



the Christian Church, of the apostles creed. Let us affirm our faith. I believe in God, the father almighty, maker of heaven and earth, and in Jesus Christ, his only son, our Lord, who was conceived by the holy spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died, and buried. The third day, he rose from the dead. He ascended into heaven and sat the right hand of God, the father almighty. From then he shall come to judge the quick and the dead. I believe in the holy spirit, the holy Catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body and the life everlasting. Amen.

The Lord be with you. Let us pray. Would you join with me in this responsive prayer of Thanksgiving? Let us give thanks for the gifts and grace of each community of Christendom or the Roman Catholic church, it's glorious traditions, it's disciplines in holiness, it's worship rich with the religious passion of the centuries, it's noble company of martyrs, doctors, and saints. We thank you O Lord and bless your holy name. For the Eastern Orthodox church, it's secret treasure of mystic experience, it's marvelous liturgy, it's regard for the collective life and its common will as a source of authority. We thank you O Lord and bless your holy name. For the great Protestant communions, we thank you O Lord and bless your holy name. For the congregationalist protection of the rightful independence of the soul and of the group. We thank you O Lord and bless your holy name. For the stress in the Baptist churches upon personal regeneration and upon the conscious relation of the mature soul to it's Lord We thank you O Lord and bless your holy name. For the power of the Methodists to awaken the conscience of Christians to our social evils and for their emphasis upon the witness of personal experience and upon the power of the disciplined life. We thank you O Lord and bless your holy name. For the Presbyterian reverence for the sovereignty of God and their convenance in his faithfulness to his covenant, for their sense of the moral law expressing itself in constitutional government. We thank you O Lord and bless your holy name. For the witness to the perpetual real presence of the inner light in every human soul, born by the religious society of friends and for their faithful continuance of a free prophetic ministry. We thank you O Lord and bless your holy name. For the Lutheran church, it's devotion to the grace of God and the word of God enshrined in the ministry of the word and sacraments. We thank you O Lord and bless your holy name. For the Anglican church, it's reverent and temperate ways through its Catholic heritage and its Protestant conscience, it's yearning concern over the divisions of Christendom and it's longing to be used as a house of reconciliation. We thank you O Lord and bless your holy name. For all other churches and religious communities, for their untiring work and constant devotion. We thank you O Lord and bless your holy name. O Lord our God, God of power and God of mind, the author and the giver of all good things and whose presence is peace, joy, love, and strength. We praise you for the gift of this another day and another Lord's day when we gather in this place and around the world to worship in the name of Christ our Lord. Continue O God to strengthen and bless your church and all who care for others. O God hear us as we share our concerns for those in need. We remember those in prison, the lonely, the sick, the widow, and the widower, the orphan, those who hunger and those who thirst. May we also remember O God that it is our individual and our corporate ministry to do unto them as we would unto Christ. We pray O God in this time of Christian unity, when we are concerned about the divisions and the brokenness of the church. We pray for your church universal. Fill your people with the truth and with your truth, O God set us free. Where your church is corrupt, purify it. Where it is an error, correct it. Where it is superstitious, enlighten it. Where anything is amiss, reform it. Where it is in want, fill it. Where it is divided, O God heal its brokenness. Where it is right, confirm and strengthen it. Make us mindful O father that there is truly one faith, one baptism, one Lord, one God and father of us all. Hear these words, our prayers. Receive our feelings, our prayer. Accept our thoughts, our prayers, which we offer, not in our

name, but in the name of Jesus Christ our Lord who loves us and cares for us and calls us to care for one another. Amen. In our observance of a week of prayer for Christian unity, let me remind you of services which will be held this week. Tonight at 6:30 here in the chapel, we began a series of special Sunday evening worship services. And I encourage you to come and share in these services with us. Tuesday evening, Tuesday afternoon, late at 5:15, father Thomas Cowley we'll have a meditation as the various religious communities on campus share in the week of prayer for Christian unity. And then on Wednesday morning at 8:00 a.m. we will continue what we began last Wednesday, a weekly, mid week, early morning communion service. And you were invited to worship God in that service with us. It is my privilege this morning to introduce perhaps to most, if not all of you, Dr. George Schweitzer, who is professor of chemistry at the University of Tennessee at Knoxville. Those of you in the congregation can read his credentials in the bulletin. In addition to being an outstanding scholar and academician, he is a warm and genuine human being. One who shares not only his intellect, but his warmth of spirit in the name of Christ. And so for us all, I say welcome George to Duke University, to Duke Chapel, and to this service of worship, Dr. George Schweitzer.

- May the words of my mouth and the meditations of this congregation be acceptable in thy sight. O Lord our strength and redeemer who has surprised us with thy glory in Jesus Christ. Amen. You and I, every woman and man of us may think of ourselves if we wish as cosmic detectives, as celestial James Bonds if you wish, for none of us, no man, no woman, no child escapes in this pilgrimage of life and attempt to discover what things are all about. This is the constant continued quest for meaning that we all have because we are all conscious that we are part of a larger context. We're all conscious that there is more than just ourselves and our small community. We are all conscious that we are portions of a much greater, a gargantuan in fact universe. And we are continually looking to ask the question of what is the meaning of it and what is our place in it, and where do we belong. Today, the quest for meaning is a mixed one. It is a confused one because there are so many options and because our world is in such sharp and continued and rapid transition. But in order to live our lives usefully, in order to complete our personalities, in order to integrate our sensibilities, it is necessary for us all to grasp far, to reach far, to attain, and to operate our lives upon the basis of a meaning. Something we believe is beyond us. Something that makes up the context in which we live. For if we are to have a meaning, we must enter the struggle for meaning, because it is only when we have a meaning that we have some way to set our goals, some way to guide our actions, some way to resolve our frustration, some way to make us whole, purposeful, useful, perceptive, and sensitive persons. Though we are in difficulty however, with regard to the rapid transitions in our world, there are many valuable insights that come to you and come to me today, particularly from the realms of the sciences, which may assist us in our ever progressive quest for meaning. And I want to review a few of these, and I want to kick out to you this morning some possibilities, some possibilities for meaning. I want you to enter into our discussion here with alive imagination. I want you to enter into it with some flair for fantasy. I want you to enter into it that he is in a living and perceptive and poetic way. How about meaning in this decade? What may we say about it and what assists may we obtain for it? Well, the astronomers may very well help us because they tell us that when we turn giant instruments like the 200 inch refractor on Mount Palomar, when we turn that giant instrument out into the universe, we just discover very quickly that we are surrounded with a multitude of galaxies. In fact we can now see 10 billion galaxies each of which is a gargantuan collection of at least 100 billion stars. And since the early 1930s, we have been able by studying

the light from these galaxies to discern that they are all receding from us. Every single galaxy, all of the 10 billion, and maybe more that we have just mentioned are moving out from us. Regardless of the direction in which we look, we find every galaxy is moving away from us. We can also, from a study of the light, our astronomy friends tell us, we can also discover how rapidly they are moving and knowing how many they are and how far away they are and the how rapidly they are moving. With moderately simple algebra, we can discover the point at which they all would appear to have been together at one time. If they're all going out, then it's possible we can extrapolate back and we can discover when they were all together. And when we solve our equations, we discover that about 10 billion years ago, according to what we think we see today in astronomy and according to the major interpretation that is given of it, all the matter, all the stuff of the world was gathered together in one gargantuan clump. This gargantuan clump is hard to define according to what we now know. But for our purposes this morning, let us simply suppose that it was pure energy. Pure energy gathered together, maybe 10 billion years ago, which as a consequence of its character exploded and was hurled out. And as this energy was hurled out from this point of origin beyond which we cannot go at the moment scientifically, it began to cool down. It began to become thermodynamically degraded. And when energy cools down, our astrophysicist friends tell us, it turns into matter. The energy turns into neutrons and the neutrons decay to produce protons and electrons, and they clump together to produce atoms, and then the atoms clumped together in this great exploding panorama to produce molecules and the molecules clump together. And then were gathered together in vast turbulences that were set up in this gargantuan explosion to produce dust clouds and these dust clouds then, again according to the people that look into these phenomena, these dust clouds also began to aggregate, began to clump together to produce the stars, some of them with planets. And as the planets including the earth, the chunk of this whole vista that we know the most about. As the planets including the earth began to cool down, eventually the earth reached a temperature where the rain, the moisture which surrounded it produced rain. The rain fell, was boiled off, the rain fell again, was boiled off again. The rain fell, was boiled off. In the process, the great mountain ranges rose, the rock was eroded, soil was formed, and finally the temperature reached a stage where the water could begin to stay up on the surface of the planet, and seas and lakes and rivers came into being. In them dissolved were the great chemical and elementary chemical substances at that time, ammonia and carbon dioxide and other elementary materials. In these early cooking pots of the elementary chemical substances, these materials began to clump together again. They began to aggregate, they began to agglomerate, and through the vast eons of time out of these elementary chemical substances came more complex materials, the proteins, the phosphatases, the phosphatides, and other many things that the biochemists could talk to us about. Until finally something of the order may be of 3 billion years ago, give or take a half a billion years. These very, very complex chemical substances burst across the thin boarder line between what you and I call the living and the non-living to give the first, very simple, very elementary, very fragile forms of life, perhaps 3 billion years ago. And then gradually, strangely, fascinatingly, intriguingly, these first faint and delicate blushes of life developed by agglomerating, by clumping up, by cooperation if we may anthropomorphize it, they began to develop into more complicated forms of existence. And there appeared over the centuries, over the millennia, over the millions of years, plants and animals in all their amazing multi-form, strange, and wonderful variety. And as these animal creatures, as they became more complex, there appeared among them more and more sensitivity to the environment. The amoeba pushes out against its environment. It absorbs materials from its environment. And as we go up through the scale of development of complexity, as we follow it through time, this

sensitivity and this interaction with the environment becomes more and more complicated, and more and more complex. In fact you and I might want to suggest that here with the earliest and the beginning developments of mind and of consciousness. And as we track the great evolutionary scale, which I'm discussing with you from the invertebrates up through the fish, to the reptiles, to the mammals, and to the anthropoids, then finally we reach a time when it is possible for me to take you by the hand and to lead you through the plains of Eastern Africa, to move through the brush down there in the region of Olduvai Gorge which now exists as you know in Tanzania. And if we were there, perhaps 4 million years ago, you and I could push through the brush, we could burst forth into a general opening. We could hear a noise, we could turn, we could look and we would find ourselves finally face to face with man. We would have confronted ourselves. We would've found there man. Humankind burst forth finally and fully and amazingly up on the stage of this strange process. Man probably the most complex manifestation of the process, at least on this planet. Man made of the dust of the earth, man made out of the cosmic energy, man made out of the stuff of the universe, man whom we might style as conscious clay. Or as my 13 year old says to me, "Dad, we're really thinking mud, aren't we?" And I say, "Yeah, yes, this is good." And this is what the ancient Hebrew writer felt. Oh no, he didn't come at it scientifically. He couldn't, but he felt it. For he calls man, adamah, red earth into which God has breathed the breath of life. Thinking mud, conscious clay, able to look back over his shoulder and dimly perceive what the world is all about. Able to ask the question of meaning. And it is man's mind, man's consciousness that allows him to grapple with his world. For a physicist you know, is nothing but a whole gang of atoms that have gotten together to study atoms. And man's consciousness is that which leads him to investigate, to probe, to search, to explore. It gives him the impetus to do science and to conquer the environment. But man is more than that. Something else has happened in the cosmic drama that you and I have been reviewing, for man is not just a computer mounted up on some kind of mobilization apparatus. He is more than that. She is more than that. Humankind has gone through another great and glorious stage. For if I attempt to address you or treat you as a computer, if I attempt to address you or treat you as a machine, you say, no, don't do that to me. Don't fold, don't staple, don't mutilate, don't spindle for I am more than a machine. And I say to you, what more. You say, well, I'm a person. I say quite right. And some place when, where, precisely how I do not know, but someplace another stage in the processes that occurred, the stage of personalization, where we have attained the ability to choose to be free, to entertain freedom, to determine our own destinies, to grow up for peace, to aspire for justice, to seek stable society. We've entered into these complex abstract relationships which make us persons. When did it happen? When we first perceived the import of death, when we developed language maybe 400,000 years ago with the invention of the wheel or the invention of fire. I'm not sure. And neither are the anthropologist sure just exactly what it was that personalized us. Maybe many things, most likely a complex of many things, but we have indeed become persons. Now let's review very quickly. I have said to you that it appears to me that you and I have merged out of at least a vast and glorious 10 billion year immense and fabulous journey. Out of energy and atoms we have come out of the apparently dead unconscious matter, there has emerged humanity, living conscious and personalized with the potential for freedom and with the potential for purpose, and with the need for meaning. The human, the startling product of the whole process who can turn around the first portion of the process that can turn around and look at the process itself and look back into that dim and murky and distant past and see himself rising out of the dust. We are products of what we might construe over simply to be sure, what we might construes a vast ladder with the wrong first of energy, then the breakthrough to matter, then the breakthrough to life, then the

breakthrough to mind, and then the breakthrough to consciousness. And this is where we are today. We are at this mind consciousness personhood breakthrough, for we are in strange position today, in position as you and I will know because it ripples through our gut constantly, in position to bring to this earth the greatest good it has ever seen. With our technology to feed the hungry, to give drink to the thirsty, to clothe the naked, to house the homeless, to lift the fallen, to heal the ill, the cure the insane, to teach the ignorant, to deliver all of those captive to economic, political, and psychological bondage. But strangely, paradoxically, we are also in position today to bring to this earth probably the greatest evil it has ever seen, or we are beset with a horrendous potentiality of air, earth, and water pollution with the possibility of nuclear, chemical, and biological warfare, with vast currents of planetary racial hatred, with powerful forces of economic oppression, with the possibility of controlling human beings through computers, drugs, electronic devices, and genetic changes. We are on the rim, on the utter edge of planetary starvation under the sponsorship of an unregulated population explosion. And we seem so much of the time to be beset with leaders who are greedy, power mad, self-seeking, and short-sighted crisis. In short, no one can help ask, where are we headed? And I guess the question I want to entertain with you, at this point in the scale, in the interpretive context I have proffered to you is this, is there another rung on the ladder? For we have moved from energy, broken through to matter. Matter of breaking through to life, life breaking through to mind, mind breaking through to personality. Is there another rung? Is there another breakthrough? Is there something more we are meant for? Is there something more we are meant to be? Is there something more it is possible to be? And my answer is, yes. This is a confessional answer. It is a religious answer. It is a metaphysical answer. It is an answer that comes of the riches of what I understand to be the Hebrew Christian tradition, because the Hebrew Christian tradition asserts that another breakthrough has already occurred. And has occurred in the strange, wondering, bearded, unorthodox, itinerant, massively misunderstood rabbi of Nazareth. Strange man who has in himself been the breakthrough, who has sensed the pulse of the future, who has broke through to the next rung of compassionate concern and has attempted to splash before us upon these screen of the cosmic panorama, the potential for all women and for all men. And yet, if you think about it, every single one of the stages, every single one of the movements had certain properties. When energy broke through to matter or matter broke through to life, we've got to use terms like turbulence and struggle and try after, try after, try with slight success. We have got to use terms that manifest failures and relapses and disappointments and gradual and slight success among many, many tries. How many times did matter try for life. Once? Oh, no. Millions of times, that combination, and that combination and that, and that, and that. If you wish in an attempt to build a complexity that can be called life. How many combinations of molecular configurations were tried? Billions perhaps until finally the right one locked in, and there life. And out of that one incident, all of the next stage came, how many times was mankind tried for. Once? No, no. The surface of the planet is littered with the false starts. The bony graves of those that didn't make it surround this in practically every region of the planet. That try, and that try, and that try, and that, again, and again, and again until finally the breakthrough, the one and from the breakthrough, the spread. And then the cooking, the cooking if you wish, the breakthrough on each stayed, the proliferation, the cooking and out of the cooking and the pulsing, finally the one breakthrough again to the next stage. You're intelligent enough to develop the paradigm if you wish. You're intelligent enough to develop the image. What I'm trying to say to you is I don't think the image is a wrong one. I think it has something to say to us because I think the image of breaking through to the next stage of possible development here up on this planet perched up on the outer edge of this tiny galaxy. I think the possibility

of that next breakthrough is going to have similar dimensions far to truly love, to truly care, to truly be concerned, to change your society, to work constructively, to stand against the temptations of materialism and nationalism and defeatism. To stand against all of the currents that would be brought against us is rough. And it must only be describable in terms of struggle and antagonism. And many, many tries with little apparent success, but the breakthrough has occurred in the one. And we are called to join the breakthrough. We are called to look to our brother, the first fruits, the breakthrough creature, the breakthrough individual Jesus himself. We are called to join in that faltering program of love. But I must warn you again, it'll be difficult. No one that understands the existential import of the New Testament. No one that understands the character of cross and crucifixion can fail to understand. For there is no resurrection without a compassionate intent, which often leads to crucifixion. It is sacrifice by which this world moves forward. It is the sacrifice of energy that brings about matter and the sacrifice of matter that brings about life and the sacrifice of the living state that brings about development and finally mind, and the sacrifice of the mind, giving it over to the person, and the sacrifice of the person that brings the compassion of God into this universe, to give one's self in face of the cross. We can blow it on the planet. We can all die. I don't think this is the only place that God's running one of these deals. For you see every bit of evidence that I can accumulate, leads me to believe that there is a vast, glorious, personalistic spirit working with this. I don't know what kind of theology you have. Many people have what I like to call prepositional theologies. Not propositional, prepositional, 'cause you see here's the scheme. Now I don't know how you think about God being related to it. Some people want to say God's behind it. There's one kind of prepositional theology. Others say, God is under it. Others say, God is over it. Well, I like God rippling through it. That's the one I like to talk about, but that there is a relation and that there is something going on, and that you and I are invited to join in is evident to me. The potential is tremendous, but as I've said, we could blow it. If it fails on this planet, it'll go on someplace else. In the myriads of galaxies that surround us, something similar is going on surely. No one said it more clearly than Nikos Kazantzakis. Right before he wrote "Zorba the Greek" he has given us a series of essays, entitled "Report to Greco". And one of them tells the story in the most graphic way. Give me your imagination again as Kazantzakis would have called for it. He says in one of those essays, the world has reached the stage of the worms. It has come up from energy, to matter, to life, and life has risen to the status of the worms. And there were the worms. They were in the mud. They were curled up in the fetal position. They were happy. They were well fed. They were warm. And down through the stream comes what Kazantzakis calls the cry. This is his word for God. And God says to the word worms. God says the cry cries out to the worms, rise, unfold, unfurl. There are glories ahead that you don't even dream of, there are creatures that you can't even understand. There is a vast role to be tried on ahead, and you may inaugurate and you may participate in it. And the wrong worms look up to the cry and say, nuts. Baloney. That's a lot of religious gobbledygook. That's a lot of garbage. But the cry persists saying, rise. You don't know what is possible. There is glory unfathomable up above, and the cry keeps punching down upon the worms until finally. Out of all the fetal lead positioned worms, out of all of those in typical middle-class worms society, finally one worm gets hooked. And I warn you against the cry 'cause if you do get hooked, there's no turning back. I warn you against religion because it calls for crucifixion. But that one worm heard the cry and said, "All right, if you'll just shut up. "If you'll just get off my back, "I'll unfurl and I will rise." So once more, the Christ said then, "Rise." And the worm unfurled and rose. And in that act, the beat went on. For the whole future came from that. Can Kazantzakis say anything different to us? There is the world of glory up ahead, there is a possibility built of sacrifice, yes. Built a pain, yes. Built of difficulty, yes. Built of

dedication, yes. Then emanating, resulting in glory. Although it is possible for us to blow it on this planet. It is also possible for us to make it. I don't think any of us will ever be free of the cry that ripples down through the cosmic reaches, the cry saying to each and every one of us, rise. For we know of a resurrection faith in which the whole or world, energy, matter, life, mind consciousness, personality will be gathered up in the end term in the compassion of God, rise. In the name of the father and of the son and the holy ghost, world without end. Amen. (soft piano music)

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