



# WEEK OF PRAYER FOR CHRISTIAN UNITY 2016

*Called to proclaim the mighty acts of God*

## Organizing the Service and Planning for Worship

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*Called to proclaim the mighty acts of God*

## ***What is the Week of Prayer for Christian Unity?***

Every year, between January 18 (the Feast of the Confession of Saint Peter) and January 25 (the Feast of the Conversion of Saint Paul), Christians around the world are invited to celebrate a week of prayer for the unity of all Christians, to reflect on scripture together, to participate in jointly-organized ecumenical services, and to share fellowship.

The Week of Prayer for Christian Unity was first proposed in 1908 as an observance within the Roman Catholic Church by Fr Paul Wattson, founder of the Franciscan Friars of the Atonement in Graymoor, New York. In November of 2014, the US Conference of Catholic Bishops endorsed the cause for Fr Wattson's canonization.

Since the founding of the World Council of Churches in 1948, many other Christian denominations around the world have come to celebrate the Week of Prayer for Christian Unity, and since 1968, the Faith and Order Commission of the WCC and the Pontifical Council for Promoting Christian Unity have collaborated to produce materials for use over this eight-day period. Every year, the Commission on Faith and Witness of the Canadian Council of Churches assembles an ecumenical writing team to adapt these materials for the Canadian context, and to create additional planning resources.

This year's resources for the Week of Prayer for Christian Unity have been prepared by an ecumenical team in Latvia, representing various churches and religious organizations. They have chosen as their theme "Called to proclaim the mighty acts of God", inspired by 1 Peter 2:9 – "You are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvellous light." They invite Christians around the world to reflect on what it means to be the people of God, and how we are called both to proclaim and to respond to the acts of God in the world.

**More detailed information, and electronic versions of the Canadian resources for the Week of Prayer for Christian Unity in 2016, can be found at [weekofprayer.ca](http://weekofprayer.ca) / [semainedepriere.ca](http://semainedepriere.ca)**

# INTRODUCTION *Called to proclaim...*

Saint Peter tells the early Church that in their search for meaning prior to encountering the Gospel they were *not a people*. But through hearing the call to be God's *chosen race* and receiving the power of God's salvation in Jesus Christ, they became *God's people*. This reality is expressed in baptism, common to all Christians, in which we are born again of water and the Holy Spirit (cf. *John 3:5*). In baptism we die to sin, in order to rise with Christ to a new life of grace in God. It is an ongoing challenge daily to remain aware of this new identity in Christ.

Baptism opens up an exciting new journey of faith, uniting each new Christian with God's people throughout the ages. The Word of God – the Scriptures with which Christians of all traditions pray, study, and reflect – is the foundation of a real, albeit incomplete, communion. In the shared sacred texts of the Bible, we hear of God's saving acts in salvation history: leading his people out of slavery in Egypt, and *the great mighty act* of God: the raising of Jesus from the dead, which opened new life to all of us. Furthermore, prayerful reading of the Bible leads Christians to recognise the *mighty acts* of God in their own lives.

God has chosen us, but not as a privilege. God has made us holy, but not in the sense that Christians are more virtuous than others. We are holy insofar as we are committed to God's service, which is always to bring the divine love to all people. Being a priestly people means being in service to the world. Christians live this baptismal calling and bear witness to God's *mighty acts* in a variety of ways:

*Healing wounds.* Wars, conflicts and abuses have wounded the people of Latvia and many other countries. God's grace helps us to beg forgiveness for the obstacles which prevent reconciliation and healing, to receive mercy, and to grow in holiness.

*Searching for truth and unity.* Awareness of our common identity in Christ calls us to work towards answering the questions that still divide us as Christians. Like the disciples on the road to Emmaus, we are called to share our experiences, and so discover that, in our common pilgrimage, Jesus Christ is among us.

*An active commitment to human dignity.* Christians who have been brought *out of darkness* into the *marvellous light* of the Kingdom recognize the extraordinary dignity of all human life. Through common social and charitable projects we reach out to the poor, the needy, the addicted, and the marginalized.

## Introduction to the materials

The ecumenical celebration uses the symbols of a Bible, a lighted candle, and salt to express visually God's *mighty acts* that we are called, as Christians, to proclaim to the world. Both salt and light are gospel images that Jesus uses in the Sermon on the Mount (*Matthew 5:13-16*). They describe our Christian identity: *You are the salt... You are the light...* And they describe our mission: *salt of the earth... light of the world...*

Salt and light are images of what Christians have to offer our times: we take a word from God that gives flavour to life, which can so often seem bland and empty; and we take a gracious word that guides and helps people to see and understand themselves and their world.

Representatives of a variety of churches and ecumenical projects in Latvia were asked to reflect on the chosen theme and the experience of their work. Their reflections form the basis of the materials offered for the eight days of the Week of Prayer for Christian Unity in 2016.

## The Latvian context

“Living ecumenism”: these words describe the situation in Latvia today. Christians from different traditions meet for common prayer and common witness in a growing number of places and occasions, and Latvia officially acknowledges six religious traditions: Lutherans, Catholics, Baptists, Orthodox, Orthodox Old Believers and Jews. Leaders from the Catholic, Orthodox, Lutheran, and Baptist churches address common messages to society on issues of ethics and social justice, celebrate holidays of national significance together, and meet annually in the Spiritual Affairs Council. There are also many inspiring examples of ecumenical cooperation among communities and at parish level.



# ECUMENICAL BACKGROUND

Archaeological evidence suggests that Christianity was first brought to Eastern Latvia in the 10th century by Byzantine missionaries. However, most accounts date Latvia's Christian origins to the 12th and 13th centuries. The capital, Rīga, was one of the first cities to adopt Luther's ideas in the 16th century, and in the 18th century, Moravian missionaries (Herrnhut Brethren) revived and deepened Christian faith throughout the country. Their descendants were to play a central role in laying the foundations for national independence in 1918.

The oldest baptismal font in Latvia dates from the time of the great evangelizer of Latvia, St Meinhard. It was originally located in his Cathedral in Ikšķile. Today it stands at the very centre of the Lutheran Cathedral in the country's capital, Rīga. The placement of the font so near to the Cathedral's ornate pulpit speaks eloquently of the relationship between baptism and proclamation, and the calling shared by all the baptized to proclaim the mighty acts of God. This calling forms the theme of the Week of Prayer for Christian Unity for 2016. Inspired by two verses from the First Letter of St Peter, members of different churches in Latvia prepared the resources for the week.

The past, with its various periods of conflict and suffering, has had noticeable consequences for church life in Latvia today. It is a sad fact that the use of force by some early missionaries and crusaders misrepresented the essence of the Gospel. Over the centuries, the land of Latvia has been a religious and political battleground. Changes in political dominance in different parts of the country were often reflected in changes in people's confessional affiliation. Today, Latvia is a crossroads where Roman Catholics, Protestants and Orthodox meet. No single one of them is dominant.

Latvia first existed as a state from 1918 until 1940, in the wake of the First World War and the fall of the Russian and German empires. The Second World War and the decades that followed with their totalitarian anti-Christian ideologies, Nazism and Communism, brought devastation to the land and people of Latvia, right up to the collapse of the Soviet Union in 1991. During those years, Christians were united in common witness to the Gospel – even to the point of martyrdom. Christians discovered their participation in the royal priesthood mentioned by St Peter through enduring torture, exile and death because of their faith in Jesus Christ. This bond of suffering created deep communion among Christians in Latvia.

The experience of singing and praying together – including the National Anthem, God Bless Latvia – was crucial to Latvia regaining its independence in 1991. Fervent prayers for freedom were offered in many churches throughout the country. United in song and prayer, unarmed citizens built barricades on the streets of Rīga and stood shoulder to shoulder in defiance of the Soviet tanks.

However, the totalitarian darkness of the 20th century estranged many people from the truth about God the Father, his self-revelation in Jesus Christ and the life-giving power of the Holy Spirit. Thankfully, the post-Soviet period has been one of renewal for the churches. Many Christians come together for prayer in small groups and at ecumenical services. Conscious that the light and grace of Christ have not penetrated and transformed all the people of Latvia, they want to work and pray together so that the historical, ethnic and ideological wounds which still disfigure Latvian society may be healed.

## Ecumenical Situation in Latvia

### I. LIVED ECUMENISM

“Living ecumenism”: these words describe the ecumenical situation in Latvia today. Although churches in Latvia have not come together in a national council of churches, ecumenical life bears good fruit. Cooperation among Christians in Latvia is vital today if the Christian message is to reach contemporary post-modern society in all its diversity and abundance of opinions. One could say that the relationships between different denominations in Latvia are based on proclaiming *the mighty acts of God*.



Leaders of the different churches join together during the celebration of the most important remembrance days and holidays, such as the National Independence Day on November 18th. The Word of God is proclaimed, speeches are made, and musicians from many Christian churches are engaged. These same leaders meet together annually in the Spiritual Affairs Council at which the Prime Minister presides. In liaising with the State, the four main Christian traditions jointly produced materials to be used in State schools. These materials were approved by the Ministry of Education.

However, relationships between bishops and clergy of Latvian Christian Churches go beyond ecumenical services: they are rooted in genuine friendship. This challenges the dividing walls built in earlier centuries, and allows each to recognise in the other a fellow minister of the Gospel. Catholic, Lutheran and Baptist bishops meet regularly. They pray, praise God together in a collegial atmosphere, and discuss issues relevant to Latvia.

There are also many inspiring examples of ecumenical cooperation among communities and at congregational level. One example is the Way of the Cross, celebrated every Good Friday in the streets of several cities in Latvia. In Rīga, the Ecumenical Way of the Cross is organized by the Catholic Youth Centre of the Archdiocese of Rīga and brings together thousands of people: Lutherans, Baptists, Pentecostals, as well as Catholics and members of other churches. At the head of the procession, the bishops and ministers of different churches walk side by side. Besides the usual contents of the Way of the Cross, it includes appropriate performances by professional actors from various Latvian theatres, who also are from different denominations. This prayer unites people not only in a religious, spiritual way, but also in a cultural way. In this shared moment of devotion and reflection, all Christians are united by the prayer of the Way of the Cross: “We adore you, O Christ, and we praise you, because by your Holy Cross you have redeemed the world.”

## II. CHALLENGES TO THE ECUMENICAL MOVEMENT

Challenges to the ecumenical movement in Latvia, of course, still exist. Many ecumenical activities are available, but most are developed by the relatively small group of people who are very open to ecumenical relations. The task for the churches is to find a way to ensure a wider engagement and an equal sharing of responsibility for ecumenical initiatives.

Another challenge is the lack of official theological dialogue between the churches in Latvia. Several issues call for ecumenical discussion. Agreement on these issues would certainly motivate lay people to be more ecumenically engaged.

Finally, a very important challenge to the growth in communion is the political situation, which weakens the bonds of Christian fellowship in post-Communist Latvia.

Despite these challenges, there are stable bases for developing ecumenism in Latvia because none of the churches is dominant, and there are many ecumenical activities.

For more information on Latvian ecumenical background, please visit our website: [weekofprayer.ca](http://weekofprayer.ca) / [semainedepriere.ca](http://semainedepriere.ca)

# TIPS FOR ORGANIZING A SERVICE

While the worship materials provided in this kit can be used to craft a Week of Prayer for Christian Unity-themed service within your own congregation, that is not our goal. Our intention is that worship for the Week of Prayer for Christian Unity be truly ecumenical, promoted widely, and drawing leaders and worshippers from a broad range of Christian traditions in your community.

But how can you meet this goal of inclusive, ecumenical worship celebrating the Week of Prayer? Here is a basic plan you can use to get you started:

## 4-6 MONTHS PRIOR:

- Reach out to other faith leaders in your neighbourhood by phone, email, or just dropping into their place of worship; invite them (or their representative) to participate in a Week of Prayer for Christian Unity service planning meeting
- Gather those interested for a meeting; select a date and venue for your event; divide tasks (e.g., event promotion/communications, worship planning/bulletins, music, hospitality/refreshments); craft a 'save the date' media release inviting others who are interested to get involved
- Order an appropriate number of additional bookmarks / posters / bulletin covers / other materials based on preliminary estimates of attendance, using the form included in this kit or online ([weekofprayer.ca](http://weekofprayer.ca) / [semainedepriere.ca](http://semainedepriere.ca))

## 1-2 MONTHS PRIOR:

- Hold a follow-up planning meeting; divide worship leadership roles; identify musician(s); finalize order of worship and select hymns and other music; order additional print materials, if necessary
- Finalize plans to promote your event in each participating congregation and in the wider community (e.g., assign someone to place posters in grocery stores, libraries, other public locations; craft another media release with more details about event; divide posters and bookmarks for distribution in churches; plan to include details of the event on various church websites; share your event via online Canada-wide Week of Prayer for Christian Unity database on [weekofprayer.ca](http://weekofprayer.ca) / [semainedepriere.ca](http://semainedepriere.ca))

## 2-4 WEEKS PRIOR:

- Communicate with all participating churches; remind them to promote the event in their worship bulletins and during announcements

## 1-2 WEEKS PRIOR:

- Hold final, brief meeting to confirm all arrangements (e.g., event staffing, hospitality); walk through the service with leaders (and musicians, if possible); finalize bulletin
- Print bulletin

## AT EVENT:

- Have a guest register, so you can capture information about how many faith communities are represented

- Assign a photographer / videographer to capture some moments to share via traditional or social media

## AFTER EVENT:

- As soon as you are able, meet briefly with the organizing team to reflect on the event and collect ideas on what went well, and what you would change for next year
- Pass along any helpful feedback you may have to the Canadian Week of Prayer for Christian Unity writing team, using the evaluation form included in this kit or online ([weekofprayer.ca](http://weekofprayer.ca) / [semainedepriere.ca](http://semainedepriere.ca))
- Select the organizing team and venue for next year's event

# PLANNING FOR WORSHIP

## WORSHIP SPACE:

The Latvian writing team suggests that representatives from different churches enter carrying a Bible, a lighted candle (which may be a Paschal or Easter Candle) and a bowl of salt, with each symbol provided by a different congregation. The Bible should be placed on the lectern for the readings, and the salt and candle may be placed either by the lectern, as they are symbols of God's Word, or by the font, as they are signs of our baptismal calling.

A basket of small candles should also be set in the sanctuary, so that after the homily members of the congregation can light individual candles from the flame carried in at the beginning of the service.

## NOTES ON THE LITURGY:

During the Liturgy of the Word a short congregational response is provided in the text. The introduction to the readings uses the expression, "explosion of love", which comes from the founder of the *Pro Sanctitate* movement, Guglielmo Giaquinta. This movement is active in Latvia and its members contributed to the preparation of this celebration.

## PREACHING:

A preaching resource has been prepared to give you some initial thoughts and ideas to consider as you craft your sermon; please note that the resource is not written to be preached 'as is'. We recommend your event organizing team discuss and agree upon the length of sermon appropriate in your context.

## MUSIC FOR WORSHIP:

In preparing the list of suggested hymns, the Canadian writing team honoured the Latvian writing team's suggestion to use Trinitarian hymns, and a sung Kyrie. We have identified several appropriate moments for music in the service, and offered a list of suggested hymns for each. Of course, the list is not exhaustive; please feel free to use any other appropriate music as you wish. You may also wish to add special music (instrumental or choral) during the 'Gesture of Commitment to be Salt and Light'.

## AFTER THE SERVICE:

A Latvian symbol of hospitality is bread, particularly black bread. When people move to a new home, friends will often present a loaf of bread with salt sprinkled on top in the shape of a cross as a sign of blessing. The Latvian writing team invites Christians around the world to imitate this gesture of hospitality in their time of fellowship after the service.

***Please note: In order to make it easier for Eastern Christians – Eastern and Oriental Orthodox, as well as Eastern Rite Catholics – to participate fully in the Week of Prayer for Christian Unity, an Eastern Christian version of the service, including both liturgical text and serving notes, will be made available for download this autumn from the Canadian Council of Churches website ([weekofprayer.ca](http://weekofprayer.ca) / [semainedepriere.ca](http://semainedepriere.ca)).***

# PREACHING RESOURCE

*Prepared by the Rev. Dr. Karen Hamilton, General Secretary, Canadian Council of Churches*

“But you are a chosen race, a royal priesthood, a holy nation, God’s own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvellous light.” (1 Peter 2:9)

Recently, a city councillor with a masters in Christian Ethics asked the church representatives who were meeting with him, “What has happened to us? Whenever a delegation of churches comes to meet with city hall politicians, the conversation is almost always entirely about parking privileges. What has happened to our concern, as Church, for the well-being of the people of our city?”

What does it mean to be “a chosen race, a royal priesthood, a holy nation, God’s own people”? Much too often, Christians have used this passage from 1 Peter to exalt the Church and to claim a privileged place for it in society. Yet the biblical answer to this question is “to proclaim the mighty acts of God who has called us out of darkness and into his marvellous light”. This “marvellous light” is not a light of privilege or triumph for the Church, but a light of humble servanthood. As Christians, we are called to shine the love and justice of God into all cracks and crevices for the sake of all people.

The author of 1 Peter, who was most likely not Peter the apostle, was writing to a new and fragile community of early Christians in Asia Minor at the end of the first century. They are Jews and Gentiles come together in obedience to and belief in Jesus Christ, and they are having a tough time in their new situation. They are no longer acceptable to their cultural world, and there is resulting persecution. This letter is written as one of comfort to Christians suffering persecution, reminding them of the contrast between what they had once been and what they now are. It also reminds them that their new calling to proclaim the mighty acts of God is worth any suffering it may require.

In chapter 2, verse 9, the writer of the letter directly connects the recipients, that fragile persecuted Christian community, with the Old Testament tradition which has come before them and in which Christ was steeped. Abraham and his descendants were reminded over and over again that they were a chosen race and a holy nation. In the Old Testament books of Genesis and Psalms, and the New Testament book of Hebrews, the connection is continually made between God and the royal priesthood to which the people are called, between Jesus and the royal priesthood to which he – as fully divine and fully human – is called.

The calling of that royal priesthood, the definition of being holy, chosen and God’s own people, is that the mighty acts of God may be proclaimed. In the language of the Old Testament, which reverberates down to us today, it meant proclaiming God as the Creator of the heavens and earth and all that they contain; it meant proclaiming God as the Liberator of his people from slavery; it meant proclaiming the close – challenged and challenging, but close – relationship of God and the people of Israel as they established themselves in cities and communities with social structures and rulers. It meant proclaiming God as the God who wills justice, mercy, faithfulness and compassion for all people of the earth.

And now, for the people receiving and reading the letter called 1 Peter, it meant adding the life, ministry, suffering, death and glorious Resurrection of Jesus Christ to that list of the mighty acts of God. They are to proclaim that great, good news, and they are to live it even in and through suffering and persecution. They are to live for others. The comforting news is that they are indeed empowered to do so, and that God, in marvellous light, will be with them as they do.

In this Week of Prayer for Christian Unity, praying as we do with the people of Latvia, living for others as we are called to do, we join other concerns to the content of our proclamation of the mighty acts of God. Our proclamation witnesses to the coalition of Christians speaking and acting to combat the modern-day slavery that is human trafficking. It witnesses to our efforts to eradicate poverty, to combat climate change, to bring peace where there is conflict and terror. Our proclamation of the mighty acts of God is a reminder to ourselves – and to the world – that each person is made in and bears the image of God.

Thanks be to God and let all the people say, “Amen”!



# HYMN SUGGESTIONS

## GATHERING / PROCESSIONAL

### *All Creatures Worship God Most High!*

Tune: LASST UNS ERFREUEN

Text: Francis of Assisi / Music:

Geistliche Kirchengesänge Köln (1623)

ELW 835

### *Come, Let Us Sing (to the Lord Our Song)*

Tune: FORNEY

Text and music: Jim and Jean Strathdee

PBP 412, VU 222

### *Come, Thou Fount of Every Blessing*

Tune: NETTLETON

Text: Robert Robinson / Music: J.

Wyeth Repository of Sacred Music Pt. II

CP 354, ELW 807, LUYH 521, VU 559

### *Gather Us In (verses 1, 2, 4)*

Tune: GATHER US IN

Text and music: Marty Haugen

CBW 587, CP 465, ELW 532,

GA 743, LUYH 529

### *God Who Spread the Boundless Prairie*

Text: Herbert O'Driscoll /

Music: Judith Snowdon

MV 53

### *God, You Call Us to This Place*

Tune: SALZBURG

Text: Delores Dufner /

Music: Jakob Hintze

LUYH 531

### *I Bind Unto Myself Today*

Tune: ST PATRICK

Text: attrib. St. Patrick,

trans. Cecil Frances Alexander /

Music: ancient Irish Hymn melody,

arr. Charles Williers Stanford

CP 436, ELW 450, PBP 576, VU 317

### *O God of Font and Altar*

Tune: KING'S LYNN

Text: Carl P. Daw, Jr. /

Music: melody English traditional, coll.

and arr. Ralph Vaughan Williams

CP 389

### *Praise with Joy*

Tune: LAUDA ANIMA

(PRAISE MY SOUL)

Text: the Iona Community /

Music: John Goss

VU 312

## SONG OF PRAISE

### *Before You, Lord, We Bow*

Tune: DARWALL'S 148th

Text: Francis Scott Key /

Music: John Darwall

ELW 893

### *God of the Bible*

Text: Shirley Murray /

Music: Tony Alonso

MV 28

### *I Will Extol You, O My God*

Tune: GERARD / NOEL

Text: Psalter, 1912 / Music: English

adapt. Arthur S. Sullivan

LUYH 561

### *Joyful, Joyful We Adore Thee*

Tune: HYMN TO JOY

Text: Henry Van Dyke /

Music: Ludwig van Beethoven

CBW 511, CP 425, ELW 836, GA

520, LUYH 581, PBP 410, VU 232

### *We Will Extol Your Praise*

Tune: WOODLANDS

Text: paraphrase Fred R. Anderson /

Music: Walter Greatorex

CBW 574

## KYRIE

### *Deutsche Messe*

Text: traditional /

Music: Franz Schubert

Adapt. Richard Proulx

CP 705, ELW 152

### *Iona*

Text: traditional liturgical /

Music: John L. Bell

MV 67

### *Mass of Creation*

Text: traditional / Music: Marty Haugen

CBW 228, GA 137

### *Merbecke*

Text: traditional /

Music: John Merbecke

Arrangement: Healey Willan

CP 678

### *New Plainsong Mass*

Text: traditional / Music: David Hurd

CBW 229

### *Russian Orthodox Traditional*

French tr. David Fines /

Music: Dinah Reindorf

Text: Traditional / Music: Marty Haugen

CP 706, ELW 155, LUYH 635, VU

946, MV 70, GA 418

## **HYMN PRE / POST HOMILY**

### ***Blest Are the Pure In Heart***

Tune: FRANCONIA

Text: J. Keble & W.J. Hall / Music:

Harmonischer Liederschatz

**CBW 471, CP 439**

### ***Blest Are They***

Tune: BLEST ARE THEY

Text and Music: David Haas

**CBW 522, ELW 728, GA 636,**

**LUYH 117, PBP 624, VU 896**

### ***Bring Forth the Kingdom***

***(You Are Salt for the Earth)***

Tune: BRING FORTH THE

KINGDOM

Text and music: Marty Haugen

**CP 502, GA 640**

### ***Open Your Ears, O Faithful People***

Tune: YISRAEL V'ORAITA

Text and music: Hasidic traditional,

English version Willard F. Jabusch

**ELW 519, LUYH 751, VU 272**

### ***Seek Ye First the Kingdom of God***

Tune: LAFFERTY / SEEK YE FIRST

Text and music: Karen Lafferty

**CP 458, GA 600, LUYH 899,**

**PBP 625, VU 356**

### ***You Call Us, Lord, to Be***

Tune: RHOSYMEDRE

Text: Jane Manton Marshall /

Music: John David Edwards

**CP 450**

### ***We Are the Light of the World***

Text and Music: Jean A. Greif

**GA 515**

## **RECESSIONAL / SENDING HYMN**

### ***Christ, Be Our Light***

Tune: CHRIST BE OUR LIGHT

Text and music: Bernadette Farrell

**ELW 715, GA 512, LU 908**

### ***Christ Is Made the Sure Foundation***

Tune: WESTMINSTER ABBEY

Text: Latin, tr. John Mason Neale /

Music: Henry Purcell

**CBW 430, CP 300, ELW 6645,**

**GA 642, LUYH 250, PBP 482, VU 325**

### ***Great Is Thy Faithfulness***

Tune: FAITHFULNESS

Text: Thomas O. Chisholm / Music

William M. Runyan

**ELW 733, LUYH 348, PBP 324, VU 288**

### ***May the God of Hope***

Tune: ARGENTINA

Text: v.1 - Alvin Schutmaat;

v.2 - Fred Kaan

Music: Argentine folk melody

**VU 424**

### ***Oh, A Song Must Rise***

Text and music: Paul B. Svenson;

arr. Bryn Nixon

**MV 142**

### ***Sent Out in Jesus' Name***

Text and music: traditional song, Cuba

English trans. Jorge Maldonado

**MV 212**

### ***This Little Light of Mine***

Text and music: African-American  
spiritual

**ELW 677, GA 514, LUYH 930**

### ***We Are Called***

Tune: WE ARE CALLED

Text and Music: David Haas

**ELW 720, GA 710, LUYH 296**

CBW: Catholic Book of Worship III (1994): Canadian Conference of Catholic Bishops

CP: Common Praise: Anglican Church of Canada

ELW: Evangelical Lutheran Worship: Evangelical Lutheran Church in Canada

GA: Gather, 2nd edition: GIA Publications, Inc.

LUYH: Lift Up Your Hearts: Faith Alive Christian Resources (Christian Reform)

MV: More Voices: United Church of Canada

PBP: Presbyterian Book of Praise (1997), Presbyterian Church of Canada

VU: Voices United: United Church of Canada



## 2016 Week of Prayer for Christian Unity Latvian Writing Team

The preparatory work on the theme for this year's Week of Prayer materials was done by a group of representatives from different parts of Latvia, brought together at the invitation of the Roman Catholic Archbishop of Rīga, the Most Reverend Zbignevs Stankevičs.

### *Gratitude is extended in particular to:*

Ms Anda Done (Lutheran Church)

Mr Levi Ivars Graudins (Latvia House of Prayer for All Peoples)

Ms Zanna Hermane (Vertikale Television, Sunday Morning Christian Programme)

Mr Nils Jansons (Chemin Neuf Community)

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