

May God make a home in your heart,
water its dryness, and melt its coldness,
kindle in your innermost soul the fire of God's love
and bestow upon you a true faith, and firm hope, and a
sincere and perfect love.

A: **Amen.**

Sharing Peace

C: May God, who teaches us to welcome each other and calls us
to practice hospitality, grant us peace and serenity as we
move forward on the path of Christian Unity.
As we go in the peace of Christ let us share some sign of that
peace with each other.

Postlude

Week of Prayer for Christian Unity 17 – 24 May, 2015

Jesus said to her: "Give me to drink".
(John 4:7)



Photo: Russell Falls, Tasmania by Jen Tutin

ECUMENICAL WORSHIP SERVICE

INTRODUCTION TO THE WORSHIP

This outline for the ecumenical worship may be used for the opening of the Week of Prayer for Christian Unity or for another appropriate moment chosen by the local communities.

Jesus deliberately chose to cross Samaria on his way to Judea in Galilee. His route passed by the well of the Samaritan woman who came there to draw water. The Brazilian ecumenical group that prepared the celebration invites us to use these symbols of the path or journey and water as images of the visible Christian unity for which we pray.

On this path of unity, there is a well filled with water: both the water sought by Jesus, tired on the way, and also the water given by him, springing up to eternal life. The water drawn by the Samaritan woman in her daily task is the water that quenches thirst, the water that makes the desert bloom. The water that Jesus gives is the water over which the Spirit of God hovered, the living water in which we were baptized.

The local group invites us to reflect on the questions that give shape to the celebration:

Which is the path of unity, the route we should take, so that the world may drink from the source of life, Jesus Christ?

Which is the path of unity that gives proper respect to our diversity?

(You might choose to put these questions into the Order of Service booklet.)

The passage from John 4:1-42 is at the heart of this Week of Prayer for Christian Unity. This long Gospel passage may be read by several voices or by a dramatization.

A homily or sermon will focus on the gospel and also take into account the initial questions.

Note: Local communities are invited to organize the offerings according to local tradition. We suggest that offerings be brought and placed either on or close to the altar. While the offertory takes place, a song is sung.

The Lord's Prayer

L: Having professed our faith in one Lord and renewed our baptismal commitment in Christ at the water of life we now stand before our God whom we can call Father.

V. Benediction, Peace and Sending Forth

Benediction

This blessing could well be broken up so that different ministers can pray a section.

C: May the Lord God,
bless you and protect you,
fill your heart with tenderness and your soul with joy,
your ears with music and your nostrils with perfume,
your tongue with song giving face to hope.

May Jesus Christ the living water be
behind you to protect you,
before you to guide you,
by your side to accompany you,
within you to console you,
above you to bless you.

May the life-giving Spirit
breathe into you that your thoughts may be holy,
act in you so that your work is holy,
draw your heart so that you love what is holy,
strengthen you that you will defend what is holy.

L: God of eternal compassion,
in the name of your Son Jesus Christ our Lord
who as a stranger asked for a drink from a Samaritan
woman, give us living water, springing up unto eternal life.

A: **Hear us, God of love! Hear this our cry!...** (*sung*)

The local community may add other prayers.

Offering

C: We learn from Jesus to offer our lives as a sign of love and
compassion.

God, may we become living offerings dedicated to the
ministry of your Word and grace.

Offerings are presented to the community.

C: God, who are with us and walk in our midst,
grant us this day the grace of your light and Spirit
so that we may continue our mission
and remain faithful to welcoming and listening to all,
even to those who are different from ourselves.
Take away the violence that is in our hearts
and the discriminating attitudes that exclude and devalue the
human dignity of others. Enable our churches to be
welcoming spaces
where feast and forgiveness, joy and tenderness, strength
and faith
become our daily practice, our daily food,
our daily movement forward in Jesus Christ.

A: **Amen.**

After the blessing, participants can exchange a sign of peace and fellowship, as they leave the assembly and move towards a convivial place to end the service in a communal way.

THE SETTING

Depending on the shape of the worship space it might be possible to use the font. Otherwise, in a central place, set up a large bowl or similar container that water can be poured into and surround the area with plants or flowers.

Have jugs (filled with water) near the place of water – one for each of the churches represented.

The water, from different sources, is a symbol of our unity, already present though incomplete and hidden from our eyes. This gesture should be introduced at the beginning of the celebration and may be commented upon in the preaching.

NB: Particular attention should be given to include those with impaired hearing and people with disabilities so that they can fully participate in the celebration.

STRUCTURE OF THE CELEBRATION

The celebration has five parts.

I. Prelude

II. Opening

- Welcome and Introduction to the Week of Prayer – Theme
- Confession of Sins and Kyrie

III. Gospel Proclamation

IV. We Respond in Faith and Unity

C: Celebrant
L: Lector
A: All

I. PRELUDE

Candles are lit as the service starts.

Welcome and introduction to the Week of Prayer – theme

A commentator welcomes people to the celebration introducing the theme of the prayer.

Prayer leaders and a representative from each church community process through the space and stop at the place of the water. Each representative of a participating church will slowly and ritually pour the water from one of the jugs into the bowl.

The commentator names the community as the representative pours water into the bowl/font.

Instrumental music from the opening hymn is played quietly as leaders process.

II. HYMN

When all have taken their places the commentator invites all to stand and join in the opening hymn.

Intercessory Prayer

The Congregation may sing the following Indigenous melody Guaicuru Kyrie or choose another. Perhaps the Taize version

- L: God of eternal compassion, as individuals and as community, we ask for light,
so we may become more welcoming and understanding towards others
and reduce the suffering in our world.
- A: **Hear us, God of love! Hear this our cry!... (sung)**
- L: God of eternal compassion,
teach your children that charity, hospitality and unity are expressions of your revelation and will for humanity.
- A: **Hear us, God of love! Hear this our cry!... (sung)**
- L: God of eternal compassion, we beseech you, grant us peace;
teach us and guide us to be builders of a tolerant and non-violent world.
- A: **Hear us, God of love! Hear this our cry!... (sung)**
- L: God of eternal compassion,
who spoke to us through creation, through the prophets ,
and finally through your Son Jesus Christ,
grant us wisdom to listen to your voice that calls us to unity in our diversity.
- A: **Hear us, God of love! Hear this our cry!... (sung)**

L: God, the all-powerful Father of our Lord Jesus Christ,
has given us a new birth by water and the Holy Spirit,
and forgiven all our sins.
May he also keep us faithful to our Lord Jesus Christ for ever
and ever.
Amen.

The leader or commentator invites each to come forward in procession to the water to affirm their common baptism in Christ.

Possible hymn: Come to the Water (Frank Anderson)

Ouve, Deus de Amor

(Hear us, God of love)

Simeí Monteiro Melodia Guaicuru adap. Simeí Monteiro

$\text{♩} = 120$

Ou - ve, Deus de a - mor nos - so cla - mor! Ou - ve, Deus de a - mor
Hear us, God of love! Hear this our cry! Hear us, God of love!

nos - so cla - mor! Ou - ve Deus de a - mor, Ou - ve Deus de a - mor,
hear this our cry! Hear us, God of love! Hear this our cry!

Ou - ve, Deus de a - mor, Ou - ve, Deus de a - mor, o nos - so cla - mor, o nos -
Hear us, God of love! Hear this our cry! Hear our cry, we pray Hear our

so cla - mor. Ou - ve, Deus de a - mor nos - so cla - mor!
cry, we pray! Hear us, God of love! Hear this our cry!

Text by Simeí Monteiro. Music from Guaicuru People ©2000 General Board of Global Ministries, GBGMusik. 475, Riverside Dr, New York, NY, 10115

A água

(The Water/ L'eau / Die Wasser /El Agua)

Simeí Monteiro, Brasil

Albete Correia, Brasil

Leader; then All

A - qui che - gan - do, Se - nhor, que po - de - re - mos te dar?
Ar - riv - ing here oh, dear God! What can we of - fer to you?
Nous ar - ri - vons, ô Sei - gneur, que pour - rons - nous te don - ner?
Gott, wie sind hier, hier vor dir. Gott, wir ru - fen zu dir.
A - qui lle - ga - mos, Se - ñor. ¿Qué te po - de - mos tra - er?

Um sim - ples co - ra - ção e u - ma von - ta - de de can - tar.
A sim - ple heart and deep - est wish to sing a joy - ful song.
un hum - ble coeur et dans la joie l'en - vie de te chan - ter.
In uns' - er Seh - such nach dir, sin - gen, sin - ger wir ein Lied:
Un sim - ple co - ra - zón y nues - tras ga - nas de can - tar.

Re - ce - be nos - so lou - vor e tu - a paz vem nos dar.
Re - ceive our best gifts of praise and may your peace be with us.
Sei - gneur re - çois nos lou - anges et viens nous don - ner ta paix.
Lass dei - nen Frie - den mit uns, lass dei - nen Frie - den mit uns sein.
Re - ci - be nues - tro lo - or y da - nos tu ple - na paz.

A tu - a gra - ça, Se - nhor, me - lhor que a vi - da, se - rá.
Your faith - ful mer - cy and grace will be much bet - ter than life,
Sei - gneur, ta fi - dé - li - té, no - tre vie trans - for - me - ra.
Bring dei - ne Gna - de, du Gott in un - ser Le - ben hin - ein.
Por - que tu gra - cia, Se - ñor, vi - da a - bun - dan - te tra e - rá.

E o teu a - mor, em nós, se - rá ma - nan - ci - al
And in the de - sert of our lives a ri - ver flows
Dans les dé - serts de no - tre vie: a - ri - ver ri - vière,
Und al - le Wüs - ten uns - res Le - bens blü - hen auf,
Y tu a - mor se - rá cual fuen - te sin i - gual

de á - gua bo - a a jor - rar pra nos - sa se - de es - tan - car.
a pure wa - ter for growth; re - fresh ing, heal - ing our land.
vi - ve ton eau cou - le - ra pour re - ver - dir no - tre terre.
wenn dein Se - gen uns trifft und uns er - neu - ert und heilt.
de a - gua pu - ra en rau - dal que to - da sed cal - ma - rá.

Music: Albete Correia. Portuguese & English: Simeí Monteiro. French: David Fines. Spanish: Gerardo Oberman © 2013 WCC-COE, P.O. Box 2100, CH-1211 Geneva 2.
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Invitation to Prayer

- C: Almighty God, breathe into us the wind of unity that recognizes our diversity,
- A: **Breathe into us tolerance that welcomes and makes us community.**
- C: Breathe into us fire that unites what is torn apart and heals what is ill,
- A: **Breathe into us grace that overcomes hatred and frees us from violence.**
- C: Breathe into us life that empowers us to face and defeat death,
- A: **Blessed be the God of mercy, who is Father, Son and Holy Spirit, and makes all things new. Amen.**

Confession of Sin and Kyrie

- C: In humility, as children of God and sisters and brothers in Christ, we receive God's mercy and respond to God's call to mend all relationships.

when we rejected Satan and his works,
and promised to serve God faithfully
and his holy church.

And so:

Do you reject sin, so as to live in the freedom of God's children?

A: I do.

L: Do you reject the glamour of evil, and refuse to be mastered by sin?

A: I do.

L: Do you reject Satan, father of sin and prince of darkness?

A: I do.

L: Do you believe in God, the Father almighty, creator of heaven and earth?

A: I do.

L: Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, was crucified, died, and was buried, rose from the dead, and is now seated at the right hand of the Father?

A: I do.

L: Do you believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

A: I do.

Aleluia
(from *Missa da Terra sem Males*)

Don Pedro Casadálaga
Pedro Tierra

Martin Coplas
Arr. Pery A. Alves de Souza

Refrain ♩ = 132

Portuguese: Don Pedro Casadálaga, Brasil e Pedro Tierra, Paraguay. Music: Martin Coplas, Argentina
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Proclamation or dramatization of the Gospel of John 4:1-42

Meditation or Sermon

IV. WE RESPOND IN FAITH AND UNITY

Affirmation of Faith

The Nicene-Constantinopolitan Creed, the Apostles' Creed or another affirmation of faith may be used in place of the baptismal promises.

L: Dear friends,
through the paschal mystery
we have been buried with Christ in baptism,
so that we may rise with him to a new life.
Let us renew the promises we made in baptism

Señor, ten piedad de nosotros

Traditional

Clara Ajo and Pedro Triana, Cuba
(from "Misa Cubana")

so - tros. Sí, ten pie-dad de no - so - tros.
nós. Sim, tem pie - da - de de nós.
nous. Oui, aie pi - tié de nous.
pon us. Yes, have mer - cy u - pon us.
dich. Ja, er - bar - me dich.

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L: Merciful Lord, your Spirit hovered over the waters where
diversity sprouted and flourished. We confess our difficulty
to live with legitimate differences.

Forgive us those attitudes of mind, words and actions that do
violence to unity in diversity.

A: **O Lord, have mercy upon us... (sung)**

L: Merciful Christ, grace and joy of the multitude, listener and teacher, you give birth to new visions of hope and heal the wounds of mind and body.

We confess that we have failed to listen to voices different from our own, we have failed to say words that bring healing and hope, and have perpetuated exclusive attitudes towards those who cry out for solidarity and fellowship.

A: **O Lord, have mercy upon us...** (*sung*)

L: Merciful Lord, you are the source of all creation, the Eternal and life-giving Word. We confess that we do not always listen to your creation that groans and cries out for liberation and renewal.

Help us to walk together and to hear your voice in all living things that suffer and yearn for healing and care.

C: O God, fountain of mercy and grace, pour over us your pardon.

May your love transform us into a source of living waters to restore the strength of your people.

We make our prayer through Christ our Lord.

A: **Amen.**

Vem, Santo Espírito

Simeí Monteiro, Brasil Simeí Monteiro, Brasil

Lento

1. Vem, ó Tu que fa - zes no - vos, os sis - te - mas de pen - sar, que às
 1. Ven, oh Tu que ha - ces nue - vos los sis - te - mas de pen - sar, que a las
 1. Come, O come, cre - at - ing Spir - it, You can change our way of thought; to the
 1. Es - prit Saint qui re - nou - vel - le nos pen - sées et nos es - prits, viens ou -
 1. Kom - me zu uns als Er - neu - rer, än - dre uns - re Den - kungs - art, gib im

le - tras das sen - ti - do e am - pli - as nos - so - o - lhar! Vem, e
 le - tras das sen - ti - do y que am - pli - as el mi - rar. Ven y
 writ - ten word give mean - ing, wi - der vi - sion You have brought. Touch our
 vrir - nos yeux, nos lè - vres, et fais lui - re nos é - crits. Viens et
 Han - deln uns die Stüt - ze dei - ner sich - ren Ge - gen - wart. Komm be -

to - ca nos - so mun - do: ter - ra á - ri - da de dor. Nes - te
 to - ca nues - tro mun - do: tie - rra lle - na de a - flí - ción. A es - tos
 earth dried out with sor - row, touch our world of ar - id death. On the
 tou - che no - tre mon - de, souf - fle vie et vé - ri - té sur les
 rüh - re un - ser Da - sein, die - ses dü - re Land der Qual, lass den

va - le de os - sos se - cos so - pra vi - da e a - mor!
 hue - sos se - cos so - pla nue - va vi - da y a - mor!
 dry bones of this val - ley blow Your lov - ing, liv - ing breath.
 plaies les plus pro - fon - des, les os - se - ments des - sé - chés.
 Le - bens - quell der Lie - be strö - men in dies trock - ne Tal.

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III. GOSPEL PROCLAMATION