

- Good morning and welcome to the service of worship here at Duke University chapel, on this Transfiguration Sunday. We're delighted to be able to worship with each of you as well as those of you in our radio and television audiences. We welcome as our guest preacher this morning, the Reverend Dr. Mark Trotter, senior minister of the First United Methodist Church in San Diego, California.

- Dr. Trotter is known throughout the country for his outstanding preaching ability. He last visited this chapel in 1986 when he preached at the alumni convocation of the Duke Divinity School. We are pleased to welcome him back to our pulpit. I'd also like to thank our elector, Mr. Eric Dozier, who is president of the Black Student Alliance. This afternoon at five o'clock p.m., an organ recital will be presented here at the chapel by Dr. Peter Williams, university organist. Admission is free. Please note the remaining announcements as they are printed in your bulletins. And now let us continue our worship. ♪ Sent from heaven ♪ ♪ Thy rays were given ♪ ♪ On great and small to shine. ♪ ♪ O light divine ♪ ♪ May each soul in sorrow's night ♪ ♪ See the heavenly light ♪ ♪ Thou blessing to all creation ♪ ♪ Lead us to our salvation ♪ ♪ All those whose feet may falter ♪ ♪ Lead unto the sacred altar ♪ ♪ Oh shine from above ♪ ♪ Divine light of love ♪ ♪ Show us the way ♪ ♪ Unto our God, we pray ♪ ♪ Thou our beacon and guide shalt be ♪ ♪ Light divine, we praise Thee ♪ (organ music) (muffled choral music)

- Oh God who before the passion of your only begotten Son, revealed his glory upon the holy mountain, grant to us that we beholding by faith the light of his countenance may be strengthened to bear our cross and be changed into His likeness from glory unto glory through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit. One God, forever and ever. Amen.

- Please join with me this morning in our prayer for illumination. Open our hearts and minds O 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. Our first lesson this morning comes from Exodus 24:12-18. The Lord said to Moses, come up to me on the mountain and wait there, and I will give you the tables of stone with the law and commandments which I have written for their instruction.. So Moses rose with his servant, Joshua, and went up on the mountain of God. Moses said to the elders, wait here for us until we come to you again. And behold, Aaron and Hur are with you, whoever has a call should go to them. Then Moses went up on the mountain, and the cloud covered the mountain. The glory of the Lord settled on Mount Sinai. And the cloud covered it six days, and on the seventh day the Lord called to Moses out of the mist of the cloud. Now the appearance of the glory of the Lord was like a devouring fire on top of the mountain in the sight of the people of Israel. And Moses entered the cloud and went on up the mountain. And Moses was on the mountain forty days and forty nights. May the Lord have a blessing on the reading of His word.

- Please stand as we join together in singing responsively Psalm 2:7-12, found on page 739 in your hymnal. (gentle organ music) ♪ I will tell of the decree of the Lord. ♪ ♪ Who said to me, you are my son. ♪ ♪ Today I have begotten you. ♪ ♪ Ask of me and I will make the nations your inheritance ♪ ♪ And the ends of the earth

your possession. ♪ ♪ You shall break them with a rod of iron ♪ ♪ And dash them in pieces like a potter's missile. ♪ ♪ Now, therefore, oh kings be wise. ♪ ♪ Be warned all rulers of the Earth. ♪ ♪ Serve the Lord with fear and celebrate ♪ ♪ Humble yourselves before the Lord ♪ ♪ Lest God be angry and you perish in the way ♪ ♪ For God's wrath is quickly kindled ♪ ♪ Blessed are all who take refuge in the Lord ♪ (gentle organ music) ♪ Glory be to our creator ♪ ♪ Praise to our redeemer Lord ♪ ♪ Glory be to our son savior ♪ ♪ Ever free and ever one ♪ ♪ As it was in the beginning now ♪ ♪ And evermore shall be ♪

- Our second lesson comes from second Peter 1:16-21. For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of the Lord's majesty. For when Christ Jesus received honor and glory from God the Father, and the voice was born to Christ by the Majestic Glory, this is my beloved Son with whom I am well-pleased. We heard this voice born from heaven for we were with Christ on the holy mountain and we have the prophetic word made more sure. You would do well to pay attention this as to a lamp shining in a dark place until the day dawns and the morning star arises in your hearts. First of all you must understand this, that no prophecy of scripture is a matter of one's own interpretation because no prophecy ever came by human impulse, but people moved by the Holy Spirit spoke from God. (soft organ music) (ethereal choral music) ♪ Holy light ♪ ♪ Holy light ♪ ♪ Holy light ♪ ♪ Holy light ♪ ♪ And let the voice of God come ♪ (muffled choral singing) ♪ Holy light ♪ ♪ Holy light ♪ (muffled choral singing) ♪ Holy ♪ ♪ Light ♪

- Our gospel this morning is found in the book of Matthew 17:1-9. And after six days Jesus took Peter and James and John, his brother, and led them up a high mountain apart. And Jesus was transfigured before them, and His face shone like the sun, and His garments became brilliant as light. And there appeared to them Moses and Elijah talking with Jesus. Peter said to Jesus, Lord, it is well that we are here, If You wish, I will make three booths here. One for you and one for Moses, and one for Elijah. Peter was still speaking when a bright cloud overshadowed them and a voice from the cloud said, this is my beloved Son, with whom I am well-pleased. To this one, you shall listen. When the disciples heard this, they fell on their faces and were filled with awe. But Jesus came and touched them saying, rise and have no fear. When they lifted up their eyes, they saw no one, but Jesus only. As they were coming down the mountain, Jesus commanded them, tell no-one the vision until the son of man is raised from the dead.

- It's my great pleasure to be with you on this morning worship this morning in this historic and beautiful church and among those who I recognize as friends from years past and new friends. I'm quite honored also to be in this pulpit, distinguished pulpit. When I was much younger I was inspired by the preaching of James Cleland, Dean of the Chapel in those days, and now in these latter days Will Williamson has stimulated not only me, but the thinking and the conscience of the whole church. I am most grateful for his invitation to be with you this morning. As Nancy mentioned, I was here three years ago preaching, but that was to preachers and this is to real people. (audience chuckling) So it is a much greater thrill to be with you this morning. If you keep track of such things, this is the last Sunday in Epiphany, Transfiguration Sunday. Next Wednesday is Ash Wednesday, the beginning of the season of Lent. The season of Epiphany comes to a proper climax this Sunday with the reading of the gospel lesson of the Story of the Transfiguration. Epiphany is a wonderful season. What a beautiful word, epiphany. It means manifestation or revelation, used mostly nowadays by poets and literary critics outside of the church, but the word belongs to us and we had better

use it or lose it. If advertising ever gets ahold of it, it's gone. It's like charisma. Another beautiful word that also used to belong to us. It's in our heritage, but that's gone now. We left it lying around carelessly, unattended, unused, so Madison Avenue picked it up and it appeared in some ad before that we noticed that it was even gone. I hope we are more careful with epiphany. Beautiful word. The season celebrates the many ways it was manifested who Jesus really is. The season begins on January 6th. The gospel lesson then is the story of the visitation of the wise men to the Christ child, and the Sunday immediately after the Epiphany we read the story of the baptism of Jesus by John in the River Jordan when the heavens are opened, the Spirit descends on Jesus gently as a dove alights to Earth, and God's voice said, this is my Son with whom I am well pleased. Now that's an epiphany, that's a revelation of who Jesus really is. Now on the last Sunday of the season like a reprise of a showstopper in the last scene of the first act just before the curtain comes down, once again, the heavens open and God sings, this is my Son with whom I am well pleased and with these added words, "Listen to Him," which sound like the words of frustration as in how many times do I have to tell you or how many epiphanies do I have to give you? This is my Son, dummy, listen to Him. The words are addressed to all of us, but originally to Peter. I would suggest that, for this reason, that the scene immediately preceding the Transfiguration in all the gospels is the so-called confession of Peter. It takes place at Caesarea Philippi. It comes at the end of a whole series of epiphanies. The healing and the exorcisms and all the miracles that took place during the Galilean ministry. The halcyon days when the living was easy. When it was easy to be a disciple. Next comes the march to Jerusalem and the cross, that's what comes next in the second act of the gospel. The confession of Peter at Caesarea Philippi and the transfiguration scene form the literary hinge on which the plot of the gospel turns. At Caesarea Philippi as if giving a midterm quiz, Jesus asked the disciples, who do people say that I am? They reply with what they have seen and heard, some say that you're Elijah, some John the Baptist and some Jeremiah and all the other prophets. Then Jesus asked, and who do you say that I am? Peter eagerly raises his hand and says, you are the Christ, the Son of the living God. Jesus says, nice work Peter, you got it right. Here are the keys to the Kingdom, which is like receiving an A on the midterm exam. But the first part of the course is always easiest. In the first part of the course you just get the introduction, you learn the language, you memorize the formulas and the terms. The second half of the course, you have to put it into practice. The second half is in the lab, and for disciples the lab is in the world. The second term begins immediately after the Transfiguration. Jesus announces I am going to Jerusalem to die and on the third day be raised. Peter jumps up again, filled with confidence now having gotten the first question correct. He says, God forbid it can't happen. You are mistaken, nothing like that could possibly happen, thus revealing that confessing one's faith is one thing. Understanding the full radical implication of faith for life in this world is quite another thing. Oh it must have been an ugly scene. The verb used to describe the dialogue is rebuke, which is the verb Jesus uses to condemn the demons. It's as if Jesus and Peter were in a contest of name-calling. Peter rebukes Jesus. Jesus turns around and says get behind me Satan. That's heavy stuff. Have you ever let your emotions take over and cause you to say something that you wish that you hadn't said? It's happened to me and I can still dwell on those moments when it's happened. I apologized to the person. It makes no difference, it still haunts me. I wish that I had never said it. It must have been something like that, an ugly scene. The meeting of the disciples quickly adjourns. They file out quietly, heads down, no one speaking to anybody else. That's what happened at Caesarea Philippi and the very next verse, our text for this morning, begins like this: After six days Jesus took with him Peter, James and John. That's like the executive committee, but it's Peter's presence there that is important. He led them up to a high mountain

apart. He was transfigured before them. His garments white as light. That means he was surrounded as glory, which is what he will be at the end-time when all nations recognize Him as Lord. There appeared beside Him on one side Moses and on the other side Elijah, and if you're Jewish you knew immediately what that meant. Moses represents the law, Elijah represents the prophets, the two source of authority in Jewish life. It's as if two former presidents come onto the platform at the convention, one on each side of the candidate. Each one raises one hand of the candidate and with the other hand they give the victory sign, flashbulbs popping, crowd cheering, band playing Happy Days Are Here Again. It's Peter who wants to preserve this incident. It must have been Peter's recollection that's the reason we have this scene. For what follows is Peter's infallible signature. He gets it wrong again. He messes up the situation, misreads the occasion, does the inappropriate thing. He asks the three of them if they would like to have a chair or something to sit on. Maybe he could build tents for them so they could settle down here. You see, when he sees those three together, he thinks the Kingdom has come. That's why Moses and Elijah are here. It's all over. The Kingdom is here and without a shot being fired or anything. It was so simple. It was a piece of cake. Just like Peter knew it would be, without any pain, without any suffering, without any cross. See Jesus, he says, I was right. It's the way I knew it would be. The three just stare at Peter, don't say anything, they don't need to. Peter says, I've done it again. This is an epiphany Peter. This is so you will finally get it. This is so you'll understand. That's why they brought in the heavy-hitters, Moses and Elijah, so that finally Peter you'd get it. Then to make sure, all subtlety is abandoned. The baptism is reprised once again, the heavens open, a voice proclaims this is my Son, listen to Him. That last sentence bounces off all of the surrounding mountains. Listen to Him, listen to Him, listen to Him. Then the vision dissipates like a morning mist and Jesus is there alone with Peter, James and John kneeling at his feet. They start down the mountain, and Jesus says to the three you better not tell anyone what happened up here. You ever had an epiphany? If so, you probably know the wisdom of Jesus' advice. Don't tell anybody. It's probably good advice for several reasons, not the least of which is our society no longer expects epiphanies. In our time an epiphany is a literary device. In other times, an epiphany was a life-fulfilling, life-confirming, life-directing moment in a person's life. George Leonard, a psychologist, tours around the country making speeches and when he does, he asks his audiences how many of you have had a mystical experience? And he says about 10% raise their hands. Then he asks, how many have never had a mystical experience? And about another 10% raise their hands. He says that means that 80% don't know if they've had a mystical experience or not, or if they've had one they've resolved never to tell anyone about it. Then he tells about a woman from Monterrey, California. She was washing dishes in her kitchen and all of a sudden she was overwhelmed with an awesome feeling of bliss, accompanied with a conviction, we are all one. He said she was overwhelmed, it was such an incredibly beautiful experience for her. She rushed out of the kitchen, called her family together, told her family what had just happened to her. They put her in a car, took her to the hospital. The psychiatrist heard her story, he agreed, she's nuts. I mean how many people have the conviction that we are all one while washing the dishes? So the psychiatrist committed her. In the hospital, she kept insisting we are all one. What's more, she felt good about it. She felt wonderful as a matter of fact. Physically, she said, she never felt better in all of her life. She felt like she was young again. She felt like she was reborn. Every day they would bring her out of her room and ask her, what in your opinion is the state of humankind? She would say, we're all one. They would ask then, how do you feel? She'd say, I feel wonderful, I feel like dancing. Back you go, they lock her up again. She was not obnoxious about it. She did not bore people with it. I've heard testimonies that are literally boring. They oughta lock those people up. But hers was not that

way. (audience laughing) She didn't frighten anybody with a confrontation. She wasn't aggressive in any way. She simply told people what happened to her when people would ask. One day she wised up. They threatened to do things to her that she didn't want done to her. So she decided she'd had enough. She stopped saying we're all one, and when people asked how are you feeling today, she said I feel terrible. They said, you're cured. (audience laughing) They released her. She told Dr. Leonard I still have the conviction we are all one, I just don't tell anybody about it anymore. Our society no longer expects epiphanies, but does not the church set aside a season to announce expect an epiphany. Doesn't the church have a season to say expect something to happen, to see something, hear something, sense something that makes what God revealed to all real to you. The Transfiguration is most often interpreted theologically as the evidence for the establishment of the theological claims about who Jesus is. He is the Son of God. It's an unequivocal statement in the Transfiguration from an unimpeachable source with three witnesses. Some say it's simply a misplaced resurrection appearance, which I always thought odd. It seems to me that a confrontation with a resurrected Christ is something that you would hardly misplace. I think you would probably remember it, like Pascal remembered his epiphany. He wrote it down. The year of grace 1654, Monday 23 November, Feast of Saint Clement from about half-past 10 to half-past midnight. Fire. You're not likely to forget that kind of thing and so to make sure he would never forget it, he wrote it down as a memo to himself and he put it in the tunic, sewed it into the tunic, his garment, into the hem, so that he would always remember it. I would imagine it would be something that like and that's why I think Peter remembered this incident and contrary to Jesus's instruction, he told other people about it, though much later while he was visiting the churches as the head of the church the first among the disciples, the one chosen by our Lord, the one venerated in the church. I can imagine that after the preaching and after the meal, they ask Peter wherever he went, they asked Peter, tell us about Jesus. What was it like with Jesus. He would have occasion to tell them the stories that are now contained in the gospels, but particularly he would tell them about Caesarea Philippi. How he got it all wrong, burst out the most insensitive remarks and how Jesus rebuked him and Peter spoke harshly in return. It was just terrible and after a few days, the text says six days, but that's to line up this story with the story of Moses going up to the mountain, Mount Sinai, I imagine it was sooner. I would guess it was the next day. Jesus said we better have an executive committee retreat, and so up the mountain they go. Jesus reiterates His mission, how He has to go to Jerusalem, how he has to confront the authorities, how he's going to be crucified and on the third day be raised from the dead and was up there with Peter trying to understand all this, trying to reconcile all this with what he had been taught ever since he was a boy, everything he believed about Messiah and about Kingdom of God had been challenged during these last few days. Therefore, what he was going to do in his life had also been put up for challenge and questioning his loyalty to himself, his loyalty to other people, his loyalty to Jesus, the promises that he had made, all this had been questioned. It's all there, and that's when the heavens were opened and this vision came, and the voice said, this is my Son, listen to Him. And Peter would tell the church, I knew then what I had to do. I knew then that though the way would be hard, that I would stay with it. I knew then that I would follow him, no matter what. When I erred and strayed and stumbled and forgot Him, but I have always followed Him. It must have been that way. It happened to me, something like that. I didn't tell anyone about it either, not many anyway, not until recently. I was in college, torn over vocation and love and lackluster grades, stumbling along like Peter. I went up to a mountain, to a hill really, it was called College Hill. It was the eastern perimeter of the campus. I went up there every evening to watch the sunset. I resolved that I was going to do that as a spiritual discipline. I had to do something I concluded or end up a bum. I sat there

every night after supper for about six weeks. I sat there in prayer, meditation, some Bible reading and the longer I was there, the less my prayer was verbal and the more it was listening. Toward the end I got real good at it, blocking out all else, focusing on a question, like a mantra. I didn't know what a mantra was in those days, but it was like a mantra, the question what would you have me do? I didn't see a vision, although I would later on on another mountain, at a similar critical juncture in my life, but I did hear a voice. An inner voice. My own voice I suspect. But not my own. That said something that probably means little to anyone else, which is the best reason for not telling someone, for such experiences are always ineffable. But what it said to me was, be yourself, it's okay. Be yourself. Which I later came to understand is the experience of justification by faith in God's grace alone and not in your own works. It was the same experience that Luther had and Saint Paul had before Luther and millions and millions of other type A, uptight, compulsive other-directed people. Even later, I came to see that baptism is announcing the same thing. This came after I began baptizing babies and preaching baptism sermons, especially on the Sunday of the baptism of our Lord, and I finally got it. What happens in our baptism is a type of what happened at Jesus's baptism. God says to each one of us, this is my daughter, this is my son. Then some day you and I sooner or later will find that moment, or that moment will find us, when on a mountain alone or in our room after a bad day or traveling down the Interstate toward home or maybe even in church, it can even happen in church, but it will happen if we expect an epiphany. What happens is a confirmation of what you've probably already known and what you've already confessed, but need to know now in your heart as well as in your mind and the heavens will open or something like that will happen. No one can predict how or when it will happen, but what needs to be said is that it will happen. It needs to be said, especially in an age that has reduced all experience to dimensions the dullest of minds can understand, it needs to be said, especially in an age which tries to stuff all experience into narrow categories that reason is able to grasp. It needs to be said there are epiphanies. To this kind of age we should say that God can still speak to us through all of our faculties and the enlightened person is not the one who exclusively has an open mind, although that's a good place to start, but true enlightenment comes when all the portals of our life are open and God's light can illumine the whole of us. I think we're moving toward that in our time. There's evidence that the frozenness of the enlightenment is cracking up. When Einstein can say there is no logical way to the discovery of these elemental laws except through intuition. Imagine that. And the German scientist Kekule who discovered the benzene ring in a dream, said to his fellow scientists, gentlemen let us learn to dream. Or the artist who said, I look upon my mind as a tenement. My job is to keep it prepared for a visitation. Maybe that's why the Transfiguration Story is there, to get us to prepare our lives for a visitation. It can still happen. It may happen like this. When you aren't sure about who you are, or what you're supposed to do, when what you have been taught since you were a child seems to be challenged, you aren't sure what God wants you to do in your life. You aren't even sure about God anymore. Get ye to a mountain. That's what this is saying. Expect an epiphany. A man named Anthony Brant, scientist, a man of reason, child of the enlightenment, went up into the Catskills with a group of people for the weekend. He said he spent most of the time up there by himself which surprised him, it even surprised him more than he spent the time in silence and almost in meditation. The time came to leave, he said it was a cold, rainy day in November, about five o'clock in the afternoon. We left the cabins and were walking towards the cars and before getting to the car he said, I took one last look around the surroundings and all of a sudden the hills looked like waves. They hung there as it were on the rim of the world and I had the feeling that these waves were carrying us, all of us, everything, all together in one harmony, and then it ended. It lasted just a brief

moment. But listen to what he said about it. It was the first time that I've ever really know who I am. It's an epiphany. Something like that ever happen to you? I didn't notice. I got here so late last night, I didn't have a chance to notice, are there any mountains here on the Duke campus? Let us pray. We take our lips and speak to through them, take our minds and think through them, take our hearts, set them on fire, help us to be the masters of ourselves so that we might be the servants of others. Through Christ our Lord, amen. (gentle organ music) ♪ Christ, whose glory fills the skies ♪ ♪ Christ, the true, the only light ♪ ♪ Sun of righteousness arise ♪ ♪ Triumph o'er the shades of night ♪ ♪ Dayspring from on high be near ♪ ♪ Daystar in my heart appear. ♪ ♪ Dark and cheerless is the morn ♪ ♪ Unaccompanied by Thee ♪ ♪ Joyless is the day's return ♪ ♪ Till Thy mercy's beams I see ♪ ♪ Till Thou inward light impart ♪ ♪ Cheer my eyes, and warm my heart. ♪ ♪ Visit then this soul of mine ♪ ♪ Pierce the gloom of sin and grief ♪ ♪ Fill me, Radiance divine ♪ ♪ Scatter all my unbelief ♪ ♪ More and more Thyself display ♪ ♪ Shining to the perfect day. ♪

Nancy: The Lord be with you.

Congregation: And also with you.

- Let us pray. Oh eternal Spirit, from whom we come to whom we belong and in whose service is our peace. We worship thee. Mysterious indeed is this vast universe into which without our asking it, Thou has ushered us. We stand in awe before Thy power, which is beyond our ability to measure. Yet, even as we fail to comprehend a magnitude of Thy glory, Thou has known us and loved us since we were knit together in our mother's wombs. Therefore, we lift these prayers unto Thee, beseeching Thee to hear us and to answer. Almighty God hear us as we pray for all who are hindered in the race of life through no fault of their own, for the disabled, the handicapped and the weak. Let us pray for all whose livelihood is insecure, for the hungry, the homeless and the destitute, for those who are overworked, downtrodden and disappointed in life. For little children whose surroundings hide from them your love and beauty, for the fatherless, the motherless, and the unwanted. Let us pray for prisoners and captives and for all who live within war-torn countries, for all who are suffering because of their faithfulness to truth, and for those who have to bear their burdens alone. Let us pray for those who are in doubt and must endure the dark night of the soul. For those who are mistrustful and cynical, for those who suffer through their own wrongdoing or self-pity. Let us pray for all who do not pray for themselves, for all who do not have the consolation of the prayers of others and for all whose anguish is unrelieved by the knowledge of Thy love. Let us pray for the infirm and aged, for all who are growing weary with the journey of life, for all who are passing through the valley of death and for those who walk with them. Let us pray for those burdened with the weight of malice and ill-will, for those harboring deep resentments, who know not the grace of forgiveness. Let us pray for the unspoken needs of this congregation and for all who are forgotten by us, but dear to Thee. Our kind and gracious God, Thou has revealed Thy passion for us and Thy glory through Thy coming and in Thy going. Trusting in Thy eternal power to save us, we beseech Thee to pray for us when we cannot pray for ourselves. In the holy name of Christ, we pray. Amen. As a forgiven and reconcile people, let us offer our gifts and ourselves unto God. (soft orchestral music) ♪ O be joyful and seek unto the Lord all ye lands ♪ ♪ Seek Him, Seek Him and praise His name ♪ ♪ All ye nations give praise ♪ ♪ All ye nations give praise ♪ ♪ Praise Him, rejoice ♪ ♪ Praise Him with songs of peace ♪ (muffled choral singing) ♪ Of the Lamb of God ♪ ♪ For He has mighty (mumbles) of glory ♪ (muffled choral singing) ♪ Into all the world the Thy likings have gone forth ♪ (muffled choral singing) ♪ Into

all Thy lands Thy likings have gone forth ♪ ♪ All nations have seen (mumbles) ♪ ♪ Almighty God ♪ ♪ Holy and mighty of our God glory ♪ ♪ Our God ♪ ♪ That you as one must be ♪ (organ music) ♪ Praise God for whom all blessings flow ♪ ♪ Praise Him all creatures here blow ♪ ♪ Hallelujah ♪ ♪ Hallelujah ♪ ♪ Praise Him above ye heavenly host ♪ ♪ Praise Father, Son and Holy Ghost ♪ ♪ Hallelujah ♪ ♪ Hallelujah ♪ ♪ Hallelujah ♪ ♪ Hallelujah ♪ ♪ Hallelujah ♪

- Gracious God whose love is unfailing and whose mercies are new every day, diverse though we are in age and outlook, we are one in our desire to voice our gratitude unto Thee. We thank Thee for everything that speaks to us of Thee, for this splendor of this house of worship, for the affection and constancy of our friends, for the inspiration of great art and natural beauty and most especially, for the revelation of Thyself in Jesus Christ and for the sending of His spirit into our hearts. Give us such an awareness of this all-encompassing love that in all times and in all places we may sing joyfully Thy praise forevermore. 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 and the power and the glory forever. Amen. And now may the Lord bless you and keep you. May the Lord make His face to shine upon you and be gracious unto you. May the Lord lift up his countenance upon you and give you peace. ♪ Amen ♪ ♪ Amen ♪ ♪ Amen ♪ ♪ Amen ♪ ♪ Amen ♪ (uplifting organ music) (muffled choral singing) ♪ Hallelujah ♪ ♪ Hallelujah ♪ ♪ Hallelujah ♪ ♪ Hallelujah ♪ ♪ Hallelujah ♪ (muffled choral singing) ♪ Let us go forth in the name of Christ ♪ ♪ Thanks be to God ♪ (loud organ music)