

♪ Holy ♪ ♪ God ♪ ♪ Thou art holy ♪ ♪ Thou art holy ♪ ♪ Holy ♪ ♪ God ♪ (dramatic organ music) ♪ All hail the power ♪ ♪ Of Jesus' name ♪ ♪ Let angels ♪ ♪ Prostrate fall ♪ ♪ Bring forth ♪ ♪ The royal diadem ♪ ♪ And crown Him ♪ ♪ Crown Him ♪ ♪ Crown Him ♪ ♪ Crown Him Lord of all ♪ ♪ Ye chosen seed ♪ ♪ Of Israel's race ♪ ♪ Ye ransomed ♪ ♪ From the fall ♪ ♪ Hail Him who saves you ♪ ♪ By His grace ♪ ♪ And crown Him ♪ ♪ Crown Him ♪ ♪ Crown Him ♪ ♪ Crown Him Lord of all ♪ ♪ Sinners, whose love ♪ ♪ Can ne'er forget ♪ ♪ The wormwood ♪ ♪ And the gall ♪ ♪ Go, spread your trophies ♪ ♪ At His feet ♪ ♪ And crown Him ♪ ♪ Crown Him ♪ ♪ Crown Him ♪ ♪ Crown Him Lord of all ♪ ♪ Let every kindred ♪ ♪ Every tribe ♪ ♪ On this terrestrial ball ♪ ♪ To Him all majesty ascribe ♪ ♪ And crown Him ♪ ♪ Crown Him ♪ ♪ Crown Him ♪ ♪ Crown Him Lord of all ♪ (darkly discordant organ music) (triumphant organ music) ♪ Oh, that with yonder ♪ ♪ Sacred throng ♪ ♪ We at His feet ♪ ♪ May fall ♪ ♪ We'll join the everlasting song ♪ ♪ And crown Him ♪ ♪ Crown Him ♪ ♪ Crown Him ♪ ♪ Crown Him Lord of all ♪ ♪ Amen ♪

- Grace be to you and peace from God, our Father, and from the Lord, Jesus Christ. Jesus said, "I am not come to call the righteous, but sinners to repentance." The gospel of John tells us, "Ask and it will be given you, seek and you will find, knock and it will be open to you, for everyone who asks, receives, and he who seeks, finds, and to him who knocks, it will be opened. Therefore recognizing our state as sinners before the righteousness of God and confident that if we truly and earnestly confess the state of our lives before our fathers promises, our wives will be forgiven, restored, and returned to us with new meaning and with hope. Let us offer unto God our unison prayers of confession, and for pardon. Let us pray together. Almighty God, our righteous Father, we humbly confess that we have sinned and are guilty people. We have trusted too much in outer forms and too little in the inward realities. We have often been content to allow marriage to consist mainly of wedding rings and living under the same roof rather than a shared and cultivated love. We have made patriotism a mere allegiance to a colored cloth, and the repetition of slick phrases rather than thoughtful and courageous dedication to what is good for the nation. We have often made piety no more than a recitation of familiar prayers and genuflection before the altar, rather than the true devotion of the heart. There were terms when we allowed friendship to end with a smile and a handshake, and we'd have not been willing to extend ourselves to others in their moments of need. Forgive us these sins, restore us to thy fellowship and give us grace to add inward reality to the forms of outer goodness. Through Jesus Christ our Lord, amen. Let us hear and receive these words of assurance and of hope. God so loved the world that whosoever believeth in Him should not perish, but have everlasting life. In the words of Jesus, "Be of good cheer. Your sins are forgiven. Go and sin no more." knowing that we are received by God's love and His grace, let us choose to accept his acceptance. Knowing that we were called to live as free and whole men, let us arise in our worship and face the future with the confidence and the joy that belong to a people of faith. Amen. (gentle organ music) (vibrant trumpet fanfares) ♪ O come ♪ ♪ Let us sing ♪ ♪ Unto the Lord, the Lord ♪ (vibrant trumpet fanfare) ♪ Let us heartily rejoice ♪ ♪ In the strength of our salvation ♪ ♪ Let us come before his presence ♪ ♪ With thanksgiving ♪ ♪ And shew ourselves ♪ ♪ Glad in Him with psalms ♪ (brass fanfare) ♪ For the Lord is a great God ♪ ♪ For the Lord is a great God ♪ ♪ And a great King above all gods ♪ (dramatic brass music) ♪ In his hand are all ♪ ♪ The corners of the earth ♪ (gentle brass music) ♪ And the

strength ♪ ♪ Of the hills ♪ ♪ Is His also ♪ ♪ The sea is His, ♪ ♪ And He made it ♪ ♪ And His hands ♪ ♪ Prepared the dry land ♪ (bright trumpet fanfare) ♪ O come, ♪ ♪ Let us worship ♪ ♪ And fall down ♪ ♪ And kneel before the Lord ♪ ♪ Our maker ♪ (solemn brass music) ♪ For He is ♪ ♪ Our God ♪ ♪ Our God ♪ ♪ And we are the people ♪ ♪ Of His pasture ♪ ♪ And the sheep ♪ ♪ Of His hand ♪ (heroic brass music) ♪ O worship the Lord ♪ ♪ In the beauty ♪ ♪ Of holiness ♪ (stately brass music) ♪ Let the whole earth ♪ ♪ Stand in awe of Him ♪ ♪ For He cometh, for He cometh ♪ ♪ For He cometh to judge the earth ♪ (bright brass music) ♪ And with righteousness, with righteousness ♪ ♪ To judge the world ♪ ♪ And the peoples with his truth ♪ (dramatically crescendoing brass music) ♪ Glory be ♪ ♪ To the Father ♪ ♪ And to the Son ♪ ♪ And to the Holy Ghost ♪ ♪ Amen ♪ ♪ Amen ♪ Our scripture lesson this morning is taken from the Gospel of John chapter 16, verses 1 through 7, and verses 12 through 14. "I have said all of this to you to keep you from falling away. They will put you out of the synagogues. Indeed, the hour is coming when whoever kills you will think he is offering service to God, and they will do this because they have not known the Father, nor me, but I have said these things to you that when their hour comes, you may remember that I told you of them. I did not say these things to you from the beginning because I was with you, but now I'm going to Him who sent me, yet none of you asked me where are you going. But because I have said these things to you, sorrow has filled your hearts. Nevertheless, I tell you the truth. It is to your advantage that I go away, for if I do not go away, the councilor will not come to you, but if I go, I will send him to you. I have yet many things to say to you, but you cannot bear them now. When the spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority. But whatever he hears he will speak, and he will declare to you things that are to come. He will glorify me, for he will take what is mine and declare it to you." My God add His blessing to the reading and the hearing of His Word, amen. (stately organ music) ♪ Glory be to the Father ♪ ♪ And to the Son ♪ ♪ And to the Holy Ghost ♪ ♪ As it was in the beginning ♪ ♪ Is now and ever shall be ♪ ♪ World without end ♪ ♪ Amen ♪ ♪ Amen ♪ The Lord be with you.

- And with your spirit.

- Let us pray. Let us offer unto God our prayers of thanksgiving, intercession, and supplication. Almighty and ever loving God. God who has so wondrously created us and who does daily sustain us, we give thanks to Thee, oh Lord, for this opportunity of worship. Thy ways are shrouded in mystery and Thy ways are far beyond our knowing, oh Lord, yet Thou has come to us in the glory of the gospel and then the meaning of this advent season, and has offered us Thy graceful and faithful love, and has challenged us to live and to come before thee in adoration and praise and in thanksgiving. Therefore, oh Lord, with heaven's angels and shepherds all, we praise and bless Thy holy name. For all that this season may mean and does mean, our Father, we lift our thanks onto Thee. Almighty God and father of us all, Thou has made of one blood all the nations of mankind, and Thou has placed us upon this earth for our home. Thine is the providence for which age after age the families of mankind have been fed, and Thine is the abundance that blesses those who have plenty and to spare. Thine is the justice, which amidst the turmoil of history has given it a course and a direction. Thine, oh Lord, is the mercy by which man has reached out to man with feeling the binds up the broken heart, the torn body, and the disturbed mind. Thine, oh Lord, is love. The love that brings light to every day of our lives, and close friendships and associations where a true cultivation of the spirit enables us to speak comfortably to each other. And especially in our homes, our families, and our friendships, where love protects us as with each other we share the love which Thou alone dost impart. Thou, oh God, art our

loving Father, who in justice and mercy directs our ways and provides for all our needs. Holy art Thou, and Thy praise is our great delight and in Thee is all our hope. Therefore, oh Lord, we praise Thee and we acknowledge Thee to be our God. Oh God whose son, Jesus Christ, has made us members one of another, we take our place in the human family by offering our intercessions and our petitions for our brothers and sisters in need. Lord, who has revealed Thyself through a son knew what it means to endure suffering. Here us now as we remember those of our human family who suffered. We lift before Thy mercy, oh Lord, those sufferings that are an unappeased hunger for love. We lift before Thy mercy, oh Lord the suffering of a small boy whose mother has slapped him without cause, and that of a man whose boss has reprimanded him in front of his friends. We lift before Thy mercy, oh Lord, the suffering of a child left at home because he's a nuisance, better have a grandmother left in her home because she's too old. We lift before Thy mercy, oh Lord, the suffering of an unemployed man who wants to work and that of a mother whose children are hungry, while in another part of town, the remains of a party are thrown into the garbage. We lift before Thy mercy, oh Lord, the suffering of an old man who dies alone while his family in an adjoining room wait for his death, drinking coffee, and the young man who lives alone and cannot understand why a fiery accident of war destroyed his home, his sons, and his wife. We lift before Thy mercy, oh Lord, all who experience suffering, injustice, bitterness, humiliation, grief, and despair. May Thy love penetrate their condition and quench their hunger and bring peace. Oh God, hear our prayers we ask for the human needs gathered in this Thy sanctuary, and minister to reach of us according to Thy will. Help us, our Father, to come to terms with our own humanness, with all its glories and its frustrations, for it seems as if we're always trying either to take by place or to forget about Thee and do just as we please. Our Father, we feel frustrated by our animal needs and want Thy help in transforming them, to see food as a daily assurance of Thy care, to accept sleep as a well-earned benediction and not merely an interruption to our activities, to know love is not self-gratification, but self-giving. Our Father, we feel frustrated by the tyranny of time, eight-hour days and 48-hour weeks, and three score years and 10. Help us, we ask, to accept the endless details that chew up our days without which nothing would ever get done. Help us to come to terms with our own laziness, that lets us think we're working when we're only moaning about lack of time. Above all, our Father, we feel frustrated by our limited minds and spirits and we pray Thee for reach that exceeds grasp. Help us to see beyond the trivia that threaten to clutter up our minds that we may see the grand design of truth and goodness. Help us to be open to every experience, to tolerate new thoughts that seem threatening and help us to give our spirits free reign in Christ, that we may see Thee and find Thee and know Thee, who speakest to us in all of life. In the name of Jesus Christ, Thy Son and our Lord, who taught us to 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." Good morning, I greet you in the name of Jesus on this Homecoming Sunday, 1969. An annual event on campuses across America. is the return of college alumni to their fostering mother, their alma mater. Each fall, a weekend is chosen for Homecoming and preparations are made to show the former students what life is like for the young men and women who inhabit currently the hallowed halls. But Homecoming is always an ambivalence for the alumni because they discover that there's a sense in which they can come home again and there's a sense in which they cannot come home again. The statue of J. B. Duke is still here just as it was in 1937. But your most loved professor has since died. Few Quadrangle is still standing and looking very much as it did when you roomed in it as a grad student in 1944. But what a shock

you had yesterday when you discovered that the university housing office now lets lowly undergraduates live in Few Quad. What is more disquieting to some, however, is a succession of changes from what they recall the religious life of the campus to have been when they were students here two, 10, 20, or 40 years ago. In 1967, a returning alumnus went to the divinity school chapel at 9:30 AM on Homecoming Sunday to attend the York Bible class, just as he had done each Sunday when he was a student here from '43 to '48. He was amazed to discover that York Bible class no longer meets. When last April, I addressed the Duke Alumni Association of San Francisco, a fine alumnus told me how greatly he used to appreciate hearing the preaching of Dr. Henry Hitt Crane during Religious Emphasis Week at Duke. Then he asked who our Religious Emphasis Week preacher was this year. He was astonished to hear that we had nothing at all which was called Religious Emphasis Week. Well, other examples could be given and could be described. Alumni who love the church and who are committed to the continued marriage of erudition and religion understandably asked the question, "Why?" Their question was phrased quite boldly by a man who is at present a Duke professor and with whom I enjoyed morning coffee last September. He told me that during his freshman year in college, he was active in religious activities on the campus. Then he lost interest, and only last year, after more than a quarter of a century, did he regain an interest in religion. But he had a question for me. After telling me about the manifestations of religion during his student days, he asked, "Why is everything so different now?" For a while this morning, I'd like to consider his question in terms of two assumptions. And I would like to think of it as being representative of many other similar questions. I will deal with first one assumption and then the other in attempting to answer his very good question. The first assumption is that five, 10, 20, or 40 years ago, whatever time it is that you have in mind just now, as you think of your own student days, or those of you who are now students, as you think of the days that your parents have spoken to you about, we're assuming that religious forms and expressions were precisely as they should have been. That things were then being done the very best way they could have been done. Now, assuming that, what answer can be given to the question, why is everything so different now? Let me suggest an answer from the game of football by way of an analogy. Suppose that X number of years ago, we had a football team at Duke which was nationally ranked and which won the conference championship. Suppose further that we were interviewing a member of that team, and we asked him the secret of their great success. He might reply that his squad had a series of plays which almost always worked. On first down, the left halfback would slam through the right side of the line. Second down, right halfback would slam through the left side of the line. And on third down, the fullback would go straight up the middle and gain enough yardage to start a new series of downs. But, our former football player would be quick to add, that if that same team were playing today under present conditions, and with the same strength, the same skill, and the same youth of their earlier day, they would use different plays because although in that earlier year those plays worked, the opposition eventually developed a way to stop those plays. So the team must change its strategy from year to year and even from week to week if it wishes to continue moving the ball forward. Sometimes the quarterback has to be smart enough, know just when to tie his shoe in order to win a game. (congregation laughs) A distinguished Lutheran theologian, Dr. Joseph Sittler, has suggested essentially the same answer to this question, but from a different field, namely science. Now, since some of our older alumni were students, there has been developed a new branch of science called ecology. It's related to biology, and it has to do with the environment in which plants and animals live and the effect of that environment upon them. Ecologists have found that the appearance and the behavior of, let's say a rat, for example, is not the same when he is living in a Louisiana swamp, as it is when that identical rat is living in

an Iowa corn bin, or again when it's living under the musty floor of a rotting barn in Oklahoma. When this rat is studied in a sterile laboratory, he appears and behaves differently from the way he does in all of those other environments. Now, Dr. Sittler in his book, "The Ecology of Faith," "The Ecology of Faith," says the same thing is true of the church and of the Christian religion. The same church, if it is true to its mission, is going to appear differently and behave differently when the surrounding environment and circumstances change, but it is important to remember that it is the same church and the same gospel. Since Religious Emphasis Week was mentioned, let me use it as an example. In the 1930s and even in the '40s, R. E. Week, as it was called, was a very useful instrument on many campuses, but at the present time, almost all of the considerations which made it wise then, make it unwise now. And the same factors which made it successful then would make it unsuccessful now. What the same concerns and emphases which formerly marched forward one week in the year under the umbrella of R. E. Week, now march forward all year long under many different umbrellas labeled Project Nicaragua, Project Bolivia, Edgemont, Butner, VA Hospital Ministry, special observances, UCM, InterVarsity Fellowship of Christian Athletes, Christian Medical Society, the YWYM, Community Concerns, and two dozen more. In the day of Saint Paul, which admittedly predates all of Roger Marshall's groups, circumstances were such that Paul could write, "It is a shame for a woman to speak in church." However, circumstances have changed to such an extent that were Paul writing now, he certainly would write the exact opposite, but for the same basic doctrinal reasons. James Russell Lowell wrote, "New occasions teach new duties, time makes ancient good uncouth. They must upward still and onward who would keep abreast of truth." You remember that when Isaac moved his people and his herds into the Valley of Gerar, he discovered that the Philistines had filled up the water wells of his father, Abraham. Isaac gave instructions to have them cleaned out and renewed, which was done to them. Although in their later condition, Isaac's wells probably look very unlike the wells of Abraham, but nevertheless yielded up the same refreshing and life-giving water as in Abraham's day. All right, let me summarize this first point by saying that if we assume that the religious practices and forms of an earlier day were in their day exactly what they should have been, the expressions of that same religion should be somewhat different today. If we are to maintain an effective witness to the gospel in the current scene. Okay? I said in the beginning that I would speak to the question why is everything so different now in terms of two assumptions. The second assumption is the opposite of the first. So now I should address the question on the assumption that the way things used to be was not in every respect the way they should have been, not even at that time. This second assumption affirms that there were many wonderful practices in former years, but it insists that there were also crippling defects, which it became our duty to correct, along with the growing wheat, there was also a quantity of chaff which could not be ignored. If we have an obligation to keep changing a church that is assumed to be perfect, we have a greater obligation to change a church which is assumed to be imperfect. After all, it's really expecting far too much to imagine that the students and staff who were guiding campus religion in 1959 should have done everything exactly right. Among other duties, they were busy correcting the errors of those who were here in '49, who in turn sought to remedy the deficiencies of the group were here in '39. Even so, those of us in '69 need to make improvements on our predecessors, knowing that those who follow us will notice our shortcomings and hopefully seek to amend them in their day. Now it is my own view that this second assumption has more evidence behind it than the first, because almost every period in the past shows profound weaknesses in the witness of the church, whether on campus or off. Let's look at one. The church on campus today all across the country is becoming sensitive to the sin of denominational rivalry, the sin of denominational

competitiveness, which so often characterize both the local church and the capitalist churches in an earlier day, in spite of the very heavy emphasis which our Lord clearly placed on the Christian unity and the 17th chapter of John's Gospel, we were divided, we were bickering, we were competitive. For six years during the forties, I was the associate minister of First Methodist Church in the city of Charlotte. Each year during the Christmas holidays, we had a program for our students who were home from college. Every student would report on Methodist activity at his college. More often than not, the report would go something like this. "Well, the Methodists at our school are not doing very much, but thank God the Presbyterians are not doing any more than we are." I am one Christian who will say that this is an area in which we had better be different now from what we were in the past. On our campus and on many campuses, there is a strong surge toward doing what we do for Christ without emphasizing denominational labels and loyalties. There is another area in which Christian people made mistakes in past years, the campus churches today seeking to correct those faults. That area is sex, S-E-X. 10 years ago and 50 years ago, there was a tendency for the church and for Christian people to teach that fornication and adultery should be avoided because of a possible embarrassing pregnancy, or because of the likelihood of venereal disease, the damaging effects of that disease. And following this line, the church and Christian parents thought they were playing it cool. They perhaps move at the basic harm in fornication and adultery is that it negates a really beautiful view of sex, which is a part of the biblical concept of marriage. This concept of marriage is one which according to the Bible was revealed by God as being an important part of the unfolding of his will. But instead of laying it plainly on the line with students and saying that they should reserve the joining of their bodies for marriage because such is the will of God, preachers and parents alike tried to get students to do the right thing for the wrong reasons. "You might get pregnant," they said. "You might get a disease." Baloney. Not only is it true, as an anonymous poet once said, the ultimate treason is to do the right thing for the wrong reason, but this so-called practical approach did not turn out to be successful. Any student who didn't know how to have sexual intercourse without pregnancy resulting was thought by his fellows to be intellectually unfit for college. Ever since the discovery of penicillin, the old venereal disease threat hasn't really scared anybody. Of course, plenty of people still are involved in illegitimate pregnancies, and a lot of immoral people get venereal disease, but my point is that the so-called practical approach of the former day didn't keep them from it. The church on campus today, however, is seeking to tell it like it is and to teach that if a person is going to be a Christian, he must obey God, whose revealed will is that sexual union is to be reserved exclusively for monogamous marriage. And so the manifestation of religion on campus today is different at this point. There are many other areas that could be discussed. There was an older fundamentalism with its wooden interpretation of the literal words of the Bible, which too long ignored the plain meaning of 2 Corinthians 3:6, where Paul warns that a literalism in religion kills whereas the spirit gives life. We believe the campus church should be different here and should heed Paul's warning. Paradoxically, along with that wooden fundamentalism, there also existed on campus a swashbuckling higher criticism, which was blind to some of the most profound insights of scripture. This, too, is being corrected today in the campus church when an advocate of this type of higher criticism came across a biblical narrative like the one in Matthew 9, which claims that a paralyzed man was able to walk after Christ forgave his sins, the critic would scornfully declare that it couldn't possibly have happened. But the campus church today listens to the reports of physicians, such as Dr. Flanders Dunbar, who daily practice in the field of psychosomatic medicine and who would inform us not only that the story in Matthew 9 is entirely believable, but that much of mankind's illnesses would be cured if we practiced the Sermon on the Mount. So once again, religion on campus had

better be different from an older and arrogant higher criticism, which in some respects was deaf, dumb, and blind. Well, denominational rivalry, wrong approach to sex ethics, scriptural literalism, an insensitive higher criticism, these are some of the features of campus religion in former times which cried out for reform. This is not the end of the list by any means. Racism, chauvinism often went unchallenged and religious leaders sometimes were among the worst offenders.