

The Author Steps on the Stage

Bible Verses Mentioned: Acts 16:16-34, Revelation 22:12-21, John 17:20-26, Isaiah 1:18, Romans 5:8, Hebrews 13:20-21

Hallelujah, Christ is risen. 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.

The Lord be with you. Let us pray. O God, the King of glory.

You have exalted your only Son, Jesus Christ, with great triumph to your kingdom in heaven. Do not leave us comfortless, but send us your Holy Spirit to strengthen us and exalt us to that place where our Savior, Christ, has gone before, who lives and reigns with you and the Holy Spirit, one God in glory everlasting. Amen.

A reading from the Acts of the Apostles. When Paul and Silas, we came down to Philippi in Macedonia, a Roman colony. And as we were going to the place of prayer, we met a slave girl who had the spirit of divination and brought her owners a great deal of money by fortune telling.

While she followed Paul and us, she would cry out. These men are slaves of the Most High God who proclaim to you the way to salvation. She kept doing this for many days. But Paul, very annoyed, turned and said to the Spirit, "I order you out in the name of Jesus Christ. Come out of her." And it came out that very hour.

But when our owners saw that their hope of making money was gone, they seized Paul and Silas and dragged them to the marketplace before the authorities. When they had brought them before the magistrates, they said, "These men are disturbing our city. They are Jews and are advocating customs that are not lawful for us as Romans to observe." The crowd joined in attacking them, and the magistrate said them stripped of their clothing and ordered them to be beaten with rods.

After they had given them a severe flogging, they threw them into prison and ordered the jailer to keep them securely. Following these instructions, he put them in the innermost cell and fastened their feet in the stocks. About midnight, Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them.

Suddenly, there was an earthquake, so violent that the foundations of the prison were shaken, and immediately all the doors were opened, and everyone's chains were unfastened. When the jailer woke up and saw that the prison doors were wide open, he drew his sword and was about to kill himself since he supposed the prisoners had escaped.

But Paul shouted in a loud voice, "Don't harm yourself, for we are all here." The jailer called for lights and rushing in, he fell down trembling before Paul and Silas. Then he brought them outside and said, "Sirs, what must I do to be saved?" They answered, "Believe on the Lord Jesus, and you will be saved, you and your household." They spoke the word of the Lord to him and to all who were in his house.

At the same hour of the night, he took them and washed their wounds, and then he and his entire family were baptized without delay. He brought them up to the house, set food before them, and he and his entire household rejoined that he had become a believer in God, the Word of the Lord.

Reading from the revelation to John, at the end of the visions, I, John, heard these words. See, I am coming soon. My reward is with me to repay according to everyone's work. I am the alpha and the omega, the first and the last, the beginning and the end.

Blessed are those who wash their robes so that they will have the right to the tree of life and enter the city by the gates. It is I, Jesus, who sent my angel to you with this testimony for the churches. I am the root and the descendant of David, the bright morning star. The Spirit and the bride say, come, and let

everyone who hears say, "Come, and let everyone who is thirsty come. Let anyone who wishes take the water of life as a gift." The one who testified to these things says, "Surely I am coming soon."

Amen. Come, Lord Jesus. The grace of the Lord Jesus be with all the saints. Amen. The Word of the Lord.

The Holy Gospel of our Lord Jesus Christ according to John. Jesus prayed for His disciples and then He said, "I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one."

As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me, I have given them, so that they may be one as we are one. I in them, and you and me, that they may become completely one, so that the world may know that you have sent me, and I have loved them even as you have loved me.

Father, I desire that those also whom you have given me may be with me where I am. To see my glory which you have given me because you love me before the foundation of the world. Righteous Father, the world does not know you, but I know you. And these know that you have sent me. I made your name known to them, and I will make it known, so that the love with which you have loved me may be in them, and I in them. The gospel of the Lord.

Let us pray. Heavenly Father, thank You for the gift of Your Word, and especially today the prayer of Your Son, Jesus, His High Priestly Prayer, that prays for us, that we might know the love that You have for us, that we might be filled with a unity that is the same unity of the Father and the Son and the Holy Spirit. And we pray that our witness would be powerful out into this world to Your Son, Jesus.

And so, may the preaching and ministry of Your Word be Your Word for the sake and glory of Your Son in His name we pray. Amen. Amen. C.S. Lewis writes in *Mere Christianity* that you know when the play is over because the author comes out on the stage. And in our passage from Revelation, we are reading the last pages of the Bible, the last, very last page.

I'm trying to get there myself. Somebody put an appendix in here, but here it is, the very end of the Scriptures. And what the end of the book of Revelation reveals is the author. The author of the story steps out onto the stage and gives us some final and concluding thoughts to what He is writing.

Jesus says, "Behold, I am coming soon, bringing my recompense with me to repay everyone for what He has done. I am the Alpha and the Omega, the first and the last, the beginning and the end." In other words, I am the author of the story.

Alpha and omega, I hope you know this, but that's the first and the last letter of the Greek alphabet. If you were part of the fraternity or sorority system, you know that. I had to learn how to recite the Greek alphabet with a match in my hand and get to the end before it burned my fingers. I don't know if anybody else had that hazing, but alpha beta gamma delta epsilon, eight, eight, theta. I had her do it really fast.

It was really helpful when I went to seminary because the New Testament is written in Greek, and so I already knew the Greek alphabet. That was the extent of my Greek knowledge, of course. But what Jesus is saying is, "I am the one who is at the beginning and the end." He said it more explicitly, "I am the first, and I am the last, I am the beginning and the end." In other words, I am the one that has written the grand story of God. It's my story.

And of course, he doesn't just mean I'm the beginning and the end. It's all the little bits in between. It's the beta, gamma, delta, epsilon, zeta. He is all the letters of the alphabet. And so here he comes out on the stage at the end of the story and claims His authority as the author and warns us and invites us and encourages us to put our faith and trust in Him.

A couple of weeks ago, I shared, I got a little philosophical with you. I'm sorry I'm going to do it again today, but I mentioned that during the Enlightenment, Western civilization and Western culture took a wrong turn with the writings and works of Rene Descartes. Renee Descartes went through a thought exercise where he was trying to find certainty.

He was trying to find the ground of knowledge and the ground of his being, ontology, epistemology, all those big words from philosophy. And so what he did was he doubted everything. And what he doubted was actually the revelation of God and the grand story of God. And he said, "How can I know the ground of being? How can I know?" And he went into himself, and he came up with that famous phrase that we all know, "I think, therefore what?" "I am." In other words, the ground of my being is my own thinking.

And philosophical thought in Western culture has been working that out from there ever since then, until our day, where the prevailing philosophical movement is what is called deconstructionism. Have you ever heard that or postmodernism? Heard that phrase probably. But essentially what deconstructionism is or postmodernism is the outworking and the logical conclusion of what happens when we doubt the grand story of God.

And so what postmodernists will say is that we can't there is no meta-narrative. There is no grand story. There is no alpha and omega beginning and end, first and last. And what happens when we do that and we try to go into ourselves, I think, therefore I am, and we try to find that is we actually create our own stories.

And what we're experiencing in our culture and our society is a type of tribalism that is the outworking of that, where it's this group has its story, and this group has its story, and I've got my own story, and I don't like your story, and so on. And so, one of the main reasons why we have such horrible conflicts in our day over ideas and ways of thinking and ways of doing and being, is because of deconstructionism, because we have lost the alpha and the omega in the beginning and the end, and the first and the last.

And what the Lord, the author, says is, "I'm coming." So whether you are embracing the story or not, I will come, and I will hold you accountable to the story. So, are you ready?

Listen to the way it puts it again, "I am coming, bringing my recompense with me." That's a big word, but basically it means His accountability. And on that day, the end of the story, the last day, there will be two groups of people. It's really quite simple. I had my first rector at St. John's Church in Charlotte had a bumper sticker that was over the door to his office.

It said, "Jesus is coming, look busy." And I think for a lot of us, that's the extent of our understanding of things. We really busy ourselves in life, and we try to occupy our time with a lot of things to do, but sometimes it's important to take a moment and think about what is it that we really need to be accountable to in life?

If Jesus is coming, what does He expect for my life? And listen about the two groups of people. And one of the things this is in your bulletin, but you'll notice in your bulletin that the church and its lectionary, these are appointed readings, made some edits. It cut out verse 15, and then it cut out verse 18 and 19.

So I'm going to put verse 15 back in, okay? So this is an expansion of what's in your bulletin. So I'm the first, the last, beginning, and the end. "Blessed are those." Here's one group of people. "Blessed are those who wash their robes so that they may have the right to the tree of life, and that they may enter the city by the gates." So, one group of people has washed their robes, and we know that from other earlier imagery in Revelation, they've washed their robes in the blood of the Lamb.

They have come out of the great tribulation of this age and this world with all of its difficulties and challenges and sins and defilements and shames and guilts, and they have cleansed themselves in the atoning sacrifice of the Lord Jesus Christ. Blessed are those who have washed their robes so that they may have a right to eat of the tree of life and enter the city by the gates.

And here's the verse that got deleted, and you'll understand why it got deleted in a second here. "Outside are the dogs, and the sorcerers, and the sexually immoral, and the murderers, and the idolaters, and everyone who loves and practices falsehood." Sometimes the people that put these things together, they think they read something like that, and they go, "Well, that doesn't sound very nice," and they just cut it.

So, what the Lord is saying here is that on the last day when the Lord brings recompense, you will either be saved by grace or you will be judged on the basis of your works and the works that you've done that are evil.

You will either have washed your robes in the blood of the Lamb and received the forgiveness and the grace of God for what you have done, or you will stand before the righteous one and say, "I'll bear my own sins. Thank you very much." This kind of simplifies it, doesn't it? My wife was a Shakespeare scholar in college.

I'm not a very good Shakespeare scholar, but I've read a little bit of Shakespeare having been married to a Shakespeare scholar. And one of the plays that Shakespeare wrote is called Macbeth, and there's a scene in Act 5, scene 1, where Lady Macbeth has a soliloquy, and this is one of my favorite lines from all of Shakespeare, because I can remember it, "Out damn spot." You know that one?

Now, if we're deconstructionists and we have deconstructionist kind of sensibilities, we could make that mean whatever we want it to, right? Lady Macbeth is talking to her dog, and she's telling him, "Get out, dog!" Is that what that means? No, it's an incredible scene, actually, in Shakespeare, very pointed and very relevant to what we're talking about, where Lady Macbeth was complicit.

In fact, she not just was complicit, she was orchestrating a murder that her husband, Macbeth, carried out so that she could be queen, and so it was all wrapped up in her ambitions, and her sense of power, and her vain glory, and the violence that was done at her hand. And she looks down at her hand, and she's trying to clean what she sees as the blood that is on her hands for the murder.

It's imaginary blood, and yet in her mind, her conscience is finally caught up with her out, damn spot. She's trying to wash the defilement and the guilt and the shame off her hand. And it reveals something of the human dilemma there in that very powerful scene by Shakespeare that we all can kind of empathize with her.

Yeah, that's a pretty dark play. It had witches and evil prophecies being fulfilled and murder and violence, and Shakespeare was good at that kind of stuff. But what made his place so powerful is that they tapped into the larger story of God for salvation. That that is the human dilemma.

As we have gone through this world and this life and committed our own sins, we may listen to that list of the dogs, and we go, you know, the sorcerers, and the sexually immoral, and the murderers, and so on, those who practice falsehood. And we maybe not find ourselves in Lady Macbeth's position where we're trying to wash murder off our hands.

But there's probably falsehoods and idolatries and maybe sexual immoralities and maybe some violence at our hands. And no matter what we do as a people, we can't seem to get it off. This is why we struggle with addictions and self-medicating or busying ourselves or whatever it is.

No matter what, we need to be washed, and we need to be cleansed by the blood of the Lamb. You know, when Jesus invites us to come to Him and to wash ourselves, our souls and His blood, and when He says things like, "I am the way, the truth, and the life, and no one comes to the Father except by Me," He's not being mean-spirited.

In fact, in the end here, listen to the invitation that is being given in light of this final message from the Lord. He says, "I, Jesus, have sent my angel to testify to you about these things for the churches. I am the root and the descendant of David, the bright morning star." In other words, I am before David and after David. I'm His Father and His Son. Go figure that one out.

Basically, it's the mystery of Jesus as the fullness of all that was prophesied in the coming Messiah. I am the bright morning star. I am the source of light. And then this invitation, "The Spirit and the bride say, 'Come, and let the one who hears say, 'Come.' Let the one who is thirsty come."

Let the one who desires to take the water of life without price." There's nothing exclusive about that invitation. It's an invitation to all the people of the world that have ever been created, never been made by both the Third Person of the Trinity, the Spirit, and by the Church, which is charged with being the

faithful steward of the gospel of Jesus Christ. An invitation to come and find the ultimate meaning and significance of life, abundant life.

Drink from the waters of life. It's like St. Augustine said, "The heart is restless until it finds its rest in thee," or blazed Pascal. There's a God-shaped vacuum in everyone's heart. Every single one of us has this deep, deep, deep thirst for God because God put it there. We're made for Him, and if we will just come and humble ourselves, and we can find those defilements cleaned away, the sin, the guilt, all of it.

But that's the only way. I am the way, the truth, and the life. Jesus, through His Spirit and the bride, say, "Come." There's a couple more verses that were excised from our reading today, but let's just go ahead and read them just for fun. Jesus says, or the angel of the Lord revealing this book, says, "I warn everyone who hears the words of the prophecy of this book.

If anyone adds to them, God will add to him the plagues described in this book. And if anyone takes away from the words of the book of this prophecy, God will take away His share in the tree of life and in the Holy City which are described in this book. Now, isn't that a bit of an irony that we cut the words that say, "Don't cut the words?" Yikes. Would not want to be the guy that did that.

And that's one of the reasons why I actually always read these passages so that we don't fall prey to that sin. But one of the things that the author of the story says at the end of the story is, "Don't change the story." That's one of the biggest problems with our day is in deconstructionism, and it's a human dilemma that's always been there.

We've often said, "Well, God, I don't like the story that you're writing." So I want to add some things to make it sound a little better. I want to delete some things that I don't like to hear, but that is part of that human willfulness that always wants to change the story that the Lord is writing. That's what a cult is. Basically, a cult is where you take an extra set of writings and you add them on top of the Old and New Testaments.

That's what Islam does. That's what Christian scientism does. That's what Mormonism does. They all have a book or a set of prophecies that through the science and health and the key to Scriptures that's what Mary Baker Eddy's called hers, you can truly understand what the Old and New Testaments are saying. They're adding things to the Scriptures that completely change its meaning and usually center the prophecies around some prophet like Muhammad or Mary Baker Eddy or Joseph Smith.

Or, and this is more the fault of, unfortunately, some Episcopalians and others in the mainline church. We delete the Scriptures that we don't like because they're hard for us to listen to because they challenge the sins of our day and our culture, or they sound exclusive, or they sound judgmental, and we don't like to hear judgmental things. We only like the nice parts of Scripture. We want to hear the God of love.

That sounds like the God of judgment and so on. So we do what Thomas Jefferson did so many years ago and cut up the Bible into the parts that we like, and we say, "This is the Scriptures that I like. Here's my God. You can have your God, but I like my God because He's nicer than your God." And what the author of the story says is, "Don't change the story." Why? Because you're accountable to it.

And more than that, it's not a mean story. It's a story that's going to give you cleansing if you will accept it. It's a story that will invite you in and take your story and heal your story and redeem it and make it ultimately meaningful and powerful so that you can be used as an instrument of His grace in a world.

And this is what Jesus is really getting at in His High Priestly Prayer is that if we as His disciples will be united around Him and the story that He's writing, the world will know that He has been sent. And so He prays for us as His church that we would be sanctified in the truth and united in Him, in His Word, and in the triune love of the Trinity. Jesus ends the book this way.

"He who testifies to these things says, 'Surely I am coming soon.'" And the church replies, "Amen, come, Lord Jesus." And the very end of the book, it says these words, "The grace of the Lord Jesus be with us all." Amen. Blessed are those who washed their robes in the blood of the Lamb.

Let us stand and reaffirm our faith in the words of the Nicene Creed.

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, God from God, 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 and for our salvation, He came down from Heaven. By the power of the Holy Spirit, He became incarnate from the Virgin Mary, and was made man. For our sake, he was crucified under Pontius Pilate. He suffered death and was buried. On the third day, he rose again in accordance with the scriptures. He ascended into 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 life, who proceeds from the Father and the Son. With the Father and the Son, He is worshiped and glorified. He has spoken through the prophets. We believe in one holy Catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead and the life of the world to come. Amen. The prayers of the people follow Form III, found on page 387. Father, we pray for Your Holy Catholic Church. Grant that every member of the Church may truly and humbly serve you.

We pray for all bishops, priests and deacons. We pray for all who govern and hold authority in the nations of the world. Give us grace to do your will in all that we undertake.

We pray for healing in the lives of Laney Dixon, Ken Ray, Anna Fordham, Annie McAfee, Carol Bowling Merit, Denise Hudman, Joan Haskell, Sandy Clark, Sarah McCarty, Walden Pope, Jackie Walker, and George Ellis.

Have compassion on those who suffer from any grief or trouble. We pray for all who have died, especially Andrew Fender and Joyce Benz. Give to the departed eternal rest. We praise you for your saints who have entered into joy.

O God, you make us glad with the weekly remembrance of the glorious resurrection of your Son, our Lord. Hear our prayers and give us this day such blessing through our worship of you that the week to come may be spent in your favour through Jesus Christ, our Lord. Amen.

The peace of the Lord be always with you.

Great to see all of you today. I keep wondering when the church is going to have low Sunday. I'm not encouraging it, but really, really blessed to see you continuing to come and worship and participate in the life of the church. Welcome to those online as well and those who are visiting with us. If this is your first Sunday at St.

Mark's, we hope you receive a rich welcome, but welcome. In the bulletin, there are several things that require RSVPing. And I will tell you, it's not a huge sin, but y'all have not been very good about RSVPing. So, I want to just encourage some RSVPing.

We have, first of all, there's a big opportunity for those who are contributors to the foundation. If you've made a donation or you're planning on making a donation through a pledge, we have a dinner that celebrates all of the contributors to our church's foundation. That's happening on June 5th at 6:00 this Thursday in Leatherbury Hall. It's not too late to RSVP for that, but that's a fancy dinner, and we want to make sure that you have a place setting and so on.

So please, if you're planning on coming to that, we do want you to come, please let us know our SVP. Also, this Friday at June 6th, we have a bunch of tickets for the jumbo shrimp game at 5:30. This is a fun thing with families. It could be any ages, but bring your kids, but go out and watch the baseball and tailgate and hang out as fun. RSVP, if you're planning on coming.

And then on July 5th, we have our scalloping trip in Steen Hatchee, and we've had about six people so far RSVP for that, and we have about six boats. So, we had 100 people last year, and we would love to see everybody coming out for that. It's a lot of fun, but please do let us know that you're planning on coming by RSVPing. There's a theme.

Okay, I want to invite the choristers to come up because we have a special award for our choristers. Y'all look great.

Testing. Ah, yay. Good morning. For those who don't know me, I'm James Holier. I'm the Director of Music here, and this Sunday is the final Sunday for this school year that our kids choir, the chores, are singing.

So we're going to acknowledge that and then present them with some awards. If you don't know, they rehearse twice a week. They work a lot on music, churchmanship, they learn about the Bible, the church year, all sorts of things, and do a great job working so hard, and they sing two Sundays a month. And so, like I said, this is their last Sunday, culmination of all this hard work. And they work through various levels of accomplishment in our Royal School of Church Music-based program. And so what we're giving them are the next level that they've worked up towards, represented by the colored ribbons around their neck.

So right now, I'm going to present to you Armona Moley, Ellisuria Moley, Rylan Brown, and Wayne Smith, who are moving up to the light blue level, Ari Brown, and Marianna Wellfall, who are receiving their dark blue ribbon. And then two special choristers are, I think, in their fifth or sixth year. The highest level is gold. And if you ever make it past gold, I let you pick your own ribbon. So Alice Holier has picked pink, and Sonny has picked peach.

Coincidentally, completely unplanned. The flowers today are peach and pink. So that's kind of awesome. We should take a picture afterwards of that. Also, Sunny may or may not have her last Sunday with us today. She's going to try to keep going next year, but it's tricky in sixth grade. So with that being said, she will no longer be one of our headquarters. Alice Holier will be our only headquarter, and Marianna Wolfel will move up to Assistant Headquarter. Good job. And our final award is the Mary B. Winston Award.

Years ago, Jim Winston and his wife, Mary, did a lot in Jacksonville to support music generally, but specifically music for children. And they endowed our choir camp. We have scholarships that help support what we do at our choir camp. And because of that, in Mary's honor, Jim gave it, we named our highest award, the Mary B. Winston Award after her. Jim used to come every Sunday to present the award, but he passed on a few years ago, sadly. So I would like to invite Franklin Beard up to represent the Winston family.

He is gonna present the Mary B. Winston Award this year to a wonderful singer, a very enthusiastic chorister, who just is a real advocate for the program, but just with her attitude. We love having her in the group and want to congratulate Ari Brown, if you'll step forward. Good job, Ari.

Ari, comfort. Photo bomb. Congratulations to you all, and we'll go on with the prayers now. Come, let us sing to the Lord. Let us shout for joy to the rock of our salvation.

Let us pray. O God, who inspired King David, both to write songs and to appoint singers for your worship, give grace to these choristers in your church that with psalms and hymns and spiritual songs, they may sing and make music to the glory of your name through Jesus Christ, our Lord. Amen. Bless O Lord, us thy servants.

Amen. On behalf of the members of this congregation, we award you these ribbons that you're wearing and medals in the name of the Father, and of the Son, and of the Holy Spirit. Amen. Good job.

Okay, another photo bomb. Yeah. Okay. Good job, team. Thank you. Thank you. Yeah.

So walk in love as Christ loved us as He gave Himself up for us in offering and sacrifice to God.

The Lord be with you. Lift up your hearts. We lift them up to the Lord. Let us give thanks to the Lord our God.

It is right and a good and joyful thing, always and everywhere, to give thanks to You, Father Almighty, Creator of Heaven and Earth. But chiefly, are we bound to praise You for the glorious resurrection of your Son, Jesus Christ, our Lord. For He is the true Paschal Lamb who was sacrificed for us and has taken away the sin of the world.

By His death, He has destroyed death, and by His rising to life again, He has won for us everlasting life. Therefore, we praise You, joining our voices with angels and archangels and with all the company of heaven, who forever sing this hymn to proclaim the glory of your name.

In your infinite love, you made us for yourself. And when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross and offered himself in obedience to your will, a perfect sacrifice for the whole world. On the night he was handed over to suffering and death. Our Lord Jesus Christ took bread. And when He had given thanks to you, He broke it, 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, we proclaim the mystery of faith. Christ has died. Christ is risen.

Christ will come again. We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the body and blood of your Son, the holy food and drink of new and unending life in Him.

Sanctify us also that we may faithfully receive this holy sacrament and serve you in unity, constancy, and peace. And at the last day, bring us with all your saints into the joy of your eternal kingdom. All this, we ask, through Your Son, Jesus Christ, by Him, and with Him, and in Him.

In the unity of the Holy Spirit, all honour and glory is yours, Almighty Father, now and forever. And now, as our Savior Christ has taught us, we are bold to say, "Our Father, who art in heaven, hallowed be thy name.

Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory, forever and ever. Amen.

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.

In the name of this congregation, I send you forth bearing these holy gifts that those to whom you go may share with us in the communion of Christ's body and blood.

He who are many are one body because we all share one bread, one cup. Let us pray.

Almighty and ever-living God, we thank you for feeding us with the spiritual food of the most precious body and blood of your Son, our Saviour, Jesus Christ, and for assuring us in these holy mysteries that we are living members of the body of Your Son and heirs of Your eternal Kingdom.

And now, Father, send us out to do the work You have given us to do, to love and serve you as faithful witnesses of Christ, our Lord, to Him, to you, and to the Holy Spirit, the honour and glory, now and

forever. Amen. The God of peace, who brought again from the dead our Lord Jesus Christ, the great shepherd of the sheep.

Through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you, that which is well pleasing in his sight. And the blessing of God Almighty, the Father, the Son, and the Holy Spirit be among you and remain with you always.

Go forth into the world rejoicing in the power of the Spirit. Hallelujah. Hallelujah.