

# Prayer At a Time of Trial

*Therefore be imitators of God, as beloved children, and live in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.*

Ephesians 5:1-2

The time of trial is always an opportunity for the church to proclaim the unyielding and uncompromising love of God in Christ Jesus. We give thanks that St. John's Lutheran Church is called to be the church at this time, gathered around Word and Sacrament, seeking to be faithful to our reformation heritage of faithful reform.

The following worship services follow the pattern and themes of the liturgies for Holy Week: beginning with a powerful announcement of grace, a verdict before a verdict. On Thursday night, we hope to embody the servant church by participating in footwashing, commemorating the confession of St. Peter (January 18). On Friday night we will gather around the cross in the context of the week of commemoration of Martin Luther King, Jr., a significant remembrance for the whole church but especially in Atlanta, Georgia, to pray for all those who suffer injustice. And, of course, on Sunday we will celebrate the resurrection of Christ as we do every week. Christ has already won for us a place at the table, and there is no earthly power that can take that away. The verdict is in: Christ is risen! Alleluia!

We recognize that most communities will not be able to schedule all these services over the weekend. We invite you to join us in prayer in whatever manner suits your community. Please feel free to use these resources for your use. All hymn notations reference *Evangelical Lutheran Worship* (ELW).

We offer these liturgies to the church as a gift, and we hope that they can, in a small way, witness to the church for which all of us pray.

**Thursday, January 18, 2007**  
***The Confession of St. Peter***  
**7:00 p.m.**

**GATHERING**

**PRELUDE:**

**THANKSGIVING FOR BAPTISM**

*The assembly stands. The presiding minister leads this order at the font. All may make the sign of the cross, the sign marked at baptism, as the presiding minister begins.*

Blessed be the holy Trinity, + one God,  
the source of living water,  
the flowing river of life,  
the sweet rain of mercy.

**Amen.**

*The presiding minister addresses the assembly.*

All our passages are baptismal passages.

In times of trial, in times of change,

we remember how God carries us and makes things new through these waters of life:

In the beginning, God called forth the earth through the waters of the deep.

When the people of Israel faced their great trial,

they passed through the waters of the sea from slavery into freedom.

At the waters of the Jordan,

Jesus began his public ministry of gathering the outcasts of Israel.

The waters of baptism join us to Christ

and carry us from our baptismal rebirth in God

to our final passage, even through death.

Let us give thanks for the gift of baptism.

*Water may be poured into the font as the presiding minister gives thanks.*

Holy God, holy and merciful, holy and mighty,

you are the river of life,

you are the everlasting wellspring,

you are the fire of rebirth.

Glory to you for oceans and lakes, for rivers and creeks.

Honor to you for cloud and rain, for dew and snow.

Praise to you for Peachtree Creek and Candler Lake,

Glory to you for Chattahoochee River and Atlantic Ocean.

Your waters are below us, around us, above us;

our life is born in you.

You are the fountain of resurrection.

Praise to you for your saving waters:

Noah and the animals survive the flood.

Hagar discovers your well.

The Israelites escape through the sea,

and they drink from your gushing rock.

Naaman washes his leprosy away,

and the Samaritan woman will never be thirsty again.

At this font, holy God, we pray:  
Breathe your Spirit into this water,  
and into all who are gathered here this night.  
Illumine our days.  
Enliven our bones.  
Dry our tears.  
Wash away our sin,  
drown our evil ways,  
and flood this tired earth with your goodness.  
Satisfy all our thirst with your ever-flowing fountain,  
and bring to birth again the body of Christ,  
who lives with you and the Holy Spirit,  
one God, now and forever.

**Amen.**

**Declaration of Mercy**

Sisters and brothers,  
the mercy of God in Jesus Christ washes over us,  
over our church, over our leaders, over our trials.  
Where the mercy of God flows, life is renewed and the earth flourishes.  
In this and every passage,  
in this and every trial,  
the ever-flowing love of God holds and carries us.

**Amen.**

**ENTRANCE HYMN:** *All Are Welcome*

ELW 641

**GREETING**

The grace of Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

**And also with you.**

**PRAYER OF THE DAY**

Let us pray.

Almighty God, you inspired Simon Peter to confess Jesus as the Messiah and Son of the living God. Keep your church firm on the rock of this faith, so that in unity and peace it may proclaim one truth and follow one Lord, your Son, Jesus Christ, our Savior, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**Amen**

**WORD**

**FIRST READING:** Acts 4:8-13

Then Peter, filled with the Holy Spirit, said to them, ‘Rulers of the people and elders, if we are questioned today because of a good deed done to someone who was sick and are asked how this man has been healed, let it be known to all of you, and to all the people of Israel, that this man is standing before you in good health by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead. This Jesus is “the stone that was rejected by you, the builders; it has become the cornerstone.”

There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved.’

Now when they saw the boldness of Peter and John and realized that they were uneducated and ordinary men, they were amazed and recognized them as companions of Jesus.

### **PSALM 18:1-6, 16-19**

### **SECOND READING: Ephesians 4:25-5:2**

So then, putting away falsehood, let all of us speak the truth to our neighbors, for we are members of one another. Be angry but do not sin; do not let the sun go down on your anger, and do not make room for the devil. Thieves must give up stealing; rather let them labor and work honestly with their own hands, so as to have something to share with the needy. Let no evil talk come out of your mouths, but only what is useful for building up, as there is need, so that your words may give grace to those who hear. And do not grieve the Holy Spirit of God, with which you were marked with a seal for the day of redemption. Put away from you all bitterness and wrath and anger and wrangling and slander, together with all malice, and be kind to one another, tender-hearted, forgiving one another, as God in Christ has forgiven you.

Therefore be imitators of God, as beloved children, and live in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

**GOSPEL ACCLAMATION:** *Listen, God is Calling*

ELW

513

### **GOSPEL: John 13:1-20**

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples’ feet and to wipe them with the towel that

was tied around him. He came to Simon Peter, who said to him, ‘Lord, are you going to wash my feet?’ Jesus answered, ‘You do not know now what I am doing, but later you will understand.’ Peter said to him, ‘You will never wash my feet.’ Jesus answered, ‘Unless I wash you, you have no share with me.’ Simon Peter said to him, ‘Lord, not my feet only but also my hands and my head!’ Jesus said to him, ‘One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you.’ For he knew who was to betray him; for this reason he said, ‘Not all of you are clean.’

After he had washed their feet, had put on his robe, and had returned to the table, he said to them, ‘Do you know what I have done to you? You call me Teacher and Lord—and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them. I am not speaking of all of you; I know whom I have chosen. But it is to fulfill the scripture, “The one who ate my bread has lifted his heel against me.” I tell you this now, before it occurs, so that when it does occur, you may believe that I am he. Very truly, I tell you, whoever receives one whom I send receives me; and whoever receives me receives him who sent me.’

## SERMON

*The sermon serves as an invitation to the servant act of footwashing, connecting the Confession of St. Peter, our call to love and to serve one another, and a powerful commitment to bring justice and peace to the whole world. Christian humility and service is filled with power to be a reforming agent in the church. Entering the trial is, for us, an act of service to the whole church leading, we pray, to change.*

**HYMN OF THE DAY:** *Lord, Whose Love in Humble Service* ELW 712

**FOOTWASHING:** *Neither Death Nor Life* ELW 622

*Will You Let Me Be Your Servant* ELW 659

*Ubi Caritas Et Amor* ELW 642

*Love Consecrates the Humblest Act* ELW 360

*Jesu, Jesu, Fill Us with Your Love* ELW 708

*Here I Am, Lord* ELW 574

Cantor Sings Verses; Congregation Refrain

*Come and Fill Our Hearts* ELW 528

## PRAYERS OF INTERCESSION

*St. John's has invited Christians around the country to send strips of cloth that contain their prayers for the church, the trial, its participants, all those who need our prayers. These pieces of fabric will be presented as the congregation sings. For the prayers, a variety of these petitions will be offered. Shortly before the service, the church will place a listing of these prayers on its website so that you might also use them for your prayers.*

*The sung prayer response is "Goodness is Stronger Than Evil" ELW 721*

## **LAYING ON OF HANDS**

*This rite is a way for us to send those who will participate in the trial with the blessing of Christ. In other communities, the whole congregation may affirm its commitment to do justice in the church and in the world.*

Dear Christian friends: Baptized into the priesthood of Christ, we all are called by the Holy Spirit to offer ourselves to the God of all creation in thanksgiving for what Christ has done and will continue to do for us. Each of us is called into a life of humble service, commanded to love one another as Christ loved us. It is our privilege to stand in solidarity with those who are endeavoring to carry out this ministry in the church and in the world.

We invite all those who will be called to serve the church through the upcoming ecclesiastical trial to come forward and stand among us that we might call for Pentecost power to give you words for testimony and kindness and patience for your work.

*Participants come forward and stand in the center of the church in front of the altar.*

Come forward and place your hand on the shoulder of the person in front of you.

Let us pray:

Mighty God of Love,  
pour out your Holy Spirit on these servants,  
raise up in them the gifts of your Spirit.  
Fill them with power to testify to the truth.  
Open their hearts to the Spirit's discernment.  
Empower them with gentle wisdom,  
and give them patience in their undertakings.  
Send them forth with joy and the fire of justice.

Give all of us the strength to watch and pray

and bring us, at last, into the celebration of your Easter victory.  
In the name of Jesus, let the church say,  
Amen

*All Shall Be Well*

Sung twice

## All Shall Be Well

David Keller

SOPRANO  
ALTO



TENOR  
BASS

All shall be well; and all shall be well; and

Detailed description: This block contains the first system of musical notation for the hymn. It features two staves: the top staff is for Soprano and Alto voices, and the bottom staff is for Tenor and Bass voices. The music is in a 2/2 time signature with a key signature of two flats (B-flat and E-flat). The lyrics are: "All shall be well; and all shall be well; and".

5

S.  
A.



T.  
B.

all man ner of thing shall be well.

Detailed description: This block contains the second system of musical notation. It features two staves: the top staff is for Soprano and Alto voices, and the bottom staff is for Tenor and Bass voices. The music continues from the previous system. The lyrics are: "all man ner of thing shall be well.". A measure rest of 5 measures is indicated above the first staff.

*The congregation returns to its seats.*

### **BENEDICTION**

**SENDING HYMN:** *God of Tempest, God of Whirlwind*

ELW 400

**SENDING MUSIC:**

**Friday, January 19, 2007**  
**7:00 p.m.**

## **Prayer Around the Cross**

*St John's Lutheran Church learned to pray around the cross at a Living Liturgy Event that the congregation hosted in the fall of 2005. Learned from the Taize community in France and used weekly at Holden Village for Friday prayers, it has become a favorite way for St. John's to gather for simple prayer and reflection during important times in our congregational life. In April, after Pastor Bradley came out to us about his partner, Darin, we gathered for congregational conversation that was followed by Prayer Around the Cross.*

*We offer our thanks to Susan Briehl and Tom Witt who offered the pattern of this service for use during the trial. The actual liturgy that follows was developed by St. John's to be used during the week of commemoration for Martin Luther King, Jr., which coincides with the Pastor Bradley's trial. We hope by using this liturgy, we are able to see our work within the larger call to do justice for all people.*

*The room may be arranged so that the congregation gathers around a cross. The service is marked by darkness and silence for reflection. Trays with sand may be available for people to light candles and to pray. The music was chosen to provide contemplative participation for the congregation. No books or bulletins are needed for the congregation during this service. It is designed to be led by two people. For more detailed instructions on how to lead Prayer Around the Cross, please see "Prayer Around the Cross: A Handbook to the Liturgy" by Susan Briehl and Tom Witt, Holden Village Press, [www.holdenvillage.org](http://www.holdenvillage.org).*

### **GATHERING**

*People enter in silence and in near-darkness and wait. There may be soft, instrumental music playing or just silence. When all are gathered and the silence has deepened and taken root a gathering song or chant may begin the service.*

**OPENING CHANT:** *Welcome, My Full Welcome*

Hilden-Minton

*James Hilden-Minton, a member of St. John's, wrote this piece for use during a prayer vigil at the Southeastern Synod assembly when matters of homosexuality were being discussed prior to Orlando. See below.*

### **INTRODUCTION**

1. Christ be with you.

**And also with you.**

1. Tonight's worship is a simple service of intercessory prayer. The room will be dark, inviting silence and stillness, as we immerse ourselves in the Word, in song, and in prayer. The music during our prayer will be simple and quickly learned without printed sheets. Our singing together is a way of breathing prayer to God.

2. During our prayer tonight, we offer ourselves physically, mentally, and spiritually on behalf of that for which we pray. Our very bodies express to God the concerns of our hearts. We pray for ourselves and for others, for broken relationships and for our world and all its trials. And when we do not know how to pray, the Holy Spirit intercedes for us with sighs too deep for words.

1. We gather tonight with many feelings and prayers. We gather to pray in solidarity with those who give testimony to the light. We gather to pray in solidarity with all those who yearn for justice and for light to shine in the darkness. We gather to pray in solidarity with those who are angry or are in pain during this time.

2. We also gather during a week when the world remembers Martin Luther King, Jr. who gave us the gift of the dream of a beloved community. Tonight, as we are immersed in the words of Scripture, we will also hear living words from our brother Martin that he wrote from a Birmingham jail, words which still ring true in a world that continues to build barriers between people and to those of us who remain afraid to initiate the kind of changes that will heal our society.

1. As we hear "Precious Lord" sung tonight, you are invited to sing along if you know the words or simply listen as the song is offered in prayer.

**SONG:** Precious Lord, Take My Hand

ELW 773

## **READINGS**

2. A reading from Psalm 31

1. O God, I put my life in your hands.

2. In you, O Lord, I take refuge.

Le me never be put to shame.

In your justice, set me free.

Into your hands I commend my spirit.

It is you who will redeem me, Lord.

1. Let your face shine on your servant.  
Save me in your love.  
Be strong, let your heart take courage,  
all who hope in the Lord.

*Silence. A Chant may be added here.*

2. The words of Dr. King

1. I am cognizant of the interrelatedness of all communities and states. Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly affects all indirectly. Never again can we afford to live with the narrow, provincial “outside agitator” idea. Anyone who lives in the United States can never be considered an outsider anywhere in the country.

2. I must confess that over the last few years I have been gravely disappointed with the white moderate. I have almost reached the regrettable conclusion that the Negro’s great stumbling block in the stride toward freedom is not the White Citizen’s Council or the Ku Klux Klanner, but the white moderate who is more devoted to “order” than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice; who constantly says, “I agree with you in the goal that you seek, but I can’t agree with your methods of direct action; who paternalistically feels that he can set the timetable for another person’s freedom; who lives by the myth of time and who constantly advised the Negro to wait until a “more convenient season.” Shallow understanding from people of good will is more frustrating than absolute misunderstanding from people of ill will. Lukewarm acceptance is much more bewildering than outright rejection.

1. Was not Jesus an extremist in love—Love your enemies, bless those who curse you. Was not Amos an extremist for justice—Let justice roll down like waters and righteousness like a mighty stream. Was not Paul an extremist for the gospel of Jesus Christ—I bear in my body the marks of the Lord Jesus Christ. Was not Martin Luther an extremist—Here I stand, I can do none other so help me God.” So the question is not whether we will be extremist but what kind of extremist will we be. Jesus Christ was an extremist for love, truth and goodness, and thereby rose above his environment. So, after all, maybe the South, the nation and the world are in dire need of creative extremists.

2. Let us hope that the dark clouds of racial prejudice will soon pass away and the deep fog of misunderstanding will be lifted from our fear-drenched communities and in some not too distant tomorrow the radiant stars of love and beloved community will shine over our great nation with all their scintillating beauty.

*Silence. A Chant may be added here.*

## **PRAYERS OF INTERCESSION**

1. Many among us are troubled by the injustice in our world. We are worried about those who suffer because of creation's brokenness: individuals, families, communities, churches, and nations. Fear and pain so often seem to be stronger than peace and hope. I invite you to name aloud friends or strangers, situations or places in our world now filled with fear or are deeply troubled. After each name, please say, "Lord in your mercy," so that we can all respond with "Hear our prayer."

*When this comes to its natural ending, the leader says:*

2. Hold near, O God, all for whom we pray and lead us into your beloved community that is gathered around the love of your child, Jesus Christ, in whose precious name we pray.

**Amen**

## **PRAYER AROUND THE CROSS**

1. When the singing begins, you are invited to come to the cross to kneel and to pray. Come alone or bring another. Stay as long as you would like. If you cannot kneel, you may stand or may remain in your seat to pray. Light a candle as a sign that Christ's light shines in the darkness and no darkness can overcome it.

*The leader lights one candle in each tray of sand and then returns to her seat. Lasting 10-15 minutes, sometimes longer depending upon how the Spirit is moving; throughout the time, the people are led in singing prayerful refrains and Taize-like chants; occasionally there may be times of silence or instrumental music.*

*We have included a variety of chants that were written at St. John's and have become part of our regular repertoire. They are designed to be sung repetitively and do not require bulletins. Local communities may want to learn a few of these or insert music that would be more familiar.*

Some suggested songs:

Lord, Listen to Your Children Praying  
To You All Hearts are Open  
Don't Let the Sun Go Down

ELW 752  
Tirro  
Hilden-Minton

*James wrote this piece for use at this service. It is based on Ephesians 4-5, a text that was appointed in the lectionary on the Sunday after charges were filed*

*against Pastor Schmeling It can be led in a call and response style. See below.*

Nothing Can Trouble  
Nothing Can Separate Us From God

Taizé  
Burgess

*This piece was written by Jeanette Burgess, Director of Music at St. John's for Reformation Sunday, 2005. It has become a favorite chant for us during communion distribution. See below.*

Spirit Moves

Hilden-Minton

*This chant was used as a theme for St. John's 135<sup>th</sup> anniversary celebration. See below.*

Jesus, Remember Me When You Come into Your Kingdom

ELW 616

*When this has come to an end, the prayers are gathered up before the dismissal is spoken.*

2. Let us pray.

O God, you made us in your image and redeemed us through Jesus your Son. Look with compassion on the whole human family; take away the arrogance and hatred that infect our hearts; break down the walls that separate us; unite us in bonds of love; and, through our struggle and confusion, work to accomplish your purposes on earth, so that, in your good time, every people and nation may serve you in harmony around your heavenly throne, through Jesus Christ, our Savior and Light.

Amen.

1. You may remain in silence for prayer, or you may leave quietly. Go in peace, filled with the light of God.

(Thanks be to God.)

**Sunday, January 21, 2007**  
**Third Sunday after Epiphany**  
*Lectionary 3, ELW Page 23*

*The liturgy for our Sunday service follows the lectionary for the day. The texts have amazing resonance with the events of the trial weekend. The final hymn was chosen specifically to emphasize the presence of Easter in the midst of the hearing process. At St. John's, we have learned a dance step that we do every year at the Easter Vigil. We'll be doing our "Easter Dance." Let us know if you would like more instruction. We would be happy to teach the step to you!*

*We will be using Setting I from Evangelical Lutheran Worship. For Epiphany, we are beginning each service with Thanksgiving for Baptism and will use the same Thanksgiving that was used at the Thursday night service. (See above)*

Entrance Hymn: *Christ Be Our Light* ELW 715

Hymn of the Day: *Send Down the Fire* Renewing Worship 153

Distribution Hymns: *Santo, Santo/Bread of Life* ELW 473, 474  
Using Verses of 474; Refrain 473 in Spanish

*I Am the Bread of Life* ELW 485  
*Bambelela* Marty Haugen

*This piece is available from GIA Publishing in the "Turn My Heart" Collection. See below for example.*

Sending Hymn: *Jesus Christ is Ris'n Today* ELW 365

**Sunday, January 21, 2007**  
**5:30 p.m.**

**Evening Prayer**

We will be using the Evening Prayer setting from Holden Village. Materials are available on the Holden Village website: [www.holdenvillage.org](http://www.holdenvillage.org).

Hymn: *Now the Green Blade Rises* ELW 379

# Welcome, My Full Welcome

Written for Full Welcome  
St. John's Lutheran Church, Atlanta, GA

James Hilden-Minton  
with Jeanette Burgess

Wel - come, my full wel - come All my child - ren, come to me  
None of you are far from me  
Ho - ly, ho - ly, ho - ly Blessed and wound - ed, fol - low me  
Merc - i - ful and might - y

I will make a way for you I will make you ho - ly.  
I who call you fam - i - ly  
I will breathe my word in you  
All our hearts would re - turn to you You a - lone are ho - ly.

# To You All Hearts Are Open John Tirro

*Can be sung repetitively as centering prayer*

## To You

Piano accompaniment for the song "To You". The score is in 4/4 time and features a melody in the right hand and a bass line in the left hand. The key signature has one flat (B-flat). The lyrics are: "To You, all hearts are o-pen; To You, all de-si-res known. To You, there are no se-crets: al-migh-ty God, we come to You." The accompaniment includes several chords: F/A, Bb, F/C, C, C/Bb, Amin, Bb, Csus4, C7, Fadd9, Bb, and F.

Vocal line for the song "To You". The melody is in 4/4 time and features a simple, repetitive pattern. The lyrics are: "To You, all hearts are o-pen, to You, all de-si-res known. To You, there are no se-crets Al-migh-ty God, we come to You." The vocal line is marked with a 5 and a 3, indicating fingerings.

# Do not let the sun go down

James Hilden-Minton  
Based on Ephesians 4:25-5:2

Do not let the sun go down on my ang-er, do not let the sun go down.

3  
Do not let the sun go down on my ang-er, do not let the sun go down.

5  
On ly- when we speak the -truth - to one an -oth - er, then is the bo -dy whole. - -

7  
On - ly when we speak the truth to one an -oth - er, then is the bo -dy whole. Here I

9  
am, bo - dy bro - ken, spi - rit griev - ing, O

12  
Fa - ther, in - to your hand. Here I am, bo - dy bro - ken, spi - rit

15  
griev - ing, O Fa - ther, in - to your hand.

# Nothing Can Separate Us

J. Burgess

$\bullet = 90$

Piano

Noth - ing can sep - a - rate us from God; Noth - ing can sep - a - rate us.

5

Noth - ing can sep - a - rate us from God; - Love a - bides in the heart.

# Spirit Moves

James Hilden-Minton  
First line from  
Pauline Minton, Grandmother

The Spi - rit moves us in, and the Spi - rit moves us out. The  
Spi - rit moves us in and the Spi - rit moves us out. Blow wind  
where you will, blow wind where you will.

The musical score is written on three staves in a single system. The first staff begins with a treble clef, a key signature of one flat (B-flat), and a common time signature (C). The melody consists of quarter and eighth notes. The lyrics are: "The Spi - rit moves us in, and the Spi - rit moves us out. The". The second staff starts with a measure rest and a measure number "3". The melody continues with quarter and eighth notes. The lyrics are: "Spi - rit moves us in and the Spi - rit moves us out. Blow wind". The third staff starts with a measure rest and a measure number "6". The melody includes a half note with a slur over it. The lyrics are: "where you will, blow wind where you will." The piece ends with a double bar line.

### Notes

I first heard “Bambelela” at a workshop at the National Network of Pastoral Musicians Conference in Birmingham, England in late July, 2002, led by Mairi Munro and Martine Stemerick. They had transcribed the song after hearing it sung at the JL Zwane Memorial Congregation (located in Gugulethu, a township of Capetown, South Africa). The choir leader there is Leonorah Kunene, and it is her arrangement that was transcribed. Mairi Munro says of the experience: “We heard it at the morning service, sung as a response to the testimony of a Catholic woman concerning her son who had been living with AIDS and had recently died. The congregation sang this to her, and as the song progressed some people moved from their seats in a slow swaying shuffle, danced round the communion table which was covered in a cloth showing the international AIDS ribbon, danced with the woman and returned with her to their seats. The song kept going till the movement had ended.”

“Bambelela” is a Xhosa word that translates as “hold on,” in the sense of hopeful perseverance. The English translation is used locally, in addition to the original Xhosa. Sindiswe Mamputo, who works with people in Gugulethu living with AIDS, said, “When we sing this song, it is from the bottom of our hearts. We have hope for some things that we are sure to receive but we do not know when. That is our faith.” In addition to its use at worship, the song is sung in the wider context of political protest as well as encouragement.

An easy way to teach this song is to begin by teaching the men’s part in Setting 2, then add the alto part and finally add the soprano part. Using this method, I have found that most congregations can learn to sing this song in harmony.

In the first setting, the leader may use different phrases to introduce repeats. “In times of trouble,” and “In times of sorrow” were used in the original. Other phrases, such as “When you’re all alone,” may be improvised. Slides and bends in the leader line would be characteristic of an authentic performance.

All royalties from this song will go to support the work of the JL Zwane Memorial Congregation.

—Marty Haugen

# BAMBELELA

## *Never Give Up*

Traditional South African  
 Transcribed by Mairi Munro and Martine Stemerick  
 Adapted by Mairi Munro and Philip Jakob

$\text{♩} = \text{ca. } 90-96$

### Setting 1

Leader: Si - zo - bam - be - le - la, ——— O bam - be - le - la, ———  
 You must nev - er give up, ——— no nev - er give up, ———

Choir: Bam - be - le - la, ———  
 Nev - er give up, ———

3 ——— O bam - be - le - la, ——— O bam - be - le - la, ———  
 ——— no nev - er give up, ——— no nev - er give up, ———

bam - be - le - la, ——— O bam - be - le - la, ———  
 nev - er give up, ——— no nev - er give up, ———

5 ——— O ——— bam - ba, bam - ba, bam - ba, bam - ba, O ———  
 ——— no ——— nev - er, nev - er, nev - er, nev - er, no ———

bam - be - le - la, ——— bam - ba, bam - ba, bam - ba, bam - ba, O ———  
 nev - er give up, ——— nev - er, nev - er, nev - er, nev - er, nev - er, no ———

*Pronunciation: Sizobambelela is pronounced see-zoh-bahm-beh-lay-lah.*

See notes on page 4.

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 for which the responsible individual or institution is subject to criminal prosecution. No one is exempt.

bam - ba, bam - be - le - la. *To repeat* Si - zo - bam - be - le - la. *Last time*  
 nev - er, nev - er give up. You must nev - er give up.

Setting 2

O  
no

Bam - be - le - la, bam - be - le - la,  
 Nev - er give up, nev - er give up,

bam - be - le - la, bam - be - le - la, bam - ba, bam - ba, bam - ba, bam - ba,  
 nev - er give up, nev - er give up, nev - er, nev - er, nev - er, nev - er,

bam - ba, O bam - ba, bam - be - le - la.  
 nev - er, no nev - er, nev - er give up.