



Pax Christi USA 2025 National Conference

Liturgy Program

July 25-27, 2025

Detroit, Michigan

FRIDAY NIGHT PRAYER SERVICE, 7:00 PM

Presider: Charlene Howard, Executive Director, Pax Christi USA

In light of Pax Christi USA's commitment to inclusive language (2003), we will do our best to use inclusive language throughout the liturgies. However, in some readings, such as the First Nations Version: An Indigenous Translation of the New Testament, in order to honor the integrity of the indigenous translation in whole, we have kept the original text in references to masculine language. For more on Pax Christi USA's commitment to inclusive language, please see our website. For Mass on Sunday, we will use The Inclusive Bible: The First Egalitarian Translation from the Priests for Equality (Sheed and Ward, 2007).

Prelude: Para Amar Como Tu by Santiago Fernández

Refrain: Oh God, great is your love, everlasting, and true. / *Señor danos tu amor para amar como tú.*

Verse 1: To feed the hungry, *y amar como tú.* / To welcome the stranger, *y amar como tú.*

Verse 2: To close the naked, *y amar como tú.* / To bring your forgiveness, *y amar como tú.*

Verse 3: To love our neighbor, *y amar como tú.* / To shelter the homeless, *y amar como tú.*

Verse 4: To work for justice, *y amar como tú.* / To ransom the captive, *y amar como tú.*

Prayer offered by Andrea Pierce, Little Traverse Bay Bands of Odawa Indians citizen,
chair and founder of Anishinaabek Caucus, and Indigenous water protector.

Land Acknowledgment

Offered by Mary Beth DiMarco and Carrie Hansen, Pax Christi USA Indigenous Solidarity Working Group

We invite you to take a deep breath, to center into this moment, and to enter the presence of the God of Peace who loves you.....who loves all of us, infinitely and unconditionally.

As participants of this conference, we gratefully acknowledge the Anishinaabe Three Fires Confederacy of Ojibwe, Odawa, and Potawatomi peoples on whose ancestral homelands we gather, as well as the diverse and vibrant Native communities who make their home here today. We are grateful for their past and continued stewardship of this land and we celebrate the resilience, strength, and enduring presence of Indigenous people demonstrated around the world. We commit to actively supporting their efforts for restoration of land and water rights, as well as cultural healing and recovery.

We take this time to respectfully acknowledge the sovereignty of these, and other Indigenous Tribes and express our deep gratitude, appreciation, and honor for the original caretakers and inhabitants of the land, Earth, sky, and water upon which we live and pray today.

We now invite you to welcome:

...the risen, nonviolent **Jesus**;

...**YHWH** - the God of Abraham, Isaac, and Moses;

...the prophet **Mohammad** (May Peace Be Upon Him),

...and the **Creator** who unites us all.

We welcome them into our community of peace, and into our hearts.

We breathe in this Holy Spirit of peace and nonviolence as now we begin....

Opening procession

The procession will include banners bearing the names of countries who have signed the Treaty on the Prohibition of Nuclear Weapons (TPNW), handmade peace poles painted by Pax Christi Little Rock, and peace cranes. **Please see the Prayer-Study-Act handout in your folder for advocacy suggestions.**

Description of the Treaty of the Prohibition of Nuclear Weapons

Readers: Ronnie Fellerath-Lowell and Camila Perez

Sakura --English translation reader: Anna Nowak

SAKURA

Traditional Jananese Folk Song

Transcribed by Frank Jansen



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Opening prayer: Charlene Howard

Reading from the Indigenous Bible: 2 Corinthians 4:7-15

Reader: James Conway

First Nations Version : An Indigenous Translation of the New Testament.

InterVarsity Press (Downers Grove, IL). 2021 by Rain Ministries, Inc., 328.

A reading from the second letter from Small Man (Paul) to the Sacred Family in Village of Pleasure (Corinthians)

Clay pots filled with Creator's power

Our bodies are like old clay pots that have been filled with the sacred gift of his light. This shows that the great power we have does not come from us but from our Creator. Trouble surrounds us and presses in on us, but we know there is always a way out. Even when we do not know which way to go, we never lose hope or give in to fear. We are hunted down and mistreated, but the Great Spirit never abandons us. Even when beaten to the ground, we get up and keep walking.

Everywhere we go death bears down on us. Our bodies are dying the kind of death Creator Sets Free (Jesus) died. In this way his life will also be seen in our bodies. It is because of Creator Sets Free (Jesus) that we who are alive are always facing death. It is for his reason that the life of Creator Sets Free (Jesus) will also be seen in our death-doomed bodies. So you can see that we struggle with death, but because of this you have the life of the world to come.

Courage to speak

It has been written in our Sacred Teachings, "My faith gave me the courage to speak." Since the same faith lives in our spirits, we too have the courage to speak. For we know that the one who raised up Creator Sets Free (Jesus) to sit beside the Great Spirit will also raise us up to be with him. Then together, we will all stand before him. So, then, all that we suffer is for your good. This means that the Creator's gift of great kindness will reach more and more people. Then many people will give thanks to the Great Spirit, bringing him even greater honor.

Psalm on Peace and Justice - Based on Psalm 15
Music by ValLimar Jansen and Frank Jansen
Readers: Andrew Lyke and Rosemarie Pace

Response: They who do justice will live in the presence of God.

God, who may abide in your tent?
Who may dwell on your holy mountain?
R. They who do justice will live in the presence of God.

Whoever walks blamelessly and does justice
Who thinks the truth in their heart
And slanders not with their tongue
R. They who do justice will live in the presence of God.

They harm not their fellow person
Nor take up a reproach against their neighbor
They disdain the wicked
While they honor those who fear God
R. They who do justice will live in the presence of God.

They lend not their money at interest
And accept no bribe against the innocent
Whoever does these things
Shall never be disturbed
R. They who do justice will live in the presence of God.

Gospel Acclamation
Cantor: ValLimar Jansen

Cantor: Alleluia. Alleluia. Alleluia.

All: Alleluia. Alleluia. Alleluia.

Cantor: Speak, Jesus, your people are listening. / You have the words of everlasting life.

All: Alleluia. Alleluia. Alleluia.

Gospel reading from the Indigenous Bible: Matthew 20:20-28
Readers: Lasya Priya and Isaac Chandler

The Good Road is About Serving Others

The mother of He Takes Over (James) and He Shows Goodwill (John), the sons of Gift of Creator (Zebedee), came to Creator Sets Free (Jesus), along with her sons, and humbled herself before him to make a request. "What do you want from me?" he asked. "Promise me," she said, "that my two sons will have an honored place when your good road comes – one on your right hand the other on your left." "You do not know what you are asking," he said to her. He turned to her sons and asked them, "Can you drink the cup of suffering that I will drink, or endure my purification ceremony?" "We are able!" they answered. "Yes, you will drink from my cup of suffering," he said to them, "but the place of honor on my right and left hand is not mine to give. My Father will give this honor to the ones he has chosen." When the other 10 message bearers hear this, they began to look down on the two brothers. So Creator Sets Free (Jesus) called them together and said, "Other nations, like the people of Iron (Romans), have rulers. They like to show their power over people and push them around. But this will not be the way of the ones who walk with me. The ones among you who would be great must humble themselves and serve all the others.

"And the ones who want to be first must become the household slave of all. In the same way, the True Human Being did not come to be served by others, but to offer his life in the solace of many lives, to set them free."

The Gospel of our God

All: Thanks be to God

Reflection from Charlene Howard

Prayer for nuclear disarmament by Sr. Diane Smith, CSJ

Led by Stephen Dudek

Leader: Good and gracious God, we pray for a world free of nuclear weapons.

Side 1: (right side of stage)

Lift the fog of atomic darkness that hovers so pervasively over the earth. We pray for world leaders to come to the realization that more weapons and war do not bring peace. May financial resources be allocated to alleviate poverty, support food security, housing, health care, environment, and educational programs.

Leader: Good and gracious God, we pray that the deadly power of nuclear weapons never again be unleashed on people and Your creation.

Side 2: (left side of stage)

May such weapons of mass and indiscriminate annihilations be forever banned and eliminated from the face of the earth.

Leader: Good and gracious God, forgive our past silence, give us the courage and strength to tirelessly raise our prophetic voices to work to eliminate weapons of mass destruction.

Side 1: (right side of stage)

Let us remember Hiroshima and Nagasaki as beacons, as we commit ourselves to find ways to live together in peace, that we may not be just peace lovers, but peacemakers.

Leader: In the words of Isaiah:

Side 2: (left side of stage)

It shall come to pass that the peoples shall beat their swords into plowshares and their spears into pruning hooks. And so, we pray for the time when "nation shall not lift up sword against nation, neither shall they learn war anymore."

All: Amen, so be it.

Closing prayer - Charlene Howard

Closing song
Day of Peace (Janèt Sullivan Whittaker)

DAY OF PEACE

VERSES (♩ = ca. 80)
Capo 2: (D)

1. I dream of a morn - ing in — spring - time,
2. I dream of a win - ter's night, — fair and calm,
3. I dream of a night when all — chil - dren
4. I dream of a morn - ing when all tears are dry,

1. bright — with — sun - shine. And here in the heart of this —
2. streets are dark, but all are home, and wear - y, but thank - ful, for an -
3. slum - ber safe, — warm and fed, and rise to a day of pos - si -
4. wiped a - way from sor - row's eyes. And all of the lone - ly and

1. ver - y — land, God's de - light, — hand in hand.
2. oth - er — day; chance to work, — love and pray.
3. bil - i - ty, each one loved, — each one free.
4. all the — poor dance and sing and weep no more.

REFRAIN

I know there will be a day of peace. For
this, let us all work and pray. (Kbd)

1-3 (Gadd9) Aadd9 (G/A) A/B D.C.
Final (Gadd9) Aadd9 (G/A) A/B (D) E

Text and music: Janèt Sullivan Whittaker, b. 1958, © 2001, Janèt Sullivan Whittaker. Published by Spirit & Song, a division of OCP. All rights reserved.

Sending forth: *Unidos* (Santiago Fernández and Jesse Manibusan)

UNIDOS

Santiago Fernández and Jesse Manibusan

Refrain



U - nit - ed in the Lord, u - ni - dos en
U - nit - ed in one voice, u - ni - dos en



su a - mor; though man - y, we are one,
la fe, to - ge - ther we re - joice,



un cuer - po del Se - ñor.
en Cris - to, nues - tro rey.

Verse 1



1. Haz - nos ins - tru - men - tos de tu paz y a - mor,



1. haz - nos un re - fle - jo de tu




1. ros - tro, tu ros - tro, oh, Se - ñor.

to Refrain


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UNIDOS (cont.)


Verse 2



2. Make in us, your peo - ple, a rich di - ver - si - ty;




2. make us one to serve you in sa -




2. - cred, in sa - cred u - ni - ty.

to Refrain


Verse 3



3. Haz - nos com - pa - si - vos, da - nos tu bon - dad;



3. lov - ing one an - oth - er



3. is your great, is your great com - mand.

to Refrain

SUNDAY MASS, 10:30 AM

Concelebrants:

The Most Reverend Edward J. Weisenburger, Archbishop of Detroit, Michigan

The Most Reverend John Stowe, OFM Conv., Bishop of Lexington, Kentucky

and Bishop-President of Pax Christi USA

Prelude 1: Lead Me, Guide Me – Akers (Publisher GIA Music)

Refrain

Lead me, guide me, a - long the way;
For if You lead me, I can - not stray.
Lord, let me walk each day with Thee.
Lead me, O Lord, lead me.

Prelude 2: Hold On To Love

Jesse Manibusan (Publisher OCP)

Hold on to Love,...

REFRAIN

Em7 A7sus4 D Bm7 Em7 A7sus4
— where hope — is found. — Hold on to Love, — where joy — a-bounds. —

D Bm7 Em7 A7sus4 Bm Bm7/A
— Hold on to Love, — where grace — and mer - cy's o - ver -

Text and music: Jesse Manibusan, b. 1958, © 2016, Jesse Manibusan. Published by Spirit & Song®, a division of OCP. All rights reserved.

Gmaj7 1, 2 A7sus4 D Dmaj9 G D/F#
flow - ing. — Hold on to Love. — (Hold

Em7 A7sus4 D D.C. 3 A7sus4 to Refrain, then Final
on.) — Hold on to Love, —

Final
A7sus4 D Dmaj9 D6 A7sus4
— Hold on to Love. — Hold on to Love. —

D Dmaj9 D6 A7sus4 D (let ring)
rit.

Call to worship: Sakura/Cherry Blossoms—Japanese folk song (GIA) (see page 2)
Procession of countries: Sakura/Cherry Blossoms—Japanese folk song (GIA), instrumental

Gathering: Uyai Mose/Come All You People—Daigle, Gonda (GIA Music)
Shona refrain: Alexander Gondo; English refrain: I-to Loh; Verses: Gary Daigle
Tune: Alexander Gondo; Arr. John L. Bell, adapt. Gary Daigle

Refrain: Uyai mose, tinmate Mwari (3xs)

Uyai mose zvino

Come, all you people, come and praise your maker! (3xs)

Come now and worship the Lord

KYRIE, ELEISON/LORD, HAVE MERCY

INTRO Gently (♩ = ca. 116)

Capo 3: (Bm) Dm (D/A) F/C (Bm) Dm Cantor (D/A) F/C (G) B♭

(Kbd)

Ký - ri - e, e - lé - i - son. ____
 Lord, ____ have mer - cy. ____

(Bm) Dm (D/A) F/C (G) B♭ (Em) Gm Cantor (G/D) B♭/F (A/C♯) C/E

All

Ký - ri - e, e - lé - i - son. ____ Chri - ste, e - lé - i - son. ____
 Lord, ____ have mer - cy. ____ Christ, ____ have mer - cy. ____

(Em) Gm (G/D) B♭/F (A) C (G/B) B♭/D Cantor (A/C♯) C/E

All

Chri - ste, e - lé - i - son. ____ Ký - ri - e, e -
 Christ, ____ have mer - cy. ____ Lord, ____ have

(G/D) B♭/F (D) F (G/B) B♭/D (A/C♯) C/E (G/D) B♭/F (D) F

All

GLORY TO GOD

INTRO (♩ = ca. 54)

Capo 3: (G/B)

(A/C#)

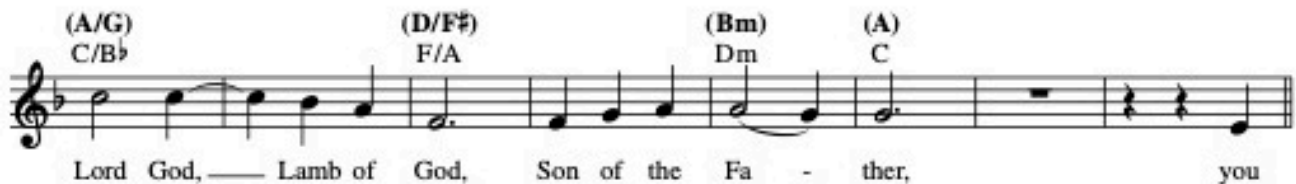
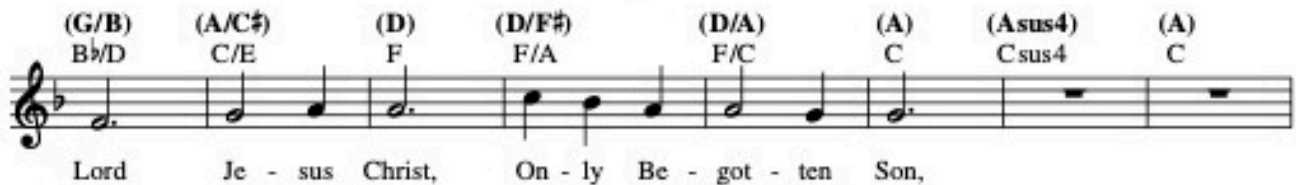
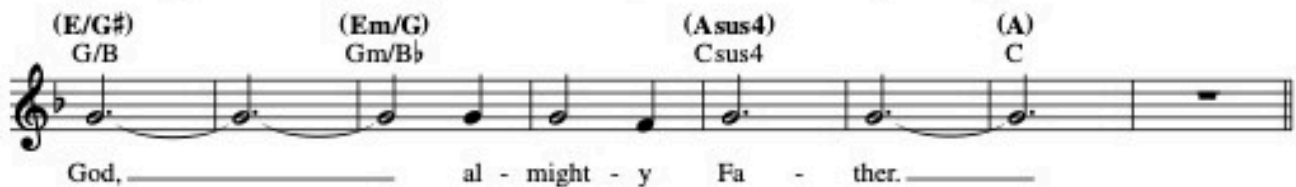
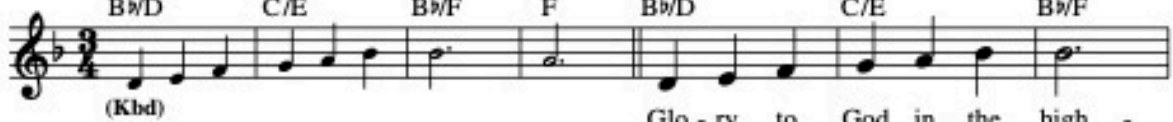
(G/D)

(D)

(G/B)

(A/C#)

(G/D)



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Music: Mass of Renewal; Curtis Stephan, b. 1973, © 2009, Curtis Stephan. Published by OCP. All rights reserved.

(Bm) (D/A) (A/G) (G) (Bm) (A) (G)
 Dm F/C C/B \flat B \flat Dm C B \flat
 take a - way the sins of the world, have mer - cy on us; you

(Em) (G/D) (A/C \sharp) (A) (Em) (D) (A)
 Gm B \flat /F C/E C Gm F C
 take a - way the sins of the world, re - ceive our prayer; you are

(D/G) (D/F \sharp) (Bm) (A)
 F/B \flat F/A Dm C
 seat - ed at the right hand of the Fa - ther, have

(G/B) (A/C \sharp) (G/D) (D) (Asus4) (A)
 B \flat /D C/E B \flat /F F C sus4 C
 mer - cy, have mer - cy on us. For

(C) (G/B) (Gm/B \flat) (D/A)
 E \flat B \flat /D B \flat m/D \flat F/C
 you a - lone are the Ho - ly One, you a - lone are the Lord,

(E/G \sharp) (G) (F) (A)
 G/B B \flat A \flat C
 you a - lone are the Most High, Je - sus Christ,

(D/G) (D/F \sharp) (Em)
 F/B \flat F/A Gm
 with the Ho - ly Spir - it, in the glo - ry of

(D/F \sharp) (Em) (D/F \sharp) (G) (C) (D)
 F/A Gm F/A B \flat E \flat rit. F
 God the Fa - ther. A - men, a - men.

Readings for the 17th Sunday in Ordinary Time from *The Inclusive Bible: The First Egalitarian Translation from the Priests for Equality* (Sheed and Ward, 2007).

First reading: Genesis 18:20-32

Reader: Jeanne Allen

A reading from the book of Genesis.

So YHWH said to Abraham, "The outcry against Sodom and Gomorrah is terrible, and their sin is so grave that I must go down and see for myself. If they have done what her cry against them accuse them of, I will destroy them. If not, I need to know that, too.

While travelers walked along toward Sodom, Abraham remained in YHWH's presence. Then Abraham drew closer and said, "Will you sweep away the innocent and the guilty? Suppose there were 50 innocent people in the city; would you wipe out the place, rather than spare it for the sake of the 50 innocent within it? Far be it from you to do such a thing, to make the innocent die with the guilty! Should the innocent and the guilty be treated the same way? Heaven forbid it! Shouldn't the Judge of the earth act with justice?"

YHWH replied, "If I find 50 innocent people in the city of Sodom, I will spare the whole place for their sake."

Abraham spoke up again: "See how I presume to speak to my Sovereign, though I am only dust and ashes! What if there are 45 innocent people? Will you destroy the whole city for the lack of those five?"

"I will not destroy it," God answered, "if I find 45 there."

Abraham persisted, and said, "What if only 40 are found there?"

God replied, "For the sake of the 40, I will not destroy it."

Then Abraham said, "Let not my Sovereign grow impatient if I go on. What if only 30 are found there?"

God replied, "For the sake of the 30, I will not destroy it."

Still Abraham went on, "Since I have thus dared to speak to my Sovereign, what if there are no more than 20?"

"For the sake of the 20, I will not destroy it", God answered.

Abraham persisted: "Please, do not be angry if I speak up this last time. What if there are only ten there?"

"For the sake of the ten," God replied, "I will not destroy it."

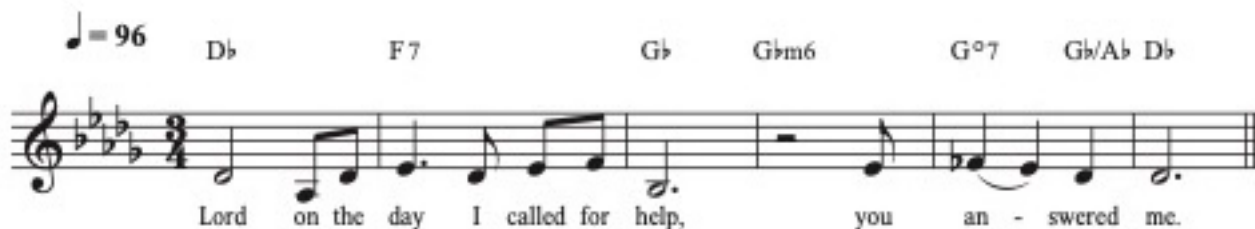
The Word of God.

Thanks be to God.

You Answered Me

Psalm 138

ValLimar Jansen & Frank Jansen



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Responsorial psalm, Psalm 138—Jansen (AFW Music)

Second reading: Colossians 2:12-14

Reader: George Simon

A reading from the letter of Paul to the Colossians.

In baptism you were not only buried with Christ but also raised to life, because you believed in the power of God who raised Christ from the dead. And though you were dead in sin and did not have the Covenant, God gave you new life in company with Christ, pardoning our sins. God has cancelled the massive debt that stood against us with all its hostile claims, taking it out of the way and nailing it to the cross.

The Word of the God.

Thanks be to God.

Alleluia – M. Roger Holland, II (GIA)

R. Alleluia, alleluia.

You have received a Spirit of adoption, through which we cry, Abba!

R. Alleluia, alleluia.

Gospel reading: Luke 11:1-13

A reading from the Gospel according to Luke.

One day Jesus was praying, and when he had finished, one of the disciples asked, “Rabbi, teach us to pray, just as John taught his disciples.”

Jesus said to them, “When you pray, say, ‘Abba God, Hallowed by your name! May your reign come. Give us today tomorrow’s bread. Forgive us our sins, for we too forgive everyone who sins against us; And don’t let us be subject to the test.’”

Jesus said to them, “Suppose one of you has a friend, a neighbor, and you go to your neighbor at midnight and say, ‘Lend me three loaves of bread, because friends of mine are on a journey have come to me, and I have nothing to set before them.’”

“Then your neighbor says, ‘Leave me alone. The door is already locked and the children and I are in bed. I can’t get up to look after your needs.’ I tell you, though your neighbor will not get up to give you the bread out of friendship, your persistence will make your neighbor get up and give you as much as you need.

“That’s why I tell you, keep asking and you’ll receive; keep looking and you’ll find; keep knocking and the door will be opened to you. For whoever asks, receives; whoever seeks, finds; whoever knocks, is admitted. What parents among you will give a snake to their child when the child asks for a fish, or a scorpion when the child asks for an egg? If you, with all your sins, know how to give your children good things, how much more will our heavenly Abba give the Holy Spirit to those who ask?”

The Gospel of God.

Praise to you, Jesus Christ.

Intercessions: Misa del Pueblo Inmigrante—Bob Hurd (OCP) - Spanish-English

Prayers of the faithful

Readers: Michael Martin, Adrienne Curry

Our response is: *Oyenos te rogamos, Señor.* Hear the prayer of your people, O [God.]

Gifts: Motherless Child—Spiritual, Arr. Vallimar Jansen and Frank Jansen (AFW Music)

Holy: Misa Del Pueblo Inmigrante—Hurd (OCP)

Memorial acclamation: Misa Del Pueblo Inmigrante—Hurd (OCP)

Amen: Misa Del Pueblo Inmigrante—Hurd (OCP)

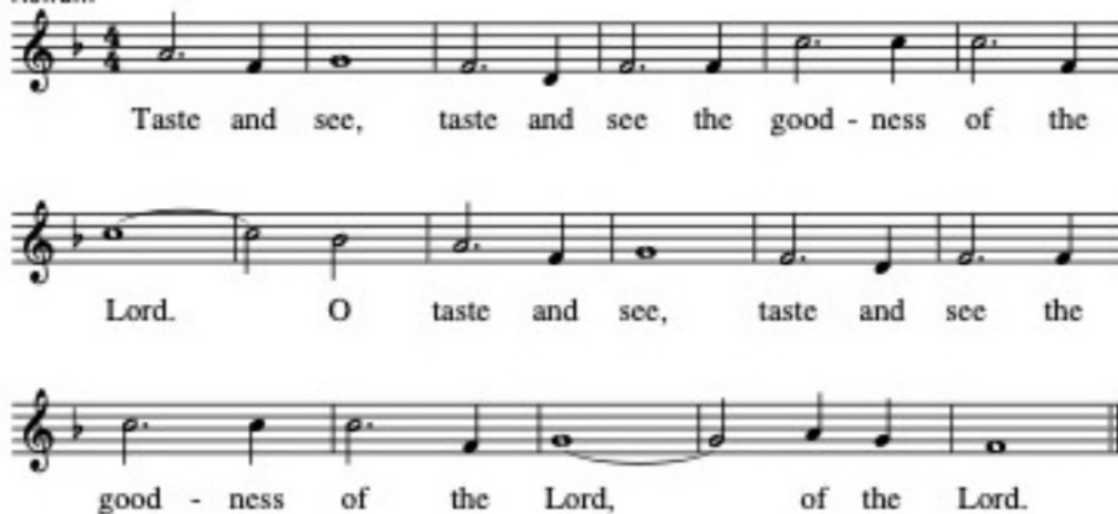
Lamb of God: Misa Del Pueblo Inmigrante—Hurd (OCP)



Communion 1: Taste and See—Moore (GIA)

Taste and See

Refrain



Communion 2: Panis Angelicus—Traditional (GIA)

*Panis angelicus fit panis hominum;
Dat panis caelicus figuris terminum:
O res mirabilis! Manducat Dominum
Pauper, servus, et humilis.
Te, trina Deitas unaque, poscimus,
Sic nos tu visita sicut te colimus:
Per tuas semitas duc nos quo tendimus,
Ad lucem quam in habitas.*

Poetic translation:

The angelic bread becomes the bread of men (of humankind);
The heavenly bread puts an end to all signs: *
O wondrous thing! The Lord is eaten by the poor and lowly.
We beg of you, O Triune God, who is both Trinity and Unity,
visit us as we worship you.
By your ways, lead us to where we are striving,
which is to the light in which you dwell.
* Such as was the Passover and manna in the desert.

Song after Communion: Malo Malo, Thanks Be to God!—Manibusan (OCP)

Malo! Malo! Thanks Be to God

REFRAIN: (♩ = ca. 140)

D D/F# G A D D D/F# G A D
Cantor/All repeat: Cantor/All repeat:

*Ma - lo! Ma - lo! Thanks — be to — God! O - bri - ga - do! Al - le - lu - ia!

D D/F# G A D D D/F# G A D (to Verses)
Cantor/All repeat: Cantor/All repeat: Cantor:

¡Gra - ci - as! — Kam sa — ham ni — da! Ma - lo! Ma - lo! Thanks — be to — God! (1. Si)

Final D D/F# G A D D D/F# G A D repeat ad lib. Fine
Cantor: All

Ma - lo! Ma - lo! Thanks — be to — God! Ma - lo! Ma - lo! Thanks — be to — God!

Text: Jesse Manibusan, b. 1958.

Musical: Misa del Mundo; Jesse Manibusan; keyboard acc. by Ken Canedo, b. 1953.

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Pronunciation Guide

Refrain

Tongan Malo Malo mah-loh mah-loh

Portuguese Obrigado o-bree-ga-doh

Spanish Gracias grah-seeahs

Korean Kam sa ham ni da kahm sah hahm nee dah

VERSE 1:

Cantor: G D **All:** G D **Cantor:** A D **All:** A D **Cantor:**

1a. Yu - 'us — Si Yu - 'us — ma - a' - se! — ma - a' - se! —
 1b. Teri - ma — Teri - ma — ka - sih! — ka - sih! — Ma -
 1c. -ra - ming — Ma - ra - ming — sa - la - mat! — sa - la - mat! —

Cantor: G D **All:** G D **Cantor:** A D **All:** A D

1d. Dan - ke schön! — Dan - ke schön! — Dzię - ku - je! — Dzię - ku - je! —

Cantor: G A **All:** Em7 A **D.C.**

1d. We thank - you, Lord! — We thank - you, Lord! — **D.C.**

Verse 1

Chamoru Si Yu'us maa'se see joos mah-ah-sih

Indonesian Terima kasih three-mah kah-seeh

Tagalog Maraming salamat mah-rah-meeng sah-lah-maht

German Danke schön dahn-kuh shuh(r)n

Polish Dziękuję jehn-koo-yeh

VERSE 2:

2. Mè - si Mè - si bo - kou! bo - kou! Xie xie! Xie xie! A-ri -

A D All: A D G D G D A D

2. ga - tō! A - ri - ga - tō! Gra - zie! Gra - zie! Cám ơn!

A D G A Em7 A

2. Cám ơn! We thank you, Lord! We thank you, Lord! D.C. al fine

Verse 2

Creole Mèsi bokou meh-see boh-koo
 Mandarin Xie xie shee-eh shee-eh
 Japanese Arigatō ah-ree-gah-toh
 Italian Grazie grah-tsee-eh
 Vietnamese Cám ơn gahm urn

Commissioning of Ambassadors of Peace
Led by Bishop John Stowe and Ambassador of Peace Olga Sarabia

- **Fr. Tom Lumpkin**, Pax Christi Michigan
- **Joan Tirak**, Pax Christi Michigan
- **Pat Valaer**, Pax Christi Michigan
- **Nick Mele**, Pax Christi Pacific Northwest / Pax Christi USA Nuclear Disarmament Working Group / Pax Christi International Nuclear Disarmament Working Group
- **Abigail Abysalh Metzger**, Pax Christi USA Palestine Working Group / Pax Christi International Palestine Working Group / Pax Christi International representative to the United Nations

Sending forth: Go Out!—Cliff Petty (GIA)

Go Out

Based on Mt 28:16–20

W. Clifford Petty

REFRAIN

Go out! Go out! Go out to the world
and tell the Good News. Go out! Go
out! Go out and— tell the Good News!

The Refrain is written in 4/4 time with a key signature of two flats (Bb and Eb). It consists of three lines of music. The first line has four measures: 'Go' (quarter), 'out!' (quarter), 'Go' (quarter), 'out!' (quarter). The second line has four measures: 'Go' (quarter), 'out to the world' (half), 'and' (quarter), 'tell the Good News.' (half). The third line has four measures: 'Go' (quarter), 'out!' (quarter), 'Go' (quarter), 'out and— tell the Good News!' (half). The music ends with a double bar line.

VERSES 1–3

Go out to the world and tell the Good News,
Go out and tell the Good News!

The Verses section is written in 4/4 time with a key signature of two flats. It consists of two lines of music. The first line has four measures: 'Go' (quarter), 'out to the world' (half), 'and' (quarter), 'tell the Good News,' (half). The second line has four measures: 'Go' (quarter), 'out and' (half), 'tell the Good News!' (half). The music ends with a double bar line.

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