Opening Worship
Saturday, June 18, 2016

Those who need or desire an American Sign Language (ASL) interpreter during worship are invited to take seats set aside near the right (entrance) side of the platform.

GATHERING

Gathering Music
“Fanfare d’Orgue” – Harry Rowe Shelley
“Prelude in D Minor – J.S. Bach
“Exuberant Joy” – Arnold B. Sherman
“Canticle” – Arnold B. Sherman
“Variations on ‘Kum Ba Yah’” – arr. Joel Raney
“Shout to the Lord” – arr. Joel Raney

*Processional Hymn
“Holy, Holy, Holy!, Lord God Almighty!”

*Please rise in body or spirit.
Much of the imagery of this hymn comes from Revelation 4:2–11, which its author, an Anglican bishop, knew as a reading appointed for Trinity Sunday. The tune, written specifically for this text, reinforces the Trinitarian theme by strong dependence on the D-major triad.

**SPANISH**

1. ¡Santo! ¡Santo! ¡Santo! Señor omnipotente,
siempre el labio mío lores te dará.
¡Santo! ¡Santo! ¡Santo! Te adoro reverente,
Dios en tres personas, bendita Trinidad.

2. ¡Santo! ¡Santo! ¡Santo! La inmensa muchedumbre
de ángeles que cumplen tu santa voluntad,
antel se postra, bañada de tuumbre,
ant ti que has ido, que eres y serás.

3. ¡Santo! ¡Santo! ¡Santo! Por más que estés velado
e imposible ser tu gloria contemplar,
santo tú eres sólo y nada hay a tu lado,
en poder perfecto, pureza y caridad.

4. ¡Santo! ¡Santo! ¡Santo! La gloria de tu nombre
veamos en tus obras, en cielo, tierra y mar.
¡Santo! ¡Santo! ¡Santo! La humanidad te adora,
Dios en tres personas, bendita Trinidad.

**KOREAN**

1. 거룩하신 주여, 이른 아침 우리를 친송합니다
거룩하신 자비하신 주여
성삼위일체 우리주님다.

2. 거룩하신 주의 보좌 앞에
모든성도 급변류관 밋이드리네
천군천사 모두주께 굴복하니
영원히 위에 계신 주님다.

3. 거룩하신 주의 빛난 영광
모든죄인 둔자들의 빛무정하네
거룩하신 이가 주님받에 뭐뇨
권능과사랑 온전하시라.

4. 거룩하신 주, 간절하신 주여
천지만물 주의 이름 친송합니다
거룩하신 자비하신 주여
성삼위일체 우리주님다.

CCLI Song No. 1156. Words and Music: Public Domain. For use solely with the SongSelect Terms of Use. All rights Reserved. www.ccli.com. CCLI License No. 1486799.

*Please rise in body or spirit.
*Call to Worship

One: O God of abundant rivers – Potomac, Mississippi, Columbia

Many: We have come from many places for a little while.
O Christ of varied lakes and puddles of water,
We have come with differences, yet each part of the body of Christ.
O Spirit of cascading waterfalls down the Columbia River Gorge,
We have received waters of unending grace.

We praise you, the three-in-one God.
Without you we will not make it through the week.
You are “The Hope in Our Calling” in the cascading waters of baptism.

Alleluia!
Alleluia!!
Alleluia!!!
Thanks be to God!

Anthem “God of Grace and God of Glory” Assembly Choir
Text by H.E. Fosdick, Music by John Hughes, Arr. by Martin L. Ellis
Copyright MLE Artist Management, Tigard, Oregon

THE WORD

Prayer of Illumination

Scripture Reading Genesis 45:1–15 Lillian Pak & Ted Envela

Holy Wisdom, Holy Word
Thanks Be to God

Anthem “Dream On, Dream On” Assembly Choir & Bells
Text by Hae Jong Kim, Music by Sun Kyung Lee, Arr. by Michael Burkhardt

Sermon Heath Rada

Silent Meditation

*Please rise in body or spirit.
My soul cries out with a joyful shout that the work great things in me, and your mercy will last from the stone will be left on stone. Let the king beware for your member who holds us fast: God’s mercy must decrease wondrous things that you bring to the ones who wait. depths of the past to the end of the age to be. justice tears every tyrant from his throne. liveth us from the conqueror’s crushing grasp.

You fixed your sight on your servant’s plight, and my Your very name puts the proud to shame, and to The hungry poor shall weep no more, for the This saving word that our forebears heard is the weakness you did not spurn, so from east to west shall my those who would for you yearn, you will show your might, put the food they can never earn; there are tables spread; every promise which holds us bound, till the spear and rod can be

*Please rise in body or spirit.

Worship

*Call to Confession

Judi Monson

We are a people claimed by God in the cascading waters of baptism.

In our baptism we are called to be agents of reconciliation in a broken world.

Let’s come clean.

There are times when we have turned our backs on God’s call and on one another.

(The assembly turns their backs to the center of the room.)

Let’s confess our sin;
God’s mercy must deliver us.

*Litany of Confession

Judi Monson

We confess inaction as agents of reconciliation that hurts our witness as the Church of Jesus Christ.

We confess that we have not stood with those who have been wronged by injustice.

We confess our habits and compulsions that degrade the image of God within us and others.

We confess our greed that exploits human labor, and plunders the earth.

*Please rise in body or spirit.
We confess our hostilities that divide church, community, nation, and world.

We confess that we have not given bread to the hungry, protected the immigrant, helped orphans and widows, or embraced the suffering.

We have turned our backs on the cascading waters of baptism.

*Silent Confession “For One Great Peace” Instrumental Music

*Assurance of Forgiveness and Reconciliation Joshua Dunham Youth of the Presbytery of the Cascades

(The assembly turns to face the center.)

Now turn toward the cascading waters of baptism and toward one another:

God’s grace is overflowing,
Christ’s mercy is as endless as the rain,
Spirit’s power ensures deliverance.

Know that in Christ God was reconciling the world.

Be people of the water! Travel wet!

In Jesus Christ, you are forgiven. Thanks be to God.
(Repeated several times by the leaders)

*Sharing the Words of Reconciliation

In Jesus Christ, you are forgiven
Thanks be to God.

*Reaffirmation of Our Baptismal Call Gradye Parsons

In baptism we have been called to “The One Hope in Our Calling,”
a calling to be agents of reconciliation.

I now invite you to reaffirm your faith in Christ Jesus, and to confess the faith of the church, the faith in which you were baptized.

Who is your Lord and Savior?

Jesus Christ is my Lord and Savior.

Will you be Christ’s faithful disciple, obeying his Word and showing his love?

I will, with God’s help.

Do you welcome the responsibility of this service because you are determined to follow the Lord Jesus, to love neighbors, and to work for the reconciling of the world?

I do, with God’s help.
Some of you have been called by God through the voice of your presbyteries and agencies, for the particular service as commissioners and advisory delegates to the 222nd General Assembly (2016) of the Presbyterian Church (U.S.A.). I now ask you the following question:

Will you serve this assembly as a commissioner or advisory delegate with energy, intelligence, imagination, and love, relying on God’s mercy and rejoicing in the power of the Holy Spirit?

I will, with God’s help.
Now as Stated Clerk of the General Assembly I declare that you are empowered to serve as commissioners and advisory delegates. Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God. You are commissioned to our work together.

With the whole church, let us confess our faith using the Confession of 1967:

In Jesus Christ, God was reconciling the world to himself.
We confess that Jesus Christ is God with us, the eternal Son of the Father, who became human and lived among us to fulfill the work of reconciliation. We believe that the risen Christ is present in the church by the power of the Holy Spirit to continue and complete his mission. This work of God, the Father, Son, and Holy Spirit, is the foundation of all we say about God, ourselves, and the world.

(Book of Confessions, 9.07)
For One Great Peace

STF #2185

1. This thread I weave, this step I dance, this
2. this pot I shape, this fire I light, this
3. this check I write, this march I join, this

stone I carve, this ball I bounce, this nail I drive, this
fence I leap, this bone I knit, this seed I nurse, this
faith I state, this truth I sign, this is small part, in

pearl I string, this flag I wave, this note I sing,
rift I mend, this child I raise, this earth I tend,
one small place, of one heart’s beat for one great Peace.

THE HOLY MEAL

Offering
Offertory Variations on “For One Great Peace” Martin Ellis
Choral Response “For One Great Peace”

Invitation to the Table Heath Rada & Jana Childers
Hurry and bring my father down here, my mother, my brothers and sisters.
There is food for all.
Bring in the shopkeepers, the politicians, the teachers, the bricklayers.
This is a table for all.
Bring in the poor, the refugee, the broken, the outcast.
This is Christ’s table, not ours, and Christ turns no one away.
This is the table of welcome and reconciliation.
All are invited to this Holy Meal.

Great Thanksgiving Heath Rada & Jana Childers
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.
Holy God, Holy One, Holy Three!
You formed galaxies out of chaos,
created the earth our home.
You gave us your image, you carried us through the water.
You wept on Joseph’s neck, you reconciled a family.
You lived as Jesus among us: healing, teaching, dying, rising,
inviting us all to the table of reconciliation.
We cannot help but sing your praises.
Archangels sound the trumpets, angels teach us to sing,
saints pull us into your presence.
And this is our song:

*Please rise in body or spirit.
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.

*Please rise in body or spirit.
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.

Holy God, we remember your Son:
his life with the humble, his death among the wretched, his resurrection for us all;
your wisdom our guide, your justice our strength, your grace our way to new life.

Great is the mystery of faith:

Sung Response:

“Christ Has Died; Christ Has Risen”  GTG #557


Holy God, we beg for your Spirit.
Enliven this bread, awaken this body, pour us out for each other.
Transfigure our minds, ignite our church, nourish the life of the earth.

Make us, while many, united; make us, though broken, whole;
Make us, despite death, alive.

(Prayers for commissioners, the church, and the world.)

*Please rise in body or spirit.
And so we cry, Come, Holy Spirit:
Come, Holy Spirit!
And so the church shouts, Come, Holy Spirit:
Come, Holy Spirit!
And so the earth pleads, Come, Holy Spirit:
Come, Holy Spirit!

You, holy God, holy one, holy three—
Our life, our mercy, our might,
Our table, our food, our server,
Our rainbow, our ark, our dove,
Our sovereign, our water, our wine,
Our light, our treasure, our tree,
Our way, our truth, our life,
You, Holy God, Holy One, Holy Three!

Praise now, praise tomorrow, praise forever!

Sung response: “Amen” GTG #558


Lord’s Prayer (signed) Tom Galey & Lee Ellis

Breaking the Bread

Pouring the Cup

Communion of the People

Receive the elements by taking a piece of bread, dipping it into the cup, eating it and returning to your seat. As you make your way to a station please continue to greet one another with the words: “In Jesus Christ, you are forgiven. Thanks be to God.”

*Please rise in body or spirit.
Music During Communion
“I Lift My Hands” by Chris Tomlin

Winter Street Worship Band

*Please rise in body or spirit.

*Copyright © 2006 Winter Street Publishing. All rights reserved. Used by Permission.
As I pour out my heart, these things I remember:
You are faithful, God, forever.

2.
GⅭm7 Fⅲ Eⅲ
2. Be still; I lift my hands
Be still; I lift my hands.
Let faith arise, let faith arise, open my eyes.

Let faith arise, let faith arise, open my eyes.
Open my eyes, open my eyes.

I lift my hands to believe again. You are my ref-
*Please rise in body or spirit.
"Redeemed" by Daddy Weave

VERSE 1

B  B/F♯  F♯⁴  B/E

1. Seems like all I could see was the struggle,

B  B/F♯  F♯⁴  B/E

haunted by ghosts that lived in my past,

B  B/F♯  F♯⁴  B/E

bound up in shackles of all my failures,

B  B/F♯  F♯⁴  B/E

wondering how long is this gonna last.

Then You look,

G♭m7  B/F♯  B  B/E  G♭m7  B/F♯  B

at this prison and say to me, "Son, stop fighting a fight that's already been won."

B/E  E⁶  E³

I am redeemed. You set me free.
So I'll shake off these heavy chains... and wipe away every stain... Now I'm not who I used to be... I am redeemed.

2. All my life I have been called unworthy, named by the voice of my shame and regret.

But when I hear You whisper, "Child, lift up your head," I remember, O God You're not done with me yet... I am redeemed.

Because I don't have to be the old man inside of me 'cause

*Please rise in body or spirit.
*Please rise in body or spirit.
“Oceans (Where Feet May Fail)”  
by Hillsong

Winter Street Worship Band

Verse 1
Bm          A/C#   D   A
1. You call me out upon the waters, the great unknown where feet may fail.
2. Your grace abounds in deepest waters, Your sovereign hand will be my guide.

Chorus:
G              Bm   A/C#   D
And there I find You in the mystery, in oceans, Where feet may fall and fear surrounds me, You've never

A          G   G   D
deep, my faith will stand. And I will call upon Your name and keep my eyes above the waves. When oceans rise,

A          G   D   A
rise, my soul will rest in Your embrace for I am Yours and You are

*Please rise in body or spirit.
Worship

*Please rise in body or spirit.
*Please rise in body or spirit.
*Please rise in body or spirit.
"Revelation Song" by Kari Jobe  
**Winter Street Worship Band**

**VERSE 1**

1. Worthy is the Lamb Who was slain; Holy, holy is He;

Sing a new song to Him Who sits on heaven's mercy seat.

**CHORUS**

Holy, holy, holy is the Lord God Almighty.

Who was and is and is to come;

With all creation I sing praise to the King of kings;

You are my everything and I will adore You.

*Please rise in body or spirit.*
*Please rise in body or spirit.

VERSE 2

2. Clothed in rainbows of living color, flashes of lightning, rolls of thunder; blessing and honor, strength and glory and power be to You, the only wise King.

VERSE 3

3. Filled with wonder, awe-struck wonder, at the mention of Your name; Jesus, Your name is power, breath and living water, such a marvellous mystery, yeah.
*Please rise in body or spirit.
Prayer After Communion

O feasting God,
you have fed us at your table,
united us with Christ, making us one with all your people.
Now send us forth in the power of the Holy Spirit—
united, whole and alive—
welcoming others to your table.
Amen.

SENDING

*Hymn

“He Reigns”

Winter Street Worship Band

by Newsboys

1. It’s the song of the redeemed rising from the African plain.

(2. Let it rise above the four winds, caught up in the heavenly sound.

3. Let praises echoes from the towers of cathedrals to the

4. Drowning out the Amazon rain. The song of faithful gathered Underground.

5. Of all the songs sung from the

6. Asian believers filled with God’s holy fire.

7. Dawn of creation, some were meant to persist.

CCLI Song No. 4026635. Words and Music: Peter Furler and Steve Taylor. For use solely with the SongSelect Terms of Use. All rights Reserved. www.ccli.com.
CCLI License No. 1486799.
Worship

*Please rise in body or spirit.

It's ev'ry tribe, ev'ry tongue, ev'ry nation; A love song born of a grateful

Of all the bells rung from a thousand steeples, none rings truer than

[CHORUS]

It's all God's children singing: "Glo-ry, glo-ry, hal-le-lu-jah! He reigns,

choir. this:

He reigns! It's all God's children singing. "Glo-ry, glo-ry,

hal-le-lu-jah! He reigns, He reigns."

2. Let it And all the

Worship
*Please rise in body or spirit.
*Please rise in body or spirit.

*Charge and Blessing

Heath Rada

*Sung Response:

“My Soul Cries Out with a Joyful Shout”  GTG #100

(refrain only)

Surrounding the assembly, creating a sacred space, holding us in community, are representations of cathedral windows. Framed within the windows are images of both chaos and beauty: our world’s present state of crisis and the creation of life and matter.

Prayer nets are hanging in front of these images onto which you are invited to tie colorful strips of recycled tablecloths, representing your prayers—prayers of reconciliation, hope, peace, yearning, thanksgiving and healing. As we progress through the week, the prayers will rise, obscuring the crisis, just as our prayers have power over the chaos and crisis of both our individual and corporate lives, moving us from crisis to the hope of peace.

Breathe deeply and let the art speak to you.

ASL Interpreter:
Kacey Lundgren, St Andrew’s Presbyterian Church, Portland, Oregon

Liturgists and Worship Leaders in Order of Participation:
Ruling Elder Heath Rada, Moderator of the 221st General Assembly (2014)
The Reverend Katie Pate, Pastor, Milwaukie Presbyterian Church, Milwaukie, Oregon
Lillian Pak, Candidate under care of Cascades Presbytery currently serving as Director of Christian Education at Salmon Creek Methodist Church, Vancouver, Washington
Ruling Elder Ted Envela, First Presbyterian Church, Salem, Oregon
Ruling Elder Judi Monson, Emmanuel Presbyterian Church, West Linn, Oregon
The Reverend Joshua Dunham, Associate Pastor, Moreland Presbyterian Church, Portland, Oregon
Youth of the Presbytery of the Cascades
The Reverend Gradye Parsons, Stated Clerk, PC(USA)
The Reverend Jana Childers, Dean of San Francisco Theological Seminary, Professor of Homiletics & Speech Communication
Tom Galey, Member St. Andrews Presbyterian Church, Portland, Oregon
Lee Ellis, Member St. Andrews Presbyterian Church, Portland, Oregon
Musicians:
Martin L. Ellis, Director of Music for the Assembly and Organist; Organist at Rose City Park Presbyterian Church, Portland, Oregon
Debbie Glaze, Assembly Choir Conductor, Director of Music Ministries, Westminster Presbyterian Church, Portland, Oregon; Assistant Professor of Music Education, Portland State University, Portland, Oregon
Kris Sparks, Assembly Bell Choir Director, Handbells Director at Concordia University, Portland, Oregon
Michael Barnes, Organist/Pianist, Westminster Presbyterian Church, Portland, Oregon
Winter Street Worship Band from First Presbyterian Church, Salem, Oregon: Jarrett Tracy—drums; Tom Shipley—bass, Aaron Schmidt—electric guitar, Andy Wilson—worship leader

Today’s Offering:
Your gift to the Peace & Global Witness Offering will inspire, equip, and connect Presbyterians to engage in peacemaking and reconciliation and to witness to the peace of Christ in cultures of violence, including our own. For more information on this offering and the ways your congregation can participate go to presbyterianmission.org/peace-global.

“Blessed are the peacemakers, for they will be called children of God”
(Matthew 5:9)

COLA Writers of the Liturgy:
Liturgical Materials written for the Opening and Daily Worship (except for the Ecumenical Service) by:
The Reverend A. Michael Brown, Retired Pastor, Vancouver, Washington
The Reverend Beth Neel, Co-Pastor, Westminster Presbyterian Church, Portland, Oregon
The Reverend Brett Webb-Mitchell, Interim Pastor, St. Andrew’s Presbyterian Church, Portland, Oregon
The Reverend Ian Doescher, Presbyterian Pastor-at-Large, Cascades Presbytery

Today’s Great Thanksgiving is based on a Great Thanksgiving written by Gail Ramshaw called “Triple Praise.”

Most of the hymns and service music for the services of worship during General Assembly come from Glory to God, our new Presbyterian hymnal.

*Please rise in body or spirit.
COLA Worship Planning Team (for all Worship Services except for the Ecumenical Service):

The Reverend Jeff Sievert, Pastor,
Reedville Presbyterian Church, Aloha, Oregon
The Reverend Jim Moiso, Retired Presbyterian Pastor,
Portland, Oregon
The Reverend David Hutchinson, Pastor,
Plymouth Presbyterian Church, St. Helens, Oregon
The Reverend Karen Renner, Associate Pastor,
First Presbyterian Church, Salem, Oregon
The Reverend Brett Webb-Mitchell, Interim-Pastor,
St. Andrew’s Presbyterian Church, Portland, Oregon
The Reverend Robin Garvin, Associate Pastor,
Lake Grove Presbyterian Church, Lake Oswego, Oregon
The Reverend Beverley Crow, Retired Presbyterian Pastor,
Portland, Oregon
The Reverend A. Michael Brown, Retired Presbyterian Pastor,
Vancouver, Washington
The Reverend Eileen Parfrey, Retired Presbyterian Pastor,
Lake Oswego, Oregon
The Reverend Vicky Brown, Pastor, First Presbyterian Church,
Roseburg, Oregon
Martin Ellis, Organist, Rose City Park Presbyterian Church
and Director of Music for General Assembly, Portland, Oregon
Carol Stewart-Smith, Music Director, St. Mark Presbyterian
Church, Portland, Oregon
Glen Hascall, Member at Lake Grove Presbyterian Church,
Lake Oswego, Oregon
Kathleen Brown, Liturgical Artist, Vancouver, Washington
Jill Holseth, Member at Emmanuel Presbyterian Church,
West Linn, Oregon
Sharon Ziel, Member at First Presbyterian Church, Portland, Oregon
Sue Miller, Member at First Presbyterian Church, Portland, Oregon
Eileen Fitzsimons, Member at Westminster Presbyterian
Church, Portland, Oregon
Ashley Gruber, AV Specialist, First Presbyterian Church,
Salem, Oregon

*Please rise in body or spirit.
Ecumenical Service of Worship

Wednesday, June 22, 2016
8:30 a.m.

Those who need or desire an American Sign Language (ASL) interpreter during worship are invited to take seats set aside near the right (entrance) side of the platform.

Prelude
“Achieved Is the Glorious Work”  Gresham High School Overtones
Franz Joseph Haydon

Invocation  Kamal Youssef Yacoub

We are not alone.
Mountains and rivers are our grandfathers. Wind and sky are our grandmothers.
Rain and snow are our children.
Great Spirit, Holy Mystery, find us where we are and draw us closer in wonder and praise to the miracle that joins us as one: in your creating love, we rejoice.

Call To Worship  Robina Winbush

The world belongs to God,
The earth and all its people
How good and how lovely it is
To live together in unity
Let us worship the Triune God together.

*Please rise in body or spirit.
*Opening Hymn  "Live Into Hope"  GTG #772

1 Live into hope of captives freed, of sight regained, the end of greed. The oppressed shall be the first to see the year of God's own jubilee!
2 Live into hope! The blind shall see with insight and with clarity, removing shades of pride and fear, a vision of our God brought near.
3 Live into hope of liberty, the right to daily bread, to hear God's word and thus be fed.
4 Live into hope of captives freed from chains of full release to faith and hope and joy and peace.


*Call To Confession  Stephen H. Bils

Believing in God’s justice and trusting God’s mercy, let us confess our brokenness before God.

*Prayer of Confession  Stephen H. Bils and Alison Budhlall

*Please rise in body or spirit.
Sung Response

We confess that the circle of love is repeatedly broken because of our sin of exclusion.
We create separate circles; the inner circle and the outer circle, the circle of power and the circle of despair, the circle of privilege and the circle of deprivation.

Forgive us our sins, as we forgive all who have sinned against us.

*Please rise in body or spirit.
We confess that the circle of love is broken whenever there is alienation, whenever there is misunderstanding, whenever there is insensitivity or a hardening of the heart.

Forgive us our sins, as we forgive all who have sinned against us.

Kyrie eleison  

Text: Trad. Liturgical text; Music: Russian Orthodox chant

We confess that the circle of love is broken whenever we cannot see eye to eye, whenever we cannot link hand to hand, whenever we cannot live heart to heart and affirm our differences.

Forgive us our sins, as we forgive all who have sinned against us.
*Please rise in body or spirit.

Kyrie eleison

Through God’s grace we are forgiven, by the mercy of our Creator, through the love of Christ, and in the power of the Spirit. Let us rejoice and be glad. Glory to God! Amen

*Ascription of Praise  “Halle, Halle, Hallelujah”  GTG #591
(Refrain only)

Refrain

Hal-le, hal-le, hal-le-lu-jah!

Hal-le, hal-le, hal-le-lu-jah!   Hal-le-lu-jah!

Hal-le, hal-le, hal-le-lu-jah!   Hal-le-

hu-jah!  Hal-le-lu-jah!

Fine

Worship
*Please rise in body or spirit.

Passing The Peace

_Stephen H. Bils_

The peace of God be with you.  
And also with you.  
Let us share the peace of God with one another

Prayer of Illumination

_Modesto Mamani Achata_

Eternal God, in the reading of Scripture, may your Word be heard; in the mediation of our hearts, may your Word be known; and in the faithfulness of our lives, may your Word be shown.  

AMEN
Psalter

"!Miran qué bueno!" (Psalm 133)

Psalter

"!Miran qué bueno!" GTG #397

1 How good it is when brothers dwell in peace with one another;
2 How good it is when sisters dwell in peace with one another;
3 How good it is when all earth’s people dwell in peace together:

1 Mi-ren qué bueno es cuan-do los her-man-os es-tán jun-tos,
2 Mi-ren qué bueno es cuan-do las her-man-as es-tán jun-tas,
3 Mi-ren qué bueno es cuan-do nos reu-nimos to-dos jun-tos,

O look and wonder: how good it is!

¡Mi-ren qué bueno, qué bueno es!

1 How good it is when brothers dwell in peace with one another;
2 How good it is when sisters dwell in peace with one another;
3 How good it is when all earth’s people dwell in peace together:

1 Mi-ren qué bueno es cuan-do los her-man-os es-tán jun-tos,
2 Mi-ren qué bueno es cuan-do las her-man-as es-tán jun-tas,
3 Mi-ren qué bueno es cuan-do nos reu-nimos to-dos jun-tos,

It is like precious oil when running fresh on Aaron’s beard.

es co-mo a-cei-te bueno de-rra ma-do so-bre Aa-ron.

se pa-re-ce al ro-ci-o so-bre los mon-tes de Si-on.

por que el Se-ñor ahí man-da vi-da e-ter-na y ben-di-ci-on.

This infectious song from Argentina paraphrases Psalm 133, with the intention of encouraging a sense of communion among the members of a congregation. The underlying dance/song form is the chamarrita, brought to South America in the 1800s by Portuguese settlers from the Azores.


*Scripture Lesson 1Kings 22: 1 - 14 TBD

The Word of God Thanks be to God

Introduction of the Preacher Gradye Parsons

Anthem Gresham High School Overtones

Sermon “Crisis of Conflicting Voices” Reginald T. Jackson

*Affirmation of Faith “Confession of Belhar” Motlalentwa Godfrey Betha, Sonia Skupch, Elena Bondarenko, Vicki Garber

*Please rise in body or spirit.
We believe in the triune God, Father, Son and Holy Spirit, who gathers, protects and cares for the church through Word and Spirit. This, God has done since the beginning of the world and will do to the end.

We believe in one holy, universal Christian church, the communion of saints called from the entire human family.

We believe

- that Christ’s work of reconciliation is made manifest in the church as the community of believers who have been reconciled with God and with one another;

- that unity is, therefore, both a gift and an obligation for the church of Jesus Christ; that through the working of God’s Spirit it is a binding force, yet simultaneously a reality which must be earnestly pursued and sought: one which the people of God must continually be built up to attain;

- that this unity must become visible so that the world may believe that separation, enmity and hatred between people and groups is sin which Christ has already conquered, and accordingly that anything which threatens this unity may have no place in the church and must be resisted;

- that this unity of the people of God must be manifested and be active in a variety of ways: in that we love one another; that we experience, practice and pursue community with one another; that we are obligated to give ourselves willingly and joyfully to be of benefit and blessing to one another; that we share one faith, have one calling, are of one soul and one mind; have one God and Father, are filled with one Spirit, are baptized with one baptism, eat of one bread and drink of one cup, confess one name, are obedient to one Lord, work for one cause, and share one hope; together come to know the height and the breadth and the depth of the love of Christ; together are built up to the stature of Christ, to the new humanity; together know and bear one another’s burdens, thereby fulfilling the law of Christ; that we need one another and uphold one another, admonishing and comforting one another; that we suffer with one another for the sake of righteousness; pray together; together serve God in this world; and together fight against all which may threaten or hinder this unity;

- that this unity can be established only in freedom and not under constraint; that the variety of spiritual gifts, opportunities, backgrounds, convictions, as well as the various languages and cultures, are by virtue of the reconciliation in Christ, opportunities for mutual service and enrichment within the one visible people of God;

*Please rise in body or spirit.
• that true faith in Jesus Christ is the only condition for membership of this church;

Therefore, we reject any doctrine

• which absolutizes either natural diversity or the sinful separation of people in such a way that this absolutization hinders or breaks the visible and active unity of the church, or even leads to the establishment of a separate church formation;

• which professes that this spiritual unity is truly being maintained in the bond of peace while believers of the same confession are in effect alienated from one another for the sake of diversity and in despair of reconciliation;

• which denies that a refusal earnestly to pursue this visible unity as a priceless gift is sin;

• which explicitly or implicitly maintains that descent or any other human or social factor should be a consideration in determining membership of the church.

We believe

• that God has entrusted the church with the message of reconciliation in and through Jesus Christ; that the church is called to be the salt of the earth and the light of the world, that the church is called blessed because it is a peacemaker, that the church is witness both by word and by deed to the new heaven and the new earth in which righteousness dwells.

• that God’s lifegiving Word and Spirit has conquered the powers of sin and death, and therefore also of irreconciliation and hatred, bitterness and enmity, that God’s life giving Word and Spirit will enable the church to live in a new obedience which can open new possibilities of life for society and the world;

• that the credibility of this message is seriously affected and its beneficial work obstructed when it is proclaimed in a land which professes to be Christian, but in which the enforced separation of people on a racial basis promotes and perpetuates alienation, hatred and enmity;

• that any teaching which attempts to legitimate such forced separation by appeal to the gospel, and is not prepared to venture on the road of obedience and reconciliation, but rather, out of prejudice, fear, selfishness and unbelief, denies in advance the reconciling power of the gospel, must be considered ideology and false doctrine.

*Please rise in body or spirit.
Therefore, we reject any doctrine which, in such a situation sanctions in the name of the gospel or of the will of God the forced separation of people on the grounds of race and color and thereby in advance obstructs and weakens the ministry and experience of reconciliation in Christ.

We believe

- that God has revealed himself as the one who wishes to bring about justice and true peace among people;
- that God, in a world full of injustice and enmity, is in a special way the God of the destitute, the poor and the wronged;
- that God calls the church to follow him in this; for God brings justice to the oppressed and gives bread to the hungry;
- that God frees the prisoner and restores sight to the blind;
- that God supports the downtrodden, protects the stranger, helps orphans and widows and blocks the path of the ungodly;
- that for God pure and undefiled religion is to visit the orphans and the widows in their suffering;
- that God wishes to teach the church to do what is good and to seek the right;
- that the church must therefore stand by people in any form of suffering and need, which implies, among other things, that the church must witness against and strive against any form of injustice, so that justice may roll down like waters, and righteousness like an ever-flowing stream;
- that the church as the possession of God must stand where the Lord stands, namely against injustice and with the wronged;
- that in following Christ the church must witness against all the powerful and privileged who selfishly seek their own interests and thus control and harm others.

Therefore, we reject any ideology

- which would legitimate forms of injustice and any doctrine which is unwilling to resist such an ideology in the name of the gospel.

We believe that, in obedience to Jesus Christ, its only head, the church is called to confess and to do all these things, even though the authorities and human laws might forbid them and punishment and suffering be the consequence.

Jesus is Lord.
To the one and only God, Father, Son and Holy Spirit, be the honor and the glory for ever and ever.

Intercessory Prayers  
Tetsuo Nagasaki

Response  “For the Troubles and the Sufferings”  
GTG #764

Pelas dores deste mundo

1 For the troubles and the sufferings of the world,  
2 Lend an ear to the rising cry for help

1 Pelas dores deste mundo, ó Senhor,  
2 Teus ouvidos se inclinem a clamor

God, we call upon your mercy:  
from oppressed and hopeless people: Come!

imploramos pede de.  
desSa gente oprimida.  
A-

whole creation’s laboring in pain!  
Has ten your salvation, healing love!

um só tempo gemea criação.  
presa te com tua salvação.

A9

We pray for peace, the blessed peace that  
We pray for power, the power that will sus-

A tua pax, bendita esperança.  
O teu poder sustente teu domínio.

comes from making justice, to cover and maintain your people’s witness: until your Kingdom

na da cóa justiça  
muinho do teu poder


This Brazilian hymn was prominently used at the 9th Assembly of the World Council of Churches in Porto Alegre, Brazil, in 2006, for which the theme was “God, in Your Grace, Transform the World.” The image of creation being in labor until God’s will is done echoes Romans 8:19–23.

*Please rise in body or spirit.
Great Thanksgiving Prayer

God be with you,

And also with you.

Lift up your hearts.

We lift them to God,

Let us give thanks to God most high.

It is right to give God thanks and praise,

All praise to you, God our Creator, for by your Word and Spirit you made the heavens and the earth, filled them with life and declared everything good.

All praise to you, God our Redeemer, for sending prophets, apostles, teachers, and martyrs, inspired by your Spirit to speak the word of life, and when the time was right, for becoming fully human in Jesus Christ. All praise to you, God our Helper; as wisdom, you inspire us to speak the truth; as power, you strengthen us to do justice. With your sons and daughters of faith, in all times and places, and with all the heavenly host, we praise you with joy.

*Please rise in body or spirit.
All: “Sanna, sannanina”

Sanna, san-na-ni-na, san-na, san-na, san-na. Ho-sanna
Holy, most holy Lord, Lord God of power and might, Most holy

Sanna, san-na-ni-na, san-na, san-na, san-na. Ho-sanna
Heaven and earth are filled, filled with your holy light. Most blessed

Sanna, san-na, san-na, san-na-ni-na, san-na,
O blessed is the One, the One who comes, comes in

Sanna, san-na, san-na. Ho-sanna San-na, san-na, san-
The name of God. Ho-sanna Ho-sanna in the

Sanna, san-na-ni-na, san-na, san-na, san-na, san-na. San-na-ni-na
Highest, ho-sanna, san-na, san-na, san-na. Most holy Lord


*Please rise in body or spirit.
Loving God, in gratitude we remember that on the night before the crucifixion, Jesus took bread and after giving thanks to you broke it and gave it to the disciples, saying: “This is my body which is given for you. Do this in remembrance of me.” In the same way after supper Jesus took the cup and after giving thanks, gave it to them and said: “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” In gratitude for what Christ has done for us, we proclaim our hope.

“Christ Has Died; Christ Is Risen”  GTG #557


Holy God, send your Holy Spirit upon us and these gifts, that all who eat and drink at this table may be one body and one people, a living sacrifice in Jesus Christ. Through this meal unite us with the risen Christ so that we may give ourselves for the life of the world. Through us bring good news to the poor, release to the captives, recovery of sight to the blind, and freedom to the oppressed. Give us the power to work for justice that all the world may be filled with peace and joy. This sacrifice of praise and thanksgiving we offer you, eternal God, through Jesus Christ, in the unity of the Holy Spirit, one God forever and ever.

Amen.

*Please rise in body or spirit.
With the confidence of the children of God, let us pray:
Our Father in heaven, hallowed be your name. Your kingdom come, your will be done on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and forever. Amen.

Breaking the Bread and Pouring the Cup

Gradye Parsons

The bread we break is the communion of the body of Christ. We who are many are one body for we all share in the one bread.
The cup of blessing for which we give thanks is a sharing in the blood of Christ. We who are many are one body for we all share in the one cup.

Sharing of the Bread and Cup

Prayer After Communion

David Guthrie

God of glory, you nourish us with bread from heaven. Fill us with your Holy Spirit, that through us your light may shine into all the world. We ask this in the name of Jesus Christ. Amen.

*Benediction

Moderator of the 222nd General Assembly (2016)

May the blessing of the God of peace and justice be with us. May the blessing of the Son who weeps the tears of the world’s suffering be with us. May the blessing of the Spirit who inspires us to reconciliation and hope be with us. From now into eternity.

*Please rise in body or spirit.
*Closing Hymn  

“Amen siakudumisa”  

GTG #598


Acknowledgements


The Prayer of Confession and Assurance of Pardon is from the United Methodist Church Worship Book.

Prayer of Illumination is from Worship Book of the Uniting General Council of the World Communion of Reformed Churches.

*Please rise in body or spirit.
A Word About This Service

The Ecumenical Service of Worship is held during the General Assembly usually at a mid-point in the General Assembly. It is a reminder to us that the Presbyterian Church (U.S.A.) is part of a Christian family much broader than ourselves and we seek to worship and serve God in a global context. Therefore, the Stated Clerk of the General Assembly invites our ecumenical partners to join us in leading worship. While we recognize that the invitation to share in the Lord’s Supper is extended to all baptized Christians, we are mindful that our current brokenness does not yet allow all to come to the Lord’s Table together. This service of worship is both a witness to the unity we share in Jesus the Christ and a prayer for the full visible unity of the Church. We continue to pray and work for the realization of Christ prayer “... that they may all be one so that the world might believe....”

SCRIPTURE READING

1 Kings 22: 1 – 14 (NRSV)

1 For three years Aram and Israel continued without war. 2 But in the third year King Jehoshaphat of Judah came down to the king of Israel. 3 The king of Israel said to his servants, ‘Do you know that Ramoth-gilead belongs to us, yet we are doing nothing to take it out of the hand of the king of Aram?’ 4 He said to Jehoshaphat, ‘Will you go with me to battle at Ramoth-gilead?’ Jehoshaphat replied to the king of Israel, ‘I am as you are; my people are your people, my horses are your horses.’ 5 But Jehoshaphat also said to the king of Israel, ‘Inquire first for the word of the Lord.’ 6 Then the king of Israel gathered the prophets together, about four hundred of them, and said to them, ‘Shall I go to battle against Ramoth-gilead, or shall I refrain?’ They said, ‘Go up; for the Lord will give it into the hand of the king.’ 7 But Jehoshaphat said, ‘Is there no other prophet of the Lord here of whom we may inquire?’ 8 The king of Israel said to Jehoshaphat, ‘There is still one other by whom we may inquire of the Lord, Micaiah son of Imlah; but I hate him, for he never prophesies anything favourable about me, but only disaster.’ Jehoshaphat said, ‘Let the king not say such a thing.’ 9 Then the king of Israel summoned an officer and said, ‘Bring quickly Micaiah son of Imlah.’ 10 Now the king of Israel and King Jehoshaphat of Judah were sitting on their thrones, arrayed

*Please rise in body or spirit.
in their robes, at the threshing-floor at the entrance of the gate of Samaria; and all the prophets were prophesying before them. 11Zedekiah son of Chenaanah made for himself horns of iron, and he said, ‘Thus says the Lord: With these you shall gore the Arameans until they are destroyed.’ 12All the prophets were prophesying the same and saying, ‘Go up to Ramoth-gilead and triumph; the Lord will give it into the hand of the king.’ 13The messenger who had gone to summon Micaiah said to him, ‘Look, the words of the prophets with one accord are favourable to the king; let your word be like the word of one of them, and speak favourably.’ 14But Micaiah said, ‘As the Lord lives, whatever the Lord says to me, that I will speak.’

1 Reyes 22:1-14 (DHH)

1Pasaron tres años sin que hubiera guerra entre sirios e israelitas. 2Pero al tercer año, Josafat, rey de Judá, fue a visitar al rey de Israel. 3Y el rey de Israel dijo a sus funcionarios: Ya saben ustedes que Ramot de Galaad nos pertenece. Entonces, ¿por qué no hacemos algo para rescatarla del dominio del rey sírio? 4A Josafat le preguntó: ¿Quieres acompañarme a atacar a Ramot de Galaad? Josafat le respondió: Yo, lo mismo que mi ejército y mi caballería, estamos contigo y con tu gente. 5Pero antes consulta la voluntad del Señor. 6El rey de Israel reunió a los profetas, que eran cerca de cuatrocientos, y les preguntó: ¿Debo atacar a Ramot de Galaad, o no? Y ellos respondieron: Atácala, porque el Señor te la va a entregar. 7Pero Josafat preguntó: ¿No hay por aquí algún otro profeta del Señor a quien también podamos consultar? 8El rey de Israel contestó a Josafat: Hay uno más, por medio del cual podemos consultar al Señor. Es Micaías, hijo de Imlá. Pero lo aborrezco, porque nunca me anuncia cosas buenas, sino solamente cosas malas. Pero Josafat le dijo: No digas eso. 9En seguida el rey de Israel llamó a un oficial, y le ordenó: ¡Pronto, que venga Micaías, hijo de Imlá! 10Tanto el rey de Israel como Josafat, el rey de Judá, tenían puesta su armadura y estaban sentados en sus tronos en la explanada a la entrada de Samaria, y todos los profetas caían en trance profético delante de ellos. 11Sedequías, hijo de Quenaaná, se había hecho unos cuernos de hierro, y gritaba: «¡Así ha dicho el Señor: “Con estos cuernos atacarás a los sirios hasta exterminarlos!”» 12Todos los profetas anunciaban lo mismo.

*Please rise in body or spirit.
Decían al rey: «Ataca a Ramot de Galaad y obtendrás la victoria, pues el Señor va a entregarte la ciudad.» 13 El mensajero que había ido a llamar a Micaías, le dijo a éste: Todos los profetas, sin excepción, han dado una respuesta favorable al rey. Así pues, te ruego que hables como todos ellos y anuncies algo favorable. 14 Micaías le contestó: ¡juro por el Señor que sólo diré lo que el Señor me ordene decir!

Participants in the Ecumenical Service of Worship

Mr. Martin Ellis, Music Director for the 222nd General Assembly (2016)

Choral leadership is provided by the Gresham High School Overtones, Janine Kirstein, Director. We are especially grateful for their presence, since their school term concluded last week.

Ashley Gruber, AV Specialist, First Presbyterian Church, Salem, Oregon.

*Please rise in body or spirit.
Kasey Lundgren, ASL Interpreter, St. Andrews’ Presbyterian Church, Portland, Oregon

The Reverend Dr. Kamal Youssef Yacoub, Ecumenical Advisory Delegate to the 222nd General Assembly (2016) from the Evangelical Presbyterian Church of Egypt (Synod of the Nile)

The Reverend Robina Marie Winbush, Associate Stated Clerk of the General Assembly and director of Ecumenical Relations

The Reverend Stephen H. Bils, Ecumenical Advisory Delegate to the 222nd General Assembly (2016) from American Baptist Churches, U.S.A.

Mrs. Alison Budhlall, Ecumenical Advisory Delegate to the 222nd General Assembly (2016) from Presbyterian Church in Grenada

The Reverend Dr. Modesto Mamani Achata, Ecumenical Advisory Delegate to the 222nd General Assembly (2016) from the Methodist Church in Bolivia

The Reverend Gradye Parsons, Stated Clerk of the General Assembly

Bishop Reginald T. Jackson, Prelate of the Twentieth District and Ecumenical Officer of the African Methodist Episcopal Church

The Reverend Motlalentwa Godfrey Betha, Ecumenical Advisory Delegate to the 222nd General Assembly (2016) from the Uniting Reformed Church in Southern Africa

The Reverend Sonia Skupch, Ecumenical Representative to the 222nd General Assembly (2016) from the Evangelical Church of Rio de la Plata

Dean Elena Bondarenko, Ecumenical Advisory Delegate to the 222nd General Assembly (2016) from the Evangelical Lutheran Church of Russia and Other States

Pastor Vicki Garber, Ecumenical Advisory Delegate to the 222nd General Assembly (2016) from the Evangelical Lutheran Church in America

The Reverend Tetsuo Nagasaki, Ecumenical Representative to the 222nd General Assembly (2016) from the United Church of Christ in Japan

*Please rise in body or spirit.*
The Reverend Melissa G. Davis, Assistant Stated Clerk of the General Assembly and manager of Ecumenical Networking and Resources

The Reverend David Guthrie, President of the Provincial Elders Conference, Moravian Church (Southern Province)

The Moderator of the 222nd General Assembly (2016)

A WORD ABOUT TODAY’S OFFERING

Today’s offering will be used to support Sizane High School in Bulawayo, Zimbabwe. It has been named one of the premier schools in Zimbabwe which is part of the Twentieth Episcopal District of the African Methodist Episcopal Church under the episcopal leadership of Bishop Jackson.
Those who need or desire an American Sign Language (ASL) interpreter during worship are invited to take seats set aside near the right (entrance) side of the platform.

**PREPARATION**

Opening Music  “Amazing Grace”  Martin Ellis & Ruth Heald
Philip Keveren


*Hymn  “Here In This Place” – Verses 1 & 4  GTG #401

D A C G Gm Dm

1 Here in this place the new light is stream-ing; now is the dark-ness
2 We are the young, our lives are a mys-tery. We are the old who
3 Here we will take the wine and the wa-ter; here we will take the
4 Not in the dark of build-ings con-fin-ing, not in some heav-en,

Gm Dm C

van-ished a-way; see in this space our fears and our dream-ings
yearn for your face. We have been sung through-out all of his-tory,
light years a-way: here in this place the new light is shin-ing;

C G D A C C Gm D

brought here to you in the light of this day.
called to be light to the whole hu-man race.
call us a-new to be salt for the earth.
now is the king-dom, and now is the day.

A D G A C

Gath-er us in, the lost and for-sak-en; gath-er us in, the
Gath-er us in, the rich and the haugh-ty; gath-er us in, the
Give us to drink the wine of com-pas-sion; give us to eat the
Gath-er us in and hold us for ev-er; gath-er us in and

D G A D A C G

blind and the lame; call to us now, and we shall a-wak-en;
proud and the strong; give us a heart, so meek and so low-ly;
bread that is you; nour-ish us well, and teach us to fash-ion
make us your own; gath-er us in, all peo-ple to-geth-er,

*Please rise in body or spirit.
Call to Confession

Heather Crow-Martinez

Jesus said to him, “What is written in the law? What do you read there?”

“You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.”

Come, let us confess that we have not loved God with all our heart, soul, strength, and mind, ignoring those who are our neighbors.

Litany of Confession:

Leah Olsen

A man was going down from Jerusalem to Jericho,

Too often we have ignored people on the roadway of life, our attention only on what matters to us.

And the man fell into the hands of robbers, who stripped and beat him,

Too often we have denied the presence of sin in our modern world, both in the evil that winds its way in the very structures of our life, and the murkiness of our individual choices that leaves others destitute.

Leaving him half dead.

Too often we have been like the priest and the Levite, passing on the other side, ignoring the needs of others in a broken land among twisted people.

Let us lift up to God the ways we have been like the robbers, the priest, and the Levite to those who are homeless, disabled, hungry, pushed to the margins of society, and out of our presence.

Silent Prayer of Confession

*Please rise in body or spirit.
Assurance of Forgiveness

Tony De La Rosa

Receive the Good News: A traveling Samaritan came near the man, saw him, and was moved with pity.

Let us go and bandage the wounds of others in word and action, pouring oil and wine, bringing aid and assistance to others.

And Jesus says to us: “You have given the right answer, do this, and you will live.”

Amen!

Response of Praise

“There Is a Balm in Gilead” GTG #792

(Refrain only – soloist first, congregation second)

Refrain

There is a balm in Gilead to make the wound-ed whole;

there is a balm in Gilead to heal the sin-sick soul.

This African American spiritual offers a long-delayed answer to the prophet Jeremiah’s question, “Is there no balm in Gilead?” (Jeremiah 8:22). No earthly remedy can compare with the healing that comes from a sense of God’s presence; nothing else can heal “the sin-sick soul.”


THE WORD

Sermon

“Difference Makers” Alice Ridgill

Silent Reflection

Musical Reflection

“They’ll Know We Are Christians By Our Love” Soloist

*Please rise in body or spirit.
*Hymn  “My Soul Cries Out” – Verse 3 & refrain  GTG #100

Canticle of the Turning

1 My soul cries out with a joyful shout that the
2 Though I am small, my God, my all, you
3 From the halls of power to the fortress tower, not a
4 Though the nations rage from age to age, we re-

God of my heart is great, and my spirit sings of the
work great things in me, and your mercy will last from the
stone will be left on stone. Let the king beware for your
member who holds us fast: God’s mercy must de-

wondrous things that you bring to the ones who wait.
depths of the past to the end of the age to be.
justice tears every tyrant from his throne.
livar us from the conqueror’s crushing grasp.

You fixed your sight on your servant’s plight, and my
Your very name puts the proud to shame, and to
The hungry poor shall weep no more, for the
This saving word that our forebears heard is the

weakness you did not spurn, so from east to west shall my
those who would for you yearn, you will show your might, put the
food they can never earn; there are tables spread; every
promise which holds us bound, till the spear and rod can be

name be blest. Could the world be about to turn?
strong to flight, for the world is about to turn.
mouth be fed, for the world is about to turn.
crushed by God, who is turning the world around.

*Please rise in body or spirit.
**THE MEAL**

*Invitation to the Table  
*Alice Ridgill & Mike Foster*

Friends, this is the joyful feast of God’s people.  
They will come from east and west, and from north and south,  
and sit at table in the realm of God’s love.

According to Luke,  
the Samaritan was good because he saw the destitute man,  
poured oil and wine, brought him to an inn,  
and took care of him, feeding him and nursing his wounds.  
Later, Luke also reminds us  
that when the risen Christ was at table with his disciples,  
he took bread,  
blessed, and broke it, and gave it to them.  
Our eyes are open to the love of others  
in the story of the Good Samaritan,  
as were the eyes of the disciples  
who recognized God in Christ in the breaking of the bread.

*Please rise in body or spirit.*
*Hymn

"Here In This Place" – Verse 3  

Gather Us In  

GTG #401

1 Here in this place the new light is streaming; now is the darkness.
2 We are the young, our lives are a mystery. We are the old who
3 Here we will take the wine and the water; here we will take the
4 Not in the dark of buildings confining, not in some heaven,

vanished away; see in this space our fears and our dreamings
yearn for your face. We have been sung throughout all of his tory,
light years away: here in this place the new light is shining;

brought here to you in the light of this day.
called to be light to the whole human race.
call us anew to be salt for the earth.
now is the kingdom, and now is the day.

Gather us in, the lost and forsaken; gather us in, the
Gather us in, the rich and the haughty; gather us in, the
Give us to drink the wine of compassion; give us to eat the
Gather us in and hold us forever; gather us in and

blind and the lame; call to us now, and we shall awaken;
proud and the strong; give us a heart, so meek and so lowly;
bread that is you; nourish us well, and teach us to fashion
make us your own; gather us in, all peoples to gather,

we shall arise at the sound of our name.
give us the courage to enter the song.
lives that are holy and hearts that are true.
fires of love in our flesh and our bone.

The "you/your" mentioned in every stanza is never identified, but this 1979 hymn is clearly a corporate prayer to God on behalf of the diverse congregation who have assembled for worship, longing to be transformed and used as God's witnesses and for God's purposes.


*Please rise in body or spirit.
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.

With abundant joy in our hearts, we give thanks and praise, God of majesty and splendor. By your power you created all that is, making a universe out of chaos, ruling over all things in love. Throughout the ages you called your people to love and serve you, as we heard in the story of the Good Samaritan, loving you with our entire being and our neighbors as ourselves.

We praise you that in the fullness of time you revealed your love like the Good Samaritan’s, sending Jesus into the world. Jesus does not leave us in our brokenness on the sides of life’s roads, but heals our wounds, setting before us the way of justice and peace.

Therefore we praise you, joining our voices with angels and archangels, with all of creation, who forever sing to the glory of your name:

Sung Response:  “Holy, Holy, Holy”  GTG #565

*Please rise in body or spirit.
We give you thanks that the Lord Jesus, on the night before he died, took bread, and after giving thanks to you, he broke it, and gave it to his disciples, saying: Take, eat. This is my body, given for you. Do this for the remembrance of me. In the same way he took the cup, saying: This cup is the new covenant sealed in my blood, shed for you for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.

Pour out your Holy Spirit upon all gathered here, and upon bread and wine, so that the bread shared and the cup blessed may be the community of the body and blood of Christ.

Holy Spirit, create unity between us and the risen Christ, becoming one with all who share this abundance of food, in solidarity with one and all in the body of Christ, sending us out to be difference makers in this world.

Remembering your gracious acts in Jesus Christ, we take from your creation this bread and cup and joyfully celebrate his dying and rising as we await the day of his coming. With thanksgiving we offer our very lives to you to be a living and holy sacrifice, dedicated to your service.

Let us give thanks for those who have gone before us, particularly those teaching elders who have died since the last assembly. We give thanks to God for their faithful service.

Great is the mystery of faith:

*Please rise in body or spirit.
People of God, let us not be like the robbers, the priest, or the Levite, but be like the Good Samaritan, a true difference maker, keeping faithful in serving and loving our neighbor as ourselves, until Christ comes again, and we shall feast with everyone in the joy of God’s realm of love.

Through Christ, with Christ, in Christ, in the unity of the Holy Spirit, all glory and honor are yours, O God of Creation, now and forever.


---

*Please rise in body or spirit.*
Lord’s Prayer
Let us pray for God’s rule on earth as Jesus taught us:
   Our Father in heaven, hallowed be your name,
   your kingdom come, your will be done,
   on earth as in heaven.
   Give us today our daily bread.
   Forgive us our sins
   as we forgive those who sin against us.
   Save us from the time of trial
   and deliver us from evil.
   For the kingdom, the power,
   and the glory are yours now and forever.
   Amen.

Breaking of the Bread, Pouring of the Cup:

   When we break the bread, is it not a sharing in the body
   of Christ?
   When we give thanks for the cup of salvation, is it not a
   sharing of the cup of love?
   Jesus said: I am the bread of life: Whoever comes to me will
   never be hungry, and whoever believes in me will never be
   thirsty.

Communion of the People
   Receive the elements by taking a piece of bread, dipping it into the
   cup, eating it and returning to your seat.
Music During Communion
“We Are Standing on Holy Ground”

Holy Ground

We are standing on holy ground,
and I know that there are angels all around;
let us praise Jesus now;
we are standing in his presence on holy ground.

The phrase “holy ground” resonates with the experience of Moses at the burning bush, where he had an encounter with God (Exodus 3:5; also quoted in the martyr Stephen’s sermon, Acts 7:33). The reference to angels may recall Jacob’s vision (Genesis 28:12–17) or Hebrews 12:22.


*Please rise in body or spirit.
“Thy Word Is a Lamp unto My Feet”  

Refrain

Thy word is a lamp unto my feet and a light unto my path.

When I feel afraid, and I think I’ve lost my way, still you’re there beside me.

Nothing will I fear as long as you are near.

Please be near me to the end.

Thy word is a lamp unto my feet and a light unto my path.

The refrain of this 20th-century song is a quotation of Psalm 119:105 in the King James Version. That longest of all psalms celebrates the gift of God’s law by accumulating many synonyms for it. In Christian practice, this verse has been used to give thanks for all Scripture.


Prayer After Communion

We thank you, O God, that through Word and this Sacrament you have given us your son, who is the true bread from heaven and food of eternal life. Like the Good Samaritan, Christ always shows us mercy, breaking bread with friend and stranger alike, and calls us to leave this place, to go and do likewise, as difference makers in our world today.

*Please rise in body or spirit.
DISMISSAL

* Hymn  “In Christ There Is No East or West”  GTG #317

1 In Christ there is no east or west, in him no
   country, nation, men;
2 In Christ shall true hearts everywhere their high com-
   mitments of love be known;
3 Join hands, disciples of the faith, what’er your
   race may be:
   All children of the south and north are
   All Christ-ly souls are
4 In Christ now meet both east and west; in him meet
   south or north, but one great fellowship find;
   his service is the
   ship of love throughout the whole wide earth.
   golden cord close-binding humanity.
   living God are surely kin to me.
   one in him through-out the whole wide earth.

This setting expands and enhances the thematic inclusiveness of an early 20th-century text by adapting the melody of a traditional spiritual to carry these words. This 1940 pairing marked the first use of African American musical material in a mainline North American hymnal.


*Please rise in body or spirit.
*Charge
Go out into the world in peace, people of God;
Have courage;
Hold on to what is good;
Love God with all your heart, soul strength and mind,
And love neighbor as yourself, just as Jesus did,
Rejoicing in the power of the Holy Spirit.

*Blessing
Be the Good Samaritan in the lives of others today.
Be a Difference Maker, with the grace of Jesus Christ,
the love of God, and the communion of the Holy Spirit
guiding your journey.

Amen and Amen.

Dismissal Music
“Glorious Things of Thee Are Spoken”
Martin Ellis &
Philip Keveren
Ruth Heald

Liturgists and Worship Leaders in Order of Participation:
The Reverend Matt Gough, pastor, First Presbyterian Church, Corvallis, Oregon
Heather Crow-Martinez, Member of Warm Springs Presbyterian Church, Warm Springs, Oregon
Leah Olson, Youth Advisory Delegate, Tualatin Presbyterian Church, Tualatin, Oregon
Tony De La Rosa, Ruling Elder, Interim Exec. Director of the Presbyterian Mission Agency (PMA) of the PC(USA) in Louisville, Kentucky
The Reverend Dr. Alice Ridgill, Pastor, New Faith Presbyterian Church, West Greenwood, South Carolina
The Reverend Mike Foster, Pastor, Phoenix Presbyterian Church, Phoenix, Oregon

Worship Music Ensemble:
Martin Ellis, piano
Ruth Ginelle Heald, vocal and percussion
Rae Richen, viola
Jan Pearce, guitar
Gail Gillespie, flute

ASL Interpreter:
Kacey Lundgren, St. Andrews Presbyterian Church, Portland, Oregon

*Please rise in body or spirit.
Those who need or desire an American Sign Language (ASL) interpreter during worship are invited to take seats set aside near the right (entrance) side of the platform.

**PREPARATION**

Opening Music  
“Litanies”  
Jehan Alain  
*Martin Ellis*

Vocal Solo  
“Prepare the Way, O Zion”  
*Ruth Ginelle Heald*

Opening Sentence  
2 Corinthians 5:19  
*Aleida Jernigan*

*Hymn*  
“God, You Spin the Whirling Planets”  
*GTG #23*

---

1 God, you spin the whirl-ing plan-ets, fill the seas and
2 You have called us to be faith-ful in our life and
3 God, your word is still cre-at-ing, call-ing us to

spread the plain, mold the moun-tains, fash-ion blos-soms, call forth
min-is-try. We re-spond in grate-ful wor-sip joined in
life made new. Now re-veal to us fresh vis-tas where there’s

sun-shine, wind, and rain. We, cre-at-ed in your im-age,
one com-mu-ni-ty. When we blur your gra-cious im-age,
work to dare and do. Keep us clear of all dis-tor-tion.

would a true re-flec-tion be of your jus-tice,
fo-cus us and make us whole. Healed and strength-ened
Pol-ish us with lov-ing care. Thus, new crea-tures

*C*Please rise in body or spirit.*
May we sing this hymn as our prayer and our assurance.

God, You Spin the Whirling Planets

Grace, and mercy and the truth that makes us free.
as your people, we move onward toward your goal.
in your image, we'll proclaim Christ everywhere.

This text was written for the 1979 National Meeting of United Presbyterian Women, whose theme, “In the Image of God,” is variously considered here as reflection, focus, distortion, and polishing for clarity. The words are well set to an anonymous 19th-century American tune.


THE WORD

Prayer for Illumination

God of the whirling planets, of the vistas and plains,

God of the waters and the wheat and the wine,

God of the clamor and the silence:

As we prepare to receive your Word, this unparalleled witness,

Focus our hearts and minds and bodies

So that we may receive this gift, hear your voice,

And be encouraged in our role as reconcilers of the world.

Amen.

Scripture 2 Corinthians 5:16–6:2 Pete Wells

Word of God, Word of Life

Thanks be to God.

Sermon “The Vertical: Be Reconciled to God” Jerry Andrews

Silent Reflection

Introduction to Confession Michial Hubbard

As people who have been made new in Christ and reconciled to God, let us trust in God’s love as we make our confession.

May we sing this hymn as our prayer and our assurance.

*Please rise in body or spirit.
*Call to Confession  "Just As I Am" – Verse 1  GTG #442

1 Just as I am, without one plea but that thy
2 Just as I am, though tossed about with many a
3 Just as I am, thou wilt receive, wilt welcome,
4 Just as I am, thy love unknown has broken

blood was shed for me, and that thou biddest me
conflict, many a doubt, fightings and fears with-
pardon, cleanse, relieve; because thy promise
every barrier down; now to be thine, yea,

come to thee, in, without, O Lamb of God, I come; I come!
I believe, thine a lone,

When illness limited her involvement in a bustling household, the author wrote this hymn that helped her both to achieve and to express a renewed sense of worth grounded in Christ's self-giving. Its simple, direct, and deeply felt language has made it a source of comfort to many.


Worship
*Silence

*Prayer of Confession  "Just As I Am" – Verse 2  GTG #442

1. Just as I am, without one plea but that thy
   blood was shed for me, and that thou biddest me
   come to thee, in, without, I believe, O Lamb of God, I come; I come!

2. Just as I am, though tossed about with many a
   conflict, many a doubt, fightings and fears with-
   par don, cleanse, relieve; because thy promise
   every barrier down; now to be thine, yea,

3. Just as I am, thou wilt receive, wilt welcome,
   come to thee, O Lamb of God, I come; I come!

4. Just as I am, thy love unknown has broken
   down; now to be thine, yea,

SPANISH
1. Tal como soy de pecador, sin más confianza que tu amor; a tu llamada vengo a ti, ¡Cordero de Dios, heme aquí!

KOREAN
1. 큰 죄에 빠진 날위해 주 보-혈흘려주시고 또-나를 오-라하시니 주께로가-저갑니다

When illness limited her involvement in a bustling household, the author wrote this hymn that helped her both to achieve and to express a renewed sense of worth grounded in Christ’s self-giving. Its simple, direct, and deeply felt language has made it a source of comfort to many.


*Please rise in body or spirit.
*Silent Confession

*Assurance of Forgiveness

“Just As I Am” – Verses 3 & 4  GTG #442

1. Just as I am, without one plea but that thy
   blood was shed for me, and that thou biddest me
   come to thee, in, without, I believe, O Lamb of God, I come; I come!

2. Just as I am, though tossed about with many a
   conflict, many a doubt, fightings and fears within,
   pardon, cleanse, relieve; because thy promise
   every barrier down; now to be thine, yea,

3. Just as I am, thou wilt receive, wilt welcome,
   every sorrow turn to joy, now to be thine, yea,
   and deeply felt language has made it a source of comfort to many.

4. Just as I am, thy love unknown has broken
   every chain imparted to thee, O Lamb of God, I come; I come!

SPANISH
  1. Tal como soy de pecador,
     sin más confianza que tu amor;
     a tu llamada vengo a ti,
     ¡Cordero de Dios, heme aquí!

KOREAN
  1. 큰 죄에 빠진 남위해
     주로 형を通して고
     또 나를 오라하시니-
     주께서 저를 기만다

When illness limited her involvement in a bustling household, the author wrote this hymn that helped her both to achieve and to express a renewed sense of worth grounded in Christ's self-giving. Its simple, direct, and deeply felt language has made it a source of comfort to many.


*Please rise in body or spirit.
THE MEAL

Invitation to the Table
Jerry Andrews & Jenny Warner

Sisters and brothers in Christ:
This is God’s table, spread with a feast that is for you.
Christ has broken down every barrier that stands
between you and this table.
   You are whole enough,
   You are healed enough,
   You are faithful enough
   To come to this table, to break the bread and drink
   the cup
   You need not be wise,
   You need not be perfect,
   You need not be decent or orderly
   To join in the feast, to be fed, to be welcomed.
For we have been made new,
We have been reconciled,
We have been called and entrusted,
And all this comes from Christ, our host,
who invites us to share in the feast he has prepared.

Great Thanksgiving
Jerry Andrews & Jenny Warner

The Lord be with you.
   And also with you.
Lift up your hearts.
   We lift them to God.
Let us give thanks to the Lord our God.
   It is right to give our thanks and praise.
It is our deep joy to give you our gratitude, O God, because
you love us without end or condition. Your love called forth
the sun and moon, the earth and sky, the creatures great and
small. Your love brought us into being.

When we turned from you, you called us still, and when we
stopped listening, you sent your Son to reconcile us to you,
once and for all. In his teaching and healing, in the wonders he
wrought, in his very being he was your Love.
And so we give you our thanks, and join our voices to the faithful witnesses of every time and place, who forever chant to your glory, saying these words:

Holy, holy, holy Lord, God of power and might,
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is the One who comes in the name of the Lord.
Hosanna in the highest.

Blessed are you, O God, because your love never changes. In love you call us still to that highest of ministries, the work of reconciliation. You fashion us your emissaries of peace, your ambassadors of hope, and so wearing that mantle, we lift our prayers to you.

For the impoverished of the world and in this community;
For all who live as hated people, who are feared, for those victims of injustice;
For those who live under the rule of tyrants,
For those who live amid idols of power or wealth or superiority:

For all these, we pray.

For those who seek to heal the earth;
For those who build bridges over roiling waters;
For those whose courage inspires our own;
For those who advocate for justice to come down like the cascading waters:

We say thanks, and amen.

For this beloved church, flawed and strong,

We say make us whole.

For the brothers and sisters to our right and to our left,

We say encourage that one, O God.

For our leaders, for our pastors, for our ruling elders and deacons, for our members,

We say bless them.

For this bread and this cup, we say thank you again,
And we ask that you would send your Spirit upon them, and upon all of us,
That as we break the bread and drink the cup
We would remember all Christ accomplished for us, out of love,
And we would be reconciled to one another, in love,
And we would know our reconciliation with you,
Creator, Love who never changes, our Host, our God.
For as people made new in Christ, we say:

Amen.

*Please rise in body or spirit.
Lord’s Prayer  “Our Father Which Art in Heaven”   GTG #464

1. Our Father, which art in heaven:
2. On earth as it is in heaven:
3. And forgive us all our debts:
4. And lead us not into temptation:
5. For thine is the kingdom, the power, and the glory:

Thy kingdom come; thy will be done:
Give us this day our daily bread:
As we forgive our debtors:
But deliver us from evil:
For ever and ever, amen:

This lively call-and-response setting of the Lord’s Prayer, based on the King James Version, uses the opening blessing as the congregation’s refrain. This repetition is more than a convenience; it is a reminder of our abiding hope that all people will come to honor God’s name.


Breaking of the Bread
Our Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said,
This is my body which is for you. Do this for the remembrance of me.

*Please rise in body or spirit.
Pouring of the Cup
   In the same way also he took the cup, after supper, saying,
       This cup is the new covenant in my blood.
   Do this, as often as you drink it, for the remembrance of me.
   For as often as you eat this bread and drink the cup,
       you proclaim the Lord’s death until he comes.

Communion of the People

Music During Communion
   Rose City Jazz Quartet
       “All Creatures of Our God and King” arr. Deanna Witkowski
       (Sheet music available at deannajazz.com)
       “Great Is Thy Faithfulness” arr. Lance Bryant
       “Invocation” Bill Carter

Prayer after Communion
   Jerry Andrews & Jenny Warner

   O Lamb of God, we have feasted at your table, and you have
       made us one.
   Now nurtured and nourished, we are ready to go out into
       this day and into your world, sisters and brothers, one
       people, your people. Thanks be to God. Amen.

DISMISSAL

*Hymn
   “There Is a Longing in Our Hearts” GTG #470

   Refrain
   There is a longing in our hearts, O Lord, for
   you to reveal yourself to us.

   There is a longing in our hearts for love we
   only find in you, our God.

*Please rise in body or spirit.
The refrain that frames this sung prayer describes why we pray, and the stanzas indicate what we pray for. These requests are not for possessions but for qualities and conditions we hope for in the world around us, and they emerge from the changing circumstances of our lives.

Words and Music: © 1992, Anne Quigley (Published by OCP). All rights reserved. Used with permission. LicenSingOnline 612822.

*Charge and Blessing

Jerry Andrews

We are sent into the world as God’s beloved community.
We are entrusted with God’s message of reconciliation,
sharing the labor
of healing that separates people from God and
each other.
So we are ambassadors of Christ.
And now may the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you, now and forever.

Amen.

*Please rise in body or spirit.
*Congregational Response
“My Soul Cries Out with a Joyful Shout” GTG #100
(Refrain two times)

My heart shall sing of the day you bring. Let the fires of your justice burn. Wipe away all tears, for the dawn draws near, and the world is about to turn.

By employing an energetic Irish folk song for its melody, this ballad-like paraphrase of the Magnificat, Mary’s song at her meeting with her relative Elizabeth (Luke 1:46–55), recaptures both the wonder and the faith of the young woman who first recognized what God was doing.


Dismissal Music
“I Will Trust in the Lord” Rose City Jazz Quartet
arr. Chuck Marohnie

Liturgists and Worship Leaders in Order of Participation:
The Reverend Aleida Jernigan, Co-Executive Presbyter, Cascades Presbytery, Oregon
Brooklynn Smith, Theological Student Advisory Delegate, Member First Presbyterian Church of Clinton, Clinton, South Carolina
Pete Wells, Stated Clerk, Presbytery of Eastern Oregon, Pendleton, Oregon
The Reverend Dr. Jerry Andrews, Senior Pastor, First Presbyterian Church, San Diego, California
Michial Hubbard, Commissioned Ruling Elder, Community Presbyterian Church, Tulelake, California
The Reverend Jenny Warner, Moderator Cascades Presbytery, Pastor for Justice, Spirituality and Community, First Presbyterian Church, Bend, Oregon

*Please rise in body or spirit.
**Musicians and Vocalists:**
- Martin Ellis, Organist, Rose City Park Presbyterian Church, Portland, Oregon
- Ruth Heald, Music Director, Rose City Park Presbyterian Church, Portland, Oregon
- Rose City Jazz Quartet—Ruth Heald, drums; Elijah Mendosa, bass; Dan Mahoney, guitar; Martin Ellis, piano.

**ASL Interpreter:**
- Kacey Lundgren, St. Andrew’s Presbyterian Church, Portland, Oregon
Those who need or desire an American Sign Language (ASL) interpreter during worship are invited to take seats set aside near the right (entrance) side of the platform.

**PREPARATION**

Opening Music
“Great Is Thy Faithfulness”  Combined Korean Instrumentalists

Opening Sentences  Irene Tegeler
We are weary. God’s grace has sustained us. We need to sing God’s praises and celebrate the work of the Spirit in our midst.

*Call to Worship  “Every Time I Feel the Spirit”  GTG #66

**Refrain**

```
Ev - ery time I feel the Spir - it mov - ing in my

heart I will pray. Yes, ev - ery time I feel the

Spir - it mov - ing in my heart I will pray.
```

1 Up - on the moun - tain, when my Lord spoke, out of God’s
2 Jor - dan Riv - er, chil - ly and cold, it chills the
Like many African American spirituals, this one mixes the language of biblical narrative with veiled but effective allusions to the hope of escape from slavery, either by crossing rivers into free states or by participating in organized efforts like the Underground Railroad.


*Opening Prayer

Irene Tegeler

Every time we feel the Spirit moving in our hearts, we will pray.

Turn the world, Spirit of Peace, until reconciliation is on the wind.

We are your witnesses.

Transform our hearts, Spirit of Life, until love is in each breath.

We long for your restoration.

Remain with us, Spirit of Liberation, until justice burns like a refining fire.

PROCLAIMING THE WORD

Prayer for Illumination

Tom Hughes

God of Grace, your word has been with us throughout the millennia, throughout the church’s history, and throughout this week in Portland. Speak to us again, and illumine our paths homeward. Amen.

Scripture

Acts 1:2b–11

Colby Atkinson

Holy Wisdom, Holy Word.

Thanks be to God.

Sermon

“Left Behind”

Larissa Kwong Abazia

Silent Reflection
Sing a new world into being, sound a bold and hopeful theme. Find a tune for silent yearnings, lend your voice and dare to dream.

Dream a church where all who worship find their lives and loves belong.

Sing a new world into being, sing as Christ inspires your song.

Sing a new world into being, where each gender class and race.

Brings its rainbow gifts and colors to God’s limitless embrace. Where the lines that once divided form instead the ties that bind.

Sing a new world into being, Risk transforming heart and mind.

Sing a new world into being, where the homeless find a home. Where no children ever hunger, but are filled with God’s shalom.

Where all people work for justice, where all hate and vengeance cease.

Sing a new world into being, raise the harmonies of peace.

Sing a new world into being, Join the ancient prophets’ cry. For a time of health and plenty, when all tears have been wiped dry.

When compassion flows like waters, pouring balm for all who grieve.

Sing a new world into being, live the promise you believe.
HOLY COMMUNION

Invitation to the Table \textit{Larissa Kwong Abazia & Young Han Hyun}

Great Thanksgiving
\begin{quote}
The Creator of the evergreens, the mountains, 
and the rain be with you. 
\textbf{And also with you.}
Lift up your hearts to the God of the salmon, 
the beaver, and the deer.
\textbf{We lift them up.}
Let us give thanks to the Lord of the waterfall, the river, and 
the ocean.
\textbf{It is right to give our thanks and praise.}
\end{quote}
Holy God, author of the clouds, keeper of the birds, painter of the sunset, we praise you and we give you thanks. In the waters of creation, your Spirit moved and fashioned jagged peaks and fertile valleys. When the world turned away from you, you sent your son Jesus into the barren places, the desert and the wilderness, to walk among us, teach us, challenge us, and lead us until the world was about to turn. So with the whole creation, the camas and the pine, the hummingbird and the eagle, the bear and the otter, we sing:
Sung Response

“Holy, Holy, Holy”


G    G7   Am   G
Holy, holy, holy Lord,

G     A9   Cmaj7   D7
God of power and might,

G    G7   Am   E Am
heaven and earth are full of your glory. Ho-

G    G7   Am   G
san - na in the high - est.

Blessed is the One who comes in the Lord’s name. Ho-

G    G7   Am   G
san - na in the high - est.

Blessed is the One who comes in the Lord’s name. Ho-

On the night before he died, Jesus sat at a table with his friends. He took bread, broke it, gave it to his friends and said, “Take, eat. This is my body, given for you. When you eat it, remember me.” After the meal, he took a cup of wine and said, “This cup is my blood, shed for you for the forgiveness of sins. When you drink it, remember me.” Here in the Pacific Northwest, along with sisters and brothers around the world, we proclaim the mystery of our faith:

Sung Response  “Christ Has Died; Christ Has Risen”  GTG #557

Jesus promised the Spirit, and we beckon her to this feast: come, Holy Spirit, and pour out your cascading presence over this bread and wine, that they may be for us the body and blood of Jesus Christ. Draw our hearts together as one before we depart this land of green, and join us to Christ, the host of this table and the Lord of all creation. Through Christ, with Christ, and in Christ, in the unity of the Holy Spirit, all honor and glory are yours, God of yesterday, today, and tomorrow.
Sung Response  

“Amen”  

GTG #558


And now, as our brother Christ taught us, let us pray:

Our Father, who art in heaven, hallowed be thy name.
Thy kingdom come, thy will be done on earth as it is in heaven.
Give us this day our daily bread, and forgive us our debts as we forgive our debtors.
And lead us not into temptation, but deliver us from evil.
For thine is the kingdom, the power and the glory forever. Amen.

Come, for all is prepared.

Breaking of the Bread

Pouring of the Cup

Communion of the People

Communion ware and servers for this communion service represent the various congregations in the Presbytery of the Cascades. In this first chapter from the Acts of the Apostles, the risen Christ reminds us that we are baptized by and filled with the Holy Spirit, and sent out to be witnesses of the Good News to the ends of the earth (Acts 1:8). As a reminder of our calling, please take a small white tile, with the imprint of the dove, as you come forward to receive the bread and drink from the cup. Take the tile home with you, reminding each and every one of us that we are not alone in the pilgrimage of everyday life, but that the Spirit of Christ resides in us all.

Music During Communion

“Holy Is He (Holy, Holy, Holy)”  Assembly Korean Choir
Arr. by David T. Clydesdale
Prayer After Communion

Let us pray together.

God of love and grace, we give you thanks that you have reconciled us with each other and with Christ in this feast of bread and wine. Send us, who are left behind, into the city, throughout the country, and back to our homes burning with the fire of your Spirit. Amen.

SENDING

*Hymn “My Soul Cries Out with a Joyful Shout” GTG #100

Canticle of the Turning

Em C D Em

1 My soul cries out with a joyful shout that the
2 Though I am small, my God, my all, you
3 From the halls of power to the fortress tower, not a
4 Though the nations rage from age to age, we re-

Em C D Em

God of my heart is great, and my spirit sings of the
work great things in me, and your mercy will last from the
stone will be left on stone. Let the king beware for your
member who holds us fast: God’s mercy must de-

G Em C Em

wondrous things that you bring to the ones who wait.
depths of the past to the end of the age to be.
justice tears every tyrant from his throne.
liv er us from the conqueror’s crushing grasp.

G D Em C Em

You fixed your sight on your servant’s plight, and my
Your very name puts the proud to shame, and to
The hungry poor shall weep no more, for the
This saving word that our forebears heard is the

*Charge and Sending

Go from this place, prepared for the world to turn:

To our homes, to our churches, to our communities, where the work of God awaits.

Go and do the work of reconciliation, fortified by the promise of God’s abiding love:

Drawn by “The Hope of Our Calling,” drawn through grace, drawn toward justice.

Go, for the world cries out in longing even as the dawn draws near!

Alleluia!
“Sung Response
“My Soul Cries Out With a Joyful Shout” (Refrain)
Canticle of the Turning

My heart shall sing of the day you bring. Let the fires of your justice burn. Wipe away all tears, for the dawn draws near, and the world is about to turn.

By employing an energetic Irish folk song for its melody, this ballad-like paraphrase of the Magnificat, Mary’s song at her meeting with her relative Elizabeth (Luke 1:46–55), recaptures both the wonder and the faith of the young woman who first recognized what God was doing.


Sending Music
Toccata on “Star of the County Down”  Martin Ellis
Copyright MLE Artist Management, Tigard, Oregon

Liturgists and Worship Leaders in Order of Participation:
Irene Tegeler, Member, Lake Grove Presbyterian Church,
Lake Oswego, Oregon
Tom Hughes, Ruling Elder, Reedville Presbyterian Church,
Aloha, Oregon, President Metro Council
Colby Atkinson, Member, St. Andrews Presbyterian Church,
Portland, Oregon
The Reverend Larissa Kwong Abazia, Vice Moderator of 221st General Assembly (2014), Pastor, First Presbyterian Church Forest Hills, Queens, New York
The Reverend Young Han Hyun, Pastor, Korean Presbyterian Church, Corvallis, Oregon

Assembly Korean Choir and Instrumentalists:
Today’s choir and instrumentalist consists of members from all five of the Presbytery of Cascades’ Korean congregations:
Beaverton Korean Presbyterian Church – Portland, Oregon
Calvary Korean Presbyterian Church – Portland, Oregon
Hope Korean Presbyterian Church – Portland, Oregon
Korean Presbyterian Church – Corvallis, Oregon
Vancouver Korean Presbyterian Church – Vancouver, Washington

ASL Interpreter:
Kacey Lundgren, St. Andrew’s Presbyterian Church, Portland, Oregon