

- Testing one, two, three, (blows into mic). Testing, one, two, three. Testing, testing. (Orgelbüchlein: In Dir Ist Freude, BWV 615 plays)

- Friends, brothers, and sisters in Christ, we have come here to a house of worship that has been set aside for us to use in this way. We've come here for Christian fellowship and to grow in the things of God. And it is imperative for us to cleanse our hearts and souls regularly of the impurities, which come in inevitably, in a life like this and in a world like this. But may we now reverently bow our heads for our prayer of confession. Almighty God, our heavenly Father, we offer our prayer of confession because we are unnecessarily deficient and we know it. We could have done better at a lot of points and our failure to do so has made us justifiably uncomfortable. The only way we can honestly get comfortable about our past sins is to confess them to you in the presence of one another and ask for your forgiveness. We admit that we often ask the wrong questions. When we are faced with a decision about right and wrong, we frequently ask what our friends think about it, rather than asking what Jesus thinks about it. We often get our priorities mixed up. We substitute sleeping for worship. We try to make a name for ourselves at the very time we should be trying to heal the wounds of mankind. We put our money in the wrong places. We seem to be able to afford almost everything that comes along, and then we tell the church, we are out of funds. Oh Lord, we are sinners in the way we get our priorities mixed up. As we confess our sins together, we are aware that the particulars of our sinfulness are not the same. Some of us are guilty of holding on to stuffy old notions about our Christian faith, which we're not willing to reexamine in the light of scripture or with the aid of the Holy Spirit. Others of us are not at all stuffy, but we sensationalize everything about our Christian faith. Instead of making sure that we are truly Christian, we always make sure we are truly sensational. But although the particulars of our sinning are different, we all unite in our failure to seek first your will and your righteousness. So now we ask forgiveness, we pray for restoration. We ask love and acceptance. We pray for a new chance, not merely to do better, but by Your grace to do a lot better. In Jesus name we offer our prayer, Amen. Hear now the comforting words of the scriptures, "Who is like unto God, that pardons iniquity and passes by the transgression of His heritage? He retains not His anger forever because He delights in mercy. He will turn again and have compassion upon us; He will tread our iniquities under foot and cast all our sins into the depths of the sea." Let it be. Now this being true, brings to our hearts the impulse of gratitude because of what God has done for us. May we express our gratitude in unison as we use the words that have been written by Leonard Walcott. Let us pray our prayer of thanksgiving. Oh God, we have been so noisy, each of us chirping away at our own opinions, at our own preferences. We've been putting to others in a box, boxed in the adults, teenagers, kids, we've turned each other off and left ourselves alone in the clutter of our noise. Help us God to be quiet and watch and listen, to watch and listen to what you really are, to watch and listen to what each other really is. Each one, a person, a gift from God to the rest of us, so that we too can become persons. We thank you God for each other. We thank you God. Amen. (organ music) ♪ Sing to Jehova ♪ ♪ Sing to Jehova ♪ ♪ Sing to Jehova ♪ (indistinct) ♪ Sing to Jehova ♪ ♪ Sing to Jehova ♪ ♪ Glory and power ♪ ♪ Glory and power ♪ ♪ Hallelujah, hallelujah, hallelujah ♪ ♪ Hallelujah, hallelujah, hallelujah ♪ ♪ Hallelujah, hallelujah, hallelujah ♪ ♪ Sing to Jehova ♪ ♪ Sing to Jehova ♪ ♪ The glory of His holy name ♪ ♪ Pray unto the

Lord God ♪♪ Pray unto the Lord God ♪♪ In the beauty of holiness ♪♪ Hallelujah, hallelujah, hallelujah ♪♪
Hallelujah, hallelujah, hallelujah ♪♪ Hallelujah, hallelujah, hallelujah ♪♪ All the nations fall on their knees ♪
♪ As we praise to ye ♪♪ Sing praises, sing praises to thy holy name ♪♪ Sing praises, sing praises to thy holy
name ♪♪ Hallelujah, hallelujah, hallelujah ♪♪ Hallelujah, hallelujah, hallelujah ♪♪ Hallelujah, hallelujah,
hallelujah ♪♪ Hallelujah ♪♪ Hallelujah ♪♪ Hallelujah ♪♪ Hallelujah ♪ Those of you who take this study of the
Bible seriously will remember that Paul in his letter to the Romans has a rather extended treatise on the
subject of law and grace, which begins at about the fifth chapter and runs on through chapters eight and
nine. The lesson this morning, is taken from the heart of that treatise. It's in the seventh chapter, beginning
at the 15th verse. I read from the Moffatt translation. "I cannot understand my own actions. I do not act as I
want to act, on the contrary I do what I detest. Now when I act against my wishes, that means I agree that
the law is right. That being so it is not I who do the deed, but sin that dwells within me. For in me, that is in
my flesh, no good dwells, I know. The wish is there, but not the power of doing what is right. I cannot be
good as I want to be, and I do wrong against my wishes. Well, if I act against my wishes, it is not I who do the
deed, but sin that dwells within me. So this is my experience of the law, I want to do what is right, but wrong
is all I can manage. I cordially agree with God's law so far as my inner self is concerned, but then I find quite
another law in my members, which conflicts with the law of my mind and makes me a prisoner of sin's law
that resides in my members. Thus left to myself, I serve the law of God with my mind, but with my flesh, I
serve the law of sin. Miserable wretch that I am, who will rescue me from this body of death? God will, thanks
be to Him through Jesus Christ our Lord, Amen." (organ music) The Lord be with you. Let us pray. Eternal
Spirit, Father of Mercies, God of all comfort, we lift our prayers to you, asking you to keep us reminded of the
hope of the world. That we may not be overborne by its disasters and its confusions. Lord God, omnipotent,
the beginning and the end, you are still God. Before you no evil can permanently stand, no lie finally
triumph. Grant it in our generation, the kingdoms of this world shall become the kingdoms of your Christ.
That men shall beat their swords into plowshares their spears into pruning hooks. May we in this hour of
worship, have our faith in you and in your eternal purposes renewed. Let not our confidence or our devotion
fail because of the fury of the wicked when they boast themselves in the day in their pride. And so we pray,
Holy God, that in this sanctuary, joy may come to unhappy souls. That celebration may be a reality, that
illumination may dawn upon the uninspired, that courage may come to the crushed, hope to the frustrated.
Now in this time of devotion, may we be equipped by thy grace, to meet life, to face death, to fight the good
fight, to keep the faith, to finish the course. Therefore, do we pray you to clarify our sight, so that we can see
how small are the issues which we sometimes mistakenly think are big, so that we can see how great are the
issues for which Jesus lived and died. Grant unto us oh God, who worship here, a generous portion of the
character of Jesus. Give us His indignation against sinful living, and His unbounded love for sinners. We pray
for enough of His grace to make us persuasive witnesses for His gospel. So from this time of worship, send
us out to be better campus citizens, more understanding roommates, more respectful sons and daughters,
wiser fathers and mothers, true scholars, courageous prophets, responsible leaders, good followers. Most of
all, faithful disciples of your son, our Lord Jesus Christ, in whose name and in the words of whose prayer we
now 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.

- "I don't do the good I want to do. Instead, I do the evil that I do not want to do." In this year of 1972, a year of national elections, it is well to be reminded that in a deliberative body, it is possible to receive a vote of unanimity or to receive less than unanimity. This fact is a fact concerning your life and mind, the goal and the possibility of becoming unanimous, and also the equally possible fact of living with a divided self. We see it in so many, so many aspects of life. We see it in the relationship of a husband and wife, so many differences, and yet the possibility of unanimity of purpose. Some years ago before there were so many conveniences in the modern form, a young couple were struggling to relate themselves each to the other. The wife kept at asking her husband to assist her in the wiping of the dishes. He constantly declined, usually finding it very desirable to sit in the rocking chair and read the paper. One day when she had renewed the request, he put down the paper and said, "Listen, darling, I'll make you a proposition. If you will show me anywhere in the Bible where it says that a man ever wiped a dish, I promise to help you from now on." He had underestimated his wife because she took off her apron and hurried and picked up her muchly marked copy of the Bible, came back and with a smile on her face that only a wife can have when she knows she's about to win a victory, said, "Listen, big boy. Here it is in 2 Kings 21:18. 'And I will wipe away Jerusalem even as a man wipes his dish and turns it upside down.'" We see it in another application and this time from a recent item in the "New York Times", Ben Clyburn startles his recital audience. It took a while for Ben Clyburn and his audience to settle down at his Carnegie Hall recital on last Wednesday night, Many in the full house were startled and some annoyed when Mr. Clyburn opened the program with the "Star Spangled Banner". One woman in a stage seat, pointedly refused to rise and a few listeners, even hissed. Here it is, whether you'll find it in the home, or whether you'll find it in the area of the arts, there is the very real possibility of wide differences and diversity, and so it is in a land of democracy. This is to be recognized, and this is to be appreciated. But let me this morning, ask you to join with me in a few moments of meditation concerning the importance of keeping in mind that you and I can move in the direction of becoming unanimous. Indeed, it is a part of the order of our universe that there should not be ultimately the reign of diversity as much as there should be the reign of unanimity. We call our universe a multiverse and not a chaos. Why do we have a policeman on a busy traffic street corner? It is in order to have some kind of orderliness. Why are the seats in this church sanctuary faced in one direction or towards some center? It is not because one person is more important than others, but it is simply if you are to have an assembly, in order to be an ordered assembly, it must be orderly. I resist the temptation in the these moments to suggest, in fact, the corporate problems and the greed issues of mankind are ultimately personal ones. I sort of react negatively when a speaker suggests this. I think that the disharmonies in our world are ultimately the manifestation of the disharmonies which we find within our own selves. And yet what I am seeing in these moments is that we need to keep in mind that if you and I as individuals are to make some kind of lasting contribution to the solution of the great social issues of the current era, it is equally important for us to keep in mind the importance of putting our own selves together. Is it not true that each one of us needs some kind of United States within? And so it is in this passage of scripture, the seventh chapter of the Epistle to the Romans. We find this man expressing, frankly and lucidly, his perplexity. (indistinct) "I was a strange sort of fellow puzzled and baffled by my own behavior. Sometimes it seemed, I was like two people or several different persons. I wanted to do one thing and I found myself doing another. I wanted to live by the law of God. And yet I found myself living on a lower level, which I consciously disapprove. One part was going in one direction and another was going in the opposite." So Paul cries out to a modern generation, "Who can set us free from this lack of unanimity within?" Note one thing that this is highly important when

we look at the study of the mind. In the last half century especially, the interest of man concerning the workings of the mind has been uppermost in our studies. We ask, "What is it?" And it is all together too fustle an answer to say that, "It is the soul, the spirit, the psyche." Because when we face this two-legged creature called man, before a searching mirror, one soon discovers that he or she is not what appeals on the circus, but is deeply mysterious and is a deeply puzzled mixture of diverse interest. Let me put it this way. How many men are there in one man? How many moods does one woman express in any 24 hour period? If you want an interesting experience, sit down some evening and seek to jot the answer to this kinds of question. It is most meaningful. How many combinations of temperament do we put together in any one day? How many persons are living in this minute to a world of personality that is called the self of the psyche of the soul. Psychiatry has taught us that it is not easy to probe the depths of the world. Anyone who flies in a plane over a city like New York, looks down and sees a multitude of lights. But one does not see that deep down beneath these lights which appear are all sorts of other lights and all sorts of, of experiences in hotels, in streets, in subways. People, good and bad, burglars and bandits, and yet deep down underneath the city which is seen only from the plane, there is so much going on in the lower levels. Irving Stone has recently written the story of Sigmund Freud in his interesting volume titled, "The Passions Of The Mind" in which he tells the struggles that this scientist went through, as he sought to go down and to probe something of the meaning of this wide diversity of responses. Someone has said that Freud went down deeper, stayed down longer and came up dirtier. I do not share that appraisal. And yet here is the problem, is it not? The problem of making one self unanimous, of getting one self together. Long, long years ago, Plato talked about it. He said that each human being is like a rider, sitting in a chariot, driving a team of two horses, one, a white horse, and one, a black horse. And he said it was the purpose of the driver to keep the black horse from running away and destroying the chariot as well as the driver. Helpful metaphor, as far as it goes, but it doesn't go far enough. It would be nearer the truth to say that most of us are like a whole herd of wild horses, from stampeding and from running loose, is the business of our ultimate decision. Did not Jesus talk about this in the Sermon On The Mount? Using the metaphor, "A house divided against itself cannot stand." He knew what it was because all around Him were people who outwardly religious, outwardly pray beautiful prayers yet had a part of their being attuned to the praise of their fellow men. One hand reaching in one direction and another hand reaching in another. Jesus said, pointedly and helpfully, it can't be done. You can't go north and south at the same time, no person can serve two masters, but look at it for a moment from another aspect. And that is that medicine is discovering today as is revealed in practically all of our are great medical centers, including our great medical center at Duke, that it is possible to minister to bodily needs only in terms of ministering to the whole person. Dr. James Fisher some years ago, wrote a book, entitled "A Few Buttons Missing" here in when he says, "Of the thousands of emotionally disturbed, the people I have observed in more than a half century of medical practice, I believe that the most frequent denominator among them has been a lack of worthy purpose in life. A lack of ambition, to be of some useful purpose in society, to make some definite unselfish contribution to the world." Well, long before this psychiatrist discovered this truth, Jesus said, "Listen, put something first, put some high theme first in your life, seek ye first the kingdom of God." There's an item from another daily newspaper, quotes, "Religion is said to help some addicts to quit, an intense involvement in religion may be better than methadone in helping some addict to share their heroin inhabits according to the government's top drug abuse official." He says, Dr. Jerome Jaffe, "We have seen some remarkable changes in addicts with a varied number of religious approaches. People when they find the cause, when they commit themselves to something has

come to be a means and a method of changing their habits." So I ask in this moment to look at it from still another aspect, and that is the tensions which are all together frequent in our lives, call them moral tensions if you want, call them what you will. The label is not too important. There is a pull that the old theologians said was the pull of God. And there is that other pull that some of the older theologians said was the pull of Satan. However you want to explain it, it is there. We are inclined to live, shall we say in life's sanctuary, but we are all so inclined to live in life's cellar. Alfred Tennyson in that Victorian world, which most of us today do not look upon with great relish, talked about the ghost of the beast of letting the ape and the tiger in us die. Well, most of us have to deal with more of an ape than a tiger don't we? Some of us are having trouble with a mule. Some of us are having trouble with a donkey. Some of us are having trouble with a peacock. Some of us are having trouble with some kind of a creature, which is a cross between a rooster and a wolf. We have a whole menagerie of animals residing within us. A friend of mine, a minister, one Sunday was talking especially to the children in his congregation. And he referred to the fact that we are so much like animals and he gave some demonstration. The following week, this minister in his home lost his temper and his little girl came running up to him and said, (laughs) "Tiger, tiger, tiger." And he paused and reached down and lifted his child into his arms and said, "Yes, darling, in all my life, I've been fighting that tiger and by the grace of God, one of these days, I'm gonna whip him." It might be well for some of us this morning, even before we leave the chapel, to make some kind of similar confession. Gerdy said that it was a shame that he was just one person. He said that he possessed in him all the materials to be both a rogue and a gentleman. Well, there is a mingling of the dust and deity in us. And there is upon our battle to you, the struggle between Babylon and the New Jerusalem, which is another way of saying that we need to deal with this quest for unanimity. And of course, this is what the Bible has been saying all the time about salvation and about conversion. And if some of the old words of theology turn us off today, I remind you that medicine, psychiatry and psychology has been picking up the equivalent at the same time, that theology has been discarding some of these ideas. And talking about the integration of personality. the reorientation of the self, the orchestration of impulses. So here it is, what are we gonna do about it? Quickly let me offer two or possibly three suggestions. One is, it seems to me that no matter how sophisticated we are, no matter how learned we may be, no matter what our status in life may be, we need to face up to the fact that there are two words, largely lost from the vocabulary of the modern church, and yet very needful words, yield and surrender. Our generation, your generation and mine have boasted about independence and I'm all for that. But the essence of any great religion is ultimately the willingness to surrender to one Lord, to one God, to one concept. I give you just one illustration, it comes from another century from the life of Charles Stewart Parnell, who ruled as an uncrowned king of Ireland for 10 years. Here's what his theographer says, "He had defeated all of his enemies. Forster had been crushed, the Pope had been repulsed, Gladstone had been conquered, the Tories were shaken, the liberals had been scattered, no war, no party, no force, which had come into conflict with him had escaped unscathed. England feared him, Ireland worshiped him, but alas, win men ride with him now. They say, 'From behind the misty Wicklow Hills appeared the man of destiny whom Ireland had been waiting for a quarter of a century, whom she has regretted ever since. Here, the curtain fell we see his mother bending over his silent form, pouring out her grief over a disgrace and a failure upon which the world would have little and no mercy.'" Why? Charles Stewart Parnell tried to allow for two rulers within him. He lost even as you and I will lose if we choose to do the same. My second suggestion is as paradoxical as it may sound, and as contrary to my major thesis as it may appear, is that if we are to move in the direction of becoming unanimous, it is highly important to keep

the element of protest and descent, wherein when we see wrong and evil, that we will be willing to respond in a struggle against it. Many illustrations, but I choose the words from the late Adlai Stevenson, who in speaking to a graduating class at Smith College said, "While I'm not in favor of maladjustment, I view this cultivation of neutrality, this breeding of mental neuters, this hostility to eccentricity and controversy with grave misgivings. One looks back with dismay," said Mr. Stevenson, "At the possibility of a Shakespeare, perfectly adjusted to the bourgeois life in Stratford on the Avon." To a John Wesley contently administering a country parish, to a George Washington going across the Atlantic to London to receive a barony from George III, or Abraham Lincoln in Springfield with nary a concern for the preservation of a crumbling union. You see any one of these noble figures could have accepted adjustment, but he would've missed the glory, which came to each one, some large measure of unanimous living. And then there is this third one, and it may sound as an anti climax, I do not intend it so. I intend it to be the essence and the basis of all that I've been saying. When there is the call to respond to the ethic of love, you are well along the way to becoming unanimous. For every time we express love, there will be the manifestation more and more of a United States within, for you see hate is a dirty four letter word, how much obscenity of hatred there is in the hearts of the unloved and the unloving. "I do not fear," says the poet, "to walk the lonely road, which leads far out into the sullen night. Nor do I fear the rebel wind tossed sea that stretches on would fall beyond the might of human hands or human loves. It is a sound of song. It is the hate touched soul that I dread, the joyless heart, the unhappy faces in the streets. The smoldering fires of unforgiven slights. These do I fear, not night, nor surging seas, nor rebel winds, but hearts unlovely and unloved. So it is that when one decides to forgive someone who has slighted you, someone who has misjudged you or wronged you. It is then that you and I move in the direction of becoming unanimous." Well, if you want it from the Old Testament, here it is in the stately words of Isaiah, "Seek ye the Lord while He may be found, call ye upon Him while He's near, let the wicked forsake his way and the unrighteous man his thoughts. Let him return unto the Lord, and he will have mercy and abundantly pardon." Here is the message which ought always to be very, very personal. It may be that some of us here this morning, for some of us here this morning, what we need most of all is some kind of fresh commitment. There may be someone here who is laboring at his studies, at his or her work daily and finds no lasting satisfaction. You need some kind of fresh surrender. You need a new conversion. There may be women here today who are finding their lives boring and tedious. What you need is this direction of unanimity, which may be a rededication to the high vows in your marriage. There may be those who are drinking too much, who gamble too much, who spend too much, who play too much, and are finding that not one of these over indulgences are bringing real joy and peace. What do you need? You need some kind of new commitment. There may be marriages on this campus where relationships have cooled. Nothing is left except the ashes of polite indifference. Your need is to express the control of some kind of forgiving love. There's an old story about a rabbi being asked by his disciples, "When a man ought to make his peace with God?" He reflected for a moment than answered, "A man oughta make his peace with God just before he dies." And his disciples said, "Well, master, we don't have the slightest idea when we are gonna die." "Exactly," he said, "So do it now." Do it now, some fresh commitment towards becoming unanimous. Let us pray. Save us our Father, save us from ourselves, from our divided selves. Save us in spite of our broken selves, storm the beaches of our little worlds, invade the tiny islands of our self sufficiencies, establish over us a sovereignty beyond this (indistinct), Amen. (organ music) (solemn organ music) (upbeat a capella organ music) (organ music)

- Oh mighty God, we present ourselves and our offerings here at your altar with a prayer that we may be unified in dedication and service to you, that this money and that our energies may help to bring about a unified world through Jesus Christ, our Lord, Amen. Now may the grace of the Lord Jesus Christ be with us all, Amen. (church bells tolling) (organ music) (feet stomping) (feet stomping)