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## Opening Prayer

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Wednesday, 15 June 2022

*Following the Ecumenical Prayer Cycle, this week we are praying for and with the people and churches of  
Botswana and Zimbabwe.*

*L: Leader(s)*

*C: Congregation*

### Invitation to Prayer

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

C: **our Creator, Redeemer, and Sustainer.**

L: Grace and peace from God, who has reconciled us to himself through Christ, and who has given us  
a ministry of reconciliation, be with you all. *(2 Cor. 5:18)*

C: **And also with you.**

♪ **El amor de Cristo lleva al mundo** *(Christ can move the world)*

Gerardo Oberman

*Allegro*

El a - mor de Cris - to lle - va al mun - do  
 Christ can move the world to re - con - cile it,  
 Chris - ti Lie - be be - wegt uns - re Er - de  
 Par l'a - mour, le Christ con - duit le mon - de

a la re - con - ci - lia - ción y a la u - ni - dad.  
 with u - ni - ty that can make the bro - ken whole.  
 zur Ein - heit, Ver - söh - nung, zur Hei - lung der Welt.  
 à la ré - con - ci - lia - tion, à l'u - ni - té.

E - se a - mor tam - bién es es - pe - ran - za, u -  
 Love can move the world to un - de - file it, and  
 Die - se Lie - be ist auch uns' - re Hoff - nung, un -  
 Par l'a - mour, le Christ of - fre à ce mon - de paix,

na nue - va can - ción que nos da paz. Pa pa ra pa pa, pa pa ra pa  
 lead us to peace, our hope, our song, our goal.  
 ser neu - es Lied, das uns den Frie - den gibt.  
 jus - ti - ce et joie en tou - te li - ber - té.

pa, pa pa ra pa pa, pa pa ra pa pa, pa pa ra pa pa. Pa pa ra pa  
 pa, pa pa ra pa pa, pa pa ra pa pa, pa pa ra pa pa, pa pa ra pa pa.

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## Opening Prayer

**L:** O God, you are our peace, our joy;  
 you are our confidence and strength;  
 you are our resting place, our home, our heaven, our salvation;  
 you are the source of all the work of our hands,  
 all that we have been, of the opportunities that will be.  
 You are our life, our very being.

Now, at this new moment in your time,  
 we come before you, full of clutter,  
 clutter that stifles us, burdens and distracts us,  
 but we keep it, add to it-and hide behind it.

**C:** **Forgive us.**

*Silence*

L: For coming before you full of dissatisfactions,  
 imaginations, prejudices, excuses,  
 and with old scores still to settle, sure we are right,

**C: Forgive us.**

*Silence*

L: For claiming so much for ourselves  
 that there's no room for gratitude;  
 for complaining so much about our burdens,  
 that we become a burden, and for competing with others  
 so much that there's no room to celebrate your gifts in them,

**C: Forgive us.**

*Silence*

L: We come with longings and passions, wounds and wonderings,  
 tired, or aimless, or compulsive, or full of fears and doubts  
 which hold us tightly in their grip.  
 Dear Lord, calm us, quiet us, soothe us,  
 heal us, and bring us to a holy and human place;

**C: A space where we will find peace and a heart made whole.**

*Silence*

L: Holy One,  
 lead us to springs of laughter;  
 give us the boldness to live abundantly,  
 for ourselves and the whole human family.  
 Loving God,  
 gather us now as members of the Central Committee of the World Council of Churches;  
 at this new moment in your time, and the time spent together in these days ahead;  
 may we be with you as you are with us.

**C: Amen.**

*(Pilgrim Prayer, 109, adapted)*

## ♪ How blest are they whose trespass

Psalms 32: 1

Christian Urhan, Germany

The image shows two staves of musical notation in 4/4 time, with a key signature of one flat (B-flat). The melody is simple and hymn-like. The lyrics are written below the notes.

How blest are they whose tres - pass has free - ly been for - given, whose  
 5  
 sins are whol - ly cov - ered be - fore the sight of heaven.

Music: (RUTHERFORD) 1834 Christian Urhan, Germany. Words: Psalter 1912, alt.

*Wohl dem, dem die Übertretungen vergeben sind, dem die Sünde bedeckt ist!  
 Heureux l'homme dont l'offense est enlevée et le péché couvert !  
 Dichoso aquél cuyo pecado es perdonado, y cuya maldad queda absuelta.*

## Responsive Psalm 124

L: If it had not been the Lord who was on our side — let Israel now say —  
 C: **if it had not been the Lord who was on our side, when our enemies attacked us,**

L: then they would have swallowed us up alive, when their anger was kindled against us;  
 C: **then the flood would have swept us away; the torrent would have gone over us;**

L: then over us would have gone the raging waters.  
 C: **Blessed be the Lord, who has not given us as prey to their teeth.**

L: We have escaped like a bird from the snare of the hunters;  
 the snare is broken, and we have escaped.  
 C: **Our help is in the name of the Lord, who made heaven and earth.**

L: Glory be to the Father, and to the Son and to the Holy Spirit;  
 C: **As it was in the beginning, is now and ever shall be, world without end. Amen.**

### ♪ Halle, hallelujah

Traditional

♩ = 108 Syria

Hal - le, hal - le - lu - jah. Hal - le, hal - le - lu - jah. Hal - le - lu - jah, hal - le - lu - jah,  
 hal - le - lu - jah. Hal - le - lu - jah, hal - le - lu - jah, hal - le - lu - jah.

As taught by Metropolitan Mar Gregorios Yohanne Ibrahim © 2004 WCC, Route de Ferney 150, CH-1211 Geneva 2, Switzerland.

## Gospel Reading: John 9: 1 – 12

<sup>1</sup>As Jesus walked along, he saw a man blind from birth. <sup>2</sup>His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” <sup>3</sup>Jesus answered, “Neither this man nor his parents sinned; he was born blind so that God’s works might be revealed in him. <sup>4</sup>We must work the works of him who sent me while it is day; night is coming, when no one can work. <sup>5</sup>As long as I am in the world, I am the light of the world.” <sup>6</sup>When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man’s eyes, <sup>7</sup>saying to him, “Go, wash in the pool of Siloam” (which means Sent). Then he went and washed and came back able to see. <sup>8</sup>The neighbors and those who had seen him before as a beggar began to ask, “Is this not the man who used to sit and beg?” <sup>9</sup>Some were saying, “It is he.” Others were saying, “No, but it is someone like him.” He kept saying, “I am he.” <sup>10</sup>But they kept asking him, “Then how were your eyes opened?” <sup>11</sup>He answered, “The man called Jesus made mud, spread it on my eyes, and said to me, ‘Go to Siloam and wash.’ Then I went and washed and received my sight.” <sup>12</sup>They said to him, “Where is he?” He said, “I do not know.”

### ♪ Halle, hallelujah

## Sermon

Archbishop Dr Vicken Aykazian (*Armenian Church of America*)

## ♪ Ruled by the love of Christ

(Two-part canon)

Lively ♩ = c.120

I-to Loh



*Taiwanese* Ki - tok ê thià<sup>n</sup> lâi chhui - pek goán, I chit lâng ūi cheng - lâng sí,  
基 督 的 疼 來 催 迫 阮, 祂 一 人 為 眾 人 死,

*Mandarin* Ji - du de ai zhi - pei wo - men, Ta yi - ren wei zhong - ren si,  
基 督 的 愛 支 配 我 們, 祂 一 人 為 眾 人 死,

We are urged on by the love of Christ, cer - tain that he died for all,



Ūi beh hō' hiah - ê iáu oah teh ê lâng ūi koh - oah Ki - tok lâi oah,  
為 欲 互 遐 ê 猶 活 啲 的 人 為 復 活 基 督 來 活。

Wei yao shi na - xie hai huo - zhe de ren wei fu - huo Ji - du er huo.  
為 要 使 那 些 還 活 著 的 人 為 復 活 基 督 而 活。

so those who live might not live for them - selves, but for the ri - sen Christ.



Sin - lâng í - keng lâi - lín, che it - chhè sī Siōng - tè chok - ūi,  
新 人 已 經 來 臨, 這 一 切 是 上 帝 作 為,

Xin - ren yi - jing lai - lin, zhe yi - qie shi Shang - di zuo - wei,  
新 人 已 經 來 臨, 這 一 切 是 上 帝 作 為,

New life, the old's passed a - way. This is from God, new cre - a - tion.



Ki - tok ê thià<sup>n</sup> hō' choán sè - kài kap Siōng - tè hô - hó koh hap - it.  
基 督 的 疼 互 全 世 界 及 上 帝 和 好 關 合 一。

Ji - du de ai shi quan shi - jie yu Shang - di he - hao you he - yi.  
基 督 的 愛 使 全 世 界 與 上 帝 和 好 又 合 一。

Christ is the love mov - ing the world to re - con - ci - lia - tion and u - ni - ty.

Music and words (based on II Corinthians 5:14-15, 17-18, WCC 11<sup>th</sup> Assembly theme) © I-to Loh, Presbyterian Church in Taiwan.

## In Memoriam

### Prayer

L: Eternal God, we thank you for the faithful disciples of every generation and for the communion of saints that transcends time and space. Today, we thank you for the life of your servants who have died since the last meeting of our Central Committee.

We celebrate with grateful hearts their courage and vision, their faith and faithfulness as they laboured for the Ecumenical Movement and struggled to bring the churches together.

We rejoice in their wisdom, knowledge and many gifts, and their unswerving commitment to unity. We celebrate their hope and confidence that you will bring to fulfillment what you began in Jesus Christ.

We celebrate their commitment to live and die in your service.

## Reading of Names

Milan Gerka  
 Abune Antonios  
 David Kwang-sun Suh  
 Abune Merkorios  
 William Phipps  
 Mary Motte  
 Jean-Jacques Bauswein  
 Yong-bock Kim  
 Joan Delaney  
 Dwain Epps  
 William (Bill) J. Nottingham  
 Sarah Newland-Martin  
 Gennadios of Sassima

## Remembrance and Tribute to Metropolitan Prof. Dr Gennadios of Sassima (Limouris)

### Prayer

Priest: O God of all spirits and flesh, Who has trodden down death, destroying the power of the devil, bestowing life on Your world, to the soul of Your servant, Metropolitan Gennadios, who departed this life, do You Yourself, O Lord, give rest in a place of light, in a place of green pasture, in a place of refreshment, from where pain and sorrow and mourning are fled away. Every sin by him committed in thought, word, or deed, do You as our good and loving God forgive, seeing that there is no man or woman that shall live and sin not, for You alone are without sin: Your righteousness, and Your law is truth.

For You are the Resurrection, the Life, and the Repose of Your servant, Metropolitan Gennadios, O Christ our God; and to You do we send up Glory, as to Your Eternal Father and Your All-Holy, Good, and Life-creating Spirit, both now and ever, and to the ages of ages. Amen.

*(Orthodox funeral service)*

### ♩ **Christós anésti** (*Christ is risen; sung 3x; solo*)

Easter Hymn

Greek Orthodox

Χρι - στός α - vé - στη εκ νε - κρών, θα νά - τω  
 Chris - tós a - né - sti ek ne - krón, tha - ná - to  
 Christ is ri - sen from the dead. By death  
 Chri - stus ist von den To - ten auf - er - standen.

θά - να - τον πα - τή - σας, καί τοις εν τοις  
 thá - na - ton pa - tí - sas, ke tis en tis  
 he has tram - pled up on death and to those  
 Im Tod be - zwang er den Tod, und de -

μνή - μα - σι ζω - ήν χα - ρι - σά - με - νος!  
 mní - ma - si, zo - ín cha - ri - sá - me - nos!  
 in the tombs he is be - stow - ing life!  
 nen, die ent - schla - fen sind, schenkt er e - wi - ges Leben.

Χριστός ανέστη εκ νεκρών,  
θανάτω θάνατον πατήσας,  
καί τοις εν τοις μνήμασι ζώήν χαρισάμενος!

Christós anésti ek nekron,  
thanáto thanáton patísas,  
ke tis en tis mnímasi zoín charisámenos!

Christ is risen from the dead.  
By death he has trampled up on death  
and to those in the tombs he is bestowing life!

Le Christ est ressuscité des morts,  
par sa mort il a triomphé de la mort,  
il nous délivre du tombeau pour nous donner la vie.!

¡Cristo resucitó de entre los muertos,  
venciendo a la muerte con la muerte,  
y otorgando vida a aquellos en las tumbas!

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## Tributes

**Tribute 1 by Dr Agnes Abuom** (*Anglican Church of Kenya*)

**Tribute 2 by Prof. Dr Dimitra Koukoura** (*Ecumenical Patriarchate*)

**Tribute 3 by Ms Miriam Jane Weibye** (*Church of Scotland*)

Epitaph on my own Friend, by Robert Burns

An honest man here lies at rest,  
As e'er God with His image blest:  
The friend of man, the friend of truth;  
The friend of age, and guide of youth:  
Few hearts like his, with virtue warm'd,  
Few heads with knowledge so inform'd:  
If there's another world, he lives in bliss;  
If there is none, he made the best of this.

---

It is our privilege and our joy as Christians to know that there is another world where our loved ones will live on in glory after they depart these shores. And so, we can take comfort in knowing that our brother, (His Eminence) Metr. Gennadios lives on in bliss.

But that does not mean that we don't also have the joy of knowing that our brother made the best of this earthly world. In my comparatively short time involved in the ecumenical movement, I have had the pleasure of working with Metr. Gennadios on a number of WCC committees, and from the start knew him as a person of respect, integrity and leadership. As what we might call an elder statesman of ecumenism, but remembering well his own time as a youth participant in the WCC, he welcomed young ecumenists as full participating members committee members, always willing to trust our abilities and listen to our voices.

As we all know, it isn't always easy to hold together a group of people with opposing views in a debate, but he could do it, and have us all coming out of the room together in friendship. And his dry wit and humour have enlivened many a meeting... not that I would call any WCC meeting boring, of course.

In more relaxed settings, with a glass of wine or ouzo... or two, he regularly reduced those of us sitting round him to tears of laughter. I for one regret that I won't have the chance to hear any more of his stories of his early life, which were interesting, informative, and usually hilarious.

I thank our departed brother for his years of service to the ecumenical movement, for his leadership, for his honesty, for his hospitality, for his humour, and for his friendship. And I give thanks to God for the life of Metr. Gennadios. May he rest in peace, and rise in glory.

**Tribute 4 by Rev. Dr Henriette Hutabarat Lebang** (*Toraja Church, Indonesia*)

At this moment in time, when we, meet as central committee of the World Council of Churches in preparation for the 11th WCC Assembly in Karlsruhe which will be held in about 2 months, we do so with heavy hearts, as we deeply mourn the passing away of H.E. Metropolitan Prof. Dr. Gennadios of Sassimo on June 1, 2022 at the age of 70. As WCC central committee members, we express our heartfelt condolences to the Ecumenical Patriarchate, his family and friends who will miss him in so many ways.

Metropolitan Gennadios, Vice Moderator of the WCC Central Committee, chair of the Permanent Committee on Consensus and Chair of the 11th Assembly Planning Committee, has had a long and meaningful involvement in the global ecumenical movement and has left his indelible mark in life and activities of the WCC in particular. He began his global ecumenical journey at the age of 17, as a WCC steward at the 4th assembly of WCC in Upsala in 1968, bringing in the flavor of Orthodoxy among the youth. He has contributed immensely during his tenure as a staff member of the WCC's Faith and Order secretariat in Geneva between 1983-1993, an experience which helped him to serve as Vice-Moderator of the WCC Faith and Order Commission for many years. He had dedicated his life for the promotion of ecumenism and ecumenical development with a strong commitment to unity, justice and peace.

As a professor of Orthodox Theology and Canon in law in various universities, Metropolitan Gennadios has contributed significantly in many ecumenical dialogues, notably, the dialogue between Orthodox and Lutheran, Orthodox and Roman Catholic, as well as Orthodox with the Methodist and Baptist Churches. Indeed, he fervently worked for the unity of the church which stirs all of us to do likewise. The collection of hundreds of books and articles he produced will remind us and the next generation of his substantial theological knowledge and his reflections as he was profoundly involved in the ecumenical involvement.

We will always remember his enthusiasm for the implementation of the ethos of consensus in decision making. We will miss his friendship and leadership in this central committee meeting and in the coming assembly. But his passion for ecumenism will always kindle our hearts, inspiring us to continue our journey of faith in the path of justice and peace for the whole of God's creation.

**Tribute 5 by Ms Teny Pirri-Simonian** (*Armenian Apostolic Church, Holy See of Cilicia*)♪ **Christós anésti** (*Christ is risen; sung 3x together*)

Easter Hymn

Greek Orthodox

Χρι - στός α - vé - στη εκ νε - κρόν, θα νά - τω  
 Chris - tós a - né - sti ek ne - krón, tha - ná - to  
 Christ is ri - sen from the dead. By death  
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μνή - μα - σι ζω - ήν χα - ρι - σά - με - νος!  
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καί τοις εν τοις μνήμασι ζώην χαρισάμενος!

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thanáto thanaton patísas,  
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Le Christ est ressuscité des morts,  
par sa mort il a triomphé de la mort,  
il nous délivre du tombeau pour nous donner la vie.!

¡Cristo resucitó de entre los muertos,  
venciendo a la muerte con la muerte,  
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## Prayer

L: God of hope and life,  
you have promised: there will be no more death and no more mourning, no cry of lament and no pain.  
You have promised to wipe every tear from our eyes. You have said, I make all things new.  
And so we come to you and ask:

**C: Yes, make all things new.**

L: We pray for those who are lonely.  
We pray for those who cry, the sad, the despondent, and the desperate.  
As we remember those whose names we have called, we pray too for those who have died during this pandemic, for those left behind, and for those who are in mourning. We pray for those who long for hope, truth and love and who are searching for you with all their hearts.  
We pray too for your comforting grace to be with your people as the 107<sup>th</sup> anniversary of Syriac Orthodox Genocide (*SAYFO1915*) is marked on this day.  
You have said: I make all things new. And so we come to you and ask:

**C: Yes, make all things new.**

L: These words are already coming true. In the consolation we give to each other. In the kind words we say to each other that strengthen us. In the peace and tranquility of the soul we feel when we speak to you in prayer.  
We rely on you, God, to give us strength when we need it.  
We count on you, God, in time and in eternity.  
We are certain that you, God, are with us.  
You have said: I make all things new. And so we come to you and ask:

**C: Yes, make all things new. Amen**

*(Prof. Dr. Heinrich Bedford-Strohm Presiding Bishop of the Lutheran Church of Bavaria, adapted)*

## Lord's Prayer *(in the language of our hearts)*

### Blessing

L: Together, let us ask for God's blessing:

**We go forth with –  
the God of compassion,  
the Emmanuel, the God with us,  
the Comforter, the Spirit of power and fire.**

**We go forth  
to liberate creation from oppression;  
to heal and comfort God's people.**

**Amen.**

*(Pilgrim Prayer, 112, adapted)*

♩ **El amor de Cristo lleva al mundo** (*Christ can move the world*)

Gerardo Oberman

*Allegro*

El a - mor de Cris - to lle - va al mun - do  
 Christ can move the world to re - con - cile - it,  
 Chris - ti Lie - be be - wegt uns - re Er - de  
 Par l'a - mour, le Christ con - duit le mon - de

a la re - con - ci - lia - ción y a la u - ni - dad.  
 with u - ni - ty that can make the bro - ken - whole.  
 zur Ein - heit, Ver - söh - nung, zur Hei - lung der Welt.  
 à la ré - con - ci - lia - tion, à l'u - ni - té.

E - se a - mor tam - bién es es - pe - ran - za, u -  
 Love can move the world to un - de - file - it, and  
 Die - se Lie - be ist auch uns' - re Hoff - nung, un -  
 Par l'a - mour, le Christ of - frè à ce mon - de paix,

na nue - va can - ción que nos da paz. Pa pa ra pa pa, pa pa ra pa  
 lead us to peace, our hope, our song, our goal.  
 ser neu - es Lied, das uns den Frie - den gibt.  
 jus - ti - ce et joie en tou - te li - ber - té.

pa, pa pa ra pa pa, pa pa ra pa pa, pa pa ra pa pa. Pa pa ra pa

pa, pa pa ra pa pa, pa pa ra pa pa, pa pa ra pa pa, pa pa ra pa pa.

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