



8 November 2013

EN

Original

Closing Prayer

Call to prayer (*drum*)

(*please rise as you are able*)

♪ Jukkeseo wangwiye

주 - 께 - 서 왕 - 위 - 에 오 - 르 - 신 - 다. 무 - 서 - 워 숨 - 는 - 자
Juk - ke - so wang - wi - ye o - ruu - shin - da. Mu - seo - wo sum - nun - cha
The God of glo - ry goes up to the throne. Why do you trem - ble and
El Dios de glo - ria en su tro - no es - tá, es - tán tem - blan - do y

그 - 누 - 구 - 냐? 우 - 리 의 마 - 음 - 은 춤 을 춘 다
ku - nu - gu - nya? U - ri e ma - um - mun chu mul chun da
why do you fear? Our hearts and spir - its are danc - ing for joy:
tie - nen te - mor? Dan - za fe - liz hoy nues - tro co - ra - zón,

주 - 께 - 서 왕 - 이 - 시 - 라. - 할 - 렐 - 루 - 야, 할 - 렐 - 루 - 야,
ju - kke - so wang - i - shi - ra. Hal - le - lu - jah, Hal - le - lu - jah,
God is our sov - ereign on high. Hal - le - lu - jah, Hal - le - lu - jah,
el Dios del cie - lo es Se - ñor. A - le - lu - ya, a - le - lu - yah,

얼 - 씨 - 구 - 나 - 좋 - 다 지 - 화 - 자 - 좋 - 네
Ol ssi gu na jo - ta chi wa ja jo nne
Ho - ly God of glo - ry, won - der - ful and might - y,
San - to Dios de glo - ria, fuer - te y con po - der,

주 - 께 - 서 왕 - 이 - 시 - 라.
ju kke - so wang - i - shi - ra.
God is our sov - ereign on high.
el Dios del cie - lo es Se - ñor.

한글

2. 정의의 오른팔 쳐드신다
 려워 떠는 자 그 누구냐.
 산천아 초목아 노래하라:
 주께서 왕이시라.

2. Jeongeui eui orunpal cheodeushinda.
 Doryowo tto nuncha kunugunya?
 Sancheona, chomoka, noraehara:
 Jukkeso wangishira.

English:

2. God's arm is mighty in justice and peace
 Why do you tremble, and why do you fear?
 Hills, clap your hands; let the valleys rejoice:
 God is our Sovereign on high.

Español:

2. Su brazo es fuerte en justicia y en paz,
 están temblando y tienen temor?
 Aplaudan montes, dance la creación,
 el Dios del cielo es Señor.

Deutsch:

1. Auf diese Erde kam Jesus, zu uns!
 Wer wird sich fürchten, wer hat da noch Angst?
 Spürt doch, wie unser Herz vor Freude tanzt:
 Jesus ist unser Freund.
 Halleluja, Halleluja.
 Stimmt ein und lobt Gott,
 denn das ist groß und herrlich:
 Jesus ist unser Freund.

2. Auf diese Erde kam Jesus, zu uns!
 Wer wird noch zittern, wer lebt noch in Furcht?
 Hört doch, wie alles, was lebt das Lob singt:
 Jesus ist unser Freund.
 Halleluja...

Français:

1. Le Dieu de gloire est assis sur son trône;
 pourquoi trembler de peur, pourquoi trembler?
 De joie nos coeurs se mettront à danser:
 Dieu est le Dieu Souverain.
 Alléluia, alléluia,
 Dieu de gloire, Dieu saint, merveilleux, puissant,
 Dieu est le Dieu Souverain.

2. Son bras puissant est un bras de justice;
 pourquoi être effrayés, pourquoi trembler?
 Monts et vallées, chantez, frappez des mains!
 Dieu est le Dieu Souverain.
 Alléluia...

(please be seated)

L: In the name of the Father and of the Son and of the Holy Spirit.

C: **Amen**

L: Dear brothers and sisters in Christ,
 let us give thanks to God for the gift of this Assembly:
 for the sincere encounters;
 for the vivid exchange of ideas;
 for the spiritual enrichment;
 for the opportunity to pray to our Lord together, with one heart,
 sharing the vision of unity of Christ's Body.
 May God's name be blessed in eternity!

C: **Amen.**

L: Let us remember in gratitude our precious moments together.

Video: "God of life, lead us to justice and peace" - Celebration moments during the assembly

Psalm 104

♪ 8 **Comment ne pas te louer?** *(refrain)*

L: Bless the Lord, O my soul.
 O Lord my God, you are very great.

You are clothed with honor and majesty,
 wrapped in light as with a garment. You stretch out the heavens like a tent,
 you set the beams of your chambers on the waters,
 you make the clouds your chariot, you ride on the wings of the wind,

♩ 8 **Comment ne pas te louer?** (*refrain*)

L: you make the winds your messengers, fire and flame your ministers.
 You set the earth on its foundations, so that it shall never be shaken.
 You cover it with the deep as with a garment; the waters stood above the mountains.

♩ 8 **Comment ne pas te louer?** (*refrain*)

L: May the glory of the Lord endure forever; may the Lord rejoice in his works —
 who looks on the earth and it trembles, who touches the mountains and they smoke.

♩ 8 **Comment ne pas te louer?**

Prayer

L: Lord, make us realize that our Christianity is like a rice field:
 When it is newly planted the paddies are prominent,
 but as the plants take root and grow taller, these divided paddies gradually vanish,
 and soon there appears only one vast continuous field.
 So give us roots that love, and help us grow in Christian fellowship and service,
 that your will be done in our lives through our Saviour, your son, Jesus Christ.

(*please rise as you are able*)

♩ **Hallelujah**



As taught by Metropolitan Mar Gregorios Yohanna Ibrahim

Procession of the Bible

Gospel reading - Luke 24:28-35 (*chanted in Arabic*)

²⁸As they came near the village to which they were going, he walked ahead as if he were going on. ²⁹But they urged him strongly, saying, 'Stay with us, because it is almost evening and the day is now nearly over.' So he went in to stay with them. ³⁰When he was at the table with them, he took bread, blessed and broke it, and gave it to them. ³¹Then their eyes were opened, and they recognized him; and he vanished from their sight. ³²They said to each other, 'Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?' ³³That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. ³⁴They were saying, 'The Lord has risen indeed, and he has appeared to Simon!' ³⁵Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

♩ **Hallelujah**

(please be seated)

Sermon

**Father Michael Lapsley, SSM
Director of the Institute for Healing of Memories
Cape Town, South Africa**

Peace be with you. I greet you all as companions on the way – followers of Jesus the crucified and risen one.

When I was first asked to preach this homily to you today – I felt deeply honoured – but that feeling soon gave way to fear if not terror - how could I possibly have something worthwhile to say at the end of this great assembly? Would God give me the words to say – words of Life – words that would indeed lead us towards Justice and Peace? Often, God's Holy Spirit is the one who disturbs us when we are comfortable and comforts us when we are disturbed. Can I, too, disturb and comfort you in God's name? After my fear subsided a little, I decided that I would do what I have done before, which was to write to all my friends – people of all faiths and no faith – including my Facebook friends, asking them to share with me their reflections on this passage from their own contexts across the world. God is not limited in the way wisdom is delivered to the human family. For example I regularly read my NRSV Bible downloaded free on my Samsung phone.

How has been your experience of this Assembly? We all came with our own expectations. How was your spiritual state as you arrived – what has happened to you in these days and how are you now? Was it a roller coaster or rather steady? Which stories have imprinted on your souls and pierced your heart? What made you angry? What will you never forget about the 10th Assembly? I pray that all of us will leave here inspired by God's Holy Spirit to be Christ's co-workers in the struggle for justice and peace.

How are things in your life, your family, your local church, your denomination, your society, your country? What is your gender? Do you come from a place of conflict? Do you see yourself as a member of a majority or a minority, tribally, racially, linguistically, sexually? Are Christians a minority or a majority in your land? Do you see yourself and your people as bystanders, victims or victimisers or would we dare to admit we could be all three at the same time, even if in very different measure?

We all come to Scripture from the context of our own lives, as well as the way we have heard passages of scripture interpreted in Bible studies and from preachers and, most importantly, from how the living God has spoken to us at different stages of our own lives. We began this Assembly with the account of the Resurrection just before this passage from Luke. It was the first time in my life I heard the Gospel sung in Aramaic – as the scholars tell us – the language that Jesus spoke. That passage set the tone for our journey during these days.

Now we continue looking at today's passage: Luke 24: verses 36 - 49. One of the first things that struck me is how much emotion permeates the passage. When Jesus appeared to the disciples, they didn't recognise him. They were blinded by their overwhelming grief. Any of us who have lost those we love dearly, know what it means to be overcome, even consumed by grief. Some never manage to pick up their lives again. I know for myself that losing a limb is like losing a loved one. Having lost both my hands, not to mention one eye has meant that grief is a permanent dimension of my own life. On a lighter note some of my friends told me I was always one-eyed.

Verse 37 says that the next time when Jesus appeared they were startled and terrified and thought that they were seeing a ghost. Interestingly, two of them had already seen the Risen Christ but it had not taken away their doubt. "While in their joy they were disbelieving and still wondering..."

On our life journey, ambivalence, doubt and contradictions are not unusual experiences and exist within the journey of faith. Lord I believe, help my unbelief. Years ago, a friend said to me, "I can see contradictions in what you say!". "So?" I responded. Even as we grow in faith and confidence in God it is

normal to have times of doubt and uncertainty. Personally, I worry about those who are totally certain about everything There seems to be little space for the Holy Spirit of God who leads us into all truth.

"Why are you frightened and why do doubts arise in your hearts?" Jesus points to his wounds as evidence of both who he is, but also of the Resurrection. In this passage we see the body, mind and spirit coming together: "Touch me and see" – touch – something which I appreciate keenly in its absence.

A number of the Resurrection passages bear witness to the reality that the risen Christ was also the crucified Christ. But the wounds were no longer bleeding; they had healed. Jesus reminds his disciples of what he had told him before his death that it was necessary for the Messiah to suffer these things and then enter into his glory.

Jesus identifies himself and his destiny with all that is written in the Hebrew Scriptures. Suddenly we are in a Bible Study with Jesus as the teacher. "Then he opened their minds to understand the scriptures."

What about the broiled fish? I am not sure. But I am reminded of the words of a former Archbishop of Canterbury, William Temple, that Christianity is the most materialistic of all religions. Our faith journey is not a spiritualised journey – which denies our physicality – nor are we called to escape from or deny the reality of creation and our part in it. Rather, the spiritual infuses the physical and becomes a way of viewing the whole.

Please allow me to bear witness to my own journey of crucifixion, death and resurrection – a journey we are all invited to participate in through and since our Baptism. I appreciate that some of you will already know my story. I was born in New Zealand in a Christian family and brought up to follow Jesus for as long as I can remember. I was what some people in the United States call a cradle Anglican. That discipleship took me to the Priesthood of the Anglican Church and into the Society of the Sacred Mission (SSM), an Anglican religious order. SSM sent me to South Africa in 1973. It was there that I felt I had stopped being a human being and became a white man.

After being expelled from South Africa in 1976, I joined Nelson Mandela's African National Congress and played a chaplaincy role in Lesotho and Zimbabwe. Living with a people in exile brought alive the exilic material in the Bible. "By the rivers of Babylon we sat down and wept when we remembered Zion."

Some of us will be forever grateful for the prophetic role of the World Council of Churches in setting up the Programme to Combat Racism and the Special Fund under the inspirational leadership of Dr Philip Potter. No one should underestimate how much hope and encouragement that gave to all those in the front line of the fight against racism regardless of their faith journey. Indeed God was on the side of the poor and the oppressed.

Allow me to fast forward to the events of 1990. Nelson Mandela was released after 27 years. In April of the same year, the Apartheid state sent me a letter bomb hidden inside the pages of two religious magazines. As you can all see, I lost both of my hands, an eye and had damaged ear drums and...and. In the midst of great pain, I felt that God was with me. God had not stepped in and said it is a bomb, don't open it. I opened it. To me the great promise of scripture had been kept – "Lo I am with you always to the end of the age". I felt that Mary who watched her son being crucified understood what it was that I was going through.

Excellent medical staff in Zimbabwe and Australia helped to heal my body – but it was the prayers and love of the ecumenical movement, together with those of many faiths, not to mention the atheists and agnostics who helped to heal my soul.

Today I stand before you all to say Thank you: Your prayers, your love was the vehicle God used to help me make my bombing redemptive – to bring life out of death – good out of evil – to travel a journey from being a victim to being a survivor to being a victor.

Just as a rich cross section of the human family walked beside me on my journey of healing, so today I choose to walk beside others on their journey of healing – through the Institute for healing of memories. When I was in hospital coming to terms with the permanent character of my disability I remembered once seeing an icon which showed Christ with one leg shorter than the other. The icon picked up the Isaiah 52 and 53 passages that the Messiah was marred beyond human semblance – disfigured ... that none would desire him.

Many of us with dramatic physical disabilities have had our own experiences of people looking at us with a mixture of horror and pity and then turning away. In reality those of us with the most visible disabilities – physical and mental – are icons for the whole human family. We illustrate dramatically what is true for all of us – that "messed-up-ness", brokenness, imperfection and incompleteness is the human story – just as many of us cannot survive or manage without the compassion and helpfulness of other human beings, so it is true for all of us – that we need one another to be fully human.

When the disciples were on the road to Emmaus and Jesus appeared, the first thing he did was to listen to them, to their pain, grief, confusion and sadness before he began to help them make sense of their experience. Perhaps all of us, but especially we who are clergy, need to preach less and listen more. As the cliché goes, it is not accidental that God gave us two ears and one mouth. I have discovered as I am sure that many of you have, that pain is transcendent and that it can connect us to one another. Especially when we listen to one another.

Our opening worship began with words of lament from every continent – bearing witness to the poor and downtrodden of every land. In the Pre-assemblies and in the ecumenical conversation and in the plenary sessions, as well as at the Madang we opened our hearts to hear each other's pain – pain that imprinted on our souls – many bravely became vulnerable. We were also inspired by stories of courage, faith and compassion, not least by those infected and affected by HIV/AIDS and gender-based violence – especially against women and children but we also heard about rape as a war crime, particularly of women but also of men.

In our context in South Africa when a black mother sits with a white mother and says that her child never returned from fighting apartheid, the white mother may reply, my child did return but is still damaged by what they experienced. Suddenly they are both mothers united by the pain they carry.

How many of us have been moved by the images of North and South Koreans meeting each other in the demilitarised zone after decades of separation – the pain is palpable as well as the joy.

In response to my appeal for help with this sermon, a Jewish friend who lives in Israel wrote about the intergenerational pain that many Jewish people still feel which includes our failure as a Christian family to acknowledge our part in their suffering. As an Institute for Healing of Memories, we belong to an International Network for Peace which includes the Parents Circle – Palestinian and Jewish mothers united in the pain of having their children killed.

Often when we are able to listen to each other's pain we can become committed to work together for an inclusive justice. Also when we listen to one another's pain the division between "us" and "them" disappears and we all become just "us". Our experience of a common humanity is profoundly deeper than all that divides us or makes us unique and different.

My friend Jane Alexander, the Anglican Bishop of Edmonton, put it this way. "I was just reflecting on a recent experience I had at a hearing for the TRC (Truth and Reconciliation Commission) here in Canada. I think what resonated with me as I read the reading was the reminder that for true peace and reconciliation to even have a chance you have to be physically present one with another. We had an opportunity to be in a church reflection circle with former residents and family members from the residential schools. In being close enough to one another to hear a breath, to share tears and to make space in the circle for the Spirit to come there is a sense of creating sacred space. It seems to me that Jesus comes to the ordinary place of the disciple's lives and makes it holy, by his presence and by his words".

His Holiness, Karekin II, Supreme Patriarch and Catholicos of All Armenians reminded us of the deep intergenerational pain caused both by the Armenian genocide and the failure of those responsible to fully acknowledge it. Your Holiness and All Armenians – may I today say from this place, we have heard what you said – your people did indeed suffer a great wrong. May the Great healer accompany you so those wounds may truly heal to enable all Armenians to also help others on their own journeys of healing.

I pray that the new Central Committee will recognise programmatically that healing of memories is something whose time has come in the human family.

Thank you, Your Holiness, for reminding us "to regard our fellow human beings, without exception, in the full dignity and holiness of their personhood." In the last few years many of our faith communities, not least my own, have torn ourselves apart over issues of sexuality and in particular in relation to same gender loving persons, not to mention the gamut of other sexual minorities. Some would say this is a sideshow in the face of war and poverty. That is true if we focus on sex and blind ourselves to the elephants in the room. But if this is a matter that affects, according to the most conservative estimates a minimum of 1% if not 4 or 5% of people living on the planet, can it really be a side show? Today I want to say as a Christian, as a priest, to all the LGBTI community, I am deeply sorry for our part as religious people, in the pain you have experienced across the ages. I have a dream that in my lifetime, I will hear all the leaders of all our great faith traditions making the same apology.

Some would say that it all comes down to the interpretation of God's word. For me the question is: Do we believe that Revelation ended with the closing of the Canon of Scripture or does the Holy Spirit of God continue to lead us into all truth?

Whilst we have been here in Busan it was decided in Germany that children could for the first time be registered as male, female OR the space could be left blank - an historic step towards relieving and acknowledging the pain for those who are born intersexed or find themselves to be transgendered. We know as St Paul taught us that in Christ there is neither male nor female.

In the 1970s, the cutting edge of the prophetic witness of the ecumenical movement was the Programme to Combat Racism which was not without controversy. Where is the cutting edge of the ecumenical movement going forward – however controversial it may be?

While there have been very significant victories, we all need to be seized with the on-going battle against racism, and the struggle for gender inequality and the end of gender-based violence and the violence against children. There can never be peace in the world whilst inequality increases within countries and between countries. Greed is killing us.

But what are the elephants in the room? We have come here to Asia to the continent where the great religious traditions of the East have much to teach us about the importance of the internal spiritual journey. Even as we celebrate our own spiritual treasures.

It should shame all religious people everywhere on the planet that a significant number, some would say a growing number, of conflicts in the world have a religious dimension. If we want the human family to live together in peace there is a great urgency for what some of my Latin American friends call "macro – ecumenism" that brings together not just Christians but all the world's great faiths with a respect too for indigenous world views. Let our witness be through the depth of our compassion, our willingness to listen and learn, not simply to tolerate but to reverence and respect. As John told us: I have other sheep that are not of this fold.

Our leaders in the faith invited us here to the Korean peninsula where we have been showered by the kindness and moved by the faith of our Korean sisters and brothers. But we cannot be blind to the reality that the Korean peninsula is a giant armed camp with both sides possessing colossal weaponry. My dream is that this peninsula may become a zone of peace renowned by its commitment to negotiations and the healing of old wounds. I believe that the cutting edge of our prophetic witness must include lobbying

against the arms trade. What a terrible irony that the five countries who are the largest suppliers of arms are the five permanent members of the security council, together with Germany, and the main recipients are developing countries. As Christians we are called to be unequivocal that armed conflict as a way of solving international disputes is incompatible with the Gospel of Our Lord Jesus Christ.

The crucified and risen one invites us to look at and touch one another's wounds – to listen and to hear the pain of each other and so become one. But it is not just the human family that is riddled with pain – it is Mother earth herself that is crying out more and more desperately. How many more natural disasters have to happen before we realize that the future of human life on this planet is in jeopardy? Surely something which so many indigenous cultures always understood has to go, as fast as possible, to the top of the agenda for all of us on planet earth.

My dear Sisters and Brothers, I often ask myself: “Why did you survive a bomb that was supposed to kill you?” So many others deserved to live but did not. I think it was important that some of us survived to bear witness to what war and hatred does to the bodies and souls of people. Much more importantly, I hope that in my own tiny way, I can be a sign that stronger than evil and hatred and death are the forces of justice, kindness, gentleness and compassion - of peace - of life - of God.

And so as Benedictine Sr. Ruth Fox, OSB (1985) said:

May God bless you with a restless discomfort about easy answers, half-truths and superficial relationships, so that you may seek truth boldly and love deep within your heart.

May God bless you with holy anger at injustice, oppression, and exploitation of people, so that you may tirelessly work for justice, freedom, and peace among all people.

May God bless you with the gift of tears to shed with those who suffer from pain, rejection, starvation, or the loss of all that they cherish, so that you may reach out your hand to comfort them and transform their pain into joy.

May God bless you with enough foolishness to believe that you really CAN make a difference in this world, so that you are able, with God's grace, to do what others claim cannot be done.

God of Life lead us to justice and peace.

AMEN

(please rise as you are able)

♪ 21 Until all are fed

Prayer of thanksgiving and intercession

L: God of life, we are grateful for the ways in which we have been challenged and moved by this Assembly. We give thanks for the hospitality of our Korean hosts. We pray for the healing and unification of this land and beyond as we carry home the stories of faithfulness.

♩ Dios de la vida

Dios de la vi - da con dú - ce - nos a la jus -
 Dieu de la vi - e, con - duis nous tous vers la jus -
 ti - cia y la paz.
 tice et la paix.
 Dios de la vi - da con dú - ce -
 Dieu de la vi - e, con - duis nous
 nos a la jus - ti - cia y la paz.
 tous vers la jus - tice et la paix.

English:

God of all living, lead us this day,
 lead us to justice and peace.

한국어:

생명의 하나님,
 우리를 정의와 평화로 이끄소서

Deutsch:

*Gott des Lebens,
 weise uns den Weg zu Gerechtigkeit und Frieden.*

Music and Spanish: 2012 WCC/RedCreate <http://creativecommons.org/about/licences>
 English: John Thornburg with the help of Roberto Escamilla. French: Marc Chambron.



L: God of grace, we give thanks for those who witness to peace in the midst of violence. Grant courage and strength to victims of hate, that Christ's healing love will reign.

♩ Dios de la vida

L: God of justice, we give thanks for those who risk their lives to stand with the dispossessed. Help us hear and follow the voices and the visions of the marginalized.

♩ Dios de la vida

L: Compassionate God, we give thanks for your mission within the world. We pray for the wellbeing all of creation. Help us recognize the work of your Spirit beyond the walls of our churches.

♩ Dios de la vida

L: Sovereign God, we give thanks for the rich diversity within the one body of Christ. Lead us into greater understanding, that together we may serve as the hands and feet of Christ.

C: Amen.

♩ Dios de la vida

Exchange of peace

Aliitasi

Ioselani Pouesi

U.P. Solomona

1. Ua fai mai nei le Tu - si Sa: O mai i - na o
 2. So - ia le a - ga - ma - se - sei, O mai ia i - a le -
 1. The scrip - tures call, the Spir - it calls: Rise up, be - lov - ed one,
 2. Now hear the voice of Je - sus say: Come, bur - dened one, come and
 mai, I - na faa - na - ga ia Ia - su; O Le fa -
 su; I - na gau - ai ia ia te ia, Ia o la ai
 Come! New life re - turns, the rains have gone; the flow'rs ap -
 rest! Come, take my yoke and learn of me, and you will
 ao - la mai. O mai, O mai! I - na faa -
 faa - va - vau. O mai, O mai! I - na gau -
 pear a - gain up - on the earth - Re joice! The songs of
 find the peace that heals your soul - Oh, come! Come, seek the
 sa - ga ia le - su, O Le fa - ao - la - mai, O mai!
 ai ia ia te Ia, Ia o la ai faa - va - vau, O mai!
 joy once more are heard, as God a - gain re - news the earth.
 Lord; hear now God's call. God's peace re - news the wear - y soul.

Words: Ioselani Pouesi. Music: M.P. Solomona © 1986 O Le Ekalesia Faapotopotoga Keristiano i Samoa.
 English adaptation Andrew Donaldson © 2013 WCC, P.O. Box 2100, CH-1211 Geneva 2.

Commissioning of Central Committee members

L: As our time together comes to a close and we continue our journey, let us pray for the newly elected members of the World Council of Churches' Central Committee:
 O God, giver of all good gifts, we commend our sisters and brothers to your constant love and guidance. Fill them with grace and grant them the strength and peace of your Spirit. Give them wisdom to go forth into the world and share our stories. May they have passion to work for justice, peace and unity. Grant them the faith to act with conviction.

C: We prayerfully support you, as our brothers and sisters, in your service to the World Council of Churches.

L: Koreans traditionally give gifts to travellers for their journeys. Often, one of the gifts is a smoked egg. For Christians, the egg reminds us of the resurrection of Jesus Christ and hope for the new heaven and the new earth. We are all travellers, continuing on the path towards unity. We invite each member of the Central Committee to receive an egg as an expression of our common hope and as sustenance for the journey. Everyone else will be offered an egg at the close of the service as they leave the hall.

(please rise as you are able)

St. Simeon's Prayer: Nunc Dimittis

Kievan Chant

Lord, now let - test thou thy ser - vant de - part in peace

ac - cor - ding to thy word, for mine eyes have seen thy sal - va - tion,

which thou has pre - pared be - fore the face of all peo - ple;

a light to - en - light - en the Gen - tiles,

and the glo - ry of thy peo - ple Is - ra - el.

The Lord's prayer (in our many languages)

Now go in peace

Now go in peace, now go in love from the Fa - ther a - bove.
 Va - yan en paz y en a - mor en el nom - bre de Dios.
 평 - 화 안 - 고 나 - 아 - 가 - 자 하 - 나 - 님 자 - 녀 - 여.

Je - sus Christ the Son stay with you till the day is done.
 Je - sús los/las pro - te - ja y al ca - er el dí - a
 구 - 주 예 - 수 - 님 언 - 제 - 나 함 - 께 하 - 시 - 고

Ho - ly Spir - it en - cir - cle you in all you think and do.
 los/las a - bra - ce/el Es - pi - ri - tu al pen - sar y al o - brar.
 성 - 령 - 도 너 - 의 결 - 에 - 서 모 - 든 일 도 - 우 - 리.

Once a - gain, God's bless - ing be with us. A - men. Now go in
 Y que Dios nos dé su ben - di - ción. A - mén. Va - yan en
 주 - 의 은 - 총 안 - 에 살 - 기 - 를. 아 - 멘. 평 - 화 안 -

Words: 1998 Michael Mair © Mission and Discipleship Council of the Church of Scotland.

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Blessing

L: May the resurrected Christ ignite the passion of God's mission within our hearts.

C: **May the God of life lead us to justice and peace!**

L: Let us continue on our journey with joy and confidence in Jesus Christ.

C: **Glory be to the triune God!**

Recession

(♩ 11 Lobe den Herren / ♩ 16 Alle nasies / ♩ 4 Sizobamba naye / ♩ 18 Las mesas partidas / ♩ 10 Ohoradiya)