

January 3, 1971

Winter Communion

Announcements

1. Welcome

Register for Fellowship Dinner

2. The People's Service

Pastor Dave, Len Perron, and lay teams  
Fellowship Hall

3. Week of Prayer

See schedule in order of worship  
and "Times"

4. Scouts

James DeWitt -- <sup>Dr.</sup> Bill and Janet

John Fellows -- Harvey and Elberta

Ken Miller -- Ken and Beverly

Dottie Day -- LeRoy and Bette

Sally Day

Rev. Jean Frazier 11:00

Happy Father's

Service in Chapel

God and Country Award

✓ Darrell Modica

District Scout Executive, Sioux Council

James DeWitt

Troop 207, sponsored by Asbury Methodist  
Leader, Bruce Blake

John Fellows

Troop 212, sponsored by Our Saviour's Lutheran  
Leader, Delbert Duncan

Ken Miller

Troop 112, sponsored by Morrells  
Leader, Bob Flicek

*Nan Halstead*

God and Community Award

✓ Miss Jeannette Campbell

Executive Director, Minne-Ia-Kota Council

Dottie Day

Troop 15, sponsored by First Presbyterian  
Leader, Barbara Thune

Sally Day

Troop 176, sponsored by First Baptist  
Leader, Mrs. L. E. Brandt



John 17:13-26

'And now I am coming to thee; but while I am still in the world I speak these words, so that they may have my joy within them in full measure. I have delivered thy word to them, and the world hates them because they are strangers in the world, as I am. I pray thee, not to take them out of the world, but to keep them from the evil one. They are strangers in the world, as I am. Consecrate them by the truth; thy word is truth. As thou hast sent me into the world, I have sent them into the world, and for their sake I now consecrate myself, that they too may be consecrated by the truth.

'But it is not for these alone that I pray, but for those also who through their words put their faith in me; may they all be one: as thou, Father, art in me, and I in thee, so also may they be in us, that the world may believe that thou didst send me. The glory which thou gavest me I have given to them, that they may be one, as we are one; I in them and thou in me, may they be perfectly one. Then the world will learn that thou didst send me, that thou didst love them as thou didst me.

'Father, I desire that these men, who are thy gift to me, may be with me where I am, so that they may look upon my glory, which thou hast given me because thou didst love me before the world began. O righteous Father, although the world does not know thee, I know thee, and these men know that thou didst send me. I made thy name known to them, and will make it known, so that the love thou hadst for me may be in them, and I may be in them.'

# A Prayer for All the Years

## The Moment of Glory

- The Work is finished
- With his Handful of Men
- Come to Go to his Cross
- To Return to the Father

## And the Days - The Prayer for us Now

- The Hour has Come. Glorify Thy Son  
That the Son may Glorify Thee.

- I have made Thy Name known to the  
men whom Thou choosest the best of the world.

- And I have forgone them All! Have  
learned from Thee

# I Am Praying For These Principles

① I <sup>have</sup> been <sup>to</sup> <sup>in</sup> full measure  
through my word.

- Whenever we hear the word of God  
we love. - John.

② I am strangers to the world as  
I am a stranger

- Keep them from the evil one.
- I am alone.

③ I have been taken into the world,  
as now have I been taken into the world.  
- I now consecrate myself.

Now for those who thoroughly trust the their  
faith in me.

- The Great Stream of Faith.

① That they may all be one - As  
 we are one

- I in thee and thou in  
 me

- The Mystery of the Eucharist  
 Union.

② That the world may believe

- The broken, divided world!

③ So that we have them here for  
 we may be in them.



# First Baptist Church

Sioux Falls, South Dakota

January 3, 1971

Eight-thirty and Eleven o'clock

*"And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father." John 1:14*

## O JESUS, PRINCE OF LIFE AND TRUTH

Organ Prelude

The Chimes

The Choral Call to Worship

The Invocation and The Lord's Prayer

Processional Hymn—"Onward Christian Soldiers" .....482

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\*\*The Presentation of the Colors

\*\*The Salute to the Flags

Salute to the American Flag

Salute to the Christian Flag

**I pledge allegiance to the Christian Flag,**

**And to the Saviour for Whose Kingdom it stands.**

**One brotherhood, uniting all mankind,**

**In service and love.**

A Word of Christian Greeting

## WE DEDICATE OUR STRENGTH AND YOUTH

The Reading of the Scriptures .....Ken Miller

The Call to Prayer

The Prayer .....Sally Day

The Choral Response

## WE GIVE OUR LIVES WITH GLAD INTENT

The Work We Gave .....The Five Young People

The Story of Our Church .....James DeWitt

The Story of Our Baptist Fellowship .....Dottie Day and John Fellows

\*\*The Presentation of the Awards

## ALL INWARD FOES HELP US DESTROY

Receiving Our Tithes and Offerings

Organ Offertory

Doxology and Prayer of Dedication

**O God, for whom a thousand years are as a day, how can we lay our hands upon this New Year until first thou hast laid thy hand upon us, and claimed us anew as thine own. Yet thou knowest how far from our high calling we have lived, how zealous we have been for all things of this world. Merciful God, we would be still and know that we are meant for nobler living, for thy service, and for thy love. Forgive us all that is past, and grant that hereafter we may serve thee in newness of life. Through Jesus Christ, our Lord. Amen.**

The Solo—"Thus Spake Jesus" .....Michael Head

Lois Harchanko, mezzo-soprano

Reading of the Holy Scriptures—John 17:13-26

The Sermon—"A Prayer for All the Years" .....Dr. Roger L. Fredrikson

## WE TRUST THEE FOR THE GRACE TO WIN

Hymn of Dedication and Decision—"That Cause Can

Neither Be Lost Nor Stayed" .....493

Benediction and Choral Response  
Moment of Silence  
The Chimes  
Organ Postlude

The radio broadcast this morning over KELO is sponsored by **Mrs. Hilda Hendricksen** and **Mrs. Phyllis Morrison** in memory of their son and brother, **Mr. Burnell H. Hendricksen**.

*\*First Service Only    \*\*Second Service Only    \*\*\*Ushers May Seat Latecomers*

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## THE PEOPLE'S SERVICE 7:30 P.M.

This evening some of the people who have been involved in lay mission teams over the past months will be participating in the service. **Pastor Dave** and **Len Perron** will lead us in this service.

Following the service we will gather in Fellowship Hall for a time of coffee and fellowship and further sharing.

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## THIS WEEK

SUNDAY, January 3—5:15 p.m.—Senior High BYF, Youth Room  
6:00 p.m.—Junior High BYF, Room 216  
MONDAY, January 4—3:15 p.m.—Junior Girl Scouts, Youth Room  
3:15 p.m.—Brownie Scouts, Room 122  
7:00 p.m.—Boy Scouts, Youth Room  
TUESDAY, January 5—9:15 a.m.—Women's Bible Study, Room 122  
12:00 noon—Men's Bible Study, YMCA  
3:15 p.m.—Cub Scouts, Youth Room  
7:00 p.m.—Explorer Scouts, Youth Room  
WEDNESDAY, January 6—6:45 a.m.—Women's Bible Study, YMCA  
4:00 p.m.—Primary and Junior Choirs, Fellowship Hall  
6:30 p.m.—Fellowship Dinner, Fellowship Hall  
THURSDAY, January 7—10:00 a.m.—White Cross Sewing, Fellowship Hall  
12:00 noon—WMS Executive Board, Parlor  
1:00 p.m.—WMS Luncheon, Fellowship Hall  
7:30 p.m.—Sanctuary Choir, Fellowship Hall  
FRIDAY, January 8—6:45 a.m.—Men's Bible Study, Smitty's Pancake House  
(41st Street)

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## SCHEDULE FOR THE WEEK OF PRAYER

Monday, January 4, 8:00 p.m. ....	The Ballard Blounts 2308 West 22nd Street
Tuesday, January 5, 8:00 p.m. ....	The Harold Winglers 720 Wiswall Place
Wednesday, January 6, 6:30 p.m. ....	Fellowship Dinner Time of Prayer in the Chapel
Thursday, January 7, 8:00 p.m. ....	The Phil Lundquists 715 Wiswall Place
Friday, January 8, 8:00 p.m. ....	The David Scotts 1132 North Dakota Avenue
Saturday, January 9, 8:00 p.m. ....	The Gene Masheks 1704 South Wayland Avenue



January 3, 1971

"A Prayer For all the Years"

Roger L. Fredrikson

I wonder if we understand that as we are gathered here, and this is the mystery of prayer, Christ is praying in our behalf. We are never alone, not just because we talk about guardian angels but because Christ is interceding in our behalf and in a moment when you or I could have fallen or gone to pieces, he in his prayer reached through and layed hold on us. Now if we do not understand and we have missed the magesty of entering into the prayer life. I said some weeks ago and I repeat it again, I can tell pretty much about your theology aand you about mine if you tell me about your prayer life. Because if you do not pray, then be very careful about what you say about God or anything that relates to eternity. But if somehow even if you have never read a book on this and even though you might be quite careless in your understanding of the scripture or life, if yours is a life of prayer in which the door is open and God enters in in some way into the whole of your existance, then you have a tremendous theology. It has been said by Arch Bishop Temple and men far more learned than I am, men that were sensitive, great spirits with God, that a man shows himself best in how he prays, why he prays and that which makes up the essence of his praying. Now therefore, I am reading the last half of a prayer, but more than that it is a prayer and this is why I am asking that we remain seated today. Let the words of this somehow seep into us. Then I will make just a comment or two which I hope can be, an enlargement, a sharpening of what Jesus here prayed for. Let us listen to the words now. "And now I am coming to thee, but whil I am still in the world I speak these words, so that these may have my joy within them in fullness. I have delivered thy word to them and the world hates them because they are strangers in the world as I am. I pray thee not to take them out of the world, but to keep them from the evil one. They are strangers in the world as I am, consecrate them by the truth, thy word is truth. As thou has sent me into the world I have sent them into the world and for your sake I now consecrate myself that they too may be consecrated by the truth. But it is not with these only that I pray, but for those also who through their words put faith in me, may they all be one. As thou father are in me and I in thee, so also may they be in us that the world may believe that thou didst send them. The glory which thou gave me I have given them that they may be one as we are one. I am in them and thou in me, may we be perfectly one. Then the world will learn that thou didst send me, love them as thou didst me. Father I desire that these men who are thy gift to me may be with me where I am so that they may look upon ~~in~~ my glory and believe in me because thou dist love me before the world



began. Oh righteous father, although the world does not know thee, I know thee and these men know that thou didst send me, I made thy name known to them and will make it known so that the love that thou hadst for me may be in them and I may be in them, amen.

This is his prayer for us. He asks that we might have joy and that joy comes through his word. You may have had a lot of tinkle happiness in your life but you will not have joy apart from his word. His word is a living thing, it is fire, it is both a burden and a blessing, it comes to us not only through the written word, but through people. It comes through the act of seeing these young people up here with their parents, but when that word comes it is like you have not heard from a son or a daughter for a long time and then the phone rings and he or she says hello Mom, this is mary and because you have heard that word there is joy or there is someone that is very dear to you, a neighbor that you love and all of a sudden at the back door, we have had this happen many times, here comes the Andersons, there is a knock and a word - joy. He asks that we may know that joy which comes at the very center of existence which means that I have heard and I have responded. He asks that we might be protected and I am going to say a strange hard thing, he said it, you never can let yourself get too much at home in this world. We have gotten so tied up with this existence alone and I am all for having the right kind of home to live in and the right kind of a relationship, we assume that if we have a nice house on the corner that that is home, that is only temporary housing, because believe it or not, you get fifty, sixty or eighty years, there is one sense in which creatures that are of eternity are strangers in the midst of earthly existence. In this being a pilgrim a stranger, and I know now that I speak in a sense that some people could dismiss because people are people of tension, while all the time we want to settle down and cling in and tie in hard here, he keeps reminding us, it may be a funeral it may be a joy, some unsuspected thing that flashes in on us, this is not my ultimate home, he says while they live in this precarious existence, will you protect them. I want to say that greater than any other danger there is the sinner danger that somehow I will be torn and ripped in shreds to such an extent that I will become somekind of a cast away and the most pious person here can let that happen to him. For the language of religion can become like soap that I deal in, when all the time off- the center of my life is empty and



barren because that center has never been his home, his abiding place. He asks that that may  
the Christ  
never happen and that every point of our existence/is somehow yearning, pulling at us  
that there shall be fullness and joy. He reminds us in the midst of moving as pilgrims that  
we pick up tents and go on and on through this life we will be protected from the evil one and  
I remind that as Jesus said this he ~~+~~ knew the terror that one man who had walked with the other  
does not  
eleven was no longer there. The matter of becoming a traitor ~~can~~ happen only with the person  
who stumbles from bar to bar. It comes to a deacon, a trustee or a pastor. For we sell out  
because we have not been able in a sense to say that I really belong to you. And so he says  
in spite of this I send them into the world. If God would have wanted to, long ago he could  
have turned his back on the whole mess, but the ~~effect~~ of creation and redemption is that he  
loves us and he will not give up on us and this is why he keeps coming into our world, over and  
over and over again. The central thrust of Gods heart is to move into our planet, move into  
our lives, make it the kingdom he wants for it to become. The whole thrust of his life, what  
is your main thrust? In the early part of his prayer he says I have given them your name and in  
that name is glory, the spreading of that name there shall be a glory that goes beyond anything  
that they have. This is why he came, but you see for you and I to get priority arranged and set  
up in such a way that I know whose name ~~I~~ bear and whose I am, and what my reason for existence  
is, is the terrifying thing, the wonderful thing, that prayer calls us to. I look at these  
three young men <sup>and</sup> ~~in~~ these two young ladies and knowing something, just as a pastor, of the  
slipperiness of the road and I hope and pray that somehow they will never lose that bright eyed  
and eagerness of this day, some of us get jaded and we draw the blinds down and we loose the  
central core of our existence, we don't know whos we are or where we are going. Christ says but  
I have sent them into the world and I am going to be with them if they will let me. My dear  
friends, somehow we need with in the confines of this congregation of what our mission is,  
whether we are really sent by him or not. We can get all messed up on this. It would be like  
a company that was seelling something and they spent all their time sitting drinking coffee. We  
talk a great deal about the budget, it we were to analyze what it takes to win someone to Christ,  
it costs, if you want to put it down in just plain dollars and cents, about \$61 dollars, but it  
takes us about a \$1000 here on the basis of \$100,000. And somehow we get the idea that it  
isn't our business, it is somebody elses business. It isn't, it is mine. The whole thing that



Christ prayed for was that as these eleven men were to move into the places of life that there there would come a burden of bearing his name, ~~These-men~~ his men, of being so close to his own heart that the fire would spill across the earth and you know and God knows that is what we need now and I think that if people cannot buy this they ought to check out and go, let me put it very bluntly, where we can play tittly winks in religion and I am not talking now about the numbers of times that we come having meetings every hour on the hour, I am talking about a kind of stamp, a kind of burden, a fire that is carried into life because we are grasped by it. Tremendous that out of all the years of life that Jesus should be able to gather 11 men and say father this is it, this is the gift that you have given me and now I give it to you. Are you aware of the fact that because of the faithfulness down through the century, one generation after another because of that faithfulness we are here today and that is what he prays for the last analysis. He says pray for those that are going to believe and be a part of this that this community, this love, this faith that is begun here ~~can~~ <sup>and</sup> somebody told me, it was my mother or Dad, it was a Sunday School teacher, simple, you say, listen if the faith depended on what you told anybody about Christ, where would it get carried to, who would know, would anybody? Listen the great enemy of the Christian church and I say this with a heavy heart is its own members who do not care. He says I pray they will be one. Father as you and I are one I pray they will be one, that the world might believe. Are you aware of the fact that the greatest thing that convinces people that they ought to believe is when Christians love each other and they want in. Somebody said, and I am not picking on the balcony, I sat in the balcony Sunday after Sunday and left and no one spoke to me. It can happen here too. The mark of God's people is their love. Unity I am going to say it openly, with Msgr. McElaney is a unity that I feel did not create, it was not created by my church or his church. It was created by the Spirit and we found each other in Christ in the majesty of union that was between Father and Son was something that we entered into. The unity that I feel for Oliver Clark just to take this wonderful group of people that come to pray for the services before they start. This is the thing that is based on the type of thing that most human organizations are based on, we have found each other in Christ. Christ prays to God the father that somehow this will be known among all of God's people and in that unity the world will come to believe. At the end of the second world War in the great hall in Oslo when Bishop \_\_\_\_\_ M- met Hans Their countries had been at war all those years, one had been involved in the underground, when these two men met in that hall they threw their arms around each other, one was under one flag, the other under another

but there was a unity, there was a love given and it is this that convinces people that somehow there is a reality about this. This is a prayer that he prays in our behalf. What a marvelous thing if i were to know that I am in the world. I am here for I don't know how long, but by his name I am protected and wherever I go I bear that name and I will find others to bear that name and in his grace we will love each other and in that love, in this tragically torn up and busted up world, even in the church life, my conscious fo~~rs~~ the sad tragic thing about the American Baptist Convention is the skeletons that we have got all over the country of old fights and agony that tore people, no wonder we loose our evangalistic thrust. So I beg of you at the start of 71 take the prayer and live it, because it is the prayer that He prayed for us. Let us pray.



After singing the Passover Hymn, they went out to the Mount of Olives. Then Jesus said to them, 'Tonight you will all fall from your faith on my account; for it stands written: "I will strike the shepherd down and the sheep of his flock will be scattered." But after I am raised again, I will go on before you into Galilee.' Peter replied, 'Everyone else may fall away on your account, but I never will.' Jesus said to him, 'I tell you, tonight before the cock crows you will disown me three times.' Peter said, 'Even if I must die with you, I will never disown you.' And all the disciples said the same.

Jesus then came with his disciples to a place called Gethsemane. He said to them, 'Sit here while I go over there to pray.' He took with him Peter and the two sons of Zebedee. Anguish and dismay came over him, and he said to them, 'My heart is ready to break with grief. Stop here, and stay awake with me.' He went on a little, fell on his face in prayer, and said, 'My Father, if it is possible, let this cup pass me by. Yet not as I will, but as thou wilt.'

He came to the disciples and found them asleep; and he said to Peter, 'What! Could none of you stay awake with me one hour? Stay awake, and pray that you may be spared the test. The spirit is willing, but the flesh is weak.'

He went away a second time, and prayed: 'My Father, if it is not possible for this cup to pass me by without my drinking it, thy will be done.' He came again and found them asleep, for their eyes were heavy. So he left them and went away again; and he prayed the third time, using the same words as before.

Then he came to the disciples and said to them,  
'Still sleeping? Still taking your ease? The  
hour has come! The Son of Man is betrayed to  
sinful men.

I Need You. 4\*

All These People Who Needed Jesus

- The Ruler of the Synagogue with the Girl Dying  
Coming to Jesus
- The Woman in the Crowd Weeping Out  
Desperately
- The Blind Men! "Have pity on us. Have  
pity on us. Son of David."

And Now He Needs Them

- These Lost Homes

"Stop here and stay awake with me!"

I Need You

- Not alone, to things or adventures, for
- And You!

How to Grow More Us.

① - In Creation - The Man + Woman "Keep Them"  
- The Friends

② Then He Gives Us Christ and the Spirit  
To Keep us Real and Open

Then We'll See How That Way Is

③ Lose Monday In The Hospital

④ At Death

He Comes to ③ In St. Louis - Bank St.

He Asks ④ What Happens.

Answer: ⑤ We Can Live Over With Truth.

(3)

## I Need You

- You that Love Me
- You that know Me
- You that Challenge & Question Me
- You that Come for Help.

## When We Often Sleep

- Close ourselves up
- We do not hear
- We're too busy
- We rush by this one -  
getting on to the next + one.
- Phil Givens - 22 calls - 3 Ministers



## And Then Come A Moment

- I Turn Toward The Other One

"I see here I am" a

"I see you"

- I Ask: "Will you forgive me?"

- I Slip My Hand Into Hers or

Around the Neck of the Chain.

## The Grace of God Does This

- The Unforgotten Son.

## This Is Where The Chances Lie All About!

- All Down Any One

- Allowing Out - Allowing Life

January 10, 1971

Call to Prayer

O God, thou art my God, I seek thee,  
my soul thirsts for thee;  
my flesh faints for thee,  
as in a dry and weary land where no water is.  
So I have looked upon thee in the sanctuary,  
beholding thy power and glory.  
Because thy steadfast love is better than life,  
my lips will praise thee.  
So I will bless thee as long as I live;  
I will lift up my hands and call on thy name.

# First Baptist Church

Sioux Falls, South Dakota

January 10, 1971

Eight-thirty and Eleven o'clock

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*"By this all men will know that you are My disciples, if you have love for one another."* John 13:35

## O LORD OF LIFE, THY KINGDOM IS AT HAND

Organ Prelude

The Chimes

The Choral Call to Worship

The Invocation and The Lord's Prayer

Processional Hymn—"Light of the World, We Hail Thee" .....208

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A Word of Christian Greeting

\*\*Hymn of Worship—"We Would See Jesus; Lo! His Star" .....209

## BLEST REIGN OF LOVE AND LIBERTY AND LIGHT

Receiving Our Tithes and Offerings

Organ Offertory

Doxology and Prayer of Dedication

**O God, make me discontent with things the way they are in the world, and in my own life. Teach me how to blush again, for the tawdry deals, the arrogant-but-courteous prejudice, the snickers, the leers, the good food and drink which make me too weary to repent, the flattery given and received, my willing use of rights and privileges other men are unfairly denied. Make me notice the stains when people get spilled on. Jar my complacency, expose my excuses; get me involved in the life of my city, and give me integrity once more. Amen. †**

The Anthem—"A Canticle of Peace" .....Joseph W. Clokey

\*Senior High Choir

\*\*Sanctuary Choir

And it shall come to pass in the latter day that the Lord's house shall be established in the top of the mountain, and many shall go and say: Come ye and let us go into the house of the Lord. And he will teach us his way, and we will walk in his paths. And he shall judge between the nations, and shall reprove many nations. And they shall beat their swords into plowshares. Nation shall not lift sword against nation. Neither shall they learn war any more. Come ye, let us walk in the light of the Lord.

## FORWARD AGAIN WE MOVE AT THY COMMAND!

Reading of the Holy Scriptures—Matthew 26:30-45

The Gloria

The Sermon—"I Need You" .....Dr. Roger L. Fredrikson

## LO! IN OUR HEARTS SHINES FORTH THE MORNING STAR

The Call to Prayer

Our Prayer for the Family of God

The Choral Response



## ONWARD WE PRESS TO MAKE THE VISION TRUE

Hymn of Dedication and Decision—"What a Friend We Have in Jesus".....331

Benediction and Choral Response

Moment of Silence

The Chimes

Organ Postlude

*\*First Service Only    \*\*Second Service Only    \*\*\*Ushers May Seat Latecomers*

† From CREATIVE BROODING by Robert Raines

The flowers on the Communion Table are given by the **Richard Reeves family** in appreciation for their years of fellowship in our church.

The radio broadcast this morning over KELO is sponsored by **Mr. and Mrs. George Wartenhorst.**

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## THE PEOPLE'S SERVICE

7:30 P.M.

Our service this evening will once again be in Fellowship Hall. We will have with us **Mr. Lyman Coleman**, who is involved in a creative ministry in The Half-way House, Newtown, Pennsylvania.

Music will be by the Lutheran Encounter group. Two of our young people from Sioux Falls College, **Stan and Shirley Murdoch**, are involved in this group. They will be leaving shortly for Finland.

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## THIS WEEK

SUNDAY, January 10—4:30 p.m.—Senior High Choir, Fellowship Hall

5:15 p.m.—Junior High Choir, Fellowship Hall

5:15 p.m.—Senior High BYF, Youth Room

6:00 p.m.—Junior High BYF, Room 216

MONDAY, January 11—3:15 p.m.—Junior Girl Scouts, Youth Room

3:15 p.m.—Brownie Scouts, Room 122

6:30 p.m.—Senior Girl Scouts, Room 122

7:00 p.m.—Boy Scouts, Youth Room

TUESDAY, January 12—9:15 a.m.—Women's Bible Study, Room 122

10:00 a.m.—XYZ, Parlor

12:00 noon—Men's Bible Study, YMCA

3:15 p.m.—Cub Scouts, Youth Room

7:00 p.m.—Explorer Scouts, Youth Room

WEDNESDAY, January 13—6:45 a.m.—Women's Bible Study, YMCA

4:00 p.m.—Primary and Junior Choirs, Fellowship Hall

4:00 p.m.—Primary and Junior Choir Parents, Parlor

7:30 p.m.—Prayer Service, Parlor

7:30 p.m.—Board of Christian Education, Conference Room

THURSDAY, January 14—12:00 noon—Board of Trustees, Fellowship Hall

1:15 p.m.—Junior Philathea Class, Parlor

7:30 p.m.—Sanctuary Choir, Fellowship Hall

FRIDAY, January 15—6:45 a.m.—Men's Bible Study, Smitty's Pancake House  
(41st Street)

SATURDAY, January 16—2:00 p.m.—Order of the Arrow, Fellowship Hall

Sunday, January 10, 1971

"I Need You"

Roger L. Fredrikson

As we were singing the gloria and we were starting to read the scripture I saw you here Steve and realized that you have been home to put your father to rest. We need you and you need us. It is that simple. All week long it seems like this is the cry that we have heard. Someone said after the service last Sunday morning, what I heard coming through was the phrase I need you. I thought about speaking about something else, but this is what I was driven to and the amazing thing was that as I turned to this powerful, moving, simple, never tiring, wearing out passage, about Jesus in his hour alone. It is a strange thing that people have been reaching out to him all his life. You take story after story, this ruler of the synagogue came to him and what he said is Jesus I have got to have you. I have got a girl at home and she is dying and it made no difference that he had all these robes, and that Jesus was just an itinerant preacher, he said Jesus I have just got to have you. And on his way believe it or not in a crowd a woman, just desperately reached out for him, it made no difference that people might ridicule her or all that she just had to touch him, I need you. You take for example one of the moving stories about those two blind men sitting along the road, they know that he is near, they feel the excitement and surge of the crowd, one of them shouts out and says, have pity on us, have pity on us son of David. It is the cry of need, every place that Jesus turned they clutched at him, they hardly let him have any chance to sleep. He finally had to get up in the hills and just go away from it, at times this is what he did. And now, and by the way you could make quite a case of how through his life He needed them, Why do you suppose he went out to Martha and Mary's home so often as he apparently did? Why do you suppose that sometimes he turned to his disciples and he said the things that he did, because he had needs and now he comes to the last hour and the thing that really layed hold on me was you know where it speaks here about so here and stay awake with me. He has taken three men with him, James, John and Peter and it isn't just that he wants in some casual way that nine will be here and three will be here, eight back there because one is gone and three here, it is because he needs them and running through the word, Stop and stay awake with me is this cry, I need you, I need you. Now the terrifying thing folks is that they went to sleep. You know we come into church today, people sit right next to us that need us and we are locked up and I am not talking about making a church service into just a kind of bravado thing a kind of cheap, tinsly, kind of thing.



My conscious we are tired of that type of thing, of false friendship. But that somehow in the miracle of worship that <sup>Davd</sup> ~~they-ha~~ invited to us powerfully today, deeper than words, what we call the non verbal level, we can reach out and somebody responds to this and I am near a brother and next to a sister. Do I dare open my life to this person. In an evening service a man touched his wife by putting his arm across the back of the pew and afterwards they both spoke of it. What an amazing thing that somehow we should discover that I need you and believe it or not you need me. There is a thousand places that people are trying to nail things together hold folks together, all the kind of false communities we have got, all the kind of false get togethers. Crowds, the world is full of crowds, where under Gods heaven can I reach out and say, I need you. That is exactly what I am going to say to you. Not because i am your preacher or one of your pastors, but because as a humban being trying to survive, sometimes fearfully, sometimes, hopefully, soometimes on the losing side, once in a while in the winning side , I need you. I need those of you who say you love me, I need those of you who ignore me. The Spirit makes these things evident too you know. I need those of you who are agry by me, I need those of you who feel uncomfortable when I come around. Strange thing isn't it that the night Jesus was betrayed, he did not say Judas, Stay outside, I can't stomach having you in the room. John's gospel says he longed to be with them all. I need you. That is the way that God put us together. That is the way that he made us. It is amazing how after Adam had been made, the Genesis account says, God said, he needs a helpmate. He can't go it alone and as the old song of the creation said, God says I will make me a man, I will make some body to be with him. You wonder about all this, you wonder why did God make all this this way in the first place. He knew the mess that we were going to make of it, the anguish , the terror into which we made this planet, so it is almost totally like an armed camp, why would God make it? One of the old manuscripts says, God says let us make man. I love and even though within God himself there is completeness yet love creates and love takes the gamble, this is why we go on having children even though you think the whole thing may be blown into oblivian, we may become a vast grog shop. You see we go on because love creates, love takes the chance and God in some sense when this man turns his back and says I want to be alone, I want to live, I want to play God. Great God comes down and walks in the garden, looks among the bushes. I know it is an old picture but there is power in it. He says Adam where are you? You are not going to go off and be isolated and make your little Hell that way, without my



pursuing you, without my trying to get at you. I need you, I love you. I am not going to give you up. O Love that will not let me go. And that is the gospel. And then - even though Cain kills Abel, they have the tower of Babel, all of these things, and it is an amazing thing how God says to Cain, you will be a fugitive, your blood will dye the ground, yet you see all through the old testament running into the new testament, all through history, he says Adam where are you. Why? Because God says, I am going to say now an incredible, what may seem almost an irreverent thing, I need you and I want you. And it is in the echo of that that I say to you, I need you, and I long for you. You know this comes out in so many many marvelous ways. We had a debate at our home, it was all in a very friendly way, may I assure you, about Joels ~~hitching~~ hitchhiking back to school, and he won. ~~Wasn't he the weather report?~~ I kind of was with him, Ruth was kind of with him and so at eight oclock last Sunday morning we let him off by the truck stop, we do very interesting things at our house. At a quarter of ten we heard the weather report for Nebraska etc. and that night we got this breathless call from Nebraska City, he said there are 100 of us in the city auditorium and the city is feeding us and they have found bedding, well we said what kinds of rides did you get? Well the first ride was a real glamerous one, it was from the truck stop to Tea. Ths second one was from Tea to the Vermillion turnoff, the next from Vermillion to Sioux City and then a service man came along on his way to Witicha and boy Joel says boy this is it, I have a ride all the way to Topeka and then of course that is where the stuff began to come in and he said it is blowing forty miles an hour outside now and you can't see, you could sort of tell it was a lark in one way. Yesterday we got a beautiful letter, you can read it after you study it for awhile, (his writing is worse than mine) and then he says in the letter I just had to do it, I have got to grow up my way, but he said I talked to Him more in two days than you would believe and you have got the two reaches. Now I am not recommending pubically that you do as we did about your sons and daughters wanting to hitchhike. You work that battle out your way, we have to work ours out our way, but I am underlining something, you know I talk to the other one, I need you but I am writing home because I want to thank you for being my parents. There is the other I need you. On Monday in the hospital I was asked to come into a room, death was there, not as an enemy, most deeply as a friend. And we sat there and we had prayer, and these people were not of this church, the pastory happened to be gone and I just happened to walk up there and get into this and they said, can we join hands? And in the



joining of hands was all that I am saying to you today, I need you. We move through the city in prayer this week, in homes there were some beautiful services, deep, quiet, meaningful, praying, God here is my cry to you. But more than the cry that way, is the outreach, the touch toward others, there was a community that came to be. As we talked about this with the other staff people rejoiced in what we felt happening and as we came to the chapel (you know most people have said well the Wednesday night meetings are a pretty drab affair, and I admit that many Wednesday nights it is) but in the chapel there was a kind of kindling of excitement, and there was singing that was almost incredible the way people sang. And in all of it the affirmation of each other, this opening, the saying, I am with you, we are together. I am not at this point going to sleep in the garden, I want to be with you. You see the awful thing on the other side is, I turn from this, I say this embarrasses me. I am not used to this kind of thing, I would rather do it alone and dear people that becomes hell, no exit. That is what our age calls alienation, it means cutting everything off. Saying that I am not going to let anybody in here. This becomes the terror. But in the long run it is echoed in Paul's great words, they were without God and without hope. So the turning to God is to discover each other and this is what the church must learn, people turn toward it and they say will you have me, will you accept me, will you let me come in and there is an in crowd and an out crowd. And Jesus said I am come to deal with those that are sick not those that think they are well. And it is only the person that comes to the church- I don't care who you are that says I need you that we can somehow respond back and say we need you and that moment of turning becomes a beautiful time, I reach out and say will you have me, will you let me in and all the time the people who wanted to hear the cry were waiting for someone to say it because we wanted to say too I need you. Let me illustrate the negative of this. When I went to seminary Dr. Phil Giles was the clinical psychologist, he was a pioneer in his field, he had studied under the man who had written the Exploration of the Inner World, one of the great pioneering works. One spring Dr. Giles got sick and they took him to the hospital and during the summer he had massive cancer surgery, they took out a great deal of his intestines, and he came back in the fall and I was privileged with ten others to be in that class. One day he told us a terrifying thing, he said after seventeen years of trying to teach boys like you how to deal with fear, I have found myself on that side and even though I am a PH D. and he studied incidentally under Jung in Europe, even with that I needed at that



sustenance. He said I kept a little book that nobody knew about. Twenty two pastors called on me, three of them ministered to me. Nineteen of them- when you are ill you read peoples minds- I had not know this before except theoratically- but when they came to me I saw they were scared, they were kidding themselves, they were not sharing. they were not giving themselves but he said I thank God for the three. Let me us this in regard to the church. Dear friends it is too late in the day to play games, to pretend church. This is why God says I give you all my resources, Christ and the Spirit. All that I am so that you can find me and you can find each other and in finding each other you will become a part of the incredible reality for which I have brought this world forth. Marvelous to turn to touch the hand, to say will you forgive me, will you take me as I am, will you let me be me. Will you let me make my mistakes , but let me be what I am. And the gift of the Holy Spirit is the gift which filling of Life makes possible that kind of community, the walls come down and in Christ we find each other. I sat with the Executive Committee of our general council in St. Louis on Tuesday morning. We have a new associated general Secretary whose name is Walter Hoard, he is black and that morning at the table, he shared some of the things that we did not know or understand about him. It was one of the most frank and open things I have heard. And after the session was over and we dismissed for noon, and there had been a kind of healing prayer at the end of this. He had come to work with us, but you see we had been isolated and he had been isolated, I am talking about the pain that we go through to discover each other, I sat there with one of the men who has been in the denominational work since way back. Ruth and I stayed in their home when I went to work with the BYF years ago, a month or six weeks. He said Roger when you work in headquarters you get so used to pushing and pulling, sending out stuffings that sometimes you don't know what has happened to you inside. I am only going to say that there was a breatheless moment in which two men, not a pastor and an administrator two men, sons of God, affirmed each other and the discovery that we need each other. Dear friends, I can say - I could spend a lot of time on this, but with this I have to conclude- the world is yearning, people are yearning to belong to feel, I amount to something, I am important, I matter, I am not isolated, it is we. What we represent here, what we are, by God's grace can make that possible. But we must not be afraid of those who come, we must dare accept each other, we must not just stay in our little corner, we must dare say, I have been a member of this church for so many years- I want to give you my hand. And those of

you who come new must say here is my hand and we must keep the door open. Someone wrote ~~and~~ a  
not and left it by the cross and the note said I don't know ~~who~~ how to talk to God anymore and  
I say thank God because we need you and you need us. Jesus says stay here awhile while I go  
and pray. I beg of you dear people, let us not go to sleep.

## In All Things

### The Experience of A Long and Heavy Trip

- New York City Mission Societies
  - Several Hundred People - Black and Brown
  - The Agape Feast
- Concluded with Harris's Conference at Bedford
  - Great Morning of the Spirit
  - The Men praying for each other and for one another.

### In the Middle of This - From Mine

- Their Mentally Retarded Son
  - "Then" we know that in every thing God works for good with those who love him, who are called according to his purpose."
- The blessing room in Iowa.



## The Power of The Verse

① ~~+~~ Speak to People who are in Chains?

- No condemnation
- Sons of God
- free in the Spirit

① We know

- The Deepest Certainty.

② There in Every Time God Works for Good

① ~~+~~ Some times we precipitate the Men

- Some times it was Inexplicable
- There in Every Time God is

Working

3.

③ With These Were For Him

- Can We Say, "God I Love You."

④ Who He Called According to His  
Purpose

- To be in the center of his will.

Under Hospitalization.

- The friends who moved in.

- The home we shared

- The Hospital - Spanish Speaking

- The Supreme and Love.

- New Dependence on God.

The Lord's Presence

- And the profound presence of God.

## Romans 8:26-30

Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words. And he who searches the hearts of men knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

We know that in everything God works for good with those who love him, who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the first-born among many brethren. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.



# First Baptist Church

Soux Falls, South Dakota

February 7, 1971

Eight-thirty and Eleven o'clock

*"We know that in everything God works for good with those who love him, who are called according to his purpose." Romans 8:28.*

## LORD OF OUR HIGHEST LOVE!

Organ Prelude—"O God, Thou Holy God" .....Johannes Brahms  
"My Heart Is Longing" .....Johannes Brahms

The Chimes

The Choral Call to Worship

The Invocation and The Lord's Prayer

Processional Hymn—"All My Hope on God Is Founded" .....354

\* \* \*

Christian Greetings and Invitation to The Lord's Supper  
The Greeting of New Members

## LET NOW THY PEACE BE GIVEN

Receiving Our Tithes and Offerings

Organ Offertory—"Beloved Jesus" .....Johannes Brahms

Doxology and Prayer of Dedication

**Almighty God, our Heavenly Father, who hast spared not thine only Son, but delivered him up for us all, and who with him hast freely given us all things; help us, we beseech thee, with all our gifts to yield ourselves unto thee, that with body, soul, and spirit we may truly serve thee, and in thy service find our deepest joy; through Jesus Christ our Lord. Amen.**

\*Anthem—"The Illusive Dream" .....Jimmy Owens  
Junior High Choir

\*\*Anthem—"Praise to the Lord" .....Harold Rohlig  
Sanctuary Choir and Congregation

(The Congregation will sing stanzas 2 and 5)

**2. Praise to the Lord, who o'er all things so wondrously reigneth,  
Who, as on wings of an eagle, uplifteth, sustaineth.  
Hast thou not seen How thy desires all have been  
Granted in what He ordaineth?**

**5. Praise to the Lord! Oh, let all that is in me adore Him!  
All that hath life and breath, come now with praises before Him!  
Let the Amen Sound from His people again;  
Gladly for aye we adore him. Amen.**

## FIX ALL OUR THOUGHTS ON THINGS ABOVE

Reading of the Holy Scriptures—Romans 8:26-30

The Sermon—"In All Things" .....Dr. Roger L. Fredrikson

## AND CROWN THE FEAST WITH HEAVENLY CHEER

The Eating of the Bread

Hymn—"Just as I Am, Without One Plea" .....Congregation in Unison

**Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bid'st me come to Thee,  
O Lamb of God, I come, I come!**



Just as I am—Thy love unknown,  
Has broken every barrier down;  
Now, to be Thine, yea, Thine alone,  
O Lamb of God, I come, I come!

The Drinking of the Cup

Hymn—"Christ the Lord Is Risen Today" ..... Congregation in Unison

Christ the Lord is risen today, Alleluia!

Sons of men and angels say, Alleluia!

Raise your joys and triumphs high, Alleluia!

Sing, ye heavens, and earth reply, Alleluia!

Lives again our glorious King, Alleluia!

Where, O death, is now thy sting? Alleluia!

Once He died, our souls to save, Alleluia!

Where's thy victory, boasting grave? Alleluia!

MAY ALL NEW STRENGTH RECEIVE

Hymn of Dedication and Decision—"I Feel the Winds of God Today" ..... 301

Benediction and Choral Response

Moment of Silence

The Chimes

Organ Postlude

*\*First Service Only \*\*Second Service Only... \*\*\*Ushers May Seat Latecomers*

The radio broadcast this morning over KELO is sponsored by **Mr. and Mrs. James Aune** on the occasion of their fifth wedding anniversary.

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THE PEOPLE'S SERVICE  
7:30 P.M.

Organ Prelude

Fellowship Singing ..... Led by Joe Noble

Greetings and Announcements

Singing a Hymn

Receiving the Offering

Reading the Scripture

The Evening Prayer

Solo ..... Joe Noble, tenor

The Sermon ..... The Reverend Sven Ohm

Hymn of Invitation

The Benediction

Closing Moments—"When I Survey the Wondrous Cross"

Moment of Silence

The Chimes

Organ Postlude

We are happy to have with us this evening **The Reverend and Mrs. Sven Ohm** of Stockholm, Sweden. **Mr. Ohm** is Secretary for Foreign Missions of the Baptist Union of Sweden and was a fraternal delegate from the Baptists of Sweden on the occasion of the Centennial observance of the Baptist General Conference of America in the Twin Cities this past week.



# The Farming Point

## The Move Toward Jerusalem: Caesarea Philippi

- After the noise and excitement of the public ministry
- Then the retreat - the searching - the preparation
- The life of these men.

## "Who Do Men Say I Am?"

- A variety of answers  
John the Baptist, Isaiah, Jeremiah

## - What Who Do You Say I Am?

- The Word, Personal, Existential.
- After so long a time with Jesus we finally come to this.

- Peter Blunts Out The Answer

"You are the Messiah, the Christ,  
the Son of the Living God."

2.

- The One we have Forgotten, the Unforgotten,  
the Chosen One of all the Ages.
- O Great, Unknown Master.
- His Aid has come to you the Mortal  
Man, It is Revealed to You the My  
Heavenly Father.

Alonso -

Amos

we are

- The Outer, Human Knowledge

- And Inner, Intimate Knowledge  
of the Spirit.

- On His Confession I will Unite My  
Church.

## The New Intimacy With the Disciples

① "From that time Jesus began to make it clear to his disciples that he had to go to Jerusalem."

- There is the Jesus figure, the teaching about being the servant, the insistence that he must go to the cross.

- The growing we all go through

- The confession that leads to the Resurrection.

② - Even when Peter's saying "No, No!"

- A Lord of the house

- How Right and Erratic we are.



## The Gift of the New Self

- ① "If anyone wishes to be a follower of Jesus, he must leave self behind; he must take up his cross and come with Me."

- There is a great new sense of abandon  
of freedom →

- ② And a New Obedience

- The Cross the law for Jesus of Naz.

Open Book - My Hammer & Joke

## Matthew 16:13-28

When he came to the territory of Caesarea Philippi, Jesus asked his disciples, 'Who do men say that the Son of Man is?' They answered, 'Some say John the Baptist, others Elijah, others Jeremiah, or one of the prophets.' 'And you,' he asked, 'who do you say I am?' Simon Peter answered: 'You are the Messiah, the Son of the living God.' Then Jesus said: 'Simon son of Jonah, you are favoured indeed! You did not learn that from mortal man; it was revealed to you by my heavenly Father. And I say this to you: You are Peter, the Rock; and on this rock I will build my church, and the forces of death shall never overpower it. I will give you the keys of the kingdom of Heaven; what you forbid on earth shall be forbidden in heaven, and what you allow on earth shall be allowed in heaven.' He then gave his disciples strict orders not to tell anyone that he was the Messiah.

From that time Jesus began to make it clear to his disciples that he had to go to Jerusalem, and there to suffer much from the elders, chief priests, and lawyers; to be put to death and to be raised again on the third day. At this Peter took him by the arm and began to rebuke him: 'Heaven forbid!' he said. 'No, Lord, this shall never happen to you.' Then Jesus turned and said to Peter, 'Away with you, Satan; you are a stumbling-block to me. You think as men think, not as God thinks.'

Jesus then said to his disciples, 'If anyone wishes to be a follower of mine, he must leave self behind; he must take up his cross and come with me. Whoever cares for his own safety is lost; but if a man will let himself be lost for my sake, he will find his true self. What will a man gain by winning the whole world, at the cost of his true self? Or what can he give that will buy that self back? For the Son of Man is to come in the glory of his Father with his angels, and then he will give each man the due reward for what he has done. I tell you this: there are some standing here who will not taste death before they have seen the Son of Man coming in his kingdom.'

February 28, 1971

Call to Prayer

O come, let us worship and bow down,  
let us kneel before the Lord, our Maker!  
For he is our God,  
and we are the people of his pasture,  
and the sheep of his hand.



# First Baptist Church

Sioux Falls, South Dakota

February 28, 1971

Eight-thirty and Eleven o'clock

## The First Sunday in Lent

*"Draw all my mind and heart Up to thy throne on high, And let thy sacred Cross exalt My spirit to the sky. To these, thy mighty hands, My spirit I resign; Living, I live alone to thee, Dying, alone am thine."* —St. Bernard of Clairvaux

### O JESUS, WE ADORE THEE

Organ Prelude—"All Glory Be to God on High" ..... Flor Peeters  
The Chimes

The Choral Call to Worship

The Invocation and The Lord's Prayer

Processional Hymn—"O Jesus, We Adore Thee" ..... 234

\*\*Service of Baptism

\* \* \*

A Word of Christian Greeting

\*\*Anthem—"Ask Ye What Great Thing I Know" ..... D. Duane Blakley

First Lutheran and First Baptist Choirs

Ask ye what great thing I know That delights and stirs me so? What the high reward I win? Whose the name I glory in? Jesus Christ, the crucified. Hallelujah! What is faith's foundation strong? What awakes my lips to song? He who bore my sinful load, Purchased for me peace with God, Jesus Christ, the crucified. Hallelujah! Who is life in life to me? Who the death of death will be? Who will place me on His right with the countless hosts of light? Jesus Christ, the crucified. Hallelujah! This is that great thing I know; This delights and stirs me so; Faith in Him who died to save, Him who triumphed o'er the grave, Jesus Christ, the crucified. Hallelujah!

### THY NAME HATH BROUGHT SALVATION

Receiving Our Tithes and Offerings

Organ Offertory—"If Thou But Suffer God to Guide Thee" ..... Flor Peeters

Doxology and Prayer of Dedication

**We know, O God, that only the pure in heart shall see thee. Help us in this season to remove from our lives all the dark shadows that would hide thee from us. Make us so clean within that our outward acts will witness to thy grace; through Jesus Christ, who was tempted as we are, yet without sin. Amen.**

\*Anthem—"Jesus Walked This Lonesome Valley" ..... Spiritual  
Junior High Choir

\*\*Anthem—"Cause Us, O Lord" ..... Ron Nelson  
First Lutheran and First Baptist Choirs

Cause us, O Lord our God, to lie down each night in peace, and to awaken to renewed life and strength. Hear our prayer, O Lord. Lord, help us to order our lives by Thy council, lead us in the paths of righteousness. Lord, be Thou a shield about us, protect us. Save our world from sorrow, from hate, and from war. Curb Thou within us the will to do evil. Shelter us beneath the shadow of Thy wings. Amen.

### O GLORIOUS KING, WE BLESS THEE

Reading of the Holy Scriptures—Matthew 16:13-28

The Gloria

The Sermon—"The Turning Point" ..... Dr. Roger L. Fredrikson



## WE BOW OUR HEARTS BEFORE THEE

The Call to Prayer  
Our Prayer for the Family of God  
The Choral Response

## O JESUS, WE CONFESS THEE

Hymn of Dedication and Decision—"Beneath the Cross of Jesus" .....235  
Benediction and Choral Response  
Moment of Silence  
The Chimes  
Organ Postlude

*\*First Service Only    \*\*Second Service Only...    \*\*\*Ushers May Seat Latecomers*

The flowers on the Communion Table are given by the **James Perkins Family** and the **Tom Lemonds Family** in recognition of the wedding anniversary of **Mr. and Mrs. Earl Lemonds**.

The radio broadcast this morning over KELO is sponsored by **Mrs. Wanita Manning**.

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## TEACH-IN ON COMMUNICATIONS

5:30 p.m. .... Family Picnic in Communications Park (F. Hall)  
6:00 p.m. .... Classes for All Ages  
Adults and College Youth .....Parlor  
9th-12th Grades .....Youth Room  
7th and 8th Grades .....Room 216  
5th and 6th Grades .....Room 306  
3rd and 4th Grades .....Room 312  
1st and 2nd Grades .....Room 204  
Five Year Olds .....Room K  
Nursery .....Rooms C & F  
7:30 p.m. .... Family Worship in Fellowship Hall

*Come! Join with Us!  
Help the Word (the Good News) get Around!*

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## THIS WEEK

SUNDAY, February 28—3:00 p.m.—Senior High Choir, Youth Room

4:00 p.m.—Junior High Choir, Fellowship Hall

MONDAY, March 1—3:15 p.m.—Junior Girl Scouts, Youth Room

3:15 p.m.—Brownie Scouts, Room 122

6:30 p.m.—Senior Girl Scouts, Room 122

7:00 p.m.—Explorer Scouts, Youth Room

TUESDAY, March 2—9:15 a.m.—Women's Bible Study, Room 122

12:00 noon—Men's Bible Study, YMCA

3:15 p.m.—Cub Scouts, Youth Room

6:30 p.m.—Study Club Supper, Mrs. Roy Foster, 601 S. Western Ave.

7:00 p.m.—Boy Scouts, Youth Room

WEDNESDAY, March 3—6:45 a.m.—Women's Bible Study, YMCA

4:00 p.m.—Primary and Junior Choirs, Fellowship Hall

5:00-7:00 p.m.—Chili Supper, Fellowship Hall

7:30 p.m.—Prayer Service, Parlor

THURSDAY, March 4—10:00 a.m.—White Cross Sewing, Fellowship Hall

12:00 noon—WMS Executive Board, Parlor

1:00 p.m.—WMS Luncheon, Fellowship Hall

3:15 p.m.—Junior Girl Scouts, Youth Room

7:30 p.m.—Sanctuary Choir, Fellowship Hall

FRIDAY, March 5—6:45 a.m.—Men's Bible Study, Smitty's Pancake House

7:30 p.m.—College Parent-Student Fun Night, Fellowship Hall



The journey that Jesus makes to Jerusalem begins with a confession and it is a confession which marks a turning point in his ministry. If you take the things that Jesus says to his disciples you will find that they are very deep and intimate. They are the talk of death and service, transfiguration and the coming of his kingdom. Everything that Jesus has done up to now in a sense is a preparation for this confession. He has spent 18 to 24 months with these men. There have been many others but particularly these men. And now he takes them on a retreat and I do not know all of the things that he talked about, you can wonder about it. I suppose that he probed and tried to find out where they were. He does that all of the time with us, and I must confess at this point, kind of forced into it by the flu, that even four days of a kind of retreat can be a healing experience. I do not wish for any of you flu, and the weakness that comes with it, but I wish for all of us a kind of inner retreat, like a pilgrimage that we take. It is amazing the things that one hears and sees and better understands and he knows how weak he is. We are so fragile. So I suppose that Jesus probed and wondered. And one day he asked the question which has to do with himself. There is much that could be said about identity. Let me point out that we are all struggling to find out who we are. The many selves that we are and the divisions and brokenness of life and yet this one who is perfectly whole says to them one day, who do men say that I am? We have rehearsed this question many times in church and I do not bring anything new to you today. But it is terribly important that we understand that that question is a decisive question that separates what is preparation for now what becomes the conclusion or the climax. And they give the answers of all that is floating around, a variety of answers and we still do this. We are still trying to figure out who Jesus not only was but is. But then he says who do you say that I am? That is important. I am certain that in the sanctuary to day there are a number of theories about who or what believe Jesus is. But deep within me today I cannot go over this section of the passage, let's not go to sleep now or let your mind wander without asking you with all the intensity of my life, and what I ask of you I ask of myself, who do you say that I am. The answer will not come from theological study. I am convinced there are people who have PhDs in theology who have not



answered this question. The easiest thing in the world is to run after every fad in theology, and there are many and I don't belittle theology, the exercise of the mind in the search of God. But this gets beyond that, it gets down into the depth, the intimate mystery of the self, and the identity and the loyalty and the love that I have within myself. The amazing thing is that this big fisherman, this fellow that was always blurting things out is the one who says, (this is from the New English Translation) you are the Messiah, the Messiah was everything that any Jew had ever longed for. They had waited for a deliverer for centuries and now here was a bungling disciple, weak as we are saying, you are Him. You are the Messiah. Somehow out of all that he heard and felt and experienced and thought, there comes this affirmation. You are the Messiah, The Christ (says the other translation), the Son of God and you can almost see Jesus put his arm around the back of the big man, a rough fellow, and say you didn't this from men Simon, you got this from my father. This is something that is so intimate that this is now a tender moment. I want to tell you that in the moments when you hear someone else, I do not care who it is, like I heard a man pray at a breakfast, God, I don't know <sup>how</sup> ~~who~~ to say it very well, but I love you. When you hear someone say, this is the Christ. That is a great and breathless moment. I look at your son, Faye, just a few weeks ago this young man stepped to the front of the church to affirm the fact that Jesus is the Christ. It was an act of Faith, whether we are 80 or 10. We say it the same way with a kind of breathlessness and a kind of reaching out and there is all the wonder of the eternity in it. We start the journey to Jerusalem by asking, do you know who he is? And if perchance the truth of it breaks in on all of us or any of us, it is a truth given us by the Spirit. A couple of weeks ago I had the privilege for the first time in my life, and I must confess naturally that it was an exciting opportunity, to preach on the Chicago Sunday Evening Club. Years ago this was begun, over forty years ago, by a group of business men who felt that the gospel needed to be heard at the center of the city on Sunday night. So they rented Orchestra Hall. This went on year after year until the advent of television and then when television came along, these men were smart enough to change to the 20th Century, so they lease a TV studio, they have an audience of about 100, they have a choir that is there to sing, they have a person state his philosophy

on this particular night it happened to be<sup>3</sup> Paul Anderson who is a little fellow that weights 360 pounds, he talked about his philosophy of life. He talked about his weakness incidentally, which was very interesting. I wonder are you going to try to get up and preach and show off. I could, what am I going to say. You send one topic in and then you pull ba ~~kk~~ and send in another topic. I suppose it is just kind of the nervous nelly in you that does this. Then I started to think about Chicago you know, a big ~~sity~~ full of all kinds of people, big apartment houses and somehow I couldn't get my mind off the woman at the well. So I sent in the topic have you been to the well. And I want to thank God here, I have already done it privately, that somehow I was given a freedom for which I always ~~that-6-~~ thank God. There was a fellow in the audience with a kind of a shiny face and he just seemed so interested that I talked to him as I talk to some of you here specifically because I see that you are awake. It is true of a lot of you but you would be amazed at how the eyes meet. And it happened with this fellow and I closed ~~by~~ talking about the Half Way House and how ~~god~~ had worked simply in the lives of some of the men. I found out later to my amazement that this fellow had a prison record, which I knew nothing about. But I tried to think about talking to just one n person, even though they said any where from a  $\frac{1}{4}$  to  $\frac{1}{2}$  million people view this program. And after it was over people said folks were calling the switchboard, but then I got home and got a letter and the letter was from a woman that I had gone to high school with, who said I flipped the TV on and I thought this fellow after all these years and ~~scars~~ and everything looks familiar, and then she said that I started to listen and I remembered, we had been in high school together, and then she said I began to listen to what you said and a woman in the apartment said before the show was over I am like the woman at the well. I have been to all kinds of leaking wells and I want that water and that night in the heart of Chicago, a woman said, you are the Christ, the son of the living God. It is the confession by which ~~was~~ we start to move to Jerusalem. And it is on this confession without getting into the theology of it, it is on this confession that Christ built his church. Yes he has to build on Peter too, but more than even the man is the confession, and he says this church will be built, and the gates of Hell will never even tear it apart. Death will not overcome it. Hear this word today we sense that in the sanctuary when we put Newt Wessman to rest this week, that somehow there is something stronger than ~~life~~ <sup>death</sup> itself, that power, that mystery, that wonder



is rooted in the Messiah, who has broken death<sup>4</sup> and says, I dare confess this. You will live in the midst of a reality that outruns all your ~~energies~~<sup>abilities</sup> and the church, my dear friends Lutheran, Baptist, Catholic, Pentacostal, the church in all of its weakness tear of division, and its brokenness, ~~never~~<sup>whenever it</sup> has found within its life the capacity to confess, you are the Christ, the son of the living God, which is greater than the stars themselves and the vastness of the universe. Whenever we have found it in ourselves to say that, not because it is outer knowledge, but because it is an inner reality, the church has been strong, even in its weakness. When it has sat in shackles, and known that, even Hell could not prevail against it. In one sense a church that can become mushy and cut the corners, comfortable in so many ways, needs to understand that its power does not rest on buildings or reputation or organization but rests on its inner life which echoes the confession of Peter, you are the Christ, the son of a living God. It is after than confession that Jesus begins to talk about death and all of the things that must take place. And I must insist that the reason that some of us find ourselves in the shallows, we never get into the deeps, we never get beyond kindergarten or the bottle milk state is because we never dare start with a confession, or take a chance or a risk. This is true because it is in the betting on that reality that Christ begins to unfold all that is to come and take place. So if I hold back and kind of nibble at the things that I believe in, but have never gotten beyond this, there is no growth, it becomes static and deadening and the church that is alive moves beyond the confession in the Lordship of Christ to discover what it is all about. And the wonder of this becomes, that we see Christ hither and thither and yon, unexpected places, not only in the eyes of the believer, or the believing community, but in the places of t~~h~~adgedy and need, this is where we find him. As well as in these places that are more safe and the wonder of the meaning to live again begins to unfold. This does not come back here without my ever having said anything by way of confession. It is what I say, I say it with what is in me, you are the Christ. At this point it begins to open up, so when it says in the scripture from this time on Jesus begin to show on them. Part of what it means to be together here today, is that we can walk with Jesus to Jeruselem, pass through the hour of his death with him and also discover him in his resurrection. Yesterday in Minneapolis in the Zion Baptist Church in preparation for the convection, we gathered to rally the forces of 31 churches in the Twin Cities



Joe went along to find out where the choir was to stand, and to see the auditorium, and I went there to sort of find out about the ushers, to serve communion, to 8500 people on one night and Neal Dorsch, the wheat farmer, the kind of lay missionary of our convention, beloved farmer that he is, brought the wheat which had been grown in Colorado and the climax of the service in this beautiful black church, Curtis Herron's pastory was here, for our pastors conference at Sioux Falls College. Curtis Herron's choir was there and they sang some of the classical music, but they also sang some of their black music.

And I said to the choir director, could we at a point at the end sing "Let us Break Bread Together". He said sure we can. So at a particular point 31 women, one from each church, some black some white, came carrying the bags of flour and laid them on the communion table, let us drink ~~wine~~ wine together on our knees. And then Neal Dorsch spoke to the folks briefly and he said, out in Colorado we have got a hard time to get the wheat to grow, we just have to wait for that old rain to come. Sometimes he said it takes three times of losing to get one time of winning. But he says God sends the rain, and the sunshine, and the wheat comes and then he quoted that magnificent statement out of John "except the grain of wheat fall into the ground, it abideth alone, but if it falls down and die, it comes to newness of life. Then he spoke about the fact that in a grain of wheat, is all the body needs and the meaning of this with regard to communion and life and Christ, it was a beautiful thing, a simple statement of faith, saying let us praise God together on our knees. As I came home yesterday I was thinking about how a wheat farmer has learned the mystery of walking with Christ. That in all the shattering difficulties and the shining triumphs of life, if I dare confess he is there teaching me. What we need to do to grow in the understanding of what it is like to walk with Jesus. The climax of the matter is when he says, whoever follows me, must leave himself. You must understand that this is not a visitation of human <sup>personality</sup> ~~body~~, Jesus never cut people down and said you have got to become some bloodless eninity if you are going to follow me. As a matter of fact Jesus is like new wine, rich and full. He enhances all that he has. But what we leave as is symbolized by baptism is the false ego, the clutching at the wrong values, the trying to settle for violence, the worse self that always rises like a snake in the grass. That self we leave when we follow him and ~~live~~ his way. Dear people it is difficult for folks in an affluent society to understand this, but the beginning of the Christian

pilgrimage is the struggle to sit loose on me. To know that somehow in the myster of God I am disposable, dispensable and in that to discover a new release and freedom. I was deeply moved as were some of the rest of you when Swen Holm was here the other night. And spoke as he did at the close of his sermon, excuse me for repeating for some of you that were here, many of you were not, and you know what I mean. He said in 1960 he visited the states and had been asked to bring a greeting from the Swedish Christian young people to Dag Hammershiold, a greeting in which they said we are praying for you. It was in the midst of the Congo crises/ ten years ago now, and Swen said when I got to ~~Washingto~~ New York and saw the vast city and the mighty United Nations Building and found that he was such an important man, I couldn't go to him, so I sat down and wrote a note and said this is the message that I bear from Sweden. Two days later he said, the phone rang, it was Mr. Hammershiolds secretary, ~~r/~~ Mr. Hammerschiold would like to see you. So he went to his office and the great man bearing the incredible burden ~~visi~~ visited with him as an equal and at the end he said would you like a ticket to the debate on the Congo. People all over were trying to get tickets any way that they could. This is going to be a confrontation of the great powers, black nation, of course he would want tickets. So he showed up at the United Nations to see the debate, and finally the group was dismissed for a recess and Swen said I walked out into the hall and thought about all this chaos, a voice said, you carried a message that said you were going to pray for me, now why don't you go and pray. So Swen said I went to the meditation chapel and knelt to pray, this is leaving self for something bigger. That is what Jesus was talking about. And he said when I got up from my knees a few minutes later I looked across the chapel and to my amazement there was a familiar figure, almost gasped because Dag Hammerschiold was there in prayer. That is why he could write Markings. How do you live when life is just tearing you to pieces on the outside unless on the inside you really know to whom you belong. The many selves that we are are gathered up into one self, you are the Messiah, the Son of God. That is the turning point. Let us pray.



Matthew 20:17-34 (N.E.B.)

Jesus was journeying towards Jerusalem, and on the way he took the Twelve aside, and said to them, 'We are going to Jerusalem, and the Son of Man will be given up to the chief priests and the doctors of the law; they will condemn him to death and hand him over to the foreign power, to be mocked and flogged and crucified, and on the third day he will be raised to life again.'

The mother of Zebedee's sons then came before him, with her sons. She bowed low and begged a favour, 'What is it you wish?' asked Jesus. 'I want you', she said, 'to give orders that in your kingdom my two sons here may sit next to you, one at your right, and the other at your left.' Jesus turned to the brothers and said, 'You do not understand what you are asking. Can you drink the cup that I am to drink?' 'We can', they replied. Then he said to them, 'You shall indeed share my cup; but to sit at my right or left is not for me to grant; it is for those to whom it has already been assigned by my Father.'

When the other ten heard this, they were indignant with the two brothers. So Jesus called them to him and said, 'You know that in the world, rulers lord it over their subjects, and their great men make them feel the weight of authority; but it shall not be so with you. Among you, whoever wants to be great must be your servant, and whoever would be first must be the willing slave of all--like the Son of Man; he did not come to be served, but to serve, and to surrender his life as a ransom for many.'

As they were leaving Jericho he was followed by a great crowd of people. At the roadside sat two blind men. When they heard it said that Jesus was passing they shouted, 'Have pity on us, Son of David.' The people rounded on them and told them to be quiet. But they shouted all the more, 'Sir, have pity on us, have pity on us, Son of David.' Jesus stopped and called the men. 'What do you want me to do for you?' he asked. 'Sir,' they answered, 'we want our sight.' Jesus was deeply moved, and touched their eyes. At once their sight came back, and they went on after him.



# Whoever Wants to be Great

## On the Way to Jerusalem

- He is Trying to Teach us What it Means to Die and Live Again.
- Condemnation - Mocking - Flopping and Crucifixion.
- Raised on the Third Day.

## Now Comes the Request

- The Mother of James and John  
Request: Give Orders that in your Kingdom when the sons here may sit next to you - one at your right and the other at your left.
- "How do you understand what you are asking?"  
"Can you drink the Cup with Me?"  
The Life - The Death - The Crown - The Joy

2.

- Have to know for me to know who will do when - Have to know Father's perspective.

### The Indignation of the Others

- His request coming at this time.

### Now the Great Teaching

#### ① You Know How In The World

- Unless you go over their subjects
- Great men make them feel the weight of authority.

His power alone in a hundred ways.

- Not simply where there is political or economic power
- True influence - where power is in the hands of the people -

"I tell you what for  
doubt."

## ② What It Shall Not Be So With You

- Whoever wants to be Great - Wom become
- Whoever wants to be Wise - Willing Slave

## Like the Son of Man

- Did Not Come to be Served, but to serve
- To Give Up His Life as a ransom for many

## The Depth of Sincere!

- Give Up! ~~himself~~ Laying Down  
His Life!

## The Church

- Serve one Another - Love one Another.
- Love others better than Ourselves

## The Word

- Meek, Struggling, Fragments
- Wants to be Served.



4.

- The Press

- The Clerk

The illustration of Jim

• Sam Hart in Massachusetts.

Richard Strain

1610 So 4<sup>th</sup> ave.

Callahan Church

# First Baptist Church

Sioux Falls, South Dakota

March 7, 1971

Eight-thirty and Eleven o'clock

## The Second Sunday in Lent

*"Draw all my mind and heart Up to thy throne on high, And let thy sacred Cross exalt My spirit to the sky. To these, thy mighty hands, My spirit I resign; Living, I live alone to thee, Dying, alone am thine."* —St. Bernard of Clairvaux

### LORD OF OUR HIGHEST LOVE!

Organ Prelude—"Communion" ..... Charles Tournemire  
The Chimes  
The Choral Call to Worship  
The Invocation and the Lord's Prayer  
Processional Hymn—"Rejoice, the Lord Is King" ..... 260

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Christian Greetings and Invitation to The Lord's Supper

### LET NOW THY PEACE BE GIVEN

Receiving Our Tithes and Offerings  
Organ Offertory—"Abide with Us" ..... Jaromir Weinberger  
Doxology and Prayer of Dedication

**We know, O God, that only the pure in heart shall see thee. Help us in this season to remove from our lives all the dark shadows that would hide thee from us. Make us so clean within that our outward acts will witness to thy grace; through Jesus Christ, who was tempted as we are, yet without sin. Amen.**

\* Anthem—"Let The People Praise Thee" ..... Ralph E. Williams  
Senior High Choir

\*\* Anthem—"Children of the Heavenly Father" ..... Matthew Lundquist  
Sanctuary Choir

### FIX ALL OUR THOUGHTS ON THINGS ABOVE

Reading of the Holy Scriptures—Matthew 20:17-37

The Sermon—"Whoever Wants to Be Great" ..... Dr. Roger L. Fredrikson

### AND CROWN THE FEAST WITH HEAVENLY CHEER

The Eating of the Bread

Hymn—"When I Survey the Wondrous Cross" ..... Congregation in Unison

**When I survey the wondrous cross  
On which the Prince of glory died,  
My richest gain I count but loss  
And pour contempt on all my pride.**

**Forbid it, Lord, that I should boast,  
Save in the death of Christ, my Lord;  
All the vain things that charm me most,  
I sacrifice them to His blood.**

**See, from His head, His hands, His feet,  
Sorrow and love flow mingled down;  
Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown?**

**Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all. Amen.**



## The Drinking of the Cup

Hymn—"All Hail the Power of Jesus' Name".....Congregation in Unison

**All hail the power of Jesus' Name!**

**Let angels prostrate fall;**

**Bring forth the royal diadem,**

**And 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 Lord of all.**

**Let every kindred, every tribe,**

**On this terrestrial ball,**

**To Him all majesty ascribe,**

**And crown Him Lord of all.**

**O that with yonder sacred throng**

**We at His feet may fall!**

**We'll join the everlasting song,**

**And crown Him Lord of all. Amen.**

## MAY ALL NEW STRENGTH RECEIVE

Receiving the Fellowship Offering

Hymn of Dedication and Decision ..... "Let Us Break Bread Together"

**Let us break bread together on our knees, on our knees;**

**Let us break bread together on our knees, on our knees.**

**When I fall on my knees, with my face to the rising sun,**

**O Lord, have mercy on me.**

**Let us drink wine together on our knees.**

**Let us praise God together on our knees.**

Benediction and Choral Response

Moment of Silence

The Chimes

Organ Postlude

*\*First Service Only \*\*Second Service Only... \*\*\*Ushers May Seat Latecomers*

The flowers before the baptistry are given by **Mr. and Mrs. Bruce Knowlton** in memory of **Charles F. Johnson**.

The radio broadcast this morning over KELO is sponsored by **Herman Ruyter and Family**.

The Invitation which you were given today as you came to worship has been distributed all over the American Baptist Convention as an invitation to this year's sessions in Minneapolis. We hope you will keep it as a pledge of love and a symbol of the meaning of this year.

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## TEACH-IN ON COMMUNICATIONS

5:30 p.m. .... Family Picnic in Communications Park (F. Hall)

6:00 p.m. .... Classes for All Ages

Adults and College Youth ..... Fellowship Hall

9th-12th Grades ..... Youth Room

7th and 8th Grades ..... Room 216

5th and 6th Grades ..... Room 306

3rd and 4th Grades ..... Room 312

1st and 2nd Grades ..... Room 204

Five Year Olds ..... Room K

Nursery ..... Rooms C & F

7:30 p.m. .... Family Worship in Fellowship Hall

*Come! Join with Us!*

*Help the Word (the Good News) get Around!*



..... it is not something that someone went and casually bought, it comes out of the left and the love of someone, a gift. And about this table cloth, we talked about the tablecloth it seems so small and someone said I would like to iron it so it would look like something really beautiful and this was done by one of our deaconesses. And everything that we have here in a sense is a gift and we are asked today how do you receive these gifts. With joy and possibility, a kind of a sense of duty and custom? So I just thank you Lord that we are here to eat and drink together. Now in this pilgrimage to Jerusalem, Mathews gospel tells of it beautifully in places, it says in the 20th chapter of Matthew, beginning at the 17th verse, I am reading from the New English Bible. Jesus was journeying toward Jerusalem on the way he took the twelve aside and said to them, we are going to Jerusalem, the son of man will be given up to the chief priests and the law and they will condemn him to death and hand him over for the foreign power to be mocked and flogged and crucified. On the third day he will be raised to life. I am going to read more scripture, but let me just say a word about this. This is a kind of in depth instruction that Jesus is giving his disciples. They needed it and we need it. What does it mean, Jesus talked to Jerusalem, why does your face look like it does. Why is there a kind of flint about you know. What strange things stir in you Jesus. So it is an amazing thing that when you take the gospel how over and over again we just drew them aside to be alone with them these last weeks to talk with them about the deep intimacies. It is like you have known someone in your family circle who knows within that the hours and days and weeks are short now. You don't visit about casual things. I remember the last time that I stood with Bob Klock and he said lets say the Lords Prayer together. We prayed, he didn't have much strength left, Our Father Who are in Heaven, Hallowed be thy Name. You don't talk about casual flipptant, light, superficial things when you stand in the shadow of mountains. So Jesus has to tell them, you don't understand now, but you will. We are now in a journey that has eternal destiny and I am going to die and live again and I am going to go a strange way and will return in a glorious way and you likewise must enter into this. You must know in some sense that the son of Man will be delivered up to be crucified. But you do not stand outside this

death, you are drawn into it by the Spirit and even far more glorious you are drawn into the meaning of the resurrection. It is just like coming to worship, ; you can sit here very casually and that is the way that I started today. And then I feel some constrained force in me and I am drawn into it and I no longer stand outside now as an observer, I am in the middle of it. Betty O Conner wrote a book on our many selves and she says in there you can never know purity of heart until you make a commitment. until you have said here it is. Some sense what Jesus is saying to them he is saying to us. Do you make that commitment, do you dare buy in. Because if you do you will discover the power and the glory of this journey. Well now a thing happens, a mother comes to him, the mother of James and John comes before him with her sons, she bowed low and begged a favor. What is it you wish asked Jesus, I want you she said to give orders that in your kingdom, my two sons here may sit one at your right and the other at your left. Jesus turned to the mother and said you do not understand what you are asking, can you drink the cup that I am to drink. We can they replied, then you shall indeed share my cup. But at my right or left is not for me to grant. It is for those whom have already been assigned by my father. In the shadow of this greatness comes a request, a priority, where can I sit. Don't be heard on the mother. We have all asked for favors for our children and this is no small thing that she asks for. One son on one hand and the other son on the other hand. But what she does not understand the awful facts of the issue before them, that the worry about place, is to worry about the wrong thing. So that in one sense Jesus says this is something for my father to take care of but the question I ask of you is can you drink this cup? Not just to take some of the fruit of the vine and drink that but in the mystery of all the Jesus is and all that he is going to do and the suffering death, can you take that cup and drink of it. And I want to ask you and me today, to take that cup and drink of it. Can we get somehow beyond the question of whether we will be at the head table or in the back room, just so we get in the house. Can we get beyond, will be- my name be in lights and I must tell you now that I struggle with this. To keep a perspective and sense of lowliness through it all is something that rests on us at times. For deeper than whether or not I am in the house or in the back room or at one side of the other is the question whether or not I will take that cup trembling in the midst of this world with all of its needs, in the hour of God's grace and drink not only of its



sadness but to drink of its joy, not only of the death but the life. That is the thing that he asks us at the table today. Will you drink of it with me. The amazing thing is that after all these centuries, we know that in some profound sense he is here and it is being here that says I am your host and I bid that you drink of the cup which I now extend and give thee. Priceless privilege that we have here together as God's people. Now let me read the last paragraph. When the other ten heard this they were indignant with the two brothers - you see this could have turned out to be just a kind of battle- the twelve. Amazing isn't it here that on the way to the cross they should get involved in this. But this is the way that we are. We loose our way, we get all mixed up, we get to arguing about greatness and who is up there and who isn't and the rest of us get mad- what right did she have to come and do that. But you see what Jesus said- Jesus called them to him and said, you know that in the world rulers lorded over their subjects and their great men make them feel the weight of authority, but it is not so with you. Friends, everything around us wants to argue about best seats, what names we can drop, being like the others. 'It is the tragedy of america. We somehow loose our individuality and no one thinks for himself. He has to be like everyone else, constantly pusing to the top. In all kinds of ways. This is not just with people that have economic or political power, it is people like us, whoever in this congregation is at my mercy that I have pushed down, I have sinned against that person. Somehow what ~~Crhsit~~ Christ is asking us this hour is if we dare ask who our brother and sister is, and we bedcome that persons servant. He says that is the way the world thinks. Everything is one us from the morning TV program to the last thing at night pushes me in the direction of pushing the b'g me. And it goes for all of us. But now he gives up the word that I want to leave before we eat and drink together. But he says it shall not be so with you. Among you whoever wants to be great must be your servant and whoever must be first must be the slave of all, like the son of man. He did not come to be served, but to serve and to surrender his life as a ransom for many. In other wrods, my beloved disciples, take the cue from me Jesus says, for I have come to serve and to buy your lives with my own blood to give myself as a ransom and not a one of us here who names the name of Jesus is better than he. He asks up to do the same thing. Some of us need to know in a new way that the only way we win our children is when we become their servants. I am saying something now that could be very

misunderstood in but I am putting it in the context of the scripture, my children were not given me to Lord it over, the children were to find life and they only find life when they see the example that I set. I speak quite personally I was not given this congregation to lord it over you and in my best moment what the Lord is saying is, wash their feet. I was not given it to lord it over my neighbor, he says you serve your neighbor as I Roger, serve you. What would happen in this church if all of us in his moments let God give us the names whom specifically we ought to become the servants of in this congregation. As you look about and search your own heart, who are you called to kneel by and serve? What a tremendous thing it would be if you would get on the telephone this afternoon and call up John or Mary and to say today I was given for you a new sense of love and in terms of my own eating and drinking he called me to become your servant. You know what the epistle says later, do not count yourselves better than you are but count others better than yourselves. Do not be interested only in your own affairs but be interested in the affairs of others. Can we in some way reach out toward one another that way. On Friday morning at the close of a pastors conference Sam Holt, the executive from the state of Mass. responsible for some 450 churches stood up and said, you men have known me as an organization and what I say to you now is very hard for me to say, I want by God's grace to be your servant and men wept as Sam was weeping. One man, God bless him, got up and moved across the circle and said, Sam, I want to thank you I came to this meeting not knowing you but now I must say that I love you. I pray God, that you will give to each of us a specific one or ones we ought to serve that we may not go beyond Jesus but follow him. For in the night that he was betrayed, he took the bread and blessed it and he broke and in so doing he spoke of his own brokenness, his own scars, by his stripes we are healed. So let us give thanks for the bread- his broken body.