

- We'll begin a study of the Book of Psalms. The Graduate and Professional Students Fellowship, open to all graduate and professional students for Christian fellowship and exploration and study. And if you're a graduate or professional student, we invite you to come at eight p.m. tonight in the chapel basement. Today is a very special service. Last year the Friends of the Chapel presented us with new copies of a new hymnal. We have been enjoying experimenting and exploring the riches of this new hymn book of the church, and today we shall enjoy new hymns, new music found in this hymnal, in this service led by our new chapel choir. And now let us continue our worship with a greeting. The grace of our Lord Jesus Christ be with you.

Congregation: And also with you.

- The risen Christ is with us.

Congregation: Praise be the Lord.

- Let us stand. (religious organ music) ♪ Hail thee, festival day ♪ ♪ Blest day to be hallowed forever ♪ ♪ Day when our Lord was raised ♪ ♪ Breaking the kingdom of death ♪ ♪ God the Almighty, the Lord ♪ ♪ The ruler of earth and the heavens ♪ ♪ Guard us from harm without ♪ ♪ Cleanse us from evil within ♪ ♪ Hail thee, festival day ♪ ♪ Blest day to be hallowed forever ♪ ♪ Day when our Lord was raised ♪ ♪ Breaking the kingdom of death ♪ ♪ Jesus the health of the world ♪ ♪ Enlighten our minds, great Redeemer ♪ ♪ Son of the Father supreme ♪ ♪ Only begotten of God ♪ ♪ Hail thee, festival day ♪ ♪ Blest day to be hallowed forever ♪ ♪ Day when our Lord was raised ♪ ♪ Breaking the kingdom of death ♪ ♪ Spirit of life and of power ♪ ♪ Now flow in us, fount of our being ♪ ♪ Light that enlightens us all ♪ ♪ Life that in all may abide ♪ ♪ Hail thee, festival day ♪ ♪ Blest day to be hallowed forever ♪ ♪ Day when our Lord was raised ♪ ♪ Breaking the kingdom of death ♪ ♪ Praise to the giver of good ♪ ♪ O lover and author of concord ♪ ♪ Pour out your balm on our days ♪ ♪ Order our ways in your peace ♪ ♪ Hail thee, festival day ♪ ♪ Blest day to be hallowed forever ♪ ♪ Day when our Lord was raised ♪ ♪ Breaking the kingdom of death ♪ (religious organ music) (soft instrumental music) ♪ Come, my way, my truth, and my life ♪ ♪ Such a way as gives us breath ♪ ♪ Such a truth as ends all strife ♪ ♪ Such a life as conquers death ♪ ♪ Come, my light, my feast, my strength ♪ ♪ Such a light as shows a feast ♪ ♪ Such a feast as mends in length ♪ ♪ Such a strength as makes ♪ ♪ His guest ♪ ♪ Come, my joy, my love, my heart ♪ ♪ Such a joy as none can move ♪ ♪ Such a love as none can part ♪ ♪ Such a heart as joys ♪ ♪ In love ♪ (religious organ music) ♪ For His Word has armed us ♪ ♪ With the truth that Christ is Lord ♪ ♪ We have gained an understanding ♪ ♪ Through you that He is the Lord ♪

- The first reading is taken from the Book of Exodus. Then God spoke all these words. "I am the Lord, your God, "who brought you out of the land of Egypt, "out of the house of slavery. "You shall have no other gods before me. "You shall not make for yourself an idol "whether in the form of anything that is in heaven above "or that is on the earth beneath "or that is in the water under the earth. "You shall not bow down to them "or worship them, for I the Lord, your God, "am a jealous God, punishing children "for the iniquity of parents, to the third "and fourth generation of those who reject me "but showing steadfast love to the

thousandth generation "of those who love me and keep my commandments. "You shall not make wrongful use "of the name of the Lord, your God, "for the Lord will not acquit anyone who misuses his name. "Remember the Sabbath day and keep it holy. "Six days you shall labor and do all your work "but the seventh day is a Sabbath to the Lord your God. "You shall not do any work. "You, your son or your daughter, your male or female slave, "your livestock or the alien resident in your towns, "for in six days the Lord made heaven and earth, "the sea and all that is in them but rested the seventh day, "therefore the Lord blessed the Sabbath and consecrated it. "Honor your father and your mother "so that your days may be long in the land "that the Lord your God is giving you. "You shall not murder. "You shall not commit adultery. "You shall not steal. "You shall not bear false witness against your neighbor. "You shall not covet your neighbor's house. "You shall not covet your neighbor's wife "or male or female slave or ox or donkey "or anything that belongs to your neighbor. "When all the people witness the thunder and lightning, "the sound of the trumpet and the mountains smoking, "they were afraid and trembled and stood at a distance "and said to Moses, you speak to us and we will listen, "but do not let God speak to us or we will die. "Moses said to the people, "Do not be afraid for God has come only to test you "and to put the fear of Him upon you "so that you do not sin." This is the word of the Lord.

Congregation: Thanks be to God.

- Please stand as we join together in singing responsively Psalm 98, found on page 818 in your hymnal. (religious organ music) ♪ Oh sing to the Lord a new song ♪ ♪ For the Lord has done marvelous things ♪ ♪ God's right hand and holy arm ♪ ♪ Hath gotten the victory ♪ ♪ The Lord has seen the victory ♪ ♪ And has revealed His righteousness ♪ ♪ In the sight of the nations ♪ ♪ The Lord has remembered His steadfast love ♪ ♪ And faithfulness to the house of Israel ♪ ♪ All the ends of the earth have seen the victory ♪ ♪ Of our God ♪ ♪ Make a joyful noise to the Lord, all the earth ♪ ♪ Break forth into joyous song and sing praises ♪ ♪ Sing praises to the Lord with the lyre ♪ ♪ With the lyre and the sound of melody ♪ ♪ With trumpets and the sound of the horn ♪ ♪ Make a joyful noise before the king, the Lord ♪ ♪ Let the sea roar ♪ ♪ And all that fills it ♪ ♪ The world and those who dwell in it ♪ ♪ Let the rivers clap their hands ♪ ♪ Let the hills sing for joy together ♪ ♪ Before the Lord ♪ ♪ For He comes to judge the earth ♪ ♪ The Lord will judge the world with righteousness ♪ ♪ And the people with equity ♪ ♪ Oh glory be to you, oh God ♪ ♪ And to Jesus Christ, our savior ♪ ♪ And to the Holy Spirit that strengthens me ♪ ♪ As it was since time began ♪ ♪ Is how it will be forever more ♪ (triumphant organ music) ♪ Let all the world in ev'ry corner sing ♪ ♪ My God and King ♪ ♪ The heav'ns are not too high ♪ ♪ God's praise may thither fly ♪ ♪ The earth is not too low ♪ ♪ God's praises there may grow ♪ ♪ Let all the world in ev'ry corner sing ♪ ♪ My God and King ♪ ♪ The church with psalms must shout ♪ ♪ No door can keep them out ♪ ♪ But, more than all, the heart ♪ ♪ Must bear the longest part ♪ ♪ Let all the world in ev'ry corner sing ♪ ♪ My God and King ♪

- The second reading is taken from Paul's letter to the Romans. "We do not live to ourselves, "and we do not die to ourselves. "If we live, we live to the Lord, "and if we die, we die to the Lord. "So then, whether we live or whether we die, "we are the Lord's. "For to this end Christ died and lived again, "so that he might be Lord of both the dead and the living. "Why do you pass judgment your brother or sister? "Or you, why do you despise your brother or sister? "For we will all stand before the judgment seat of God. "For it is written, 'As I live, says the Lord, "'every knee shall bow to me, "'and every tongue shall give praise to God.' "So then, each

one of us will be accountable to God." This is the word of the Lord.

Congregation: Thanks be to God. (religious organ music) ♪ The Church of Christ in every age ♪ Beset by change but Spirit led ♪ Must claim and test its heritage ♪ And keep on rising from the dead ♪ Across the world, across the street ♪ The victims of injustice cry ♪ For shelter and for bread to eat ♪ And never live until they die ♪ Then let the servant Church arise ♪ A caring Church that longs to be ♪ A partner in Christ's sacrifice ♪ And clothed in Christ's humanity ♪ For He alone, whose blood was shed ♪ Can cure the fever in our blood ♪ And teach us how to share our bread ♪ And feed the starving multitude ♪ (intense organ music) ♪ We have no mission but to serve ♪ In full obedience to our Lord ♪ To care for all, without reserve ♪ And spread His liberating word ♪ (religious organ music)

- The Gospel from Matthew. "Peter came up and said, 'Lord, how often shall I forgive my brother or sister who sin against me, as many as seven times?' "Jesus answered, 'I do not say to you seven times, but seventy times seven.' "Therefore, the Kingdom of Heaven may be compared to a king who wished to settle accounts with his servants. "When he began the reckoning, one was brought to him who owed him 10,000 talents. "As he could not pay, his lord ordered him to be sold with his wife and children and all that he had and repayment to be made. "The servant fell on his knees imploring him, 'Lord, have patience with me, and I will pay you everything.' "And out of pity for him, the Lord of that servant released and forgave him the debt. "But that same servant as he went out came upon one of his fellow servants who owed him a hundred denarii. "Seizing him by the throat he said, 'Pay what you owe!' "His fellow servant fell down and besought him, 'Have patience with me, I will repay you.' "He refused, and went and put him in prison till he should pay the debt. "When his fellow servants saw what had taken place, they were greatly distressed, they went, reported to their lord all that had taken place. "Then his lord summoned him and said, 'You wicked servant, I forgave you all that debt because you besought me. "And should you not have had mercy on your fellow servant as I had mercy on you?' "And in anger his master delivered him to the jailers till he should pay all his debt. "So also, my heavenly Father will do to every one of you who do not forgive your brother or sister from your heart." Here ends the lesson, this is the word of the Lord. Thanks be to God.

- Thanks be to God.

- Our story begins today with mathematics. Peter asked, "Lord how often should my brother or sister sin against me and I forgive?" Seven times? That sounds reasonable, even mathematically merciful. Jesus responds with a geometrically progressive figure. Forgiveness is limitless, it cannot be tallied-- throw away calculator and slide rule, stop counting, there are no mathematicians or accountants in the kingdom. In my kingdom, there is no forgiving seven times, but seventy times seven times. And seven times here and seven times there, before long you're talking big money. Now compare God's kingdom with a king who wished to settle accounts with his servants. Balance the books, set things right, do justice. And a servant owed him 10,000 talents, don't get out your calculators, I'll tell you how much that is, a talent is the largest unit of financial measurement in the ancient Near Eastern world. One talent is the equivalent of 15 years of labor. So the way I figure it, the servant owed the king something like 150 million dollars-- we're talking big money. And when the little wretch couldn't pay, the king ordered him and his wife and children to be sold. Now before you say that seems harsh, I remind you, \$150 million is a lot of money. Imagine a king who would give

a servant even one million. That would be a generous king, very generous indeed, but here's a king who's lavished 150 million dollars on one servant. Before you feel so sympathetic, I ask you, what became of all that money? What kind of lifestyle would you have to lead to blow 150 million dollars? He doesn't even have one cent left to pay back. His wife, a couple of kids, a stint in jail, it really isn't so much punishment when you think of the magnitude of the crime. You can't blame the king for being angry. If we were talking maybe only \$10 million, perhaps the King could have written it off, but \$150 million? It's time for action. This servant has just wasted all of this king's hard earned money. Put him and his family in the slammer and let him think it over. Well then in the story, there follows such a scene, the servant falls down and, in the Greek, he literally worships the king, "Have patience with me, I will repay you everything." Who's he kidding, repay 150 million dollars? It's ridiculous, but in a way, even more absurd is the king's outlandish pity. His master, in a surprising turn sets him free, cancels the whole debt, all \$150 million of it. "What kind of king is this?" we ask. Soft-hearted maybe, soft-headed maybe. Just to write off so great a financial injustice. Well we say, well maybe he's a liberal, maybe he's a member of Amnesty International, maybe here's a king who can say to himself, "well, \$150 million, it's only money. "This poor little servant didn't have all the advantages "that I enjoyed: "private school, cricket, Oxford. "No one ever taught him "how to manage an investment portfolio. "I'll just write the whole thing off." Well, all you bleeding-heart liberals, don't get too excited. Because the King's generosity, as it turns out, is rather short-lived. On his way out of jail, this servant who's been forgiven \$150 million debt, runs into a fellow servant who owes him about \$1,000. He grabs him by the neck, nearly chokes him, and says, "Repay me what you owe." "Have patience with me, I will repay you," says the fellow servant, have you heard that speech before? Repay \$1,000, when he's only a servant? It's bad to waste \$150 million, but it's also bad to waste \$1,000 too, particularly when you've borrowed it from a fellow servant. Put in the slammer, let him think it over. Well, his fellow servants who've witnessed this scene, run back and they tell the king. And Mr. King, Mr. Unbelievably Gracious, comes back down to earth. "You evil servant, I forgave you that gigantic debt, "and you jailed your fellow servant "for a measly thousands bucks, it makes me just sick "that I was ever so merciful to you, "when I see how little mercy "you're able to show somebody else." And the angry king handed over this ungrateful servant to the torturers until he should pay back every cent he owed. And I think right there the story gets real, we get back to the good old, moral terra firma. Now, we do not understand someone who would write off so massive a debt after a tear-jerking scene, that's ridiculous. But we do understand somebody who would sock it to the ungrateful little wretch. And you note what has happened to us in listening to this story, notice the moves that we have made. At the beginning of the story, we didn't want to see that little servant go to jail, even if he did owe \$150 million. How 'bout a little mercy, it's not our money anyway. But by the end of the story, once we see how this ungrateful servant has behaved, how he socks it to his fellow servant, well, we are genuinely pleased to see him let off to the torturers. Great, he's getting what he deserves. Isn't that interesting? Just in the space of a few verses. We, who are not particularly into vengeance at the beginning of the story, we stand with all those fellow servants just applauding as we see this ungrateful wretch let away by the hangman. He's getting what he deserves, the nerve of being so ungrateful. The story begins with a king giving a wasteful servant what he deserves, and you and I, we find ourselves genuinely sympathetic, genuinely sorry for the servant. Oh sure, he's blown a lot of money, but after all he's a little servant and he owes it to a very big king. And you know, when we hear a story, our sympathies are always with the little guy. But only up to a point. We experience a brief burst of generosity, and then the king has a brief burst of generosity, but after being forgiven, this ungrateful servant socks it to his fellow servant and he shows his true colors. And there's a kind of sense of

relief by the end of the story as the vengeful king gives the ungrateful servant what he deserves. And so if you'll note that by the end of the story, there is no difference, really, between the vengeful little servant and the vengeful big king. Perhaps you thought at the beginning of the story that this king was some sort of unbelievably Mr. Nice Guy. An unbelievably generous chap, who goes around writing off \$150 million debts. But no, no by the end of the story, we found out that the king is the sort of person who repays injustice with punishment. The servant he wanted just to put into jail at the beginning of the story has been handed over to the torturers by the end of story. The king does to the ungrateful servant what that ungrateful servant tried to do to his fellow servant, only worse. My point: by the end of the story, there really isn't much difference between the king, who punished for debt, and the angry servant who punished for debt. Both, we find, are into retribution big, and so are we all. And the story ends with a kind of neatness about it. This is the way the world goes round, whether we're talking about the world up at the palace or down in the back alley ways with the little people. We just love a story, which, as they say in the business ethics course at Fuqua, what goes around always comes back around. You sow what you reap, you get what deserve, even if it's punishment. And you know, when you think about life, there is a kind of justice to life. Though it's sometimes tough, at least it is what is deserved, earned. Oh, the punishment of torture does seem to be a bit excessive, but I remind you, so was the debt. At least we can say by the end of the story, that justice has been done. And isn't that all that we want? Justice? So there isn't much difference between the angry king who punished and the angry servant who wouldn't forgive, and frankly there is not much difference between us. After our brief burst of generosity toward this little servant at the beginning of the story, weren't we delighted to see him hang at the end, the ungrateful little wretch? The king, the servant, in their lack of forgiveness, their fundamental desire to see justice done and just deserts received, are just like us. Junk Bond King, Michael Milken. I shed no tears when he was let away in chains, hustled out of his stretch limo in Palm Beach Pad, did not pass Go, did not collect 200 dollars, went directly to jail. Oh, the delicious justice of seeing done to Mr. Milken what he had done to so many. And I was a bit chagrined to learn that he was acquitted of many of the charges against him, but still. It's not delivering over to the torturers, but it will do. Accounts are being settled. And don't you be self-righteous with me, I know that you were just heartbroken to hear that Mr. And Mrs. Trump had fallen on hard times. Accounts are being settled. Arab terrorists beat, torture, and imprison a man who gave his whole life to helping the people of Lebanon, but please, before you shed tears for the victim, consider the debt. Generations of children in Palestinian refugee camps, victims of the Shah, the countless, nameless others who suffered because of our Western, imperialistic injustice, look, accounts are being settled. A baby is killed in U.S. bombing raids against Libya, well, if you got tears, save them for those victims of Libyan terrorism. Accounts are being settled. Catholics are bombing Protestants in Northern Ireland, innocent lives blown to bits by anonymous, cowardly, faceless terrorists. But before you talk about forgive and forget, read a bit of what Protestants have done to Catholics there and you might say, accounts are being settled. The cycle up at the White House, or down at your and my house, begins with the desire to settle accounts. "Just you wait until your father gets home." "How often should I forgive?" asked Peter, the church, us. Well, look, we're liberals, let's be generous, seven times. And Jesus responds with seventy times seven times. And then Jesus tells a little story, the kingdom of heaven may be compared with your kingdom. The kingdom of heaven might be compared with a king who wished to settle accounts. The kingdom of heaven may be compared with, but not equated with, a king who wished to settle accounts. Oh, we have our kingdoms--in our kingdoms, there is this brief burst of beneficence as we read of the child molester who was himself a victim of child abuse. And we put down the

newspaper, and we just don't know who to blame. The abusing mother and the cruel father are long since dead. And we feel a brief, genuine sense of pity for the man who sits on death row, but then the next day we pick up the newspaper and we see the grief-stricken faces of that dead child's parents, and we shed no tears upon learning John Jones was executed by lethal injection at six o'clock this morning. We live in an unjust world, and in such a world we live for those delicious moments when what goes 'round comes back back around, and accounts are settled. And this is our world, this is our kingdom. Often bloody, exceedingly dangerous, wheels within wheels, eternal cycles of vengeance and repayment. Arab, Israeli, rich, poor, Irish Catholic, Irish Protestant, Korean, Japanese, black, white. Treadmills of retribution and repayment and absolutely no way to get off. So by the end of the story, when we smile at secret satisfaction as the unforgiving servant is let away to the torturers, Jesus' little story has revealed to us a very big truth: We are probably no worse, but certainly no better than they. Another story about another king: on a Friday afternoon, after we stripped him of his dignity, after his twelve best friends had forsaken him and fled into the darkness, after the soldiers had spit upon him and whipped him, after the trial--oh, everything was done according to law-- we dragged him up a hill, and we nailed his hands and feet, and crucified him. And he hung there, bleeding unto death. And he looked down at us, and this king said, "Father, forgive them." And the wheels within the wheels came to grinding halt, and the eternal human cycle of vengeance and retribution was derailed. Our kingdoms crumbled, and accounts were settled between God and us, so as to put our books eternally in the red. (religious organ music) (powerful organ music) ♪ How can we sinners know ♪ ♪ Our sins on earth forgiven ♪ ♪ How can my gracious Savior show ♪ ♪ My name inscribed in heaven ♪ ♪ What we have felt and seen ♪ ♪ With confidence we tell ♪ ♪ And publish to the ends of earth ♪ ♪ The signs infallible ♪ ♪ We who in Christ believe ♪ ♪ That He for us hath died ♪ ♪ We all His unknown peace receive ♪ ♪ And feel His blood applied ♪ ♪ We by His Spirit prove ♪ ♪ And know the things of God ♪ ♪ The things which freely of His love ♪ ♪ He hath on us bestowed ♪ ♪ The meek and lowly heart ♪ ♪ That in our Savior was ♪ ♪ To us that Spirit doth impart ♪ ♪ And signs us with His cross ♪ ♪ Our nature's turned, our mind ♪ ♪ Transformed in all its powers ♪ ♪ And both the witnesses are joined ♪ ♪ The Spirit of God with ours ♪

- The Lord be with you.

Congregation: And also with you.

- Let us pray. Oh blessed trinity, one God, eternal friend to all your creation. Once again, we turn to you in prayer, aware of our brokenness and incompleteness. Some of us are haunted by the evil we have done to others. Some harbor hatred against a sister or brother. Some of us fear any whose ways are strange to us. Some are tired of forgiving, again and again. We all are in debt to you, oh God, for never giving up on us. Forgive us, we pray our transgressions and move us to appreciate your generosity. Remove the self-righteous limits we impose when pardoning others, for your grace toward us has far exceeded our deserving. Lord in your mercy, hear our prayer. And now, we remember our sisters and brothers around the world, who stand alongside each of us in need of prayer. We thank you, oh God, that you did not create us to live alone and you did not create us all to be alike. We pray for the varied societies and cultures which make up your creation, asking that through perseverance and love for one another, we may not only resolve our conflicts but celebrate our differences. We continue to offer our fervent prayers for a peaceful resolution to conflicts in the Middle East. Lord in your mercy, hear our prayer.

- Hear our prayer.

- We pray for the places where we work, that we may honorably pursue our vocations. We ask to be reliable, rather than successful, trustworthy rather than popular. Whether we work with many or few, may we help to give them the sense that they are personally wanted and cared for. Lord in your mercy, hear our prayer.

- Hear our prayer.

- We pray for our families, with whom we live day by day. May this most searching test of our character not find us broken and empty. By all that we do and say, help us to build up the faith and confidence of those we love. And when we quarrel, help us to forgive quickly. Lord in your mercy, hear our prayer.

- Hear our prayer.

- We pray for all who are in sorrow or need, sickness or adversity. Remember those who suffer persecution for their faith, have mercy on those to whom death draws near, bring consolation to those in sorrow or mourning, and to all, grant a measure of your love, taking them into your tender care. Lord in your mercy, hear our prayer.

- Hear our prayer.

- We pray for all who seek to glorify you through creative arts, especially as we worship you through music in this holy place. We thank you for your servants who make music for your people. All singers, conductors, organists, composers, hymn writers, organ builders, carillonners, that with joy, we may somehow glimpse your beauty on earth and be restored to the hope of perfection which will be ours as we stand before your glory. Lord in your mercy, hear our prayer.

- Hear our prayer.

- All these things and whatever else you see that we need, grant us, oh God, for the sake of Him who died and rose again, and now lives and reigns with you in the unity of the Holy Spirit, one God forever, Amen. And now, in the spirit of the thanksgiving for the mercy of God, let us offer our gifts and ourselves onto God.

(religious organ music) (powerful organ music) ♪ Weary of all trumpeting ♪ ♪ Weary of all killing ♪ ♪ Weary of all songs that sing promise, non-fulfilling ♪ ♪ We would raise, O Christ, one song ♪ ♪ We would join in singing ♪ ♪ That great music pure and strong ♪ ♪ Wherewith heaven is ringing ♪ (intense organ music) ♪ Captain Christ, O lowly Lord ♪ ♪ Servant King, your dying bade us ♪ ♪ Sheath our foolish sword ♪ ♪ Bade us cease denying ♪ ♪ Trumpet with your Spirit's breath ♪ ♪ Through each height and hollow ♪ ♪ Into your self-giving ♪ ♪ Death ♪ ♪ Call us all to follow ♪

♪ Call us all to follow ♪ ♪ Call us all to follow ♪

♪ Call us all to follow ♪ ♪ Call us all to follow ♪

♪ Call us all to follow ♪ (uplifting organ music) ♪ To the triumph of the cross ♪ ♪ Summon all the living ♪ ♪

Summon us to live by loss ♪ ♪ Gaining all by giving ♪ ♪ Suffering all that we may see ♪ ♪ Triumph in surrender
♪ ♪ Leaving all that we may be ♪ ♪ Partners in your splendor ♪ (religious organ music) ♪ Suffering all ♪ ♪ That
we may see ♪ ♪ Triumph ♪ ♪ In surrender ♪ ♪ Leaving ♪ ♪ All ♪ ♪ That we may be ♪ ♪ Partners in your ♪ ♪
Splendor ♪ (dramatic organ music) ♪ Praise God, from whom all blessings flow ♪ ♪ Praise Him, all creatures
here below ♪ ♪ Hallelujah, hallelujah ♪ ♪ Praise God, the source of all our gifts ♪ ♪ Praise Jesus Christ, whose
power uplifts ♪ ♪ Praise the Spirit, Holy Spirit ♪ ♪ Hallelujah, hallelujah ♪ ♪ Hallelujah ♪ Oh eternal God, giver
of all good gifts, we have been all too eager in our lives to pay back evil for evil and slow to pay back your
goodness to us. Yet you have summoned us to live by loss, to gain by giving, leaving all that we may be
partners in your splendor. Receive these gifts as an outpouring of our gratitude, as we join in singing praise
to your holy name, pure and strong, with all the heavenly chorus. This we pray in the name of Jesus Christ,
who taught us to pray with confidence.

Congregation: 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. Amen.

- And now go forth in peace, singing a new song unto the Lord, and may the grace of the Lord Jesus Christ,
the love of God, and the communion of the Holy Spirit be with you now and forever more. ♪ Ah ♪ ♪ Amen ♪
(religious organ music) ♪ Rejoice, ye pure in heart ♪ ♪ Rejoice, give thanks, and sing ♪ ♪ Your festal banner
wave on high ♪ ♪ The cross of Christ your King ♪ ♪ Hosanna, Hosanna ♪ ♪ Rejoice, give thanks, and sing ♪ ♪
Your clear hosannas raise ♪ ♪ And alleluias loud ♪ ♪ Whilst answering echoes upward float ♪ ♪ Like wreaths of
incense cloud ♪ ♪ Hosanna, Hosanna ♪ ♪ Rejoice, give thanks, and sing ♪ ♪ Yes, on through life's long path ♪ ♪
Still chanting as ye go ♪ ♪ From youth to age, by night and day ♪ ♪ In gladness and in woe ♪ ♪ Hosanna,
Hosanna ♪ ♪ Rejoice, give thanks, and sing ♪ ♪ At last the march shall end ♪ ♪ The wearied ones shall rest ♪ ♪
The pilgrims find their heavenly home ♪ ♪ Jerusalem the blessed ♪ ♪ Hosanna, Hosanna ♪ ♪ Rejoice, give
thanks, and sing ♪ ♪ Praise Him who reigns on high ♪ ♪ The Lord whom we adore ♪ ♪ The Father, Son and
Holy Ghost ♪ ♪ One God forevermore ♪ ♪ Hosanna, Hosanna ♪ ♪ Rejoice, give thanks, and sing ♪ (religious
organ music) ♪ Go in peace and serve the Lord ♪ ♪ In the name of Christ, amen ♪ (religious organ music)