When God lets God's presence be felt, people are receptive to God's presence (vs 6–7), and thus culture is tuned into God's will.

The last two verses serve as a closure for our chapter, the section of the book dealing with return from the exile (Isaiah 40-55) and, given their eschatological tone, also the present age. They include the whole of creation in the celebration of God's great deeds. Again, like at the beginning, the addressees are the plural, undetermined "you." Only this time there is a promise rather than a command: "you shall go out in joy." Where to is not revealed, but this indeterminacy helps us to hold onto a promise that may be fulfilled in our own time and at all times. You will be led from whichever situation of oppression (desert), "back in peace; the mountains and the hills before you shall burst into song, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the cypress; instead of the brier shall come up the myrtle" (vs. 12-13a). Thorns and briars are plants that grew on the ruins of a city that had been destroyed and abandoned (Hos 10:8); cypresses and myrtles, on the contrary, symbolize abundance and stability (Isa 41:19, Hos 14:8). For the Hebrew Bible, salvation implies deliverance from evil, from danger, from thirst, from death, from slavery; salvation requiring stability to grow, like the trees. It is feeling on one's skin, throat and belly that God is not sleeping while we are in danger. YHWH is watching.

Questions

- What does it mean to you that nature accompanies your salvation? What experiences of God's *shālôm* (salvation, deliverance, salutary life) can you share? As you share experiences, please think particularly of creation, not only of human beings.
- Are there aspects of *shālôm* that are particularly gender determined?

As we approach the end of the Bible study, we notice the poet wondering what the purpose of this transformation of nature is. The very last words of this verse state that "it shall be to YHWH for a memorial, for an everlasting sign that shall not be cut off." (v. 13b). While many versions translate "name" as "memorial," there is more to someone's name than a memorial. The expression "for a name" (Hebrew *lēšēm*) appears twenty-nine times in the Hebrew Bible, of which all but one refer to YHWH's honor, holiness, presence, or glory. For instance:

At that time Jerusalem shall be called the throne of YHWH, and all nations shall gather to it, to the presence of the YHWH in Jerusalem, and they shall no longer stubbornly follow their own evil will (Jer 3:17).

My father David had it in mind to build a house for the name of the YHWH, the God of Israel (1 Kgs 8:17).

Often God promises to transfer that divine honor to God's people:

Save us, O YHWH our God, and gather us from among the nations, that we may give thanks to your holy name and glory in your praise (Ps 106:47).

At that time I will bring you home, at the time when I gather you; for I will make you renowned and praised among all the peoples of the earth, when I restore your fortunes before your eyes, says the YHWH (Zeph 3:20).

Another prophet, Ezekiel, envisioned YHWH's mercy in terms of providing a "splendid vegetation," (literally, "a planting of renown") through which other nations would move from contempt to admiration for YHWH's chosen nation:

I will provide for them a splendid vegetation so that they shall no more be consumed with hunger in the land, and no longer suffer the insults of the nations (Eze 34:29).

WORSHIP, BIBLE STUDIES AND HYMNS

“Creation—not for Sale” is today’s theme. We have seen that God does not plan to sell YHWH’s creation. On the contrary, God intends to share its resources for free, particularly with those who would otherwise be unable to survive: water for the thirsty; grain for the hungry; salvation for all. The question that every generation must answer anew is how are we to respond to that dream of God, to share creation in a godly way; what will our “work” for it be. Several

more texts could be referred to, but at this point, we would rather stay with these last words:

and it shall be to YHWH for a memorial, for an everlasting sign that shall not be cut off

And may God’s people shout, Amen!

→ **Lord’s Prayer (prayed in all our languages)**

Blessing

→ **Hymn: *Vi rekker våre hender frem* (hymn 57)**

↳ *Midday Prayer (in Village Groups): See page 16*

Evening Prayer

OPENING AND PSALMODY

→ Song of the Three Children: *Bénissez le Seigneur* (hymn 58)

→ Song: Local Choir: *Creation – Not for Sale* (hymn 45)

Prayer

The Lord be with you!

And also with you!

Let us pray.

O God of mountain peak and rolling veld
whose voice is the lion's roar
and whose reach is the heron's swoop:
look with favor on your creation, humanity's cradle.
Pour out your blessing on your creation
that your bounty may feed the nations,
and your Spirit of powerful grace
becomes the dance of reconciliation
from which no one is excluded or forgotten.

Amen.

WORD

Reading: Namibian Creation Story

“On first day, Njambi Karunga (“Giving God”) called the first ancestors from the trunk of the omumborombonga tree. One by one, they stepped from the sacred tree.”

“Mukuru and Kamangarunga, the first Herero tate and mama, stepped from the tree. Then the first Berg-Damara tate and mama. The first Nama tate and mama. The first tate and mama of the Ovambo. The first tate and mama of every tribe on earth.”

“On first day, Njambi Karunga also called out the first tate and mama of cattle. The first tate and mama of kudu. Of lions and leopards. Of wildebeest and baboons. On first day, the first tate and mama of every living thing stepped from the omumborombonga tree.”

“First day was darker than a night with no stars or moon. All the ancestors hugged the omumborombonga tree and each other so they wouldn't get lost in the darkness.”

“The first tate of Berg-Damara made a fire. That made the first tate and mama of lions, kudus, giraffes, and other wild animals run away.”

“But it was hard to see, even with the fire, so Njambi Karunga sent light. For the first time, the ancestors saw each other and the animals that stayed.”

“When the first ancestors saw the animals, they chose which ones they wanted,” “Mukuru and Kamangarunga chose wisely... They chose cattle!”

“Yes, but the other ancestors wanted them too. They argued and shouted so much that different languages were born. They couldn't understand each other, so the ancestors walked separate paths. Mukuru and Kamangarunga came here with the first tate and mama of cattle. And until now, the Herero take care of cattle. And cattle give us milk, skins, and meat.”

WORSHIP, BIBLE STUDIES AND HYMNS

“That’s why we give the ancestors milk – to thank them for giving us life, and for choosing cattle. And to thank them for talking to Njambi Karunga for us. When we give the ancestors omaere at the holy fire, they know we remember them and we remember Njambi Karunga.”

“They know if we forget them, we will forget Njambi Karunga. And we will lose who we are.”

→ Song: *This is the day the Lord has made* (hymn 59)

Reading: Isaiah 55:1 – 3 with responses from Romans 8

Ho, everyone who thirsts, come to the waters;

The creation waits with eager longing for the revealing of the children of God.

And you that have no money, come, buy and eat!

The creation will obtain the freedom of the glory of the children of God.

Come, buy wine and milk without money and without price.

The creation itself will be set free from its bondage to decay.

Why do you spend your money for that which is not bread, and your labor for that which does not satisfy?

We know that the whole creation has been groaning in labor pains until now.

Listen carefully to me, and eat what is good, and delight yourselves in rich food. Incline your ear, and come to me; listen, so that you may live.

For in hope we were saved.

I will make with you an everlasting covenant, my steadfast, sure love for David.

The creation waits with eager longing for the revealing of the children of God.

Word of God! Word of Life!

Thanks be to God!

PRAYER

Masai Thanksgiving Prayer (East Africa)

Creator God, we announce your goodness because it is clearly visible in the heavens where there is the light of the sun, the heat of the sun, and the light of night. There are rain clouds. The land itself shows your goodness.

→ Sung Response: *Re a mo*

Because it can be seen in the trees and their shade. It is clearly seen in water and grass, in the milking cows and in the cows that give us meat. Your love is visible all the time: morning and daytime, evening and night.

→ Sung Response: *Re a mo*

Your love is great. It has filled the land; it has filled people. We say: “Thank you, our God,” because you have given us everything we have. You have given us our fathers and mothers, our brothers and sisters, our children and friends. You have given us cows, grass and water. We have nothing except what you have given us.

→ Sung Response: *Re a mo*

Setswana

Traditional melody Botswana

Re a mo le thanks - bo - ga. Re a mo le thanks - bo - ga.
 We give our thanks to God. We give our thanks to God.

Re a mo le thanks - bo - ga. Mo - di - mo wa ro - na.
 We give our thanks to God. We give thanks to our God.

2. Ga a yo yo tshwanang le wena. 3x 3. Re pholositswe ke wena. 3x 2. There is no one like God. 3x 3. We have been saved by God. 3x
 Modimo wa rona. Modimo wa rona. There's no one like our God. We've been saved by our God.

You are our shield; you protect us.
 You are our guard; you take care of us.
 You are our safety, all days. You stay with us for ever and ever.
 You are our father and mother. Therefore we say: "Thank you".
 We worship you with our mouths. We worship you with our
 bodies. We worship you with everything we have, because
 only you have given us everything. We say: "Thank you" today.
 And tomorrow. And all days. We do not tire in giving thanks to
 you. Amen.

Blessing

Go with the wonders of the grace of God. Be filled with the
 fire of the Holy Spirit, with the compassion and tender love of
 Jesus Christ and with the wisdom of our Creator God.

Amen.

→ **Song: *May the Peace from the Earth Follow You***
 (hymn 63)

→ **Sung Response: *Re a mo***

→ **Local Choir**

Day 7

Liberating Grace: The Call we Share



Morning Prayer

OPENING – PSALMODY

→ Opening Music: *Choir from Zimbabwe*

Satisfy us in the morning with your steadfast love, O God,
That we may rejoice and be glad all our days.

Praise to the blest and holy Trinity, one God,
Who gives us life, salvation and resurrection.

→ Hymn: *Paradisomnak te szé élőfája* (hymn 60)

▶ *During the hymn, fruits of the Spirit – water and baskets of fruit – are brought to the tree, along with the colorful baskets full of Makalani nuts.*

WORD

Reading: Revelation 22:1-5

Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations. Nothing accursed will be found there any more. But the throne of God and of the Lamb will be in it, and his servants will worship him; they will see his face, and his name will be on their foreheads. And there will be no more night; they need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.

Word of God! Word of Life!
Thanks be to God!

→ Song: *Buah Rukodus* (hymn 62)

Reading: John 15:1-5

‘I am the true vine, and my Father is the vine-grower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing.

Word of God! Word of Life
Thanks be to God!

→ Choir song

Response to the Word

“Faith takes the doer and makes him into a tree, and his deeds become fruit. First there must be a tree, then the fruit. For apples do not make a tree, but a tree makes apples. So faith first makes the person, who afterwards performs works.” (Martin Luther, commentary on Galatians 3:10)

Take the Makalani nut. Hold it and think about the fruits of this time together.

What will you take with you from here?
What gifts will you share with others?
What promises will you keep?
What story will the Makalani nut remind you to tell?
What fruit of this meeting will you invite others to share?

→ Processional Song: *This is the day the Lord has made* (hymn 59)

Bible Study

Jn 15:1–5

I am the true vine, and my Father is the vinegrower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing.

Called to be Fruitful

Kenneth Mtata

Positioned to produce fruit

John 15 opens with Jesus' symbolic discourse on the vine. The vine is a strong biblical symbol for fruitfulness and productivity. The image of "God's vineyard" is frequently used as a metaphor for Israel in the Old Testament. Perhaps the most prominent example is the song of the vineyard in Isaiah 5. This poetic song depicts the intimate relationship between God and God's people and portrays God's vision for the vineyard to flourish. The song powerfully illustrates that the criteria for fruitfulness are justice and righteousness. In keeping with the prophetic biblical tradition, the song levies a strong critique whenever these fruits are not found among the people. The metaphor of a vineyard, with its emphasis on fruitfulness, forms the heart of this passage from John's Gospel.

The metaphor of the vine in John 15 includes three interrelated themes that recur in John's Gospel: the first one relates to remaining or abiding; the second to productivity, multiplication or growth; and the third to participation or relationships. In the fourth Gospel, true and authentic productivity is determined by one's proximity to God through Jesus and in participating in what God does through God's Spirit.

At the beginning of this Gospel, the disciples' first encounter with Jesus highlights the relationship between place, productivity

and participation. They ask him where he is staying. Then they seek to bring more people to join him, especially their relatives (Jn 1:35–51). Those who found a place in Jesus' life became productive and started to participate in his mission.

In John 2, we read about a crisis—the wine has run out. Wine is one of the essential elements of a hospitable wedding in first-century Palestine. Multiplication or productivity in this case requires the catalytic role of the mother, who has a special place in Jesus' life, and the participation of those who draw water. The multiplication of the best wine can be understood as a reference to the Holy Spirit. Fruitfulness, multiplication and increase are all closely related to the work of the Holy Spirit whenever Jesus is at work.

Later in John 4, Jesus encounters a woman from Samaria. She is socially displaced, dislocated, or "out of place." Her dialogue with Jesus repositions her in society. From her new position she invites and points others to Jesus. While Jesus' disciples have not yet fully understood, Jesus can already see the results of her participation in his mission: "Do you not say, 'There are yet four months, then comes the harvest'? I tell you, lift up your eyes, and see how the fields are already white for harvest" (Jn 4:35). Similarly, in John 6 we read that the participation of the young boy results in the multiplication of the bread and the feeding of many.

What we find in John 15 is therefore rather like a theological summary of a series of narratives about positioning, productivity and participation. In this pericope, abiding or remaining on the vine is vital to being a productive branch. Jesus is the true vine and his Father is the one who tends to the vine. From the beginning, the relationship is designed for productivity. To make sure that the vine is productive the one who tends to it must regularly prune it. On this vine there is no place for branches that draw nutrients without producing fruit—they will be removed. However, the productive branch and the unproductive one have something in common—they are both “cut.” The difference is that the pruning of the productive branch facilitates and increases its productivity, while the cutting of the unproductive branch leads to its destruction. What Jesus emphasized in this text is that the secret of productivity is abiding or remaining in him. For “apart from me you can do nothing” (Jn 15:5).

Fellowship with the Father and the Son in the power of the Holy Spirit

John 15:1–5 can be understood as a call to justice and righteousness as fruits of the Spirit. In John 14, it is clear that the time after Jesus will be the age of the Spirit. Jesus will send the Spirit to embolden the disciples to witness to the “truth” and enable them to appreciate the depth of fellowship with God and among themselves: “On that day you will know that I am in my Father, and you in me, and I in you” (Jn 14:20). This fellowship with God the Father and the Son in the power of the Holy Spirit will determine the fruit of discipleship referred to in John 15:1–5.

Verse 1 reminds us that fruitfulness is the production of righteousness and justice. This fruitfulness, which is demanded by the vine grower, is guaranteed by remaining connected to the vine, Jesus. While it is the Father who demands fruit for the disciples, it is Jesus who makes fruitfulness possible. The rest of the passage expands on this basic understanding.

What does this mean for our churches? How can the church effectively work to promote and defend justice in the world while maintaining righteousness that is its spiritual vitality? There is a temptation among churches today to choose between individual

moral and spiritual righteousness and socioeconomic and political justice. I will propose that such an imbalance is the result of not feeding the vine with the right food of the Word. The church could produce abiding and fruitful discipleship that is characterized by spiritual vitality and commitment to socioeconomic justice if it pursues three key elements raised in the “farewell discourse” (Jn 13:31–17:26):

- Hearing God’s promising and demanding Word
- Pursuing life-giving fellowship
- Appropriating the citizenship of heaven and earth.

Hearing God’s promising and demanding Word

According to Jesus, hearing and obeying God’s Word are crucial to abiding in life-giving fellowship. This is the nature of divine communication—it promises and demands. It invites us to the love of God and love for one another: “I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another” (Jn 13:34-35). It is also a Word of judgment to those who betray the Gospel as spoken to Judas: “Do quickly what you are going to do” (Jn 13:27). It is a Word that discloses human frailty as spoken to Peter on behalf of all the disciples: “Very truly, I tell you, before the cock crows, you will have denied me three times” (Jn 13:38). It is also a Word of invitation to the new way: “I am the way, and the truth, and the life. No one comes to the Father except through me” (Jn 14:6). It is also a Word of promise: “I will not leave you orphaned; I am coming to you” (Jn 14:18).

It is a Word that does not call for a transaction, rather it moves us towards results: “Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them” (Jn 14:23). These can remain mere words were it not for the power of the Spirit who will realize the results: “I have said these things to you while I am still with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you” (Jn 14:25-26). This Word has vitality because it carries the Spirit of God: “the Spirit of truth

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who comes from the Father, he will testify on my behalf” (Jn 15:26). The one who has heard this Word will also be motivated by the same power of the Spirit to bear witness: “You also are to testify because you have been with me from the beginning” (Jn 15:27).

Pursuing life-giving fellowship

The drama before Jesus’ departure is set in the context of worship. Here Jesus bids farewell to his friends by performing a liturgical act of relationship. By washing their feet he shows how to continue in true fellowship as brothers and sisters. It will be a fellowship of equals who seek to serve each other. It is a fellowship freed from betrayal such as that of Judas. It is a fellowship of sacrificial commitment to one another, even to the point of death: “No one has greater love than this, to lay down one’s life for one’s friends. You are my friends if you do what I command you” (Jn 15:13–14).

This is not only a friendship between human beings. If it were the fellowship would be short lived. It is friendship among people who participate in divine fellowship. It is an abiding fellowship because it abides in the eternal fellowship of the eternal God: “Believe me that I am in the Father and the Father is in me” (Jn14:11).

Jesus incorporates God’s people into what could have been an exclusively divine relationship. The coming of the Holy Spirit will ensure this incorporation into deep fellowship between his disciples but also between them and God.

Appropriating the citizenship of heaven and earth

The Gospel of John is considered to be one of the most spiritual gospels. Nevertheless, already in the first chapter it states that the “Word became flesh and lived among us” (Jn 1:14). The incarnation provides a basis for the theology of the fourth Gospel. Although the world is presented in a negative way, Jesus presents the world as the arena for fruitful discipleship. In John, the notion of the world frames the narrative between the prologue (Jn 1:1–18) and epilogue (Jn 21). Jesus left the Father to come into the world (Jn 1:19–12:50) and that Jesus would leave the world and go to the Father (Jn 12–13). In between this coming and going, the world is the focus of Jesus’ agenda.

In John 14:2, Jesus says, “I go to prepare a place for you” but in the meantime his disciples understand that they are “in the world.” Yet, they should be able to understand that theirs is a dual citizenship; they are in the world, but they do not belong to it. In his priestly prayer, Jesus reinforces this by saying: “I am not asking you to take them out of the world, but I ask you to protect them from the evil one” (John 17:15). This “being in the world” but not belonging to it is very characteristic of John’s understanding. Even though they do not belong to the world, Jesus is not asking the Father to “take them out of the world” but, instead, sends them “into the world” (Jn 17:16-18). The world is the location for their participation in God’s mission. But their heavenly citizenship, as branches belonging to the vine, is the source of their true identity.

Reformation theology and the call to be fruitful

The theology undergirding Christian fruitfulness and productivity has fascinated thinkers throughout history. The underlying question has been, how do people make good things happen? What is the power that ensures that human productivity of such good works is lasting?

This question was central during the sixteenth-century Reformation. It became a pressing issue since the church had prescribed that certain religious works improved one’s standing before God. Martin Luther, on the other hand, was accused of exaggerating the significance of faith at the expense of good works. Luther addressed the two issues by showing that, the “first, highest, and most precious of all good works is faith in Christ.”¹

Luther argued that the first condition for a productive Christian life is to believe in the work that God has done for us on the cross. Luther did not believe that it was possible to know all the good works expected of a Christian, nor was it necessary. Once this first step of faith was taken, one would find oneself in a position to know these good works and to be able to produce that which pleases God and serves one’s neighbor.

According to John 15, remaining in Christ produces such fruit. Such abiding in Christ is not necessarily a passive state. On the

¹ Martin Luther, “Treatise on Good Works,” in *LW*, 44, 23

contrary, God's Spirit will create faith through the hearing of the Word. At the same time, God will be busy pruning and training believers so that they produce more fruit. The believer will not be passive either. They will hold on in trust as if they were on a fast moving rollercoaster. Putting trust in God is not a self-serving process. Those who know the joy and peace of putting trust in God will burn within themselves to share this life with others.

If the greatest work is faith or trust in God, then the joy of proclaiming the thrill of life in Christ—both in word and deed—will start to bear fruit of justice and righteousness in this world. This morning we are called to meditate on what “abiding in Christ” means to us. From your experience within the context of your church, share examples of ways that you abide in Christ in order to bear fruit of justice and righteousness.

→ **Lord's Prayer (prayed in all our languages)**

Blessing

→ **Hymn: *Njoo kwetu* (hymn 64)**

↳ *Midday Prayer (in Plenary): See page 16*

Closing Worship

GATHERING

→ Entrance Hymn: *God, creator of the earth* (hymn 27)

Prayer of Confession

God, our fortress and refuge,
how did we lose our trust in you,
so we continue to fix fences of fear
and divert the streams, which gladden the city of God?
Forgive us.

→ *Kyrie eleison: Lord have mercy*

God, in the midst of us,
how did we become bound by an idolatrous, “I,”
worshiping ourselves rather than loving you with our whole
heart,

serving ourselves, rather than loving our neighbors?
Forgive us when we do not see you near enough to us.

→ *Kyrie eleison : Lord have mercy*

God, exalted in the earth,
how did we become dependent on bows and spears, guns
and bombs?
What silence will it take so we know that you are God,
and not rely only on brains or brawn?
What stillness might bring us back to you,
our fortress, our refuge,
lifted up high on a cross,
nailed to a tree,
deadly quiet,
the emptiness that sets your people free?

→ *Kyrie eleison: Lord have mercy*

Swee Hong Lim: Singapore

The musical score is written in 4/4 time and consists of three systems. The first system has a vocal line with lyrics "Lord, have mer - cy. Christ, have mer - cy," and a piano accompaniment. The second system continues the vocal line with lyrics "Lord, have mer - cy on us." and includes first and second endings. The piano accompaniment continues throughout. The score concludes with a double bar line and repeat signs.

© Swee Hong Lim

Words of forgiveness

Sisters and brothers in Christ, believe the gospel:
 In the silence of Jesus dying on the cross, God's identity.
 In the humanity of Jesus, vulnerable, open, truly alive, God's dwelling.
 In the self-giving of Jesus Christ, God's forgiveness, refuge, life.
 In Christ, sin and death no longer have you bound. You are free.
 Amen.

→ **Gloria: Esimano (hymn 2)**

Prayer of the Day

The Lord be with you.
And also with you.

Let us pray:
 O God! You are the vine, we are the branches.
 Apart from you, we can do nothing.
 Sustain us, prune us, nourish us in the joy of the Resurrection
 that we may bear fruit, fruits of mercy and reconciliation,
 fruits of justice and peace for this world,
 through Jesus Christ, our Savior and Lord,
 who lives and reigns with you and the Holy Spirit,
 one God, now and forever.
Amen.

WORD

First Reading: Jeremiah 29:10-12

For thus says the Lord: Only when Babylon's seventy years are completed will I visit you, and I will fulfill to you my promise and bring you back to this place. For surely I know the plans I have for you, says the Lord, plans for your welfare

and not for harm, to give you a future with hope. Then when you call upon me and come and pray to me, I will hear you.

Word of God! Word of Life!
Thanks be to God!

Psalm 46

God is our refuge and strength,
 a very present help in trouble.

Therefore we will not fear, though the earth should change,
 though the mountains shake in the heart of the sea;
 though its waters roar and foam,
 though the mountains tremble with its tumult.

→ **Sung Response: Be Still (verse 1; hymn 31)**

There is a river whose streams make glad the city of God,
 the holy habitation of the Most High.
 God is in the midst of the city; it shall not be moved;
 God will help it when the morning dawns.
 The nations are in an uproar, the kingdoms totter;
 he utters his voice, the earth melts.

→ **Sung Response: Be Still (verse 2)**

**The Lord of hosts is with us;
 the God of Jacob is our refuge.**

Come, behold the works of the Lord;
 see what desolations he has brought on the earth.
 He makes wars cease to the end of the earth;
 he breaks the bow,
 and shatters the spear;
 he burns the shields with fire.

› *Silence*

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I am exalted among the nations,
I am exalted in the earth.'

***The Lord of hosts is with us;
the God of Jacob is our refuge.***

→ Sung response: *Be Still* (refrain)

Second Reading: Galatians 5:1, 22-26

For freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery. By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also be guided by the Spirit. Let us not become conceited, competing against one another, envying one another.

Word of God! Word of Life!
Thanks be to God!

→ *Halleluia Pujilah* (hymn 22)

Gospel: John 15:1-5

The Gospel according to John
Glory to you, O God!

'I am the true vine, and my Father is the vine-grower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing.

The Gospel of our Lord!
Praise to you, O Christ!

→ Alleluia (sung)

Sermon – Rev. Lydia Posselt

→ Hymn of Day: *Que esta iglesia sea un árbol* (hymn 5)

› *During the hymn the young reformers and young adult stewards are invited to gather near the altar.*

Installation of the LWF Council

"Youth delegates, young reformers and stewards. you are branches of the vine, listening to the Spirit, forging links of friendship, compassion and hope, giving a sense of direction for the Lutheran communion. You have helped this Assembly by being delegates and assisting in countless other ways. So I invite this Assembly, as it nears its end, to acknowledge all that you as young adults have contributed."

→ *Haleluya* (hymn 3)

Young Reformer: The General Secretary will read out the names of the new Council. As your name is read, will you please rise, and then a young adult will come and escort you to the front.

→ Refrain: *I am the vine* (hymn 61)

Young Reformer: Members of the new Council of The Lutheran World Federation, you have been chosen by this Assembly, to be the ongoing voice of Lutheran churches around the world. You are charged to bring the Gospel of liberation to all peoples, engaging all neighbors in building a trust-worthy world. I ask you in the presence of God and of this Assembly: will you accept and carry out your duties as

a Council member in love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control, ready to bear fruit in the name of Jesus Christ? If so, then answer: I am, God help and guide me.

Council Members: I am, God help and guide me.

→ Refrain: *I am the vine*

Young Reformer: Our connection is not only arm in arm, but also prayer to prayer. Every young adult will be asked to pray aloud for the council member next to them. You can pray in your own language.

Let us pray:

▶ *Individual prayers are offered.*

→ Luther's Hymn: *Nun bitten wir* (hymn 65)

Outgoing President: You are now members of the Council of the Lutheran World Federation. May the Triune God, Father, Son and Holy Spirit, bless you and direct your ways as you counsel together in this service.

And I ask you, people of God, representatives of LWF member churches, will you continue to pray for this Council and support its work?

We will.

Now I invite everyone to stand and we make a vine throughout the tent, so every person is connected.

→ Refrain: *I am the vine*

As branches of the true vine let us rejoice in the faith given to us, confessing our faith in our many languages.

Apostles' Creed

*I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.*

Presider: We sing as we return to our seats.

→ Song: *Mhepo iyapuki* (hymn 11)

Intercessory Prayer

→ Sung Response: *Mhepo iyapuki*

The Peace

The peace of Christ be with you,
and also with you.

Let us share signs of Christ's peace.

WORSHIP, BIBLE STUDIES AND HYMNS

The Offering

▶ *We are collecting for the diaconia service projects of the local churches in Namibia.*

→ **Presentation of the gifts: *Hole inene* (hymn 1)**

MEAL

The Lord be with you

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord, our God.

It is right to give God thanks and praise.

Preface

Abiding in your word was a whole cosmos.
You spoke light and whole worlds came alive.
Your Spirit entered into your image formed from the dust,
abiding in the very act of breathing,
so song could arise from human voices and worship you.

With fire abiding in a bush, but not consuming it,
you announced your name to Moses
so he could lead your people from captivity.

Abiding within the words of your prophets,
you pronounced judgment on the unjust
and promise for those in exile to whom you offered a future
with hope.

In the fullness of time, you gave us your Beloved, Jesus Christ,
love incarnate,

dwelling with us,
abiding in us.

So with all the branches of the true vine,
with those of every language, tribe and time,
with the whole heavenly chorus,
we join the unending hymn of praise.

→ **Sanctus: *Omuyapuki Kalunga* (hymn 6)**

Eucharistic Prayer

We thank you most of all for the Living Vine,
the divine dwelling in the midst of humankind,
healing the stranger,
making place for the left behind,
calling a tax collector out of a tree
dining with him, and questionable women,
giving himself in the finest fruit pressed into wine
lifted up so all people might be free.

Words of Institution

In the night in which he was betrayed, our Lord Jesus took
bread, and gave thanks; broke it, and gave it to his disciples,
saying: Take and eat; this is my body, given for you. Do this
for the remembrance of me.

Again, after supper, he took the cup, gave thanks, and gave
it for all to drink, saying: This cup is the new covenant in my
blood, shed for you and for all people for the forgiveness of
sin. Do this for the remembrance of me.

Remembering

At this table we abide with Christ, and Christ abides with us.
We are offered the bread of life and the cup of salvation so we
might be nourished and bear good fruit. Here we remember

Christ Jesus, the truth that sets us free. Here is the love that binds us for all eternity. We proclaim the mystery of our faith. ***Christ has died. Christ is risen. Christ will come again.***

Prayer to the Holy Spirit

Come Holy Spirit so we see Jesus,
connecting us to each other and to him,
forming us into a vine of compassion and hope,
a growing vine, reaching out towards the light,
a living vine bearing much fruit,
offered as a gift to others,
so that all we do and say gives honor to Christ Jesus,
to whom, with the Father and the Holy Spirit,
we offer all honor and praise, now and forever.
Amen.

Lord's Prayer in our many languages

→ ***Agnus Dei: Cordero de Dios (hymn 66)***

Communion

→ ***We are coming Lord to the table (hymn 25)***

→ ***Chon rizad (hymn 28)***

→ ***Anaweza (hymn 21)***

→ ***Liberated by God's Grace (hymn 5)***

Post-Communion Prayer

Let us pray:
God of compassion and mercy,
we thank you for this Assembly,
for all the people who have given their hard work and talent to
bring it about.

Keep us as branches of the true vine, Jesus Christ,
ever closer to each other as we become closer to him.

Produce in us an abundance of the fruits of your Spirit,
so creation is not consumed but enjoyed,
and justice brings each child a future with hope,
each woman, dignity,
each man, the freedom to give himself away for others,
following Christ, all together forming his body,
bearing his name,
liberated by his grace,
free.

Amen.

SENDING

Closing of the General Assembly

The business of this Assembly is over, but our work is just beginning. Our songs in this tent will ring hollow unless we find the energy to sing the Lord's song to people unfamiliar with the melodies of grace. Our plans and projects will fail unless we abide in Christ. The whole world awaits the freedom Christ offers. The whole world becomes the place where God is active, where the Spirit offers gifts, where we and our churches become alive with the freedom of Christ Jesus, which is truly free.

People from Asia, will you abide in Christ and bear much fruit?

People from Asia: We are liberated by God's grace.

People from Latin America and the Caribbean, will you proclaim God's future with hope?

People from Latin America and Caribbeans. We are liberated by God's grace.

WORSHIP, BIBLE STUDIES AND HYMNS

People from North America, will you be still and know the presence of God?

People from North American. We are liberated by God's grace.

People from Eastern Europe, will you proclaim God's gift of freedom and dignity for all humankind?

People from Eastern Europe: We are liberated by God's grace.

People from Northern Europe, will you proclaim God as your refuge and strength and not be afraid?

People from Northern Europe: We are liberated by God's grace.

People from Western Europe, will you keep the commandments of Christ, so Christ's word dwells in you?

People from Western Europe: We are liberated by God's grace.

People from Africa, will you live by the Spirit, being guided by the Spirit.

People from Africa: We are liberated by God's grace.

From all corners of the world, are you ready to live the love of Christ.

All: We are liberated by God's grace. We will abide in Christ, who sets us free.

I declare that the Twelfth Assembly of The Lutheran World Federation in Windhoek, Namibia, is now over.

Go to the north, to the south, to the east, and to the west and proclaim freedom, and live the gift of God's grace.

Go forth into the world in peace. Hold fast to that which is good.

Give to no one evil for evil. Support the weak.

Comfort the afflicted. Confront the principalities and powers.

Strive for justice.

And may our gracious God, who broods over creation as a mother over her children, bless (+) and keep us all.



Hymns

1. HOLE INE

Oshiwambo: Namibia

as taught by Lavinia Neliwa-Nakashole: Namibia

Ho - le_i - ne - ne ya - Ka - lu - nga. Ho - le_i - ne - ne ya - Ka - lu - nga. Ho - le_i - ne - ne ya - Ka - lu - nga.
 God gives the great - est love of all, gives the whole world this great - est love. God gives the great - est love of all,

1. E ho - le ou - nyu - ni. nyu - ni. (Hee - no) E tu ma - ngu - lu - la. E tu ma -
 loves with love a - bound - ing. bound - ing. (Oh yes,) God comes and makes us free. God gives us

1. ngu - lu - la. E tu ma - ngu - lu - la. Twa ni - ngi o - mwe - nyo. (Hee mwe - nyo.
 lib - er - ty. God makes all peo - ple free. We gain life e - ter - nal. (Oh ter - nal.

English paraphrase: Terry MacArthur

2. ESIMANO

Oshiwamba, English Sakari Löytty. Deutsch, Wolfgang Neumann, Français, Andrew Donaldson, Español, Gerardo Obermann

Sakari Löytty

Leader E A E A *Choir* E A E A

E - si - ma - no lya-Ka - lu - nga no - mbi - li ko - mba - nda ye - vi.
 Glo - ry to God in the high - est! Peace to all peo - ple in the world!
 Eh - re sei Gott in der Hö - he! Frie - de den Men - schen in der Welt!
 Gloire au Sei - gneur dans les hauts - lieux! Paix sur la terre, al - lé - lu - ia!
 Glo - ria a Dios en las al - tu - ras Y en la tie - rra a su pue - blo paz.

Leader E A E A *Choir* E A E A

E - si - ma - no mo - ko - mba - da no - mbi - li ko - mba - nda ye - vi.
 Glo - ry to God in the high - est! Peace to all peo - ple in the world!
 Eh - re sei Gott in der Hö - he! Frie - de den Men - schen in der Welt!
 Gloire au Sei - gneur dans les hauts - lieux! Paix sur la terre, al - lé - lu - ia!
 Glo - ria a Dios en las al - tu - ras Y en la tie - rra a su pue - blo paz.

All together E A E A E A E A

Hal - le - lu - ya Hal - le - lu - ya no - mbi - li ko - mba - nda ye - vi.
 Hal - le - lu - ya, hal - le - lu - ya! Peace to all peo - ple in the world!
 Hal - le - lu - ja, Hal - le - lu - ja! Frie - de den Men - schen in der Welt!
 Al - lé - lu - ia, Al - lé - lu - ia, paix sur la terre, al - lé - lu - ia!
 A - le - lu - ya, a - le - lu - ya. Y en la tie - rra a su pue - blo paz.

3. HALELUYA

Kwaluudhi melody. Adapted by Selma Shaningwa, Namibia
 Arranged by Sakart Löytty

Leader

Ha - le - lu - ya, ha - le - lu - ya. Ha - le - lu - ya, ha - le - lu - ya.

All

Ha - le - lu - ya, ha - le - lu - ya. Ha - le - lu - ya, ha - le - lu - ya.

4. LIBERATED BY GOD'S GRACE

PH Kisting: Namibia 2016
 composed for the Lutheran World Federation General Assembly

We're lib - er - at - ed by God's grace. We're lib - er - at - ed by grace.
 Wir sind be - freit durch Got - tes Gna - de. Wir sind be - freit durch Gna - de.
 Por gra - cia Dios nos lib - e - ró, su gra - cia nos lib - e - ró.

The Son of God re - deemed us on the cross, we're lib - er - at - ed by God's grace. *fine*
 Der Sohn Got - tes er - lös - te uns am Kreuz, wir sind be - freit durch Got - tes Gna - de.
 En u - na cruz nos red - i - mó Je - sús, por gra - cia Dios nos lib - e - ró.

Cre - a - tion not for sale, hu - mans are not for sale, sal - va - tion is not for sale.
 Schö - pfung, gibt's nicht für Geld, Men - schen gibt's nicht für Geld, Er - lö - sung gibt's nicht für Geld.
 No e - stán en ven - ta, no, la cre - a - ción de Dios, la hu - ma - ni - dad, la sal - va - ción.
 not for sale, not for sale, not for sale.

4. LIBERATED BY GOD'S GRACE (CONT.)

D.S. al fine

Cre - a - tion not for sale, hu - mans are not for sale, for God's sal - va - tion is not for sale.
 Schö - pfung, gibt's nicht für Geld, Men - schen gibt's nicht für Geld, Got tes Er - lö - sung gibt's nicht für Geld.
 No es - tán en ven - ta, no, la cre - a - ción de Dios, la hu - ma - ni - dad ni la sal - va - ción.
 not for

5. QUE ESTA IGLESIA SE UN ÁRBOL

Spanish, Pablo Sosa. English, Andrew Donaldson

Pablo Sosa, Argentina

F Gm7 C7 F F

1. Que es - ta i - gle - sia se - a un ár - bol en el fon - do de tu ca - sa, que ha - ya fies - ta ya - le -
 1. May this church be like a tree, be - hind your house, there in your gar - den, meet - ing - place for joy, and

Gm7 C7 F D/F# Gm C7

grí - a yo - ra - ción ba - jo sus ra - mas. Con ra - í - ces bien pro - fun - das, y sus bra - zos ha - cia el
 feast, and sim - ple prayer be - neath its branch - es. With its roots in earth so fer - tile, and its arms raised high to

F G/B F/C C7 F

cie - lo, que es - ta i - gle - sia sea fe - cun - da dan - do fru - tos de con - sue - lo
 hea - ven, may this church bear fruits of jus - tice, acts of lov - ing and com - pas - sion.

5. QUE ESTA IGLESIA SE UN ÁRBOL (CONT.)

Refrain

"Ár - bol plan - ta - do jun - to a las a - guas de vi - da e - ter - na
 Tree ev - er grow - ing by liv - ing wa - ter, run - ning e - ter - nal,

de nue - tro Dios." na - de nue - tro Dios."
 flow - ing from God. nal, de flow - ing from God.

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2. Que_esta_iglesia también sea como_un árbol de la plaza,
 nido de pájaros libres y refugio del que pasa,
 y que sea como_el árbol de la esquina de mi casa,
 que me ve llegar de lejos e_imagino que me_abraza.

3. Que_esta_iglesia sea_un árbol
 oh, buen Dios, en donde quieras,
 pero siempre_apuntalado por tu_amor_y_a tu manera.
 Para dar frutos y sombra_o_entregar nuestra madera
 que_esta_iglesia que te nombra árbol de la vida sea.

2. May this church be like a tree, there in the street or in the plaza,
 For the birds a nesting-branch, for passers-by, a welcome shelter.
 May it stand as if it's watching, near my house, just round the corner,
 Waiting for this weary pilgrim with its arms wide to embrace me.

3. May this church be like a tree,
 O God, that thrives where you have planted;
 May it stand to show the way, your way of loving and self-giving,
 Off'ring shade, and fruit for sharing, giving up its wood for burning,
 May this living church that names you be a tree of life eternal.

6. OMUYAPUKI KALUNGA

Traditional Dhimba melody arranged by Sakari Löytty

Omu - ya - pu - ki Ka - lu - nga
 Ka - lu - nga Omu - wa
 Ho - sian - na ho - sian - na
 Ngu te ya Ngu te ya

Omu - ya - pu - ki na ha - mbe - le -
 Ka - lu - nga Omu - wa
 Mo - kom - ba - nda - na ha - mbe - le -
 Mo - kom - ba - nda - na ha - mbe - le -

(lwe.) Ka - lu - nga na ha - mbe - le - lwe.

lwe. Omu - ya - pu - ki Ka - lu - nga Omu -
 lwe. E - gu - lu ne - vi Ol -
 lwe. Ho - sian - na ho - sian - na Mo -
 Ngu te ya Ngu te ya Mo -

Ka - lu - nga na ha - mbe - le - lwe. Ka - lu - nga na ha - mbe - le -

end

ya - pu - ki na ha - mbe - le - lwe.
 yu - dha e - ha - mbe - le - lo.
 kom - ba - nda - na ha - mbe - le - lwe.
 kom - ba - nda - na ha - mbe - le - lwe.

lwe. Ka - lu - nga na ha - mbe - le - lwe.

1. Holy God. May the Holy God be praised. Response: God be praised.
2. God of power and might.
3. Hosanna in the highest. Praise the Lord.
4. Blessed the one who comes in the highest. Praise the Lord.

7. COME, LET US EAT

Billema Kwillia verses 1-3. Gilbert E. Doan Jr. verse 4

Billema Kwillia: Tanzania

First time leader second time congregation.



- | | |
|--|---|
| 1. Come, let us eat for now the feast is spread. | Our Lord's bod - y let us take to - geth - er. |
| 2. Come, let us drink, for now the wine is poured. | Je - sus' blood poured let us drink to - geth - er. |
| 3. In Je - sus' pres - ence now we meet and rest, | In the pres - ence of our Lord we gath - er. |
| 4. Rise, then and spread a - broad God's might - y word. | Je - sus ris - en will bring in the king - dom. |

Verses 1-3 and melody © Lutheran World Federation. Verse 4 © 1972 Contemporary Worship 4, admin. Augsburg Fortress.
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8. EAT THIS BREAD

Jacques Berthier: Taizé, France

Eat this bread, drink this cup, come to me and nev - er be hun - gry.
Esst das Brot, trinkt den Wein, Kommt zu mir, seid nim - mer - mehr hun - grig!
Prends ce pain, bois ce vin, viens à moi, et tu n'au - ras plus faim.

Eat this bread, drink this cup, trust in me and you will not thirst.
Esst das Brot, trinkt den Wein, glaubt an mich, seid you will not
Manges et bois, crois en moi, et ma paix se - ra a - vec toi.

Music J. Berthier © Ateliers et Presses de Taizé, 71250 Taizé-Communauté, France.

9. SCHMÜCKE DICH

Johann Franck. English Catherine Winkworth. Français L. Monastier. Español, Albert Lehenbauer.

Schmücke dich Johann Crüger: Germany

1. Schmü - cke dich, o lie - be See - le, laß die dun - kle Sün - den - höh - le, komm ans hel - le Licht ge -
 1. Deck, thy - self, my soul, with glad - ness, leave the gloom - y haunts of sad - ness. Come in - to the day - light's
 Pa - re - nous pour cet - te fé - te Qu'au - jour - d'hui tu nous ap - præ - tes. Sei - gneur, fais bril - ler la
 Ven - go a ti, Je - sús a - ma - do: lí - bra - me de mi pe - ca - do. Cal - ma Re - den - tor, me

gan - gen, fan - ge herr - lich an zu pran - gen! Denn der Herr voll Heil und Gna - den will dich jetzt zu
 splen - dor; there with joy thy prais - es ren - der un - to Christ, whose grace un - bound - ed hath this won - drous
 ter - re Du se - cret de ta lu - miè - re. Viens nour - rir no - tre con - fian - ce, Af - fer - mir notre
 llan - to; he pe - ca - do tan - to, tan - to. Con la san - gre que ver - tis - te das con - sue - lo al

Gas - te la - den; der den Him - mel kann ver - wal - ten, will jetzt Her - berg in dir hal - ten.
 ban - quet found - ed. High o'er all the heavens he reign - eth, yet to dwell with thee he deign - eth.
 es - pé - ran - ce. Que ton pain et ta pro - mes - se Soient pour nous joie et ri - ches - se.
 al - ma tris - te; ham - bre tor - nas en har - tu - ra, sal - va - ción me das se - gu - ra.

2. Nein, Vernunft, die muß hier weichen,
 kann dies Wunder nicht erreichen,
 daß dies Brot nie wird verzehret,
 ob es gleich viel Tausend nähret,
 und daß mit dem Saft der Reben
 uns wird Christi Blut gegeben.
 Gottes Geist nur kann uns leiten,
 dies Geheimnis recht zu deuten!

3. Jesu, meine Lebenssonne,
 Jesu, meine Freud und Wonne,
 Jesu, du mein ganz Beginnen,
 Lebensquell und Licht der Sinnen:
 hier fall ich zu deinen Füßen;
 laß mich würdiglich genießen
 diese deine Himmelsspeise
 mir zum Heil und dir zum Preise.

4. Jesu, wahres Brot des Lebens,
 hilf, daß ich doch nicht vergebens
 oder mir vielleicht zum Schaden
 sei zu deinem Tisch geladen.
 Laß mich durch dies heilige Essen
 deine Liebe recht ermessen,
 daß ich auch, wie jetzt auf Erden,
 mög dein Gast im Himmel werden.

9. SCHMÜCKE DICH (CONT.)

2. Those who crave a precious treasure
neither cost nor pain will measure;
but the priceless gifts of heaven
God to us hath freely given.
Though the wealth of earth were offered,
naught would buy the gifts here offered:
Christ's true body for thee riven,
and his blood, for thee once given.

3. Sun, who all my life dost brighten;
light, who dost my soul enlighten;
joy, the best that any knoweth;
fount, whence all my being floweth;
at thy feet I cry, my Maker,
let me be a fit partaker
of this blessed food from heaven,
for our good, thy glory, given.

4. Jesus, bread of life, I pray thee,
let me gladly here obey thee;
never to my hurt invited,
be thy love with love requited.
From this banquet let me measure,
Lord, how vast and deep its treasure;
through the gifts thou here dost give me,
as thy guest in heav'n receive me.

2. Tu prépares notre place
A ce festin de ta grâce.
Tu nous donnes en silence
La douceur de ta présence.
Reçois-nous à cette table
Au repas inépuisable,
Avant que tu nous appelles
A tes tables éternelles.

2. Vida ofrece, y paz preciosa
tu palabra ponderosa ;
por unirse al elemento
hace el santo sacramento.
Con el pan y vino adquiero
cuerpo y sangre del Cordero
¡Oh misterio tan profundo!
¿Quién lo entiende en este mundo?

3. En tu mesa bendecida,
tú me das la bienvenida :
los misterios de tu gloria
hoy celebro en tu memoria.
Con tu santo cuerpo y sangre
sacias hoy de mi alma el hambre.
Haz que en fe, amor, constancia,
frutos lleve en abundancia.

4. Ya mi alma tú libraste,
y el pecado tú quitaste,
cual preludio de tu cielo,
hoy me gozo en tu consuelo.
Cielos, tierra, noche y día
te den gracias a porfía :
“Por tus múltiples favores,
¡gracias mil y mil loores!”

10. SINA MEID OLED VALINUD

Estonian, Katrin Luhamets. English Terry MacArthur. Deutsch, Wolfgang Neumann. Español, Gerardo Obermann

Katrin Luhamets: Estonia

A G/E A(sus4) A A/C# G/D A(sus4)/F# A(sus4) A

Si - na meid o - led va - li - nud, töö - le Su põl - lul kut - su - nud.
 Cho - sen, yes, you have cho - sen us, called us for work - ing in your field.
 Gott hat mich er - wählt Gott hat mich er - wählt
 Dios me e - li - gió, Dios sa - be de mí, plan - tó en mí

A/G F#m Bm A/C# D G/E D/F# A(sus4) A

Kand - ku vil - ja me - Si - nu ta - he on see, et veel roh - ke - mad käik - sid Su teel.
 May we bear good fruit, as we yield to your will. So to oth - ers your way is re - vealed.
 und in mir ei - nen Sa - men ge - planzt. Gott weiß was ich brauch', die Frucht ist Freu - de.
 se - mi - llas de a - mor. Su fru - to se - rá la fe - li - ci - dad.

Estonian and Music © Katrin Luhamets

11. MHEPO IYAPUKI

Français, Andrew Donaldson

as taught by Jackson Wahengo: Oshikwanyama: Namibia

$\text{♩} = 110$

Mhe - po i - ya - pu - ki. Mhe - po i - ya - pu - ki. i - la u - ka - le mu - fye.
Come, Ho - ly Spir - it, come, Ho - ly Spir - it, come to be in us.
Viens, Saint - Es - prit de Dieu, Viens, Saint - Es - prit de Dieu, viens, ha - bi - te par - mi nous.

Fye o - twe - ku pu - bwa Mhe - po i - ya - pu - ki. i - la u - ka - le mu - fye.
We have need of you. Come, Ho - ly Spir - it, come to be in us.
Nous a - vons be - soin de ta pré - sen - ce, viens, ha - bi - te par - mi nous.

French: Andrew Donaldson www.andrewdonaldson.ca

12. LOVE DIVINE

Charles Wesley

Rowland H. Prichard: U.K.



1. Love di-vine, all loves ex-cel-ling, joy of heaven, to earth come down; fix in us thy hum-ble dwell-ing;
 1. Lie-be, komm he-rab zur Er-de! Die du nicht von die-ser Welt, mach, daß sie die dei-ne wer-de,
 1. A-mour in-fi-ni du Pè-re, saint a-mour de Jé-sus Christ, oh! re- viens sur cet- te ter-re,
 1. !Oh a-mor que ex-ce-de a to-dos, don del Pa-dre ce-les-tial, pon co-ro-na a tus mer-ce-des



all thy faith-ful mer-cies crown! Je-sus, thou art all com-pas-sion, pure, un-bound-ed
 schla-ge bei uns auf dein Zelt! Lie-be, komm, du heißt Er-bar-men, kei-ne Schran-ke
 rem-plis-nous de ton Es-pirit. Ta mi-sé-ri-corde im-men-se af-fer-mit nos
 y-en-tre nos ven a mo-rar! E-res tú, Je-sús ben-di-to, to-do a-mor y



love thou art; vis-it us with thy sal-va-tion; en-ter ev-ery trem-bling heart.
 schränkt dich ein, da-rum lass auch bei uns Ar-men heu-te dein Er-bar-men sein.
 cœurs trem-blants, fais-nous sen-tir ta puis-san-ce. Prends pi-tié de tes en-fants.
 com-pa-sión; ba-ja al co-ra-zón que su-fre, trá-e-nos tu sal-va-ción.

2. Breathe, O breathe thy loving Spirit into every troubled breast!
 Let us all in thee inherit; let us find that second rest.
 Take away our bent to sinning; Alpha and Omega be;
 end of faith, as its beginning, set our hearts at liberty.

2. Noch ist unser Herz gefangen, Angst und Trauer hält es fest;
 aber es war dein Verlangen, das uns Ruhe finden läßt.
 Lieber, komm, komm und befreie eilends uns aus aller Not,
 schenk das Leben uns, das neue, schenk das Leben ohne Tod!

3. Come, Almighty to deliver, let us all thy life receive;
 suddenly return and never, nevermore thy temples leave.
 Thee we would be always blessing, serve thee as thy hosts above, s
 pray and praise thee without ceasing, glory in thy perfect love.

3. Komm, o Gott, uns zur Erlösung, schaffe unser Leben neu!
 Komm und mache uns zur Wohnung deines Geists in deiner Treu!
 Herr, wir wollen für dich leben dienen dir bei Tag und Nacht,
 loben dich auf allen Wegen. Preis sie deiner Liebesmacht!

4. Finish, then, thy new creation; pure and spotless let us be.
 Let us see thy great salvation perfectly restored in thee;
 changed from glory into glory, till in heaven we take our place,
 till we cast our crowns before thee, lost in wonder, love, and praise.

4. Dann vollende deine Werke, laß uns rein und heilig sein!
 Gib uns durch den Geist die Stärke dir zu dienen, dir allein!
 Denn du gibst uns ja das Beste, jeder von uns ist dein Kind.
 Du lädst uns zu deinen Feste, dass wir ewig die dir sind.

Johann Christoph Hampe, st. 1,2. Lothar Pöhl st. 3.

Christoph Klaißer st. 4 © bei den Urhebern

12. LOVE DIVINE (CONT.)

2. Saint Esprit, Esprit de vie, sois vainqueur de notre effroi !
Ton peuple en toi se confie notre repose est en toi.
Oh ! Jésus, céleste frère, nous célébrons ton amour
reçois-nous dans ta lumière, nous attendons ton retour.

3. Nous voulons la délivrance promise par toi, Jésus.
Ici-bas, bonheur, souffrance sont le lot de tes élus.
Nous te bénissons sans cesse comme ceux qui sont au ciel.
Joyeux, tes enfants confessent : « Gloire à l'amour éternel. »

4. Notre vie sur cette terre tout à coup ne sera plus.
Et restaurée tout entière jouira de ton salut.
Car ta gloire tu nous donnes ; bientôt nous serons au ciel
pour déposer nos couronnes à tes pieds, Emmanuel.
Van der Beken st. 1,2. Aimée Tschnaz st. 3,4.

2. ¡Ven, amor, a cada vida, mueve toda inclinación;
Guárdanos del mal deseo y de andar en tentación!
Tú el Alfa y Omega, sé de todo nuestro ser;
Que tu gracia nos proteja y sostenga nuestra fe.

3. ¡Oh amor, no te separes de la iglesia terrenal;
Únela estrechamente con el lazo fraternal
!Perfecciona a cada miembro, ilumina nuestro andar,
Y que el alma se complazca en tu nombre proclamar.
Juanita Rodríguez de Labboch

13. SILENCE MY SOUL

Rabindranath Tagore: India

Francisco F. Feliciano: Philippines

The musical score consists of two systems. The first system has a vocal line in treble clef and a Gong accompaniment in bass clef. The vocal line begins with a rest, followed by the lyrics: "Si - lence my soul these trees are prayers High bell I asked the Tree". The Gong accompaniment has a rest, followed by a chord and then a rest. The second system continues the vocal line with the lyrics: "Schweig still, mein Herz, die Bäu - me be - ten. Ich sprach zum Baum: tell me a - bout God Then Und mir von Gott! er blüh - - somed. Gong". The Gong accompaniment has a rest, followed by a chord and then a rest.

mf > Ostinato

Si - lence my soul these trees are prayers High bell I asked the Tree
Schweig still, mein Herz, die Bäu - me be - ten. Ich sprach zum Baum:

Gong
Silence my soul.
Schweig still, mein Herz.

tell me a - bout God Then Und mir von Gott! er blüh - - somed. Gong
Er - zähl mir von Gott! er blüh - - te.

Music © Francisco F. Feliciano, Asian Institute for Liturgy and Music, Samba-Likhaan, Manila, Philippines.

14. FREEDOM IS COMING

South Africa

Leader

Oh, free - dom, Oh free - dom, Oh free - dom.

(know) Free - dom is com - ing. Free - dom is com - ing. Free - dom is com - ing. Oh

The first system of the musical score is in 2/2 time with a key signature of one sharp (F#). It features a vocal line for the leader and two piano accompaniment lines. The lyrics are: "Oh, free - dom, Oh free - dom, Oh free - dom." followed by "(know) Free - dom is com - ing. Free - dom is com - ing. Free - dom is com - ing. Oh".

Refrain

Oh yes I know Oh yes I know. Oh

yes, I know Oh yes I know. Oh yes, I

The second system of the musical score is in 2/2 time with a key signature of one sharp (F#). It features a vocal line and two piano accompaniment lines. The lyrics are: "Oh yes I know Oh yes I know. Oh" followed by "yes, I know Oh yes I know. Oh yes, I".

yes, I know. Oh

know. Free - dom is com - ing. Oh yes, I

The third system of the musical score is in 2/2 time with a key signature of one sharp (F#). It features a vocal line and two piano accompaniment lines. The lyrics are: "yes, I know. Oh" followed by "know. Free - dom is com - ing. Oh yes, I".

2. Justice is coming. 3. Jesus is coming.

15. EN MEDIO DE LA GUERRA

E. Jones: England

Mario Bustamante: Bolivia

1. En me - dio de la gue - rra y la mi - se - ria ce - le - bra - mos la pro - me - sa, ce - le - bra - mos la pro - me - sa
 1. When war and mis - er - y are all a - round us, we will cel - e - brate the prom - ise, we will cel - e - brate the hope of

de a - bun - dan - cia y paz. En me - dio de la o - pre - sión im - pues - ta, ce - le - bra - mos la pro - me - sa,
 plén - ty and of peace. Though vi - o - lent op - pres - sion still sur - rounds us, we will cel - e - brate the prom - ise,

ce - le - bra - mos la pro - me - sa, de la li - ber - tad. To - dos jun - tos ce - le - bra - mos
 cel - e - brate the prom - ise of the lib - er - ty of God. All to - geth - er we will cel - e -

la pro - me - sa del Se - ñor, to - dos jun - tos cons - tru - i - mos la li - be - ra - ción.
 brate the prom - ise of the Lord. All to - geth - er we will build a world where all are free.

Permission sought.

2. En medio de la duda y de la niebla,
 celebramos la promesa,
 celebramos la promesa de esperanza y fe.
 En medio de los miedos y traiciones,
 celebramos la promesa,
 celebramos la promesa, de solidaridad.

3. En medio de la muerte y del odio,
 celebramos la promesa,
 celebramos la promesa de vida y amor.
 En medio del pecado y de la ruina,
 celebramos la promesa,
 celebramos la promesa de la salvación.

Repite la primera línea +.

En medio de la muerte que rodea,
 celebramos la promesa,
 celebramos la promesa, del Tata Jesús.

2. When all the world seems filled with doubt and darkness,
 we will celebrate the promise.
 We will celebrate the hope that comes with having faith.
 When every turn seems fraught with new betrayal,
 we will celebrate the promise.
 We will celebrate the hope of solidarity.

3. Though every day exposes death and hatred,
 we will celebrate the promise.
 We will celebrate the cherishing of life and love.
 When all around are sin and ruin,
 we will celebrate the promise.
 We will celebrate the promise of the saving grace of God.

Repeat the first line +.

Though death is everywhere; we can't escape it.
 We will celebrate the promise.
 We will celebrate the promise found in Jesus Christ.

16. PÜHA

Missa No 3, Urmas Sisask: Estonia

Pü - ha, pü - ha, pü - ha on Is - sand, pü - ha on Vä - ge - de Ju - mal, Ju - mal.
Ho - ly, ho - ly, ho - ly Al - might - y, ho - ly are you God, Al - might - y, Lord God.

Pü - ha, pü - ha, pü - ha on Is - sand, on pü - ha Vä - ge - de Ju - mal.
Ho - ly ho - ly ho - ly are you God, yes ho - ly, Lord God Al - might - y.

Tae - vas ja maa on täis Si - nu au. Hoo - si - an - na kôr - ges. Tae - vas ja maa on täis Si - nu au,
Heav - en and earth are full of your glory, so we sing Ho - san - na. Heav - en and earth are full of your glory,

Hoo - si - an - na kôr - ges. Pü - ha, pü - ha, pü - ha on Is - sand, pü - ha on Vä - ge - de Ju - mal.
so we sing Ho - san - na. Ho - ly, ho - ly, ho - ly Al - might - y, ho - ly are you God, Al - might - y.

Choir

pp Õn - nis - ta - tud ol - gu, kes tu - leb Is - san - da ni - mel. Õn - nis - ta - tud ol - gu, kes tu - leb Is - san - da ni - mel.

Blessed is the One who comes in the name of the Lord.

16. PÜHA (CONT.)

rit.

Hoo - si - an - na kôr - ges. *p* Hoo - si - an - na kôr - ges. *pp* Hoo - si - an - na kôr - ges. Hoo - si - an - na kôr - ges.

The first system of the musical score is in 3/4 time, key of D major. It features a vocal line and a piano accompaniment. The vocal line begins with a melodic phrase, followed by a rest, and then repeats the phrase. The piano accompaniment provides a steady harmonic support. Dynamics include *p* and *pp*, and the tempo is marked *rit.*

All

Pü - ha, pü - ha, pü - ha on Is - sand, pü - ha on Vä - ge - de Ju - mal, Ju - mal.
Ho - ly, ho - ly, ho - ly Al - might - y, ho - ly are you God, Al - might - y, Lord God.

The second system is in 3/4 time, key of D major. It features a vocal line and a piano accompaniment. The vocal line consists of a series of chords and single notes, with lyrics underneath. The piano accompaniment consists of a steady bass line. The tempo is marked *All*.

Pü - ha, pü - ha, pü - ha on Is - sand, pü - ha on Vä - ge - de Ju - mal.
Ho - ly, ho - ly, ho - ly are you God, *ff* ho - ly are you God Al - might - y.

The third system is in 3/4 time, key of D major. It features a vocal line and a piano accompaniment. The vocal line consists of a series of chords and single notes, with lyrics underneath. The piano accompaniment consists of a steady bass line. The dynamics include *ff*.

Music Urmas Sisask, Estonia © 1993 Fazer Music Estonia Inc. Espoo, Finland.

17. WHOA WHOA RUMBOW

♩ = 70 as sung by the Chorale Avana Loterana eto Soisy: Madagascar

Phonetic for English Whoa, Whoa rum - bow, Whoa Whoa rum - bow. An - gel, nah, nah - ha -
 Ô Ô Rom - baho Ô Ô Rom - baho An - dre - na - na - ha

rom - baho rom - baho rom - baho rom - baho

- ré. Fah mee - tsah - lee lah - yé. Zah - ah - too - yé.
 re Fa mi - ja - ly la - hye! Zahay - a - toy e!

rom - baho rom - baho

Fah - ren - djé - ké. Whoa Whoa Whoa rum - bow
 Fa - ren - dre - ke. Ô Ô Ô Rom - baho

rom - baho rom - baho

Whoa rum - bow. An - gel, nah, nah - ha ré. Fah mee - tsah -
 Ô Rom - baho An - dre - na - na - ha re Fa mi - ja -

rom - baho rom - baho rom - baho rom - baho

17. WHOA WHOA RUMBOW (CONT.)

- lee lah - yé. Zah - ah - too - yé. Fah - ren - djé - ké.
 ly la - hy_e! Zahay - a - toy e! Fa - ren - dre - ke.

rom - baho rom - baho rom - baho rom - baho

Embrace us, Lord, Embrace us otherwise we are lost.

18. AUS TIEFER NOT

Martin Luther: Germany

1. Aus tie - fer Not schrei ich zu dir, Herr Gott, er - hör mein Ru - fen. Dein gnä - dig Oh - ren keh zu
 1. Out of the depths I cry to you; O Lord now hear me call - ing. In - cline your ear to my dis -
 1. Des lieux pro - fonds je crie à toi, E - cou - te, ô Dieu, ma plainte Ou - vre ton o - reille à ma
 1. De lo pro - fun - do cla - mo a ti, e - scú - cha - me cle - men - te; Tu co - ra - zón in - cli - na a

mir und mei - ner Bitt sie öff - ne; denn so du willst das se - hen
 tress in spite of my re - bel - ling. Do not re - gard my sin - ful
 voix, Viens dis - si - per ma crain - te Si tu veux comp - ter nos pé -
 mí y mués - tra - te in - dul - gen - te. Por - que si em - pie - zas a mi -

an, was Sünd und Un - recht ist ge - tan, wer kann, Herr, vor dir blei - ben?
 deeds. Send me the grace my spir - it needs; With - out it I am noth - ing.
 chés Et tou - tes nos i - ni - qui - tés, De - vant toi qui sub - sis - te
 rar mis cul - pas to - das e im - pie - dad, ¡Có - mo he de res - pon - der - te?

English verses 1, 3, 4 © 1978, 2006 Augsburg Fortress. Printed under One License Lutheran World Federation Assembly, E-803640 for May 10, 2017 - May 17, 2017

2. Bei dir gilt nichts denn Gnad und Gunst, die Sünde zu vergeben;
 es ist doch unser Tun umsonst auch in dem besten Leben.
 Vor dir niemand sich rühmen kann,
 des muß dich fürchten jedermann und deiner Gnade leben.

2. Your love and grace alone avail to blot out my transgression;
 the best and holiest deeds must fail to break sin's dread oppression.
 Before you none can boasting stand,
 but all must fear your strict demand and live alone by mercy.

3. Darum auf Gott will hoffen ich, auf mein Verdienst nich bauen;
 auf ihn mein Herz soll lassen sich und seiner Güte trauen,
 die mir zusagt sein wertes Wort;
 das ist mein Trost un treuer Hort, des will ich allzeit harren.

3. In you alone, O God, we hope and not in our own merit;
 We rest our fears in your good Word and trust your Holy Spirit.
 Your promise keeps us strong and sure;
 we trust the cross, your signature inscribed upon our temples.

4. Und ob es wäht bis in die Nacht und wieder an den Morgen,
 doch soll mein Herz an Gottes Macht verzweifeln nicht noch sorgen.
 So tu Israel rechter Art,
 der aus dem Geist erzeuget ward und seines Gotts erharre.

4. My soul is waiting for you, Lord, as one who longs for morning;
 no watcher waits with greater hope than I for your returning.
 I hope as Israel in the Lord,
 who sends redemption through the Word
 Praise God for grace and mercy!

18. AUS TIEFER NOT (CONT.)

2. Qui donc pourra nous pardonner sinon toi dans ta grâce ?
Tous nos efforts sont condamnés, quelque bien que l'on fasse.
Devant toi qui voudrait crâner, au lieu d'humblement t'adorer
et vivre de ta grâce !

3. En Dieu seul je veux espérer non pas en mon mérite.
En Dieu mon cœur veut demeurer, son amour m'y invite.
Sa parole est mon seul appui, ma foi repose toute en lui,
si sûre est sa conduite !

4. Le mal vient m'accabler de nuit, m'étreint jusqu'à l'aurore.
En Dieu je trouve un sûr ami : sans douter je l'implore.
Aussi, ô peuple d'Israël, invoque ton Dieu, l'Eternel,
en ton Sauveur espère.

Pierre Valloton

2. Delante de tu santidad es mala nuestra vida,
y nuestra culpabilidad aumenta cada día.
Las obras nuestras vanas son; tu gracia sola da el perdón,
¡Oh, ten misericordia!

3. Por tanto, en Dios esperaré, luchando en todo tiempo;
y nunca más me confiaré en mis merecimientos.
Promesas firmes de su amor, de gracia santa y de perdón,
me infunden esperanza.

4. Un día y otro pasará en dura lucha y pena;
el alma mía esperará en la victoria plena,
que un día me concederá el Dios de luz y de verdad:
no falta a su palabra.

Juan Baptista Cabrera

19. UN CAMINO SE ABRE

Creación Colectiva, Matanzas, Cuba

Moderato

Un ca - mi - no se a - bre ha - cia la luz a - nun - cia vi - da y sue - ña li - ber - tad,
 A new way has o - pened toward the light an - nounc - ing life and dreams of li - ber - ty,
 Hin zum Licht er - öff - net sich ein Weg und zeugt vom Le - ben, trägt den Frei - heits - traum,

ges - tan - do un tiem - po de jus - ti - cia y paz, un pue - blo u - ni - do ce - le - bran - do va.
 and birth - ing times of jus - tice and of peace, when God's own peo - ple feast in un - i - ty.
 ge - biert Ge - rech - tig - keit und Frie - dens - zeit. Dort geht ver - eint ein Volk im Fei - er - schritt.

Ho - ri - zon - te de ar - mo - ní - a y fe, un rum - bo cla - ro ha - cia la ple - ni - tud
 Faith and har - mo - ny now light the way; the gifts of plen - ty shared on ev - ery side;
 Har - mo - nie und Glau - ben sind in Sicht, ein kla - rer Kurs führt uns zur Fül - le hin.

bus - can - do fuer - za en la co - mu - ni - dad. Des - te - llos so - mos de tu luz.
 and love and joy en - rich com - mu - ni - ty that shines with God's sur - pris - ing light.
 Ge - mein - schaft stärkt uns, die - sen Weg zu gehn: wir sind das Glit - zern dei - nes Lichts.

¡Glo - ria en lo al - to a Dios y en la tie - rra vi - da nue - va y paz!
 Glo - ry be to God on high and on earth new life and last - ing peace!
 Eh - re in der Höh' sei Gott, neu - es Le - ben wird auf Er - den sein.

¡Glo - ria en lo al - to a Dios y en la tie - rra vi - da nue - va y paz!
 Glo - ry be to God on high and on earth new life and last - ing peace!
 Eh - re in der Höh' sei Gott und auf Er - den zieht der Frie - de ein.

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20. NUN FREUT EUCH

Martin Luther. English, *Evangelical Lutheran Worship*

Etlich christlich Lieder, Wittenburg, 1524

1. Nun freut euch, lie-ben Chris-ten g'mein, und laßt uns fröh-lich sprin-gen, daß wir ge-trost und all in ein mit
1. Dear Chris-tians, one and all, re-joice, With ex-ul-ta-tion spring-ing, And with u-nit-ed heart and voice And

Lust und Lie-be sin-gen, was Gott an uns ge-wen-det hat und sei-ne sü-ße Wun-der-tat; gar teu'r hat er's er-wor-ben.
ho-ly rap-ture sing-ing, Pro-claim the won-ders God has done, How His right arm the vic-tory won; What price our ran-som cost Him!

2. Dem Teufel ich gefangen lag, im Tod war ich verloren,
mein Sünd mich quälte Nacht und Tag, darin ich war geboren.
Ich fiel auch immer tiefer drein, es war kein Guts am Leben mein,
die Sünd hatt' mich besessen.

2. Fast bound in Satan's chains I lay, death brooded darkly o'er me,
sin was my torment night and day, in sin my mother bore me;
yea, deep and deeper still I fell, life had become a living hell,
So firmly sin possessed me.

3. Mein guten Werk, die galten nicht, es war mit ihn' verdorben;
der frei Will hasste Gotts Gericht, er war zum Gutn erstorben;
die Angst mich zu verzweifeln trieb,
dass nichts denn Sterben bei mir blieb,
zur Höllen musst ich sinken.

3. My own good works availed me naught, no merit they attaining;
Free will against God's judgment fought, dead to all good remaining.
My fears increased till sheer despair
left naught but death to be my share;
The pangs of hell I suffered.

4. Da jammert Gott in Ewigkeit mein Elend übermaßen;
er dacht an sein Barmherzigkeit, er wollt mir helfen lassen;
er wandt zu mir das Vaterherz, es war bei ihm fürwahr kein Scherz,
er ließ's sein Bestes kosten.

4. But God beheld my wretched state before the world's foundation,
And, mindful of his mercies great, he planned my soul's salvation.
A father's heart he turned to me, sought my redemption fervently:
he gave his dearest treasure.


5. Er sprach zu mir: „Halt dich an mich, es soll dir jetzt gelingen;
ich geb mich selber ganz für dich, da will ich für dich ringen;
denn ich bin dein und du bist mein,
und wo ich bleib, da sollst du sein,
uns soll der Feind nicht scheiden.

5. To me he spake: 'hold fast to me, I am thy rock and castle;
thy ransom I myself will be, for thee I strive and wrestle;
for I am with thee, I am thine, and evermore thou shalt be mine;
the foe shall not divide us.

21. ANAWEZA


Swahili: Kenya

Leader



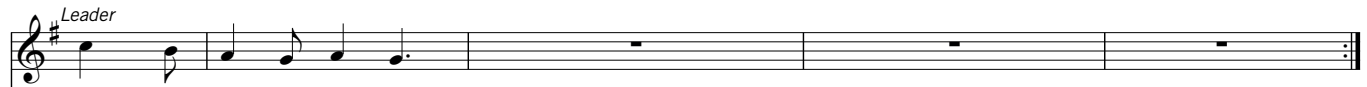
1. An - a - we - za. An - a - we - za Ye - su.
 2. Nim - shi - ndi. Nim - shi - ndi Ye - su.
 3. Ana - o - ko - wa. Ana - o - ko - wa Ye - su.

People




1. An - a - we - za. An - a - we - za.
 2. Nim - shi - ndi. Nim - shi - ndi.
 3. Ana - o - ko - wa. Ana - o - ko - wa.

Leader



An - a - we - za. kwe - li.
 Nim - shi - ndi kwe - li.
 Ana - o - ko - wa kwe - li.

People



An - a - we - za. Ye - le - le. Ye - le - le. An - a - we - za.
 Nim - shi - ndi. Ye - le - le. Ye - le - le. Nim - shi - ndi.
 Ana - o - ko - wa. Ye - le - le. Ye - le - le. Ana - o - ko - wa.

Ana-o-ko-wa. (Pronounced A-o-ko-wa.)

1. God is able.

2. God can win.

3. God can save.

22. HALELUYA PUJILAH TUHANMU

English translation, Ester Pudjo Widiasih

Godlief Soumokil: Indonesia

$\text{♩} = 70$

Ha - le - lu - ya! Ha - le - lu - ya! Pu - ji - lah Tu - han - mu s'la - ma - nya ha - le - lu - ya! Nya - nyi dan
Hal - le - lu - jah! Hal - le - lu - jah! Praise the Lord ev - er - more, praise the Lord, hal - le - lu - jah! Shout with joy,

so - rak - lah, a - gung - kan na - ma - Nya. Pu - ji - lah Tu - han - mu s'la - ma - nya ha - le - lu - ya!
lift your voice, glo - ri - fy God's ho - ly name. Praise the Lord ev - er - more, praise the Lord, hal - le - lu - jah!

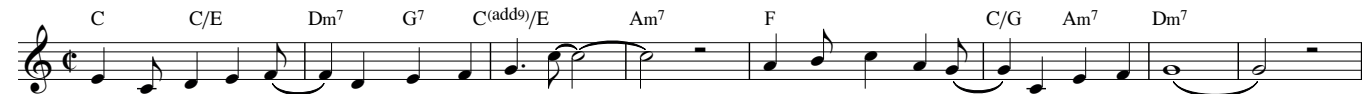
- is a long step, one beat.

: is a quick step, one-half a beat.

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G458 Ponce de Leon Ave., Atlanta, GA 30308. copyright © umcmission.org. Source: *Global Praise 3*, #1. Used by permission.

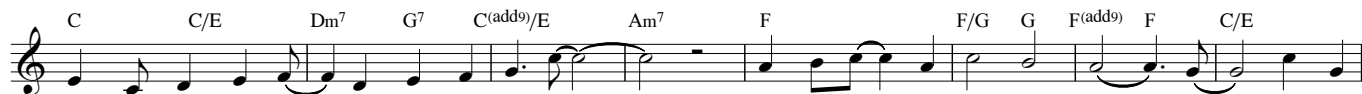
23. ÄNGLARNA I HIMLEN

Karin Runow: Sweden



Äng - lar - na i him - len sjung - er he - lig!
An - gels in the sky are sing - ing "Ho - ly!"

Vi får sjung - a med i de - ras sång!
We can sing a - long with their song.



jord och him - mel, all - ting som du ska - pat
Earth and hea - ven, all you have cre - a - ted

sjung - er sam - ma lov - sång. He - lig, du är
sing the songs - of prai - ses; Ho - ly, you are



he - lig. Stor och un - der - bar, du är vår Gud.
ho - ly! Great and won - der - ful, you are our God.

He - lig,
Ho - ly,



du är he - lig.
you are ho - ly!

Ä - ran till - hör dig i e - vig - het!
Glo - ry be - to you for e - ver more.

24. CHRISTUS, ANTLITZ GOTTES

Jochen Arnold: Germany

Chris - tus, Ant - litz Got - tes, der du siehst, was uns be - schämt. Chris - tus, Weis - heit Got - tes,
 Christ, whose brui - ses heal our wounds, Lamb of God, have mer - cy. Christ, ac - quain - ted with our pain,

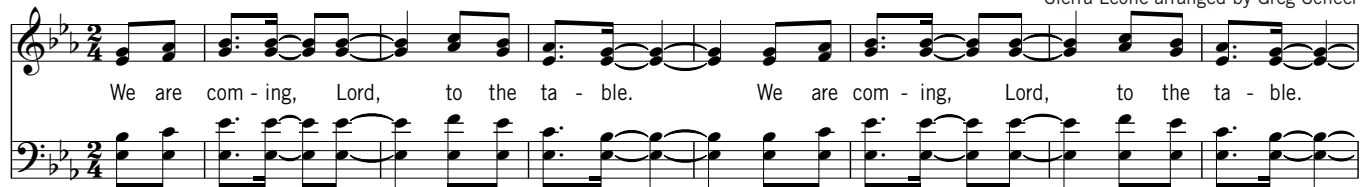
der um - fasst, was uns zer - reißt, er - barm dich un - ser. Chris - tus, Hei - land Got - tes,
 Lamb of God, have mer - cy, have mer - cy on us. Christ, who car - ries our dis - ease,

der du lost, was uns be - drängt, gib uns dei - nen Frie - den, gib uns dei - nen Frie - den.
 Lamb of God, have mer - cy. By your suf - fering make us whole. Do - na no - bis pa - cem.

Text und Musik: Jochen Arnold. © Strube Verlag, München

25. WE ARE COMING LORD TO THE TABLE

Sierra Leone arranged by Greg Scheer



We are com - ing, Lord, to the ta - ble. We are com - ing, Lord, to the ta - ble.



1. With the gift of bread, we are com - ing, Lord. With the gift of wine, we are com - ing, Lord.
2. To re - ceive the bread, we are com - ing, Lord. To re - ceive the wine, we are com - ing, Lord.



Leader
Oh, sing it o - ver. 1. We of - fer you the gift of bread. We of - fer you the
2. We're com - ing to re - ceive the bread. We're com - ing to re -
Lord. Oh, we are com - ing, Lord. Oh, we are com - ing, Lord.



gift of wine. Oh, sing it o - ver.
ceive the wine. Oh, we are com - ing, Lord. Oh, we are com - ing, Lord.

26. AMAZING GRACE

English, John Newton. Deutsch, Dieter Trautwein. Français, N. Omolo. Español, Juan Gattinoni.

A - maz - ing grace! How sweet the sound that saved a wretch like me!
 O herr - li - che Gna - de, star - kes Wort, das mich aus der Tie - fe zog.
 La grâce mer - vei - lleu - se de Jé - sus Je la chan - te tou - jours
 Qué dul - ce es - cu - char que a un vil cual mi tu gra - cia sal - vó Se - ñor

I once was lost, but now am found; was blind, but now I see.
 Ver - lo - ren war ich einst, ge - fun - den bin ich jetzt, war blind und kann jetzt sehn.
 J'é - tais per - du et au - ssi a - veu - gle, Mais Jé - sus m'a sau - vé.
 es - ta - ba per - di - do y en - con - tra - do fu - i fu - i cie - go, mas veo ya.

2. 'Twas grace that taught my heart to fear,
 and grace my fears relieved;
 how precious did that grace appear
 the hour I first believed.

3. Through many dangers, toils, and snares,
 I have already come;
 'tis grace hath brought me safe thus far,
 and grace will lead me home.

4. When we've been there ten thousand years,
 bright shining as the sun,
 we've no less days to sing God's praise
 than when we'd first begun.

2. J'ai été instruit par la grâce de ne jamais avoir peur.
 Cette grâce était précieuse la première fois j'ai crû.

3. Au travers les dangers les peines j'ai été victorieux,
 la grâce m'a mené jusqu'ici,
 elle me menera au ciel.

4. Nous serons toujours avec Jésus là haut au paradis
 nous ne serons pas fatigués
 de chanter ses louanges.

2. Die Gnade mein Herz sich fürchten lehrt
 und Gnade die Angst mir nimmt.
 Welch köstliches Geschenk, das erstmals ich begriff,
 als ich zum Glauben kam!

3. Durch viele Gefahren, Müh und Not,
 hat mich schon mein Weg geführt -
 die Gnade gab Geleit, hat sicher mich bewahrt,
 und Gnade bringt mich heim.

4. Und sind wir am Ziel zehntausend Jahr'
 und strahlen der Sonne gleich,
 dann fehlt uns nicht ein Tag, zu singen Gottes Lob
 frisch wie zum erstmal.

2. Por gracia mi corazón temió por gracia la calma hallé
 Preciosa gracia se mostró cuando comencé a creer.

3. Peligros, trampas y pesar yo tuve que pasar
 su gracia me condujo a salvo hasta aquí
 y me guiará a mi hogar.

4. Mientras que estuvimos años mil brillando como el sol
 ni un día nos perdimos de alabar
 a Dios como al principio fue.

27. GOD CREATOR OF THE EARTH

Galatians 5:1

Karin Runow: Sweden

C F/A Em/G Dm/F G Am⁷

1. God, cre - a - tor of the earth, hear us when we pray. Li - be - rate our
2. Ev - ery child your like - ness bears, you count ev - ery hair. Break the chains, the

F^(add9) C/E G^(sus4) E/G# Am⁷ Dm⁷ G^(sus4)

world from greed. Cre - a - tion groans in pain. Help us re - al - ize; cre - a - tion's not for sale.
deep de - spair. Re - store the hu - man care. Help us re - al - ize; no one is for sale.

Refrain

G⁷ C C/E F^(add9) C/E G^(sus4) C C/E F^(add9) C/E G^{7(sus4)} C C/EF^(add9) C/E

'Cause we are lib - er - at - ed by your grace, be - lov - ed sons and daugh - ters. When we sing and dance be -

E⁷ Am C/G F^(add9) C/E F⁶/G C C/E F C/E F/G C

fore your face, Oh o - oh, we give you praise, Oh O - oh, lib - er - at - ed by grace.

G F G^(sus4) G

3. For free - dom Christ has set us free; stand firm, do not sub - mit a - gain

C G Am F Dm G^(sus4) G⁷ C F^(add9) C/E

to a yoke of slav - er - y. We're free, we are free. 'Cause we are lib - er - at - ed

G^(sus4) C C/E F^(add9) C/E G⁷ C C/E F^(add9) C/E

by your grace, be - lov - ed sons and daugh - ters. When we sing and dance be -

27. GOD CREATOR OF THE EARTH (CONT.)

2 C G Am F Dm G(sus4) G7 C F(add9) C/E

to a yoke of slav - er - y. We're free, we are free. 'Cause we are lib - er - at - ed
 nous a af - fran - chis, et nous cri - ons: Li - ber - té! C'est pour la li - ber - té, mes
 nin - gu - na es - cla - vi - tud Li - bres, li - bres ya. Ya so - mos li - bres por tu gra -

G(sus4) C C/E F(add9) C/E G7 C C/E F(add9) C/E E7 Am Am/G

by your grace, be - lov - ed sons and daugh - ters. When we sing and dance be - fore your face, Oh,
 frèrs, mes soeurs, que Christ nous a li - bé - rés. Nous dans - ons de joie; nos cris, nos chants te
 cia. oh Dios. Nues - tra dan - za y can - ción, son pa - ra ti, nues - tro Se - ñor. Oh,

F(add9) C/E F6/G F(add9) F C/E F/G C

O - oh, we give you praise, Oh, O - oh, lib - er - at - ed by grace.
 lou - ent, te glo - ri - fient. Oh, oh, oh, nous cri - ons: Li - ber - té!
 oh, oh, glo - ria y ho - nor. Oh, oh, oh, li - bres por gra - cia y a - mor.

2. Every child your likeness bears, you count every hair.
 Break the chains, the deep despair.
 Restore the human care. Help us realize; no one is for sale.

2. Chaque enfant est à l'image du Dieu souverain.
 Crée en nous le saint désir d'aimer notre prochain.
 Car l'humanité n'est pas à vendre.
www.andrewdonaldson.ca

2. Jedes Kind nach deinem Bild, zählst du jedes Haar.
 Lös' die Ketten tiefe Not, mach uns als Menschen ganz.
 Hilf uns zu verstehn, Schöpfung gib'ts nicht für Geld

2. Hechos a tu imagen, Dios, nos conoces bien.
 Sana nuestra humanidad, que no caiga la fe.
 Nadie está a la venta, no, sepámoslo.

28. CHON RIZAD

Farsi, Roozbeh Najarnejad. English, Terry MacArthur. Deutsch, Wolfgang Neumann.

Roozbeh Najarnejad

Français, Andrew Donaldson. Español, Gerardo Obermann.



Chon ri - zad ba - ra - né roo - hé to bar ka - vi - ré 'al - bam bi - ya - ba - nha boo
 As the rain of your Spir - it pours out ov - er my de - sert heart, gar - dens spring from the
 Wenn der Geist als ein Re - gen fällt nie - der auf mein Wüs - ten - herz blü - hen Gär - ten in
 U - ne pluie sur un sol ar - i - de - c'est l'Es - prit du Sei - gneur. Un jar - din fleur - it
 Cual tu Es - pí - ri - tu rie - ga el al - ma, nu - tre el co - ra - zón. re - ver - de - cen los



stan mi - gar - dan ba lam - sé roo - hat Chon ri - zad ba - ra - né roo - hé to
 wil - der - ness and flowers bloom with your touch. As the rain of your Spir - it pours out
 der Wild - nis auf da du sie be - rührst. Wenn der Geist als ein Re - gen fällt nie -
 dans mon â - me - ta joie, Ô Sei - gneur. U - ne pluie sur un sol a - ri - de -
 de - sier - tos, por ti na - ce la flor. Cual tu Es - pí - ri - tu rie - ga el al - ma,



bar ka - vi - ré 'al - bam bi - ya - ba - nha boo - stan mi - gar - dan ba lam - sé roo - hat
 ov - er my de - sert heart, gar - dens spring from the wil - der - ness and flowers bloom with your touch.
 der auf mein Wüs - ten - herz blü - hen Gär - ten in der Wild - nis auf da du sie be - rührst.
 c'est l'Es - prit du Sei - gneur. Un jar - din fleur - it dans mon â - me - c'est ta joie, Ô Dieu.
 nu - tre el co - ra - zón. re - ver - de - cen los de - sier - tos, por ti na - ce la flor.



sha - fa - hi ta - zeh bak - shad jo - nam ra sier gar - da - nad. so - roo - di ta - zeh na -
 A sur - prise, heal - ing comes near. I'm re - newed, ful - ly a - live. A new song flows from my
 Oh sieh da, Hei - lung ganz nah, neu bin ich vol - ler Le - ben. Neu - es Lied sin - ge ich
 É - ton - né, je me re - lève, Je re - çois ta gué - ri - son, et je chante un chant nou -
 Tu nos brin - das sa - ni - dad y re - nue - vas el vi - vir; can - ta - re - mos la can -



had bar lab - hoy - yé tar - sa - nam a - za - dim ba lam - sé ou pi - roo - zim
 lips, and its sound count - ers my fear. With his touch, I be - come free. My suc - cess
 jetzt und sein Klang be - siegt die Angst. Spür ich ihn, wer - de ich frei, fand das Glück,
 veau: ton a - mour chas - se la peur. Tu me touches, tu me dé - livres, car ma force
 ción que nos li - bra del su - frir, mués - tra - nos la li - ber - tad, por tu nom -

28. CHON RIZAD (CONT.)

dar na - mé ou bi - ya - banan boo - stan sha - vad boo - stan - ha jan - gle sha - vad
 found in his name, all the dry plac - es made green, and the green burst - ing with flowers.
 sei - nen Na - men. All die Ö - dnis neu er - grünt und das Grün ist voll der Blu - men.
 est en ton nom. Tous les arbres bat - tent les mains, et les fleurs dans - ent de joie.
 bre, por tu a - mor. en lo se - co ha - brá un ver - gel, siem - pre ver - de, siem - pre en flor.

Permission sought. Français www.andrewdonaldson.ca

29. I'M DETERMINED TO WALK WITH JESUS

African-American Spiritual

I'm de - ter - mined to walk with Je - sus, yes I am. I'm de - ter - mined to walk with Je -
 sus, yes I am. Through hard tri - als tri - bu - la - tions, per - se - cu - tions
 I'll be faith - ful, I'm de - ter - mined to walk with Je - sus, yes I am.
 God, my God, God, my God, my God, don't take our hope a - way, don't take it a - way.
 For if Je - sus goes a - way, all we like sheep will stray, so Lord, grant our prayer to - day.

A and B can be sung at the same time.

30. FOR THE HEALING OF THE NATIONS

Susan Briehl

John D. Becker, from *Litany of the Saints*

Leader

1. Ban - gla - desh and In - di - a, Tai - wan and Chi - na, Ja - pan and
 2. France and Spain, Swit - zer - land and It - a - ly, Ro - ma - nia and Slo -
 3. South Af - ri - ca, An - go - la, Mad - a - gas - car, Na - mib - ia, Bot - swa - na, Ma -
 4. Bo - liv - i - a and Chi - le, Ur - u - guay and Par - a - guay, Ec - ua - dor, Guy -

Assembly

Peace be yours. Peace be yours.

Hong Kong, North and South Ko - re - a, In - do - ne - sia, Vi - et - nam,
 ve - nia, Czech and Slo - vak Re - pub - lics, Rus - sia and Fin - land,
 la - wi, Mo - zam - bique, Zim - ba - bwe, Si - er - ra Le - one,
 - an - a, Bra - zil and Ar - gen - ti - na, Co - lom - bia, Ven - e - zue - la,

Peace be yours. Peace be yours. Peace be yours.

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30. FOR THE HEALING OF THE NATIONS (CONT.)

2

Thai - land, Ma - lay - sia, Phil - ip - pines and Aus - tra - lia, Pap - u - a New
 Aus - tri - a and Hun - ga - ry; Cro - a - tia, Es - to - ni - a, Lat - vi - a and
 Cen - tral Af - ri - can Re - pub - lic, Sen - e - gal, Li - ber - i - a, Cam - er - oon, Ni -
 Cos - ta Ri - ca Mex - i - co, Sal - va - dor, Hon - du - ras, Nic - a - ra - gua, Gua - te -

Peace be yours. Peace be yours.

Gui - nea, I - raq and I - ran, Pal - es - tine and Is - ra - el,
 Po - land, Nor - way and Swe - den, Ice - land and Den - mark,
 ger - ia, Tan - za - ni - a and Su - dan, Ken - ya and Con - go,
 ma - la, Green - land and Can - a - da, Hai - ti and Ja - mai - ca,

Peace be yours. Peace be yours. Peace be yours.

30. FOR THE HEALING OF THE NATIONS (CONT.)

Af - ghan - i - stan, Jor - dan, Syr - i - a and Tur - key. For the
 Neth - er - lands and Ger - man - y, Ire - land and Eng - land.
 E - thi - o - pi - a, So - ma - lia, Er - i - tre - a and Rwan - da.
 U - ni - ted States and Cu - ba, all im - mi - grants and ex - les.

Peace be yours. Peace be yours.

The first system of the musical score consists of three staves. The top staff is a vocal line in treble clef with a key signature of two sharps (F# and C#) and a 3/4 time signature. It contains the lyrics for the first verse. The middle staff is a vocal line in treble clef, also with two sharps, containing the lyrics 'Peace be yours.' repeated twice. The bottom staff is a piano accompaniment in grand staff (treble and bass clefs) with two sharps, providing harmonic support for the vocal lines.

heal - ing of the na - tions, we pray to you, O God.

For the heal - ing of the na - tions, we pray to you, O God.

To next verse

The second system of the musical score also consists of three staves. The top staff is a vocal line in treble clef with two sharps, containing the lyrics 'heal - ing of the na - tions, we pray to you, O God.' The middle staff is a vocal line in treble clef with two sharps, containing the lyrics 'For the heal - ing of the na - tions, we pray to you, O God.' The bottom staff is a piano accompaniment in grand staff with two sharps, providing harmonic support. The system concludes with a double bar line and the instruction 'To next verse'.

31. BE STILL

According to Psalm 46

Sakari Löyty

1. When the na - tions rage, the king - doms shake, and the earth will melt a way, God, our help, our strength, we
 2. When the wa - ters foam, the moun - tains shake, in the depths of the sea God of Love, our strength, we

Chords: E, A, E/G#, F#m, B, E, E

will not fear, help us at break of day, God says: "Be still and
 will not fear, if you hear our plea.

Chords: A, E/G#, F#m, B, E, Refrain, E, A6/C#

know that I am God! Be still, be still and know that I am God!"

Chords: E, A/B, B, E, E, A6/C#, E/B, B, E

32. UBI CARITAS

Jacques Berthier: Taizé, France

Lento ♩ = 72

U - bi ca - ri - tas et a - mor. U - bi ca - ri - tas De - us i - bi est.

U - bi ca - ri - tas et a - mor. U - bi ca - ri - tas De - us i - bi est.

U - bi ca - ri - tas et a - mor. U - bi ca - ri - tas De - us i - bi est.

Where there are charity and love, there is God.

Music J. Berthier © Ateliers et Presses de Taizé, 71250 Taizé, France.

33. MAGNIFICAT

Jacques Berthier: France

1
Ma - gni - fi - cat, ma - gni - fi - cat, ma - gni - fi - cat a - ni - ma me - a Do - mi - num.

2
Ma - gni - fi - cat, ma - gni - fi - cat,

3
Ma - gni - fi - cat, ma - gni - fi - cat, ma - gni - fi - cat a - ni - ma me - a.

4
a - ni - ma me - a Do - mi - num, a - ni - ma me - a Do - mi - num.

Music J. Berthier © Ateliers et Presses de Taizé, 71250 Taizé-Communauté, France.

My soul magnifies the Lord.

34. ES SEÑOR ÉS LA MEVA FORÇA

Jacques Berthier: France

El Se - nyor és la me - va for - ça, el Se - nyor el meu cant. Ell m'ha es - tat la sal - va - ci -
 In the Lord I'll be ev - er thank - ful, in the Lord I will re - joice! Look to God, do not be a -
 Mei - ne Hoff - nung und mei - ne Freu - de mei - ne Stär - ke, mein Licht, Chri - stus, mei - ne Zu - ver -
 O ma joie et mon es - pé - ran - ce le Sei - gneur est mon chant. C'est de lui que vient le par -

ó. En ell con - fi - o i no tinc por, en ell con - fi - o i no tinc por.
 afraid, lift up your voic - es, the Lord is near; lift up your voic - es, the Lord is near.
 sicht, auf dich ver - trau' ich und fürcht' mich nicht, auf dich ver trau' ich und fürcht' mich nicht.
 don. En lui j'es - pé - re, je ne crains rien. En lui j'es - pé - re, je ne crains rien.

Music J. Berthier © Ateliers et Presses de Taizé, 71250 Taizé-Communauté, France

35. NADA TE TURBE

$\text{♩} = 72$ Jacques Berthier: France

Na - da te tur - be, na - da te es - pan - te, quien a Dios tie - ne na - da le fal - ta.
 Noth - ing can trou - ble, noth - ing can fright - en, those who seek God shall nev - er go want - ing.

Na - da te tur - be, na - da te es - pan - te, so - lo Dios bas - ta.
 Noth - ing can trou - ble, noth - ing can fright - en, God a - lone fills us.

Music J. Berthier © Ateliers et Presses de Taizé, 71250 Taizé-Communauté, France

36. SANTO, SANTO MI CORAZON

Flowing Argentina

$\text{♩} = 64$

San - to, san - to, san - to. ¡Mi co - ra - zón te a - do - ra!
 Ho - ly, ho - ly, ho - ly. My heart, my heart a - dores you!
 Hei - lig, hei - lig, hei - lig. Mein Herz, es be - tet dich an!
 Dieu saint, Dieu saint, Dieu saint: Mon coeur, mon coeur t'a - do - re,

Mi co - ra - zón te sa - be de - cir: ¡San - to e - res Se - ñor!
 My heart knows how to say to you: Ho - ly are you, Lord!
 Es weiß, was es dir sa - gen will: Hei - lig bist du Gott!
 mon coeur le sait, mon coeur te le dit: sa - cré est ton nom.

French, Joëlle Gouël © 1990 WCC 150, Route de Ferney, 1211, Geneva, Switzerland. Deutsch, Wolfgang Leyk.

37. I WILL LIVE FOR YOU ALONE

Trisha Watts: Australia



I will live for you a - lone, for you a - lone I'll live. Heal me. Heal me. Heal me and let me live.
 Le - bens will ich dir al - lein, dein ist mein gan - zes Sein. Heil mich, heil mich, heil mich und lass mich sein.
 Pa - ra ti yo vi - vi - ré, tan só - lo pa - ra ti. Sa - na, sa - na, sa - na mi vi - da ya.

© 1992 Trisha Watts, Willow Connection Pty. Ltd., PO Box 341, Dee Why, NSW 2099 Australia.
 'Printed under One License Lutheran World Federation Assembly', E-803640 for May 10, 2017 - May 17, 2017. Deutsch, Dorothea Wulforst. Español, Martin Junge.

38. LAUDATE OMNES GENTES

Psalm 117:1 ♩ = 63

Jacques Berthier: Taizé, France

The first system of musical notation for 'Laudate Omnes Gentes' is written in 3/4 time. It features a treble clef and a key signature of two flats (B-flat and E-flat). The melody is simple and hymn-like, with a series of quarter and eighth notes. The accompaniment consists of chords in the right hand and a bass line in the left hand.

Lau - da - te om - nes gen - tes, lau - da - te Do - mi - num.
 Sing prais - es all you peo - ple, sing prais - es to the Lord.
 Lob - singt, ihr Völ - ker al - le, Lob - singt und presit den Hern.
 A - la - be, todo el mun - do, a - la - be al Se - ñor.
 Lou - ez Dieu tous les peu - ples, lou - ez no - tre Sei - gneur.
 Sla - vi - ti Si - na Ro - da, sla - vi - ta Gos - po - da.

The second system of musical notation for 'Laudate Omnes Gentes' is written in 3/4 time. It features a treble clef and a key signature of two flats (B-flat and E-flat). The melody is simple and hymn-like, with a series of quarter and eighth notes. The accompaniment consists of chords in the right hand and a bass line in the left hand.

Lau - da - te om - nes gen - tes, lau - da - te Do - mi - num!
 Sing prais - es all you peo - ple, sing prais - es to the Lord.
 Lob - singt, ihr Völ - ker al - le, Lob - singt und presit den Hern.
 A - la - be, todo el mun - do, a - la - be al Se - ñor.
 Lou - ez Dieu tous les peu - ples, lou - ez no - tre Sei - gneur.
 Sla - vi - ti Si - na Ro - da, sla - vi - ta Gos - po - da.

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39. I'M DEEP IN LOVE WITH YOU LORD

Michael W. Smith, Debbie Smith and Christa Black

G $\text{♩} = 69$ C/G G Gmaj7 C/G G C/G G C/G

Play this measure 3 times

Sit - ting at your feet is where I want to be I'm
 Hum - bled and a - mazed that you would call my name I

bass line is an octave down throughout

G C/G G C/G

home when I am here with you. Ru - ined by your grace, en -
 nev - er have to search a - gain. There's a deep de - sire that's

G C/G Em D(sus4) C(add2) Chorus Em

am - ored by your gaze I can't re - sist the ten - der - ness in you. I'm deep in love with you,
 burn - ing like a fire to know you as my clos - est friend.

39. I'M DEEP IN LOVE WITH YOU LORD (CONT.)

2 C/G G G/F# D/F# Em C(add2) C G C(add2) Em

Ab - ba Fa - ther. I'm deep in love with you, Lord. My heart, it beats for you,

C/G G G/F# D/F# Em C(add2) C 1. to second verse

pre - cious Je - sus. I'm deep in love with you, Lord. G C/G G C/G

2. back to chorus with alternative words 3. G(sus4) bridge G G(sus4) G

Lord, my re - deem - er, your blood runs through my veins. My

39. I'M DEEP IN LOVE WITH YOU LORD (CONT.)

C Cmaj7 C C(sus4) Em7(#5) Em7

love for you is deep - er than it was yes - ter - day. I en - ter through the cur - tain,

Em7(#5) Em7 G/D C/D G/D C/D

part - ed by your grace. Lord, you're the lov - er of my soul.

C Em7 Gmaj7 G D6/F# D/F# Em C(add2) C G

you're the lov - er of my soul.

39. I'M DEEP IN LOVE WITH YOU LORD (CONT.)

Chorus 3 x and then fade on the tag

C(add2) Em⁷ Gmaj⁷ G D⁶/F[#] D/F[#] Em C(add2) C G

The musical score is written for guitar and piano. The guitar part is in the treble clef with a key signature of one sharp (F#). The piano accompaniment is in the grand staff (treble and bass clefs). The guitar part begins with a whole rest for two measures, followed by a quarter rest in the third measure, and then a melodic line starting in the fourth measure. The piano accompaniment provides a harmonic and rhythmic foundation throughout. The lyrics 'I'm deep in love with you, Lord.' are placed below the guitar staff, aligned with the melodic line.

I'm deep in love with you, Lord.

40. TEN THOUSAND REASONS

Jonas Myrin and Matt Redman: USA

Moderate Ballad

A E B A B A/E E A# E B C#m7

Bless the Lord, O my soul, O my soul.

mp *8^{va}* *mp-mf*

A E B(sus4) B A# C#m7 A# B C#m A# B

Wor-ship His ho-ly name. Sing like nev-er be-fore O my soul. I'll wor-ship your ho-ly name.

A/E E A/E E A E B C#m7 A E

The sun comes up, it's a new day dawn-ing It's time to sing your song
You're rich in love and you're slow to an-ger. Your name is great and your

The musical score is written for voice, piano, and guitar. It consists of three systems of music. The first system includes a vocal line with lyrics, a piano accompaniment with dynamics *mp* and *mp-mf*, and a guitar line with chords A, E, B, A, B, A/E, E, A#, E, B, and C#m7. The second system continues the vocal line with lyrics and piano accompaniment, with guitar chords A, E, B(sus4), B, A#, C#m7, A#, B, C#m, A#, and B. The third system includes a vocal line with lyrics, piano accompaniment, and guitar chords A/E, E, A/E, E, A, E, B, C#m7, A, and E.

40. TEN THOUSAND REASONS (CONT.)

B C#m7 A E B C#m

heart a - gain. What - ev - er may pass and what - ev - er lies be - fore me,
is kind. For all your good - ness, I will keep on sing - ing.

The first system of music features a vocal line with lyrics and a piano accompaniment. The key signature is three sharps (F#, C#, G#) and the time signature is 4/4. The piano part consists of chords and single notes in the right and left hands.

A E B(sus4) B E A/E 1. E 2. E A E

let me be sing - ing when the eve - ning comes. Bless the Bless the Lord oh my soul
ten thou - sand rea - sons for my heart to find.

cresc. *f*

The second system continues the melody and accompaniment. It includes a first ending (1. E) and a second ending (2. E). The piano part features a crescendo leading to a fortissimo (f) dynamic. The lyrics are: "let me be sing - ing when the eve - ning comes. Bless the Bless the Lord oh my soul ten thou - sand rea - sons for my heart to find."

B C#m7 A E B(sus4) B A C#m7 A C# C#m7

O my soul. Wor - ship his ho - ly name. Sing like nev - er be - fore, O my soul. I'll

The third system concludes the piece. The piano part features a steady accompaniment of chords and single notes. The lyrics are: "O my soul. Wor - ship his ho - ly name. Sing like nev - er be - fore, O my soul. I'll".

40. TEN THOUSAND REASONS (CONT.)

A B E 1.3. | 2. A/E E A E B C#m7

wor - ship your ho - ly name. Bless the And on that day when my strength is fail - ing the

mp

A E B C#m7 A E B C#m7

end draws near and my time has come. Still my soul will sing your praise un - end - ing,

A E B(sus4) B E A/E E *D.S. al coda with repeat* *Coda* A B

ten thou - sand years and then for - ev - er - more. Bless the wor - ship your ho - ly name,

mf *cresc.*

40. TEN THOUSAND REASONS (CONT.)

C#m7 A B C#m7 A B A E

wor-ship your ho - ly name, God, I'll wor-ship your ho - ly name,

dim. *mp*

B/D# C#m A E B(sus4) B A C#m7 A B C#m A B

Sing like nev - er be - fore O my soul. I'll wor-ship your ho - ly name

C#m7 A B C#m7 A B E

I'll wor-ship your ho - ly name God, I'll wor-ship your ho - ly name,

rit.

41. A MIGHTY FORTRESS

Martin Luther. English, Lutheran Book of Worship. Français, dáp. Ascan-Henri Lutteroth. Española, Juan Bautista Cabrera.

Martin Luther

Ein fe - ste Burg ist un - ser Gott, ein gu - te Wehr und Waf - fen.
 A might - y for - tress is our God, a sword and shield vic - to - rious;
 C'est un rem - part que no - tre Dieu, Une in - vin - cible ar - mu - re,
 Cas - ti - llo fuer - te es nues - tro Dios, de - fen - sa y buen es - cu - do.

Er hilft uns frei aus al - ler Not, die uns jetzt hat be - trof - fen.
 He breaks the cruel op - pres - sor's rod and wins sal - va - tion glo - rious.
 Un dé - fen - seur vic - to - ri - eux, une ai - de prompte et sù - re.
 Con su po - der nos li - bra - rá, en to - do tran - ce a - gu - do.

Der alt bö - se Feind mit Ernst er's jetzt meint; groß Macht und viel List
 The old sa - tan - ic foe, has sworn to work us woe! With craft and dread - ful might
 L'en - ne - mi con - tre nous Re - dou - ble de cour - roux, Vai - ne co - lè - re
 Con fu - ria y con a - fán a - có - sa - nos sa - tán: por ar - mas de - ja ver

sein grau - sam Rü - stung ist, auf Erd ist nicht seins - glei - chen.
 he arms him - self to fight. On earth he has no e - qual.
 Que pour - rait l'ad - ver - saire L'E - ter - nel dé - tour - ne ses coups.
 as - tu - cia y gran po - der; cual él no hay en la tie - rra.

41. A MIGHTY FORTRESS (CONT.)

2. Mit unsrer Macht ist nichts getan wir sind gar bald verloren;
es streit' für uns der rechte Mann, den Gott hat selbst erkoren.
Fragst du, wer der ist? er heißt Jesus Christ
der Herr Zebaoth, und ist kein andrer Gott,
das Feld muss er behalten.

3. Und wenn die Welt voll Teufel wär'
Und wollt' uns gar verschlingen,
So fürchten wir uns nicht so sehr, Es soll uns doch gelingen.
Der Fürst dieser Welt, Wie sau'r er sich stellt,
Tut er uns doch nicht, Das macht, er ist gericht't,
Ein Wörtlein kann ihn fällen.

4. Das Wort sie sollen lassen stahn und kein'n Dank dazu haben;
Er ist bei uns wohl auf dem Plan Mit seinem Geist und Gaben.
Nehmen sie den Leib, Gut, Ehr', Kind und Weib:
Lass fahren dahin, Sie haben's kein'n Gewinn,
Das Reich muss uns doch bleiben.

2. Seuls, nous bronchons à chaque pas,
notre force est faiblesse ;
mais un héros dans les combats, pour nous lutte sans cesse.
Quel est ce défenseur ? C'est toi, divin sauveur !
Dieu des armées, tes tribus opprimées
connaissent leur libérateur.

3. Quand tous les démons déchaînés
prétendraient te détruire,
Ne crains point ! ils sont condamnés
et ne sauraient te nuire.
Constant dans son effort,
en vain avec la mort Satan conspire ;
Pour bri-ser son empire, il suffit d'un mot du Dieu fort.

4. Dis-le, ce mot victorieux, dans toutes nos détresses ;
Répands sur nous du haut des cieux ta force et ta sagesse.
Qu'on serre nos liens, que nous importe !
Ta grâce est plus forte
et ton royaume est pour les tiens.

2 No strength of ours can match his might! We would be lost, rejected.
But now a champion comes to fight, whom God himself elected.
You ask who this may be? The Lord of hosts is he!
Christ Jesus, mighty Lord, God's only Son, adored.
He holds the field victorious.

3 Though hordes of devils fill the land all threat'ning to devour us,
we tremble not, unmoved we stand; they cannot overpower us.
Let this world's tyrant rage; in battle we'll engage!
His might is doomed to fail; God's judgment must prevail!
One little word subdues him.

4 God's word forever shall abide, no thanks to foes, who fear it;
for God himself fights by our side with weapons of the Spirit.
Were they to take our house, goods, honor, child, or spouse,
though life be wrenched away, they cannot win the day.
The Kingdom's ours forever.

2. Nuestro valor es nada aquí, con él todo es perdido;
Mas con nosotros luchará de Dios el escogido.
Es nuestro Rey Jesús, el que venció en la cruz,
Señor y Salvador, y siendo El solo Dios,
El triunfa en la batalla.

3. Y si demonios mil están prontos a devorarnos,
no temeremos, porque Dios sabrá cómo ampararnos.
¡Que muestre su vigor Satán, y su furor!
Dañarnos no podrá, pues condenado es ya
Por la Palabra Santa.

4. Esa palabra del Señor, que el mundo no apetece,
por el Espíritu de Dios muy firme permanece.
Nos pueden despojar de bienes, nombre, hogar,
el cuerpo destruir, mas siempre ha de existir
de Dios el reino eterno. Amén.

42. LORD, KEEP US STEADFAST

Martin Luther. English, Catherine Winkworth

L. Klug, *Geistliche Lieder* 1543

The image shows the musical notation for the hymn 'Lord, Keep Us Steadfast'. It consists of two staves of music in G major (one sharp). The first staff contains the melody for the first line of the hymn: 'Lord, keep us stead-fast in your word; curb those who by de- ceit or sword'. The second staff contains the melody for the second line: 'would wrest the king- dom from your Son and bring to naught all he has done.' The music is written in a simple, clear style suitable for a hymn book.

Lord, keep us stead - fast in your word; curb those who by de - ceit or sword

would wrest the king - dom from your Son and bring to naught all he has done.

2. Lord Jesus Christ, your power make known,
for you are Lord of lords alone;
defend your holy church that we
may sing your praise eternally.

3 O Comforter of priceless worth,
send peace and unity on earth;
support us in our final strife
and lead us out of death to life.

43. WE BELIEVE: MARANATHA, LIGHT OF THE DAY

Revelations 22:5, 20

Francisco F. Feliciano: Philippines

$\text{♩} = 100$

We be - lieve: Ma - ra - na - tha, Light of the Day.
 Glaub und spricht: Un - ser Herr kommt, e - wi - ges Licht!
 Nous croy - ons, Ma - ra - na - tha, Lum - ière de Jour.

Soprano

We be - lieve: Ma - ra - na - tha, Light of the Day.
 Glaub und spricht: Un - ser Herr kommt, e - wi - ges Licht!
 Nous croy - ons, Ma - ra - na - tha, Lum - ière de Jour.

Alto

We be - lieve: Ma - ra - na - tha, Light of the Day.
 Glaub und spricht: Un - ser Herr kommt, e - wi - ges Licht!
 Nous croy - ons, Ma - ra - na - tha, Lum - ière de Jour.

Men

We be - lieve: We be - lieve:
 Ja, es gilt, ja, es gilt.
 Nous croy - ons, Nous croy - ons,

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44. NUN DANKET ALLE GOTT

Martin Rinckart. English, Catherine Winkworth. Français, F. du Pasquier. Español Federico Fliedner

Johann Crüger: Germany

1. Nun dan - ket al - le Gott mit Her - zen, Mund und Hän - den, der gro - ße Din - ge tut an
 1. Now thank we all our God, with hearts and hands and voic - es, who won - drous things has done, in
 1. Lou - ons le Cré - a - teur, chan - tons à Dieu lou - an - ges! Et joi - gnons no - tre voix au
 1. De - bo - cay co - ra - zón lo - ad al Dios del cie - lo, Pues dio - nos ben - di - ción, sa -

uns und al - len En - den, der uns von Mut - ter - leib und Kin - des - bei - nen
 whom this world re - joic - es; who from our moth - ers' arms has blessed us on our
 con - cert des saints an - ges! Dès les bras ma - ter - nels il nous a pro - té -
 lud, paz y con - sue - do. Tan so - lo a su bon - dad deb - e - mos nue - stro

an un - zäh - lig viel zu - gut und noch jetzt und ge - tan.
 way with count - less gifts of love, and still is ours to - day.
 gés et jus - qu'au der - nier jour, il est no - tre ber - ger.
 ser; su san - ta vo - lun - tad nos guí - a por do - quier.

English, Catherine Winkworth. French, F. du Pasquier. Spanish, Federico Fliedner.

44. NUN DANKET ALLE GOTT (CONT.)

2. Der ewigreiche Gott woll uns bei unserm Leben
ein immer fröhlich Herz und edlen Frieden geben
und uns in seiner Gnad erhalten fort und fort
und uns aus aller Not erlösen hier und dort.

3. Lob, Ehr und Preis sei Gott, dem Vater and dem Sohne
und Gott dem Heiligen Geist im höchsten Himmelsthronen,
ihm, dem dreiein'gen Gott, wie es im Anfang war
und ist und bleiben wird so jetzt und immerdar.

2. Loué soit notre Dieu! Que notre vie entière
tous nous vivions joyeux sous le regard du Père,
qu'il nous tienne en sa grâce et nous guide toujours,
nous garde du malheur par son unique amour.

3. De ce Dieu trois fois saint qui règne dans la gloire,
chrétiens empressons-nous de chanter la victoire;
son Royaume est aux cieux où plein de majesté,
il règne, seul vrai Dieu, de toute éternité.

2. O may this bounteous God through all our life be near us,
with ever joyful hearts and blessed peace to cheer us;
and keep us still in grace, and guide us when perplexed;
and free us from all ills, in this world and the next.

3. All praise and thanks to God the Father now be given;
the Son, and him who reigns with them in highest heaven;
the one eternal God, whom earth and heaven adore;
for thus it was, is now, and shall be evermore.

2. ¡Oh Padre celestial! Danos en este día
un corazón filial y lleno de alegría.
Consérvanos la paz; tu brazo protector
nos lleve a ver tu faz en tu ciudad, Señor.

3. Dios Padre, Creador, con gozo te adoramos.
Dios Hijo, Redentor, tu salvación cantamos.
Dios Santificador, te honramos en verdad.
Te ensalza nuestra voz, bendita Trinidad.

45. CREATION NOT FOR SALE

Simon Mushaandja, Namibia 2016
Composed for the 2017 LWF General Assembly sub-theme

Moderato ♩ = 95

p 1. Our God-gave us a gift won-der-ful price-less gift of cre-a-tion which he en-trust-ed in our
2. The cre-a-tion was meant for all to ben-e-fit the rich and the poor to dwell and toil on

hands. Rise and tell the na-tions cre-a-tion not for sale
it. *ff* Tell the na-tions cre-a-tion not

Tell the na-tions cre-a-tion not
Tell the na-tions cre-a-tion not

let us sus-tain it for for sale gen-er-a-tions to come.
not not for sale no no no no no no.
not for sale no no no no no no.

1. 2.

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46. MASITHI AMEN

S.C. Molefe: Xhosa, South Africa

All

♩ = 126

Leader Ma - si - thi: A - men, si - ya - ku - du - mi - sa, Ma - si - thi: A - men, si - ya - ku - du - mi -
 Sing a - men: A - men, we praise your name O Lord, Sing a - men: A - men, we praise your name O
 Singt a - men! A - men! Wir prei - sen Gott, den Herrn! Singt a - men! A - men! Wir prei - sen Gott, den

sa, Ma - si - thi: A - men, Ba - wo, A - men, Ba - wo, A - men, si - ya - ku - du - mi - sa.
 Lord, Sing a - men: A - men, a - men, a - men, a - men, A - men, we praise your name O Lord.
 Herr! Singt A - men! A - men, a - men, a - men, a - men! A - men! Wir prei - sen Gott, den Herrn.

From the Lumko Song Book © Lumko Institute, P.O. Box 5058, 1403 Delmenville, Republic of South Africa.
 Transcription and English, Dave Dargie © Lumko Institute.

47. JESUS O LAMB OF GOD

English adaptation Rev. Judith Bangsund. Deutsch, Wolfgang Neumann,
Français, Andrew Donaldson, Español, Gerardo Obermann

Traditional Maasai cry for help
Tune: Engoipapayai Enanu

Prayerfully (free meter)

Je - sus, O Lamb of God, who takes a - way the sin of the world, have mer - cy up - on us.
Je - sus du Lamm Got - tes der du trä - gst die Sün - de der Welt, er - bar - me dich uns - ser
Jé - sus, A - gneau de Dieu, toi qui en - lè - ves le pé - ché du mon - de, aie pi - tié de nous.
Cor - de - ro, tú, de Dios, que qui - tas el pe - ca - do del mun - do ten mi - se - ri - cor - dia.

Je - sus, O Lamb of God, who takes a - way the sin of the world, have mer - cy up - on us.
Je - sus du Lamm Got - tes der du trä - gst die Sün - de der Welt er - bar - me dich un - ser
Jé - sus, A - gneau de Dieu, toi qui en - lè - ves le pé - ché du mon - de, aie pi - tié de nous.
Cor - de - ro, tú, de Dios, que qui - tas el pe - ca - do del mun - do ten mi - se - ri - cor - dia.

Je - sus, O Lamb of God, who takes a - way the sin of the world, grant us your peace.
Je - sus du Lamm Got - tes der du trä - gst die Sün - de der Welt gib uns deinen Frie - den.
Jé - sus, Ag - neau de Dieu, toi qui en - lè - ves le pé - ché du mon - de, don - ne - nous la paix.
Cor - de - ro, tú, de Dios, que qui - tas el pe - ca - do del mun - do da - nos tu paz.

© Tumaini University Makumira

48. KYRIES (MIDDAY PRAYERS)

A Mabel Wu: Hong Kong

Lord, have mer - cy. Ky - rie_e - le - i - son. Christ have mer - cy. Chris - te_e - le - i - son. Lord have mer - cy. Ky - rie_e - le - i - son.

Hymns of Praise #560, Melody by Mabel Wu, ©1994 Taosheng Publishing house Hong Kong.

B Simeí Monteiro: Brazil

Ky - ri - e. Tem pi - e - da - de de nós ó Sen - hor. E - le - i - son.

Ky - ri - e. Tem pi - e - da - de de nós ó Sen - hor. E - le - i - son.

Music and Portuguese © Simeí Monteiro, World Council of Churches, Geneva, Switzerland.

Lord, have mercy.

C Traditional Namibian melody

Oh Lord, Oh Lord, your mer - cy is great!

D Communauté de Grandchamp: Switzerland

Lu - miè - re de Dieu, in - on - de la ter - re, vi - si - te nos cœurs et de - meure a - vec nous.
Come light, light of God, give light to cre - a - tion, en - light - en our hearts and re - main with your world.

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49. LET US BREAK BREAD TOGETHER

Deutsch, Dieter Trautwein. Français, Marc Ginot. Española, Federico J. Pagura.

African-American spiritual



Let us break bread to - geth - er on our knees. Let us break bread to - geth - er on our knees.
 Laßt uns Brot bre - chen und Gott dank - bar sein. Laßt uns Brot bre - chen und Gott dank - bar sein.
 Par - ta - geons tous le pain qui nous u - nit; re - ce - vons à ge - nous Dieu, not - re vie!
 De ro - di - llas par - ta - mos hoy el pan, De ro - di - llas par - ta - mos hoy el pan;



When I fall on my knees with my face to the ris - ing sun. O Lord, have mer - cy on me.
 Wenn ich kni - e und he - be den Blick in des Lich - tes Schein, dann, Herr er - bar - me dich mein!
 Quand je tombe à ge - nous, le vi - sage au so - leil le - vant, Oh Sei - gneur, don - ne ton pain.
 De ro - di - llas e - stoy, con el ro - stro al na - cien - te sol, ¡Oh Dios, a - piá - da - te de mí!

Deutsch © Strube, München.

2. Let us drink wine together on our knees.
3. Let us praise God together on our knees.

2. Partageons tous le vin
3. Partageons tous l'Amour

2. Nehmt den Kelch, trinkt, und laßt uns dankbar sein.
3. Laßt uns Gott loben und ihm dankbar sein.

2. Compartamos la copa en gratitud,
3. De rodillas loemos al Señor

50. VAMOS TODOS AL BANQUETE

Guillermo Cuéllar. English Bret Hesla and William Dexheimer Pharris

Guillermo Cuéllar: Missa popular salvadoreña

Va - mos to - dos al ban - que - te, a la me - sa de la crea - ción, ca - da cual con su ta - bu - re - te, tie - ne un
 Let us go now to the ban - quet, to the feast of the u - ni - verse. The ta - ble's set and a place is wait - ing; come, ev - ery -

pues - to y u - na mi - sión. Hoy me le - van - to muy tem - pra - no, ya me es - pe - ra la co - mu -
 one, with your gifts to share. I will rise in the ear - ly mor - ning; the com - mu - ni - ty's wait - ing

ni - dad, voy su - bien - do a - le - gre la cues - ta, voy en bus - ca de tu a - mis - tad.
 for me. With a spring in my step I'm wal - king with my friends and my fá - mi - ly.

Spanish, English and Music © 1996 G.I.A. Publications, Inc. 'Printed under One License Lutheran World Federation Assembly', E-803640 for May 10, 2017 - May 17, 2017

2. Dios invita_a todos los pobres, a_esta mesa común por la fe, donde no_hay acaparadores, y_a nadie le falta_el conqué. 2. God invites all the poor and hungry to the banquet of justice and good where the harvest will not be hoarded so that no one will lack for food.
3. Dios nos manda_a hacer de_este mundo, una mesa donde_haya_igualdad, trabajando_y luchando juntos, compartiendo la propiedad. 3. May we build such a place among us where all people are equal in love. God has called us to work together and to share everything we have.

51. HALELUJAH! PELO TSA RONA

Tswana South Africa

Hal - le - lu - jah! Pe - lo tsa ro - na, di tha - bi - le ka - o - fe - la. Hal - le - lu - jah! Pe - lo tsa
 Hal - le - lu - jah! We sing your prais - es, all our hearts are filled with glad - ness. Hal - le - lu - jah! We sing your
 Ha - le - lu - ja! Lob dei - nem Na - men. Al - le Herz - en voll - er Freu - de. Ha - le - lu - ja! Lob dei - nem
 ja - le - lu - ya! Te ben - de - ci - mos, e - res tú nues - tra a - le - grí - a. ja - le - lu - ya! Te ben - de -

ro - na, di tha - bi - le ka - o - fe - la. 1. Ke Mo - re - na Je - so, ya re
 prais - es, all our hearts are filled with glad - ness. 1. Christ the Lord to us said: I am
 Na - men. Al - le Herz - en voll - er Freu - de. 1. Auch zu uns sagt Je - sus: Ich bin
 ci - mos, e - res tú nues - tra a - le - grí - a. 1. Jé - sus - cristo nos di - jo: yo soy

du - me - let - seng ya re du - me - let - seng Ho tsa - mai - sa e - van - ge - di.
 wine, I am bread, I am wine, I am bread, give to all who thirst and hun - ger.
 Wein, ich bin Brot, ich bin Wein, ich bin Brot, al - len gebt, die Hun - ger ha - ben.
 vi - no y pan, yo soy vi - no y pan, pa - ra to - da sed y ham - bre.

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2. Now he sends us all out,
 strong in faith, free of doubt,
 strong in faith, free of doubt.
 Tell to all the joyful Gospel.

2. Alle sendet er aus,
 stark und ohne Zweifel,
 stark und ohne Zweifel:
 Allen sagt die frohe Botschaft!

2. Ya nos manda a salir,
 firmes en nuestra fe,
 firmes en nuestra fe,
 anunciando el evangelio.

52. GOD MARKED A LINE

English, Thomas Troeger. Deutsch, Wolfgang Neumann. Español, Gerardo Obermann

W. Walker, Southern Harmony: USA

1. God marked a line and told the sea its surging tides and waves were free
 1. Gott zog den Strich und sagt' dem Meer, die Wellen stark und wild sei'n frei,
 1. Dios le tra - zó lí - ne a la mar y dio a las o - las li - ber - tad

to trav - el up the slop - ing strand but not to ov - er - take the land.
 zu stei - gen hoch den stei - len Strand, doch nicht zu flu - ten ganz das Land.
 pa - ra ir y ve - nir en paz sin ha - cer a la tie - rra mal.

English © 1989 Oxford University Press. Inc. 'Printed under One License' Lutheran World Federation Assembly', E-803640 for May 10, 2017 - May 17, 2017

2. God set one limit in the glade
 where tempting, fruited branches swayed.
 And that first limit stands behind
 the limits that the law defined.

2. Gott setzt' die Grenze wo Licht scheint,
 wo Äste voller Früchte sind.
 Und diese Grenze stand zuerst,
 dann Grenzen des Gesetzes.

2. Dios puso un límite al jardín
 al fruto tentador sutil.
 Y aquel límite aun es fiel
 y ayuda a definir la ley.

3. The line, the limit, and the law
 are patterns meant to help us draw
 a bound between what life requires
 and all the things our heart desires.

3. Der Strich, die Grenze das Gesetz
 sind als die Hilfen für uns da,
 zu scheiden was das Leben braucht,
 von allem was das Herz begehrt.

3. Los límites, junto a la ley
 son una ayuda a nuestra fe,
 nos dan consejo al definir
 lo justo y digno al vivir.

4. But, discontent with finite powers,
 we reach to take what is not ours
 and then defend our claim by force
 and swerve from life's intended course.

4. Doch nicht genug der Endlichkeit
 wir wollen das was nicht für uns
 und haltens mit aller Macht
 und kommen ab im Lebenslauf.

4. Más, aferrados al poder,
 solo pensamos en poseer,
 por fuerza queremos ganar,
 y nos perdemos al andar.

5. We are not free when we're confined
 to every wish that sweeps the mind.
 But free when freely we accept
 the sacred bounds that must be kept.

5. Wir sind nicht frei wenn wir beschränkt
 durch jeden Wunsch der und bedrängt,
 doch frei wenn wir sagen ja
 zu Grenzen heilig und Gesetz.

5. No hay libertad al confundir
 lo que deseamos con vivir,
 sagrado el límite de amor
 que nos libera y es de Dios.

53. LOBE DEN HERREN

Joachim Neander 1680, Germany

1. Lo - be den Her - ren den mäch - ti - gen Kö - nig der Eh - ren; lob ihn, o
 1. Praise to the Lord, the Al - might - y, the King of cre - a - tion! O my soul,
 1. Bé - nis - sons Dieu, no - tre roi, le puis - sant roi de gloi - re! De ses bien -
 1. Al - ma, ben - di - ce al Señor, rey po - ten - te de glo - ria; De sus mer -

See - le ver - eint mit den himm - li - schen Chō - ren. Kom - met zu -
 praise him for he is your health and sal - va - tion! Let all who
 faits in - ces - sants, cé - lé - brons la mé - moi - re! Et qu'en tous
 ce - des e - sté vi - va en ti la me - mo - ria. ¡Oh! Des - per -

hauf; Psal - ter und Har - fe, wacht auf. Las - set den Lob - ge - sang hö - ren.
 hear, now to his tem - ple draw near; join - ing in glad ad - o - a - tion!
 lieux, sur la terre et dans les cieux. Mont - ent nos chants de vic - toi - re!
 tad, con voz de go - zo can - tad hi - mnos de ho - nor y vic - to - ria.

2. Lobe den Herren, der alles so herrlich regieret,
 der dich auf Adellers Fittichen sicher geführt,
 der dich erhält, wie es dir selber gefällt.
 Hast du nicht dieses verspüret?

2. Praise to the Lord, who o'er all things is wondrously reigning
 and, as on wings of an eagle, uplifting, sustaining.
 Have you not seen all that is needful has been
 sent by his gracious ordaining?

3. Lobe den Herren, der künstlich und fein dich bereitet,
 der dir Gesundheit verliehen, dich freundlich geleitet.
 In wieviel Not hat nicht der gnädige Gott
 über dir Flügel gebreitet!

3. Praise to the Lord, who will prosper your work and defend you;
 surely his goodness and mercy shall daily attend you.
 Ponder anew what the Almighty can do
 if with his love he befriend you.

4. Lobe den Herren, was in mir ist, lobe den Namen.
 Lob ihn mit allen, die seine Verheißung bekamen.
 Er ist dein Licht; Seele, vergiß es ja nicht.
 Lob ihn in Ewigkeit. Amen.

4. Praise to the Lord! Oh let all that is in me adore him.
 All that has life and breath, come now with praises before him.
 Let the Amen sound from his people again.
 Gladly forever adore him.
 Catherine Winkworth adp. Hedwig T. Durnbaugh

53. LOBE DEN HERREN (CONT.)

2. Bénissons Dieu, notre roi, dont la main étendue
 Porte ses faibles enfants comme l'aigle en la nue!
 Il nous guérit. Son pouvoir est infini,
 Il nous remplit d'allégresse.

3. Bénissons Dieu, notre roi, qui toujours fait justice,
 A l'orgueilleux redoutable, au plus humble propice!
 Riche en bonté, pour ses enfants révoltés
 Son amour est sans limite.

4. Bénissons Dieu, notre roi! Célébrons ses louanges.
 Car il demeure à jamais quand tout passe et tout change.
 Il nous entend: adressons-lui notre chant.
 Unis aux chœurs de ses anges!
 D'après J. Vincent 1924

2. Alma, bendice al Señor, rey potente de gloria;
 De sus mercedes esté viva_en ti la memoria.
 ¡Oh! Despertad, con voz de gozo cantad
 himnos de_honor y victoria.

3. Alma, bendice al Señor que prospera tu estado,
 Y beneficios sin fin sobre ti ha derramado.
 Piensa en que es El rico, amoroso y muy fiel,
 Como mil pruebas te ha dado.

4. ¡Alma, bendice al Señor y su amor infinito!
 Con todo el pueblo de Dios su alabanza repito.
 ¡Dios, mi salud, de todo bien plenitud,
 Seas por siempre bendito! Amén.
 Español, Federico Fliedner

54. SIYAHAMB'

Zulu South Africa

Si - ya-hamb' e - ku - kha nyen' kwe - nkhos', si - ya-hamb' e - ku - kha - nyen' kwe - nkhos'. Si - ya-
 We are march - ing in the light of God, we are march - ing in the light of God. We are
 Kommt, wir wan - deln jetzt in Got - tes Licht, kommt wir wan - deln jetzt in Got - tes Licht. Kommt, wir
 Nous mar - chons dans la lum - ière de Dieu, nous marchons dans la lum - ière de Dieu. Nous mar
 Ca - mi - na - mos en la luz de Dios. Ca - mi - na - mos en la luz de Dios. Ca - mi -

hamb' e - ku - kha - nyen' kwe - nkhos', si - ya-hamb' e - ku - kha - nyen' kwe - nkhos'. Si - ya-
 march - ing in the light of God, we are march - ing in the light of God. We are
 wan - deln jetzt in Got - tes Licht, kommt wir wan - deln jetzt in Got - tes Licht. Kommt, wir
 chons dans la lum - ière de Dieu, nous mar-chons dans la lum - ière de Dieu. Nous mar-
 na - mos en la luz de Dios. Ca - mi - na - mos en la luz de Dios. Ca - mi -

nyen' kwe nkhos'.
 ham - ba, si - ya - ham - ba, si - ya-hamb' e - ku - kha nyen' kwe - nkhos'. Si - ya
 march - ing, we are march - ing, we are march - ing in the light of God. We are
 wan - deln, kommt, wir wan - deln, kommt, wir wan - deln jetzt in Got - tes Licht. Kommt, wir
 chons, nous mar - chons, nous marchons dans la lum - ière de Dieu. Nous mar
 na - mos, ca - mi - na - mos, o ca - mi - na - mos en la luz de Dios. Ca - mi -

nyen' kwe - nkhos'.
 ham - ba ham - ba si - ya - ham - ba ham ba

54. SIYAHAMB' (CONT.)

ham - ba, si - ya - ham - ba, si - ya - hamb' e - ku - kha nyen' kwe - nkhos'.
 march - ing, we are march - ing, we are march - ing in the light of God.
 wan - deln, kommt, wir wan - deln, kommt, wir wan - deln jetzt in Got - tes Licht.
 chons, nous mar - chons, nous mar chons dans la lum - ière de Dieu.
 na - mos, ca - mi - na - mos, o ca - mi - na - mos en la luz de Dios.

ham - ba ham - ba si - ya - ham - ba ham ba

South African traditional music and English and Zulu text. German: Dieter Trautwein. Spanish: Basel Mission © Strube Verlag, München/Germany.
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56. NO ROTO MAI AU

Antonio Temaurioraa: Tahiti

No ro - to mai au I te fe - nu - a Te fa - ra - a mai te ao nei.

E fe - ti - i au i te fe - nu - a Vai - ra - a ho - i no to o o - ra.

*I come from the land. I am part of the land.
 It is from the land that I receive my life.*

*Je suis né de la terre Je fais partie de la terre
 C'est de la terre que je reçois la vie.*

57. VI REKKER VÅRE

Norwegian: Svein Ellingsen. English Hedwig T. Durnbaugh. Deutsch, Wolfgang Neumann. Español, Gerardo Obermann. Trond Kverno: Norway

1. Vi rek - ker vå - re hen - der frem som tom - me skå - ler. Kom
 1. We raise our hands to you, O Lord, like emp - ty ves - sels. Come
 Die Hän - de hoch zu dir, O Herr, wie lee - re Be - cher. Komm
 Al - za - mos nues - tras ma - nos, Dios, cual va - so sin lle - nar. Haz -

til oss, Gud, og gi oss liv fra kil - der u - ten - for oss selv.
 to us, God, and give us life from springs where liv - ing wa - ters flow.
 zu uns Gott und Le - ben gib, vom Quell' wo le - bend Was - ser fließt.
 nos vi - vir y cól - ma - nos en las co - rrien - tes de tu a - mor.

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2. Alt godt, til vårt og andres vel, er dine gaver.
 I svakhet fremmer du ditt verk,
 vår bare kvist skal skyte knopp!
2. What good and blessing you bestow is freely given.
 Your power will make the weakest strong and barren branches start to bud.
3. Vi løfter våre hender opp i bønn for verden.
 La dem som lider, finne vern mot kalde hjerters is og sne!
3. We lift our hands to you, O God, our world upholding.
 Let those who suffer shelter find from human hearts of ice and snow.
4. La våre henders nakne tre få blomst og blader.
 La våre liv få bære frukt til legedom for andres sår!
4. O make our barren trees to grow our hands to blossom,
 and let our lives bring forth such fruit
 that heals our neighbour's grief and pain.
5. Vi venter, etter smertens vår, din nådes sommer.
 Og sorg og glede blir til verkst med frukt vi ikke selv kan se.
5. As summer follows springtime's rain, so grace to sorrow
 and grief and joy shall bear much fruit, though hidden from our human eyes.
6. Din nådes skaperverk skal skje i tomme hender.
 O Gud, all godhets giver: Kom, ta bolig i vår fattigdom!
6. Through grace your new creation lies in open, empty hands.
 God, giver of all goodness, come, dwell with us in our earthly home!

57. VI REKKER VÅRE (CONT.)

2. Was Gut's und Segen du uns schenkst, ist frei gegeben.
Dein' Macht macht alle Schwachen stark und trockne Äste sprießen.
3. Die Hände hoch zu dir, O Gott, die Welt darbringend.
Gib Leiden den Schutz, sie bewahr vor Herzen voller Eis und Schnee.
4. Die trocknen Bäume wachsen lass, die Hände lass erblühen.
Dass unser Leben Früchte bring und heil des Nächsten Schmerz und Gram.
5. Wie Sommer auf den Frühling folgt, so Gnad' auf Sorgen.
Und Gram und Freud' viel Frucht erbringt verborgen doch vor unserm Aug'.
6. Durch Gnad die neue Schöpfung liegt in offner leerer Hand.
Gott Geber alles Guten komm in unser irdsches Heimatland.

2. El bien que nos concedes hoy de gracia es señal.
Por tu poder nos das valor y del retoño nace flor.
3. Alzamos nuestras manos, Dios, abraza_al mundo hoy,
que quienes sufren hallen ya almas sensibles, compasión.
4. Que pueda_el árbol florecer nuestras manos también,
y que sus frutos sanen bien las muchas penas y_el dolor.
5. Cual a la lluvia sigue_el sol, tu gracia al pesar,
tristeza_en gozo cambiarás a_un si no lo podemos ver.
6. Por gracia_en tu nueva cre_ación podemos ayudar;
habita,_oh Dios, con tu bondad nuestra morada terrenal.

58. BÉNISSEZ LE SEIGNEUR

Jacques Berthier: Taizé, France

Vivace

Bé - nis - sez le Sei - gneur! Bé - nis - sez le Sei - gneur!

gneur! Bé - nis - sez le Sei - gneur, bé - nis - sez le Sei - gneur!

Bé - nis - sez le Sei - gneur, bé - nis - sez le Sei - gneur!

59. THIS IS THE DAY THE LORD HAS MADE

Simon Hanganeni Mushaandja: Namibia

♩ = 95

This is the day the Lord has made. Let's be glad and rejoice in it and sing joy-ful songs of Zi-on.

I will sing a joy-ful song I will sing a joy-ful song. joy-ful song. Sing Ju-bi-lee un-

-to the Lord. Sing Ju-bi-lee un-to the Lord. Let us sing, let us sing,

let us sing this joy-ful song. Let us sing, let us sing, let us sing this joy-ful song.

59. THIS IS THE DAY THE LORD HAS MADE (CONT.)

♩ = 80 Andante

We are lib - er - at - ed by the grace of our God. Al - le - lu - ia. Al - le - lu - ia. Al - le - lu - ia. Al - le - lu - ia. Al - le - lu - ia.

by grace by grace Al - le - lu - ia. Al - le - lu - ia.

- ia. A - men. A - men.

lu. A - men. Cre - a - tion, not for sale. Sal - va - tion, not for sale. Hu - mans are not for sale.

Not for sale, not for sale, not for sale, not for sale. not for sale.

Not for sale, not for sale, not for sale, not for sale. not for sale.

60. PARADISOMNAK TE SZÉ ÉLÖFÄJA

Pécselyit Király Imre. English, Erik Routley. Deutsch, Dieter Trautwein und Vilmos Gyöngyösi. Español, Gerardo Obermann

Hungary



1. Pa - ra - di - scom - nak te szép é - lö fá - ja, O, ke - gyes Jé - zus,
 1. There in God's gar - den stands the Tree of wis - dom whose leaves hold forth the
 1. Du schö - ner Le - bens - baum des Pa - ra - die - ses, gü - ti - ger Je - sus,
 En sus jar - dí - nes, Dios ya ha plan - ta - do pa - ra sa - lud de



is - ten - nek Bã - rà - nya, te vagy lel - künk - nek i - gaz Meg - vâl - tó - ja, sza - ba - di - tó - ja.
 heal - ing of the na - tions, Tree of all know - ledge, Tree of all com - pas - sion, Tree of all beau - ty.
 Got - tes Lamm auf Er - den. Du bist der wah - re Ret - ter uns - res Le - bens, un - ser Be - frei - er.
 to - das las na - cio - nes, sa - bi - du - rí - a, com - pa - sión, be - lle - za y co - no - ci - mien - to.

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2. Ertünk egyedül szörnyü kint szenvedtél,
 megfeszítettévén töviset viseltél
 mi bűneinkért véreddel fizettél,
 megöltetted.

2. Its name is Jesus, name that says, 'Our Saviour!'
 There on its branches see the scars of suffering;
 see where the tendrils of our human selfhood
 feed on its life-blood.

3. Edes Jézusunk, szenteld meg lelkünket,
 hogy megbocsássuk mi is a bűnöket
 mindeneknek, kik ellenük vétettek
 es elestének.

3. Thorns not its own are tangled in its foliage;
 our greed has starved it; our despair has choked it.
 Yet look, it lives! Its grief has not destroyed it,
 nor fire consumed it.

4. Adjad, hogy mi is értük könyörödjünk,
 téged követvén szivből esedezünk,
 hogy sok szentekkel tehozzád mehessünk,
 idvezülhessünk.

4. See how its branches reach to us in welcome;
 hear what the voice says, "Come to me, you weary!
 Give me your sickness, give me all your sorrow.
 I will give blessing.'

5. A pályafutást mi is elvégezvén,
 lelkünket ajánl-hassuk szent kezedbe,
 mint megváltottak mondhassuk nagy szépen
 életünk végében.

5. This is my ending; this my resurrection;
 into your hands, Lord, I commit my spirit.
 This have I searched for; now I can possess it.
 This ground is holy!

6. Hála legyen a mennybeli Istennek,
 ki megváltója a bűnös embernek,
 es megszerzője szent békességünknek,
 idvességünknek.

6. All heaven is singing, "Thanks to Christ, whose Passion
 offers in mercy healing, strength and pardon.
 All men and women, take it, take it freely!
 Amen! My Master!

60. PARADISCOMNAK TE SZÉ ÉLÖFÄJA

2. Nur unsretwegen hattest du zu leiden,
gingst an das Kreuz und trugst die Dornenkrone.
Für unsre Sünden mußtest du bezahlen
mit deinem Leben.

3. Lieber Herr Jesus, wandle uns von Grund auf,
daß allen denen wir auch gern vergeben,
die uns beleidigt, die uns Unrecht taten,
selbst sich verfehlten.

4. Für diese alle wollen wir dich bitten,
nach deinem Vorbild laut zum Vater flehen,
daß wir mit vielen Heiligen zu dir kommen
in deinen Frieden.

5. Wenn sich die Tage unsres Lebens neigen,
nimm unsren Geist, Herr, auf in deine Hände,
daß wir zuletzt von hier getröstet scheiden,
Lob auf den Lippen:

6. Dank sei dem Vater, unsrem Gott im Himmel,
er ist der Retter der verlorenen Menschheit,
hat uns erworben Frieden ohne Ende,
ewige Freude.

2. Jesús, su nombre, nuestro Salvador es,
en sus sarmientos, ved sus sufrimientos.
Nuestro_egoísmo se _alimenta de su
sabia bendita.

3. Muchas espinas lastiman su tronco:
nuestras codicias, mal le han causado.
¡Mira, a_ún vive!, no_está destruido
ni consumido.

4. Sus tiernas ramas son la bienvenida
su voz nos dice, ¡ven a mí, cansado!
Dame tu llanto, tu dolor, tus cargas;
¡serás bendito!

5. Esta_es mi muerte, mi resurrección;
Dios, en tus manos, encomiendo mi_alma.
Esto_he buscado y_a_hora ya lo tengo:
¡la tierra santa!

6. Cantan los cielos, "gratitud a Cristo,
con su pasión nos dio perdón y fuerzas.
Quien necesite, tome libremente."
Amén, maestro.

61. I AM THE VINE

Tom Witt: USA

I am the vine and you are the branch - es. Those who a - bide in me will bear much fruit.

62. BUAH ROKUDUS

Indonesia

Ka - sih su - ka - ci - ta da - mai se - jah - te - ra ke - sa - bor - an ke - mu - rah - an. Ke
 With kind - ness and with love, with faith - ful - ness and joy, with gen - tle - ness and self - con - trol, with

ba - ik - kan ke - se - tia - an ke - lem - ah - lem - but - an peng - va - sa - an di - ri. I - ni - lah bu -
 gen - er - os - i - ty the Ho - ly Spir - it flows through me with pa - tience and with peace. With these fruits, the

ah Roh - ku - dus meng - a - lir da - lam hi - dup - ku 'ku mau hi - dup di - pim - pin Roh Ku - dus se - ti - ap ha - ri.
 Spir - it's re - vealed, well - ing up in my will - ing heart. I want to live in the Spir - it each day, yield - ing to its art.

63. MAY THE PEACE FROM THE EARTH FOLLOW YOU

Guatamalan traditional

The peace of the earth be with you, the peace of the heav - ens too;

the peace of the riv - ers be with you, the peace of the o - ceans too.

Deep peace fall - ing ov - er you. God's peace grow - ing in you.

English by Christine Carson © Wild Goose Resource Group, Iona Community, Glasgow G51 3UU, Scotland

64. NJOO KWETU

Swahili, Wilson Niwagila. English, Fred Kaan. Deutsch, Gerhard Jasper.

Wilson Niwagila: Tanzania



Njo - o kwe - tu, Ro - ho Mwe - ma, M - fa - ri - ji - wa - tu. Tu - fu - ndi - she ya mbi-
Come a - mong us, lov - ing Spir - it, touch us and make us whole. Show us glimp - ses of the
Komm zu uns, Hei - li - ger Geist, Du der Du Trö - ster heisst: Lehr' uns die Macht des

Refrain



ngu - ni. Tu - we wa - tu wa - pya. Njo - o, njo - o, njoo, Ro - ho Mwe - ma.
King - dom, use us to spread its rule. Lov - ing Spir - it, fill us with your life.
Him - mels. Sie macht uns Men - schen neu. Komm, komm zu uns Heil' ger Geist.

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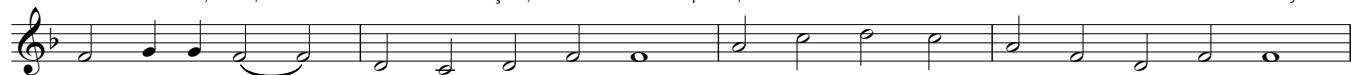
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- | | | |
|---|---|---|
| <p>2. Utufanye waamini
Wa Yesu Mwokozi.
Tukaishi kikundini,
Kanisani mwako.</p> | <p>2. Loving Spirit, come and kindle
faith in our Lord, God's Son.
Make your people in their worship
and in their action one.</p> | <p>2. Mach uns frei in frohem Glauben,
der Christi Heil erfasst,
in Gemeinschaft so zu leben,
wie Du geboten hast.</p> |
| <p>3. Roho Mwema, Mfariji,
Utupe hekima;
Tukiwaza na kutenda,
Yote yawe yako.</p> | <p>3. Loving Spirit, let your wisdom
guide what we think and do.
Make us willing and responsive
as you make all things new.</p> | <p>3. Bleibe bei uns, führe Du uns,
gnädig in allem Tun:
Dein Erbarmen uns bestimme
täglich in unserm Mühn.</p> |
| <p>4. Tudumishe,tuwe hai
Na ukweli wako.
Tusivutwe na dunia,
Tushu'die neema.</p> | <p>4. From the grip of fear and conflict,
Spirit! your world release.
Help your people to discover
things that will make for peace.</p> | <p>4. Geist der Güte, wahrer Tröster,
Du bist der Weisheit Quell.
Unser Herz füll, unsre Sinnen,
mach unsre Augen hell.</p> |
| | | <p>5. Deine Fülle gibt uns Leben,
Wahrheit und Weg und Ziel.
Mut und Freude willst Du geben:
Boten Christi sind wir.</p> |

65. NUN BITTEN WIR

Medieval German *Leise*, st. 1, st. 2-4 Martin Luther. Français, James Siordet. Español, Albert Lehenbauer.

J. Walter: Germany 1524



1. Nun bit - ten wir den Hei - li - gen Geist um den rech - ten Glau - ben al - ler - meist,
 1. Now to the Ho - ly Spir - it let us pray for true faith, most need - ed on our way:
 1. Es - prit de Dieu, la force est en toi. Viens en nous, aug - men - te - nous la foi.
 1. Rog - a - mos al buen Con - so - la - dor Nos con - ce - da gra - cia, fey fer - vor;



daß er uns be - hü - te an un - serm En - de, wenn wir heim - fahrn aus die - sem E - len - de. Ky - ri - e - leis.
 Guide us and de - fend us when life is end - ing and our jour - ney home - ward is tend - ing. Lord, have mer - cy!
 Si, dans la dé - tres - se, le mal nous pres - se, af - fer - mis nos cœurs et les rends vain queurs. Ky - ri - e - leis.
 El nos dé su - a - yu - da, su ma - no fuer - te Nos am - pa - re en la an - gus - tia y en la muerte. Ten pie - dad Se - ñor.

English st 1, 4 © 2006 Augsburg Fortress st. 2-3 © 1969 Concordia Publishing House 'Printed under One License' Lutheran World Federation Assembly', E-803640 for May 10, 2017 - May 17, 2017

2. Du wertest Licht, gib uns deinen Schein,
 lehr uns Jesus Christ kennen allein,
 daß wir an ihm bleiben, dem treuen Heiland,
 der uns bracht hat zum rechten Vaterland. Kyrieleis.

2. O sweetest Love, your grace on us bestow;
 set our hearts with sacred fire aglow,
 that with hearts united we love each other,
 every stranger, sister, and brother. Lord, have mercy!

3. Du süße Lieb, schenk uns deine Gunst,
 laß uns empfinden der Lieb Inbrunst,
 daß wir uns von Herzen einander lieben
 und im Frieden auf einem Sinn bleiben. Kyrieleis.

3. Transcendent comfort in our every need,
 help us neither scorn nor death to heed,
 that we may not falter, nor courage fail us
 when the foe shall taunt and assail us. Lord, have mercy!

4. Du höchster Tröster in aller Not,
 hilf, daß wir nicht fürchten Schand noch Tod,
 daß in uns die Sinne nicht verzagen,
 wenn der Feind wird das Leben verklagen. Kyrieleis.

4. Shine in our hearts, O Spirit, precious light,
 that we Jesus Christ may know aright,
 clinging to our Savior, whose blood has bought us,
 who to our true homeland has brought us. Lord, have mercy!

2. Esprit de Dieu, l'espoir est en toi,
 dans la nuit d'un monde obscur et froid !
 Viens et nous éclaire de ta lumière
 aujourd'hui, demain, dans tous nos chemins.
 Kyrieleis.

2. ¡Oh sol de gracia, divina luz, guíanos hacia el Señor Jesús!
 Haz que en el quedemos en todo día,
 hasta entrar en su Edén de alegría. Ten piedad, Señor.

3. Esprit de Dieu, l'amour est en toi.
 C'est l'amour du Christ offert en croix.
 Qu'il mette en notre âme le vive flamme
 de la vérité dans la charité.
 Kyrieleis.

3. Amor sin par, danos tu favor, llénanos de fervoroso amor,
 para que hermanado tu pueblo entero
 marche en paz por el mismo sendero. Ten piedad, Señor.

4. Consuelo fiel, poderoso Dios, de maldad y afrentas líbranos.
 Contra el enemigo cruel y malvado,
 sé al fin, nuestro fuerte abogado. Ten piedad, Señor.

66. CORDERO DE DIOS

Misa popular nicaragüense

Cor - de - ro de Dios, tú que qui - tas el pe - ca - do del mun - do; ten pie - dad de no - so - tros,
 O Lamb of God, you take a - way the sin of the world: have mer - cy up - on us,

ten pie - dad de no - so - tros. Cor - de - ro de Dios, tú que qui - tas el pe - ca - do del mun - do;
 have mer - cy up - on us. O Lamb of God, you take a - way the sin of the world:

ten pie - dad de no - so - tros, ten pie - dad de no - so - tros. Cor - de - ro de Dios, tú que
 have mer - cy up - on us, have mer - cy up - on us. O Lamb of God, you

qui - tas el pe - ca - do del mun - do; da - nos tu paz, da - nos tu paz.
 take a - way the sin of the world: grant us your peace, grant us your peace.

Permission sought.

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