

(speaking indistinctly)

- When service is over.

- For the fact that we have no choir to lead us and let us all lead the congregational singing as we sing hymn, number one. (piano music playing) (piano music continues) (piano music continues) Join me now please in the Prayer of Adoration. Lord thou has been our dwelling place in all generations. Before mountains were brought forth, or ever thou hadst formed the earth and the world, from everlasting to everlasting, thou art God. A thousand years, and that site, are but yesterday when it is past. Therefore, with Angels and Archangels, and with all the company of heaven, we laud and magnify thy Name, evermore praising thee, and saying, Holy, holy, holy, Lord, God of hosts. Heaven and earth are full of thy glory. Glory be to thee, O Lord Most High. Amen. Throughout all the centuries of Christian history, there is a prayer that has united Christians across every boundary and every division. And which today unites all of us, on this side of the grave and the other side, in praying together, the prayer, which Christ has taught us. When we do so thoughtfully and meaningfully, it can lift us into the presence of God as perhaps nothing else can. May we pray the Lord's prayer. 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. The scripture lesson this morning is taken from the book of Matthew chapter 16, verses 13 through to 19. Now, when Jesus came into the district of Caesar of Philippi, he asked his disciples, "Who do you men say that the Son of Man is? And they said, "Some say John, the Baptist, "others say Elijah "and others, Jeremiah, or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter replied, "You are the Christ, the son of the living God." And Jesus answered him, "Blessed are you Simon Bar-Jonah! "For flesh and blood has not revealed this to you, "but my father who is in heaven. "And I tell you, you are Peter "and on this rock, I will build my church "and the powers of death shall not prevail against it." That's in it, the reading. Let us rise to sing All Hail the Power of Jesus Name. (piano music playing) Let's be seated. Maybe we lift up our hearts in prayer to God. Almighty Father, we do give thee praise and glory. And we thank thee for thy son, Jesus Christ, whom we call our Lord. For his redeeming work, for his teaching, for the example he set for us to follow, for his willingness to forgive us when we are repentant. For the plan which he has given us for our lives and for life eternal. And as we give thanks to him and for him, we pray that we may appropriate into our own lives, the blessings which he offers and for which we have expressed thanks. We are aware our father, that there is much in us that keeps us from receiving these blessings. We would ask thee to remove that, and to forgive it. We stand in need of thy forgiveness and thy cleansing power, so that the blessings which Christ would give to us may come to us. And that we may become the kind of people, he would have us to be. We ask thy blessings upon this worshiping congregation, those who are here and those who worship by radio. We pray that we may all together with other Christians worshiping today around the world, be drawn into the kind of fellowship which will transform this world with its many problems into the kind of community with which thou would

be pleased. The kind of community that cares for one another, that recognizes problems and seeks to solve them in the spirit of the master. We pray thy blessings upon these athletes here. Grant them, O God, growth in grace as well as in body and in mind. Sustain them from injury, grant unto them clean sportsmanship and the rewards of their efforts. We pray our Father, thy blessings upon athletes everywhere, that they may offer unto mankind an example of manliness and sportsmanship, that shall be a part of the redemptive process going on under the leadership of thy spirit in the world today. We ask now as we continue to worship thee, that we may have thy presence, thy intelligence and thy leadership. For we ask it in Christ's name. Amen. We are happy to have in the leadership of our service today, the members of the football squad, Larry Dempsey, Eddie Newman, John Alexander, and two on the coaching staff, Dick Havens, who formerly was on the varsity football squad and coach Sam Tymer. Those who are receiving the offering today are Jim Durth, Bob Morris, Joe Newman, Dick Dickson. Your bulletins were given to you this morning by William Turner and Bruce Reynolds. We are grateful for the help of these and others who will be helping us next Sunday. I would particularly invite your attendance at this service here in the chapel next Sunday, when Carl James will be the principal speaker, Carl James certainly needs an introduction only to those who are completely new at Duke and in Durham, because of his outstanding association with the University and this community for a number of years. Some of you may have heard him when he spoke in chapel here a few years ago. One of the reasons why I would like for you to hear Carl James in person, instead of by radio, those of you who are listening in, is that we have not yet been able to devise a method whereby those of you who are listening in by the radio may make a contribution to the offering. And this goes to the fellowship of Christian athletes, which has a number of very worthwhile purposes. All of which seem to require the expenditure of money. And with that, I will announce that we will now receive the morning offering. (piano music playing) (piano music continues) (piano music playing) (bright piano music) Could you bow your heads, please. Heavenly father, give of all good things, who has taught us that it is more blessed to give than to receive. We dedicate these, our offerings to the service of Christianity. Humbly praying thee, that all our gifts and energies may be consecrated to the extension of thy kingdom on earth, through Jesus Christ, our Lord. Amen. I would like to talk with you a little while now about the power of imagination. We are told by those who make a study of animals and of man, that the difference between animals and men, which can be agreed upon by everyone of all theological points of view or points of view which do not recognize the theology, is that men have the ability to imagine. Men have the power of imagination, whereas animals do not. Now whether you explain this in terms of a spark of divinity or simply a different order of evolution or whatever your explanation is, it seems to be an agreed upon fact that this is the chief difference between animals and men. We can imagine, they cannot. Not to any noticeable degree. For instance, if you go out into your backyard at home and to pick up a stick to the cat in your yard, this stick is always a stick, but to a little boy, your little brother or your neighbor's little boy, this stick can be many other things. It can be a horse and he can ride it. It can be a telephone pole or a TV antenna. Whatever his imagination wants this stick to become. Or let's say that there is a pond water. Now to a duck, a pond of water is a pond of water. But to a little boy or a little girl who may have bought at the dime store a small ship and launched it on this pond of water, it may be the Atlantic ocean, maybe the Pacific ocean. It may be some imaginary ocean on an unexplored planet. Whatever the imagination of a little child would like for this pond of water to become, in his or her mind, it will become. The imagination is that ability which we have to make new discoveries, to solve problems, to get an advanced report on how things are going to turn out, and therefore, to get a view into the future. To see not only what things are at the present time and see them in depth, but to see how things are going to be if we

make certain plans. Imagination is the flower of genius. As I've already indicated, it is that which primarily distinguishes us from the lower animal kingdom. It is that quality of mind and heart, which enables us to put together the experience we have had with the resources at hand and project into the future, dreams, plans, visions development. Here at Duke university, we have a development program now. On the basis of which we have asked for extensive contributions from foundations and individuals throughout America. All of this is based upon an imagination. A process of imagining by which the leaders of our University, the faculty, and the administrators are planning and dreaming for a greater Duke in the future. To come down out of the clouds, for a moment to a more mundane level that may indicate one of the ways by which we use our imagination to bless our lives and everyday living. Last week, I was reading about something that happened in the city of Tucson, Arizona during World War II. You will recall, those of you who are older than the football players, that back during World War II, the OPA was in charge of such things as gasoline and tires and sugar and other scarce items. And if you wanted some of these commodities, you had to get the approval of the OPA. There was a group in Tucson who had banded themselves together to produce a little theater. And one of the gimmicks which they had was, that between the acts, they were going to serve coffee and donuts. And they were going to sell the coffee and give away the donuts. Well, people of course wanted sugar for their coffee, and so they had to go to the OPA and get permission for the sugar. But because of an OPA restriction, they could not do what they wanted to do. They could not sell that commodity and give away the other commodity. And so in order to get the sugar, they simply reversed things and sold that which they had planned to give away, and gave away that which they had planned to sell. And got by the OPA regulations legally and actually in every other way. Well, every day we are using our imaginations in this fashion. Let's take now a more serious look at this power, which I believe God has given us. Which power it is that indicates something of our kinship to the divine and distinguishes us from the animals. It's power of imagination. Dr. D S Gregory says there are three kinds of imagination operating in human life. The first is the scientific and philosophical kind of imagination. I am sure that we do not need a great deal of explanation of how the scientific imagination has operated in our own generation to be impressed with the value of it. I have here before me, a full page ad taken from Time Magazine as an illustration of this. This is an advertisement placed in Time Magazine by the Chrysler Corporation. And the headline of the ad is, Imagination is the Directing Force at Chrysler. And then they proceed to explain how it was that they got together some engineers, asked them to use their imagination and how you the automobile consumer, will benefit from the imagination of their scientists. A bit later, I took from the same Time Magazine, another full page ad placed there by Alcoa Aluminum Corporation, Pittsburgh. And after describing with some illustrations, how their engineers also are using their imagination, they have this punchline at the end, We do not call this engineering, this is imagineering. The use of the imagination in the area of science, according to Alcoa Aluminum brings great blessings to all mankind, and so it does. We could turn to many fields of science to show how the use of the imagination in the scientific area has blessed our lives. I will mention only one other. Up in the great Northwest, there was a section of Oregon, Montana and Idaho, comprising something like a million, 200,000 acres, which formerly was all together desert land, quite useless. It was nonproductive to the people who are engaged in agriculture. It was not scenic. It was nonproductive on the textbooks. The United States government sent some engineers up there to use their scientific imagination. And on the Columbia river, they constructed the Grand Coulee Dam, which transformed these million and 200,000 acres of land from a desert into a productive and beautiful area, simply by the use of the scientific imagination. All right, let's look then at the second kind of imagination,

which Dr. D S Gregory says we human beings possess. The artistic. And as we sit here in this beautiful chapel that has been made beautiful by the artistic imagination of many people who have gone before us, we are aware of the various kinds of artistic imagination, which have been employed in the past to transform stone from simply inert matter in the ground, to a thing of beauty, to transform glass from something that's liquid and hot into something that is beautiful, and which has a message. To transform the metal of organ pipes into music that can lift the soul into the presence of God. What does an artist do to become an artist? Well, he sits before his canvas, or he sits before that piece of stone, which he is going to sculp. Uses his imagination, or he sits down to his organ or his piano or his violin or whatever kind of musical instrument he has and uses his imagination. So the world has been greatly blessed by the artistic imagination of Bach and Beethoven and hundreds of others whom we honor as artists. And for whom we thank God, because of the application of their artistic imagination. There is a third kind of imagination, which Dr. D S Gregory says we possess, and that is an ethical imagination. And it is about that, I would primarily like to speak today. Because it is the ethical imagination, which indicates greatest of all our kinship to the Heavenly Father. It is the ethical imagination about which Joel spoke in the old Testament, in the second chapter in the 28th verse, when he said, "I will send my spirit upon all flesh "and your old men will dream dreams "and your young men will see visions." That is to say, God said that he was going to send his holy spirit upon us, upon you and me. And that when the spirit of God really comes into us, we begin to see visions. We begin to dream dreams. We begin to use our ethical imaginations. We begin to see solutions to ethical problems, which we had not seen before the spirit of God came. We begin to dream of possibilities of greatness in the ethical and spiritual realm, which we would not have seen had it not been that the spirit of God came and led us and kindled our ethical imagination. "I will pour out my spirit upon all flesh," he said. "And your old man will dream dreams. "And your young men will see visions." Dr. Rufus Jones, the late, very great Quaker, once made the statement in the midst of a heated debate between the people who believe that man evolved from the animals and those who believe that he did not. By saying that he thought this debate actually was somewhat irrelevant. That it overlooked a much more important and a much more practical question. And on the basis of which each man himself could determine for himself, whether he is linked to the animals or linked to God. He said, the question basically is, do we use our ethical imagination and act as though we were created by God in his image? Or do we allow our ethical imagination to lie quiescent and dormant and unused and act as though the animals were our brothers? Of course, I'm aware as you are of the conduct of some people that would make the animals ashamed to classify them as their brothers. Animals act a good deal better than some people that we know. But certainly I think Dr. Jones is right in saying that the basic question and dealing with human nature is not so much what happened in history as what is happening now. Are we using the ethical imagination under the leadership of the spirit of God to deal with the problems which we face as men imaginatively? This is where the great question will be settled. Now, what are some of the problems which we face that requires the use of our ethical imagination? Many of you are young people and you find yourselves dating other young people. Here is a boy dating a girl, a girl dating a boy. And very often, I think young people are inclined to make decisions of the day and of the night on the basis of simply the fact that here we are together today, rather than on the basis of the projection of their imagination into the future. A young man I think should ask himself as he contemplates extending a relationship with a young lady, can I imagine myself married to her if things should develop that way in the future? if I should become emotionally involved with her, can I imagine her as the mother of my children, as the person who would share my life with me? And a young lady who is dating a young man should use her

imagination at this point and ask herself, can I imagine this person as my husband, a year, two, three years from now? That I think is one of the reasons why God gave us our ethical imagination. To save ourselves from becoming involved in situations which in the future would prove to be quite unacceptable. There is a problem, which I think all of us as a country cannot escape. We may bury our heads in the sand, like an ostrich, or we may use our ethical imagination and begin to solve it. And that is the problem of great sections of our population living in ghettos today. We may pretend that the problem is not there, but it is there. And it will not be solved by any of the customary practices and habits and procedures, which we have employed up to now. And it seems to me that one of the greatest and most pressing problems and needs of this very hour is for citizens of America to use their ethical imagination on a grand scale, to devise a solution to the problem created by the existence of large ghettos, groups of people who are in prison in the great cities of America. To the credit of the people of Durham, I am happy to say that it seems to me that in this very week, and this very month, we are beginning to move into direction here that has real imagination in it and real promise. All right, let's move now from a kind of a group or social area into a more personal area for a little bit. Can you use your ethical imagination with regard to your own personal life? This in essence is what it was that Jesus was asking Simon Bar-Jonah to do, in the scripture lesson, which Rhino Havens read a little bit ago. Jesus said to him, yes, your name is Simon Bar-Jonah, yes you're the stumbling, bumbling almost idiot. You're the person who makes promises and doesn't keep them. You're the person who charges forward with great enthusiasm and then plays out along the way. He was able to be betrayed, to deny. He was able to be impulsive and hotheaded, undependable, volatile. But Jesus gave him a new name, Peter. He said, I say to you that you will be Peter, meaning rock. And on this rock, I will build my church. He challenged Simon Bar-Jonah to imagine himself as Peter. And he became Peter. Because not only did his Lord have an imagination for him, but he was able himself somehow to project that image on the screen of his mind, that he would be Peter. And so he was. I am sure that the members of the football squad know without my telling them, the importance of imagination in that area. Frank Leahy, when he was coach of the then number one national champion football team, Notre Dame was asked, what was the single greatest reason why they were the national champions? He said, well, of course, you all know the importance of conditioning, of training, you know the importance of talent. But he said, there are a dozen teams in America that has the conditioning, the training, the talent that we have. Frankly, he said that if he had to put his finger on one thing that was more responsible for Notre Dame at that time being rated as number one in the nation, it was the fact that he had a number of players on his team, who had great power of imagination. They could see themselves actually doing things which other players could not imagine themselves doing. Coach Havens here will remember, the thing which the coaches said a few years ago when he and Erk Gregory were all playing on the same team, which won the Cotton Bowl that year. Erk Gregory was a spindle legged boy from South Carolina, who came up here to play line. Anyone looking at him would not have picked him out as an outstanding lineman as he became. But the difference between mediocrity and greatness for Erk Gregory was that, Erk could imagine himself really getting in the way of anybody who came along. He really could have imagined that he could stop anybody. And he did. It was more in his imagination than it was in his body. This had to be true of Erk Gregory. It has been true of almost every great football player. It has been what he is imagined in his mind, more than the sinews in his body that made the difference. So it is with you and me. The publication of a book written by Clifford Beers, the title of which was A Mind that Found Itself, had more to do with the development of modern psychiatry than any other book that has been written. It was the book which really gave modern psychiatry, its big emphasis in the beginning. The story in that book

can be summarized briefly. Clifford Beers had an older brother who was an epileptic. And someone told him one day that epilepsy ran in families. That if you had an epileptic brother, you were going to be an epileptic yourself. There wasn't anything you could do about it. And so Clifford Beers said that a great cloud of anxiety and dreads settled down upon him when he heard that. And he could not free himself from it. Day by day, he imagined that he was going to become an epileptic. It was simply a question of time. When? And when it happened, then his future would be black and his present would be black. So after a while, he began to have symptoms of epilepsy and had epileptic fits. And he was placed in a state insane asylum. One day in the asylum after he had been there a number of years, he overheard a psychiatrist say that epilepsy did not necessarily run in families. And that if you had a brother who had epilepsy, it did not mean at all that you had to have it. And that it was curable. Miserable as Clifford Beers had been in that institution, highly motivated as he was, to get out of there and to overcome epilepsy, he began to wonder first whether he needed to become an epileptic in the beginning. Then he began to imagine himself as a well person. He began to imagine himself going out that door and returning home and never having epilepsy again. And he clung to that image on the screen of his mind, and saw himself as a well man. And he became a well man. And the beginning of his recovery, was the time that he began to imagine himself a well man. Yes, the imagination has great power, very great power. We have a tendency to become what we imagine we are. As a man think of in his heart, so is he. The picture he projects on the screen of his mind is the picture he is on the way to becoming. Are you Simon Bar-Jonah or are you Peter? No matter what you are now, you can become Peter if you imagine it. There is a phrase in the New Testament that I think has great truth in it. To them gave he the power to become the sons of God. All of us today can become children of God. But first we have to imagine it. We have to see that that's who really we are. And when we do, by God's help, we will become that. Let us pray. Almighty God, our Heavenly Father. We thank thee that thou has given us scientific imagination and artistic imagination. That thou has given us an ethical imagination, in which I spirit can work and move. We open ourselves now to that spirit and ask thee to come in. So that we may dream dreams and see visions of the kind of person we are going to be. And we will give thee the praise through Jesus Christ, our Lord. Amen. May we rise and sing our closing hymn. (piano music playing) (piano music continuing) Now may the grace of the Lord, Jesus Christ be with us all. Amen. (piano music playing)