



A JOINT EUCHARIST IN CELEBRATION OF THE FEAST OF ABSALOM JONES

11 FEBRUARY 2024

10:00 A.M.

ST. MICHAEL AND ALL ANGELS EPISCOPAL CHURCH
TALLAHASSEE, FLORIDA



ST. MICHAEL & ALL
ANGELS
Episcopal Church



St. John's
Episcopal Church

Absalom Jones was born enslaved to Abraham Wynkoop a wealthy Anglican planter in 1746 in Delaware. He was working in the fields when Abraham recognized that he was an intelligent child and ordered that he be trained to work in the house. Absalom eagerly accepted instruction in reading. He also saved money he was given and bought books (among them a primer, a spelling book, and a bible). Abraham Wynkoop died in 1753 and by 1755 his younger son Benjamin had inherited the plantation. When Absalom was sixteen Benjamin Wynkoop sold the plantation and Absalom's mother, sister, and five brothers. Wynkoop brought Absalom to Philadelphia where he opened a store and joined St. Peter's Church. In Philadelphia Benjamin Wynkoop permitted Absalom to attend a night school for black people that was operated by Quakers following the tradition established by abolitionist teacher Anthony Benezet.

At twenty, with the permission of their masters, Absalom married Mary Thomas who was enslaved to Sarah King who also worshipped at St. Peter's. The Rev. Jacob Duche performed the wedding at Christ Church. Absalom and his father-in-law, John Thomas, used their savings, and sought donations and loans primarily from prominent Quakers, in order to purchase Mary's freedom. Absalom and Mary worked very hard to repay the money borrowed to buy her freedom. They saved enough money to buy property and to buy Absalom's freedom. Although he repeatedly asked Benjamin Wynkoop to allow him to buy his freedom Wynkoop refused. Absalom persisted because as long as he was enslaved Wynkoop could take his property and his money. Finally, in 1784 Benjamin Wynkoop freed Absalom by granting him a manumission. Absalom continued to work in Wynkoop's store as a paid employee.

Absalom left St. Peter's Church and began worshipping at St. George's Methodist Episcopal Church. He met Richard Allen who had been engaged to preach at St. George's and the two became lifelong friends. Together, in 1787, they founded the Free African Society a mutual aid benevolent organization that was the first of its kind organized by and for black people. Members of the Society paid monthly dues for the benefit of those in need. At St George's, Absalom and Richard served as lay ministers for the black membership. The active evangelism of Jones and Allen, greatly increased black membership at St George's. The black members worked hard to help raise money to build an upstairs gallery intended to enlarge the church. The church leadership decided to segregate the black worshippers in the gallery, without notifying them. During a Sunday morning service a dispute arose over the seats black members had been instructed to take in the gallery and ushers attempted to physically remove them by first accosting Absalom Jones. Most of the black members present indignantly walked out of St. George's in a body.

Prior to the incident at St. George's the Free African Society had initiated religious services. Some of these services were presided over by The Rev. Joseph Pilmore an assistant St. Paul's Episcopal Church. The Society established communication with similar black groups in other cities. In 1792 the Society began to build the African Church of Philadelphia. The church membership took a denominational vote and decided to affiliate with the Episcopal Church. Richard Allen withdrew from the effort as he favored affiliation with the Methodist Church. Absalom Jones was asked to provide pastoral leadership and after prayer and reflection he accepted the call.

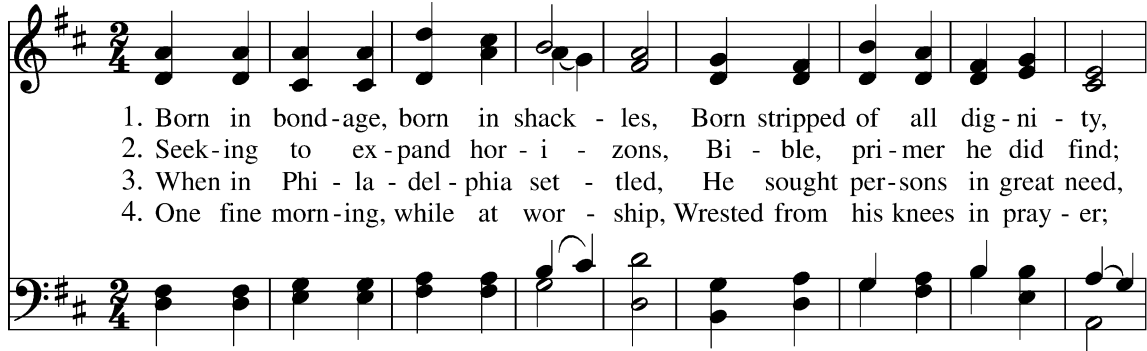
The African Church was dedicated on July 17, 1794. The Rev. Dr. Samuel Magaw, rector St. Paul's Church, preached the dedicatory address. Dr. Magaw was assisted at the service by The Rev. James Abercrombie, assistant minister at Christ Church. Soon thereafter the congregation applied for membership in the Episcopal Diocese of Pennsylvania on the following conditions: 1) that they be received as an organized body; 2) that they have control over their own local affairs; 3) that Absalom Jones be licensed as layreader, and, if qualified, be ordained as minister. In October 1794 it was admitted as the African Episcopal Church of St Thomas. The church was incorporated under the laws of the Commonwealth of Pennsylvania in 1796. Bishop William White ordained Jones as deacon in 1795 and as priest on September 21, 1802.

Jones was an earnest preacher. He denounced slavery, and warned the oppressors to "clean their hands of slaves." To him, God was the Father, who always acted on "behalf of the oppressed and distressed." But it was his constant visiting and mild manner that made him beloved by his congregation and by the community. St Thomas Church grew to over 500 members during its first year. The congregants formed a day school and were active in moral uplift, self-empowerment, and anti-slavery activities. Known as "the Black Bishop of the Episcopal Church," Jones was an example of persistent faith in God and in the Church as God's instrument. Jones died on February 13, 1818. *[From Lesser Feasts and Fasts 2022]*

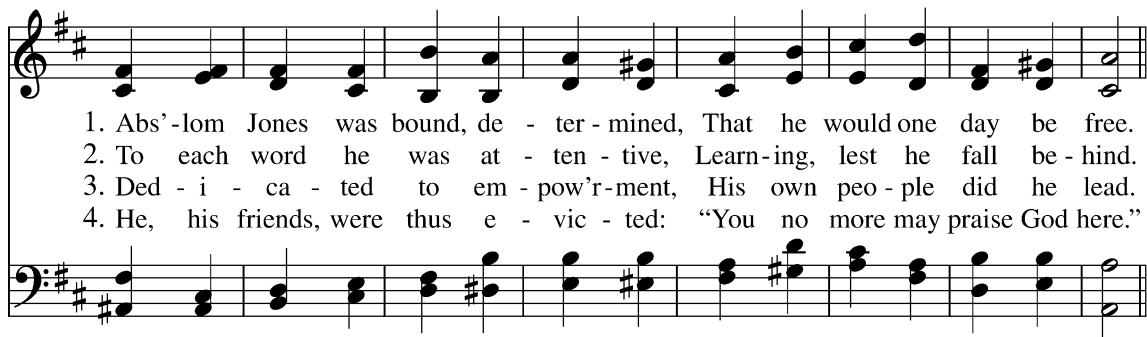
The Word of God

Prelude.....Darryl Tookes

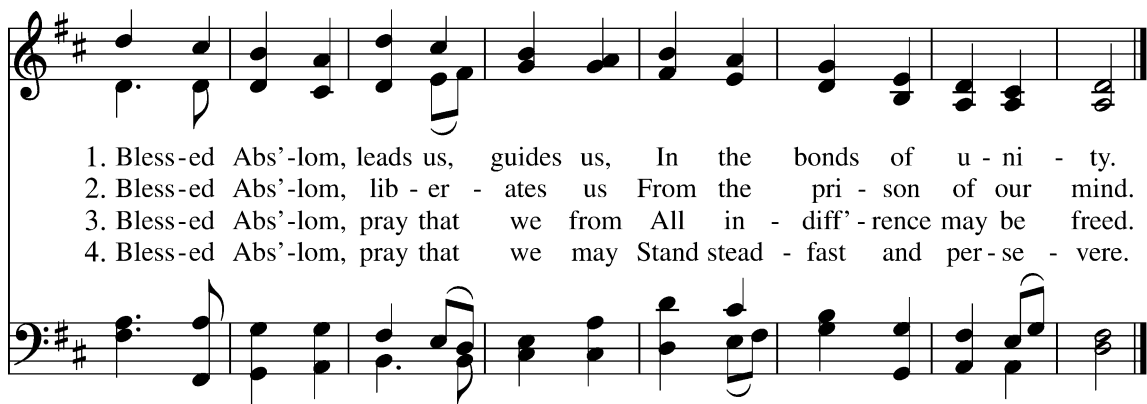
Processional Hymn *All stand as they are able.*



1. Born in bond-age, born in shack - les, Born stripped of all dig - ni - ty,
 2. Seek-ing to ex - pand hor - i - zons, Bi - ble, pri - mer he did find;
 3. When in Phi - la - del - phia set - tled, He sought per-sons in great need,
 4. One fine morn-ing, while at wor - ship, Wrested from his knees in pray - er;



1. Abs'-lom Jones was bound, de - ter - mined, That he would one day be free.
 2. To each word he was at - ten - tive, Learn-ing, lest he fall be - hind.
 3. Ded - i - ca - ted to em - pow'r-ment, His own peo - ple did he lead.
 4. He, his friends, were thus e - vic - ted: "You no more may praise God here."



1. Bless-ed Abs'-lom, leads us, guides us, In the bonds of u - ni - ty.
 2. Bless-ed Abs'-lom, lib - er - ates us From the pri - son of our mind.
 3. Bless-ed Abs'-lom, pray that we from All in - diff' - rence may be freed.
 4. Bless-ed Abs'-lom, pray that we may Stand stead - fast and per - se - vere.

- | | |
|--|--|
| <p>5. Founded he Saint Thomas' church for
 Afric's sons and daughters blest;
 Full-fledged members of Christ's Body,
 They no longer were oppressed.
 Blessed Abs'lom, pray that we may
 Be the church at Christ's behest.</p> | <p>6. Blessed Abs'lom Jones, first priest of
 Afric's stock within our fold;
 May we, inspired by your witness
 Raise up priests with hearts of gold!
 Blessed Abs'lom, pioneer, prophet
 May your story long be told!</p> |
|--|--|

7. Praise to Christ the Liberator;
 Praise Creator ever blest;
 Praise the Spirit, Source of comfort,
 North to south, and east to west:
 Blessed Abs'lom, priest, exemplar,
 In God's bosom now at rest.

The Celebrant says

Blessed be God: Father, Son, and Holy Spirit.

People And blessed be his kingdom, now and for ever. Amen.

The Celebrant continues

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid:
Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may
perfectly love you, and worthily magnify your Holy Name, through Christ our Lord. *Amen.*

Song of Praise

Glo - ry,

Glo-ry, hal-le-lu - jah, Lord we praise your Ho - ly name, — Glo-ry,

Glo-ry hal-le-lu - jah, Lord we praise your Ho - ly name. —

1. Glo-ry to God — in the high-est, and peace to His peo - ple on earth. —

2. Lord God, heav-en - ly King, al - might - y God and Fa-ther, we

wor-ship you, — we give you thanks, — we praise you for — your glo-ry.

Unison

3. Lord Je-sus Christ, on-ly son of the Fa - ther, Lord God, Lamb of God, Glo-ry,

Glo-ry, hal-le-lu - jah, Lord we praise your Ho - ly name, — Glo-ry,

Glo-ry hal-le-lu - jah, Lord we praise your Ho - ly name. — 4. You

take a - way the sin of the world: have mer - cy on us, 5. You are

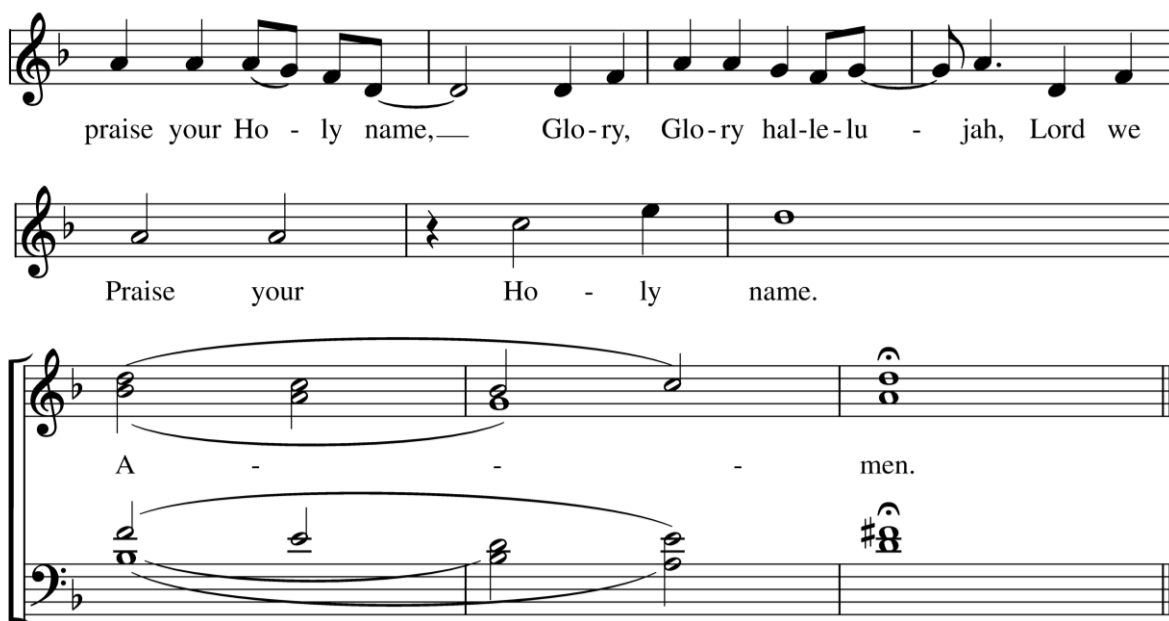
seat-ed at the right hand of the Fa - ther: re - ceive_ our_ prayer. 6. For

you a - lone_ are the Ho - ly One, You a - lone are_ the Lord,

Unison

7. You a - lone_ are the Most High, Je-sus Christ, with the Ho - ly Spir-it, in the

glo-ry of the Fa - ther. Glo-ry, Glo-ry, hal - le - lu - jah, Lord we



The Collect of the Day

The Celebrant says to the people

The Lord be with you.

People And also with you.

Celebrant Let us pray.

Set us free, heavenly Father, from every bond of prejudice and fear; that, honoring the steadfast courage of your servant Absalom Jones, we may show forth in our lives the reconciling love and true freedom of the children of God, which you have given us in your Son our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

A Reading from the book of the prophet Isaiah

Thus says God, the Lord, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people upon it and spirit to those who walk in it: I am the Lord, I have called you in righteousness, I have taken you by the hand and kept you; I have given you as a covenant to the people, a light to the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness. I am the Lord, that is my name; my glory I give to no other, nor my praise to idols. See, the former things have come to pass, and new things I now declare; before they spring forth, I tell you of them. *[Isaiah 42:5-9]*

The Word of the Lord.

People Thanks be to God.

Psalm 126



- 1 When the Lord restored the fortunes of Zion, *
then were we like those who dream.
- 2 Then was our mouth filled with laughter, *
and our tongue with shouts of joy.
- 3 Then they said among the nations, *
"The Lord has done great things for them."
- 4 The Lord has done great things for us, *
and we are glad indeed.
- 5 Restore our fortunes, O Lord, *
like the watercourses of the Negev.
- 6 Those who sowed with tears *
will reap with songs of joy.
- 7 Those who go out weeping, carrying the seed, *
will come again with joy, shouldering their sheaves.

A Reading from Paul's letter to the Ephesians

I, therefore, the prisoner in the Lord, beg you to walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace: there is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all. *[Ephesians 4:1-6]*

People The Word of the Lord.
 Thanks be to God.

Hymn *All stand as they are able.*

Verse 1 is the Gradual Hymn sung following the reading of the Epistle.

Verse 2 is the Sequence Hymn sung following the reading of the Gospel.

1. In God _____ we trust, _____ with all our
(2. In) God _____ we trust, _____ wher - ev - er

God _____ we trust _____

1. heart and soul, _____ In God _____ we _____ trust _____ to
2. we may roam, _____ In God _____ we _____ trust _____ to

1. reach our righ - teous goal, _____ En - shrined _____ in
2. bless our land and home, _____ Through all _____ our

1. Thee _____ for - ev - er may we be, _____ Come what
2. days _____ we'll al - ways sing His praise, _____ Come what

1. may, Keep faith and pray, in God _____ we trust, _____ in _____
2. may, Our hearts will pray, in God _____ we trust, _____ in _____

God we trust, _____



Words: Anonymous

Music: Anonymous; arr. C. Julian Parrish (b. 1911)

Folks year round worship song, arranged for use in hymnals and supplements to hymnals by C. Julian Parrish.

The Holy Gospel

All standing as they are able, the Deacon or a Priest reads the Gospel, first saying

The Holy Gospel of our Lord Jesus Christ according to John.

People Glory to you, Lord Christ.

Jesus said, "This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father." [John 15:12-15]

The Gospel of the Lord.

People Praise to you, Lord Christ.

The Sermon

The Reverend Lonnie Lacy

Rector of St. John's

The Renewal of Baptismal Vows

All stand as they are able.

Fr. Lacy Do you reaffirm your renunciation of evil
and renew your commitment to Jesus Christ?

People I do.

Fr. Chapman Do you believe in God the Father?

People I believe in God, the Father almighty,
creator of heaven and earth.

Fr. Lacy Do you believe in Jesus Christ, the Son of God?
People I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.

Fr. Chapman Do you believe in God the Holy Spirit?
People 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.

Fr. Lacy Will you continue in the apostles' teaching and
fellowship, in the breaking of bread, and in the prayers?
People I will, with God's help.

Fr. Chapman Will you persevere in resisting evil, and, whenever
you fall into sin, repent and return to the Lord?
People I will, with God's help.

Fr. Lacy Will you proclaim by word and example the Good News of God in Christ?
People I will, with God's help.

Fr. Chapman Will you seek and serve Christ in all persons, loving your neighbor as yourself?
People I will, with God's help.

Fr. Lacy Will you strive for justice and peace among all people,
and respect the dignity of every human being?
People I will, with God's help.

Fr. Chapman concludes the Renewal of Vows as follows

May Almighty God, the Father of our Lord Jesus Christ, who has given us a new birth by water and the Holy Spirit, and bestowed upon us the forgiveness of sins, keep us in eternal life by his grace, in Christ Jesus our Lord. *Amen.*

The Prayers of the People

All kneel as they are able. An appointed Leader offers the following petitions.

O Lord our God, Father of all, as we gather in your presence today, two parishes but one people, accept our humble petitions that your will may be done on earth as it is in heaven. *Amen.*
That, following the example of Blessed Absalom Jones, your Church may seek repentance, reconciliation, and restoration and reflect to the world the Beloved Community you desire us to be, we pray to you, Lord God.

Give us grace, O Lord, to accept the call to be agents of reconciliation and bearers of peace.

That those entrusted with authority in our city, state, and nation may support the changes needed to exercise leadership and promote healing in an authentic, responsible, and peaceful manner, we pray to you, Lord God.

Give us grace, O Lord, to accept the call to be agents of reconciliation and bearers of peace.

That the fullness of justice and compassion may be extended to all victims and families who have known the anguish of violence, abuse, discrimination, murder, or the threat thereof, we pray to you, Lord God.

Give us grace, O Lord, to accept the call to be agents of reconciliation and bearers of peace.

That our communities and schools may find ways to actively participate in efforts to eliminate violence, that our country may take the lead in fostering conditions for healing racial division, we pray to you, Lord God.

Give us grace, O Lord, to accept the call to be agents of reconciliation and bearers of peace.

That we may be strengthened in our bonds of affection as we continue in the renewed relationship between St. Michael & All Angels and St. John's, we pray to you, Lord God.

Give us grace, O Lord, to accept the call to be agents of reconciliation and bearers of peace.

That we may be courageous in living out the Gospel, we pray to you, Lord God.

Give us grace, O Lord, to accept the call to be agents of reconciliation and bearers of peace.

Let us pray for our own needs and those of others.

The People may add their own petitions. The Celebrant adds the following Collect.

O God, who created all peoples in your image, we thank you for the wonderful diversity of races and cultures in this world. Enrich our lives by ever-widening circles of fellowship, and show us your presence in those who differ most from us, until our knowledge of your love is made perfect in our love for all your children; through Jesus Christ our Lord. *Amen.*

The Confession and Absolution

The Deacon or Celebrant says

Let us confess our sins against God and our neighbor.

Minister and People

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

The Priest stands and says

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. Amen.

The Peace

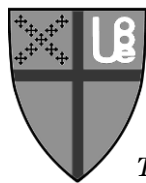
The peace of the Lord be always with you.

People And also with you.

The Ministers and People greet one another in the name of the Lord.

Offertory

Special envelopes in the pews are available to direct your offering either to St. Michael & All Angels or to St. John's. Today's loose offering—including all loose cash and any undesignated checks—will go to support our local chapter of the Union of Black Episcopalians.



The Union of Black Episcopalians stands in the continuing tradition of more than 200 years of Black leadership in the Episcopal Church. Beginning with the establishment of St. Thomas Episcopal Church by Absalom Jones in 1794 in the city of Philadelphia through the election of Barbara Harris as Suffragan bishop of Massachusetts, there has always been a strong corps of Black Christians in the Episcopal Church. People like James Holly, Henry Delaney, John Walker, Tollie Caution, Charles Lawrence, Deborah Harmon Hines, and countless others.

Organized in 1968 as the Union of Black Clergy and Laity, the Union is the proud inheritor of the work of these people and earlier organizations, the Convocation of Colored Clergy, the Conference of Church Workers Among Colored People, all dedicated to the ministry of Blacks in the Episcopal Church. The name was changed to the Union of Black Episcopalians in 1971.

The Union of Black Episcopalians is a confederation of more than 55 chapters and interest groups throughout the continental United States and the Caribbean. Learn more about our local chapter of the Union of Black Episcopalians during our reception in Alfriend Hall today.

Offertory Anthem

Wade in the Water
Spiritual, arr. Linda Twine

Presentation of the Gifts *All stand as they are able.*

1. He's got the whole world in his hand, He's got the whole world in his hand,
He's got the whole world in his hand, He's got the whole world in his hand.
2. He's got you and me sister . . .
3. He's got you and me brother . . .
4. He's got the pretty little baby . . .
5. He's got everybody here . . .

The Holy Communion

The Great Thanksgiving

The People remain standing. The Celebrant says to the people

The Lord be with you.
People And also with you.
Celebrant Lift up your hearts.
People We lift them to the Lord.
Celebrant Let us give thanks to the Lord our God.
People It is right to give him thanks and praise.

Then facing the Holy Table, the Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, for the wonderful grace and virtue declared in all your saints, who have been the chosen vessels of your grace, and the lights of the world in their generation. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Ho - ly, ho - ly, ho - ly Lord,

God of pow - er and might,

Heav - en and earth are full of your

glo - ry Ho - san - na in the

high - est. Bless - ed is he who



The People kneel as they are able. Then the Celebrant continues

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

At the following words concerning the bread, the Celebrant is to hold it or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." Therefore, according to his command, O Father,

Celebrant and People

We remember his death,
We proclaim his resurrection,
We await his coming in glory;

The Celebrant continues

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with St. Michael the Archangel, St. John the Evangelist, and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation. By him, and with him, and in him, in the unity of the Holy Spirit, all honor and glory is yours, Almighty Father, now and for ever.
AMEN.

As our Savior Christ has taught us, we now pray,

Leader

Our Fa - ther in hea - dai - ly from the time of

ven, hal - lowed be, bread. For - give hal - lowed be your trial, and de - liv - er us our from

Last time ⊕

Name, your king-dom come, your will be sins as we for - give, for - give e - vil. For the king - dom, the

done, on earth as in heav - en. Give us to - day
those who sin a - gainst us. Save us -

done, on earth as in heav - en.
those who sin a - gainst us.

power, and the glo - ry are yours, now and for - ev -

power, and the glo - ry are yours,

- er, A - men.

now and for - ev - er. A - men.

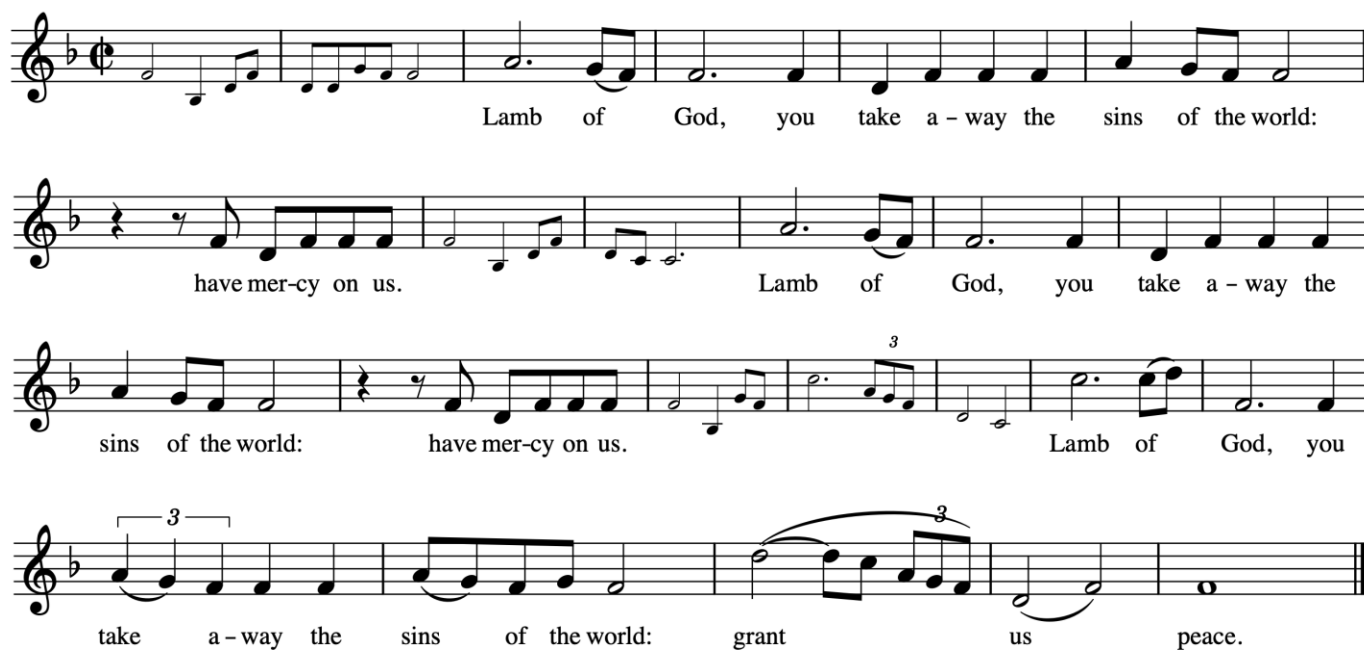
Music: Betty Carr Pulkingham (b. 1938), *Freedom Mass*. Based on traditional African melodies. Copyright © 1989 Celebration, Aliquippa, PA 15001. All Rights Reserved. International Copyright Secured. Used by permission.

The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

A period of silence is kept.

The Fraction Anthem



The Fraction Anthem is a musical setting for the Fraction. It is written in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with lyrics written below the notes. The lyrics are: "Lamb of God, you take a - way the sins of the world: have mer-cy on us. Lamb of God, you take a - way the sins of the world: have mer-cy on us. Lamb of God, you take a - way the sins of the world: grant us peace." The music consists of four staves. The first staff begins with a treble clef, a key signature of one sharp (F#), and a common time signature (C). The melody is written on a single line. The lyrics are written below the notes. The second staff continues the melody. The third staff continues the melody. The fourth staff continues the melody and ends with a double bar line. There are some musical notations such as triplets and slurs in the fourth staff.

Lamb of God, you take a - way the sins of the world:
have mer-cy on us. Lamb of God, you take a - way the
sins of the world: have mer-cy on us. Lamb of God, you
take a - way the sins of the world: grant us peace.

The Celebrant says

The gifts of God for the people of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

Communion Hymn

We shall o - ver - come, We shall o - ver - come,

We shall o - ver - come some - day; Oh,

deep in my heart, I do be - lieve, (Oh)

We shall o - ver - come some - day. day.

2. We'll walk hand in hand, today.
3. God is on our side, today.

4. We are not afraid, today.
5. We shall live in peace, someday.

Words: Traditional. Music: Negro Spiritual; arr. Carl Haywood (b. 1949), from *The Haywood Collection of Negro Spirituals*. Arr. Copyright © 1992 Carl Haywood.

Communion Hymn

One bread, one bod-y, one Lord of all, one cup of blessing which we bless. And we, though man-y, through-out the earth, We are one

Last time

bod-y in this one Lord.

1. Gen-tile or Jew, ser-vant or
2. Man-y the gifts, man-y the
3. Grain for the fields, scat-tered and

1. free, wom-an or man,
2. works, one in the Lord
3. grown, gath-ered to one

D.S.

1. no more. One
2. of all. One
3. for all. One

CODA

Lord.

Meditation Hymn

The Lord bless you and keep— you:— The Lord make his

face to— shine— up - on— you,— And be

gra-cious un-to you,— The Lord lift up His coun - te - nance up - on

you,— And give you peace. A -

men, A - men, A - men.

men, A - men. A - men.

men. A - men. A - men.

Words: Numbers 6:24-26. Music: Carl Haywood (b. 1949), from *Songs of Praise*. Copyright © 1992 Carl Haywood.

Postcommunion Prayer

The People kneel as they are able.

After Communion, the Celebrant says

Let us pray.

Celebrant and People

Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

The Blessing

The Priest may bless the people.

Processional Hymn *All stand as they are able.*

God _____ be with you, _____ God _____ be

with you, _____ God _____ be with you, _____ un - til we

meet a - gain. God be with you, God be with you, un - til we meet a - gain.

Words: Thomas A. Dorsey (1899-1993). Music: Thomas A. Dorsey, arr; Horace Clarence Boyer (b. 1935). Arr. Copyright © 1992 Horace Clarence Boyer. Words and Music: Copyright © 1940 Unichappel Music, Inc. (BMI). Copyright renewed.


The Deacon, or the Celebrant, dismisses the people with these words

Go in peace to love and serve the Lord.

People Thanks be to God.

Choral Postlude*Lift every voice and sing*

J. Rosamond Johnson




1 Lift ev-ery voice and sing till earth and hea - ven ring, ring with the
 2 Ston-y the road we trod, bit - ter the chas-tening rod, felt in the
 3 God of our wea - ry years, God of our si - lent tears, thou who hast



har - mon - ies of lib - er - ty. Let our re - joic - ing rise
 days when hope un - born had died; yet, with a stead - y beat,
 brought us thus far on the way; thou who hast by thy might



high as the lis - tening skies; let it re - sound loud as the
 have not our wea - ry feet come to the place for which our
 led us in - to the light; keep us for ev - er in the



roll - ing sea. Sing a song full of the faith that the dark past has
 par - ents sighed? We have come o - ver a way that with tears has been
 path, we pray. Lest our feet stray from the pla - ces, our God, where we



taught us; sing a song full of the hope that the pres - ent has
wa - tered; we have come, tread - ing our path through the blood of the
met thee; lest, our hearts drunk with the wine of the world, we for -

brought us; fac - ing the ris - ing sun of our new
slaugh - tered, out from the gloom - y past, till now we
get thee; sha-dowed be - neath thy hand may we for

day be - gun, let us march on, till vic - to - ry is won.
stand at last where the white gleam of our bright star is cast.
ev - er stand, true to our God, true to our na - tive land.

Instrumental Postlude..... *God be with you*
Thomas Dorsey

All are invited to a reception in the Parish Hall.

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