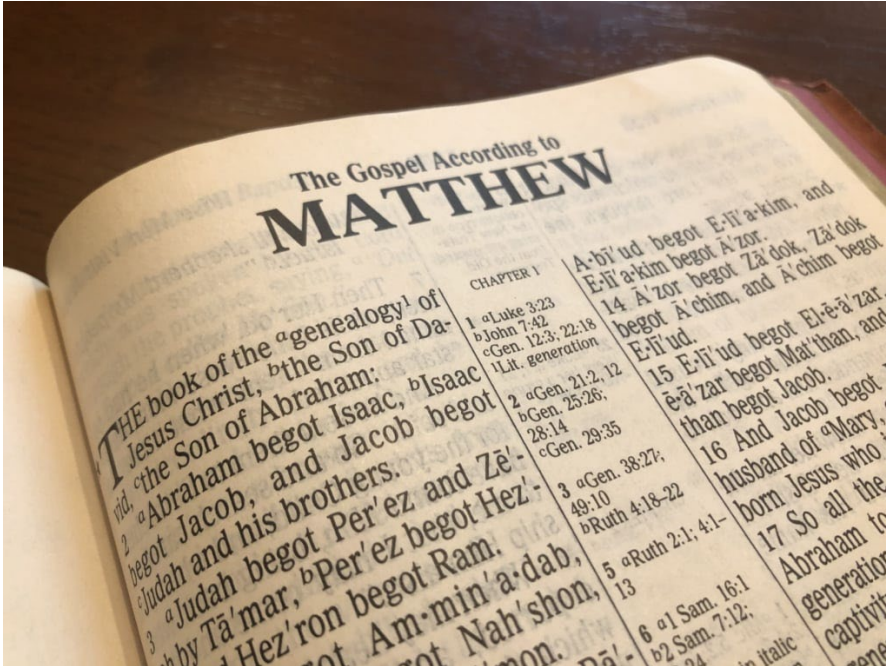


SAINT LUKE'S EPISCOPAL CHURCH

Organized 1871

Celebrating 155 Years of ministry in Columbia, South Carolina

*The Mission of St. Luke's Episcopal Church is to Spread the Word
and share the love of God with all people*



The Sixteenth Sunday after Pentecost Proper 19A

The Holy Eucharist: Rite II

September 13, 2026

10:00AM

The Rev. Raphiell Ashford, Rector & Priest
Mr. Leonard Gordon, Supply Organist

Vestry Theme for 2026

Reset to the New Normal: The Work Continues

Mission Statement

The mission of St. Luke's Episcopal Church is to spread the Word and share the love of God with all.

Vision Statement

{To become} a vibrant self-sustaining institution that serves and respects the spiritual, social, and physical needs of our community and congregation, while preserving the history of the church.

Quiet Please: Please be mindful of others as you enter the church before the service. Upon entering the nave, there should be a period of quiet and reverence as many parishioners are in prayer and or meditation.

OFFERINGS can be made online
<https://onrealm.org/StLukesEpiscopa59532/Give>

QR CODE FOR GIVING



*Use your phone to hold over the image

Saint Luke's Episcopal Church



It is the parish custom to observe silence prior to the start of the Eucharist. Be thoughtful, be silent, be reverent, for this is the House of God. Before the service, speak to the Lord, during the service, let the Lord speak to you; after the service, speak to one another.

We invite you to join us as an active participant in our worship of God. This bulletin is your guide to our worship. You will find three books in front of you that contain most of the material needed for this service. We will use *The Book of Common Prayer* [BCP], *The Hymnal 1982* [H], and *Lift Every Voice and Sing, II* [L]. [S] denotes service music which is found in the front of the hymnal.

Prelude

“I Trust, O Christ, in You Alone” Tune: *Allein Zu Dir*

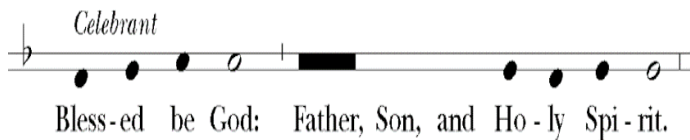
✠ indicates where to make the sign of the cross

**At the ringing of the bell, all stand.

THE WORD OF GOD

Hymn in Procession H•494 “Crown Him with Many Crowns” *Diademata*

The Opening Acclamation✠



The Collect for Purity

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.*

Gloria S • 280

Setting: Robert Powell

✠ “in the glory of God the Father. Amen.”

The Salutation

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us pray.

The Collect of the Day

O God, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

**The people sit.*

First Lesson

Exodus 14:19-31

Lector: A reading from the Book of Exodus

The angel of God who was going before the Israelite army moved and went behind them; and the pillar of cloud moved from in front of them and took its place behind them. It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night. Then Moses stretched out his hand over the sea. The Lord drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians pursued, and went into the sea after them, all of Pharaoh's horses, chariots, and chariot drivers. At the morning watch the Lord in the pillar of fire and cloud looked down upon the Egyptian army, and threw the Egyptian army into panic. He clogged their chariot

wheels so that they turned with difficulty. The Egyptians said, “Let us flee from the Israelites, for the Lord is fighting for them against Egypt.” Then the Lord said to Moses, “Stretch out your hand over the sea, so that the water may come back upon the Egyptians, upon their chariots and chariot drivers.” So Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the Lord tossed the Egyptians into the sea. The waters returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained. But the Israelites walked on dry ground through the sea, the waters forming a wall for them on their right and on their left. Thus the Lord saved Israel that day from the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the great work that the Lord did against the Egyptians. So the people feared the Lord and believed in the Lord and in his servant Moses.

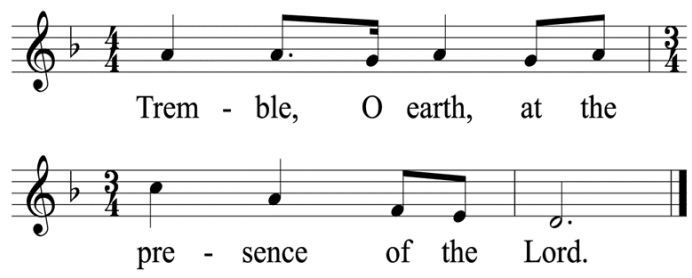
[Silence]

Lector The Word of the Lord.

People Thanks be to God.

Psalm 114 *In exitu Israel*

**The antiphon is sung first by the Cantor and then by all. Thereafter where indicated.*



Trem - ble, O earth, at the
pre - sence of the Lord.



A B

A1 Hallelujah!

When Israel came out of Egypt, *
the house of Jacob from a people of strange speech,

B2 Judah became God's sanctuary *
and Israel his dominion.

{ Antiphon }



A3 The sea beheld it and fled; *

Jordan turned and went back.

B4 The mountains skipped like rams, *

and the little hills like young sheep. {Antiphon}

A5 What ailed you, O sea, that you fled? *

O Jordan, that you turned back?

B6 You mountains, that you skipped like rams? *

you little hills like young sheep? {Antiphon}

A7 Tremble, O earth, at the presence of the Lord, *

at the presence of the God of Jacob,

B8 Who turned the hard rock into a pool of water *

and flint-stone into a flowing spring. {Antiphon}

The Epistle

Romans 14:1-12

Lector: A reading from the Letter of Paul to the Romans

Welcome those who are weak in faith, but not for the purpose of quarreling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat; for God has welcomed them. Who are you to pass

judgment on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand. Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. Those who observe the day, observe it in honor of the Lord. Also those who eat, eat in honor of the Lord, since they give thanks to God; while those who abstain, abstain in honor of the Lord and give thanks to God. 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 on 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 of us will be accountable to God.

[Silence]

Lector The Word of the Lord.

People Thanks be to God.

The Sequence Hymn H • 648/L • 228

"When Israel Was in Egypt's Land"

Negro Spiritual

The Gospel Acclamation

**Sung first by the Cantor; then by all.*

Mode VI/Melody

arr. Richard Proulx



*"Blessed are you Father, Lord of heaven and earth;
you have revealed to little ones the mysteries of the kingdom." (Mt. 11:25)*

The Holy Gospel

Matthew 18:21-35

Priest The Holy Gospel ✠ of our Lord Jesus Christ according to Matthew
People Glory to you, Lord Christ.

Peter came and said to Jesus, “Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?” Jesus said to him, “Not seven times, but, I tell you, seventy-seven times. “For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So the slave fell on his knees before him, saying, ‘Have patience with me, and I will pay you everything.’ And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, ‘Pay what you owe.’ Then his fellow slave fell down and pleaded with him, ‘Have patience with me, and I will pay you.’ But he refused; then he went and threw him into prison until he would pay the debt. When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, ‘You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow slave, as I had mercy on you?’ And in anger his lord handed him over to be tortured until he would pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.”

Priest The Gospel of the Lord.
People Praise to you, Lord Christ.

The Sermon

Fr. Raphiell Ashford +

The Nicene Creed

BCP 358

✠ “and the life of the world to come. Amen.”

The Prayers of the People

Form II

BCP 385

✠ “For all who have died in the communion of your Church ...”

The Confession & Absolution

BCP 360

✠ “forgive you all your sins ...”

The Peace

Welcome & Announcements

~

THE HOLY COMMUNION

The Offertory Anthem “Jesus Name of Wondrous Love”

Robert Powell

At the Presentation of Alms

**All standing* “Praise God from Whom All Blessing Flow” *Fairhill*
♩ = 80

ff mp mf

Praise God from whom all bless - ings

mp

flow; Praise Him all crea - tures here be - low. Praise Him a -

mf f mf

bove ye heav-en-ly host; Praise Fa - ther, Son and Ho - ly Ghost.

Sursum corda

Celebrant *People*
 The Lord be with you. And al - so with you.

Celebrant *People*
 Lift up your hearts. 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.

**The Celebrant proceeds*

The Proper Preface for the Lord's Day

**Said by the Priest*

Sanctus et Benedictus

Setting: from *A Community Mass*

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
 heaven and earth are full of your glo - ry. Ho -
 san - na in the high - est. Ho - san - na in the high - est.
 Blessed is he who comes in the name of the Lord. Ho -
 san - na in the high - est. Ho - san - na in the high - est.

✠ “Blessed is he ...”

**The people kneel or sit.*

The Prayer of Consecration

BCP 362

“do this in remembrance of me.” ✠

The Memorial Acclamation

Setting: from *A Community Mass*



Christ has died; Christ is ris-en; Christ will come a - gain.

The Great Amen

Setting: from *A Community Mass*



A - men, a - men, a - men.

The Lord's Prayer (*Pater Noster*)

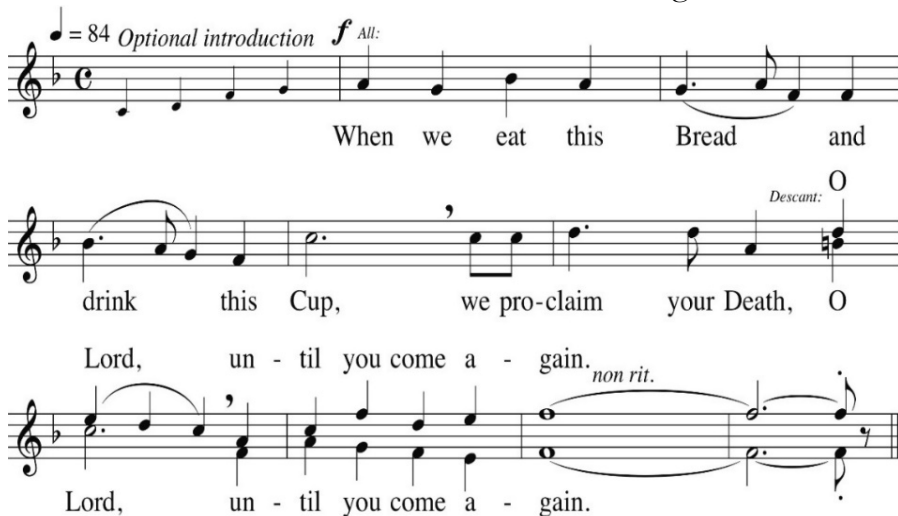
BCP 364

The Breaking of the Bread

*A period of brief silence is kept.

The Fraction Anthem

Setting: from *A Community Mass*



When we eat this Bread and
drink this Cup, we pro-claim your Death, O
Lord, un - til you come a - gain.
Lord, un - til you come a - gain.

Optional introduction *f* *All:*
Descant:
non rit.

Agnus Dei

Priest Lamb of God, you take away the sins of the world,
People Have mercy upon us

Priest Lamb of God, you take away the sins of the world,
People Have mercy upon us

Priest Lamb of God, you take away the sins of the world.
People Grant us thy peace.

Priest ✠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.”

The Music at Communion

H • 576	“God Is Love, and Where True Love Is”	<i>Werde munter</i>
H • 593	“Lord, Make Us Servants of Your Peace”	<i>Dickinson College</i>
L • 165	“If I Have Wounded Any Soul Today”	Charles Gabriel

Post-Communion Prayer

Celebrant 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

Hymn in Procession H • 347

“Go Forth for God, Go to the World in Peace” *Litton*

The Dismissal

Priest Let us go forth into the world, rejoicing in the power of the Spirit.
People Thanks be to God.

Postlude

“Allegro in C Major”

D. Zipoli

*It is the custom of this parish to remain seated in prayer and reflection during the Organ Postlude. If you need to leave, please do so quietly.

INTERCESSIONS



- **Parishioners:** Luther Battiste, Gary Bowden, John Bowden, Christina Caldwell, Damion Cokley, Jackson Cokley, Patricia Cokley, Byron Eaddy, Gloria Eaddy, Eddie Glenn, Cynthia Goines, Robert Green, Yvonne Hall, Daryl Hammonds, Jr., Desmond Hammonds, Valencia Hammonds, Tarnez Hickman, Justin Hickmon, LaToya Hickmon, Cedric Johnson, Levi Johnson, Sr., James McLemore, Gwendolyn Meadows, Carmen Murray, Peyton Parker-Smith, Jay'ceon Quattlebaum, Malik Quattlebaum, Joseph Ray, Reginald Reed, Cassandra Sims, William Smith, Jr., Ronald Turner, Dorothy Walker
- **Family & Friends:** Carline Armstrong, Ingrid Dowdell, Barbara Ann Jacobs, Gerald L. McNair, Elsie Mitchell, Ann Morris, Greg Morris, Katherine Robinson, Mattie Anderson-Roberson, Theodora Washington
- **Diocesan Cycle of Prayer:** Church of the Cross, Columbia; Holy Cross, Simpsonville
- **Birthdays:** Yvonne Hall (17th)
- **Anniversaries:**
- **Births:**
- **Deaths:** Eunice Robinson
- **Traveling Mercies:** Nadia Muhammad

The altar flowers are given to the glory of God by Joni James in thanksgiving of Cory James's 16th birthday.

Parish Fellowship is sponsored
by the Commission on Parish Fellowship.

ANNOUNCEMENTS

THANKS FOR HELPING - The Wardens could not have successfully completed their tasks **June 1st- September 8th, 2026**, without your help. Thank you: supply priests and organists, choir members, Altar Guild members, ushers, Vestry members, committees' members, commissions, and ministry staff. Parishioners, we thank you too for being there 100%. Tell Father Raphiell Ashford when he returns how much he was missed and you hope he enhanced, increased, and strengthened his skills during his Sabbatical. Tell him you are ready September 9th to start Fall and holiday events at St. Luke's in the name of Jesus Christ. -- Errol Porter, Senior Warden, and Beverly Turner, Junior Warden.

THANK YOU... Thank You for a much-needed gift for St. Luke's. Thanks to Darnell Holmes, St. Luke's Episcopal Buildings and Grounds (B&G) member/Asst. Treasurer for your collaboration and leadership with Gwendolyn Meadows, Episcopal Church Women (ECW), Herman Hickman, Men Club and Beverly Turner, Jr. Warden and Chairman B&G) Committee in researching, replacing, purchasing, and installation of a new ice machine at St. Luke's. Parishioners look forward to years of service from this precious gift that enhance social events at St. Luke's.

MUSIC CONCERT... The Allen University Faculty Concert will be held at St. Luke's on Sunday, September 27th @ 5:00PM.

FRESH START MINISTRY GALA 2026... Fresh Start Ministry will host its 10th anniversary at this year's Gala on December 5th. The Gala will be held at Still Hopes Episcopal Retirement Center in West Columbia, from 5:00 p.m. to 8:00 p.m. For more information, please contact Valerie Riley, Dr. Eddie Glenn, or Corliss Wise.

THE FINANCE COMMITTEE hopes that you are enjoying your summer with your friends and families. Please expect a mid-year statement in your email or in the mail which will indicate your status with your pledge or gifts. If you are current with your pledge and support, we thank you. If you are not current, we hope you can try to bring it up to date. During the summer months, we see a significant decrease in funds which makes it difficult to pay our parish obligations. Thank you for your spiritual and financial support of St. Luke's over the years.

ST. LUKE'S ENDOWMENT FUND...Please consider giving a donation on your birthday and/or anniversary of \$1 per year. Donations to the Endowment Fund will help to secure the future of St. Luke's. Your donations are needed and appreciated.

155th CHURCH ANNIVERSARY/ST LUKE'S DAY... We will observe the anniversary on the Feast of Saint Luke Sunday, October 18th. Each parishioner is asked to give \$155 in celebration for the anniversary. The guest preacher for the anniversary and patronal feast will be the Rev. Vincent P. Harris, Retired. Fr. Harris is in the Diocese of Washington. He serves as Rector Emeritus of St. George's Episcopal Church in Washington, DC and participates in services at Washington National Cathedral. His father was also an Episcopal Priest in Jacksonville, FL. He stated, "I would be honored to be the guest preacher at St. Luke's 155th Anniversary Celebration."

SECURITY...Parishioners, the importance of security cannot be taken lightly. Please consider giving a donation for Security so that we may be proactive ant not reactive.

ST. LUKE'S CHORAL SCHOLARS & BLAKELY-ROBINSON MUSIC FUND...Your contributions are always appreciated and needed more than ever. Contributions to these funds help to secure choristers & instrumentalists for our Sunday services as well as special services: funerals, weddings, etc. It is because of your continued generous contributions that we are able present glorious choral & instrumental music to the glory of God. Please consider contributing towards this fund.

155th Church Anniversary Souvenir Advertisement (Ad) Booklet

The purchase of an Ad can be used to advertise a business, celebrate or memorialize a loved one, celebrate your family, or simply to give a “Shout-Out” to the church.

	Dimension	Price
Full Page	(6" width x 9.5" length)	\$125
Half Page	(6" width x 4.75" length)	\$75
Quarter Page	(2.5" width x 4.25" length)	\$45
Inside Front Cover - <i>Bishop B. Harris Sponsor</i>	(6" width x 9.5" length)	\$1000
Inside Back Cover - <i>Bishop B. Harris Sponsor</i>	(6" width x 9.5" length)	\$1000
Outside Back Cover – Bishop Holly Sponsor	(6" width x 9.5" length)	\$1500
Diamond Level Sponsor	Listings on Diamond Sponsor Page	\$750

- Ways to Submit
 - Provide pictures and text if you want your ad to be designed by the ad book team
 - Provide your “ready to publish documents” to stlukescolumnia@gmail.com or Cynthia.Reed121@gmail.com put “Souvenir Ad Booklet” in the subject line
- Ways to Pay
 - By Check - put “Souvenir Ad Booklet” in the memo line of your check
 - By Realm – Select- “Church Ad”

For more information contact Cynthia Parker Reed.

ALL Ads **must** be submitted by **Sunday, October 4th**

Servants for the Lord

The Old Testament Lector

Levi Johnson, III

The Epistoler

Cassandra Sims

The Gospel Book Bearer

Kennedy Johnson

Server

DeNell Hickman

Intercessor

Stephanie Baldwin

Eucharistic Minister

Desmond Goines

Thurifer & Boat Bearer

Desmond Goines

Crucifers

Jaylen Caldwell
Levi Johnson, III

Videographer

Gary Bowden

Oblation Bearers

Timothy Kirby
Trinessa Kirby

Torch Bearers

Kennedy Johnson
DeNell Hickman

Ushers

Gloria Eaddy
Joseph Evans
Ronald Turner

Security

Cantors

Angela Blalock
Christine Counts-Davis

SEPTEMBER CALENDAR OR SERVICES/MEETINGS/EVENTS

13 th (Sunday)	Choir Rehearsal	8:30am/Chancel
	The Sixteenth Sunday after Pentecost w/ The Holy Eucharist: Rite II	10:00am/Nave
14 th (Monday)	Rector's Day Off	
15 th (Tuesday)	Finance Committee	4:00pm-5:15pm Griffin Hall
	Vestry Meeting	6:00pm-7:15pm Griffin Hall
16 th (Wednesday)	Quilters & Crafters	10:30am-1:00pm Griffin Hall
17 th (Thursday)	Fresh Start	9:00am-12:00noon The O'Neal Center
18 th (Friday)	Parish Office Closed	
19 th (Saturday)	Acolyte Meeting Review/Lay Eucharistic Ministers Meeting	10:30am Nave
	Diocesan DOK Fall Assembly	9:00am-3:00pm Church of the Advent, Spartanburg
20 th (Sunday)	Choir Rehearsal	8:30am/Chancel
	The Seventeenth Sunday after Pentecost w/ The Holy Eucharist: Rite II	
	DOK Service of Preparation	
21 st (Monday)	Rector's Day Off	
22 nd (Tuesday)	Buildings & Grounds	5:30pm-6:30pm Griffin Hall
23 rd (Wednesday)	Quilters & Crafters	10:30am-1:00pm Griffin Hall
24 th (Thursday)	Fresh Start	9:00am-12:00noon The O'Neal Center
25 th (Friday)	Parish Office Closed	

26 th (Saturday)	4 th Saturday Feeding	9:00am-12:00noon Entrance Door/Griffin Hall
27 th (Sunday)	Choir Rehearsal	8:30am/Chancel
	The Eighteenth Sunday after Pentecost w/ The Holy Eucharist: Rite II	10:00am/Nave
	DOK Service of Preparation	TBD
28 th (Monday)	Rector's Day Off	
29 th (Tuesday)		
30 th (Wednesday)		

Parish Office Hours: 10:00am—2:00pm (M-Th)

Music Acknowledgment & Permission for Use

Psalm Antiphon

The Portland Psalter

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The Gospel Alleluia

from *The Lectionary Mass*; 1998

Opening Acclamation, *Gloria, Sursum corda,*

Copyright included with purchase. www.RiteSong.org

***Sanctus et Benedictus*, Memorial Acclamation, Fraction Anthem,
& the Great Amen**

Tune: Richard T Proulx, © 1988, 2010, GIA Publications, Inc.

Doxology—Tune: *Fairhill*

Text: Thomas Ken and composed to a new tune,
"FAIRHILL" by Jimmy Owens in 1972.

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HYMN STORY

“Go Forth for God, Go in the Name of Peace

Story

Go Forth for God is John Raphael Peacey’s 1968 commissioning hymn, revised in 1970 and later adapted by the editors of English Praise. Used with tunes including LITTON, MAGDA, and GENEVA 124, it sends worshipers into the world in Spirit-enabled peace, service, courage, and joy.

Overview

Go Forth for God is a hymn of dismissal that turns the end of worship into the beginning of Christian vocation. John Raphael Peacey addresses a congregation that has gathered before God and now must carry its faith into ordinary life. The hymn’s recurring movement outward gives it the character of a commissioning prayer rather than a private devotional song.

Its spiritual progression is practical and communal. Peace, love, moral courage, service, joy, and dependence on the Holy Spirit are presented as marks of discipleship in the world. The emphasis is not on withdrawal from society but on faithful presence within it: strengthening others, resisting evil, using God-given gifts, and living in ways consistent with the gospel.

That structure makes the hymn particularly effective at the close of Eucharistic worship, ordinations, commissioning services, mission gatherings, and other occasions in which a congregation is explicitly sent to serve. Its enduring value lies in the way it connects liturgy with ethics: worship does not end at the church door but continues through Spirit-enabled obedience, service, and witness.

Historical Background

John Raphael Peacey wrote the original form of Go Forth for God in 1968, not 1967 as some secondary records have stated. Hymnary’s text authority dates the text to 1968 and records a revision by Peacey in 1970. The hymn belongs to the later period of his life, after a long ministry that had included service in India as

headmaster of Bishop Cotton School in Simla and principal of Bishop's College in Calcutta, followed by two decades of ministry at Bristol Cathedral. The consulted sources do not document a dramatic single occasion of composition, so its history is better told through its textual development and hymnal use.

The original opening was "Go forth for God, go to the world in peace." The text was subsequently revised, and the editors of English Praise, the 1975 supplement to The English Hymnal, made further alterations. The Canterbury Dictionary of Hymnology notes that this editorial version changed the opening to "Go forth for God; go forth to the world in peace" and altered the meter so that the hymn could be sung to Ralph Vaughan Williams's MAGDA. This is an important example of how twentieth-century hymnal editors could reshape a recent text to fit an established tune while preserving its central purpose.

Other hymnals retained or restored forms closer to Peacey's earlier wording. Hymnary identifies the familiar American form with Peacey's 1968 and 1970 dates and notes strong verbal connections with Romans 12:9–21 and 1 Thessalonians 5:13–22. Those passages contain several of the ethical imperatives that characterize the hymn: encouragement of the weak, refusal to repay evil for evil, perseverance in what is good, rejoicing, and life in the Spirit. These are better described as identifiable biblical echoes than as a documented statement by Peacey that one passage alone generated the hymn.

The text has never belonged to only one tune. English Praise associated its revised form with MAGDA by Ralph Vaughan Williams. The United Methodist Hymnal and several later North American books use GENEVA 124, a melody from the Genevan Psalter of 1551 in a harmonization associated with Charles Winfred Douglas. The 1987 Psalter Hymnal pairs the hymn with ANIMA CHRISTI by William J. Maher. The Hymnal 1982 uses LITTON by Erik Routley. The uploaded record's attribution of LITTON to Douglas was therefore incorrect: Douglas was a harmonizer of GENEVA 124, while Routley composed LITTON.

Peacey's hymn writing received further attention after his death. Hope Publishing Company issued a posthumous collection titled Go Forth for God in 1991, twenty years after his death. Hymnary's authority record currently catalogs

the text in sixteen hymnals, including books from Anglican, Methodist, Reformed, United Church, and African Methodist Episcopal Zion traditions. That figure documents substantial cross-denominational print circulation, although hymnal inclusion alone cannot establish how frequently the hymn is sung in every congregation.

The represented text remains copyrighted in the United States, with current hymnological records listing rights administered through Hope Publishing Company. Peacey died in 1971, so the underlying authorial term has a different status under Philippine law, but Hymn Info's screening rule requires public-domain confidence in both the Philippines and the United States. The record therefore correctly remains marked non-public-domain, and the uploaded null lyrics field is preserved.

Biblical Foundations

The strongest documented biblical background comes from Romans 12 and 1 Thessalonians 5. Hymnary's notes specifically connect Peacey's hymn with these passages, whose clustered instructions closely match the hymn's moral and communal emphasis. Romans 12 calls Christians to sincere love, peace where possible, refusal to return evil for evil, and overcoming evil with good. First Thessalonians 5 adds encouragement of the faint-hearted, support for the weak, perseverance in goodness, rejoicing, prayer, and responsiveness to the Spirit.

John 20:21–22 gives the hymn's use as a dismissal a distinctly Christian shape: the risen Jesus speaks peace, sends his disciples, and gives the Holy Spirit. That sequence—peace, sending, Spirit—provides a particularly strong theological frame for a hymn sung as worshipers leave the gathered assembly.

Other passages illuminate specific themes without needing to be claimed as Peacey's stated sources. First Peter 4:10–11 links spiritual gifts with service to others and dependence on strength supplied by God. Isaiah 55:12 joins going out with joy and being led in peace, making it a natural biblical companion to the hymn's outward movement. Together these texts show that the hymn's commissioning language is rooted in a broad New Testament ethic of Spirit-enabled service rather than in mission understood only as verbal proclamation.

Verse Explanation

The hymn is organized as a sequence of commissioning emphases rather than as a narrative. Each section sends the worshiper outward under a different aspect of Christian discipleship, moving through peace, love, strength, and joy. The repeated outward orientation gives the text unity while allowing each section to develop a distinct ethical and spiritual focus.

The middle movement concentrates on the way believers treat other people and respond to opposition or weakness. Its themes correspond closely with the practical exhortations of Romans 12 and 1 Thessalonians 5, where Christian faith is demonstrated through patience, encouragement, goodness, and resistance to retaliation.

The final movement draws the commissioning toward service and the work of the Holy Spirit. The result is not a triumphal picture of Christians entering the world in their own strength, but a vision of gifted people depending on divine grace as they serve. Because the text is copyrighted, this explanation intentionally describes its movement and theology without reproducing or closely reconstructing the stanzas.

Theological Reflection

Go Forth for God expresses a theology of the church as both gathered and sent. Christian worship forms a community before God, but the church's vocation is not exhausted by what happens in the sanctuary. The hymn treats dismissal as a theological act: those who have worshiped are commissioned to embody the gospel in relationships, responsibilities, public life, and service.

The Holy Spirit is central to that movement. The hymn does not present Christian courage, love, or service as self-generated moral effort. Its vision is closer to sanctification: believers grow into faithful action through grace, the Spirit's presence, and gifts received for the good of others. This keeps mission connected to dependence on God rather than to activism alone.

The text also joins personal discipleship with social ethics. Peace, care for the weak, resistance to evil, service, and joy belong together. In this respect the hymn reflects the Pauline pattern in Romans 12 and 1 Thessalonians 5, where worshipful devotion is inseparable from concrete practices within the community and toward the wider world. Its theology is therefore especially useful when congregations need to hear that Christian witness involves both confession of faith and a life visibly shaped by that faith.

Church Impact

Go Forth for God has achieved cross-denominational circulation as a hymn of dismissal and commissioning rather than becoming tied to one church tradition. Hymnary currently catalogs the text in sixteen hymnals. Among the documented instances are The Hymnal 1982, The United Methodist Hymnal, the Psalter Hymnal, Voices United, The New English Hymnal, Common Praise, the A.M.E. Zion Hymnal, and Ancient and Modern.

Its hymnal placements show how editors have understood its function. It appears under headings such as close of worship, Holy Eucharist, mission and outreach, discipleship and service, ordination, commissioning, and sending forth. These classifications support the hymn's practical identity as a bridge between gathered worship and Christian life in the world.

The hymn's transmission is also musically ecumenical. Anglican books have used MAGDA or LITTON, while several North American Protestant hymnals employ GENEVA 124 or other tunes. Such diversity suggests that the text's commissioning purpose has proved more stable than any one musical setting. Its continuing value lies in giving congregations a concise way to understand dismissal not as departure from worship, but as entry into service.

Musical Notes

Go Forth for God has a notably varied tune history, and no single melody should be treated as the hymn's universal or original musical identity. The 1975 English Praise revision altered the text so that it could be sung to MAGDA by Ralph

Vaughan Williams. Later hymnals adopted other pairings according to their textual form and denominational tradition.

The Hymnal 1982 pairs the hymn with LITTON, composed by Erik Routley, in a four-line 10.10.10.10 form. This corrects the uploaded attribution to Charles Winfred Douglas. Douglas is connected with another important pairing, GENEVA 124: the melody comes from the Genevan Psalter of 1551, while Hymnary identifies Douglas as the harmonizer in hymnals such as the United Methodist tradition. He should therefore not be credited as the composer of LITTON or of the Genevan melody.

Other documented settings include ANIMA CHRISTI by William J. Maher in the 1987 Psalter Hymnal and OLD 124th in Voices United. These multiple traditions show how Peacey's text has circulated in both four-line and five-line forms. Worship leaders should therefore check the exact text and meter in the hymnal being used before selecting a tune, and should distinguish historic melodies from later copyrighted harmonizations or arrangements.

Application

- Treat the dismissal at the end of worship as a commissioning into daily discipleship rather than merely the end of a service.
- Ask where peace, courage, love, and service are most needed in your ordinary relationships, workplace, school, or community.
- Use Romans 12:17-21 and 1 Thessalonians 5:14-22 to examine whether Christian witness includes patience, support for the weak, refusal of retaliation, and perseverance in what is good.
- Recognize spiritual gifts as resources entrusted for service rather than private accomplishments.
- Pray for the Holy Spirit's power before taking on difficult acts of reconciliation, justice, care, or witness.
- Use the hymn at ordinations, installations, mission services, graduations, or other transitions where people are being sent into new forms of responsibility.

Discussion Questions

1. What changes when the end of a worship service is understood as a sending rather than simply a conclusion?

2. How do Romans 12 and 1 Thessalonians 5 connect worship with concrete Christian behavior?
3. Why are peace, love, moral courage, service, and joy all necessary parts of Christian mission?
4. How does dependence on the Holy Spirit keep service from becoming merely human activism?
5. What can the hymn's several tune traditions teach us about the way texts are adapted and transmitted through different hymnals?
6. Where is your congregation being called to move from words of worship into visible acts of reconciliation, care, justice, or witness?

SOURCE: <https://hymninfo.com/songs/go-forth-for-god>

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“The Episcopal Church is a secret too well kept. Many are starved for what we experience daily and too easily take for granted. Invite others to come to your parish to experience this joy.”
Louie Crew, author of *101 Reasons to be Episcopalian*