

- In '57 until 1972. I'd like to draw to your attention two special events occurring on campus this afternoon, the first is a performance by the Modern Black Mass Choir at three o'clock in Page Auditorium and the second is an organ recital by Dr. David Arcus, chapel organist, to be held at five o'clock here in the chapel. Both are free of charge. Thanks to the efforts of a tireless group of Duke students we are looking forward to week-long event devoted to education on hunger and homelessness in Duke and Durham. Specifically on Thursday of this week an International Oxfam Fast Day will be observed. At 7:30 on Thursday evening, we will feature a performance here in the Chapel by the Howard Hanger Jazz Fantasy as well as Eugene Friesen who is cellist for the Paul Winter Consort here at the chapel free of charge followed by an overnight vigil to be held on the Chapel Quad. All are invited to participate in this exciting week of events. Please note the remaining announcements as they are printed in your bulletins. And now please stand for the greeting. The grace of the Lord Jesus Christ be with you.

- And also with you.

- The risen Christ is with us.

- Praise to the Lord. (pipe organ music) ♪ Soon and very soon ♪ ♪ We are going to see the King ♪ ♪ Hallelujah ♪ ♪ Soon and very soon ♪ ♪ We are going to see the King ♪ ♪ Hallelujah ♪ ♪ Soon and very soon ♪ ♪ We are going to see the King ♪ ♪ Hallelujah, hallelujah ♪ ♪ We are going to see the King ♪ ♪ No more dying there ♪ ♪ We are going to see the King ♪ ♪ Hallelujah ♪ ♪ No more dying there ♪ ♪ We are going to see the King ♪ ♪ Hallelujah ♪ ♪ No more dying there ♪ ♪ We are going to see the King ♪ ♪ Hallelujah hallelujah ♪ ♪ We are going to see the King ♪ ♪ No more crying there ♪ ♪ We are going to see the King ♪ ♪ Hallelujah ♪ ♪ No more crying there ♪ ♪ We are going to see the King ♪ ♪ Hallelujah ♪ ♪ No more crying there ♪ ♪ We are going to see the King ♪ ♪ Hallelujah, hallelujah ♪ ♪ We are going to see the King (pipe organ music) ♪ Soon and very soon ♪ ♪ We are going to see the King ♪ ♪ Soon and very soon ♪ ♪ We are going to see the King ♪ ♪ Soon and very soon ♪ ♪ We are going to see the King ♪ ♪ Hallelujah, hallelujah ♪ ♪ We are going to see the King ♪ ♪ No more dying there ♪ ♪ We are going to see the King ♪ ♪ No more dying there ♪ ♪ We are going to see the King ♪ ♪ No more dying there ♪ ♪ We are going to see the King ♪ ♪ Hallelujah, hallelujah ♪ ♪ We are going to see the King ♪ ♪ No more crying there ♪ ♪ We are going to see the King ♪ ♪ No more crying there ♪ ♪ We are going to see the King ♪ ♪ Hallelujah, hallelujah ♪ ♪ We are going to see the King (pipe organ music) ♪ Soon and very soon ♪ ♪ We are going to see the King ♪ ♪ Hallelujah ♪ ♪ Soon and very soon ♪ ♪ We are going to see the King ♪ ♪ Hallelujah ♪ ♪ Soon and very soon ♪ ♪ We are going to see the King ♪ ♪ Hallelujah, hallelujah ♪ ♪ We are going to see the King ♪

- When no justice rolls down oh Lord you will not join our feasting when the waters of righteousness are contaminated by sin you will not listen to our singing. Touch our inmost being oh God for our solemn assemblies have no meaning without the change of heart that moves us to faithful actions Amen.

- Let us pray the prayer for illumination 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 this day Amen. A reading from the book of the prophet Amos. Alas for you who desire a day of the Lord. Why do you want a day of the Lord? It is darkness and not light as if someone fled from a lion and was met by a bear or went into the house and rested a hand against the wall there to be bitten by a snake. Is not the day of the Lord darkness and not light and gloom with no brightness in it? I hate, I despise your festivals. I take no delight in your solemn assemblies. Even though you offer me your burnt offerings and grain offerings I will not accept them. The offerings of your well fatted animals I will not look upon. Take away from me the noise of your songs. I will not listen to the melody of your harps but let justice roll down like waters and righteousness like an ever flowing stream. This is the word of the Lord.

Congregation: Thanks be to God.

- Please stand as we join in reading responsibly Psalm 97 found on page 816 in your hymnal using response number two at the letter R. The organ will introduce the response. (pipe organ music) ♪ Lift every voice and sing ♪ ♪ Till earth and heaven ring ♪ ♪ Let them resound loud as the rolling sea ♪

- The Lord reigns, let the earth rejoice let the many coastlands be glad.

- Clouds and thick darkness surround the Lord righteousness and justice are the foundation of God's throne.

- Fire goes before the Lord and burns up his adversaries round about.

- The Lord's lightnings illumine the world the earth sees and trembles.

- The mountains melt like wax before the Lord before the Lord of all the earth.

- The heavens proclaim God's righteousness and all the peoples behold God's glory. ♪ Lift every voice and sing ♪ ♪ Till earth and heaven ring ♪ ♪ Let them resound loud as the rolling sea ♪

- All worshipers of images are put to shame who make their boast in worthless idols all gods bow down before the Lord.

- Zion hears and is glad and the daughters of Judah rejoice because of your judgments oh God.

- For you oh Lord are most high above all the earth you are exalted far above all gods.

- The Lord loves those who hate evil, preserves the lives of his faithful, and delivers them from the hands of the wicked.

- Light dawns for the righteous and joy for the upright in heart.

- Rejoice in the Lord oh you righteous and give thanks to God's holy name. ♪ Lift every voice and sing ♪ ♪ Till earth and heaven ring ♪ ♪ Let them resound loud as the rolling sea ♪

- All glory be to you oh God and to Jesus Christ our Savior.

- As it has always been blessed be the Kingdom.

- As it was since time began

- Is now and ever will be. ♪ Lift every voice and sing ♪ ♪ Till earth and heaven ring ♪ ♪ Let them resound loud as the rolling sea ♪

- The second lesson is taken from Paul's first letter to the Thessalonians. But we do not want you to be uninformed brothers and sisters about those who have died so that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again. Even so through Jesus God will bring with him those who have died. For this we declare to you by the word of the Lord that we who are alive, who are left until the coming of the Lord, will by no means precede those who have died. For the Lord himself with a cry of command with the Archangels call and with the sound of God's trumpet will descend from Heaven and the dead in Christ will rise first. Then we who are alive who are left will be caught up in the clouds together with them to meet the Lord in the air. And so we will be with the Lord forever. Therefore encourage one another with these words. This is the word of the Lord.

Congregation: Thanks be to God.

- This reading from the gospel according to Saint Matthew. Then the kingdom of heaven will be like this ten bridesmaids took their lamps and went to meet the bridegroom. Five of them were foolish, five were wise. When the foolish took their lamps they took no oil with them. But the wise took flasks of oil with their lamps. As the bridegroom was delayed, all of them became drowsy and went to sleep. But at midnight there was a shout, look here is the bridegroom. Come out to meet him. Then all those bridesmaids got up and trimmed their lamps. The foolish said to the wise, give us some of your oil for our lamps are going out. But the wise replied no there will not be enough for you and for us. You had better go to the dealers and buy some for yourselves. And while they went to buy it, the bridegroom came and those who were ready went with him into the wedding banquet. And the door was shut. Later the other bridesmaids came also saying Lord, Lord open to us. But he replied truly I tell you I do not know you. Keep awake therefore for you know neither the day nor the hour. This is the word of the Lord.

Congregation: Thanks be to God. (bongo music) ♪ Keep your lamps trimmed and burning ♪ ♪ Keep your lamps trimmed and burning ♪ ♪ Keep your lamps trimmed and burning ♪ ♪ The time is drawing nigh ♪ ♪ Keep your lamps trimmed and burning ♪ ♪ Keep your lamps trimmed and burning ♪ ♪ Keep your lamps trimmed and burning ♪ ♪ The time is drawing nigh ♪ ♪ Children don't get weary ♪ ♪ Children don't get weary ♪ ♪ Children don't get weary ♪ ♪ Till your work is done ♪ ♪ Children don't get weary ♪ ♪ Children don't get weary

♪♪ Children don't get weary ♪♪ Till your work is done ♪♪ Christian journey soon be over ♪♪ Christian journey soon be over ♪♪ Christian journey soon be over ♪♪ The time is drawing nigh ♪♪ Christian journey soon be over ♪♪ Christian journey soon be over ♪♪ Christian journey soon be over ♪♪ The time is drawing nigh ♪♪ Keep your lamps trimmed and burning ♪♪ Keep your lamps trimmed and burning ♪♪ Keep your lamps trimmed and burning ♪♪ The time is drawing nigh ♪♪ Keep your lamps trimmed and burning ♪♪ Keep your lamps trimmed and burning ♪♪ The time is drawing nigh ♪

- This is Sunday the Lord's day. The Lord's day when we worship. That's what I first taught at Duke Divinity School. I taught worship, liturgy. I'm kind of an expert in worship. Proper behavior on the Lord's day. Which of course means that because I'm kind of an expert in worship I've got some very different opinions. Very definite opinions about how it ought to be done. I have an image in my mind about what good worship looks like. That's why many of you are here on this Lord's day here in the chapel because in one or another Duke Chapel fits for you what is your idea of good worship. Of course I've got my own pet peeves and prejudices about worship. For instance I'm not much on pre-service chatter. We put a note up in the bulletin on the top of the first page ask you not to chatter during the prelude but you often still do. I don't like that. Another thing, I don't like preachers with stained glass voices. You know what I'm talking about? Let us all stand and sing that great hymn of the church 135 let us all stand, I don't like that. Children's sermons, I don't like that either. (laughter) The preacher wants to star on Uncle Bill's Funhouse let him do so at some time other than Sunday. I don't want that. May we pray. That always annoys me. What if somebody stood and there and said no, you may not? It's let us pray not may we pray. Plastic flowers, all male ushers, good-looking preachers, I don't like that. (laughter) And of course I am sure that if you were up here doing the talking you would have your own list for good worship. Preachers with southern accents. Cute remarks from the pulpit. You don't like that. And yet how often have we asked ourselves when talking about what is good worship, how often have we dared ask: what does God like about worship? What does God expect from a Sunday morning? Well back to my liturgical thoughts. You could explain what we want out of Sunday morning through a variety of perspectives. For instance you could explain it anthropologically. One of the anthropological functions of worship is location. We don't just worship anywhere. We worship at a particular place, a particular location. Because on Sunday mornings we are busy getting our bearings so to speak. Locating ourselves within a sometimes chaotic and confusing cosmos. And maybe that's why we usually build our places of worship bigger and more costly than they really need to be. It takes four football players to move the Duke Chapel altar six feet. Heavy. We're busy locating ourselves. In fact in the first centuries of the church in the mediterranean world we always built our churches facing in the same direction, facing east. Even in this chapel when we're facing sort of north, when you walk into the chapel we tell you that's east. Worship locates us. And if you're a student and you're a long way from home maybe one of the things you love about this chapel is it provides you a place where you are again located. You are again embraced by the familiar and the predictable. Here on this campus everything may be cut loose in your life but you come on Sunday and it's reassuring to know that somethings are still tied down. Just where we left them back home comfortable, reassuring, linked to the past. Therefore Sunday is a day for location. It is a day to affirm. I believe in God the Father Almighty, maker of heaven and earth. It is a day to confirm. This is my Father's world I rest me in the thought. It is a day to order in grand procession those eternal verities one right after the other yes still in place. In church furniture tends to be heavy. Bolted down, fixed, immovable. If you get married here in the chapel we give you guidelines. We tell you no moving the furniture. You gotta

take it as is. No moving, no rearranging, no dislocating. And yet and yet you also know that sometimes as we are busy affirming and confirming and ordering and locating, sometimes there is on the Lord's day dislocating intrusion. When Sunday regularity hardens into rigid stability, when Sunday is little more than a time to reiterate royally approved definitions of reality and Sunday worship is just no more than the embodiment of the establishment. Sometimes there is dislocation. And such I think is today's word, from the prophet Amos. We have begun as we usually do with ourselves. We've asked ourselves well what do you like from worship? Well here's what I like. Anthropologically. But with Amos's tutoring can we dare to ask what does God want from our worship? What is God's definition of good worship? "Woe to you who desire a day of the Lord." Why do you want to get together with God? Why do you want to celebrate the day of the Lord? I tell you that day is darkness not light. To come to God is to flee from a lion only to be embraced by a grizzly. It is to escape into the comfort of your own home only to be bitten by a rattler. Here darkness not light. Amos is talking about the day of the Lord. The day of the Lord. That hoped for prayed for day when God would at last come down and be with his people. That day when the presence of the Lord would no longer be a pious wish or a hope. Not something far off and distant but here. Maranatha. Come Lord Jesus. Maranatha that is one of the earliest prayers in the New Testament. Come Lord Jesus, come be with us. Emmanuel. You want that day asked Amos. You be careful. That day is gloom and darkness not light. It is a poisonous snake, a bear. And then Amos speaks for God some of the most terrifying dislocating words in all of scripture. I hate, I despise your festivals. I take absolutely no delight in your solemn assemblies. Bring your offerings up to the altar, I won't accept them. I will not look upon them. Take away from me the racket of your songs. To the melody of your pipe organs I'm not gonna listen. Paraphrased it says God says your worship just makes me sick. The smell of your offerings, your sweet incense rising up into gothic rafters, just nauseates me. Your lovely four-part harmony just hurts my ears. Take it away. Go ahead sing your little songs. I don't like your kinda music. Preach your sermons. Pray your prayers. My ears are closed. Thus we are led to ask well what does God want? We're doing the best we can. What is good worship? How are we supposed to celebrate the Lord's day? It is carved in black granite, these words, on the Civil Rights monument in Selma, Alabama we ought to carve it over the front door of every church. You know the words. "Let justice roll down like waters "and righteousness like an ever flowing stream." Oh there may be gods, there may be religions for whom worship is but the beating of a drum or the ringing of a bell or the burning of sweet incense or the repetition of high sounding platitudes. But Israel's religion, Israel's God is not one of those. You know what I love on a Sunday morning? I love a joyous chorus from Handel. I love a clear trumpet sounded from the Flentrop by Purcell. I love to see that silver cross lifted high and moving in stately procession down the aisle of the chapel. I love to see coat and tied chaste sophomores sitting on the second row attentively. That's what I like. "You know what I like on the Lord's day?" says the Lord. "I like justice rolling down like Niagara. "Righteousness flowing like the Mississippi. "That's what I like." Well back in the Exodus you remember the story Moses goes to Pharaoh and Moses says to Pharaoh we need a few days off to go worship our God out in the wilderness. You can worship God right here in Egypt Pharaoh says. I'll send one of my chaplains to the ghetto this afternoon if y'all wanna have a little service. Moses continues to plead let us go, let us go out and worship our God and keep a festival to him. Pharaoh continues to refuse. Ten plagues and much pain later, he finally relents. Okay you Hebrews, get outta here and don't stop till you get somewhere other than Egypt. At last we're free. At last we're liberated. We're free to worship. Well they get out in the desert and they're free and they're liberated they're ready to worship but the trouble is nobody has worshiped God in so long everybody's forgot how. There are no hymnals there are no service books.

Nobody's been trained in liturgics. And so they send Moses up on the mountain to find out how okay we're out here to worship now what do we do now? God do you like gospel music or Gregorian chants? Are there directions? The people stay down in the valley and they await further rubrics. I am the Lord your God. I brought you outta the land of Egypt, says God in a voice like Charlton Heston. I brought you out not because I'm in favor of liberation or freedom. I just love people to worship me. Well yes, yes says Moses. We're all for worship and everything but how? Do you like hearing read the King James Version or the revised, revised standard version? Do you like Gregorian chant? Do you like gospel music? What are you in to? You know what I like says the Lord? I love a kind of worship where you'll have no other gods before me. You don't kill. You don't steal. You don't commit adultery. That's my idea of a good time on Sunday morning. I just love the ethical linked to the liturgical. Moses that day he came back down from the mountain found that it is a potentially disrupting thing to worship this God. What we want most from Sunday morning is stability. And so our ministers become managers of the status quo. Managers of conventional, officially approved definitions of reality. Our liturgies become embodiment of the establishment. See there is the king up on the throne and here we all are in neat rows, bolted down pews. Sunday is a day to celebrate the eternal continuity of the known old fixed world. And yet here from Amos there comes this prophetic disruptive word. A linguistic assault upon presumed fixed royal world. Amos' contemporaries longed for a day of the Lord assuming that that day would be in continuity with present arrangements. Assuming that present arrangements were God's arrangements. That current political and social and economic configurations had been divinely ordained. No, says Amos. No. In words that shatter the presently legitimated order: No. 'Cause on the Lord's day the world as you know it ends. The granite walls of the post office and city hall and even your beloved chapels just melt under the blast of God's breath. That's your day of the Lord. The established world cannot tolerate speech about the end of the world. Liberal academic religion so comfortable and adjusted to present arrangements, only mildly uneasy with the status quo, purges apocalyptic bible talk about the end from Sunday morning. Because if a prophet named Amos or even Jesus ever stood up and announced the end, it would shatter our present order. But the end of the world has power to evoke a new world. Termination leads to evocation. I hate, I despise your feast, the noise of your solemn assemblies. Let justice roll down like waters, righteousness an ever flowing stream. Well how are we doing Lord? I'll tell ya how you're doing. An evening at the Durham Bulls is more racially, culturally integrated than Sunday morning in your chapel. That's how you're doing. What we have here in Amos is a prophetic, linguistic assault upon the establishment. A poetic de-legitimization of present configurations of power. Oh but we don't want prophets. We want ministers who are managers of the consensus. Temple functionaries who scurry around in padded slippers around the altar on Sundays in a desperate attempt to keep the known world intact. Reassuring us again of the eternal stability of the status quo. See, God is in Heaven, all's right in the world. But sometimes on a Sunday morning the known fixed royal world is disrupted by prophetic poetic speech that announces the end so that the day of the Lord can come. A couple of years ago I was host to Will Campbell here. Acerbic but brilliant Baptist preacher and novelist. It was Sunday morning and we were walking up to the chapel from the parking lot through the woods. It's my favorite way to approach the chapel on Sunday morning and bells were ringing and a bright Sunday sun just glistened off of the chapel tower. And it was glorious and it was beautiful. I was proud and I knew that this visitor was probably impressed. I mean he's from Nashville and I was so proud as we walked up there. The trees cleared and there the chapel tower stood forth. Rose before us in all of it's stately grandeur and just then I heard Campbell mutter to himself: "Huh, you've brought him a long way from Bethlehem." Amen. (pipe organ

music) ♪ Lift every voice and sing ♪ ♪ Till earth and heaven ring ♪ ♪ Ring with the harmonies of Liberty ♪ ♪ Let our rejoicing rise ♪ ♪ High as the list'ning skies ♪ ♪ Let it resound loud as the rolling sea ♪ ♪ Sing a song full of the faith ♪ ♪ that the dark past has taught us ♪ ♪ Sing a song full of the hope ♪ ♪ that the present has brought us ♪ ♪ Facing the rising sun of our new day begun ♪ ♪ Let us march on till victory is won ♪ ♪ Stony the road we trod ♪ ♪ Bitter the chast'ning rod ♪ ♪ Felt in the day that hope unborn had died ♪ ♪ Yet with a steady beat ♪ ♪ Have not our weary feet ♪ ♪ Come to the place on which our fathers sighed ♪ ♪ We have come over a way ♪ ♪ that with tears has been watered ♪ ♪ We have come treading our path ♪ ♪ through the blood of his slaughtered ♪ ♪ Out from the gloomy past ♪ ♪ till now we stand at last ♪ ♪ Where the white gleam of our star is cast ♪ ♪ Go of our weary years ♪ ♪ God of our silent tears ♪ ♪ Thou who has brought us thus far on the way ♪ ♪ Thou who has by thy might ♪ ♪ Led us into the light ♪ ♪ Keep us forever in the path we pray ♪ ♪ Lest our feet stray from the places ♪ ♪ our God where we met thee ♪ ♪ Lest our hearts ♪ ♪ Drunk with the wine of the world ♪ ♪ We forget thee ♪ ♪ Shadowed beneath thy hand ♪ ♪ May we forever stand ♪ ♪ Tru to our God ♪ ♪ Tru to our native land ♪

- The Lord be with you.

- And also with you.

- Let us pray. Oh Lord we come this morning knee bowed and body bent before thy throne of grace. Oh Lord this morning bow our hearts beneath our knees and our knees in some lonesome valley. We come this morning like empty pitchers to a full fountain with no merits of our own. Oh Lord open up a window of heaven and lean out far over the battlements of glory and listen this morning. Lord have mercy on proud and dying sinners. Sinners hanging over the mouth of hell who seem to love their distance well. Lord ride by this morning, mount your milk-white horse and ride by this morning. And in your ride, ride by old hell. Ride by the dingy gates of hell and stop poor sinners in their headlong plunge. And now oh Lord this man of God who broke the bread of life this morning, shadow him in the hollow of thy hand and keep him out of the gunshot of the devil. Take him Lord this morning. Wash him with hysop inside and out. Hang him up and drain him dry of sin. Pin his ear to the wisdom post and make his words sledgehammers of truth beating on the iron heart of sin. Lord this morning, keep his eye to the telescope of eternity and let him look upon the paper wall of time. Lord turpentine his imagination. Put perpetual motion in his arms. Fill him full of the dynamite of thy power. Anoint him all over with the oil of thy salvation and set his tongue on fire. And now oh Lord, when I've drunk my last cup of sorrow, when I've been called everything but a child of God, when I'm done traveling up the rough side of the mountain, oh Mary's baby, when I start down the steep and slippery steps of death, when this old world begins to rock beneath my feet, lower me to my dusty grave in peace. To wait for that great gettin' up morning. Amen. As reconciled and forgiven children of God, let us know prepare to give unto the Lord. (pipe organ music) (trumpet music) ♪ When the trumpet of the Lord shall sound ♪ ♪ And time shall be no more ♪ ♪ And the morning breaks eternal, bright and fair ♪ ♪ When the saved of earth ♪ ♪ shall gather over on the other shore ♪ ♪ And the roll is called up yonder I'll be there ♪ ♪ When the roll, ♪ ♪ when the roll ♪ ♪ is called up yonder I'll be there ♪ ♪ When the roll ♪ ♪ When the roll is called up yonder I'll be there ♪ ♪ When the roll ♪ ♪ When the roll is called up yonder ♪ ♪ When the roll is called up yonder I'll be there ♪ ♪ On that bright and cloudless morning when the ♪ ♪ Dead in Christ shall rise ♪ ♪ And the glory of his resurrection share ♪ ♪ When his chosen ones shall gather to their home ♪ ♪ Beyond the skies

♪♪ And the roll is called up yonder I'll be there ♪♪ When the roll ♪♪ When the roll is called up yonder I'll be there ♪♪ When the roll ♪♪ When the roll is called up yonder I'll be there ♪♪ When the roll ♪♪ When the roll is called up yonder I'll be there ♪♪ Let us labor for the Master ♪♪ from the dawn to setting sun ♪♪ Let us talk of all his wondrous love and care ♪♪ Then when all of life is over ♪♪ And our work on earth is done ♪♪ And the roll is called up yonder ♪♪ I'll be there ♪♪ When the roll ♪♪ When the roll is called up yonder ♪♪ When the roll ♪♪ When the roll is called up yonder ♪♪ When the roll is called up yonder I'll be there ♪♪ When the roll is called up ♪♪ yonder I'll be there ♪ (pipe organ music) ♪ Praise God from whom all blessings flow ♪♪ Praise him you creatures here below ♪♪ Hallelujah, hallelujah ♪♪ Praise him above ye heavenly host ♪♪ Praise Father, Son and Holy Ghost ♪♪ Hallelujah, ♪♪ Hallelujah, ♪♪ Hallelujah, ♪♪ Hallelujah, ♪♪ Hallelujah ♪

- Eternal God we bring you our gifts with jubilant hearts not because you require them but to express our thanks for the wonders of your love. Use them to bring comfort to those who grieve, freedom to the oppressed and food for all who hunger. Accept and multiply them as signs of your justice and righteousness here on earth that your name may be glorified throughout eternity. This we pray in the name of the one who taught us to pray with confidence. 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. May the god of hope fill you with all joy and hope in believing so that you may abound in hope by the power of the Holy Spirit. ♪ Amen ♪ (pipe organ music) ♪ Sing the wondrous love of Jesus ♪♪ Sing his mercy and his grace ♪♪ In the mansions bright and blessed ♪♪ He'll prepare for us a place ♪♪ When we all get to heaven ♪♪ What a day of rejoicing that will be ♪♪ When we all see Jesus ♪♪ We'll sing and shout the victory ♪♪ While we walk the pilgrim pathway ♪♪ Clouds will overspread the sky ♪♪ But when travelin' days are over ♪♪ Not a shadow not a sigh ♪♪ When we all get to heaven ♪♪ What a day of rejoicing that will be ♪♪ When we all see Jesus ♪♪ We'll sing and shout the victory ♪♪ Let us then be true and faithful ♪♪ Trusting serving every day ♪♪ Just one glimpse of him in glory ♪♪ Will the toils of life repay ♪♪ When we all get to heaven ♪♪ What a day of rejoicing that will be ♪♪ When we all see Jesus ♪♪ We'll sing and shout the victory ♪♪ Onward to the prize before us ♪♪ Soon his beauty we'll behold ♪♪ Soon the pearly gates will open ♪♪ We shall tread the streets of gold ♪♪ When we all get to heaven ♪♪ What a day of rejoicing that will be ♪♪ When we all see Jesus ♪♪ We'll sing and shout the victory ♪

- Let us go into the world to serve God and our neighbor.

- We are set in the name of Christ amen. (pipe organ music)