

It was ~~soxxxxxxx~~

I was so angry at God this morning, that this morning at breakfast I sang a song, it wasn't thank you God, _____ out the window, but you were at the airport, And then I went to the airport, John has a way of business, a way of testing our role, a way of testing us, a way of testing our morals.

I've been so excited about those people who have decided to come to New York that I met a few years ago-- on the bus. So I decided to put myself back in terms _____ of.

So I said, Morrill, would you have gotten on the bus or would you have gone back home? I suspect the Lord is testing the mettle of People, about those I haven't met those people,

New York people, and we have to make some decisions about what kind of human beings they must be, I have decided that they are colleagues, decided that they are men and women, who are men and women who can renew the church. A time when no one knows about collapse, We have looked out the windows with a tiny quality of miragewe have decided to step down, for the season. in a great I mean we told people to step down in _____ sessions, I mean who cares. They had two sessions on the bus. And that's great. I've been debating about waht I want to say. I've started about three different beginnings. And then we sang that song, what were the verses--about three billion people. who have died and neverlived. I am not particularly interested in the Church, but I find myself increasingly interested in ^{sensitive} sense and compassion Three billion

people died and never lived. When I was an old liberal, I could see in my mindpictures out of a mission magazine, the crippled kid, and I don't negate those kind of things. But the first thing that was on my mind, when I was an old liberal, were the pictures out of a ~~me~~ mission the crippled kids and

~~xxxxxxx~~ sang ~~that~~ song,

But the first thing that I saw when we sang

that song were people glued meaninglessly to a television set. Three Billion people die and never live, and then my mind flashed to men in business who cannot figure out why they are doing day after day, day in and day out. I remember They can't remember ~~ix~~ doing that why they were doing that, why did they marry the woman that they married? I can't figure out why their kids have just become as meaningless in their life as they were. Three billion people die and never live.! And people who decide ~~ix~~ to really engage the way to finally cope with---- Just a retreat somewhere. go off where there was just pastureland. Three billion people die and Never live. Now I guess that says to myself then I begin to have an interest in the church Only when I say that do I have an interest in the church. For it is then, that the question of what the church has been and what the church is to be about, begins all over again, there must be some kind of sense. I don't know how you showed up here. I don't know how I showed up here. either. It's a strange phenomena when you think about it. why it is, they help you to be sensitive. and why did the Lord elected you to be the Church. I never thought about when the Lord thought about being the church. It haunts me, it happened when I was in something in MYF. Do you remember the MYF? DO you know something that I could do to it? Its now called the UMYf.' I think about that often. Every time I think about my election to the church. I see the general abasement of this ugly church I went to as a kid. And I was nurtured in that church. Really some strange things happened there. ~~i~~ I was in the kindergarten I can still remember when Mrs. Bonnell, who wore a wooden hat would bring out her birthday cakke with little candy things aroud the candles, they ate during the week and left their black topping which said

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I never realized how very significant that is. that we would celebrate that birthday. when I think about that birthday, being called to be the church, when the first time I went ~~to~~ to the MYF, I think there were five of us in that. along with the pastor, and it happened to be _____

I was a freshman, but there were only five and so I was elected to be vice president of the Methodist Youth Fellowship of the Calvary Methodist Church. Now I was ecstatic, I don't know why, I was a freshman and I was entering a new society. Anyway, I still see that room. Now more often than not, I rejoice, Sometimes when the ~~gix~~ going gets rough, I say Why Lord, did you have me elected vice president. of the Higher Lake Methodist MYF. But you can't fathom how it is that you were elected. but what you know is that you get elected. that is why you are the church. You were not elected for the Church. You are elected for servanthood to the world. Very often the Church has gotten confused at that point, And not only that, there is a sense of these times, That's even more frightening. The age of, a we used to say spaceship, and now you'd say space station. Probably ~~withingx~~ within a year or two, people would just stay up there. For months at a time. And live up there. Somebody will give birth there, can you imagine that? And then you ~~wix~~ would have a whole new kind of citizenship. for this spaceship child. We ~~z~~ have a sense of these kinds of times. We were sent to a time when we were such a happy _____ I was almost afraid to use it. a global village. It makes a lot more sense now, doesn't it? With the energy crisis, Being the global village. We are very clear that _____ whole world spins. the whole world is affected. One thing is touched in this world, we are called to a world, spins, the whole world is affected, everything is touched. in this world. We are called to that kind of world

that is emerging from a death wish to a life urge. And forget the energy crisis. It is a Life urge. The _____ A yearning to thrust forward toaday. Almost everywhere you have the eyes to see it. It is happening. And his yearning to thrust his life ~~into~~ significantly into this world. to forge the future. And that is essential for the world to be in. You know that. It is called in North America, of all things. That is essential for us to be in. I'm sure that that's part of our liberal heritage. But I must admit that from time to time when from time to tax time ~~ix~~ I've, been eating meat, from a religious sense, I am constantly aware that there are people who are not eating. Now you can overdo that, just play a game with it. It happens every once in a while, That I became aware that there are other places that man are not eating. I don't worry about that, but that's not my point. The thing the thing that happens to me is that in North America, Life style and this kind of economic base, and ~~ix~~ I don't know If I know that that I was elected to be the church. in a affluent society, that there is the possi
possibility of servanthood to the world. And that I grew up in a church. with a phenominally creative church. and _____ radical kind of individualism. and partly out of our pioneering spirit. to experiment out of our scientific urge. A chance to experiment and create the news. The spin ons and the _____ to a life. But I want to suggest to
to be part
you, living, or where we live, we have been called a part of the ~~ix~~ skills and the money and ~~ix~~ the technology, and the _____ of education. We have been called to use those ~~ix~~ gifts, and _____ recreate education, of the church, of Jesus Christ on behalf of the whole globe. My goodness the apostles ~~x~~ were very clear that _____ they decided ~~ix~~ not to do that. Wellthey decided not to do that. They said _____ if

We thought that we were called to be the ones. that would enable the church to be renewed. I don't like the word . It's how is The church that could be renewed. I don't like the word reconstruct, It's how ~~ix~~ is it that. The church has always been that sensitive, ones who dance, the ones who respond to what is happening in this universe. and forge it out. Humaness is, the age of refinement _____. It forges out and always creates the sociological which entrusts that forging out. while ~~ix~~ life goes on. and then preserves that entrustedness. until the very word that created the church.!

It always forges out and then perform which entrusts th-at froging out, while life goes on. and then preserves that entrusted nessuntil ~~tax~~ until that very Word ~~tax tax~~ that created the church, _____ and then it moves on to me. It's that filling in of time. WE have become so utterly clear, of the like inh@ life in the church. not just those un in this room her. utterly _____

on the entuts Good Lord what does that mean, Sensitive and reponsive. The spirit titl would. _____ +-----You go to the most conservative church today. the trap is the kind of responsibilith...that we have in oo-that the'world of change. An ajx that~~thin~~ is all that is new to you that we do not live in the form of the world view, images, forms the presentof the churchthat we nurture. Something w else is out, Home of _____ We _____ a new community. human spirit. in the world. since we are now, _____ And if you will do that, then _____ in the task. _____ are now presently living. and if you will, that is our task. That always has been the task. And its ancient and in modern times. And its always been x that., that has sbeen forged out. molded and shaped, Humaness, And we know that a twentieth century manis what is probably loyalty _____ is that is not something that happens, You don't just sit around, and hang, to create the future. And we know that save ~~tax~~ ~~tax~~ that we _____ in church, The spirit catalysts, and humaness,

someone else will take _____, some other force, _____ that will give the deepest depth and the raw vision, the eliciting facility for the strange experiment with man in history. that's the question. not to be creative, simply just whomping up something new., It is what is going to forge the kind of future, that a whole that the whole earth , and that kind of universe, requires. of us. I was going to read some scripture, I'm always forgetting to read the scripture, If any of you ever took ~~Rx~~ RSI, have probably heard it a thousand times. That is a story that Paul talked about, all the global things that he went through, that _____ song beatings irritated by the congregation, coming through and then he said, coming through and then he said, a "Apart from all these external trials, ~~gi gailyx~~ daily we are responsible for the church. with tears he said this. Do you think that anybody has his faith disturbed, without my concern? That's what we are called to be. A certain interesting experiment, ~~xxx ax~~ as the Church, interesting aspects of life which all of us _____ in our life. There has been a renewal of _____ ecumenism got into church because of our interest in ecuminism and some of _____ many of us are excited by _____ church. And then my _____ us here decided not to join any denomination, whatsoever so that he could be ecumenical. _____ he was - sort of an ecumenical blob, taht just ran around, saying ecuminical, NOW crystal this is really clear, taht the ecumenical movement , probably, probably in Asia, or anywhere else, that the church saw, that to talk about its one thrust, and to just have all these ~~chxxx~~ churches sitting around, That's something else ~~xxxxxxx~~ Unless something else is just sitting around, that the gift ~~u~~ was, We have always seen ~~xx xaxx~~ that there is a ~~jux~~ ~~xxx~~ a job to be done. And the ~~px~~ perversion, that thinking that ecumenism the common working together, theological that we get all the ~~jxxx~~, jots and tittles of unanimity, all worked out. We went for the first time to a church union, ~~xxxxxxx~~ ~~sort of the~~ Cocu was sort of the the _____ of primal something or other. of that vision. And we don't

collapse, ~~was~~ Not rebirth, but a rebirth quite differently, from deciding that we get together from some theological unity. That that will be what

we ~~mean~~ mean. The Church is for us, Then there is a resurgence of the way

I think that we've barely touched the edge to that. that there is an edge to that, I think that there is a way And You know part
lay lay is left,
of that revolution, the exciting part of the revolution, is the

lay to the left, That's part of the lay revolution,. Now I heard you say

tish, tish, You are no longer spiritual, That's not true, Many of those
of the spiritual health,

laymaen like the church, because they receive spiritual help, because they

~~sa~~ saw ~~axgay~~ the game playing, because they saw the encrustedness of a church maintaining

maintaining a two story universe. That doesn't mean that those people were

no longer men of contemplation, dedication and prayer, It means that they

saw through, that they did not ~~have~~ have the tools, in their own style,

to make the changes that the church required. The problem with the lay
up to this time

movement, has been is that there has been no way, seriously of the creation

of ~~wg~~ what a long vision and global collegiality, of laity, their trust in the

world. Oh, we've had conferences, which are sort of one shot deals, but

no way of building a sense of corporate thrust, spirit men, who are thrust contemplation
who know the meaning of meditation
prayer

into the sector, and ~~sexux~~ secular ~~worlax~~ world. There has been a revival

as you know, of concern for the life of the spirit. There is another sign of

resurgence, in the light of the church, We went through a ~~period~~ period of
this theology

obtaining all that for the church. in my history, Let's all forget all those

spirit struggles and get out there and ~~worlax~~ integrate. And in that faith.

And we can see that when man adds another dimension to his life, but the

perversion ~~ax~~ And what we saw, what was in another world relevant to what our fathers saw, long ago, was

that a man of the spirit is one who is deeply involved, with both feet planted

in his world. to put him in human life. And this has happened in the kind of renewal

with both feet deeply implanted in this world, but not implanted in this world. And that kind of human life. And that kind of spiritism in our times, And as we come face to face with it, The way I become a spirit
* man is to build me a kind of universe around here, or the moment I can preserve some vestiges of a two story or three story universe, Then I can be spiritual. That word, that is what would it ~~mean~~ mean, to be renewed at the point where we thought that they talk about seeing through, the key events of life, the depth significance, the depth possibilities, the awesomeness, of everyday life. How is it that the church, can get to where it can speak of the twentieth century, and can speak of the things of the * spirit. ~~we~~ without creating some * kind of false universe. to live in. There is also that kind of renewal, of the liturgical, And I don't know if that excites you, but it excited me. I got so excited at seminary that I almost quit the Methodists. There was an episcopal seminary across the street the t street and I decided that I would go over there. I was able to walk and I decided that I would become an episcopalian. We were really dealing with significant liturgy, and the more I saw the liturgy, I saw that I liked about ours, But what that liturgical renewal says to me is that is that why did we celebrate? Life is too busy to get excited. What we know about our times is not that we are too busy, but that there is a whole manner about the celebration of life, in secular life you notice this going on in communities that the is a festival a celebration. That not only means those who traditionally but new communities are celebrating the life of their community. Fairs, and festivals, and parades. Very exciting if you like that that kind of kind of thing. I think that it is great, I think that that kind of thing. But you see, one of the perversions of liturgical life, the perversion is not celebrating the quality of life, parts of it. We come to a church that

that has h all kinds of banners, You have to be careful what you put on your banner, Its one thing to put colored felt together, but its another thing about what it communicates. Some of those things are so horrid, that in some churches you take down all the banners before you ever start. Some of them say precisly the opposite of what you want them to say about life, that the celebration of life is the celebration of joy, and tradgedy, and the recreated and the lind of liturgical We want to celebrate happiness, and peace, and false unity, and these kind of things, We have got to say that of all things we have to say, NO! Like my wife taught in church- related school, preschool, And she came home appalled when she worked there because they had a little prayer at lunch which the teacher at homehad composed herself, It said, O God, we ~~tanx~~ thank you for bunny rabbits, for mommies, and all things nice, Amen. So that's what you celebrate, That is a sick, sick, sick, almost the sickest ~~per~~ of ther perversions, that I could name. People live, out of their symbols. And they sure have to come to terms, with the power of celebrating life. But the life that is the real life. when a man lives. Not just the ~~chyx~~ church but how does she catalyze society we need to celebrate forgiveness. rather than celebrating the false values. Isn't it exciting, I think it is exciting. that all the false values as a man of faith, you have to understand that it is not a tradgedie but a long awaited oppotunity when the family collapses. It is a glorious opportunity for a resurgent _____ or in the economic, structure, the understandings of economics, The ancient understanding of economics is to renew the goods. You begin to fall apart. That becomes the opportunitythat the church waits for. It waits for kairotic moments. And the new possibility Now some of the friends of the church There has

It waits for Kairotic moments. And the new possibility Now some of the friends of the church. there has And the new possibility has been given birth to. Well some of the friends of the church, now I ~~me~~ mean friends of the church there has already been a renewal of fundamentalism. Some places you need to go you get sort of winding, We can't get into our Church and in two years you get this church that is absolutely overflowing. The ST. The church that is just full and overflowing. A fundamentalist kind of church. My first reaction to that is to turn my back to them and not see that as a gift. of what the fundamentalists conform to, In the midst of that there is an authentic Christian piety. an authentic Christian discipline. and an authentic holy life. that man is called to live. in the midst of this world. But of course the perversion is, living out of past images, seeing that piety is something separate, the thrust of your being, in the secular world, And those who would be a sensitive secular part of society, have to see both the gift of what it is that we have pointed to, and the perversion. and that which will destroy and crush, and squeeze the input humanness, with wide eyed esteem. At the same time you see the gift. And then of course, you come through the period of liberalism. It was a great period. in the life of the church. But it doesn't mean much. We have never been quite clear, You would think I could tell where peoples's thrust was going to be. If I called a man a liberal a few years ago, I ~~me~~ knew that he was going to be passionately concerned with the renewal of society. And now when I confront a liberal now, I say, Hmm And then I meet whom I used ~~me~~ of as conservative, They show up as Lutherans, sometimes as Episcopalians and I find that people nowadays, throughout the world, passionately concerned with the renewal of the world, An exciting kind of twist. Now that kind of

Now my liberal friends, Now that kind of liberal thrust which very often becomes the preservers of the status quo. Cultural morality,..... Now the gift in liberalism was sense, that in the 30's 40's and 50's that I am responsible, and when you think of the reverse flow, the piety of the flow of Christianity, in with the Gospel, the I am responsible for the recreation of society care and love you ~~never gave to that~~ negated to give to that creative ~~er~~ but the kind of perversion to think that doing your own thing will do the job of the kind of comprehensive that is required in our world and you still see the world filled with little _____ projects. But the exciting thing is the great opportunity is for men to mess their life receive the depth of their vocation, that the liberal projects are all falling apart. Now you don't say Ha, Ha, for you, your liberal project is falling apart. Not that, Now that man, he had a liberal passion, but he didn't have the tools. He had passion but he didn't have enough _____ He had passion but he didn't have a net of global colleagues. And so your rejoicing _____ You're right, he is wrong. Of course this means you've got a new opportunity to address that passion. in a deeper and broader _____ to have an expanse of what it means to care for God's creation. You mean best that gift. in other ways. The church in our time is called to be recreated to be renewed, to break through the social forms in order that it can far expand the to break through its encrusted social forms. in order that it can spark sensitive and =be again the responsive edge for man. Those of you ~~h~~ who have heard me say this ~~infr~~ before, but we repeat it again in my early days with my minister, every day in your life of the church you _____ fashion or still do for the church being deep in its life, broad in its life an its vision to be a catalyist and you need to look at you local ~~congrega~~ congregation and you say, My God! it is not possible. and if you were like me, you came in with your model,

in your pockets, and your shotgun in your other hand and you lined the congregation up against one wall and you said, Now, you be renewed. And they looked at you and said, Hmm! and after a year you pretty much gave that up. and went out and did your thing. and went on the local congregation, all the time, I wouldn't say that this was your story, All the time you hated them, Now in part of hating them was because all those projects you were doing there were not all that hot anyway, But I want to confess, I think that is because I'm in third phase, but I am deeply committed, in the conviction that everybody in that congregation of yours is in it because I happen to be passionate, caring, human beings. I realize that I cannot last, _____ to hear our crummy sermons, I cannot understand why they would continue to go through our sometimes inadequate liturgy, I cannot understand why they would with their standards of living, continue to give that money. I believe that everybody who has decided to be the historic church, in one form or another, is a person that somewhere along the line with her dumb camp birthday cake . Somewhere, the vision gets pushed off the man who comes to church to enable. ~~ixaxthxologicalixxxkaxxxxandotix~~ I don't care if I am Theologically clear, or theologically unclear, any time that kind of vision there was that kind of vision. encrusted over, with years of stuff, but the passion is still there, The question for us is how do you unblock it? How do you allow that passion perceptively and creatively in every local congregation across the globe. The church as a global collegial, structural, collegial network, of people who decide to be the servants, Not everybody who is in the church, to be that force, in record force, The kind of resurgence, that is just happening in the world, can be the forces, to get into shape, a vision of what, economics and polity and caring, and depth, that can be in the 20th century. I don't know, maybe it's some other body

of people who can do this kind of thing, I'm not sure what it is. _____

_____ We went to Asia, took a trip. Where are the people who are going to renew the world. I was tired of renewal, I looked all over the world, I came back and I said, I mean it not as if there weren't colleagues in Asia, Two people, everywhere, So I guess that's what it is. We called that sort of thing humanly impossible. That kind of job. And you see the quest for a new land in that kind of thing, and not just ----- . It's like when you get new eyes, You start with the dear fathers and my father's in the faith knew everything that I'm saying today. You understand that? They knew everything that I'm saying today. They did not begin with the universe, They did not begin with with the mine by the time they came back, we take the gifts of our model, Because you see the reason we get a vision of what it means which We nurture on the word that the church has maintained, In itself it breaks down in every form that its self creates. Isn't that phenomenal? That's why it gets renewed all the time it recreates from within. The liturgy is structured constructed and controlled and _____ those very things that can break it apart. This will help help it get in a new direction. They are destroying that church, How do you take it thru its journey? on to the new? How do you take the little old lady, in your congregation? who has been the most god awful _____ in your life ever since you came to that parish. Whether you are lay or and allow her to be the ~~key~~ church man that under neath her that wants to be? With out tearing the church apart? Now mind you I'm not against that but I ~~ax~~ contend is necessary. That is, That the local ~~chur~~ church is about is how do we be the sensitive responsive people within the sensitive people? who have stuck it full? That response that everyone wants to make. we have decided to be the church. And what we are going to be about in our times ~~ax~~ are the tools and methods, for doing that, Those plain, old

Just plain old simple, secular, tools. Tools on how do you discern the issues in your church? What are the depth issues, the depth struggles? What are the key blocks? What are the key contradictions? Where would you decide to ~~ja~~ journey your church? It's kind of funny that we'll get all through this and somebody is bound to say, well, that's what I do in ~~this~~ my business every day. And you know, you say, that's right. Somehow we think the tools for serving society only occur on Sunday, we just wallow around in emotion and feeling, and something called spirit. Now renewal of the church, is a disciplined, serious, mental, and spirit particles to your life. In order to decide, where are the issues? Theologically, where are the issues? that this church has to deal with in order to journey itself? Where is it imaginally blocked? where Where is the story of its own life inadequate? is it in its own life, inadequate? Now how the journey is to happen? Instead of standing in a committee meeting saying, you have to see taht this church is no good! Here is time. It doesn't do any good does it? You can take your tip from the church, NO, its how you take in those delightful people and allow them to have that kind of new vision, Not so that you can win, but so that the church can be the servant that it is called to be. in the world. That is to say, those who decide to renew the church, decide to honor and the given to honor what is there not to bring in some great ideals, but to honor those people and move through it, to use that which is required by the church by who beckons us to care for the but by God. It's a care for the world. That's the point in the church that in which I don't care about the church, I care about what God has required of the church to minister. to His world. We call this sthing ~~that~~ that we do a tactical system. it terrifys some people, How do you think tactically? Back and forth? Well, that's what the future requires. What did that scripture that Jesus confronted with Peter, after the resurrection says, Do you love

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warrior image, Men and women who decide that the standard of living is worth the investment, You know I mean it needs to be invested in some way. By the time going to discover we are permitted to struggle with what it means to have a new kind of corporateness.

The church in the past has known corporateness, Remember the Jesuits? They understood corporateness, and what it means to be a servant to Him. Maybe I wish we had a grid of the world on the wall. we will discover again what corporate strength, _____ the

churches of the world on the world. WE took just five or six people, _____

_____ And just think the church is in just e-very part of the every part of that grid. A bunch of men and women in Judaism Hinduism, Shintoism, Jewishism, whatever you think of, to care about the future, of the depth of man. that every one ~~is~~ of those bodies of people, have in common, Not a separate entity, but in common collegiality. Why we would have more power, than Coca-cola. That was a great quote: The task now is ~~not~~ now, if we can shake our ancient prejudices, is to build the earth. I'm still discovering my ancient prejudices. Every ~~new~~ new turn the Lord takes, requires me to take reminds me of ancient prejudice Every once in a while I discover that . Lord, I was out protecting our own congregations. I suppose that protecting our church It will ~~be~~ be a life-long journey. The Lords ~~will~~ tell us Well, I want to end where I began, I'm not interested in the church, I'm interested in the world.. I'm interested in freeing people who die and never live. That's why I'm concerned. That that is why we live. Amen.