

- We bless and praise Thee, O God, for the open door to the joy of loving and being loved. We bless and praise Thee, O God, for the open door to the opportunities of the everyday through which we may go in our leisure and in our work, and in all our ways the joy that we have found in Thee. We bless and praise Thee, O God. And let us offer two prayers of intercession. First for the World Council of Churches now meeting in Sweden. And secondly, for a world in trouble. Eternal God, the Father from whom the whole family in Heaven and Earth is named who are gathering out of every nation, one people in Christ. We remember before Thee those from many lands and races who meet at the assembly of the World Council of Churches in Uppsala. As they meet with one accord in one place, may the grace and power of Thy Holy Spirit be with them. May He who is the true light be the light of their worship and their decisions to the end that in their witness and service and unity, Thy people may glorify Thy name in the whole world. We remember before Thee all the churches represented at Uppsala, our own communions and our partners in obedience. As we are drawn together in prayer for those who represent us there, so may we be drawn by Christ into greater unity with one another and by His grace become more faithful witnesses to that light which is for the healing of the nations and the redemption of the world. Oh God, the Father who has made of one blood all the nations of the Earth. We pray that strength and courage abundant may be given to all who work for a world of reason and understanding. We pray that the good which lies in every man's heart may day by day be magnified. We pray that men will come to see more clearly not that which divides them but that which unites them. We pray that each hour may bring us closer to a final victory not of nation over nation, but of man over his own evils and weakness. All of which we pray for Jesus Christ's sake. And let us offer a prayer of supplication for ourselves in this university community. O God, the Judge of all who knowest what is in man and requirest truth in the inward parts. In times of doubts and questionings, when our belief is perplexed by new teaching, new thought, when our faith is strained by creeds, by doctrines, by mysteries beyond our understanding, give us the faithfulness of learners and the courage of believers in Thee. Give us boldness to examine and faith to trust all truth. Patience and insight to master difficulties. Stability to hold fast our traditions with enlightened interpretations. To admit all fresh truth made known to us. And in times of trouble, to grasp new knowledge and to combine it loyally and honestly with the old. Save us and help us, we humbly beseech Thee, through Jesus Christ in whom Thy truth is made manifest. Now, O Lord, we commend unto Thee our souls and our bodies, our minds and our thoughts, our prayers and our hopes, our health and our work, our life and our death, our parents and brothers and sisters, our benefactors and friends, our neighbors, our countrymen, all Christian folk. All folk for whom Christ died and was raised from the dead. We commend them all to Thee, O Lord, this day and always. Now as our Savior Christ has taught us, we humbly pray together saying, 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.

- My good friends, I accepted the invitation to speak here this morning in an atmosphere glowing with warmth and good fellowship. And at the same time I was unsuspectingly charmed by your very excellent

chaplain, Dr. Wilkinson. And little did I realize at that moment the difficulty entailed in the preparation of one's first sermon or that this particular performance would be under the watchful eye of my former college teacher and freshman advisor, Dr. James Cleland, who even in those early days of his career in this country was a masterful lecturer and a spellbinding sermonizer. His reputation has grown to international proportions, and in the light of this, one understandably hesitates to enter a pulpit from which he has preached with some regularity. So I think that you can all understand my plight this morning. I wanna speak very briefly to you on the basis of the Scripture which were read this morning. And the title, if we must title this talk this morning is, "A New Heaven and a New Earth." Our society today is enmeshed in a conflict between traditional institutions and ideologies and the realities of the contemporary world. Man, the only culture-building animal on the face of the Earth not only adapts to environment, but he also creates an environment to which to adapt. Thus although he has created an urban and metropolitan society in an ever-shrinking world, he is still learning how to live in his creation. As a matter of fact, the frictions which have developed as man attempts to adjust from a pre-urban to an urban way of life are of such dimensions that they have been described by many as being revolutionary. There is no question about the fact that the winds of change are blowing vigorously at this very moment, and an old order is being displaced. And it seems to me that there are three elements in this change. First, the technological revolution with the impact of automation, computer technology, and cybernetics. And then second, the revolution in weaponry with the emergence and the dominance of nuclear weapons. And third, the revolution in human interaction and human rights. These revolutionary changes are worldwide, and the great question facing men and women all over this nation and in every nation on the face of the globe is whether they can develop the new attitudes and requisite mental outlooks for satisfactory and creative living in this rather agonizing period of social change. And at the risk of elaborating what ought to be obvious to this audience, let me attempt to suggest some major attitudinal changes which seem imperative to me for the future. First, because the world in which we live is geographically one, it seems to me we all must formulate and maintain a world perspective. Man's technological genius has enabled the dwarfing of distances and the chaining of time. It is possible, as you all know, to leave Tokyo, Japan by jet plane on a Sunday morning and arrive in Seattle, Washington before Sunday actually dawns in this country. We have compressed the world, in a sense, into a neighborhood through science and technology. But tragically, we have not yet developed the ethical commitment or formula for converting the world into a viable brotherhood or community of mutual respect. The world is rent asunder by the Cold War. Peace has been ruptured on at least two fronts, in Vietnam and Southwest Asia is one, and in Northern Africa is another. And conflicts of interest are still resolved largely by the employment of force. The League of Nations, we all know now, was a noble experiment that failed, and the World Court is used only sparingly. The United Nations appears more and more to be impotent as an instrument for a peaceful resolution of international conflicts. There is no solace to be found on the international front. This condition should make us all increasingly more aware that we better learn quickly to live together as brothers or we will condemn our ourselves to perish together as fools. No individual can live alone. No nation can live alone. We are inextricably bound in an interlaced, interdependent web. Starvation in India, political disorder in France, deliberate and threatening provocations in Berlin, Apartheid in South Africa, new politics in Canada, all of these in some way or other have an effect on all of us because we are all tied in a simple garment of destiny. I can never be. I can never be what I ought to be until you are what you ought to be. And you can never be what you ought to be until I am what I ought to be. This is the structure of reality. John Donne described it years ago with these

impressive words. "No man is an island entire of itself." Every man is a piece of the continent, a part of the main. Any man's death diminishes me because I am involved in mankind. And therefore send not to know for whom the bell tolls. It tolls for thee." I respectively assert that this must be our perspective today if we are to live creatively and realistically. A voice echoing through the vista of time says to us, "former things are passed away, and behold, I make all things new." Now, the second change which we are challenged to facilitate is the hastening of moral progress to the point where it balances or coincides with scientific and technological progress. Today because of the many technological instruments at our disposal and as a result of their utilization, social changes have been wrought which have shattered our certainties and molded our perspectives so that emphasis today is on the material and on the means of life rather than the ends. So much of our modern life today can be summarized in Thoreau's shrewd dictum. "Improved means to an unimproved end." Because of the rapidity of the changes set in motion in our technologically-oriented society, some are led, as are many collegians today, to ask "What is there to which we can tie ourselves? What is there to which we can tie ourselves?" To be sure, a number of people thoughtlessly shrug off serious consideration of life's final significance. And these people go from day to day on what passing happiness they find. At some point, however, the ultimate question confronts most of us. What does life mean in a mess of a world like this? And in these days of national and international chaos, the number of persons facing this question multiplies. Browning, in an outburst of optimism, sang, "God's in his Heaven, all's right with the world." But an American soldier very recently changed that second line and said, "All's riot," R-I-O-T, "with the world." Now, there is no question about the fact that our contemporary society is in trouble. But it seems to me, as one author has written, that the highest use of a shaken time is to discover the unshakable. The highest use of a shaken time is to discover the unshakable. This, I believe, is the essential reason why it is imperative for us to keep our moral progress abreast of our scientific and technological progress. Only in this way can we be ever mindful of the buttressing stabilities of life and its eternal purpose and truth. And then we can all say with Arthur Hugh Clough, "It fortifies my soul to know that though I perish truth is so. That howsoe'er I stray and range, whate'er I do, Thou dost not change. I steadier step when I recall that if I slip, Thou dost not fall." The third and last attitudinal change is that we must struggle unrelentingly to create a mental condition in the world which will support the elimination of every aspect of racial injustice. If there is any single human problem that can bring down the curtain of doom on American civilization, I say to you that this is it. While no one can deny that recent years have brought large scale-improvements in race and ethnic group relations, there are still residues and pockets of racism in which, although perhaps subtly, the idea is communicated that one race is superior to another. When people are convinced that a particular group is not fit to live in their neighborhoods or to go to school with their children or join their country clubs or to be hired in certain jobs, at that very moment these people are saying consciously or unconsciously that that group of people does not have the right to exist. And concomitantly, that the existence of this group represents a creative error on the part of the Almighty. In addition, there are many good people sincerely interested in establishing a just society whose thinking has been victimized by historic myths. The first is the myth that only time can solve the problem. And this leads to the familiar admonition that American Negroes have heard for well over 100 years. Namely, you're pushing things too rapidly. Only time can solve this problem. But I say to you that time is neutral so that it can be used either constructively or destructively. And many people are now convinced that the undemocratic forces have used time more astutely than the forces of goodwill. By now, it should be obvious that human progress in any area does not roll in on the wheels of inevitability. It only comes through the tireless and

persistent efforts of many dedicated people. The Black Power movement about which you've all read, the Black Power movement, it seems to me, is a perfect illustration of a contemporary reaction to the line of thinking represented by this myth. The advocates of Black Power and their adherents feel that the institutions of the American nation can no longer be trusted. That these institutions always resort to the refuge of time and that therefore the outlook, if the status quo is not modified, is continued and deepened alienation. Consequently, what is sought through the Black Power movement, very simply, is a change in institutional practices and in some cases, a change in institutions if this is necessary in order to make participants rather than recipients out of a people who have been traditionally excluded from the fundamental political, economic, and social processes of this country. Now, so much for that myth. A second myth is one which we hear often emanating from the halls of Congress and which we heard most recently from a minority with reference to gun control legislation. And that is that since morals cannot be legislated, new legislation cannot do anything to solve the problem of racial injustice. First, it is claimed the hearts of people must be changed. We all realize, of course, that morality as such cannot be legislated. But the point obviously is that behavior nevertheless, can be regulated. Law may not make a man love me, but it can restrain him from enslaving or beating me. Law can change habits of men. And when habits are changed, there just may well be accompanying attitudinal changes. This is the hope that I see in civil rights legislation if it is vigorously enforced. Through it, perhaps, Americans can be introduced to a more just society. Now, a third myth is the one which in essence proclaims that the Negro is so far behind in contrast to other immigrant groups because he has not learned to help himself. But the people who believe this myth have forgotten the circumstances under which the Negro was brought to this country as well as the circumstances under which he was emancipated. Suffice to say, after emancipation he was left penniless, illiterate, landless, and stigmatized by virtue of color and previous condition of servitude. Yet in that same period, in an emancipation period through an act of Congress, this nation gave away millions of acres of land in the West and the Midwest to undergird European peasant immigrants with an economic base. But this nation was unwilling to do anything for those kept in slavery for some 245 years. Not only did the nation give the land to the European immigrants, but it built land-grant colleges to teach the grantees how to use it. It provided county agents to give them greater expertise and provided low interest rates so that their farms could be mechanized. And today, further assistance is being granted by providing federal subsidies not to farm. Often and perhaps sometimes unwittingly, if one is to be charitable, the very persons whose parents or even themselves received such federal assistance are the very ones who say to the Black man that he must lift himself by his own bootstraps. The fact, ladies and gentlemen is, that that no one group in this country ever lifted itself by its own bootstraps. There are of course, of course, of course many things which one must do for himself. But to say to a bootless man that he ought to lift himself by his own bootstraps is ridiculous and is cruel and is unjust. And this is why I personally feel that federal and state programs are the only answers at this point to the problems of city blight, urban unemployment, and widespread poverty. America with its wealth and industrial capability and vast brainpower can do much to alleviate its own internal problems and also to launch the world into a worldwide fellowship beyond one's race, beyond one's tribe, beyond one's class, and beyond one's nation. There is need in the world for a call to a state of unconditional love for all mankind because otherwise human survival seems truly to be in jeopardy. I stand before you this morning concerned and fearful but not yet, not yet in a state of hopelessness and surrender because in the words of the Scripture which Reverend Dr. Cleland read this morning, St. John, the divine is speaking, and he said, "I see a new Heaven and a new Earth, and there shall

be no more death, neither sorrow nor crying. Neither shall there be any more pain for the former things are passed away." Perhaps I am too optimistic. Perhaps the day of peace and brotherhood is but a dream. My faith, however, resides in the fact that though the arc of the moral universe is long, it bends toward justice and goodwill. My hope is that students and men of letters will all join as participants in an unrelenting struggle to make the world better and to hasten the day when every valley shall be exalted and every mountain and hill shall be made low and the crooked shall be made straight and the rough places plain, and the glory of the Lord shall be revealed and all flesh shall see it together. Let us pray. Grant, O Lord, we beseech Thee that the words which we have attempted to present here this morning may be so inwardly grafted in our hearts that they will bring forth in us the fruits of good living. Amen. (stirring organ music) (chorus singing indistinctly) (subtle organ music) (majestic organ music) ♪ How beautiful are the feet of them ♪ ♪ That preach the gospel of peace ♪ ♪ How beautiful are the feet ♪ ♪ How beautiful are the feet of them ♪ ♪ That preach the gospel of peace ♪ ♪ How beautiful are the feet of them ♪ ♪ That preach the gospel of peace ♪ ♪ And bring glad tidings ♪ ♪ And bring glad tidings ♪ ♪ Glad tidings of good things ♪ ♪ And bring glad tidings ♪ ♪ Glad tidings of good things ♪ ♪ And bring ♪ ♪ Glad tidings ♪ ♪ Glad tidings of good things ♪ ♪ Glad tidings of good things ♪ (majestic organ music) (exuberant organ music) ♪ Praise God, from whom all blessings flow ♪ ♪ Praise Him, all creatures here below ♪ ♪ Praise Him above, ye heavenly host ♪ ♪ Praise Father, Son, and Holy Ghost ♪ ♪ Amen ♪

- Here we offer and present unto Thee, O Lord, our silver and our gold, the symbol of ourselves to be a reasonable, holy, and living sacrifice unto Thee through Jesus Christ our Lord. And now unto God's gracious mercy and protection, do we commit you. May the blessing of God come upon you abundantly. May it keep you strong and tranquil in the truth of His promises through Jesus Christ, our Lord, Amen. (church bell ringing) (stirring organ music) (lively music) (singer singing indistinctly) (footsteps tapping floor)