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- Let us join in our corporate responsive prayer of confession. Have mercy upon us, O God, according to thy loving kindness, according unto the multitude of that tender mercies. Black out our transgressions. (audience collectively replying) For we acknowledge our transgressions and our sin is ever before us. (audience collectively replying) Purge us with his and we shall be clean. Wash us and we shall be whiter than snow. (audience collectively replying) Restore unto us the joy of thy salvation and uphold us with thy free spirit. (audience collectively replying) For thou desires its not sacrifice. Else, we give it. Thou delight is not in burnt offering. (audience collectively replying) Hear our confessions for Christ sake. O God of justice and mercy. Grant us the assurance of your forgiveness and pardon. So that we will not be paralyzed by our sin and guilt. But may be restored to a loving relationship, to you, our family, our neighbors and our world. We pray in the spirit of Jesus, the forgiving and loving Christ. Amen. (church music) (church music continues) (church music continues) (church music continues) (church music continues) (church music continues) (church music continues) (church music ends)

- Let us hear the word of God, as it is contained first in the scriptures of the Old Testament. In the book of the Psalms, selected verses from the 139 Psalm, O Lord thou has searched me and known me. Now know'st when I sit down and when I rise up. Thou discern'st my thoughts from afar. Now searches out my path and my lying down and art acquainted with all my ways. Even before a word is on my tongue, lo, O Lord, thou know'st it altogether. Thou has beset me behind and before, and lay'st thine hand upon me, Such knowledge is too wonderful for me. It is high. I can entertain it. Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend to heaven, thou art there. If I make my bed in hell, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; Even there, thy hand shall lead me, and thy right hand shall hold me. If I say, let only darkness cover me and the light about me be night. Even the darkness is not dark to thee, The night is as bright as the day, for darkness is as light with thee. Search me, O God, and know my heart. Try me and know my thoughts and see if there'd be any wicked way in me and lead me in the way everlasting. Here end'th the Old Testament lesson. The New Testament lesson is from the Gospel, according to St. Matthew, the 17th chapter verses 1 to 18. After six days, Jesus took with him, Peter, James and John his brother, and led them up a high mountain apart. And he was transfigured before them and his face shone like the sun and his garments became quite as light. And behold that appeared to them, Moses and Elijah talking with them. And Peter said to Jesus, "Lord, it is well that we are here. If you wish I will make three booths here, one for you and one for Moses and one for Elijah." he was still speaking when low a bright cloud overshadowed them and a voice from the cloud said, "This is my beloved son with whom I am well pleased. Listen to him." When the disciples heard this, they fell on their faces and were filled with awe. But Jesus came and touched them saying, "Rise and have no fear". And when they

lifted up their eyes, they saw no one, but Jesus only. And as they were coming down the mountain, Jesus commanded them. "Tell no one, the vision until the Son of Man is raised from the dead. And the disciples asked him, "Then why do the scribe say that first Elijah must come". He replied, "Elijah does come. And he has to restore all things. I tell you that Elijah has already come and they did not know him, but did to him, whatever they pleased. So also the Son of Man will suffer at their hands". Then the disciples understood that he was speaking to them, of John the Baptist. And when they came to the crowd, a man came up to him and kneeling before him said, "Lord have mercy on my son, but he is an epileptic. And he suffers terribly. For often, he falls into the fire and often into the water. And I brought him to your disciples. And they could not heal him. And Jesus answered, "O, faithless and perverse general. How long am I to be with you? How long am I to bear with you? Bring him here to me". And Jesus rebuked him. And the demon came out of him and the boy was cured instantly. Amen. (church music) (church music continues) (church music ends) Let us in unison, affirm our faith. We are not alone. We live in God's world. We believe in God who has created and is creating, who has come in the truly groom in Jesus. To reconcile and make new. Who works in us and others by the spirit. We trust God who calls us to be the church, to set celebrate life and its fullness, to love and serve others, to seek justice and resist evil, to proclaim Jesus crucified and risen, our judge and our hope, in life in death, in life beyond death, God is with us. We are not alone. Thanks be to God. The Lord be with you. Let us pray. Let our first be one of Thanksgiving. Blessed and eternal God from whom we come, by whom we are sustained and to whom we shall return. We thank thee for the good things bequeathed to us, by the journeying generations. Others labored, and we have end turned into the profits of their labor Churches, we did not build are centers for our worship and inspiration. Liberties, we did not earn are our birthright. Truths, we did not discover are a lamp to our feet and a light upon our path. As we have freely received, so may we freely serve. Make us wise in the arts of stewardship. Grant that we may so live and work that those who come after us shall rejoice, that we pass this way. But our second prayer be one of intercession for others. We bring before thee, O God, the troubles and perils of peoples and nations. The sign of prisoners and captives and refugees. The sorrows of the bereaved, the necessities of strangers, the helplessness of the weak, the despondency of the weary. The failing powers of the aged. O God, even through folks like us. Draw near to them for the sake of Jesus Christ, our Lord. And third, let us offer a prayer of supplication that we may have a sense of joy. Grant to us O Lord, the royalty of inward happiness and the serenity which comes from living close thee. Daily renew us in the sense of joy and let thy eternal spirit dwell in our souls and bodies, filling us with light and grace. So that bearing about with us the infection of a good courage. We may be diffusers of life and may meet all ills and cross accidents with a gallon and high hearted happiness. Giving thee thanks always for all things. And now as our savior Christ has taught us. We humbly pray together saying, our father, who aren't 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 trespass as we forgive those who trespass against us. And lead us, not into temptation, but deliver us from evil. While thine is the king and the power and the glory forever. Amen. The Lord's supper will be celebrated at the close of this service and everyone present is invited. Do not come because you must, come because you may. And the preacher this morning is our own Robert Young, the Minister to the University.

- Some of you in the midst of reading and writing this week may have missed yesterday's Funky winkerbean cartoon. Funky is sitting, studying, he says, "You know, when you think about it, there are are a lot of questions in life that I really don't know the answer to. And the last picture says, it's just too bad that so

many of them happen to turn up on this test. (audience laughs) Well, if it's been that kind of week for you, blessings on you this morning. If some of the days during the coming week promised to be that kind of experience for you, blessings on you, even more. In the name of God who creates us, redeems us and sustains us. Amen. When it comes to our Christian faith, that is how we believe it, how we live it, how we act it out. We often move in either one of two often diametrically opposed directions. Either we become quite spiritual. That is, we become preoccupied with prayer and Bible reading and meditation to the neglect of the social. Or else we become activist or political or issue oriented to the exclusion of the biblical and the spiritual. One of these, stresses the inward journey of the spiritual life. The other stresses, the outward journey of caring for others. But our call is to pursue them both, neither to the exclusion of the other, but both of them simultaneously. For there is always something more, something new, something different that you can discover about yourself on an endless journey inward. There is always also someone who needs you reach them, touch them, heal them, help them, on the journey outward. Jesus life put these two together in a rich way worthy of our study and worthy of our following. The journey inward toward the self, the journey outward toward others. Each endless each limitless, each boundless, each full of surprises, each full of risk and danger and full of the unknown. Each full of potential fulfillment and even moments of ecstasy. Henry Allen writes in *Out of Solitude*, 'Expectation itself is what brings new joy to our lives. Expectation that is both on the inward journey and the outward journey brings joy to our lives.' We can see these journeys though as dull or monotonous, ordinary, routine, blize, pohum or humdrum. Or we can see them as if there are moments of potential, goodness, ready to explode around us, behind us, beside us or within us at any moment of time. But listen, if you will, to this rather severe indictment of contemporary living. The Chicago Suburban Junior Executive said of his and his wife's relationships with others in their neighborhood. He said, "Our relationships never were very exciting, but after all, no one expected them to be more than just ordinary". Well, my friends, if you don't expect life to be anything more than just ordinary, then that's precisely what it will be. As we come to the close of this academic year, 1975-76 in the life of our university, I want to reaffirm the central importance of the journey inward and the journey outward for you and for me. And these journeys need not be just ordinary, after all Jesus referred to early disciples, how? As Lemon, as salt, as new wine, as light, as a candle on a bushel. There is to be air of excitement and exuberance and enthusiasm and contagious joy in the life of a Christian man or woman that makes life much more than just ordinary. The inward journey then for a moment or two, a pilgrimage toward understanding one's self. Meister Eckhart wrote centuries ago, 'To get at the core of God at his greatest, one must get an to the core of himself at his least, or no one can know God who has not first known himself, go to the depths of the soul, the secret place of the most high to the roots to the heights, for all that God can do is focus there'. Meaning of self, of life, of God, of others, all that God can do is focus right there in the depths of your soul. In the innermost parts of your being and my being. But we need time and space for this inward journey. And that unfortunately is part of our problem for today. For we do not allow or make time and space for a journey inward. For life is too busy, too full, too hectic, too frantic, too active, too noisy, too demanding, too much in motion for us to have time and space for this inward journey, which is so rich and full of potential. Robert Rains in his little book entitled, *Creative Brooding*. Says that, 'One of the problems for us in our society today is that there is nowhere to go to brood or to think creatively. Everywhere you go, he says, and you can listen to this and imagine what he's describing. He says, "Everywhere you go, there is noise. You go to the supermarket, you ride the elevator, you sit in the dentist chair, you ride a taxi or you walk the streets. There is music, noise. There is no silence. There is no time or space for the inward journey. And we need time and

space. Quiet and free to time for brooding and meditating, for reflecting, for praying, for growing. Each of us needs a rest, a break, a change of pace, some time apart, a quiet time. A time to think and reason and grow and change. A time to grow and a time to change.' That's what this inward journey really is. I used to think that the inward spiritual journey upon which I was traveling and which others also were traveling, was a journey that would end. As I was growing up, somehow or other, I received the message that, you would really get to the point where the Christian faith was clear and understandable, where you would have all of the answers and everything you needed to know about the faith would be known. I heard and even remember today, such phrases, if you only believe or get your heart right with God or commit your life to Christ or recommit your life to Christ. I'm not sure as I try to recall this exactly what the words were that were used as these messages were communicated, but I understood others to be telling me that there would come a point in my life, if I believed enough and if I were faithful enough, when my spirit would grow calm, and I would not worry or struggle or search about matters of faith any longer. I would have arrived. I thought that once, I no longer believe that. I believe that the life of the spirit involves us in an endless journey, a pilgrimage, a journey inward, if you please. And that we will never, never have all of the answers nor will matters of faith ever be settled fully and finally for us. Now, I always knew that there would be an endless journey for the mind. Maybe it's because I understood how limited my mind was, but I always knew that there would be an endless journey for the mind, that one could never know all that there was to be known. Now, while on earth, I ever believe that one would ever be able to understand all that there is to believe. I really don't know, but I did. I now know, that the mysteries of God and Christ and life and faith will never be comprehended fully this side of eternity. Surely Paul was right when he said, "Now we do see through a glass darkly". We do not understand all or believe all or know all. The life of the mind and the spirit is one of continuous search and struggle. And that used to bother me, because I still had this childhood or teenage hangover that said, you know, there must be something wrong with you if you're still doubting and still questioning, until I heard Dr. Bryant Kirkland, who's Minister of Fifth Avenue Church in New York city. Gave a series of lectures one time, at Union Theological Seminary in Richmond. And I heard those lectures five or six of them there were during the course of a week when I was there. And then about three years later, I heard Dr. Kirkland again. And they sounded to me very much like the same lectures and yet they weren't the same. And so I went up to Bryant after the service, after the hearing the lectures for the second time. And I said, Bryant, you know, those lectures sound very, very familiar. They sound almost as if they were the same lectures I heard you give three years ago. And yet in substance, they are quite different at very, very important points. I said, they sound the same and yet they don't sound the same. He said, "They're not the same because my faith is not the same. For you see, I have had a daughter who has gotten married. I have stood beside of beds of those in our church who have died. I have baptized babies. I have conducted weddings for young couples. I have worked through the hell of divorce with many other couples. In other words, life has been a series of changing experiences for me. And so has my faith. They're not the same". And so, faith is a constantly moving, changing, growing, searching, struggling experience. Somewhat like, the late Dr. Samuel H. Miller, former Dean of Harvard School of Divinity says in one of his books, "Believing means that one must stand at the edge of uncertainty. One must stand at the edge of uncertainty where the dark dims the sureness of sight, and one must find a solid stone for as forward step". It means that one must do more than add things together in some sort of precarious pile, but one must find a way to fit the experiences of life together. And so, we keep searching for that solid stone, wanting to do more than add things in life together in a precarious pile. Wanting to find a way somehow or other to fit them together.

Journey inward, journey outward. We see this epitomized magnificently in the life and ministry of Jesus, our Lord. Jesus' life was one where prayer and meditation, where the inward journey was a very important, a major part of his life. Often Jesus withdrew from his disciples, from the hustle and bustle in which he was engaged. He withdrew for prayer and meditation. There are times the scriptures tell us when Jesus prayed all night. He often prayed, perhaps always prayed before important decisions and before difficult experiences. That's only a half the story. Charles Wesley in one of his prayers once remarked about Jesus. He said, "All I life Christ was prayer and love". That's a pretty accurate description of the life of our Lord, isn't it? A life of prayer and love. A journey inward and a journey outward. There is a constant important and essential connection between these two, the inward in the outward. Or if one gets preoccupied with just the inward or personal or spiritual journey, one tends to develop spiritual neurosis. But if one is always on the outward journey toward others, one tends to find one self in the world with nothing to say and no help to offer. That's why we need to maintain a healthy relationship between the two. Between the inward and the outward. Between the contemplative and the active. Between the meditative and the assertive. Between the silent and the spoken. Between the thinking and the doing. Between the feeling and the active. Nowhere that I know of, is this healthy, important, essential balance, seen more powerfully and more poignantly. Then in the Matthew passage, which Dean Clengan read as our Gospel lesson for this morning. Chapter 17, versus 1 through 18, the story of Jesus on the Mount of transfiguration. As was often Jesus' custom, according to the gospels, he took his three favorite disciples, Peter, James and John. And he went up on the mountain, both figuratively and literally, symbolically and practically went apart on an inward-upward journey. This surely has to be one of the most dramatic encounters with God that any human beings have ever had, probably likened only to Moses' experience on Mount Sinai, when the 10 commandments were delivered to him. Momentous, powerful, awesome. When the numinous presence of almighty God was visible and powerfully real and quite present to all who were there. This was such a magnificent and majestic spiritual moment. That according to Matthew's Gospel, Jesus became transfigured, his face shown as the sun and his clothing was as white as the light. And then on top of that, the whole, immediately Moses and Elijah appeared with him. All of the history and the tradition of Jesus were symbolically represented here in Moses, the law. And in Elijah, representing the prophets. What a magnificent, powerful, rich, full, incomparable religious experience for a human being, even a divine human being to experience. And Dear old Peter, blustering impetuous Peter, one who always had good intentions, but often said some of the most inappropriate things, came up to Jesus and he said, "Jesus, this has been such a glorious experience. Let's just stay here forever. Let's build three Tabernacles. Let's build three monuments here and let's stay here and let's worship God, your father, our father, our Lord. Let's worship God here forever". Peter really didn't know what he was saying, but Jesus would have none of this. And so, the next few verses tell the rest of the story, the outward journey. And Matthew says, as they were coming down the mountain, when they came to a crowd, a man came up to him and said, "Lord, have mercy on me for my son is an epileptic". And then Matthew says, and Jesus answered him. And the boy was cured instantly. This my beloved sisters and brothers in Christ is the full journey. The journey inward to the mountain, surely. The journey outward to others, certainly. It's an endless circle, inward to outward, outward to inward. In reality, the two journeys are one. One absorbed in the other, one superimposed on the other. Martin Buber in his incomparable little writing, 'I and Thou' writes, real self-knowledge leads a person either to self destruction or to rebirth. This is the inward journey, towards self-knowledge, self-awareness, self-assurance, which means rebirth, which means continuous new life for oneself and for others. Ellie Wizzel in his book Knight writes. We do not know

