



**World Council of Churches
10th Assembly**

30 October to 8 November 2013

Busan, Republic of Korea

PRAY 08

Evening Prayer, 1 November 2013

EN

Original

Protestant Church Women United

Image: **Creation**

20:00 **Call to prayer**

Opening prayer *(Korean for Leader; English, French, German, Korean or Spanish for Congregation)*

L: Jesus Christ is the light of the world.

C: **May the light of our Lord shine on us.**

L: Behold, now is the day of salvation.

C: **O God of our salvation, forgive our sins
and deliver us from the way of the wicked,**

L: that your justice may shine like the sun

C: **and the poor may be lifted up.**

L: Teach us to do your will,

C: **for you are our God.**

(please rise as you are able)

Hymn: 사랑으로 천지만물 *(God who created all; Korean for verse 1, English for verse 2)*

사랑으로 천지만물

[sarangeuro cheonjimmanmul]
God Who Created All

작곡 강은수 / 작사 강원용
Music by Unsu Kang
Words by Won Yong Kang



1. 사 랑 으 로 천 지 만 물 창 조 하 신 하 나 님
God who cre - at - ed all by your Word, you who cre - at - ed all things in love,
[sa - rang eu ro cheon ji man mul chang - jo ha sin ha - na - nim,

2. 사 람 되 어 우 리 중 에 내 려 오 신 하 나 님
God our Sav - ior in hu - man form, Word e - ter - nal, born on this earth,
[sa - ram doe eo u - ri jung - e nae - ryeo o sin ha - na - nim,



우 주 만 물 그 속 에 서 당 신 모 습 뵈 읍 니 다
in heav'n and earth, all you have made, we see your hand - work, we find your face,
u - ju man - mul geu - sog e - seo dang - sin mo seup boe om ni da

살 과 죽 음 다 바 쳐 서 우 리 구 원 하 셧 네
you gave your life, suf - fered and died that you might save, cru - ci - fied,
sam gwa ju - geum da ba - cheo - seo u - ri gu - won ha - syeon - ne,



우 리 들 을 살 리 시 려 삼 라 만 상 말 기 시 니
you made all things and called them good, our sal - va - tion part of your plan,
u - ri deul eul sal - li si lyeo sam - na man sang matk ki si ni,

참 사 랑 을 알 게 하 고 생 명 허 락 하 시 니
you showed us the depth of your love, giv - ing to us new - ness of life,
cham sa - rang eul al - ge ha - go saeng - myeong heo - rak ha - si ni,



만 물 들 과 입 을 모 아 감 사 찬 양 드 립 니 다
with all na - ture we join in song, sing your prais - es all the day long,
man mul deul gwa ib eul mo - a, gam - sa chan - yang deu rim ni da

만 물 들 과 손 을 모 아 감 사 찬 양 드 립 니 다
with all na - ture we join our hands, sing your praise - es all the day long
man mul deul gwa ib eul mo - a, gam - sa chan - yang deu rim ni da

3. 사랑하는 그 품안에 살게 하신 성령님, 닫힌 마음 열게 하여 하나되게 하시네
God our comfort, Spirit divine, safe in your bosom, give us new life,
you take our heart, open them wide, leading our spirits, making us one.

화해위한 그 행진에 동참하게 하시니, 만물들과 마음 모아 감사 찬양 드립니다
marching forward one in your peace, reconciled and praising your name,
with all nature we join our hand, sing your praises all the day long.

4. 세 분이자 사랑으로 한 몸 되신 하나님, 새 하늘과 새 땅을 약속하여 주시네
God in three persons, God undivided, one in your being, one by your love,
you will bring new heaven and earth where we will praise and worship the Lamb,

놀라우신 그 사랑에 우리 응답 하면서, 살아계신 하나님께 감사 찬양 드립니다
when we feel the power of your love, we respond in wonder and awe,
living God to you we give praise, sing your praises all the long.

(please be seated)

Scripture reading - Amos 5: 14-15; 21-24

Seek good, and not evil, that you may live,
and so the Lord, the God of hosts will be with you,
just as you have said.

I hate, I despise your festivals,
and I take no delight in your solemn assemblies.
Even though you offer me your burnt offerings and grain offerings,
I will not accept them;
and the offerings of well-being of your fatted animals
I will not look upon.
Take away from me the noise of your songs;
I will not listen to the melody of your harps.
But let justice roll down like waters,
and righteousness like an ever-flowing stream.

(please rise as you are able)

Psalmody:

Psalm 10: 12-18 *(Korean for Cantor, English for Congregation)*

(Solo) Recitative



여 호 와 여 일 어 나 읍 소 서

A - rise - Lord Lift up your hand - -

[Yeo ho wa yeo ir ro na op so seo]



하 나 님 이 여 손 을 트 읍 소 서

A - rise - Lord Lift up your hand - -

[Ha na ni mi yeo so nul du op so seo]



가 난 한 자 들 을 잊 지 마 읍 소 서

O God don't for - get the help - - - less

[Ga nan han ja du rul it chi ma op so seo]

(Together)



어 쨌 하 여 악 인 이 하 나 님 을 멸 시 하 며

Why does - the wic - ked man re - vile - - - God

[ot chi ha yeo a gi ni ha na ni ul meol si ha myo]



그 의 마음 에 이 르 기 를 주 는 감 찰 하 지 아니 하 리 라 하 나 이 - 까

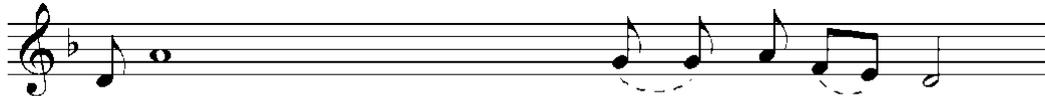
Why does he say to him - self He won't call me to ac - count

[Gu ui ma ume iru gi rul iu nun gam chal hai aniha ri ra ha na ik - kal]

(Solo)



주 께 서 는 보 셨 나 이 - 나
But - you - O God - O - God
 [Juk ke so nun bo shon na ih - da]



주 는 재 앙 과 원 환 을 감 찰 하 시 - 고
Do see trou - ble and - grief
 [ju nun jae ang gua won ha nul gam chal ha si - go]

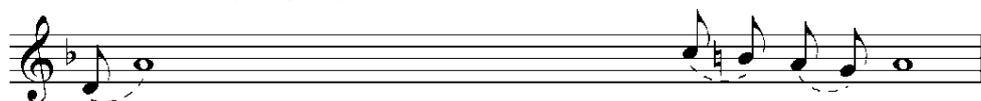


주 의 손 으 로 감 으 려 하 시 오 - 니
You consider it to take it in - hand
 [Ju ui so nu ro ga pu reo ha si oh - ni]

(Together)

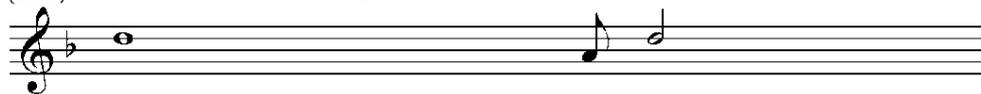


의 모 운 자 가 주 를 의 지 하 나 이 나
The vic-tim com-mits him-self - - to you
 [Ui ro un ja ga ju rul ui ji ha na ih da]



주 는 벌 썬 부 터 고 아 름 도 우 시 는 이 시 니 이 다
You - are the helper of the fa - ther - less
 [Ju nun bol so bu teo go ah rul do uh si nun ih si ni - da]

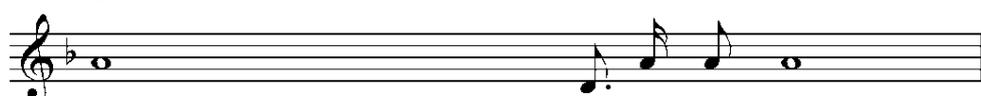
(Solo)



악 인 의 관 을 꺾 으 소 서
Break the arm of the wicked and e-vil man
 [A gin ui pa rulk ko ku so seo]

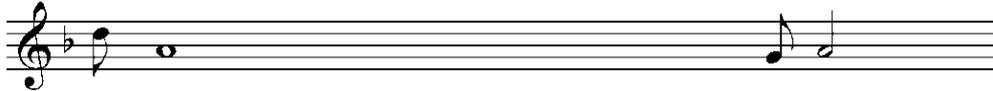


악 환 자 의 악 을 더 이 상
Call him to ac - count
 [Ak han ja ui ah gul do ih sang]



찾 아 낼 수 없 을 때 까 지 찾 으 소 서
For his wickedness that would not be found out
 [Cha ja nel su up sull tack ka ji cha ju so seo]

(Together)



여호와께서 영원무궁하도록
The Lord is king
[Yeo ho wak kae so nun young won mu gung ha do rok]



왕이시니 이방 나라들이
For - ever and e - ver
[wang ih si ni ih bang na ra du ri]



주의 땅에 시벌 망하였나이다
The nations will pe - rish from his land
(Solo) [Ju uit tang aeh so myl mang ha yot na ih da]



여호와이주는 겸손한 자의
You hear - O Lord You hear - O Lord
[Yeo ho wa yeo ju nun Geom son han ja ui]



소원을 들으셨사오니
The de - sire of - the af - flic - ted
[So won ul du - ru shot sa oh ni]

(Together)



그들의 마음을 준비하시미
You hear - O Lord You en - cou - rage - them
[Gu du rae ma uh mul jun bi ha si - meo]

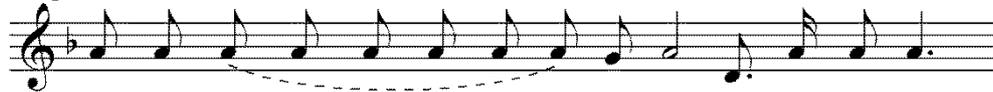


귀를 기울여 들으시 - 고
And - you li - sten to their cry
(Solo) [Gui rul gi uh ryo du ru si - go]



고아와 압제 당하는 자를 위하여 심판하사
Defending the fa - ther - less and the op - pres - sed
[Goa wa ap je dang ha nun ja rul ui ha yo simpan ha sa]

(Together)



세상에 속한 자가 다시는 위협하지
in or - der - that man who's of the earth
[se sang e sok han ja ga da si nun ui hyop ha ji]



못 - 하 게 하 시 리 이 다
may ter - ri - fy no - more
 [mok - ha gae ha si ri - da]

Words: Psalm 10 : 12 - 18

Music: Sung-Mo Moon, Korea

(please be seated)

Sermon *(see page 9)*

Prayer dance: “Lord, make me an instrument of your peace”

Prayers of the people

L 1: We are entrusted with a mission to work for love, justice, and peace. Let us pray for the churches, the nations, the people, and all the other creatures God has made, especially in Asia.

God of life, deliver us from rumors of war and the dangers of nuclear energy and weapons. Release the political conflicts and tensions in the Korean Peninsula and Northeast Asia, and fill the nations with the truth and peace of Jesus Christ.

God of peace, put an end to religious violence and territorial disputes in Asia.

C: God of life, hear our prayer.

L 2: O God of Asia! Hear the cries of the needy and poor in Asia. Grant that they may receive daily bread and adequate jobs. God of creation, deliver us from the destruction of the ecological system due to air pollution and water pollution. Merciful God, alleviate all diseases because of the pollution and the consequential problems. Remember the sufferings of environment refugees who abandon their residences.

C: God of Asia, hear our prayer.

L 3: God of justice, do not let those who fight for righteousness, who are oppressed and held captive by the powerful be discouraged. Grant that in the Asian countries and the world, the human rights of all may become safeguarded. Egalitarian God, give all people equal opportunities for education, the right to speak, medical treatment, career choices, and freedom of residence and movement. Safeguard the religious minorities, and help us live together in this multi-cultural and multi-ethnic world.

C: God of justice, hear our prayer.

L 4: God of reconciliation, guide all the traditions of the church to recover our unity in Jesus Christ. Give your power and might to the churches, that they may be used as instruments to change conflict and division into reconciliation and love. Encourage your churches to seek peace, eliminate violence, and to speak up with prophetic voices toward the powers and authorities of suppression and exploitation.

C: God of reconciliation, hear our prayer.

L 5: God of covenant, you created women as your image. Protect them from poverty and discrimination, and give them equal opportunities for education and job, and equal pay for the same labor. Eliminate all sexual violence and the human trafficking of women. Do not forget the sufferings of comfort women in Asia, and heal and strengthen them. Grant that Asian women may equally

participate in the decision-making bodies of their churches and societies, so that your divine will may be accomplished through them.

C: God of covenant, hear our prayer,

L 6: God of love, bless all the Asian children like me, so that we may grow up to become workers for Jesus' love and peace. I heard that there are many children who have to work for their family and livelihood. Guard my friends, feed their hunger, and give them what they need. God of grace, set free those children who are victims of child abuse, and guard them by your love. May we, the children in Asia and in the world, become friends and play together without any worry about making money or fear of violence from family and school.

C: God of love, hear our prayer.

L 1: Ever-living God, renew us and all of your creatures every day by the grace of Jesus Christ. May our prayers become practices of justice, peace, and love.
In the name of Jesus Christ we pray.

C: Amen.

(please rise as you are able)

Hymn: Jesus loves me *(sung first in Korean, then in the language of your preference)*

예 수 사 랑 하 심 은 거 룩 하 신 말 일 세
ye su sa rang ha si meun geo ru ka sin ma ril sse
Je - sus loves me, this I know, For the Bi ble tells me so;

5
우 리 들 은 약 하 나 예 수 권 세 많 도 다
u ri deu reun ya ka na ye su gwon se man to da
Lit - tle ones to Him be long, they are weak but He is strong.

9
날 사 랑 하 심 날 사 랑 하 심
nal sa rang ha sim nal sa rang ha sim
Yes, Je sus loves me! Yes, Je sus loves me!

13
날 사 랑 하 심 성 경 에 써 있 네 아 멘
nal sa rang ha sim seong gyeong e sseo in ne A men
Yes, Je sus loves me! The Bi ble tells me so. A men

Blessing

Sending for peace

(As you leave the room, you may beat time to the song "Hallelujah" with your foot and/or play the instruments that you brought.)

할렐루야 Hallelujah

Unsu Kang

Semachi ♩. = 90

할 렐 루 야 할 렐 할 렐 루 야
Hal - le - lu - jah hal-le hal-le lu - jah

할 렐 루 야 할 렐 할 렐 루 야
Hal - le - lu - jah hal-le hal-le lu - jah

할 렐 루 야 할 렐 할 렐 루 야
hal - le - lu - jah hal-le hal-le lu - jah

Vision of Amos (Amos 5: 14-15, 21-24) - Rev. Kim, Soon Young, South Korea

Today, Amos sees a world deprived of good but crippled with evil. He also sees the religious leaders condoning to evil structures while ignoring justice and righteousness. This is why God not only turned away but despised their festivals and offerings. Nevertheless, Amos still sees the vision of God as “*But let justice roll down like waters, and righteousness like an ever flowing stream*” (Am. 5:24, NRSV).

The vision of Amos allows us to read Luke 10 with a fresh eye. In this parable of the Good Samaritan, Jesus talks about the priest and the Levite who ignored the robbed and injured man. Would God happily receive the offerings of this priest and the Levite? According to Amos, God would have rejected their offerings. How about now, when we gather together as World Council of Churches, to celebrate and praise God, would God gladly receive our worship, gifts and offerings? When there are abused neighbors around us and we are quiet about the evils of the world, are we not participating with the robbers who maintain structural injustice?

Who are the robbers of our times? The ‘profit priority policy’ and the continuing neo-liberal globalization of many Multi-National Companies (MNCs) are one of them. There are also the OECD countries who discuss and decide world economic matters without thinking about their impact on the local communities. Here the justice of the struggling local community is denied as more people are driven to poverty. Indeed ideologies and structures such as discrimination based on race, gender and class only serve the interest of a few. These thoughts and customs make the world an evil place robbing the dignity and innocence of people made in the image of God.

Around the world there are those who use their privilege and power to promote violence, distortion and greed by arming themselves with false ideologies. These can be found in patriarchy, classism, clericalism, homophobia, economic and cultural monopoly, dictatorship, Islamic phobia, distortion of history, weapon industry, honour killings and female circumcision, unfair working conditions, unethical development and investments, war and terror forcing people to leave their homes and our treatment of the eco-system contributing to global warming. Thus, when we choose to be silent and close our eyes to the abused neighbours around us we become part of the damaging system.

Amos is faced with a gruesome world yet God allows him to see another world where “*justice rolls down like waters, and righteousness like an ever flowing stream*” (Am. 5:24, NRSV). This is the only way to save the unjust world, ‘the ever flowing stream’ of life that heals the wounded and cleanses the evil. This is similar to what Ezekiel saw; the living water from below the threshold of the temple flowing down into the Arabah and the leaves of the trees on the banks becoming the herbs for healing (Ezek. 47). It is also the same vision of John the apostle who saw the tree leaves on the river of life used for the healing of the nations (Rev 22).

For Amos proclaiming ‘justice and righteousness’ is the same as ‘herbs of healing’ envisioned by Ezekiel and ‘the leaves that healed the nations’ in the vision of John the apostle. Amos clearly sees that the only way to stand in front of God is through healing the world with justice and righteousness. The everlasting flow of justice and righteousness cleaning all evils of the world and restoring all of creation is the vision of Amos.

Nevertheless, if we choose to be silent on certain issues based on our individual, communal and national interest we will never see justice and righteousness flow like water. Therefore let us make waterways wherever we are by engaging the vision of Amos so that the life giving waters of justice and righteousness keep on flowing to restore goodness and justice in the wounded world.