

(uplifting music)

- Good morning. My name is Dennis Campbell. I'm the Dean of the Divinity School at Duke. And it's a pleasure to welcome all of you to Duke University Chapel and to the university and this weekend. It's hard to believe, but this is the final service during this academic year during which our chapel choir will sing. And it's also hard to believe that already Rodney Wynkoop has completed his first year as director of chapel music. He has done a magnificent job and the choir has done a magnificent job and we are grateful to them. We're also especially pleased today to welcome many alumni who are back. There are members of my own undergraduate class, 1967. Other undergraduate classes, but perhaps most significantly, the 50th anniversary year class. Those of you celebrating your golden anniversary of the graduation as undergraduates at Duke. We're glad to have you. I'm particularly pleased, a word of personal privilege, to welcome Bob and Margaret Vanderlinde from Hanover, New Hampshire, special friends of ours whom we came to know first on one of Barbara Booth's alumni trips. The Duke alumni family is very special. Our lector this morning is John Jordan, who is also a member of the 50th anniversary class. Our preacher is Hans Hillerbrand, chairman of the department of religion. Professor Hillerbrand taught at Duke from 1959 to 1970 in the Divinity School. Then he went away to serve as dean of the graduate school and provost at the City University of New York and later as provost to Southern Methodist University. He came back to us last year as chairman of the department of religion and has brought new vitality and enthusiasm to that department and its leadership. And we are delighted to welcome him to the pulpit of Duke Chapel this morning. Now we're going to test your ability, those of you who are Duke alumni, those of you who are students, friends, to figure out the first hymn. The musicians told me to be sure to tell you that you are to turn to hymn 324 and to note that verses one, three, and five are on the left hand page. Verses two, four, and six are on the right hand page. And that since this is the second Sunday of Easter, we will sing the text marked Easter. (uplifting music) ♪ Hail thee, festival day ♪ Blessed day to be hallowed forever ♪ Day when our Lord was raised ♪ Breaking the kingdom of death ♪ All the fair beauty of earth ♪ From the death of the winter arising ♪ Every good gift of the year ♪ Now with its master returns ♪ Hail thee, festival day ♪ Blessed day to be hallowed forever ♪ Day when our Lord was raised ♪ Breaking the kingdom of death ♪ Rise from the grave now, Oh Lord ♪ The author of life and creation ♪ Treading the pathway of death ♪ New life you give to us all ♪ Hail thee, festival day ♪ Blessed 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 ♪ Blessed 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 ♪ Blessed 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 ♪ Blessed day to be hallowed forever ♪ Day when our Lord was raised ♪ Breaking the kingdom of death ♪ Praise to the giver of good ♪ Oh lover and author of concord ♪ Pour out your balm on our days ♪ Order our ways

in your peace ♪♪ Hail thee, festival day ♪♪ Blessed day to be hallowed forever ♪♪ Day when our Lord was raised ♪♪ Breaking the kingdom of death ♪

- As Christian men and women in the light of Easter, we are called to recognize before God and one another that we have fallen short and are in need of confession and pardon. Let us pray. We have forgotten who we are. We have alienated ourselves from the unfolding of the cosmos. We have become estranged from the movements of the earth. We have turned our backs on the cycles of life.

Congregation: We have forgotten who we are.

- We have sought only our own security We have exploited simply for our own ends We have distorted our knowledge We have abused our power.

Congregation: We have forgotten who we are.

- Now the land is barren and the waters are poisoned and the air is polluted.

Congregation: We have forgotten who we are.

- Now the forests are dying and the creatures are disappearing and the humans are despairing.

Congregation: We have forgotten who we are.

- We ask forgiveness. We ask for the gift of remembering. We ask for the strength to become the people God would have us to be.

Congregation: We have forgotten who we are.

- Hear this good news. If we confess our sins, God is faithful and just and will forgive our sins and cleanse us from all unrighteousness. Thanks be to God.

- Let us pray and let's be seated, please. Let us pray together. Open our hearts and minds, oh God, by the power of your Holy Spirit so that as the word is read and proclaimed we might hear with joy what you say to us today, amen. The first lesson is taken from the Acts of the Apostles. But Peter standing with the 11 lifted up his voice and addressed them. Men of Israel, hear these words. Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs, which God did through him in your midst. As you yourselves know, this Jesus delivered up according to the definite plan and foreknowledge of God you crucified and killed by the hands of lawless men. But God raised him up, having loosened the pangs of death, because it was not possible for him to be held by it. For David says concerning him, I saw the Lord always before me, for he is at my right hand that I may not be shaken. Therefore, my heart was glad and my tongue rejoiced. Moreover, my flesh will dwell in hope. For thou wilt not abandon my soul to Hades nor let thy holy one see corruption. Thou hast made known to me the ways of life. Thou wilt make me glad, full of

gladness with thy presence. Brethren, I may say to you confidently of the patriarch David that he both died and was buried and his tomb is with us in this day. Being therefore a prophet and knowing that God has sworn with an oath to him that he would set one of his descendants upon the throne, he foresaw and spoke the resurrection of Jesus Christ, that he was not abandoned to Hades, nor did his flesh see corruption. This Jesus God raised up, and of that we are all witnesses. This ends the reading of the first lesson. Thanks be to God.

Woman: Please stand for the psalter, which may be found on page 750 of your hymnal. ♪ The heavens are telling the glory of God ♪ ♪ And the firmament proclaims God's handiwork ♪ ♪ Day to day pours forth speech ♪ ♪ And night to night declares knowledge ♪ ♪ There is no speech, nor are there words ♪ ♪ Their voice is not heard ♪ ♪ Yet their voice goes out through all the earth ♪ ♪ And their words to the end of the world ♪ ♪ In them God has set a tent for the sun ♪ ♪ Which comes forth like a bridegroom leaving his chamber ♪ ♪ And runs its course with joy like a strong man ♪ ♪ Its rising is from the end of the heavens ♪ ♪ And its circuit to the end of them ♪ ♪ And there is nothing hid from its heat ♪ ♪ The law of the Lord is perfect, reviving the soul ♪ ♪ The decrees of the Lord are sure ♪ ♪ Making wise the simple ♪ ♪ The precepts of the Lord are right, rejoicing the heart ♪ ♪ The commandment of the Lord is clear ♪ ♪ Enlightening the eyes ♪ ♪ The fear of the Lord is clean, enduring forever ♪ ♪ The ordinances of the Lord are true ♪ ♪ And righteous altogether ♪ ♪ More to be desired are they than gold, ♪ ♪ Even much fine gold ♪ ♪ Sweeter also than honey and drippings of the honeycomb ♪ ♪ Glory be to our creator ♪ ♪ Praise to our redeemer Lord ♪ ♪ Glory be to our sustainer ♪ ♪ Ever three and ever one ♪ ♪ As it was in the beginning ♪ ♪ Now and ever more shall be ♪

- The second lesson is taken from the first letter of Peter. Blessed be the God and father of our Lord Jesus Christ. By his great mercy, we have been born anew to a living hope through the resurrection of Jesus Christ from the dead. And to an inheritance which is imperishable, undefiled, unfading. Kept in heaven for you who by God's power are guarded through faith or the salvation ready to be revealed in the life's time. In this you rejoice. Though now for a little while, you may have to suffer various trials so that the genuineness of your faith more precious than gold, which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ. Without having seen him, you love him. Though you do not see him, you believe in him. And rejoice with unutterable and exalted joy as the outcome of your faith you obtain the salvation of our souls. This ends the reading of the second lesson.

Congregation: Thanks be to God. ♪ Blessed be the God and Father of our Lord Jesus Christ ♪ ♪ Which according to his abundant mercy ♪ ♪ Hath begotten us again ♪ ♪ Unto a lively hope ♪ ♪ By the resurrection of Jesus Christ ♪ ♪ From the dead ♪ ♪ To an inheritance ♪ ♪ Incorruptible and undefiled ♪ ♪ And that fadeth not away ♪ ♪ Reserved in heaven for you ♪ ♪ Who are kept by the power of God ♪ ♪ Through faith unto salvation ♪ ♪ Ready to be revealed in the last time ♪ ♪ But as he which hath called you is holy ♪ ♪ So be ye holy ♪ ♪ In all manner of conversation ♪ ♪ Pass the time of your sojourning here in fear ♪ ♪ Love one another with a pure heart fervently ♪ ♪ See that ye love one another ♪ ♪ Love one another with a pure heart fervently ♪ ♪ See that ye love one another ♪ ♪ See that ye love one another ♪ ♪ Love one another with a pure heart fervently ♪ ♪ See that ye love one another ♪ ♪ See that ye love one another ♪ ♪ With a pure heart fervently ♪ ♪ See that ye love one another ♪ ♪ With a pure heart fervently ♪ ♪ Being born again, not of corruptible seed ♪ ♪ But of incorruptible by the word of God ♪ ♪ For all flesh is as grass and all the glory of man ♪ ♪ as the flower of grass ♪ ♪ The grass withereth ♪ ♪ And the

flower thereof falleth away ♪ ♪ But the word of the Lord endureth forever ♪ ♪ But the word of the Lord endureth forever ♪ ♪ But the word of the Lord endureth forever ♪ ♪ The word of the Lord endureth forever ♪ ♪ The word of the Lord endureth forever ♪ ♪ The word of the Lord endureth forever, endureth forever ♪ ♪ The word of the Lord endureth forever ♪ ♪ Forever ♪ (vocalizing) ♪ Amen ♪ ♪ Amen ♪

- The gospel lesson is from the book of John. On the evening of that day, the first day of the week, the doors being shut where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." When he said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Jesus said to them again, peace be with you. As the father has sent me, even so I send you. And when he had said this, he breathed on them and said to them, "receive the Holy Spirit. "If you forgive the sins of any, they are forgiven. "If you retain the sins of any, they are retained." Now, Thomas, one of the 12, called the twin, was not with them when Jesus came. So the other disciples told him. We have seen the Lord. But he said to them, unless I see in his hands the prints of the nails and place my finger in the mark of the nails and place my hand in his side, I will not believe. Eight days later, his disciples were again in the house. And Thomas was with them. The doors were shut, but Jesus came and stood among them and said, "Peace be with you." Then he said to Thomas, "Put your finger here "and see my hands. "And put out hand and place it in my side. "Do not be faithless, but believing." Thomas answered him, "My Lord and my God." Jesus said to him, "Have you believed because you have seen me? "Blessed are those who have not seen and yet believe." Now, Jesus did many other signs in the presence of his disciples which are not written in this book. But these are written that you may believe that Jesus is the Christ, the son of God, and that believing you may have life in his name. This ends the reading of the gospel.

Congregation: Thanks be to God.

- Once upon a time, long, long ago, when the earth was flat and the style of Duke Chapel was avant garde architecture and when the university had its beginning, the Christian universe was peopled by patron saints. Everyone had one. The butchers and bakers and candlestick makers, students and professors, not to mention art dealers, unhappily married husbands, and weak and penitent women. Patron saints provided special favors for a special category of people. And it was the life of the saint that provided the cue for the connection. Since Saint Christopher had carried a boy Jesus across a turbulent river, he was the natural patron saint for travelers. Joseph of Arimathea was a natural patron saint for undertakers. And Saint Cecilia, who reportedly invented the organ, became the patron saint of musicians. Now in some cases, alas, the connection between saint and special group of people was not so clear. Thus Saint Catherine was the patron saint of philosophers because so it was reported she had converted some 50 learned heathen who had been sent to her prison to repudiate her. Well now, the world is no longer flat. The architecture of Duke Chapel is hardly avant garde, though still a weekday attraction for tourists and school children whom buses endlessly disgorge on the main quad. And we reflect about what once was and now no longer is all the way from the five cent ice cream cone to a Duke tuition of \$550 per year. And patron saints have also disappeared. Except for the Saint Christopher medallion on the dashboard of cars, of course, of careless drivers and the annual flourish of florists on Valentine's Day, Saint Valentine being the patron saint of lovers. Now, such vicissitudes notwithstanding, I wish to propose a new patron saint this morning. Thomas of our

gospel story as patron saint of the university. And the point, of course, is that Thomas was a questioner, was a doubter, was a skeptic. Now, of course, it is a bit ludicrous that this story of doubt follows right on the heels of Easter, with all the fanfares and the hallelujahs and the trumpets. It thus is heavy medicine. No wonder that many Easter worshipers tend to stay home this Sunday. Because it was in the context of the jubilation of Easter that Thomas says quite simply, I don't believe it. I need proof. Or more precisely, unless I see, I will not believe. Now to be sure, our gospel story unfolds with the predictable drama of a late night TV movie. It ends as expected. No uncertainty as in an Agatha Christie mystery. No abrupt ending as in some of Will Willimon's sermons. It is all neatly programmed. The story surely does not rate as a cliffhanger suspense, since its point, of course, is all too obvious. In the span of 11 brief verses, the doubting Thomas becomes the true believer. Now, that is precisely where I think some of us have a problem. We understand the questioning and the doubt. But 11 verses from doubt to certainty are a bit too fast for us. Doubt and uncertainty at times lie heavily on our souls, much like final exams for you students, and try as we will, we cannot escape them. Unless I see, I will not believe. We yearn for proof. We yearn for seeing for certainty. Wouldn't we all love to be at a wedding reception or at a picnic, as happened 19 centuries ago, with Jesus as one of the guests? None of us I dare say traveling to Wellspring Grocery or South Square Mall would mind be blinded by a light from heaven flashing about us, as happened to Saul on the road to Damascus. So pity us, the generations of women and men that have followed the generation of the Bible. Because we have not seen Jesus with our own eyes. We were not spoken to like Nicodemus nor were we touched like Thomas. No wonder then that we have doubts about some of that heavy and heady stuff associated with Christianity. God in human form, a physical resurrection from the dead, God who is three but also one, who is one but also three, who is omnipotent and yet does not seem to be able to control holocausts and cancer. And if that were not enough, we face a tantalizing cluster of religious options. Liberal and conservative. Evangelical and liberation. Feminist and fundamentalist. A bewildering panoply of theologians. And the artfully spun tales and the real and the counterfeit crowd the stage and it is all very complicated and confusing. And you and I yearn for a sign just a little sign, a touch, a glimpse. We yearn for proof. Unless I see, I will not believe. Now, doubt and proof are what a university is all about. And in truth, we might well say that doubt and proof have become institutionalized in the modern university. Now, to be sure, in its medieval beginnings, the university sought to be a citadel of faith. But for a long time now, the university has been a monument to questioning and doubt. And the ideal university as you and as I know it is in perpetual motion, is an unceasing pursuit of answers to questions and questions to the answers and new questions arising out of those answers. A university is a relentless asking why, how do we know. A university is the relentless repetition of Thomas's statement, unless I see, I do not believe. There are no sacred cows in a university. The precepts and the notions of the natural sciences change. Scholarly paradigms are constantly replaced. And indeed, critical theory is what a university is all about, even if that phrase is not capitalized, as is the case here at Duke. Each new cohort of scholars will have a different perspective than did the previous one. And younger members of the academy will always see things differently than their seniors. A university is questioning writ large. And ask any professor on this or indeed on any campus about the quality most desired in students, and you will get but a simple answer. A curious and a questioning mind. So Thomas who wanted proof would be a perfect colleague in any department on campus. The university is a phalanx of doubting Thomases. And so I propose him as our patron saint. But more than that, as patron saints for us humans. Because after all, the notion seeing is believing and that is exactly what Thomas said, is all around us. Some of you may have seen that outrageous and outrageously funny movie

"Roger and Me." If Roger, also known as Mr. Roger Smith, chairman of General Motors, would only come to Flint, Michigan, he would see how wrong the decision had been to close the General Motors plant there. Unless I see, I will not believe. Now, that is the proof of the pudding, the domino approach to life. And we all know how it goes. Life based on prerequisites, which usually start with a preposition of if or unless, if you really love me, blank. If only you, unless. Now, this is, of course, profoundly human. Deep down, we want proof for everything, not only in the university. We want proof that we are in love. We want proof that Duke is worth its tuition. We want proof that the Soviets have really changed their intentions. We want proof that there really is a greenhouse effect. And unless I see, I will not believe. Or as the commercial has it, satisfaction must be guaranteed or your money back. Now, the trouble with this proof of the pudding approach to life is that often life doesn't work that way. Often the fundamental aspects of our lives work quite differently. Human relationships work differently. Vocational decisions are made differently. And you and I surely remember that time we stood beside the swimming pool and got ready for the first time to jump into the water. And all the proofs in the world from the swimming instructor or our father or our mother did not really help. Why? We had to risk. Some things in life do not lend themselves to proof. Can you really prove that a humanities major is the best preparation for a professional career? I seriously doubt it. When the people of Israel on their exodus after many, many years at long last reached the borders of the promised land, they sent scouts ahead to explore. And in due time, those scouts came back and they came back with a report that was both splendid and terrifying. They had found a wonderful land, a beautiful land full of milk and honey, but horror of horrors. They had found that land occupied by giants. And they said and we seemed unto them like grasshoppers. They were frightened. They wanted and needed proof. But instead of risking, their suggestion and their advice was to return to Egypt. Now, you might call this life based on the certainty principle. We want certainty, and indeed, we want more than that. We want the comfort that goes with it. But the fact of the matter is, I submit if we live our lives like that, we will find that it is rather anemic and pale. Because what will happen is we will be frightened like the scouts of the people of Israel. For there will be always giants ahead of us. And then there will be no choice but to be frightened. Don't fall in love because you might be disappointed. Don't get married because there might be divorce. Don't apply to law school because they might not admit you. Don't trust the Russians, don't trust the Germans. Don't trust anybody over 30. Indeed, I submit that life based on the certainty principle should have kept you at home this morning, what with only the chairman of the department of religion preaching. Better yet, we all should have stayed at home and stayed in bed and not even looked at the morning paper because only then could we have been sure that we would not slip in the shower or find out what all distressing news is going on in this world of ours. And once you let yourself think that way, then you would continue and say that Columbus should have stayed at home, because after all, he might have returned with an embarrassment on his face. And Martin Luther King should have stayed at home, because who knows, people don't change. And Mother Theresa should have stayed at home because Calcutta has always been like this and will always be like that in the future. There are never enough proofs around to satisfy our yearning for certainty. What lies ahead is always risk. And even Dante in the middle ages knew already that our paths are seldom straight so that we can see. But they are curved and meandering and foggy to boot. Ironically, it is what lies behind that seems to be so safe and reassuring. Like the Israelite scouts, we seem to prefer proof even if proof means the return to the slavery and bondage of Egypt. Now, a long time before Thomas, Moses also wanted proof and certainty. I'm referring to that small little vignette in the Hebrew Bible where Moses encounters God at the burning bush and then Moses asks, Lord, show me your face. And according to the very

ambivalent translation of the Latin Vulgate version, God responded by making fun. What appears like making fun of Moses. Because so we read in the Latin, I will not show you my face. I will show you my rear. How shocking. God's derriere. Yet how profoundly true, because we do not see God. And who knows, we might not have lost an important Biblical truth if artists had depicted God in terms of the response to Moses and not the way we know so well, say Michelangelo on the ceiling of the Sistine Chapel, the grandfatherly type gray beard and all, naked toes dangling over the clouds. For again, the fact of the matter is, we do not see God. Nor, for that matter, do we see the son of God. At most we see a baby in a manger, a young man who cared, who hugged little children and worried about the homeless and the disenfranchised, who talked about sin and about reconciliation, and who ended his life in an electric chair of 32 A.D. Like the three card monte played in the streets of Manhattan, what we see is not what we get. What we see is a world in turbulence. Oil spills and endangered rainforests. Billions of discarded styrofoam cups. Not to mention Lithuania, competing ideologies in east and west, unresolved ambiguity about the meaning of humane existence, of the Holocaust, of cancer, of horrible diseases eating away at the potential of the young, and the meaning of the old. The truly honest thing to do in face of all of this is what Thomas did. And that is to doubt. Now, Thomas' question is answered in the New Testament by the author of the letter to the Hebrews. We're in the context of a long and it seems at times somewhat boring string of names. From the Hebrew tradition, the author talks about faith. And we, you and I, thus have a practical way to go about it. By faith, by faith in that wonderful definition of the book of Hebrews, that is the evidence of things not seen. Faith that this is God's world, faith that this world expresses God's purpose, faith that this world and you and I have been redeemed through Jesus Christ, and above all, faith that God fills this world and that you and I cannot take a single step, cannot tumble out of bed in the morning nor stumble into bed in the evening without stumbling into God. Wither shall I flee from your presence, asked the Psalmist. And the answer was, if I take the wings in the morning and dwell in the uttermost parts of the sea, even there your hand shall lead me. In the end, then, we are back at the beginning. Doubt becomes a wonderful way to take us to faith. The two go together. You cannot have faith without doubt. And Thomas is our patron saint. And his special favor to us is his message that to doubt is human and profoundly Christian as well. Amen and amen. (organ music) ♪ Oh breath of Life, come sweeping through us ♪ ♪ Revive your church with life and power ♪ ♪ Oh breath of life, come, cleanse, renew us ♪ ♪ And fit your church to meet this hour ♪ ♪ Oh wind of God, come, bend us, break us ♪ ♪ Till humbly we confess our need ♪ ♪ Then in your tenderness remake us ♪ ♪ Revive, restore, for this we plead ♪ ♪ Oh breath of love, come, breathe within us ♪ ♪ Renewing thought and will and heart ♪ ♪ Come, love of Christ, afresh to win us ♪ ♪ Revive your church in every part ♪

Man: The Lord be with you.

Congregation: And also with you.

- Let us pray, be seated. Oh God, we give thanks unto you for your word, which has been read to us and proclaimed. Let us hear and understand that we may go forth with faith. Remember this university, oh God, and the many men and women who through the years have loved her and given of resources and time and effort and lives that she may be what she is today. Remember your church upon earth. Deepen her influence and extend her power for good. We pray this morning, oh God, for our own nation. For our leaders and governors and for all who have a part in public service. Let the concern of the communal good motivate

them and us. On this Earth Day, oh God, we pray that you would look down in mercy upon this distraught and fevered world. Forgive our mistaken ambitions, our selfish passions, and our presumptuous claims. Remove suspicion and bitterness from among the nations and bring us to peace and concord by the redeeming love of Christ. Have mercy, oh God, upon those who are passing through trial. The poor, the sick, the anxious, the oppressed. Those who are in danger from the elements or from the violence of men and women. Heal, protect, and strengthen us all and those who are in need according to their need. Comfort those in sorrow with the comfort which is in Christ Jesus our Lord. We pray for everyone here assembled in this chapel and for our dear ones, wheresoever they are, that surrounded by your love they may be kept in health and joy and abide in safety and peace. And all of these things we pray in the name of Jesus Christ our Lord, amen. And now let us remember the words of the Lord Jesus Christ and how he said it is more blessed to give than to receive. (upbeat organ music) ♪ The heavens are telling the glory of God ♪ ♪ The wonders of his work displays the firmament ♪ ♪ The wonders of his work displays the firmament ♪ (vocalizing) ♪ The wonders of his work ♪ ♪ The wonders of his work displays the firmament ♪ ♪ The wonders of his work displays the firmament ♪ (vocalizing) ♪ Never, never, never ♪ (vocalizing) ♪ Never, never, never ♪ ♪ Never, never ♪ (vocalizing) ♪ The wonders of his work ♪ ♪ The wonders of his work displays the firmament ♪ ♪ The wonders of his work ♪ ♪ The wonders of his work ♪ (vocalizing) ♪ The wonders of his work displays the firmament ♪ ♪ The wonders of his work ♪ ♪ The wonders of his work ♪ (vocalizing) ♪ The wonders of his work displays the firmament ♪ ♪ The wonders of his work ♪ ♪ The wonders of his work displays the firmament ♪ (vocalizing) ♪ The wonders of his work ♪ ♪ The wonders of his work displays the firmament ♪ (vocalizing) ♪ The wonders of his work ♪ ♪ The wonders of his work displays the firmament ♪ (vocalizing) ♪ Displays the firmament ♪ ♪ Displays the firmament ♪ (organ music) ♪ Praise God from whom all blessings flow ♪ ♪ Praise God, all creatures here below ♪ ♪ Hallelujah, hallelujah ♪ ♪ Praise God above, ye heavenly host ♪ ♪ Praise Father, Son, and Holy Ghost ♪ ♪ Hallelujah, hallelujah ♪ ♪ Hallelujah, hallelujah ♪ ♪ Hallelujah ♪

- Oh God, it is from your bounty from which we have all received. Accept this offering of your people and follow it with your blessing that it may promote peace and goodwill among men and women and advance the kingdom of our Lord and Savior Jesus Christ who taught us to say, our father who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation but deliver us from evil, for thine is the kingdom, the power, and the glory forever. Amen. Go in peace to serve God and your neighbor in all that you do. (congregation murmuring) The grace of the Lord Jesus Christ, the love of God and the communion of the Holy Spirit be with you all. ♪ Amen, amen ♪ ♪ Amen, amen ♪ ♪ Amen ♪ ♪ Amen ♪ ♪ Amen ♪ (upbeat organ music) ♪ Joyful, joyful, we adore thee ♪ ♪ God of glory, Lord of love ♪ ♪ Hearts unfold like flowers before thee ♪ ♪ Opening to the sun above ♪ ♪ Melt the clouds of sin and sadness ♪ ♪ Drive the dark of doubt away ♪ ♪ Giver of immortal gladness ♪ ♪ Fill us with the light of day ♪ ♪ All thy works with joy surround thee ♪ ♪ Earth and heaven reflect thy rays ♪ ♪ Stars and angels sing around thee ♪ ♪ Center of unbroken praise ♪ ♪ Field and forest, vale and mountain ♪ ♪ Flowery meadow, flashing sea ♪ ♪ Singing bird and flowing fountain ♪ ♪ Call us to rejoice in thee ♪ ♪ Thou art giving and forgiving ♪ ♪ Ever blessing, ever blessed ♪ ♪ Wellspring of the joy of living ♪ ♪ Ocean depth of happy rest ♪ ♪ Thou our Father, Christ our brother ♪ ♪ All who live in love are thine ♪ ♪ Teach us how to love each other ♪ ♪ Lift us to the joy divine ♪ ♪ Mortals, join the happy chorus ♪ ♪ Which the morning stars began ♪ ♪ Father love is reigning over

us ♪♪ Brother love binds man to man ♪♪ Ever singing, march we onward ♪♪ Victors in the midst of strife ♪♪
Joyful music leads us sunward ♪♪ In the triumph song of life ♪

Man: Let us go forth in the name of Christ.

Congregation: Thanks be to God. (energetic organ music)