

First Preacher: Oh God, we wait now before your presence. Uncloud our hearts that we may hear your good news. Steal our inner turmoil that we may possess ourselves undistracted for these moments, waiting with all our hopes, listening for your word to us, Amen. (choir singing) We have been given life, but we have not always lived responsibly. We have been called to freedom, but we have found the burden too heavy. We have turned from God to live in self-deception, and to serve faults gods. Let us now confess our sin before God and our neighbor. Let us pray. Almighty God, your son cleanse the temple. We confess that on chaos of our time begins in your church. What right have we to condemn the world? We have built great shrines while (mumbles) and pleaded for our larger budgets while the poor go hungry and prepared are reverent prayers while bombs falls, then we pretend to be happy with cash and comfort though we know in secret that our day is a barren. We are always on the go because we are trying to run away from you as if we could. Though we make our bed in hell, you are there cleanse us though by fire, wash us that we may be whiter than snow. In silence we wait your coming through Jesus Christ our Lord, Amen. Oh, holy God hear the personal priors of confession. Hear the good news. When we confess our sins and a truly sorry, we are able to receive the forgiveness that God always offers to us. Accept this forgiveness and rejoice in it, Amen. (orchestral music)

Second Preacher: The lesson is from Isaiah. Behold the Lord's hand is not shortened that it cannot save or His ear dull that it cannot hear. But your iniquities have made separation between you and your God and your sins have hid his face from you so that he does not hear. For your hands are defiled with blood and your fingers with iniquity, your lips have spoken lies, your tongue mutters wickedness. No one in a suit justly, no one goes to law honestly, they rely on empty pleas, they speak lies, they conceive mischief and bring forth inequity. Their feet run to evil, they make haste to shed innocent blood, their thoughts are thoughts of inequity. Desolation and destruction are in their highways. The way of peace they know not and there there is no justice in their past. They have made their roads crooked, no one who goes in them knows peace. Therefore, justice is far from us and righteousness does not overtake us. We look for light and behold darkness and look for brightness, but we walk in gloom. (orchestral music continues)

First Preacher: That has corporately 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 through the head Jesus, to reconcile and make new, who works in us and others by his spirit, we trust him, He calls us to be his church, to celebrate his presence, to love and serve all of us, to proclaim Jesus, crucified and visit our judge and our hope, in life, in death and life beyond death, God is with us, we are not alone, thanks be to God. The Lord be with you, (mumblings) let us pray. Oh God of might and power, our Lord. All of our words stumble before your glory. Our hearts remember it, our eyes have seen it beyond the bounds of sight. Our souls have found it in the sanctuary of prayer, we bow before your glory. Hear our prayers of Thanksgiving for these visions of your wonder, your glory, your majesty, and your tender caring. For this university which offers us the opportunity to equip ourselves, to be responsible stewards of our lives and of the world. For relationships which are sustained and strengthened through trouble, sorrow, anguish, and anger as well as joy. For our families and friends who love and care for us even when we are unloving. We now lift in prayer the intimate problems of our

lives, oh God, our personal problems, our family problems, our community problems. There are griefs to be comforted, temptations which we can rise above, prosperity which need not make us prime, difficulties which we can overcome and precious which need not break us. Oh God, we need your help and in the quiet of this sanctuary, we would not escape from life. For we hear in the silence of this place, the sound of footsteps of those who look for work and cannot find it, the cries of parents who do not have enough food for their children, the pain of those who are crushed by our economic crisis, the groans of those who are sick, the haunted sounds of those who are lonely, the screams of those who can find no peace in their mind and souls. Disturb us we beseech you oh God, by the sounds of grief within our midst and from the world outside. Let none of us rest content. But oh God, the burden of this world is great and our hands are small. The mystery of life is very deep and our love falters. Strengthen our hands, empower our love, direct our wheels, help us to meet some needs, to lift some burden, to bring some comfort. All this we pray in the spirit of our Lord who taught us to pray. 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 and ever, Amen. We welcome those of you who are here for parents weekend. It is always good to have you worship with us when you visit your sons and daughters. And we welcome those of you who are members of our regular worship in congregation and others of you who may have come for this special Sunday. There is no more appropriate person to welcome Reverend Andrew Young to this pulpit than Dr. Sam Cook, who is a close personal friend of both Mr. Young and the person who was supposed to be speaking today. (mumbles)

Dr. Sam: And the struggle for social justice and a more humane society. Congressman Young is a symbol of both continuity and discontinuity. And trained of the strategy and tactics of the civil rights movement, he represents a deep element of discontinuity. The creative and primary use of the political process as a means of institutional reform and social change. He was the first black person to be elected to Congress from the south in the 20th century. In terms of continuity, he represents a magnificent blend of realism, humanism and idealism. Like Martin Luther King Jr. with whom he was closely associated for a number of years. Andy Young is profound the committed to non-violent social change, to human justice and civility unto the beloved community. Like Dr. King, he is a person of genuine character, humility, integrity, and humanness division. Again like Dr. King, he has a dream. (mumbles) once made the observation that in politics, the first duty of a Christian is to preserve a straightened distinction between the site that is of faith and the ambiguities of politics. Andy Young somehow, while both a politician, and a Christian has maintained that faith. So Andy, with a great deal of joy I'm honored, delighted and privileged to welcome you this morning to Duke University.

Reverend Andrew: Thank you very much Dr. Cook, President Sanford and Members of the faculty and student body of Duke University and especially the visiting parents who are with us. It's a pleasure to be in a college chapel that's full. I haven't been in a college chapel for some time, almost two years, but I think that the last few I was at a couple of years ago were not nearly so full. I hope this means that there's a new concern about the faith in our universities across this nation and not just that everybody is here on parents day to impress mama and daddy. It's always a little difficult for me to begin to feel comfortable in such lofty surroundings and I wonder if you wouldn't help me a little bit. As this wonderful choir sang this morning

when they finished, I really wanted to say Amen but I felt a little inhibited. I wonder if you'd all help me say Amen for the choir. Amen. Thank you very much. As we think about these times and as we take into our breasts, much of the confusion, the anxiety and even the frustration and despair of this part of the 20th century. There are many amongst us who look back and wonder what happened to the miracles of yesterday. We wonder is the hand of the Lord shortened that it cannot save. We wonder if God's is, may not have grown dull and that he no longer hears the cries of the faithful, for we find ourselves caught up in situations that we no longer feel in any way comfortable in. We find ourselves facing challenges that we could not have anticipated even six months ago, much less in our university preparation or in the planning of the Congress of the United States in the last session, or in the strategy sessions of the business community, or in the textbooks which we now study. And through this period, I think that no nothing has happened to the arm of the Lord, but I'm reminded of a verse from the poet James Weldon Johnson, where he says young man, young man, your arms is too short to box with God, and I guess you'd almost have to say nowadays, young ladies, your arms are too. And that in fact, what we see in our time is the end result of some young men who thought that they could take the world in their own hands and shape it, not after the image of God, but shape it after their own images and intentions. We have just lived through a period of men in high power and high places who thought that they knew what was best for all of the people of the world. Of course we're immediately aware of Watergate. We're immediately well aware of the determination to dominate from which this nation has only recently purged itself. But actually that's not only what I'm talking about because I have the feeling that the difficulties we now face go back much further than Watergate, that the brightest and the best of the Kennedy and Johnson years, were also guilty of some of the same intentions, though they pursued them in a different way. It was in fact an equally reckless and godless way. That when the history books of our period are written, the great immorality of our time will not be recorded as Watergate. But the great immorality of our time will be the problems that we led the world into in and around Southeast Asia. That we are in effect seeing at this moment the fulfillment of the prophecy of Martin Luther King from back in 1966, when he warned this nation, that the bombs of Vietnam will explode at home and we see now the exploding inflation and we see the anxiety spread throughout our nation. We see the lack of faith in our system and we see the kind of callous immorality of our young people. We see a kind of cynicism which I think in many respects is new to this nation, it's certainly new for my lifetime. And I think that cynicism grew not so much out of Watergate as out of Vietnam. And we almost lost an entire generation as well as about 100 to 150 billion dollars. Because in the words of Isaiah, but your iniquities have made a separation between you and your God and your sins have hid his space from you, your hands are defiled with blood and your fingers with iniquity. It's almost as though the message of the old folks that we heard from our grandparents does in some way hold true, that we do have to reap what we have sown, that the sins of the fathers are visited upon the third and fourth generations of them that have hated him or grown in sensitive to him. And so we find ourselves almost in a biblical parallel, and I hope we're in that that's true because as I think of the story of Joseph and as I think of the understanding of the seven years of plenty and the seven years of famine. I hope that the seven years of plenty that, about which we might think. Well the seven years from say 1961 to 1968, and that in 68' the beginning of the problems of the war in Vietnam began to produce first a spiritual famine in our midst, which gradually has become a physical famine. And if there is any way to make the Bible applicable to the economic life of our time, that seven years ought to be up in 1975. Now I'm not trying to make any partisan analysis of this because what has happened since 68'? Buying large was a result of decisions made in 64', 65', 66' and we have only now begun to see that it is true

to a certain extent that where your treasure is there will your heart be also, and that when we placed our treasure in death and destruction in Southeast Asia, we began to have a heartless destructive kind of nation. And that justice repentance of individuals is called for somehow this nation must find a way to repent. And in a strange way, I don't think that that's that hard because there is a kind of logic in world events and world affairs, which means that the power of God does still operate. And that even when we are not prepared to see that or understand it, it is nevertheless very operative in our time. And I think in the struggles around the third world, yes, even in the energy crisis and the demands of the oil producing nations to require more of us. I hear, yes, the vindictive militant cry, which could bring down the powers of the Western world. But I also hear an anguish choir of people who have not ever been treated as brothers. I hear an angry cry of people who say that we have been abused and you have taken our natural resources and you have done nothing for us in return. And somehow we have to find a way to help our people and preserve our resources to the extent that you also involve us in a world brotherhood that lets our people have enough to eat, that lets our people have enough education, that lets us solve the problems of healthcare, that lets us make our deserts of flowing green and blossoming Oasis, where we might grow food in abundance as you have in your country. And if we can translate those military anguish cries into a positive relationship between the haves and have nots, which no longer proceeds because we are good and because we are giving something away to our brother, but which now proceeds because it just happens to be a fact that 25% of our imported oil is coming from the country of Nigeria and that the dollars that we would be required to pay for that oil, or the dollars that we would be required to pay to Saudi Arabia, Kuwait for the oil, which they give us on an imported basis. In the course of this next decade would amount to such billions of dollars that it could in fact bankrupt our economic system. That the 80 to 100 billion dollars, which the oil producing nations might accumulate in revenues from the industrialized nations of the world is in fact greater than the entire exported capital of the entire American business community. That over the last 50 years, the total amount of American business developed overseas amounts to something like 70 billion dollars. That's from very diversified corporations from a great industrialized community. And yet now we're seeing in the hands of a few people and a few relatively small nations and very underpopulated nations for the most part, the accumulation of more capital on that and with it a kind of power to disrupt that we were not prepared for when we were developing our mighty military machine. In fact in our time we are forced and maybe we ought to go ahead and give former president Nixon some credit for that. We are forced to move from an era of predominantly military conflict into an era when the conflict between men and nations will be largely economic in nature. And we have to see that as some progress, but at the same time we must face the fact that it is equally if not more deadly than the former. That there is no nation in the world that could so completely destroy us and paralyze us, as we might be destroyed and paralyzed by the manipulation of our capital in the struggle to cartelize natural resources around the world. And yet even in this, I don't seem to see that there is something about which we should give up or something that we could be cynical about. I think somehow from this nation, there is a spirit of brotherhood, a spirit of concern. There is a kind of capacity in our whole industrial empire, which has given us some of the things that the people of the world need an exchange for oil, in exchange for bauxite, in exchange for copper zinc or cobalt or whatever natural resources we need to continue. I think the tremendous resources of this nation must be called upon to give leadership in the world to a new kind of struggle, and that we must be involved in a kind of, a new kind of patriotism. The 60th chapter of the book of Isaiah goes on to say, "Arise and shine for your light has come, and the glory of the Lord has risen upon you." That in spite of all of the judgment, about the sins of the

people of Israel, there was not an abandonment of those people by the power of God. But that somehow in the midst of their repentance, once they become aware of the extent of their sin, there is still present with us the power of God, and that somehow from this nation and from the peoples there are or there could emerge a new kind of patriotism. A new concept of world brotherhood, a new sense of international economic relationship. And that out of that new patriotism, out of that new vision of a world living together as brothers, There is the possibility of a kind of world that men have only dreamed about in the past. That in fact the present crises does not necessarily mean our destruction or does not necessarily lead us to the brink of hopelessness. The present crises offers us a challenge from which we might mobilize our idealism and our tremendous humanitarian and religious concern, and find ways to challenge that through our economic and technical capacities toward the rest of the world. In another sense, in a new Testament sense, that new patriotism would say he who would find his life must lose it, and he who would lose his life for my sake will find it. And this is something different from the movements of the past. We received a lot of credit in the civil rights movement for being great idealists, and to some extent that might've been true but not really the civil rights movement for blacks and for the citizens of this nation was really a very self-serving course. We were being oppressed, we were burdened with guilt. We found ourselves as a nation being torn apart, divided between black and white. We by our training understood that to be wrong, and we sought to do something to help ourselves. The same thing could be said of the peace movement in this country. We were not nearly so concerned about the killing of Vietnam as we were about ending the draft here. And all of the movements which have excited some idealism in our time have all had that tremendous self-serving element in them. Certainly that would be true of the women's movement, but what's called upon right now is called for right now is a new kind of movement. A movement which still has its element of self-interest yes, but a movement which is going to really be an idealistic movement, which will put first the wellbeing of others. A movement which would seek to feed the hungry of the world. A movement which would say that it is an injustice for us to have more calories and more vitamins and minerals in the meal that we will eat as we go from this chapel. This one day than most of the people of the world will have for an entire week. There has got to be some new balance put in, in relationship to the haves and have nots. I think what we are going to see and what I hope will emerge from universities such as this, and what I hope might from the new Congress that we see coming in in January is a kind of a worldwide perspective which helps all of us realize that there is no such thing as operation independence. That there's no way that you can be independent of your brother. That there's no way that you can separate yourself from the rest of the world. There is no way that you and I can separate ourselves from people who are different, whether they be here in our midst, or across the face of the earth. And I'm reminded that this nation was founded on such great idealism. That everybody that came to this nation, regardless of their ethnic heritage and whether they came as freedman or slaves somehow came here with a hope that this nation could produce something different. And we hear it in the spirituals all the time, I'm so glad trouble won't last always. People in slavery found themselves developing more faith in and on this land than even the prophet Jeremiah as he talked about his people in exile. Jeremiah said, "Is there no balm in Gilead? Is there no physician there?" But black men and women in slavery said, "Yes, there is a balm in Gilead that will make the wounded whole." There is a balm in Gilead that will heal the sin six soul. And so when the difficulties arise, when the obstacles seem insurmountable, then we find that there is a Holy Spirit that will revive our souls again. And while we say that for blacks, we can say the same things for people who came to Virginia or to new England. We can say the same things for the Iris and the Chicano immigrants which came to this country. They all came with some kind of idea, with

a kind of vision of a new kind of community where each man and woman would have an opportunity. I was reminded of this from a strange source not long ago. One of our minor prophets by the name of Ray Charles sang a song that I had not heard for a long time. And he starts it out, "Oh beautiful for heroes prove in liberating stripe, who more than self their country loved and mercy more than life America, America may God thy gold refined, to all success be nobleness and every gain divine." And I think how relevant that prayer is for us today that our success being our nobleness and that our gains be divine. When I think of the beauties of this nation, when I think not just of our sins, but when I think of our accomplishments and they are many. When I think that God could not have invested so much in us save he requires so much from us for has he not said to them to whom much has been given of them will much be required. And I think in this day and hour, as we look at the blessings which we have received, and as we think of what might be required of us, I think I can see the hungry being fed. I think I can see the naked being clothed. I think I can see men and women living together as brothers and sisters. I think I can see in some sense, the lion and the lamb lying down together. I think I can see men beating their swords into plowshares and their Spears into pruning hooks. I think I can see a studying war no more. I think I can see us repenting from the Vietnams and Watergates of our time, and saying to the world there's much more to America than this. That there's much more to us as a Christian God-fearing people than this. That somehow the strength with which we have been in doubt, we will find ways to share, and that from that sharing will come a new heaven and a new earth where the tears will be wiped away and where the suffering and the dying will cease. Let us pray. Almighty God, We come before thee like empty pitchers before a fall fountain. Bow our hearts beneath our knees, and as we bow our knees and this known lonely valley, we asked that thy would open our hearts and fill us with thy spirit. Open our minds and excite us with thy wisdom. Open our bodies dear father, and place in us thy love. But somehow as we go forth, the spirit of love might go with us spreading from heart to heart and breast to breast, but also spreading through the institutions which we serve, also spreading through the nation, which we love. We ask thy blessing upon us and this nation and all mankind and help us to sense and fulfill, whatever might be the destiny in our lives, for thy has made us for by thyself, and our hearts will be restless till we find our rest in thee. May that rest be in service, and may that service be to thy glory and honor through Jesus Christ our Lord we pray, Amen. (orchestral music)

First Preacher: Oh God, most merciful and gracious of whose bounty we have all received accept this offering of your people. Remember in your love, those who have brought it and for whom it is given. And so follow it with your blessing, that it may promote peace and goodwill among all people and advance your kingdom. We pray in the spirit of our Lord, Amen. (orchestral music) And now may the blessing of God, Almighty our Creator, Sustainer and Redeemer, be among you and abide with you now and ever more. (choir singing)