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2014 - The Book of Exodus

Learning from and Praying for the Worldwide Church

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Calvin Institute of Christian Worship Symposium 2014

BP- (Prayer session, Friday only): Learning from and praying for the Worldwide Church. **Liturgical resources from Argentina¹.**

Confession

Today, Lord, in an unsettled world in conflict,
in a world in war and destruction,
we want to ask you for forgiveness
for the times we were not
instruments of your peace;
for the opportunities we did not use
to share your peace;
for not helping in daily tasks
to build safe places for peace.
For instead of seeking harmony and honesty
seeking confrontation.
For in our everyday struggles
We seek to win on our own,
Forgetting that you are our shield
and our protection.
Forgive us, Lord, and show us the way
that leads us to your peace.

(Claudia Ursini, Reformed Churches in Argentina. Originally published in Gerardo Oberman, ed. *Paz a tiempo*. Buenos Aires: Editorial Dunken, 2003, p.15).

Prayer for non-violence

For faith that moves us to fight against violence to which women are
submitted,
for hands that in solidarity move to help the victims of violence,
for those who seek more balanced relationships.

Because God —in Jesus— strengthens our hope for a more human,
more fair and non-violent World,
Let us sing: Glory to God in the highest heaven and peace to us,

¹ René Kruger, Ed. *Life in all fullness. Latin American Protestant Churches Facing Neoliberal Globalization*. Buenos Aires: LWF, AIPRAL, ISEDET, 2007, pp. 396-399.

here on earth,
amongst ourselves.

(Germán Zijlstra, Argentina. Originally published in the Project "Liturgy and Human Rights" of the Ecumenical Movements for Human Rights- MEDH)

Our Dreams and Commitments (Antiphon)

P: Lord, we are dreaming, good dreams.

C: Teach us how to commit to them.

P: You have provided us with abundant seeds, large and small.

C: Teach us how to share them in generosity.

P: We dream of more love, more peace, more justice, and more harmony in our family and the world.

C: We commit to live in love, to create relationships of peace and equity in our daily lives.

P: You have made us know you.

C: Jesus has bloomed as a seed in our life.

P: Teach us how to share this new life, giving testimony for our faith and hope.

C: To make the church grow and to give fruits of justice.

P: Lord, we make prayers of our dreams.

C: That our body may turn into action and commitment.

P: That we might praise your name.

C: And recognize your work in us.

P: That we might have certainty that your promises already are real.

C: We tell to you this in the certain hope of the one who came, comes and shall come.

P: The one who allows us to dream, good dreams.

All: Amen.

(Doris Arduin, Argentina)

Calvin Institute of Christian Worship Symposium 2014

BP- (Prayer session, Friday only): Learning from and Praying for the Worldwide Church.

PRAYING FOR MEXICO

Prayer is the first form in which human beings communicate with the Divine. God has given this resource to the Church around the world to strengthen her relationship with Him, to find help and comfort in difficult times, and to intercede for all humanity. The apostle Paul writes to Timothy saying: "First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all men" (1Timothy 2:1). It's a great blessing to intentionally intercede for those beyond our borders. Prayer is a wonderful way to do missions, to share that the Kingdom of God means fullness of life for every human being.

Today I want to invite you to pray for Mexico.

Mexico is the home to 112 million people. It's inhabited by 56 different indigenous groups, although most Mexicans are *mestizo* population. It is a country rich in history: our ancestral cultures that connect us to our past and the history of the Conquest —by the way, full of pain, but yet our history, a history we struggle to keep to avoid losing our identity.

It is a country of great beauty and natural wealth. Mexico has beaches, snowy mountains, forests, deserts and fertile lands. We have everything to be what it's called now, a "first world" country. But, unfortunately, we are not. Mexico is a country with a deep inequality. Of a 112 million Mexicans, 60% live in poverty and 40% of those in extreme poverty; 35% belongs to the middle class, and the other 5% concentrates the majority of the wealth this country produces.

This richest 5% has built real tourist, commercial and residential empires, available only for those who can pay or those that borrow just to live a reality that is not theirs, but mostly destined to tourists and to the rich people from around the world. There is no problem in "growing" like that, except for the fact that it does not mean wellbeing for all Mexicans.

The reality for most Mexicans is unemployment, few opportunities to study, illegal drugs manufacturing and drugs abuse, war against and among drug cartels, assassinations in different parts of the country, human trafficking and slavery, corruption at all levels of society, domestic violence, begging, and poverty.

Faced with the reality described above we wonder what about the Church? In Mexico, Christianity is the predominant religion in its different expressions: Catholic 83.9 %, the others: Protestant, Evangelical and other expressions of faith simply called "Christians"¹; these last groups, growing fast. Perhaps, as the Constitution says that "Mexico is a secular state", the Church, as an institution, has not a political presence nor has influenced the society in this level to make any changes. Also, she has not been able to denounce the injustice that exists in the country. Her message has become sweet and divorced from this painful reality that most Mexicans live. Worship services are music concerts oriented to honor the personality of the leaders. To silence our conscience we give some bread and clothes to the poor, of course, previously demanding their repentance from their sins, while others entangle with money power. Prayer is an exercise to "request" God's prosperity but no justice; to "declare" that only by the word of the leader people will get a house, a car, healing, and families without any conflict.

But not all is hopeless. What I read in the Bible and in history, speaks to me about what God does with a small faithful remnant. We put our hope in the small Christian communities who are faithful to the message of the gospel of Jesus Christ who promises fullness of life; communities that are faithful to the announcement of a prophetic message and that every day are committed to building peace and justice as a path of living the excellence of Love.

I've shared with you about our reality in Mexico with the intention to ask your prayers for Mexico, not only today but throughout 2014. Do we pray together? Let's pray:

- That violence decrease.
- That we justice to fight against poverty.
- That corruption ends to be a way of life.
- That the church remains a sign of hope.
- That the pastors and leaders be committed to the message of the Gospel.

Elizabeth Hernández Carrillo – January, 2014.

¹ Edit. from "Desde la fe, periódico la Jornada", March 13, 2012.

Me Alegré Con Los Que Me Decían

Texto: Carlos Colón

Basado en el Salmo 122: 1-2.

(Al Coro de Niños de la Primera Iglesia Bautista de Aguilares)

Carlos Colón

♩ = 56

F C7 F Gm C7 F Me/a-le - gré con los que me de cí - an:
I was glad, I was glad when they said to me:

Gm C7 F C Gm C7

7 Va - mos a la ca - sa de Je - ho - vá. Me/a - le - gré con los que me de - cí - an: Va - mos a la ca - sa de
Let's go to the house of the Lord, our God. I was glad, I was glad when they said to me: Let's go to the house of the

F B♭ C7 F Dm C F F7

12 Dios. Je - ru - sa - lén, Je - ru - sa - lén, ya/es - tán a - quí nues - tros pies. Je -
Lord. Je - ru - sa - lem, Je - ru - sa - lem, our feet are touch - ing your gates. Je -

B♭ C7 F Dm C7

17 ru - sa - lén, Je - ru - sa - lén, Ya/es - tán a - quí nues - tros pies. Me/a - le -
ru - sa - lem, Je - ru - sa - lem, Our feet are touch - ing your gates.

F 1.

Me Alegré

21 *mf*

Je - ru - sa - lén, Je - ru - sa - lén, Je - ru - sa - lén,
 Je - ru - sa - lem, Je - ru - sa - lem, Je - ru - sa - lem.

21 *mf*

pies. Je - ru - sa - lén, Je - ru - sa - lén, ya/es - tán a - qui nues-tros pies. Je - ru - sa - lén, Je -
 gates. Je - ru - sa - lem, Je - ru - sa - lem, our feet are touch - ing your gates. Je - ru - sa - lem, Je -

mf

B \flat C7 F Dm C F F7 B \flat C7

27 *f*

lén, Ya/es - tán a - qui nues-tros pies. Je - ru - sa - lén, Je - ru - sa -
 lem, Our feet are touch - ing your gates. Je - ru - sa - lem, Je - ru - sa -

27 *f*

ru - sa - lén, Ya/es - tán a - qui nues-tros pies. Je - ru - sa - lén, Je - ru - sa - lén, ya/es - tán a - qui nues-tros
 ru - sa - lem, Our feet are touch - ing your gates. Je - ru - sa - lem, Je - ru - sa - lem, our feet are touch - ing your

f

F Dm C7 F B \flat C7 F Dm C

33

lén, Je - ru - sa - lén, Ya/es - tán a - qui nues-tros pies.
 lem, Je - ru - sa - lem, Our feet are touch - ing your gates.

33

pies. Je - ru - sa - lén, Je - ru - sa - lén, Ya/es - tán a - qui nues-tros pies.
 gates. Je - ru - sa - lem, Je - ru - sa - lem, Our feet are touch - ing your gates.

f

F F7 B \flat C7 F Dm C7 F

Si el Señor No Edifica

Letra y Música: Carlos Colón
(Basado en el Salmo 127)

G D E min G C G



Si/el Se-ñor no/e - di - fi - ca, En va - no tra - ba - ja - mos, en
Un - less God builds the tem-ple, In vain is our la - bor, in

A G D G D E min G

4



va - no tra - ba - ja - mos. Si/el Se-ñor no nos guar-da, En
vain is our la - bor. Un - less God guards the ci - ty, In

C G A min G A D G B min

7



va - no ve-la - mos, en va - no ve - la - mos. 1. It's in vain to rise
vain wakes the watch - man, in vain wakes the watch - man. 2. Chil - dren are a gift from

C D G B min C D

10

Fine



ear - ly, It's in vain to stay up late;
God, Off - spring are such a re - ward;

G B min C D G B min C D

13



And to eat the bread of sor-rows, for our rest comes from the Lord.
Like a quiv-er full of ar-rows are our pre-cious sons and daugh-ters.

Rejoice, and Sing Your Praises

Text: from Isaiah 12

Neftalí Valiente, Padre/ Carlos Colón

Rítmico $\text{♩} = 108$

Re-joice, and sing your prai - ses all ye dwel - lers of Zi - on.
Re - go - cí - ja - te y can - ta, O mo - ra - do - ra de Sión.

Re-joice, and sing your prai - ses all ye dwel - lers of Zi - on.
Re - go - cí - ja - te y can - ta, O mo - ra - do - ra de Sión.

For the Ho - ly One Dwells in your midst;
Por - que San - to es, por - que San - to es.

For the Ho - ly One dwells is your midst o Is - ra - el.
por-que San - to es en - me - dio de tí el San - to de/Is - ra - el.

For the Ho - ly one dwells in your midst,
Por - que San - to es, por - que San - to es,

For the Ho - ly One dwells is your midst o Is - ra - el.
por-que San - to es en - me - dio de tí el San - to de/Is - ra - el.