

October 5, 2025 + 10:30 A.M.
Eighteenth Sunday of Pentecost/World Communion Sunday

We Join in Worship

*If you need extra space for a wheelchair or walker, or if you have young children with you, please feel free to make use of our
Prayground, the extra space across the aisle from the sound booth.*

Liturgist: Heather Casiano

PRELUDE *I Will Keep My Eyes on You*

Cindy Berry

WELCOME

CHORAL INTROIT

ANNOUNCEMENTS

***THE PEACE OF CHRIST**

*** CALL TO WORSHIP** by Mahmoud Darwish, (1941-2008) Palestinian National Poet

Leader: As you prepare your breakfast, think of others

ALL: do not forget the pigeon's food.

Leader: As you conduct your wars, think of others

ALL: do not forget those who seek peace.

Leader: As you pay your water bill, think of others

ALL: those who are nursed by clouds.

Leader: As you return home, to your home, think of others

ALL: do not forget the people of the camps.

Leader: As you sleep and count the stars, think of others

ALL: those who have nowhere to sleep.

Leader: As you liberate yourself in metaphor, think of others

ALL: those who have lost the right to speak.

Leader: As you think of others far away, think of yourself

ALL: say: "If only I were a candle in the dark."

Leader: Let us worship our God who thinks of all and remembers all!

***OPENING HYMN:** "When We Are Living/*Pues Si Vivimos*" (Glory to God 822)

INVITATION TO CONFESSION (By Shant Agoushian, Near East School of Theology student, Union of Armenian Evangelical Churches in the Near East)

Faced with God's goodness we recognize our failings. In the knowledge of God's mercy, we dare tell the truth about ourselves and our world. In the confidence of God's children let us confess our sins.

PRAYER OF CONFESSION (From *Sabeel Wave of Prayer*)

God of the oppressed, we cry out for Gaza, where your children endure unthinkable brutality, hunger, and death at the hands of powers who despise mercy. We grieve the cruelty and the indifference that cloak genocide in hollow words, and we repent for a world that delays justice while lives are extinguished. Kindle in us a holy anger that will not be quiet, and strengthen all who relentlessly labor for truth, relief, and freedom in the face of empire. Forgive us for our complicity in systems of oppression that are obstacles to the peace you envision for us. May your judgment break the grip of oppression, and may your mercy bring healing and life where destruction now reigns. In the beautiful name of Jesus Christ our liberator we pray. Amen.

KYRIE: Glory to God, No. 579 (unison)

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Christ, have mercy. Christ, have mercy. Christ, have mercy.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

ASSURANCE OF PARDON (By Shant Agoushian, Near East School of Theology student, Union of Armenian Evangelical Churches in the Near East)

Leader: God accepted us simply because of our faith in Christ, through whom our sins were forgiven. May he help us to continue to preach peace to those who are near and far.

ALL: Through Jesus Christ we are forgiven! Hallelujah! Thanks be to God!

GLORIA PATRI (unison, 577)

Glory be to the Father, and the Son, and Holy Ghost;

As it was in the beginning, is now, ever shall be, world without end. Amen.

As it was in the beginning, is now, ever shall be, world without end. Amen.

STATEMENT OF FAITH: (*The Apostles' Creed*)

I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Spirit; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

We Hear God's Word

EMBODIED WORD FOR DISCIPLES OF ALL AGES

PRAYER FOR ILLUMINATION

God of power and grace, fill us with the wisdom of your word and the understanding of your Spirit so that we may be your church: a people with dreams and visions at work in all the world; through Jesus Christ our Lord. Amen.

HEBREW BIBLE LESSON: *Lamentations 3:19-26*

EPISTLE LESSON: *Ephesians 4:1-6*

LESSON FROM ACTS: *Acts 19:1-10*

SERMON: The Beautiful Body of Christ

MUSICAL MEDITATION: *Bread of the World*

Dennis Eliot

We Respond in Faith

THE SACRAMENT OF THE LORD'S SUPPER

INVITATION TO THE LORD'S TABLE

GREAT PRAYER OF THANKSGIVING:

Leader: The Lord be with you.

ALL: And also with you.

Leader: Lift up your hearts.

ALL: We lift them to the Lord.

Leader: Let us give thanks to the Lord our God.

ALL: It is right to give our thanks and praise.

...And so, with your people on earth and all the company of heaven we praise your name and join their unending hymn:

**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.**

...And so, in remembrance of these your mighty acts in Jesus Christ, we offer ourselves in praise and thanksgiving as we proclaim the mystery of faith. **Christ has died; Christ is risen; Christ will come again.**

Pour out your Holy Spirit on us gathered here, and on these gifts of bread and wine. Make them be for us the body and blood of Christ, that we may be for the world the body of Christ. By your Spirit make us one with Christ, one with each other, and one in ministry to all the world, until Christ comes in final victory and we feast at his heavenly banquet. Through your Son Jesus Christ, with the Holy Spirit in your holy Church, all honor and glory is yours, almighty God, now and forever. **Amen.**

LORD'S PRAYER

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, and the power, and the glory, forever. Amen.

WORDS OF INSTITUTION

BREAKING THE BREAD AND POURING THE CUP

Leader: The bread of heaven. The cup of the new covenant. The gifts of God for the people of God.

ALL: Let us keep the feast!

COMMUNION OF THE PEOPLE

Sing *Let Us Break Bread Together* (Glory to God 525)

PRAYER AFTER COMMUNION

OFFERING INVITATION

Today we have tasted and seen the goodness of the Lord. Let us give our tithes and offerings so that we can continue to connect with the rest of the body of Christ across the world. Please place your offering in the plate as it is passed. If you are worshipping from home, please mail in your checks or use our online giving option on the website. Let us reflect on stewardship as we listen to today's offertory.

OFFERTORY *Remember Me*

Cindy Berry

* DOXOLOGY:

Praise God, from whom all blessings flow;

Praise God, all creatures high and low;

Alleluia! Alleluia!

Praise God, in Jesus fully known;

Creator, Word, and Spirit one;

Alleluia! Alleluia!

Alleluia! Alleluia! Alleluia!

*PRAYER OF DEDICATION: (Unison)

Gracious God, we dedicate these gifts to you and to the work of being bread for the world. Guide us to be faithful in our mission as we seek to be the beautiful body of Christ today. Help us always to be good stewards of your abundance. In the beautiful name of Jesus Christ our liberator we pray. Amen.

*CLOSING HYMN "Ninte Hitham" (Insert)

We Go Into the World

BENEDICTION

CHORAL BENEDICTION

POSTLUDE *Joy Overflowing*

Cindy Berry

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* So that we can properly greet people who come to the building during Sunday morning worship, Door A will be the only unlocked external door during the worship service.

Life of the Church

PEEK AT THE WEEK:

SUNDAY 10/5:	Adult Study – 9:00 AM Worship In Person & Online – 10:30 AM Communion Fellowship Hosts: Memorial Endowment/Shine the Light Hayride & Bonfire 3-5 PM Oak Ridge Prairie, Griffith
MONDAY 10/6:	Women’s Bible Study – 9:15-11:30 AM GA – 6:30 PM Al-Anon – 7:00 PM
TUESDAY 10/7:	Private Flute Lessons 2-8 PM (FH) Deacons – 6:30 PM AA – 7:30 PM
WEDNESDAY 10/8:	Trustees – 10:00 AM Private Flute Lessons 2-8 PM (FH) “Bring Your Own Bible” Bible Study 7-8 PM (Zoom) GA – 7:00 PM
THURSDAY 10/9:	Choir – 7:00 PM
SATUDAY 10/11:	Presbytery Clerk Review 9 AM- 12 PM (FH) Cook for Shelter – 1:00 PM AA – 6:30 PM

ANNOUNCEMENTS

- **THE ANNUAL FALL HAYRIDE & BONFIRE** is today, **Oct. 5, from 3-5 pm** at Oak Ridge Prairie County Park in Griffith. Hotdogs and s’mores fixings will be provided for enjoying around the fire. Plenty of **food**, fellowship and fun for all – bring your friends and family! Please sign up on the sheet in the narthex or email Heather Casiano to RSVP.
- **Recharge! Refresh! Restore! Renew! Restart! Fall Women’s Retreat** Gather in sisterhood for a time of spiritual connection and renewal! Date: Sunday, October 26th, 2025|Time: 12:00 - 3:30 PM |Place: FPCH Fellowship Hall - Register by filling a registration form in the narthex or using the link on our website. For more information, reach out to Vima.
- **PEACE AND GLOBAL WITNESS OFFERING** This offering enables the church to promote the Peace of Christ by addressing systems of conflict and injustice across the world. Through the Peace & Global Witness Offering, congregations are encouraged and equipped to find and address the anxiety and discord that is prevalent throughout this broken and sinful world. Envelopes can be found in the narthex.
- **CHOIR PRACTICE THURSDAYS AT 7:00 PM!** Our choir is a great group, and we would love to keep growing! All voice levels and skill levels are welcome!
- **“BYOB”** (Bring Your Own Bible) discussion group meets on Wednesday evenings from 7-8 pm online using Zoom. Each week this group takes a look at the scriptures from our Sunday worship services, asking questions, bringing up different perspectives, and hopefully encountering the Holy Spirit in a fresh way. The link for the Zoom meetings is emailed out weekly. You can connect to Zoom with a smart phone, tablet or computer. If you’re not familiar with how to use Zoom, or to get on our e-mail list, please contact Pastor Tyler or Heather Casiano.
- **“THE BIBLE IN TODAY’S WORLD”** class meets on Sunday mornings from 9-10 am in the middle classroom (across from Pastor Tyler’s office). This group is reading through the book, “A is for Alabaster” by Anna Carter Florence. Each week is independent of the other weeks, so come as you are able. If you need a book, or for any other questions, contact Heather Casiano.

- **ENDOWMENT FUND DONATIONS** Please consider making donations to our church Endowment Fund. Contributions can be made in memory of a loved one or in honor of someone. Donations to this fund can also be made to commemorate special events, such as weddings, birthdays, births and anniversaries. The Endowment Fund is a great way to support grants to ministries in our congregation and our general fund. The money is invested in Vanguard, and each year the fund has been growing. Envelopes are located in the pews and narthex or you can send a check to the office.
- **BUILDING USE FORMS** Just a quick reminder that for the safety and security of everyone using our building, we need to have building use request forms filled out by both members and non-members whenever they use any area of the building outside of regular church activity functions.
- **FOLLOW US ON SOCIAL MEDIA!** If you don't already follow us on Facebook and Instagram, please start doing so @firstpchighland on both Facebook and Instagram.
- **INTERESTED IN BECOMING A MEMBER OF FPCH?** You are always welcome here, whether a member or not! If you are interested in joining as a member, though, we would love to have you! Please talk to Pastor Tyler if you would like to learn more.

Opportunities to serve as the HEART, HANDS, and FEET of Jesus Christ:

- **BLESSING BOX** Please continue to place items in the Blessing Box and take items if you are a person in need! Items most commonly donated: Canned goods with pull tabs, socks, toilet paper, non-perishable foods, small snacks, toiletries, baby wipes and diapers. Please check expiration dates!
- **HELP STOCK OUR PANTRY!** Please pick up a beautifully decorated grocery bag in the narthex and fill it to help the church's food pantry.
- **GOT SNEAKERS?** We are still participating in the Got Sneakers Fundraiser where there is nothing to buy or sell; all we need is your support and your gently worn, used, or new sneakers! Blue bins are located in the narthex, and inside and outside DOOR D by the office. Every pair counts!

Prayer List

Anthony
Brady Vanes
George Griner
Guy Hendricks
Bill and Anettia Holmes
David Markley
Pat and David Kingen
Diana and Ray Mendoza
Janet Orem
Cindy Waltz and Sister
Yvonne Suroviak
Georgette Sknerski
Jakob Holden
Denise Matthys
Jan Oprea
Florance Cody
Kathy & Chuck Pumnea
Laura Buono Domsic
The Windstrups
Rick Parker
Gary Everhart
Caroline Studer
Darlene O'Brien
Doug & Sue Matthews
Janet Terpstra
Glen Nahler
Tom
David Hamblin
Jana Tolley
Larry & Bonnie Perryman
Delta Rose
Winnie Owen
Breeanne
Mom Bechtler

Victor
Marian Clayton
Ella P
Edie Delgano
Melissa J.
Rita Stronczek
Keren, Zuriel, and Gedeon
OGB
Edna Cruz
Charlie
Jerry & Rena Martinez
Nicole
Greg
Pastor Jane
Mary Ellen Edeus
Jane and David
Flora R.
Tyler Gall
Phil
Luana Sulkowski
Sonny Buono
Shannon Sutton
Robin
Mary Hurtt
Eunice
Betsy
David
Trina & Scott
Joe & Kathy
Family of Dustin Shurlow

Lamentations 3:19-26

- ¹⁹ The thought of my affliction and my homelessness
is wormwood and gall!
²⁰ My soul continually thinks of it
and is bowed down within me.
²¹ But this I call to mind,
and therefore I have hope:
²² The steadfast love of the Lord never ceases,
his mercies never come to an end;
²³ they are new every morning;
great is your faithfulness.
²⁴ "The Lord is my portion," says my soul,
"therefore I will hope in him."
²⁵ The Lord is good to those who wait for him,
to the soul that seeks him.
²⁶ It is good that one should wait quietly
for the salvation of the Lord.

Ephesians 4:1-6

⁴ I, therefore, the prisoner in the Lord, beg you to walk in a manner worthy of the calling to which you have been called, ² with all humility and gentleness, with patience, bearing with one another in love, ³ making every effort to maintain the unity of the Spirit in the bond of peace: ⁴ there is one body and one Spirit, just as you were called to the one hope of your calling, ⁵ one Lord, one faith, one baptism, ⁶ one God and Father of all, who is above all and through all and in all.

Acts 19:1-10

¹⁹ While Apollos was in Corinth, Paul passed through the interior regions and came to Ephesus, where he found some disciples. ² He said to them, "Did you receive the Holy Spirit when you became believers?" They replied, "No, we have not even heard that there is a Holy Spirit." ³ Then he said, "Into what, then, were you baptized?" They answered, "Into John's baptism." ⁴ Paul said, "John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, in Jesus." ⁵ On hearing this, they were baptized in the name of the Lord Jesus. ⁶ When Paul had laid his hands on them, the Holy Spirit came upon them, and they spoke in tongues and prophesied, ⁷ altogether there were about twelve of them.
⁸ He entered the synagogue and for three months spoke out boldly and argued persuasively about the kingdom of God. ⁹ When some stubbornly refused to believe and spoke evil of the Way before the congregation, he left them, taking the disciples with him, and argued daily in the lecture hall of Tyrannus. ¹⁰ This continued for two years, so that all the residents of Asia, both Jews and Greeks, heard the word of the Lord.

The Beautiful Body of Christ

Lamentations 3:19-26; Ephesians 4:1-6; Acts 19:1-10

Paul departed from Corinth along with his new friends Priscilla and Aquila. Look at that! So effective was their relationship building via tentmaking that they became co-wanderers along the Way of Jesus Christ! He took them to Ephesus, where they became founders of the church there. Then he wandered the countryside a long time. He made his way through various parts of modern-day Palestine, Syria, and Turkey preaching the good news of the way of Jesus of Nazareth. He made some new friends. He got a haircut—seriously that little detail is there in *Acts* chapter 18! I am sure that Vima would love for me to follow *that* particular example from the scriptures! Eventually he made his way back to Ephesus, one of those strategically important ancient cities that was Greek and then Roman and then Turkish. If we have any history buffs here, Ephesus was home to the Temple of Artemis, one of the seven wonders of the ancient world. Like Corinth and Thessalonica, it was a port city that would have had people from all over with all types of beliefs and traditions and rituals.

It just so happened that some of those people who had settled in Ephesus were disciples of John the Baptist. Remember our wild friend from the wilderness? Now I'm sure *he* could have used a haircut as well! I digress, though. The existence of this community of John's disciples was quite remarkable! We think of all of the disciples as having been there in Jerusalem for the Pentecost, but that apparently wasn't the case. It makes sense, really, that there were those who went out to spread the good news but who couldn't make it back to Jerusalem. There were probably even disciples who spread out into the world with Jesus' teachings before his death and resurrection, making the case for a messiah while he still lived. So there were these pockets of disciples who were certainly followers of the way of Jesus Christ, some who had even been there when John was doing his baptizing thing, but who had missed out all of the action of the movement catching fire and the beautiful community of the Church being born. They weren't there for Peter's rise as the head of the Church. They weren't there for the initiation of the deacons and the martyrdom of Stephen. They weren't there when Paul burst onto the scene. Most significantly, they weren't there for the inbreathing of the Holy Spirit at Pentecost. In fact, they had never even heard of the Holy Spirit!

Followers of the way of Jesus Christ who knew John the Baptist and had been spreading the messianic word and the call to repentance without knowledge of the crucifixion, the resurrection, the ascension, and the Pentecost! Wow! I'm sure Paul was flabbergasted when he met them. They had been disciples of the living Christ and his prophet cousin brother and had believed simply based on their messages and teachings. Then they had gone off on their own and found their way to Ephesus where they had formed a community—a church, really, outside of *the Church* being created by Peter, Paul, James, and the others. There were several options for Paul here, many of which would have unfortunate echoes of today. He could have gone back to his persecution days, saying that this community needed to be eliminated because their beliefs and understanding of things were different. He could have distanced himself from them and shunned them for existing outside of the established order of things. He could have attacked and belittled them in public. After all, these are things that we tend to do when we encounter people who exist outside of our power and control, outside of our very understanding of things.

Instead, Paul respected this little messianic community who had repented and named Jesus as Lord long before Paul had even begun to persecute the followers of the Way, let alone convert to being one of them. And so, he approached with that humility and generosity of spirit that he had been honing recently in Athens and Corinth. He was curious. He said to them, "Did you receive the Holy Spirit when you became believers?" They replied, "No, we have not even heard that there is a Holy Spirit." Then he said, "Into what then were you baptized?" They answered, "Into John's baptism." Again, I can see Paul being utterly flabbergasted. John's baptism? The forerunner of the one who was to come? The believers before they even met the one who was to be believed in? They were the movement of the Way before the Way was even really established. In the broad sense they were the same—they worshipped the same God and claimed the same messiah. And yet they didn't have the full story. And so, instead of rebuking or shunning or shaming or eliminating, he continued in dialogue.

Paul said, “John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, in Jesus.” On hearing this, they were baptized in the name of the Lord Jesus. When Paul had laid his hands on them, the Holy Spirit came upon them, and they spoke in tongues and prophesied—altogether there were about twelve of them—hmmm that’s an interesting number! And so the twelve disciples who lived a life parallel to yet distinct from the famous twelve disciples became one with the others. Instead of discord, there was harmony. Instead of competition, collaboration. Instead of strife, peace. Beautiful!

The year I lived in Kerala in South India, I was most connected to the Church of South India. My mentor there, the Rev. Thomas John—who was hugely influential in my vocation to ministry—was a priest—or *achen* in Malayalam—in this denomination. He wasn’t just an *achen* for the Church of South India, though. He was a constant thorn in their flesh. Always a champion of the poor and dispossessed, he called out the Church whenever he saw them favoring the higher classes and castes. He published articles on corruption in the Church. He led rallies to hold the Church accountable and to have the church repent and seek forgiveness and enact reparations for wrongs committed—now that I think about it, a lot like John the Baptist himself—even down to what I imagine to be the same temperament—a mix of grumpiness and righteousness and hopefulness and kindness and wildness. Even with all of his battles for reform within the Church, though, *Achen* has never left it. For, he knows the force for meaningfulness and good that it could be if it were ever actually to live as the Body of Christ according to the ways of the Kingdom of God.

The Church of South India is a remarkable embodiment of the Kingdom of God. It was formed at the time of Indian independence as a union of some very different traditions—Anglican, Methodist, Congregational, and of course, Presbyterian. The founding members decided that although their beliefs and traditions and rituals were different from each other, the things that they shared were more important. Namely, they worshipped the same God and claimed the same messiah. And so, at that crucial moment in history—the exorcism of empire—the followers of the way of Jesus Christ decided that their power would thrive in their unity and that with that power they could build the Kingdom of God in their context.

Wow, could we ever learn from this example in the here and now! It sure seems like we Christians are more divided than ever, especially here in this country. It is as though we are inhabiting completely different realities of faith, completely different understandings of who Jesus was and what he taught. And so much of it has to do with this doggone mess of religious nationalist idolatry that I mentioned last week—of the powerful trying to create God in their own image and then reshaping religion into whatever tool works best to keep their hold on power. In India it is Hindu nationalism. In Pakistan and Iran it is Muslim nationalism. In Sri Lanka it is Buddhist nationalism. In Israel it is Zionism. And here it is Christian nationalism. And it is crafty, and it is effective! It slaps the stamp of faith and religion on our worst impulses as a society and then makes it so that we get confused about what it actually means to be faithful to the living, loving God. And so somehow so many are led to believe that wars and genocides and xenophobia and the patriarchy are the Christian way even when the actual Christ was the Prince of Peace, who consistently called for hospitality for strangers and love of neighbors, whose very own apostles were persecuted refugees, whose Church was built upon the labors of women. These dissonant beliefs trick us, divide us, and turn us against each other.

Instead of an exorcism of empire as seen back when the Church of South India was founded, we have so many Christians embracing empire to such a degree that they have confused it with the Kingdom of God. This is how we have so many Christians rooting on the horrors of genocide in the very homeland of Jesus. This is how we have so many Christians cheering on the horrors of family separation, detention, and deportation in this country. This is how we have so many Christians celebrating the erosion of freedoms for women and LGBTQ folks across the world. This is how the beautiful body of Christ is being dismembered—by confusing the Kingdom with the empire, by confusing religion with nationalism, by confusing the Way of the cross with the way of the gun. And we have plenty of preachers and false prophets who seek to confuse us by intentionally sowing that confusion!

Oh, but I have good news! There is a way to get things straightened out, just as John the Baptist once made straight the way of the Lord! There is a way to get the body of Christ back to beautiful wholeness, back to

beautiful thriving! There is a way to re-member that which has been dismembered! All we have to do is *remember* how Jesus lived and what Jesus taught. All we have to do is *remember* how the Holy Spirit moved at the time of Pentecost and then at the time of this second Pentecost moment in Ephesus. Jesus Christ used his body to reach out and embrace those who were most downtrodden by the empire. Jesus Christ used his body to make food for the hungry. Jesus Christ used his body to heal the broken. Jesus Christ used his body to welcome strangers. Jesus Christ used his body to teach a way of love that was far deeper, broader, and higher than any national loyalty or national border. Jesus Christ used his body to exorcise the demon of empire at every turn. Jesus Christ used his body to build a table at which all people of all God-given identities could feast together in joy. That body was resurrected again with the breath of the Holy Spirit filling the lungs of the beautiful communities of disciples in *Acts*. That body can be re-membered and resurrected today!

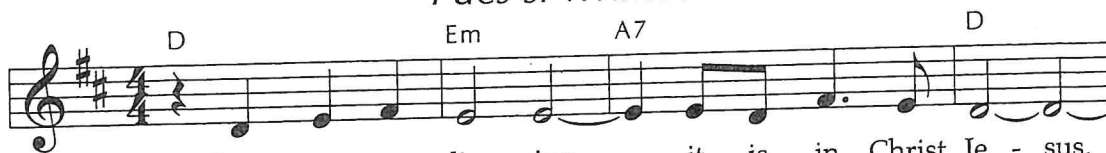
When I got to South India, I found out that *Achen* Thomas John had placed me in a very particular ministry of the Church of South India. Mundakapadam Mandiram Society is an intentional community of very poor and abandoned elderly people, wealthier older civil servants, and orphaned children. They follow the model of the Church as described in *Acts*, with each sharing according to what they have and receiving according to what they need. So, the wealthier civil servants share their resources, thus supporting the very poor residents—the *amachees* and *appachens*. The very poor residents share their many gifts of handy skills and culinary arts and fellowship. And then the children share their joy and vibrancy and in this community thus become no longer orphans—for they have over one hundred grandparents there to claim them as their own beloved. And all of these residents represent different traditions. There are Protestant Christians, Pentecostal Christians, Catholic Christians, and Orthodox Christians. There are Hindus and Muslims. There are Malayalam speakers and Hindi speakers and English speakers and Tamil speakers. Being able to live in that community of people so drastically different from each other and yet united in community has been one of the greatest privileges of my life. It was one of those formative times that eventually led me to you.

Besides shared meals of heaping piles of rice and spicy fish curry and sour pickles and coconut chutney, my favorite part of each day living in the Mundakapadam Mandirams Society was evening chapel. After dinner every evening, we would sit on rickety wooden benches and worship according to the rituals of whatever worship leader was in charge that day. Sometimes it was Church of South India seminarians reading from their recycled Anglican breviaries with us mumbling along as if we knew the words. Sometimes it was Syrian Orthodox priests who required that everyone old and young stand the entire service while they prayed and read the scriptures in chant. Sometimes it was yours truly preaching in a broken pidgin of Malayalam and English. Sometimes it was the traveling Pentecostal evangelist playing a reed organ and singingly atrociously off key. Always it was this ragtag group of wealthy and poor, old and young singing atrociously off key. But doing so together, and therefore doing it beautifully. We all came from different traditions of Christianity with very different ways of *doing* worship, but we all started from the same starting point—a community of love within the Kingdom of love that truly remembered who the King of love really was. May we do likewise! Amen.

When We Are Living

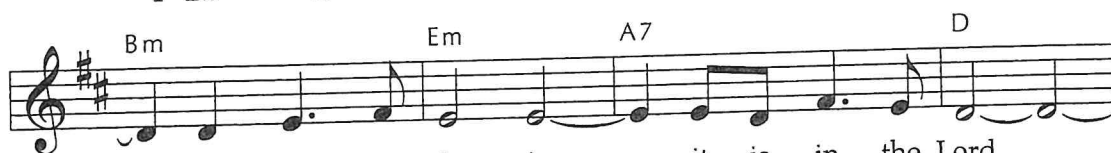
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Pues si vivimos



1 When we are liv - ing, it is in Christ Je - sus,
2 Through all our liv - ing, we our fruits must give.
3 'Mid times of sor - row and in times of pain,
4 A - cross this wide world, we shall al - ways find

1 *Pues si vi - vi - mos, pa - ra Él vi - vi - mos,*
2 *En es - ta vi - da fru - tos hay que dar*
3 *En la tris - te - za y en el do - lor,*
4 *En es - te mun - do por do - quier ha - brá*



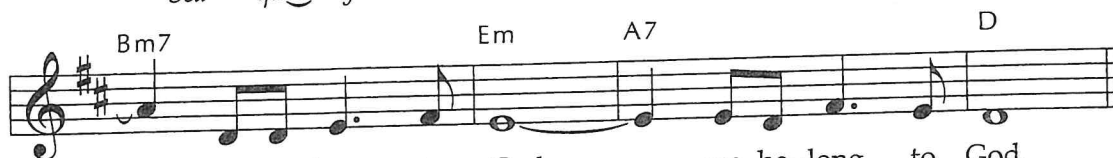
and when we're dy - ing, it is in the Lord.
Good works of ser - vice are for of - fer - ing.
when sens - ing beau - ty or in love's em - brace,
those who are cry - ing with no peace of mind,

y si mo - ri - mos pa - ra Él mo - ri - mos.
y bue - nas o - bras he - mos de o - fren - dar.
en la be - lle - za y en el a - mor,
gen - te que llo - ra y sin con - so - lar.



Both in our liv - ing and in our dy - ing,
When we are giv - ing, or when re - ceiv - ing,
wheth - er we suf - fer, or sing re - joic - ing,
but when we help them, or when we feed them,

Sea que vi - va - mos o que mu - ra - mos,
Sea ya que de - mos o que re - ci - ba - mos,
sea que su - fra - mos o que go - ce - mos,
Sea que a - yu - de - mos o que a - li - men - te - mos,



we be - long to God; we be - long to God.
so - mos del Se - ñor, so - mos del Se - ñor.

Let Us Break Bread Together 525

1 Let us break bread to - geth - er on our knees; (on our knees)
2 Let us drink wine to - geth - er on our knees; (on our knees)
3 Let us praise God to - geth - er on our knees; (on our knees)

let us break bread to - geth - er on our knees. (on our knees)
let us drink wine to - geth - er on our knees. (on our knees)
let us praise God to - geth - er on our knees. (on our knees)

Refrain

When I fall on my knees, with my face to the ris - ing sun,

O Lord, have mer - cy on me. (on me)

Ninte Hitham

Traditional Malayalam hymn, translation and melody line by Sarah Jones and Cynthia Anderson-Bauer

Oh God of all, guide me each day. With your strong
 I do not ask for wealth or fame; for pleasure
 Though my life's path be long or brief or filled with
 I've not the wisdom, God, to know what's right and

hand show me the way. Oh not my will but yours be
 or life free from pain. I on - ly seek to know your
 joy, suf - fring or grief. What - e'er may come, God, help me
 true, which way to go. So in your name, great God, I

done. Let my de - sires with yours be one.
 will, your hopes for me I shall ful - fill.
 see your bless - ings in this life for me.
 pray. Steer me ev - er in right - eous ways.

Nin - te hi - tham pol - eye en - ne Ni - tham na - da - thi - de - na - me.
 Nin - tay hee - dom pole - ay en - nay nee - tyam na - da tee - day - na - may.