

(busy organ music)

- Morning and welcome to the Service of Worship here at Duke University Chapel. Been led in worship by our Chapel Organist, David Arcus. Dr. Arcus has been playing, for our prelude, an original composition based on the tune of our first hymn. We're blessed to have Dr. Arcus here with us at the chapel. Our guest preacher today is Dr. Mark Trotter, United Methodist Pastor from San Diego, California. Dr. Trotter is back for his third visit here at Duke Chapel. Dr. Trotter, being from San Diego, has never seen rain. And so we've, as you see, arranged for three or four days of rain here in Durham, so we hope he enjoys it. And we hope that you are blessed by this service. And now, let us stand for the greeting. "Come you fearful and you faithful, "God dwells with you." (congregation responding muffledly) "Sing to God, praise God all the day long! "God delivers the needy from the hand of evildoers." (congregation responding muffledly) "God rules for ever and ever "though nations perish and fires of division "are cast upon the Earth." (congregation responding muffledly) (organ playing) ♪ O for a thousand tongues to sing ♪ ♪ My great Redeemer's praise ♪ ♪ The glories of my God and King ♪ ♪ The triumphs of His grace ♪ ♪ My gracious Master and my God ♪ ♪ Assist me to proclaim ♪ ♪ To spread through all the earth abroad ♪ ♪ The honors of Thy name ♪ ♪ Jesus` the name that charms our fears ♪ ♪ That bids our sorrows cease ♪ ♪ 'Tis music in the sinners ears ♪ ♪ 'Tis life and health and peace ♪ ♪ He breaks the power of canceled sin ♪ ♪ He sets the prisoner free ♪ ♪ His blood can make the foulest clean ♪ ♪ His blood availed for me ♪ ♪ He speaks and listening to his voice ♪ ♪ New life the dead receive ♪ ♪ The mournful broken hearts rejoice ♪ ♪ The humble poor believe ♪ ♪ Hear him ye deaf his praise ye dumb ♪ ♪ Your loosened tongues employ ♪ ♪ Ye blind behold your Savior come ♪ ♪ And leap ye lame for joy ♪ ♪ In Christ your head you then shall know ♪ ♪ Shall feel your sins forgiven you ♪ ♪ Anticipate your heaven below ♪ ♪ And own that love is heaven ♪

- "Almighty God, unto whom all hearts are open, "all desires known, and from whom no secrets are hid, "cleanse the thoughts of our hearts by the inspiration "of thy Holy Spirit, that we may perfectly love thee, "and worthily magnify thy holy name, "through Jesus Christ our Lord. Amen."

- Let us pray together the Prayer for Illumination. "Open our hearts and minds, (congregation joining in) "O God, by the power of your Holy Spirit, "so that as Word is read and proclaimed, "we might hear with joy what you say to us this day, Amen." The first reading is taken from the Book of Jeremiah, the 20th chapter starting with the seventh verse. "O Lord, you have enticed me, and I was enticed. "You have overpowered me, and you have prevailed. "I have become a laughingstock all day long. "Everyone mocks me. "For whenever I speak, I must cry out, "I must shout, 'Violence and destruction!' "For the word of the Lord has become for me "a reproach and derision all day long. "If I say, 'I will not mention him, "'or speak any more in his name, then within me "there is something like a burning fire shut up in my bones. "I am weary with holding it in, and I cannot. "For I hear many whispering, 'Terror is all around! "'Denounce him! Let us denounce him!' "All my close friends are watching for me to stumble. "'Perhaps he can be enticed, and we can prevail "'against him and take our revenge on him.'" "But the Lord is with me like

a dread warrior; "therefore my persecutors will stumble, "and they will not prevail. "They will be greatly shamed, for they will not succeed. "Their eternal dishonor will never be forgotten. "O Lord of hosts, you test the righteous. "You see the heart and the mind. "Let me see your retribution upon them, "for to you I have committed my cause. "Sing to the Lord; praise the Lord! "For he has delivered the life of the needy "from the hands of evildoers." This is the word of the Lord. Thanks be to God.

(congregation respond also)

- The psalm appointed for this morning is Psalm number 10, verses 12 through 18 found on page 745 in your hymnal. Please stand and sing responsively. ♪ Arise O Lord our God lift up your hand ♪ ♪ Forget not the afflicted ♪ ♪ Why do the wicked renounce God ♪ ♪ And say in their hearts you will not call to account ♪ ♪ You indeed see you note trouble and vexation ♪ ♪ That you may take it into your hands ♪ ♪ The helpless commits himself to you ♪ ♪ You have been the helper of the fatherless ♪ ♪ Break the arm of the wicked and evildoers ♪ ♪ Call his wickedness to account ♪ ♪ 'Til you find none ♪ ♪ The Lord is ruler forever and ever ♪ ♪ The nations perish from his land ♪ ♪ O Lord you will hear the desire of the meek ♪ ♪ You will strengthen their hearts ♪ ♪ You will incline your ear to do justice ♪ ♪ To the fatherless and to the oppressed ♪ ♪ So that man who is of the earth may strike terror no more ♪ ♪ O glory be to you Creator and to Jesus Christ our Savior ♪ (organ music drowns out singing) ♪ As it was 'ere time began ♪ (organ music drowns out singing)

- This reading is from the 12th chapter of Paul's Letter to the Hebrews beginning with verse one. "Therefore, since we are surrounded "by so great a cloud of witnesses, "let us throw also lay aside every weight "and the sin that clings so closely. "And let us run with perseverance "the race that is set before us. "looking to Jesus, the pioneer and perfecter of our faith, "who, for the sake of the joy that was set before him, "endured the cross, disregarding its shame, "and has taken his seat at the right hand "of the throne of God. "Therefore, lift your drooping hands "and strengthen your weak knees "and make straight paths for your feet "so that what is lame may not be put out of joint "but, rather, be healed. "Pursue peace with everyone and the holiness "without which no one will see the Lord. "See to it that no one fails to obtain the grace of God. "That no root of bitterness springs up and causes trouble "and through it many become defiled. "See to it that no one becomes like Esau, "an immoral and godless person, "who sold his birthright for a single meal. "You know that later, when he wanted "to inherit the blessing, he was rejected, "for he found no chance to repent, "even though he sought the blessing with tears." This is the word of the Lord. Thanks be to God

(congregation responding also) (quiet organ music) acoustics drowning out choir)

- This reading is taken from the Gospel according to St. Luke, chapter 12, starting at verse 49. "I came to bring fire to the earth, "and how I wish it were already kindled! "I have a baptism with which to be baptized, "and what stress I am under until it is completed! "Do you think that I have come to bring peace to the earth? "No, I tell you, but rather division! "From now on, five in one household will be divided, "three against two and two against three. "They will be divided father against son "and son against father, "mother against daughter and daughter against mother, "mother-in-law against her daughter-in-law "and daughter-in-law against her mother-in-law." "He also said to the crowds, "When you see a cloud rising in the west, "you immediately say it is going to rain; "And so it happens. "And when you see the south wind blowing, you say "there will be scorching heat; and it happens. "You hypocrites! "You know how to interpret the appearance of earth and sky, "but why do you not know how to interpret the present time?" This is the word of the Lord.

Thanks be to God.

(congregation responding)

- Let us pray that the words of my mouth and the meditation of our hearts be acceptable in Thy sight. Oh Lord our Rock and our Redeemer. It is my great pleasure to be with you here again at Duke University. I am the envy of a great number of Duke Alumni, an increasing number as a matter of fact, in my congregation, who would love to return to this campus, preferably during the basketball season. But I am sure that they would settle for the middle of August. I am most grateful also to Will Willimon for this invitation. As you know in this congregation, he is one of the most respected of clergy and theologians in this country. And also, and this is rare, one of the most listened to, consistently, no matter what he preaches or what he writes. I am very grateful to him for this invitation and I don't want to diminish the honor in any way by suggesting that if I ever to choose a Sunday to be away from the pulpit, I think it would be on this Sunday in which the Gospel lesson reads, "They will be divided, father against son, "son against father, mother against daughter, "daughter against mother, mother-in-law against "daughter-in-law, daughter-in-law against mother-in-law." It sounds like a storyline for "As the World Turns". I can assure you that this is not a preacher's favorite text, but it is the Gospel lesson for this Sunday. And so it is there as a challenge to us. If this text were in an event in Olympic diving, it would be given a level of difficulty at about 10. One of the efforts about which you say, "You have to admire him for trying it." I also wondered what those preachers, my brothers and sisters in Houston, are doing with this text this morning as the Republicans gather for their convention in that city, ready to push a platform of family values. I can imagine them going to church, hearing the Gospel lesson, the words of our Lord, "My coming means division among families." But it's not just the Republicans who are confounded and trouble by this passage. The Democrats are as well, and all the rest of us. And not just because of what it says about division in families, but the apparent contradiction in this passage to everything that we thought the Gospel was about. There was a man in my congregation who loves to point out where I've contradicted myself. I call him the Heckler. He's not a member of the church. He won't join the church. He says he has a few reservations. I say if he ever should run out of them I'll help him find a few more. (congregation laughing) But nevertheless he comes to church every Sunday, he never misses. And he always sits in the same pew. I can just see him there. And he listens intently until a certain point in the sermon and then he begins to stare out the window or examines his fingernails like a chess player who has seen that his opponent has now made the fatal move and it's now just a matter of time to just wait until the end. And it's inevitable now, he's got you. It's checkmate and I continue preaching the rest of the sermon distracted, wondering what it was that I said. Where was I inconsistent? What fact did I get wrong this time? And I only have to wait so long as the end of the service and he greets me at the door and says, "You know, what you said this morning "contradicts what you said on April the 12th."

(congregation laughing) Well the Heckler would have a field day with this text. Go to the 51st verse, "Do you think that I have come "to bring peace on earth? "No I tell you, but rather division." But I thought, did not you, that he had in fact come to bring peace on earth. He is even called the Prince of Peace. And in that beautiful two chapters at the beginning of Luke, the Nativity story, probably two of the most favorite, beloved chapters in all of the Gospel, angels sing glory to God in the Highest, and on Earth, peace to herald the coming of the Messiah into the world. And does not Jesus say to a man who is estranged from his brother, "First, go be reconciled with your brother "and then go to the temple." And in John, the discourse at the Last Supper called the Last Discourse, he prays for the Church, praying that they may all be one. And

in Paul's letters, now Paul is the most authoritative interpreter of the Gospel. Paul says God was in Christ reconciling the world unto himself and calling us to be ministers of reconciliation. God making his appeal through us for unity and peace and concord, among all people so that all peoples will be united, as it were, into one family. I suggest to you that that's why whenever Paul wrote to any church he always talked about unity for the Church as a part of the New Creation and therefore, we should be modeling a new humanity to let the world see the way God intends for all of His creation to live. Paul seems to have spent all of his spare time on the road writing to churches to cool it, overcome your divisions, stop fighting, be reconciled. We are one in the Spirit, we are one in the Lord. So kiss and make up, which is the origin of that custom called Passing the Peace as it is referred to now, liturgically it's sanitized now. We just shake hands now and say to one another, "The peace of the Lord be with you." But that is significant, we say the peace of the Lord be with you. You pass the peace at the end of the Liturgy of the Word just before the Liturgy of the Table or the Holy Communion, because at the Lord's table we are all supposed to be one. And Paul says you cannot go to the Lord's table divided, because you are the Church and the Church is here to model the new way of living in this world. So especially when we're at the table of our Lord, we should demonstrate that we are united by God's Grace. I've taught that. I've preached it. I've tried to model it in my own church. I've worked hard for it. I believe that that's the Church's mission in a divided world, a world of Sarajevos, a world of Belfasts, and of Somalia and Jerusalem and Johannesburg. A world in which division and hatred between people is rampant. Getting worse. We don't need more division in this world. We need reconciliation, we need peacemakers. Jesus himself said that. "Blessed are the peacemakers." And if you are a United Methodist and you want real apostolic authority for all of this, remember that John Wesley said that our unity in Christ ought to be stronger than the divisions of the world. So he said, "If your heart is with my heart "then give me your hand" for in church, especially in church, no more division. That's the way it should be. That's the way it is supposed to be. But it isn't. The fact is that sometimes religion divides and doesn't unite, that's just the way it is. It's that way even today in Asia and Africa, where new Christians are still being disowned by their families, "son against father, "father against son, mother against daughter." What a terrible sorrow that is. But it happens. As a parent, I can imagine what it must be like. Our children followed the faith of their parents for which we are grateful, especially raising them in Southern California when they could've become just about anything. But I can imagine what it would be like if one of my children were to become a Buddhist or a Hindu. I should not disown them, I know that. I would not do that, but oh, it would be hard. There'd be division of some kind. It wouldn't be the same anymore. And then it occurred to me Jesus himself knew what division in family was like. The prophecy is there right at the beginning back in the Nativity. No sooner do the Angels announce that peace has now come to the world, then old Simeon sings the Nunc Dimittis as the song is called in the Liturgy of the Church. "Lord, let us now, Thy servant, depart in peace "for mine eyes have seen Thy Salvation". The scene is a temple in Jerusalem. Mary, Joseph have brought the baby to the temple for the Rite of Purification and here is this old man, Simeon. Been there on the steps of the church for years waiting for the Messiah, because the prophecy had said, "He shall suddenly come to His temple" and so Simeon, hedging his bets, sits at the stairs of the temple year after year, waiting. He sees the Holy Couple come up the stairs. He pulls the blanket away from the baby's face and says, "Now, let us Thou, Thy servant depart in peace "for mine eyes have seen Thy Salvation." Mary and Joseph thanked the old man for saying such nice things about their baby, continue up the steps. Simeon pulls Mary aside and he whispers to her, "This Child is set for the rising and fall of many." and then he adds, "and a sword will pierce your soul, also." You know where that happened first? It must have happened many times culminating in the Cross,

but it happened first when Jesus returned to Nazareth. Someone went to Mary and said, "Your son is back in town and he's saying things that are causing people to wonder about his sanity." Mary, embarrassed by all this, goes to him along with others in the family, it says that his brothers were there too. She goes to where he's preaching, the crowd is so big she can't get to him, so she sends a message up through the crowd saying "Your mother is here. She would like to see you." You know what he did? In public, out loud, in front of everybody according to the other Gospels, he pointed to the crowd and he said, "Here are my mother and my brothers", but in Luke he says this, "My mother and my brothers are those who hear the Word of God, and do it." It was there that that sword pierced her heart. For what we were witnessing publicly along with the crowd, is a family divided. But why? What happened? Why would he do this? And the clue, I suggest, is in the closing paragraph of the text read for you this morning, "You hypocrites! You know how to interpret the appearance of earth and sky, why don't you know how to interpret the present time?" It was an extraordinary time demanding an extraordinary response. A time when all values are suspended except one. A time when all is relative to one absolute; hearing what God is doing and responding to it. Do you know how to interpret the time? The time we refer to is the time of the coming of the Kingdom. It's the time when the only thing that matters is hearing the word of God and doing it, hearing what God is doing in the world and saying yes to it. Nothing else matters in such a time, not even family. Which explains why families do not fare very well in the Gospel of Luke. Have you noticed that Jesus walking down the road calls people to follow him. One man says, "First I must go bury my father." Jesus says, "Let the dead bury the dead." I just buried my mother last summer. I know that nothing was more important then. I dropped everything to join family in doing that. Jesus says, "Let the dead bury the dead." Another says, "First, let me go say goodbye to my family." I would love it if my children came home before a trip and said goodbye, they're going away for awhile. Jesus says, "Anyone who puts his hand to the plow and turns back is not fit for the Kingdom of God." A woman, in gesture of respect, utters a common blessing. This is an affirmation of family, "Blessed is the womb that bore you. Blessed are the breasts that you sucked." Jesus contradicted her. He put her down. He repeated what he believed, "Blessed are those who hear the word of God and do it." The disciples at the end of the Gospel say "We have left family and followed you." And Jesus says, "Anyone who leaves family in order to follow me, will have a special place in the Kingdom. You find that throughout the Gospel. Something's going on here. You have to know how to interpret the time. In the Bible, there are only two times. There's the Time of Waiting and the Time of His Coming. There's the Time of Preparation and the Time of Fulfillment. There's the Time of Praying for the Kingdom to Come and there's the Time of the Kingdom's Coming. And the great frustration of Jesus in the Gospels is due to this inability of his contemporaries to understand what time it was. They thought it was still the Time of Waiting. He is preaching The Time of Fulfillment, The Kingdom of God is here. Accept this good news! And they didn't do it. And that's why he climbed that hill above Jerusalem and wept, "Oh Jerusalem, Jerusalem, would I have gathered you as a hen gathers her brood under her wings, but you would not." If it is the end time, if the Kingdom is here, then you should sell all you have and follow him. You should leave everything behind and follow him. Including family. Which is a message of all this 12th chapter. It's filled with these hard sayings. Last week, if you heard the Gospel preached in this church last week, it was about selling all you have and follow him. Today, leave family behind and follow him. It's what you should do if the end is near. Do you know what time it is? There's a time of waiting and there is a time of His coming. And according to Christian chronology, since the Resurrection and the Ascension, we are once again in a time of waiting. A time of waiting now for His Second Coming. W.H. Auden, in his great play about Christmas entitled "For the Time

Being", put it this way. He defined time as a time between the times. He called it the Meantime. And he wrote in the Meantime, and I paraphrase now, we have responsibilities to perform, we can't ignore them. We have irregular verbs to learn, we have the time being to redeem from insignificance. How do you live lives of significance in a time of waiting. The most important thing to remember is that it is not the end time. In the end time all will be perfect. In the present, we must live with imperfection. In the present we know what the Kingdom is like but we don't possess it, as the Letter to the Hebrews explained to us in the election read for you this morning. Or in the words of Philippians, we press on to make it our own because Christ Jesus has made us his own. Or is Martin Luther King put it, "I have a vision "of that day when all people will be one" its a vision, it's a dream. Or, as the old hymn puts it, "We are marching to Zion "the beautiful city of God." We can see it, we can press toward it, we can dream it, we can march toward it, but we cannot possess it. We are not in the end time. We are living in the meantime. Since the title of this sermon mentioned family values, I think it's only fair that I return to it, specifically, in talking about the meantime. How do we live in families in the meantime. In an imperfect world the first function of families is protection. What is so appalling to me, and to you I'm sure, about our society's families today is that so many of them seem to allow children to be exposed to influences that are harmful to them physically and spiritually, and emotionally. It's just amazing. So when family values are talked about, I think this is what we think about, almost immediately, about protecting little children from the influence as a society that would destroy them. The United Methodist Church recently adopted a new baptismal ritual. The new service restored what are called the Renunciations, where, in the case of infant baptism, the parents renounce the evil powers of this world and the spiritual forces of wickedness. And as I prepared to introduce the new baptismal ritual to my congregation, that was the point that I was sure was going to be a problem with them; these renunciations in this ancient language right out of the First Century. And so I worked hard on how I would explain this. The technical word is demythologize it. The assumption is that ancient language is in a mythological language and we have to make it modern, and scientific, and relevant to our time. And I tried to do that; I think I did it very well. And when I finished, and I said to the class, "I hope that you can make this cultural shift "back to a pre-scientific age." Someone raised his hand and he said, "We don't need to have this translated for us. "We're parents of small children "and we are very much aware "of what awaits our children living in this world. "We know, already, about the evil powers of this world." The first responsibilities of families is to protect the children. The second function of families is instruction on how to live in a time of waiting. How to live in an imperfect world. The Bible contains not only the vision of the end time, it also contains instructions on how to live in the meantime. And no instruction is more valuable than Paul's. That we are not justified by our perfection but by God's grace. I, like most pastors, spend an inordinate amount of time with the product of Christian homes who have not gotten the news. It's just amazing to me the number of people who do not understand that the Christian Gospel is supposed to be good news. Good news about God and what God has done for us, and Jesus Christ. Not news about me and how imperfect I am. And yet these people are constantly held up to a standard of perfection and they were made to know that they always fell short of it and that nothing they did, no matter if it was their best effort, was ever to be good enough. They were reminded continually that they were unworthy. And now many of them in middle age, in fact some of them even older than that, find subtle and not-so-subtle ways of punishing themselves for not being somebody else. The world between the times remains imperfect. The Gospel is a gift to us, given to us, so that we could redeem the present time. And the most important function of families is to teach children of God's Grace by surrounding them with Grace. Paul is the first

theologian to describe how to live in an imperfect world. And his most powerful description is to be found in first Corinthians 13. It was prompted by those in that church at Corinth claiming perfection. And he was very kind to them, he did not deny that they had the gifts of which they boasted. He just said they weren't very important. They weren't worth very much in an imperfect age. For our task in an imperfect age is getting along. How do we live together when neither of us is perfect? Or as he puts it, when no one has all the answers, "For we see through a glass darkly," which means not very well at all. Our knowledge is imperfect he says. Someday, we will see perfection. Someday the perfect will come but in the meantime, we must get along with each other. And that is why, in the meantime, there are only three things that matter. And therefore, they ought to be the three things that children receive as legacy from their families: faith, hope, and love, and the greatest of these is love. There are other family values but if you can give these three, it is enough. But in the meantime, for this time of waiting, that's all we need, for this time between His first coming and His second. Let us pray. Oh Lord, take our lips and speak through them. Take our minds and think through them. Take our hearts and set them on fire. Help us to be the masters of ourselves that we might be the servants of others through Christ our Lord, Amen. (organ music) (organ drowns out choir)

Celebrant: The Lord be with you.

Congregation: And also with you.

- Let us pray Jesus, we come here expecting to be reassured and comforted. And yet how often have you spoken words to us that challenge, confront. We do not want to hear you speak to us as much as we say we do. For you do not let us alone. Your word brings not peace, but a sword. Drives us back to searching examination of our lives. Do you consider not what comfort you will give us, but what challenge you lay upon us. We come here expecting something for ourselves, our struggles, our pain, and need. And how often you force us to ask for something for others. For the suffering, hating, hurting, oppressed, oppressing people of what used to be Yugoslavia, give us that which centuries of our hate and history cannot give: the ability to forgive past wrong, the willingness to start over, the courage to make peace. We are Bosnians, Serbs, Iraqis, Americans, give us grace to be brothers and sisters, to get along. We come here as families using church as a way to polish our idealized image of ourselves. But how often you've pushed us to confront the realities of our lives together. The gap between who we wish we were and who, in reality, we are. So we pray for all victims of domestic violence, for people who're here this morning who've been abused physically, emotionally, spiritually, by people they're supposed to be married to. Children who've been sexually abused by adults who are supposed to love them, not use them. Families who are so consumed by getting and buying and having and too little engaged in giving and creating and sharing. Bless our families in ways that neither we, nor our politicians know how to bless. We come here, O God, full of needs we don't know how to express, prayers we wouldn't begin to pray, desperate for gifts only you can give. And how often have you overlooked our poor prayers and given us those gifts which we didn't have the insight to know we needed. So Lord, take our poorly prayed prayers and our secret needs, and our complacent, postponed lives, our too-easily-satisfied expectations and mold them, judge them, remake them according to your will. How often have you come to us before we came to you? Therefore, for all that we pray, and for all that we have not the courage nor the wisdom to pray, we pray in your name, and honor the judgment of your gracious will for us. Amen. As the forgiven, reconciled people, let us offer ourselves

and our gifts to God. (sprightly organ music) (organ muffles choir performance) (stately organ music) ♪
Praise God from whom all blessings flow ♪ ♪ Praise Him, all creatures here below ♪ ♪ Alleluia ♪ ♪ Alleluia ♪ ♪
Praise God above ye heavenly host ♪ ♪ Praise Father Son and Holy Ghost ♪ ♪ Alleluia ♪ ♪ Alleluia ♪ ♪ Alleluia
alleluia ♪ ♪ Alleluia ♪

- Loving God, we thank you for all the blessings of this life. All of those gifts, great and small through which you daily remind us of your loving care for us. For your word, giving us direction, discernment, encouragement, and hope. For beautiful music to inspire and comfort us in means too deep for words. For our families, for those who love us and put up with us, who sacrifice for us, who know us better than we know ourselves. We thank you for the grace we experience in family. For people who are not in our families, who quietly and unobtrusively bless our lives just by being there for us. For people like Nina High whom we recall with gratitude this day. And for summer, blessed time of unburdening and family vacations, engagement with nature, wonderful season of rest and rejuvenation. For all these and the other gifts you give us, we give thanks, acknowledging how impoverished our lives would be without your daily grace. And now we pray as our Lord has taught us. "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, "the Power and the Glory forever, Amen." And now may the grace of our Lord and Savior Jesus Christ, the love of God and the fellowship of the Holy Spirit be with you now and always. ♪ Alleluia amen amen ♪ (stately organ music) ♪ My hope is built on nothing less ♪ ♪ Than Jesus Christ my righteousness ♪ ♪ I dare not trust the sweetest frame ♪ ♪ But wholly lean on Jesus name ♪ ♪ On Christ the solid Rock I stand ♪ ♪ All other ground is sinking sand ♪ ♪ All other ground is sinking sand ♪ ♪ When darkness veils His lovely face ♪ ♪ I rest on His unchanging grace ♪ ♪ In every high and stormy gale ♪ ♪ My anchor holds within the veil ♪ ♪ On Christ the solid Rock I stand ♪ ♪ All other ground is sinking sand ♪ ♪ All other ground is sinking sand ♪ ♪ His oath His covenant His blood ♪ ♪ Support me in the whelming flood ♪ ♪ When all around my soul gives way ♪ ♪ He then is all my hope and stay ♪ ♪ On Christ the solid Rock I stand ♪ ♪ All other ground is sinking sand ♪ ♪ All other ground is sinking sand ♪ ♪ When He shall come with trumpet sound ♪ ♪ Oh may I then in Him be found ♪ ♪ In Him my righteousness alone ♪ ♪ Faultless to stand before the throne ♪ ♪ On Christ the solid Rock I stand ♪ ♪ All other ground is sinking sand ♪ ♪ All other ground is sinking sand ♪ (calm organ music)