

(liturgical music)

- Grace be to you and peace from God, our Father, and from the Lord, Jesus Christ. We come together in the presence of all mighty God and of the whole company of heaven to make confession of our sins, to set forth his praise, to hear his word, to declare our common faith and to ask for ourselves and for all men, those things necessary for the body and for the soul. Therefore, let us continue his worship as we acknowledge and confess our sins and failures. Let us offer unto God, our prayer of confession. Let us pray. Remembering the words of Jesus when he said, I have not come to call the righteous, but sinners to repentance, we turn unto thee, oh God, our Father, almighty and forgiving God, we turn to thee in this act of worship, realizing that we have no claim upon thee until we are real with ourselves. All mighty God who's son Jesus Christ has revealed the nature of our failures by his perfect love, we gather today under the judgment of his words, we are lost sheep we confess, oh God, lost coins, lost sons. We are salt without savor, life hidden under a bushel, 11 out of touch with the lump. We are forgiven debtors who are reluctant to show forgiveness. We are children who will not play unless we can call the tune. We have built our houses upon the sand and we have answered, yes, and we have acted, no. Hear us oh, God. Forgive us. Have mercy upon us and restore us again to the joy of thy salvation, we ask. Heavenly father who has given us the word made flesh, we stand today under the judgment of his cross. We have lived without a baptism into all sorts and conditions of men. We have run away from the hour of testing in the wilderness. We have avoided the cries of hungry men, and we have shut the responsibilities of responsible teaching and responsible learning. We have evaded, oh God, the necessity of sacrifice. We have sought to bypass the cross and we have taken up the sword in our confusion. Oh God, most merciful and holy, forgive us for the sin of blindness, which sees so superficially that it sees no sin. More deeply still our Father, forgive the sins which make us blind, our furious hates, our weary indifference, our hearts sophistication, our evasive restlessness, our covered guilt, and our love of comfort. Forgive us and save us from that sin of all sins of denying thee and thy loves power. Forgive us for that denial which refuses to face thee, even more for confessing thy name, but avoiding thy presence. Most of all, for coming into thy presence too well protected by self-satisfaction to be humbled thy glory or meekened by thy grace. Have mercy upon us, oh God, and restore us again to the joy of thy salvation. But more than all these we ask, oh God, to be given an understanding of the conditions among us and within us, that are an offense unto thee, that are contrary to thy spirit of love and compassion, that we may learn of thee and become living expressions of thy love, through Jesus Christ, our Lord. Amen. Let us hear and take joy in these words of assurance from holy scriptures in the book of Isaiah, the words of the Lord. Come now, let us reason together, says the Lord, though your sins are like Scarlet, they shall be as white as snow. Though they are red like Crimson, they shall be come like wool. Thus says the Lord, your Redeemer, the holy one of Israel. I, I am he who blocks out your transgressions for my own sake and I will not remember your sins. And also the words of our Lord when he said, "Go, your sins are forgiven, "sin no more "and forgive those who sin against you." Amen. Maybe we continue our service or worship as we unite in the unison prayer of Thanksgiving, let us pray together. We called to you Lord out of our distress and you answered us. You heard our voices. We said, we are cast out from your presence. How shall we look again upon your holy

temple? The waters closed in over us. The deep was round about us yet you brought up our life from the pit, oh Lord, our God. When our souls fainted within us, we remembered the Lord and our prayers came to you into your holy temple. With the voice of Thanksgiving, we will sacrifice to you. Deliverance belongs to the Lord. Amen. (liturgical music)

- I do not read you my own words nor the words of any living man. Instead, I read you the words of Isaiah found in the second chapter of the book which bears his name. Jesus of Nazareth, when he was on earth, regarded these words as scripture. The Christian Church, meeting in the fourth century, declared that this is the word of God, let us hear it. It shall come to pass in the latter days that the mountain of the house of the Lord shall be established as the highest of the mountains and shall be raised above the hills and all nations shall flow to it and many people shall come and say, "Come let us go up to the mountain of the Lord "and to the house of the God of Jacob, "that he may teach us his ways "and that we may walk in his path "for out of Zion shall go forth the law "and the word of the Lord from Jerusalem. "He shall judge between the nations "and shall decide for many peoples "and they shall beat their swords into plowshares "and their spears into pruning hooks. "Nations shall not lift up sword against nation "neither shall they learn war anymore. "All house of Jacob, come, "let us walk in the light of the Lord." So more to be. (liturgical music)

- The Lord be with you.

- And with your spirit.

- Let us pray. Let us offer unto God, our petitions for our neighbors, the world and its needs and for ourselves. Almighty God who has committed to thy people the ministry of intercession, hear us now, as we pray for others and grant that our hearts may be so filled with peace and charity, that we may be fit instrument of thy will for our neighbors need. Let us remember our brothers who are a part of the Universal Church throughout the world and let us pray for the whole church of God. Most gracious Father, we humbly beseech thee for thy church Universal, fill it we ask with all truth and in all truth with all peace. Where there is an error, reform it, where it is in want, furnish it, where it is right, strengthened and confirm it, and where it is rendered asunder, heal though its divisions. Lord, unite thy people in thy church, point her to the issues facing mankind, raise her eyes, wet her lips, stir her imagination, raise her temper, we ask, make her children glad, make her youth zealous, make her men brave, make her women free, make her ministers makers for thy sake. Be in thy church in these troubled times, we asked oh Lord, make her willing to risk her life that she may live again. Even as Christ laid down his life freely and rose to new life. Oh God, our heavenly Father, the author of peace and concord, we pray thee for peace on an earth at war. We pray not because we have been men of goodwill, but because we have come at last in our bewilderment to long for thee, that we might be become men of goodwill. Today, we pray for little children, hungry and helpless and longing for life. We pray for those in every land who hide amid the rooms of their hopes and suffer from the cruelties of war, in Vietnam, in the Middle East, and throughout all the world. Oh, God of peace, give peace to all troubled parts, deliver the tempted, comfort the mourning, heal those who are lying worn with sickness and receive, oh God, our comforting Father, the souls of all who died this day. Eternal and heavenly Father, there is no one word to use for all of us. We bow together our hearts before thee, each a little world in himself, each with heavy regrets and high hopes of his own, each with a prayer no other will ever utter, each with

praise no one else can offer. Minister to our individual needs, we ask, oh God. If we are weary, strengthen us. If we are proud, humble us. If we are perplexed, enlighten us, if we are torn by inner strife, heal us, we ask, if we are lost in meaningless activities, guard our wills with thy purpose. If we are discouraged by our failures, pardon us by thy merciful compassion. If we have sinned, oh God, teach us how to repent again. If we have been sinned against, teach us how to forgive again, if we are selfish, deepen our love of thee and of all men that we might cast away our self-concern. If we are censorious, silence our tongues until our hearts learn how to understand. If we have tried in vain to pray, grant us patience to wait in silence for thy voice. Whatever our individual wilderness may be, lead us we ask by some Sinai to the promised land. Whatever Gethsemane may be our Lord, disclose to us thy will, that we may act in faith with deliberate courage. Whatever heavenly vision though has granted to us to fulfill in earthly labor, endow us, we ask, with untiring strength and endurance that we may complete the task of which thou has called us with integrity of soul and steadfastness of task to which thou has given. These we ask and all things to thy glory and in then the purpose of the redemption of mankind through Jesus Christ, thy son and our savior, taught us that when we assembled to worship, we might pray together, our father, which 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.

- Let me ask you to think soberly with me, regarding today's demand for a new type or breed of peacemakers. As a scriptural preface to the comments I wish to make. I read briefly from the gospel according to St. Luke, versus recorded in chapter 12, beginning at verse 49. These statements are a part of a set of instructions given by Jesus to ambassadors or disciples or representatives who are commissioned to speak in his behalf to others. They may surprise some of you. They may shock a few of you because they apparently contrast with the lesson from the book of Isaiah, read to us a while ago by our chaplain. These are the words as translated and given to us now in the New English Bible. And Jesus is speaking. I have come to set fire on the earth and how I wish it were already kindled. Do you suppose I came to establish peace on earth? No, indeed. I have come to bring division for from now on five members of the family will be divided three against two and two against three. Father against son and son against father, mother against daughter and daughter against mother. Mother against son's wife and son's wife against her mother-in-law. Let me ask you to think soberly regarding today's demand for a new and surprising breed of peacemakers. Just a decade ago in his state of the nation or state of the union message delivered to congress on January 7th, 1960, the late president Dwight Eisenhower's spoke of one fact that looms over every other facts of our time. He said, "With both sides of this divided world "in possession of unbelievably destructive weapons, "mankind approaches a state "where mutual annihilation "becomes a possibility." No other fact of today's world equals this in importance. It colors everything we say, plan and do. Now, after 10 years, the risks of mutual annihilation are still with us and the dangers are likely to increase as additional nations, beyond those who possessed these weapons in 1960 announce their capacity and their intention to acquire such weapons. Despite mankind's awareness that the annihilation of millions of people is a real possibility, nations continue to engage in the hazardous game of warfare. Since 1960, the world has experienced a succession of conflict that by all past criteria could be called major wars. The human race has been confronted, confronted with a succession of crises that rank among the most perilous in human history. Nations, both large and small, have participated in a perilous form of international Russian roulette, at

times on a global scale. Have we escaped a nuclear holocaust merely by sheer good fortune or luck, or can we thank the leaders of our own country and those of the Soviet Union that while they threaten and block each other, they keep their bold maneuvers within bounds and the Holocaust has not happened yet. Whatever may be your private judgment or mine regarding our good fortune in escaping nuclear warfare, one fact stands up before the attention of the whole world this morning, namely, the fighting in Indochina and the Middle East appears to be getting increasingly serious and dangerous. Time magazine for May 11th this year, carry it in red ink on the outside cover, the theme of the lead article. The new war. The reference, as you are aware, was to the president Nixon's decision to move with American military might in the Cambodia. The war which previously had been described countless times as the Vietnamese war and which was about nine years old, advanced into a new war, immediately labeled as the war in Indochina, a wider geographical spread. On the inside of that same issue of Time was an article with the caption, also printed in red ink, "Raising the stakes in Indochina." Competing with these stories in Time and in other reputable journals, in this and other lands is the continuing and increasingly intensified conflict in the Middle East where both sides of the Arab Israeli confrontation appear to be as stubbornly intense as ever. We may be lucky that no atomic bomb has been dropped in Southeast Asia or in Israel or Egypt or Lebanon, but our tension and anxiety continue to mount because the event that everybody would welcome, namely, the termination of conflict in Indochina and the Middle East has not occurred and is not expected soon. We sadly conclude that it is too much to hope that the year 1970 marks the beginning of a peaceful decade. Now, let me speak more directly to the proposition with which I began. Today's international situation, today's political situation, today's human situation, demand a new breed of peacemakers. My first statement about them is one that must be made about all persons who work for peace. In their hearts, there is a paradox. It is the paradox of wretchedness and blessedness. Peace makers were promised by our Lord himself, that they would be happy people as you of course know in the Beatitudes that are part of the Sermon on the Mount there is the clear and the loud statement, "Blessed are the peacemakers." Our Lord added, "they shall be called sons of God." Peacemakers, find blessedness in the knowledge that they are working to save mankind from self destruction. Theirs is not the blessedness of a visionary and impractical kind of shortcut to reconciliation. Theirs is the blessedness of conquests, of deliberate, intentional, authentic revoke against the inhumanity and the anti humanity of warfare. Theirs is the blessedness of persistence. This illusion, though they sometimes are, the agents of peace are not free to cease their labor. They cannot quit. Theirs is an enduring commitment and so blessed are peacemakers, What the paradox would have me at peacemakers are also unhappy. Wretched are peacemakers. Wretched are peacemakers because the abolition of warfare seemed only a tantalizing dream, something far, which men long and pray, but never achieve. They are unhappy because consistently their efforts are proved to be ill timed and inept. They suffer because in the name of peace, they often promote stripe. They suffer because they hold up false hopes to families and communities and nation. But we are called to provide a more realistic approach to peacemaking than our fathers knew because we are the spawning, conscious of new slogans here on our own campus, crusade for peace, give peace a chance and because with us, there is across our country and in other lands, the demand for new concepts of peace making, I'm prepared to say that we are in the mood to respond to the statements of Jesus in the verses from St. Luke's gospel, which I read as I began some minutes ago. Jesus' statement is a forthright pronouncement of a realist. What he said in the form of a question and an answer has been frequently misconstrued. Jesus asked, "Do you suppose I came to establish peace on earth?" And he immediately replied, "No, indeed. "I came to bring division." In St.

Matthew's gospel, as this same set of instructions is reported, Jesus said, "I came not to bring peace, but a sword." And some people have poked in this statement in claiming that Jesus gave moral approval to warfare, but any careful reading of the passage in its context makes plain the absurdity of such an interpretation. Jesus was not discussing war. To take his words out of their context is not only absurd, it is wicked. The absurdity is obvious because no defense of war was under consideration. The wickedness of such a misinterpretation is apparent because the meaning of the words of Jesus are changed and the spirit of such a change is indeed blasphemous. The intention of such a change often is to fulfill a very specific, and in my judgment, a diabolical purpose. What was Jesus saying? Instead of calling men to war, Jesus was calling men to take seriously their faith, that a new era in human experience was dawning. Indeed such an era was already at hand, he was asking them to commit themselves totally to such an era and he was reminding them of the price that they might expect to pay if such total commitment should capture their lives. Families would be divided, son against father and father against son. In a family of five, three against two and two against three. Thus, I am persuaded that Jesus was calling in his own time for the appearance of tough minded peacemakers. The disciples were to be prototypes of the brand or breed of agents of peace that would be needed centuries later in a society well known to us, beloved by us, and now threatened seriously by the conditions of this very hour. May I suggest a few salient characteristics or (indistinct) of persons who would qualify as tough minded peacemakers today? First, a very brief listing of qualities, attitudes, and practices that are not desired. The old style appeaser who confined himself to the construction of carefully phrased and acceptable and publishable state on soft compromise. Such a peace maker in our day is not needed. Next, the person who cries peace at any price is of course an absurdity and unthinkable person in the condition of today. Next, the proposal of some, "Generalized policies," where the specifics left to negotiators that "lower levels." This kind of proposal is no longer an effective approach as it perhaps once appeared to be. We need a new strategy as well as a new peace maker. The primary virtue of such a person I suggest is his aggressiveness. The emphasis must be on peace making. This means planning a strategy. This means deliberate, authentic, artful movement to outwit and out maneuver the war makers, Some years ago, Bruce Barton, an executive in the advertising business, as well as a popular writer of philosophical and theological statements, made a good suggestion that was never fully exploited. He proposed that war be publicized from the point of view of its horror and its insanity. Well, why not? Why not tell it as it is? War is nonsensical. Have you grown a little impatient and more than a little bewildered and definitely sick at heart, as you have listened to the news reporters on TV and through other media announce almost daily and I quote, "American casualties light." This ambiguous kind of reporting is well nigh insulting. Every thoughtful listener knows that the full account is restrained. What does the term life mean? What does it mean to the mother or the wife of a dead 18 or 20 year old American airman or soldier? Something a little closer to the truth appears infrequently in the summarizations we get, as for example, the recent report that came out just a few days ago, that since our entry into the Vietnam war, the United States has suffered something more than parted 2000 men killed. Is this in all realistic and honorable thinking and in inconsequential figure? Why not tell it as it is? President Nixon, in a TV news conference on December 8th, 1969, gave us a good example. He referred to an event that occurred in the village of Son Mai when 567 old men, women and children were murdered on March 16th, 1968 and the president said, "This was certainly a massacre "and under no circumstances justified." Why not tell it as it is? Since 1965, 1 million civilians in Vietnam have been wounded and approximately one fourth of them have died from their wounds. Why not tell it as it is? In our affluent, industrialized society, no one of us has escaped. We have been conditioned

for warfare. It is not far from realism to say we have all been militarized. This morning I will echo the sentiment of a plucked that hangs on our campus why can't we give peace a chance? Listen to the news. The average news announcement about fighting, about brutality, about poisoning, about defoliation in Vietnam and elsewhere, about mass slaughter, these items are mingled with and integrated with the news of football games, of the pranks of youngsters, of the stock markets fall, and if it ever does, it's rise, of weather prognostication. Now, this is no classical heroizing of the war and of murder, but it is a reduction of the whole gory business to the level of so-called natural events. It is time for action by peacemakers. The world is looking for such a breed of citizens. No longer can we, in our society, assume that citizens must always be the solid supporters of the status quo or the respectable props of policies as they are. Peace makers, agents of peace are needed. Such persons are willing to challenge the policies that reduce our chances as a government to provide moral leadership to other parts of the world. Such persons will not content themselves with passing resolutions, they will be found where action is, cultivating sentiment for peace, talking peace in homes and on the streets, talking peace through the press, on the campus, wherever men will listen. They will set aside normal duties and interests temporarily to deal responsibly and directly with this major issue. They will be throwing their bodies as well as their minds into the struggle for justice and sanity in international relations. Now, as I conclude, let me say, I do not think this is a totally gloomy time for responsible peacemakers. Peace makers are not at the end of their opportunities. The only real trouble with peacemakers is they are lonely people. Their ranks are too thin. We need crowds of peace makers. We need masses of peace makers. When masses say, "War is no longer tolerable," a way to abolish war will be found. Let us pray. Oh thou God of all humanity who has led us to this hour and who has spared us to live for a moment longer, create in each of us new desire to become an agent of peace, thy peace, and grant us the readiness each and all to pay what ever price is required to find through thy leadership peace on earth. Amen. (liturgical music)

- All things we are and-