

## 2025 Week of Prayer for Christian Unity

“Do you believe this?” (*John 11:26*)

### ANNOTATED ECUMENICAL WORSHIP SERVICE

#### **Before you begin**

The Canadian Week of Prayer for Christian Unity Writing and Animation Team encourages worship organizers to begin their planning with a review of the background information provided by those who crafted the international materials.

This year the ecumenical celebration was prepared by the brothers and sisters of the monastic community of Bose in northern Italy. This year marks the 1700th anniversary of the first Christian Ecumenical Council, held in Nicaea, near Constantinople in 325 AD. This commemoration provides a unique opportunity to reflect on and celebrate the common faith of Christians, as expressed in the Creed formulated during this Council; a faith that remains alive and fruitful in our days. The Week of Prayer for Christian Unity 2025 offers an invitation to draw on this shared heritage and to enter more deeply into the faith that unites all Christians.

It is with this in mind that the guiding biblical text was chosen - John 11:17-27. The theme for the week, “Do you believe this?” (v. 26), takes its cue from the dialogue between Jesus and Martha when Jesus visited the home of Martha and Mary in Bethany following the death of their brother Lazarus, as narrated by the evangelist John.

Like Martha, the first generations of Christians could not remain indifferent or passive when the words of Jesus touched and searched their hearts. They earnestly sought to give a comprehensive answer to Jesus’ question, “Do you believe this?” The Fathers of Nicaea strove to find words that would embrace the entire mystery of the incarnation and the passion, death and resurrection of their Lord. While awaiting his return, Christians around the world are called to witness together to this faith in the resurrection, which is for them the source of hope and joy, to be shared with all peoples.

We encourage you to enrich your understanding of the context by reading the *Introduction to the Theme* and the *Appendix* sections of the international 2025 WPCU booklet, available on [www.weekofprayer.ca](http://www.weekofprayer.ca).

#### **Adapting the Order of Service**

This material is offered with the understanding that, whenever possible, it will be adapted for use in local context. Account should be taken of local liturgical and devotional practice, and of social and cultural context. For example, we invite you to use gender-inclusive language as appropriate for your communities. Such adaptation should ideally take place ecumenically.

#### **General suggestions for worship planners**

As we celebrate 1,700 years since the Council of Nicaea, this worship service has, at its heart, the Nicene Creed.<sup>1</sup> Reflecting this, the Scripture readings for this year focus on belief.

---

<sup>1</sup> See note at the end of these General Suggestions on the version of the Creed used in the service.

In Bose, community life is shaped by the rhythm of regular prayer. As the bells call the sisters, brothers, and guests to prayer, they all assemble at the church. If the local context allows, we suggest that on arrival, before going to their places, the faithful are welcomed and then wait in small groups in various designated points around the worship space. The worship opens with all present moving together into the main worship space before or after the meditation on the opening Scripture (John 11:17-26). This gathered community is invited to reflect on the story of Martha's confession of faith in Jesus as narrated in John 11:17-27. In a time of silence, mirroring the practice of the monastery at Bose, each is called to sit with Jesus' provocative question to Martha: "Do you believe this?" While respecting the practicalities in different contexts, we suggest that this period of silence be substantial – lasting up to five minutes. *More detailed suggestions are provided below under 'Contents of the Worship Service' in the section 'Invitation and Reflective Reading of John 11:17-26'.*

As a response to the proclamation of the Word, we affirm our faith together in a solemn recitation of the Nicene Creed. To express our unity in diversity, you can also choose to recite other Creeds or Affirmations of Faith that are used in your communities. This moment is marked by the sharing of the light of Christ, symbolised by lighted candles. Candles are distributed and the light spreads from the front moving throughout the community. We stand together as light of the world, united in love, affirming: "We believe...". At the end of the worship, the lighted candles are placed together in a suitable and safe receptacle to burn together as a reminder of our continued calling to Christian unity.

Another distinctive feature of this year's worship is the inclusion of texts by early Christian writers, most notably in the Prayers of Intercession. For the sisters and brothers of Bose, these writers are a living source for their shared life. These texts reflect not only the common faith before and after Nicaea, but also the diversity of language, culture, and spirituality which characterised the early Church.

The texts assigned to the leader (L) may be shared between the various clergy or representatives from the different traditions present. Likewise, texts assigned to a reader (R) may be distributed among several persons.

The sending and the blessing may be proclaimed jointly by ministers / representatives of the different communities present.

*A note about the version of the Creed included in these resources:*

The text of the Creed included in the Ecumenical Celebration of the Word of God is the version of the Nicene-Constantinopolitan Creed normally used during General Assemblies of the World Council of Churches and other ecumenical events. In referring to the Holy Spirit, it omits the so-called *filioque* clause – "and the Son" – after the phrase "who proceeds from the Father". This clause was not included in the text of the Creed adopted at the Council of Nicaea (325) or at the Council of Constantinople (381), but was added in the West in the sixth century, so as to underline the divinity of the Son in the face of the Arian heresy. Its inclusion has been the cause of dispute between East and West for many centuries and has been the subject of important ecumenical discussions in recent decades. The text also omits the *Deum de Deo* clause – "God from God" – in referring to the Son, which was included in the Creed at Nicaea but omitted from the version adopted at Constantinople in 381.

A 1981 report of the Faith and Order Commission of the World Council of Churches, of which the Roman Catholic Church is a full member, recommended: "That the original form of the third article of the Creed, without the *filioque*, should everywhere be recognized as the normative one and restored, so that the whole Christian people may be able, in this formula,

to confess their common faith in the Holy Spirit”.<sup>2</sup> While the *filioque* clause remains part of the liturgical tradition of the Latin and some other Western Churches, Bishops of Rome omit it when reciting the Creed in ecumenical encounters with leaders of Eastern Churches. A 1995 Vatican document declared: “The Catholic Church acknowledges the conciliar, ecumenical, normative and irrevocable value, as expression of the one common faith of the Church and of all Christians, of the Symbol professed in Greek at Constantinople in 381 by the Second Ecumenical Council. No profession of faith peculiar to a particular liturgical tradition can contradict this expression of the faith taught and professed by the undivided Church.”<sup>3</sup>

## **Music**

Hymns and music suggestions from the Canadian Week of Prayer for Christian Unity Writing and Animation Team are available on [www.weekofprayer.ca](http://www.weekofprayer.ca). Specific references are provided in the ‘Contents of the Worship Service’ (see below).

Since the use of digital resources for worship has grown in recent years, links to online video recordings of some of the music have also been included. Depending on your local context, appropriate hymns and songs that highlight this year’s theme can be substituted.

## **Contents of the Worship Service**

**Invitation and Reflective Reading of John 11:17-26:** The initial call and response between the leader(s) and the congregation, which can be offered from the main entrance of the worship space. If the local context allows, all participants (worship leaders and the congregation) may gather in small groups or in a large group in the narthex, at the main entrance, in the side chapel(s), or in other designated common space(s) prior to the beginning of the worship service. After the initial ‘Blessed be our God...’ call and response, participants can be invited to move into the main worship space and the service can continue with the responsorial reading of John 11:17-26 and a time of quiet reflection. Alternatively, all participants can remain gathered outside the main worship space for the reading and quiet reflection on John 11:17-26. In this case, after the time of quiet reflection, all participants would be invited to move into the main worship space while singing a hymn related to the theme “Do you believe this?”

**Hymn:** Canadian suggestions can be found in the *2025 Hymn Suggestions* resource, available on [www.weekofprayer.ca](http://www.weekofprayer.ca).

**Words of Welcome:** Can be offered by someone from the host community.

**Traditional Territory Acknowledgment:** Use one appropriate for your local context.

**Opening Prayers:** Responsorial between the reader(s) and the congregation.

**Listening to the Word of God:** The Scripture readings for this year focus on belief.

- **Old Testament Reading:** Deuteronomy 6:4-9.
- **Psalm:** Psalm 131 - responsorial between reader(s) and the congregation. Can be sung if desired.

---

<sup>2</sup> WCC Faith & Order Paper 103, *Spirit of God, Spirit of Christ: Ecumenical Reflections on the Filioque Controversy* (1981).

<sup>3</sup> Pontifical Council for Promoting Christian Unity, *The Greek and Latin Traditions regarding the Procession of the Holy Spirit* (1995).

- **Epistle Reading:** 1 Peter 1:3-9.
- **Responsory:** Dialogical between the reader and the congregation.
- **Gospel Reading:** John 20:24-29.

**Silence / Hymn:** Canadian suggestions can be found in the *2025 Hymn Suggestions* resource, available on [www.weekofprayer.ca](http://www.weekofprayer.ca).

### **Sermon / Homily**

**Silence / Hymn / Musical Interlude:** Canadian suggestions can be found in the *2025 Hymn Suggestions* resource, available on [www.weekofprayer.ca](http://www.weekofprayer.ca).

**Celebrating Our Common Faith:** Signifying our oneness with Christ Jesus, the Light of the World, this moment is marked by **the sharing of the light of Christ, symbolized by lighted candles**. This sharing can be initiated from a Christmas or Easter/Paschal Candle (or another large, single candle) placed at the front of the worship space. Individual taper candles should be given to all participants when they arrive for the service. After lighting a few taper candles from the larger candle, the light spreads from the front moving throughout the community. If open flame candles are not permitted in your worship space, you can choose to distribute electrical or flameless candles from the front of the worship space throughout the congregation. Once all candles are lit, we stand together as the light of the world affirming: “We believe ...”. **The Nicene Creed** is recited. In addition to the Nicene Creed, you may also choose to invite representatives from participating churches to recite their Creeds or Affirmations of Faith to express our unity in diversity. At the end of the worship, the lighted candles may be placed together in a suitable and safe receptacle to burn together as a reminder of our continued calling to Christian unity.

**Prayers of Intercession:** Read by the reader(s) with the congregation responding. Each intercessory petition is prefaced by an expression of faith selected from the writings of the early Church Fathers. For the sisters and brothers of Bose, these writers are a living source for their shared life. For the Bose community, these texts reflect not only the common faith before and after Nicaea, but also the diversity of language, culture, and spirituality which characterized the early Church. The Prayers of Intercession are followed by **the Lord’s Prayer**.

**Hymn:** Canadian suggestions can be found in the *2025 Hymn Suggestions* resource, available on [www.weekofprayer.ca](http://www.weekofprayer.ca).

**Concluding Prayer:** This prayer is used by the sisters and brothers of the Bose community; read by the worship leader, with the congregation responding.

**Sending Forth:** A call and response between the worship leader(s) and the congregation. The sending and the blessing may be proclaimed jointly by ministers / representatives of the different communities present.

### **Materials needed for the service**

1. Order of Service: 1 printed for each participant, with music included, or an electronic version to project.
2. Candles:
  - a. The Christmas or Easter/Paschal Candle or one large candle can be placed at the front of the worship space.

- b. Individual taper candles, along with the bobèches to catch wax drippings, can be distributed to the participants as they gather at the beginning of the service. If open flame candles are not permitted, electric or flameless candles can be used.
- c. Various options for the candles following the worship service: (1) the taper or electrical candles can be placed in a suitable and safe receptacle to burn together as a reminder of our continued calling to Christian unity, (2) participants may be invited to take their taper or electrical candle home, using this symbol as they continue to pray for Christian unity privately or with family, (3) organizers may gather the taper candles and the bobèches, or the electrical candles, for future use.

### **Worship Leaders Needed for the Service**

The texts assigned to the leader (L) may be shared between the various clergy or representatives from the different traditions present. Likewise, texts assigned to a reader (R) may be distributed among several persons.

The sending and the blessing may be proclaimed jointly by ministers / representatives of the different communities present.

## Annotated Order of Worship

- L Leader  
 R Reader  
 A Assembly

### Invitation\*

*From the main entrance of the worship space\**

L: Blessed be our God at all times.

A: **Now and forever. Amen.**

L: Come, let us worship God our **King**.\*

A: **Let us worship Christ among us, our King and our God.**

L: Come, let us bow down before the **Lord**\* our King and our God.

A: **Holy God, Holy and Strong, Holy and Immortal, have mercy on us.**

R1: When Jesus arrived at Bethany, he found that Lazarus had already been in the tomb for four days.

*Movement into the main body of the worship space begins\**

R2: When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home.

R3: Martha said to Jesus: Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him.

A: **Jesus said to her: Your brother will rise again.**

R1: Martha said to him: I know that he will rise again in the resurrection on the last day.

A: **Jesus said to her: I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives**

\*You may choose to offer Words of Welcome (see below) here, rather than later in the service. **Invitation** and/or Words of Welcome can be offered by a leader from the host community and may include a brief introduction to the 2025 WPCU theme, Scripture text, the Nicene Creed and its significance for Christians today, or another appropriate introduction to the meaning of this year's Week of Prayer for Christian Unity

\* If the local context allows, all participants (worship leaders and the congregation) may gather in small groups or in a large group in the narthex, at the **main entrance**, in the side chapel(s), or in other designated common space(s) prior to the beginning of the worship service. After the initial 'Blessed be our God...' call and response, participants can be invited to move into the main worship space and the service can continue with the responsorial reading of John 11:17-26 and a time of quiet reflection. Alternatively, all participants can remain gathered outside the main worship space for the reading and quiet reflection on John 11:17-26. In this case, after the time of quiet reflection, the participants would be invited to move into the main worship space while singing a hymn related to the theme "Do you believe this?"

\* If using '**King**' to describe God is not appropriate for your communities, you may choose to change this language or omit this phrase as needed.

\* If using the word '**Lord**' to describe God is not appropriate for your communities, you may choose to omit it or to substitute another term.

\* While the international Order of Service suggests movement from the entrance/another space to the **main worship space** here, the Canadian WPCU Team suggests that this movement or procession may take place either before or after the reading of John 11:17-26 and the brief time for quiet reflection. See more specific suggestions in the annotation above.

<p><b>and believes in me will never die.</b></p> <p>R2: Do you believe this? <i>Pause</i></p> <p>R3: Do you believe this? <i>Pause</i></p> <p>R1: Do you believe this?</p> <p><i>(John 11:17-26)</i></p> <p><i>Longer Pause*</i></p> <p><b>Hymn*</b></p> <p>L: 1700 years ago, Christians struggled with questions of belief, confusion, and difficulty. Out of these struggles they were able to proclaim together their faith in the words of the <b>Nicene Creed</b>. Today, as a gathered community of Christians, we come together from different cultures and confessions to celebrate our common faith. *</p> <p>Christ is in our midst.</p> <p><b>A: He was. He is. And always shall be.</b></p> <p><b>Words of Welcome*</b> <i>from the host community.</i></p> <p><b>Traditional Territory Acknowledgment*</b></p> <p><b>Opening Prayers</b></p> <p><b>A: Kyrie, eleison! Lord, have mercy!</b></p> <p>R1: O Creator and Guardian of every spirit, who multiply the human family upon earth, let all the peoples know that you are God alone, and Jesus Christ is your Son, and we all are your people, the flock of your pasture. <b>R</b></p>	<p>*If the participants remained outside the main worship space for the reading of John 11:17-26, after this time of quiet reflection, the participants can be invited to move into the main worship space while singing a <b>hymn</b> related to the theme “Do you believe this?”</p> <p>* In addition to, or instead of, this phrase, the worship leader may say a few words to better contextualize the 2025 WPCU theme and this year's focus on the <b>Nicene Creed</b>. For example, you may choose to explain what a creed is, or remind the participants that our various church communities use different <b>Creeeds and Affirmations of Faith, or no Creeeds</b>. This year's focus on <b>the Nicene Creed</b> in the WPCU celebrations is meant to remind us of our shared Christian history, so we can reflect on it together and celebrate what unities us as well as our diversity.</p> <p>* <b>Words of Welcome</b> can be offered earlier in the service or at this point in the service, as seems best to the organizers. Words of Welcome can be offered by a leader from the host community and may include a brief introduction to the 2025 WPCU theme, Scripture text, the Nicene Creed and its significance for Christians today, or another appropriate introduction to the meaning of this year's Week of Prayer for Christian Unity.</p> <p>* Use one appropriate for your local context.</p>
---	---

**A: Kyrie, eleison! Lord, have mercy!**

**R2:** Lord, we pray to you: be our help. save those who are afflicted among us, have mercy on the **wretched**\*

Show your face to those in need. **R**

**A: Kyrie, eleison! Lord, have mercy!**

**R3:** O Lord, faithful throughout all generations, righteous in your judgments, merciful and compassionate, forgive us our transgressions, cleanse us with your Truth, and guide our steps to walk in holiness and righteousness. **R**

**A: Kyrie, eleison! Lord, have mercy!**

**R4:** Lord, make your face to shine upon us in peace for our good, give concord and peace to us and to all that dwell on the earth. Grant to our rulers wisdom and intelligence, direct their counsel so that they may administer their authority in justice and in peace. **R**

**A: Kyrie, eleison! Lord, have mercy!**

*(cf Clement of Rome [c. 35-99])*

### **Listening to the Word of God\***

#### **Old Testament Reading** *Deuteronomy 6:4-9*

Hear, O Israel: The Lord is our God, the Lord alone. You shall love the Lord your God with all your heart, and with all your soul, and with all your might. Keep these words that I am commanding you today in your heart. Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise. Bind them as a sign on your hand, fix them as an emblem on your forehead, and write

\* You might wish to substitute 'broken-hearted' for '**wretched**'.

\* While this Order of Service uses the **New Revised Standard Version** of the Bible, your communities are welcome to use other versions of the Scripture, including versions with more inclusive language. Your communities may also choose to use several versions of the Bible to celebrate our unity in diversity.

\* You may choose to use an inclusive-language **Psalter** (such as The Saint Helena Psalter). Alternatively, you may wish to substitute **Psalm**

them on the doorposts of your house  
and on your gates.

**Psalm 131\***

**R/ Hope in the LORD from this time on  
and forevermore.**

O Lord, my heart is not lifted up, my eyes  
are not raised too high. **R**

I do not occupy myself with things  
too great and too marvellous for me. **R**

But I have calmed and quieted my soul, like  
a weaned child with its mother; my soul is  
like the weaned child that is with me. **R**

**Epistle Reading**                      *1 Peter 1: 3 –  
9*

Blessed be the God and Father of our  
Lord Jesus Christ! By his great mercy he  
has given us a new birth into a living hope  
through the resurrection of Jesus Christ  
from the dead, and into an inheritance that  
is imperishable, undefiled, and unfading,  
kept in heaven for you, who are being  
protected by the power of God through  
faith for a salvation ready to be revealed in  
the last time. In this you rejoice, even if  
now for a little while you have had to  
suffer various trials, so that the  
genuineness of your faith—being more  
precious than gold that, though perishable,  
is tested by fire—may be found to result in  
praise and glory and honour when Jesus  
Christ is revealed. Although you have not  
seen him, you love him; and even though  
you do not see him now, you believe in  
him and rejoice with an indescribable and  
glorious joy, for you are receiving the  
outcome of your faith, the salvation of  
your souls.

**Responsory**

**R:** Great is the Lord, great is **his\*** might.

**A:** **Great is the Lord, great is his  
might.**

**62:5-8 or Psalm 23 for Psalm 131**, as appropriate  
for your communities.

\* Instead of '**his**', you can use a gender-inclusive  
term, as appropriate for your communities.

<p>R: His wisdom has no bounds. A: <b>Great is his might.</b></p> <p>R: Glory to the <b>Father,*</b> and to the Son, and to the Holy Spirit. A: <b>Great is the Lord, great is his might.</b></p> <p><b>Gospel Reading</b> <i>John 20:24-29</i></p> <p>Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, “We have seen the Lord”. But he said to them, “Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe”.</p> <p>A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, “Peace be with you”. Then he said to Thomas, “Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe”. Thomas answered him, “My Lord and my God!” Jesus said to him, “Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe.”</p> <p><b>Silence / Hymn</b> <b>Sermon</b> <b>Silence / Hymn / Musical Interlude</b> <b>Celebrating our Common Faith</b></p> <p><i>Candles are handed out as the Leader says:*</i></p> <p>L: Jesus said, “I am the light of the world.” In many Christian traditions, at baptism, the baptised (or sponsor) is handed a lighted candle. Jesus also calls his followers to be the light of the world. We are each bearers of the risen light of Christ. We receive this light from Christ through one another.</p>	<p>*Instead of 'Father', you can use a gender-inclusive term, as appropriate for your communities.</p> <p>* See detailed suggestions for this <b>symbolic sharing of the light of Christ</b> above - under 'Contents of the Worship Service' in the 'Celebrating Our Common Faith' section and in the 'Materials Needed for the Service'.</p>
--	---

*When everyone has received a candle, the Leader lights the first candle and shares the light with those nearby, who in turn share the light throughout the assembly*

L: Jesus said to Martha, "I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?"

A: **"Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world".**

*Each person lights their neighbour's candle. As they do so, they say "The light of Christ". When all the candles have been lit, the Leader continues:*

L: Let us love one another, so that with oneness of mind, we may confess the faith into which we were all baptised:\*

A: **We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, Light from Light, true God from true God, begotten, not made; of one Being with the Father. Through him all things were made. For us all, and for our salvation he came down from heaven; and was incarnate of the Holy Spirit and the virgin Mary, and was made human.\* For our sake he was crucified under Pontius Pilate; he suffered and was buried. On the third day he rose from the dead in accordance with the scriptures. He ascended to heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of**

\* This phrase is a standard liturgical invitation or introduction to reciting the Nicene Creed in some churches, but you might wish to introduce the Nicene Creed in another way. For example, your worship leader might remind the participants that we were not all baptised into this Nicene Creed and not all of us use it in our traditions. However, the Nicene Creed remains part of our shared history. This brief introduction could end with the phrase, "Let us together raise our voices in this historic wording of the Nicene Creed." Worship planners may also opt to use another version of the Creed or several Creeds or Affirmations of Faith used in their communities, in addition to or instead of the Nicene Creed.

\* Other translations of the Nicene Creed use 'and became human' instead of 'and was made human'. You may wish to adjust the wording as appropriate for your context.

**life, who proceeds from the Father. Who, with the Father and the Son, is worshipped and glorified, who has spoken through the Prophets. We believe in one, holy, catholic and apostolic Church. We confess one baptism for the forgiveness of sins. We look forward to the resurrection of the dead, and to life in the age to come. Amen.**

### **Prayers of Intercession\***

R1: For all things were made out of nothing, and their being would again sink into nothing, if the Author of all things did not hold it by the hand of governance. (Gregory the Great [c. 540-604])

R2: Lord of life, we receive all creation from your hand and by your providence. Teach us to live in your world with care and justice for all that you have created.

**A: We believe, help our unbelief.**

R1: I call this faith: the intelligible light which by grace dawns in the soul, that supports the heart, and grants the gift of hope. (Isaac of Nineveh [7th century])

R2: Loving God, grant us the gift of hope in abundance in a world troubled by strife and discord. Strengthen your people afflicted by apathy and division.

**A: We believe, help our unbelief.**

R1: What wonder then, if, coming to God, we first of all profess that we believe, seeing that, without this, not even common life can be lived. (Rufinus of Aquileia [c. 344-411])

R2: Merciful God, forgive us for the times we have failed to live a common life as Christians. Draw us more deeply to one faith in you so that we may witness to the world.

**A: We believe, help our unbelief.**

\* You might wish to add a note in the bulletin, or to offer a few words during the service, explaining that some texts in these **Prayers of Intercession** come from the Christian writers of the early Church.

<p>R1: Let faith prevail: faith that leads the mind to trust, faith that does not come from human logic, but is the fruit of the Holy Spirit. (Basil of Caesarea [c. 330-378])</p> <p>R2: O heavenly Comforter, we pray that we may trust more in the gift of your wisdom rather than the cleverness of our thinking.</p> <p><b>A: We believe, help our unbelief.</b></p> <p>R1: His light appeared and made the darkness of the prison disappear and hallowed our birth and destroyed death, loosing those same fetters in which we were enchained. (<i>Irenaeus of Lyon [c. 135-198]</i>)</p> <p>R2: Compassionate Lord, lead us to work together so that wherever there is darkness and oppression, suffering and injustice, we may bring your light and freedom.</p> <p><b>A: We believe, help our unbelief.</b></p> <p>L: <b>As brothers and sisters of Jesus, together we pray in the words he taught us:*</b></p> <p><b>A: Our Father...*</b></p> <p><b>Hymn</b> <b>Concluding Prayer</b> (<i>from the Bose community</i>)</p> <p>L: God our Father, accept our praise and thanksgiving for what already unites Christians in the confession of and witness to Jesus the Lord. Hasten the hour when all churches will recognise each other in the one communion you willed and for which your Son prayed to you in the power of the Holy Spirit. Hear us, you who live and reign now and forever.</p> <p><b>A: Amen.</b></p> <p><b>Sending Forth</b></p> <p>L: Let us bless the Lord.</p> <p><b>A: Thanks be to God.</b></p>	<p>* You may wish to amend this phrase to be more gender inclusive. For example, you can use '<b>As followers of Jesus</b>, together we pray in the words he taught us: ...' or 'Together we pray in the words which Jesus, our brother, taught us: ...'.</p> <p>* You may wish to invite the congregation to sing or say the <b>Lord's Prayer</b> in the language closest to their hearts or using a version appropriate for your context.</p>
---	---

L: **May he who is our peace\*** and has made us one, grant that we may present one another to the Father in the one Spirit.

A: **Amen.**

\* Instead of '**May he who is our peace,**' you might wish to use 'May Christ who is our peace'.