

(gentle organ music) (gentle organ music continues)

- Dear friends in Christ, will you join with me as we pray? Almighty God, in whose presence are pleasures forever, we pray that as redeemed and forgiven children, we may always rejoice in singing your praises. Grant that what we sing with our lips, we may believe in our hearts, and what we believe in our hearts we may practice in our lives, so that we may be doers of the Word and not hearers only, and may receive life everlasting. Through Jesus Christ our Lord. Amen. (choir vocalizing) (organ music) (organ music continues) (choir vocalizing) (organ music continues) (choir continues vocalizing) (organ music continues) (choir continues vocalizing) (organ music continues) Grace to you and peace from God our Father and our Lord Jesus Christ. As we have sung the praises of God, it is fitting now that we should accept our humanness as we confess our sins, individually and corporately, in the presence of God, and to God. Let us pray. O God, we are people who live as icebergs. Most of our creativity, our feelings, our love, our potential, lies dormant, submerged. We hide our talents, we have been frozen people living in the narrowly confining security of our present existence. O eternal God, when our eyes are too full of our own vision, when our ears are too full of our own sounds, when our mouths are too full of our own wisdoms, when our hearts are too full of our own concerns, break through. Liberate us from the narrow worlds, which constrict our souls. Liberate us from the fear, which blinds us to the newness of your work. Liberate us from the preoccupation with the trivial and uneasiness with the great. Liberate us into your Kingdom, O God, we pray. Amen. Let us continue with our individual conversations with God Almighty. May the almighty and merciful God grant us pardon, forgiveness, and renewal of life through the remission of our sins. Through Jesus Christ our Lord. Amen. (soft organ music) (soft organ music continues) ♪ Hallelujah, hallelujah ♪ ♪ Hallelujah, hallelujah ♪ ♪ Hallelujah, hallelujah ♪ ♪ Hallelujah, hallelujah ♪ ♪ Hallelujah, hallelujah ♪ ♪ Praise be the Lord ♪ ♪ Praise God in his temple ♪ ♪ Praise be the Lord ♪ (choir singing) (soft organ music continues) ♪ And the greatness of his wonders ♪ ♪ Oh praise him, praise him ♪ ♪ According to his majesty ♪ ♪ Praise the Lord, praise the Lord ♪ ♪ Praise the Lord with the sound of the drum ♪ ♪ Praise the Lord, praise the Lord ♪ ♪ Praise the Lord ♪ (choir vocalizing) (soft organ music continues) ♪ Praise him, praise him ♪ (choir vocalizing) (soft organ music continues) ♪ Praise him, praise him ♪ (choir vocalizing) ♪ Praise, praise the Lord ♪ ♪ Praise, praise the Lord ♪ ♪ Oh praise be the Lord, ♪ ♪ Praise God in his temple ♪ ♪ Praise be the Lord ♪ (choir vocalizing) (soft organ music continues) ♪ And the greatness of his wonders ♪ ♪ Oh praise him, oh praise him ♪ ♪ According to his majesty ♪ ♪ Praise the Lord, praise the Lord ♪ ♪ Praise the Lord ♪ ♪ Praise the Lord with the sound of the drum ♪ (choir vocalizing) ♪ Praise the Lord, praise the Lord ♪ (choir vocalizing) (organ music continues) ♪ Hallelujah ♪ ♪ Hallelujah ♪ ♪ Hallelujah ♪ ♪ Hallelujah ♪ Oh, sing to the Lord a new song. Sing to the Lord, all the Earth. Sing to the Lord, bless his name. Tell of his salvation from day to day. Declare his glory among the nations, his marvelous works among all the peoples, for great is the Lord and greatly to be praised. He is to be feared above all gods, for all the gods of the peoples are idols, but the Lord made the Heavens. Honor and majesty are before him. Strength and beauty are in his sanctuary. Ascribe to the Lord, O families of the peoples. Ascribe to the Lord glory and strength. Ascribe to the Lord the glory due his name, bring an offering and come into his courts. Worship the Lord in holy array, tremble

before him all the Earth. Say among the nations, the Lord reigns. Ye, the world is established. It shall never be moved. He will judge the peoples with equity. Let the Heavens be glad and let the Earth rejoice. Let the sea roar and all that fills it. Let the field exalt and everything in it. Then shall all the trees of the wood sing for joy before the Lord, for he comes, for he comes to judge the Earth. He will judge the world with righteousness and the peoples with his truth. (organ music) (choir vocalizing) Together, let us affirm our faith. We are not alone. We live in God's world. We believe in God, who has created and is creating. Who has come in the true man, Jesus, to reconcile and make new. He works in us and others by his spirit. We trust him. He calls us to be in his church, to celebrate his presence, to love and serve others, to seek justice and resist evil, proclaim Jesus crucified and risen, our judge and our hope in life, in death, in life beyond death, God is with us. We are not alone. Thanks be to God. The Lord be with you.

All: Let us pray.

- Let us pray. Lord God eternal, giver of all good gifts, we thank you for the world about us. A sheltering roof, a plate of food, a friend. This university with its concerned and sensitive students, faculty, administration, and supporting staff. For the beauty of the buildings and trees and flowers, but especially for this place, where we can be together with our friends and family and neighbors to sing and play and pray and hear your word. We thank you, O God, for the world within our consciences, bothered when things are wrong, assured when they are right. Our hearts, troubled when we or another hurt, but joyful when victory comes. Our minds, dormant when not used, but alive when stimulated or challenged. Our spirits, low when we are burdened, but radiant when we are sure of our strength and yours. Our wills, passive before the small things of life, but determined before the larger demands. For life without and within, we give you, O God, thanks and praise. In this service of worship now, O God, we give thanks for the presence on this campus of the Mary Duke Biddle Music Building. Warm the hearts, inspire the spirits, and enlighten the minds of all who work and study and learn and are inspired there. For those who give this building, for those who planned it and saw it come to reality, for all those and for all students and others who have long for this day and now rejoice in it. We give you thanks and praise. You have taught us in Christ, O God, to care for our neighbors. Now we remember those on the pew beside us, across the hall or across the street from us, or the stranger around the world. Rule our lives in class, in home, in dormitory, in work and in play. Keep, O God, troubling our consciences about the needs of others as long as they have need. Please heal the sick by holding them in your peace. Give the sorrowing great confidence because of your ever present love. Help us now, O God, to answer our own prayers as best we can, and to trust you for answers only you can give. Through Jesus Christ who loves us, cares for us and sustains us, who teaches us to pray as we pray together. 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. Thine is the kingdom of power and the glory forever. Amen. On this weekend, which has seen so many moving and enriching experiences in the life of this university, I think it is most appropriate, and those who have planned this weekend also feel it most appropriate, that the service of worship in this place should relate in a meaningful way to all that has gone before and, trusting God, all that will come after. In this place, where week after week, Sunday after Sunday, Ben Smith and Lloyd Dooley, and now Finner Douglas, lead us with organ music and with choral music and a choir the likes of which I doubt that any of us have seen or heard. Share themselves and share the beauty

and the majesty of music with us. It is fitting that we should worship God in praise and in thanksgiving and in commemoration of the dedication of the Mary Duke Biddle Music Building. We're pleased to have members of the family here, members of the board of trustees, and others who have made it possible for us to come to this high moment. Dr. Waldo Beach, an artist in his own right, in music and in poetry. Professor of Christian ethics and the divinity school will proclaim God's word to us. And we hear you with anticipation and joy, Dr. Beach.

- As all of you are more than fully aware, by this time this weekend, we are celebrating the place of music in the life of this university, as we dedicate a new major building for the music department. But since music goes on at many other centers of this campus also, and especially in this chapel, it is fitting to try to frame into words the relation of music to worship in our common university life. Really this service were better sung than said throughout. For what is said in the prose of words cannot do full justice to what the poetry of song would express. But let me try. Why is this chapel at the center of this campus? Not only architecturally, but as a center of emotional attachment for those who come here? And what is it in its worship in organ music, in song, in word proclaimed in prayer? What is it is crucial to our sanity and our health? Worship is the celebration of the power and grace of God in and for our common life together. It is much more than the conventional, often sterile routine of the 11 o'clock Sunday service of nice, comfortable middle-aged people in suburbia, the weary sequence of hymns and announcements and preliminaries leading up to a 20 minute moral daydream, and the closing hymn and escape to pleasant chit-chat with friends at the door. High worship, rather, is the encounter of man with a transcendent source and ground of his existence. It may take a great variety of forms. The high sacramental form of Eastern orthodoxy or of the Roman Catholic mass, or the many Protestant forms with emphasis on congregational participation and the centrality of the word and its interpretation in preaching. Whatever be the variety, there is a constant, a certain dramatic structure in the encounter of God with man, for which a plausible analogy might be a concerto of three movements. The first movement of worship is praise and wonder. The spirit is that of adoration, thanksgiving, honor, reverence, awe. As one comes into the presence of the majesty and the beauty and the power of God and knows that he is standing on holy ground in the midst of the mysterium tremendum, the most apt medium of praise is song. The surging spirit of praise breaks the confines of the spoken word. It bursts into song, (speaking Latin) It is not thus at all strange that worship and music have gone together all the way down through the history of the church. It goes way back. Moses after the Exodus. The Lord is my strength and my song. The legends of David and his harp. Many of the Psalms are songs of David. The sound of trumpets, flutes, stringed instruments, all are hertz striking the notes of praise. There's a mixed choir of 200 voices in the book of Ezra. The New Testament opens with angels singing over Bethlehem in a starlit night. Glory to God in the highest on Earth, peace, goodwill, it ends with the choirs of angels of Heaven singing hallelujah before the throne of God. The medieval church develops the plain song and the mass sung in Latin. With the reformation, there was a great burst of music. The hymns of Luther, the contatas, the motets, and the masses of Johann Sebastian Bach, who took the folk tunes of his day, often, and made them into the chorals. No other musician ever equaled his output of doxologies. I must confess to a personal prejudice here, though it may be one shared by those who are sitting behind me. To say that there is no ecstasy, no Heaven like the continual praise of God in song. The nearest analogy to hell on Earth that I can imagine would it be to be stuck forever in the middle of the Baltimore tunnel with trucks roaring by day and night, consigned to listen to muzak in perpetuity. (congregation laughs) The nearest analogy to Heaven, on the

other hand, would be an unending choir rehearsal around the Heavenly throne, singing all of the 295 cantatas of Bach and the masses and the motets and the passion music. If we ever came to the end of the cycle, we would just start all over again. Of course, when I say we, I may be presuming an early admission decision not warranted by my credentials. (light laughter) Be that as it may, there's a wonderful comment of Carl Bart, the theologian. "In Heaven", he said, "on official occasions, "the angels always sing Bach to God. "But", he added, "when off duty, "they play Mozart for each other. " And God sometimes comes in to listen "because they're having so much fun". The first book published in north America, in English, was a hymn book. The Bay Psalm Book. 1640. A translation of the Psalms into metrical form for the congregation to sing. The Puritans of Massachusetts Bay were strictly biblical, of course. Excluding anything that embellished or departed from God's word. As Richard Mather's preface to the book says, "God's alter needs not our polishings. "By attending conscience rather than elegance, "We may sing in Zion the Lord songs of praise, "according to his own will, "until he takes us from hence and wipes away "all our tears and bids us enter into our master's joy "to sing eternal hallelujahs". There is a sparse but lyrics swing in the Bay Psalm Book. It really has to be sung to be felt. The Lord to me a shepherd is, want therefore shall not I. He in the foals of tender grass doth cause me down to lie. To waters calm me gently, leads restore my soul, doth he. He doth in paths of righteousness, for his name's sake lead me. And it ends. Goodness and mercy surely shall all my days follow me. And in the Lord's house, I shall dwell so long as days shall be. Music accompanied the church as it moved in America west with the great revivals, and Charles Wesley's hymns put into song, the fervor of his brother, John Wesley's, revival in England and in America. The romantic movement found in the classic forms of the masses and requiems, the highest expression of religious feeling. Schubert, Brahms, Verdi. Cesar Franck. Negro spirituals voiced the faith of the oppressed. In our own era, we hear tediums cast in the idiom of abrupt angular, even harsh style. Folk music, jazz, jarring atonalities. Yes. But whether it be the jazz mass or the more formal structures of a Poulenc, or Benjamin Britten or Ian Hamilton, the theme always is that of praise. The key is major, the tempo a brisk. Allegro Con Brio. The mood, a joyous wonder that in the presence of the great mystery and the great goodness that surrounds our little life, we are impelled to bow in reverence and sing loud. (speaks Latin) The second movement of worship is subjective. It is the celebration of the human condition, in its needs, it's confusion, it's loneliness, it's sorrow, it's despair. Or for the confession of the sins of petty pride, arrogance, deceit, or deranged devotions. Usually here the mode shifts from major to minor. We come into the house of God, into the presence of the holy one of Israel in praise and wonder, then by the light of infinity, we are made aware of our finitude, as put in the prayer of the Breton Fishermen, O God, thy sea is so great. My boat is so small. The subjective movement of worship is the one in which I acknowledge that I am over anxious for my life, angry with my neighbor, confused about what I'm here for, caught in a bramble of many trivial details, feeling all grungy and messed up inside. What we are most aware of in this movement is the dissonance of our secular existence. It may be the sharp jabbing dissonance of pain. The death or sickness of one dear to us. It may be the dull dissonance of listless living. The vacant tedium of middle years. When the bright shoots of glory and color have faded into gray, it may be a petulant sullen dissonance, evoked by the D in the mid-semester chemistry quiz. Or the quarrel with a roommate, or the nasty political hassle in the fraternity, or a love affair strained or broken. Whatever it is, the structure of full worship contains the confession of sins, the prayers of petition, intercession, the acknowledgement of need, of uncertainty, of despair, in the presence of one who looks on the heart. And music again becomes the fitting medium to voice human need. (speaks Latin) Have mercy. Yet justice shadow cannot be seen for shadow, except by reference to light, just as in architecture we cannot describe

something as asymmetrical, except by a prior norm of symmetry. Or as in music, dissonance is heard for such by a prior ear for harmony. So to here is an analogy for the human experience, celebrated in worship. For the awareness of disorder carries also the memory of what was ordered. Estrangement remembers a prior concord of trusted friendship. Prodigal loneliness and lostness recalls how it feels to be at home. In the presence of God, the second movement of worship, the subjective movement, is not then just private disgruntled thumb sucking, or naval gazing. It is the experience of sin, sorrow, and confusion in the light and presence of God's holiness, majesty and order. The third movement in the divine human encounter of worship is where the grace of God comes to meet us at our point of need, and where we are restored. It moves back to a major key. The tempo is bright. For the God of the Christian faith, the God known in Jesus Christ, is a God who heals and restores, who redeems and renews, who provides resources of grace sufficient for every need. Forms in which God's grace meet human need are as varied as the many needs and complexes of everyone in this worshiping congregation. Grace may come as insight of moral guidance on a difficult ethical choice. It may come as solace to loss. It may come as renewal of strength of will to one dispirited and discouraged. To pick up Monday's task with new inspiration and hope. Grace may come as a far perspective on a near event, setting priorities straight again about what is important in life and what is insignificant. In whatever form it comes, grace is the assurance that there is a great yes at the end of all the little nos and little yeses which make up the tangle of our days. Through grace we are made whole by a power not ourselves. Who redeems your life from destruction, who crowns you with steadfast love and mercy, who satisfies you with good, as long as you live, so that your youth is renewed like the eagles. Grace resolves the dissonance. Life does not forever go on hung up as though on a dominant seventh in second inversion, or with an A sharp grating against the A natural. By grace it is resolved into a major triad, the tonic, so worship closes with a Gloria or a (speaks Latin). And then amen. This gracious final movement in worship is beautifully put in a poem of Amos Wilder called Discard and Resolution. As in a snow fall, the Vesper bells that call men from the fields to the evening meal come dissonant and muted, their changes jumbled in the swarming dust. As through a swirling fog, the dead clangs of the bell boy swinging to the surges reach us muffled and awry, deranged in the smother. So the totaling of being is damped and untuned. The chime of creation and the diapason of the heart jangled by a swarm, a fate of lesser things, until by some hertless ban, that old world weather clears and that old encroachment is dispelled. And we hear again the clamor of the angelic choirs on true pitch, and their well tempered accords, as when the morning stars sang together and all the sons of God shouted for joy. Amen. Let us pray. All mighty God who has given us minds to know thee, hearts to love thee, and voices to sing thy praise, sustain us ever, we pray thee, by the might of thy grace and renew us daily by thy Holy Spirit, that the work of our hands, the searches of our minds, and the songs of our hearts, may be acts of worship brought to thine alter and found fitting and acceptable in thy sight. Who are the strength and the song of our life. Through Jesus Christ, our Lord. Amen.

- Let the congregation stand for the response through dedication. Creativity is inherent in human nature. (overlapped confirmations) In a sense, every person is to be an artist. (overlapped confirmations) We are told to go to work and subdue the Earth. (overlapped confirmations) Groaning in travail, waiting to be saved and made whole. (overlapped confirmations) The world is waiting to receive our work. (overlapped confirmations) Because creation was just the beginning. (overlapped confirmations) And it is part of the artist to bear witness to the potential of all people. (overlapped confirmations) To evoke in our century of

vision of human conditions, more worthy of the development of the potential of all people.
(overlapped confirmations) By lifting up our hearts, by reminding us of the courage and honor and hope and pride and compassion and pity and sacrifice which have been the glory of the past. (overlapped confirmations) May the universe offer to us the symbol and the form of true harmony and beauty.
(overlapped confirmations) What is at stake, Lord? Is the element wherein you will dwell here on Earth?
(overlapped confirmations) (upbeat organ music) (choir vocalizing) (upbeat organ music continues) (choir continues vocalizing) (upbeat organ music continues) (choir continues vocalizing) (organ music continues) (organ music continues) (fast paced organ music) (choir vocalizing) (choir continues vocalizing) (fast paced organ music continues) (choir continues vocalizing) (fast paced organ music continues) (choir vocalizing) (fast paced organ music continues) (organ music) (choir vocalizing) ♪ Hallelujah ♪ ♪ Hallelujah ♪ (choir vocalizing) ♪ Hallelujah ♪ ♪ Hallelujah ♪ ♪ Hallelujah ♪ ♪ Hallelujah ♪ ♪ Hallelujah ♪ (choir vocalizing) (preacher talking distantly) Which we now bring before you. consecrate us for the experiences and the needs of this day, and lead us in the way of true understanding and faithful service, through Jesus Christ, our Lord. Amen. (organ music) (choir vocalizing) (choir continues vocalizing) (organ music continues) (choir continues vocalizing) (organ music continues) (choir continues vocalizing) (organ music continues) The grace of our Lord and savior Jesus Christ, the love of God, the communion and fellowship of the Holy Spirit be with you this day and forever. (choir vocalizing) (choir continues vocalizing) ♪ Amen ♪ ♪ Amen ♪ (bell tolling) (fast paced organ music) (fast paced organ music continues)