

# Don't Be Afraid

## The Heavy Demands

- The death of John the Baptist
- The Great Strongy Great Passes In.
  - His Compassion and Healing
- The feeding of the five thousand.

## The Time Alone

- He withdrew to a lonely place apart.
- He went up into the hills by himself to pray.

When evening came he was there alone.

- Great Need to be Alone -  
The Creative, Solitary Time
- Alan Walker in Australia -

## Then the Situation of the Disciples

- In a broad facing a terrifying  
situation

"Brethren by the waves, for the wind was  
against them."

- There are the storms that lay hold  
on us.

- The shattering events of the world  
will have a powerful effect on  
us.

- The deep personal tragedy and loss

- There is no guarantee of safety.

## The Presence - The One Who Comes

on At An Unexpected Time - The Fourth Letter

on In An Unexpected Way  
- On The Water

on With The Angel, Good Word of Christ

"It Is I - Now's The Hour"

- How Often In The Midst of Struggle -  
Loneliness - Unworldliness

Then He Comes!

- And It Makes All The Difference  
In The World Who It Is!

"It Is I"

## Then Peter

- His Unsuccessful Attempts  
To Join His Lord

- When His Lacer of Faith

- When He Saw The King He  
Was Afraid

- "O man of little faith, why did  
you doubt?"

January 4, 1970

Call to Prayer

Calm on the listening ear of night  
Come heaven's melodious strains,  
Where wild Judea stretches far  
Her silver-mantled plains.

The answering hills of Palestine  
Send back the glad reply,  
And greet from all their holy heights  
The Dayspring from on high.

Conclusion of Scripture

And when they got into the boat, the wind  
ceased. And those in the boat worshiped him,  
saying, "Truly you are the Son of God."

# First Baptist Church

Sioux Falls, South Dakota

January 4, 1970

Eight-thirty and Eleven o'clock

## THE SECOND SUNDAY IN CHRISTMASTIDE

*"Wise men seeking Jesus, traveled from afar, guided on their journey by a beauteous star. But if we desire Him, He is close at hand; for our native country is our Holy Land."*

### JOY TO THE WORLD! THE LORD IS COME

Organ Prelude—"Our God, Our Help In Ages Past" .....Heinrich Fleischer  
The Chimes  
The Choral Call to Worship  
The Invocation and The Lord's Prayer  
Processional Hymn—"At Thy Feet, Our God and Father" .....137

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A Word of Christian Greeting

*Steve Heron - Iowa State*

### LET MEN THEIR SONGS EMPLOY

Carol—"I Heard The Bells on Christmas Day"

*Steve Heron - Iowa State*

I heard the bells on Christmas Day  
Their old familiar carols play;  
And wild and sweet the words repeat  
Of peace on earth, good will to men.

Till ringing, singing on its way  
The world revolved from night to day,  
A voice, a chime, a chant sublime  
Of peace on earth, good will to men.

I thought how as the day had come,  
The belfries of all Christendom  
Had rolled along th' unbroken song  
Of peace on earth, good will to men.

And in despair I bowed my head,  
There is no peace on earth, I said,  
For hate is strong, and mocks the song  
Of peace on earth, good will to men.

Then pealed the bells more loud and deep,  
God is not dead, and doth not sleep;  
The wrong shall fail, the right prevail  
With peace on earth, good will to men.

Receiving Our Tithes and Offerings

Organ Offertory—"We Christians" .....Wilhelm Friedemann Bach  
Doxology and Prayer of Dedication

Almighty and eternal God, we have come to thy house to praise thee for a gift too great for human praise. In vain we strive to speak the gratitude which still remains unspeakable, and with the heavenly hosts of Bethlehem we sing again the ancient song, praying that glory be thine in the highest, and on earth peace among men with whom thou art pleased. Through Jesus Christ Our Lord. Amen.

Statement by Students

\*Anthem—"Dona Nobis Pacem" (Grant Unto Us Peace) .....Composer Unknown  
Senior High Choir

\*\*Anthem—"What Shall I Render To My God" .....Austin Lovelace  
Sanctuary Choir

### JOY TO THE WORLD! THE SAVIOUR REIGNS

Reading of the Holy Scriptures—Matthew 14:22-33

The Gloria

The Sermon—"Don't Be Afraid!" .....Dr. Roger L. Fredrikson

## LET EVERY HEART PREPARE HIM ROOM

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

## HE RULES THE WORLD WITH TRUTH AND GRACE

Hymn of Dedication and Decision—"Saviour, Like a Shepherd Lead Us"...401  
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. Herman Ruyter and Family.**

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## EVENING WORSHIP

7:30 P.M.

Organ Prelude  
Fellowship Singing ..... Led by Ballard Blount  
Greetings and Announcements  
Receiving the Offering  
The Evening Prayer  
Witness ..... Joe Noble  
Hymn of Invitation  
The Benediction  
Closing Moments—"When I Survey the Wondrous Cross"  
Moment of Silence  
The Chimes  
Organ Postlude

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## THIS WEEK

SUNDAY, January 4—4:30 p.m.—Senior High Choir  
5:15 p.m.—Junior High Choir

MONDAY, January 5—3:30 p.m.—Junior Girl Scouts, Youth Room  
7:00 p.m.—Senior Girl Scouts, Room 122  
7:00 p.m.—Boy Scouts, Youth Room

TUESDAY, January 6—9:15 a.m.—Women's Bible Study, Room 115, "Matthew Looks at Jesus"  
12:00 noon—Men's Bible Study, YMCA  
3:30 p.m.—Brownie Scouts, Youth Room  
3:30 p.m.—Junior Girl Scouts, Room 122  
7:00 p.m.—Church Calling  
8:00 p.m.—Study Club, 3005 S. Jefferson

WEDNESDAY, January 7—6:45 a.m.—Women's Bible Study, YMCA  
3:30 p.m.—Brownie Scouts, Youth Room  
4:00 p.m.—Primary and Junior Choirs  
7:30 p.m.—Discussion on Faith and Work Plan for Church School Teachers and all others interested

THURSDAY, January 8—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 9—6:45 a.m.—Men's Bible Study, Smitty's Pancake House

SATURDAY, January 10—10:00 a.m.—Junior and Junior High Membership Classes

DON'T BE AFRAID

By Roger L. Fredrikson

January 4, 1970

You know a person goes on Sunday after Sunday and gets tired of his own voice and at times I am sure you are tired of the same old voice too. And he wonders if somehow anything that's said gets through down to where we live. My hope and prayer is that beyond words of which there is no end there is some word from God that breaks through. Preaching today, and I have said this to you before, is a baffling thing. It is not like a lecture or a talk or entertainment. This is very much on my mind because we had with us this week a visitor from Canada who came all the way from Calgary, Alberta. As a matter of fact his church gave him about \$900 and two weeks off for two weeks of training and learning. And he had been to Washington and visited with Betty O'Connor and in New York to visit with Bruce Larson and Ralph Osborn. He had been with a couple of the interesting church experiments in New York. Had visited with Elton Trueblood and finally ended up here before going home. One of the questions he asked me was, "What about preaching?" Now this is a younger pastor and he is facing this question of what is there that gets through. So in the office we had a time together about this. It can all get so familiar, can't it? And sometimes the terrible temptation is to, you know, to get something, should I say, something very dramatic to send you out with a sense of being stuck or stabbed. You take a text, and perhaps for a lot of you the New Testament is, you know, come see come saw, and maybe I haven't even got a sense that I want to live by its authority. After all, Christians are people who are committed to living by the authority of this book. There is a way of life. How do I find out about it? The Spirit guides me to discover in very realistic ways what must be done where I am. An amazing thing about this is that I can never, never



can learn anything more than I now know, inwardly, except by obedience. This is why some of us get stuck and never move. Because there comes to us a calling, a plane, an urge, a nudging. This is what I ought to do but I don't do it and something in me dies. I wonder if you are aware of this. In one sense the church is full of people who are dead who are playing they are alive. And then we get all shook up, some of us, and bothered because some people show signs of life and they begin to do, you know, strange and different things. Last week's TIME magazine which talked about "Is God coming alive again?" covers the gamete of differing kinds of church situations where there seem to be some evidences of life all the way from Blessed on the streets of Hollywood and Vine, etc., on the strip, all the way from that to High Church Anglican and Roman Catholics among whom there seem to be stirrings. And interestingly, I don't know who wrote the article or did the research, the man or woman doing it says there seems to be one thing they have in common and that's spirit and then there's a dash and the person puts in "the Spirit" with a capital S. And you wonder, you know, if a church in some sense can become this, a place of life. The stirring today is not so much in the verbalizing as it is in life. I must tell you that I have been profoundly moved, although Randy and I agree we do not agree on everything to say the least, by a kind of sense of happy poverty in which he lives in a community in a ghetto in Roxbury and I have looked at him--this is not in my notes at all, in fact, I may not even get to them, I have looked at him with a kind of sense of envy because of a kind of freedom. And I sense that while sometimes we can not verbalize, we cannot speak words, there is a life, there is living and that's where the excitement comes when I come on people like this regardless of the words they use. I am tremendously drawn, mystified, aroused within. Can it be that we can live with the old and the new in this? That's another question this man, Bob Roxburrow, put

to me--can you somehow keep the traditional church going? You see lots of people say you can't. Junk it. Man alive, nobody's paying any attention to any Board of Deacons, etc., etc., etc. And no less a magazine than Playboy in one of its letters to the editor--this was quoted to me by Pastor Marcus Gravdal and don't ask any questions beyond that--says, "There is just no arguing the fact,"--I am sure that many of his members are listening to this too and now they'll have to ask him. He said it was sent by one of his members who got a subscription to it for the year--"that we now have about 30% that really have some sense of commitment to the institutional church which has been a decline, a tremendous decline, since 1958. Well, if this is the case, and we live most of us here in a sense in a kind of Christendom, we still have the habit of church going and the church still has some authority in the community but it's being sapped off. I sit on a committee now and by the grace given me I'm not going to use this in anyway in this church but I sit on a committee on the use and abuse of drugs in this community. Anybody that's sitting here and saying it's off in Chicago and it's off in San Francisco doesn't know about this town at all. Most of the arrests, too, let me tell you have been among the adults which has had a 600% increase in the last seven or eight years in this town. So be real careful about generalizing. But the point is, can we in some deep sense go into the new God calls us into not because it is new but because there must be wine skins that will hold the Gospel in this time, in this time! Some people get all hung up about small groups and other things that we have just kind of cautiously gotten into. The point is not that this is an end. It is that the church reaches out, struggles to find, what should I say, the points of contact with that 70% who may be a part of what Steve Perron referred to in the classroom who do the teaching. And many people are excited about God or talk about Jesus who have no time for the institutional

church. So Sunday after Sunday after Sunday I find myself asking, living with the question, can there be such life in the midst of a people who have some ties with the traditional past yet who move into the future? That there will be outreach and life and meaning that is found that somehow lays hold on the great issues in the great centers of life where the decisions are made. So that, dear friend, when we come together here in one sense there is an end about it because we worship God but another sense it's open, it's a way that we're in. This is not an end in itself from the other standpoint in that every man and woman and young person here is called to move out to his battle station, to his place on the field. Lots of us here today are wondering about the Browns and the Vikings. It wouldn't do a bit of good if these two coaches kept the guys down in the locker room and talked it over and talked it over and talked it over and said, "Now take your uniforms off and go home. Game's over." No, there are going to be a few crucial minutes. One of the Cowboys said, "You know, we lost it all in a few minutes on that field." So can you. Five minutes and a life can go down the drain. And we don't sense the urgency of this as we ought to. In some deep profound way at the center of our lives. So you say to yourself, and I am sharing now with you one of the deep questions of my own life, does the preaching tie in any place? Does it get hold of the center of life? Not because I am talking but because God breaks through in what Paul called the foolishness of human instrumentality. That a dialogue is going on between all of us here, that an openness, a seeking, in which we find at times the mystery of God's Spirit. Now it is in this kind of thinking, praying within myself that I come to you as one of you and yet as one of your pastors. You wonder about '70. It seems very simple to take a story about Jesus walking on water and telling some fellows they don't have to be afraid. Yet there is terrific power here if we can get it. Think of this.

In this chapter alone, Jesus on the heels of John the Baptist, and by the way John the Baptist and Jesus were lots closer than most people admit or understand, in every Gospel where the death of John is spoken of it profoundly affected Jesus. At the start of the chapter it says He got off by Himself. Then he moves into a situation where the crowds just come pouring at him. And he stirred with compassion and he tries to do something about it. Then these people are hungry, it's the end of the day and he wants to do something about it so he feeds them. Now exhausted, it says He withdrew to a lonely place apart. He went up into the hills by himself to pray. When evening came He was there alone. And I want to make a very, very broad point in a short time on a big issue right here. Part of the problem with the distracted, torn up people in this country is that we have no lonely place. We do not know how to handle solitaries. We do not know how to live intimately with ourselves as friends. And I am appalled week after week after week as people who come out of what we call our affluent in its own way, suburban setting just find themselves picked to pieces in the middle. You may think you hear the stories behind closed blinds where you live. It's utterly amazing where any church that has tried to open its life how folks will come in their brokenness and thank God we welcome them. All during the holidays for some reason we found notes here on the communion table and in the chapel about gratitude for the church being open because people spoke about the fact that they were coming here at all hours of the night seeking for something. How can we live in this if there is not aloneness, wonder, mystery? It is interesting that the first candle has gone out since I started. Maybe I blew it out. You know what that candle is? Wonder. You know one of our deep problems? There is no mystery, no wonder in life for us. It's all gotten so extroverted. It just yells at us through the TV set and through the sound of noises that are

always with us and the busyness that we hurry hither thither and you not aware that what we are really doing is trying to avoid, trying to escape. And I am at one with you in this. I do not stand up here talking down at this point. I battle for a few minutes in the morning that somehow there's going to be a silent place for me. And I know the days that go like unmade beds like someone has said because I never got ahold of the middle of it at all. And I think of people that go through months of this and years of this and lifetimes of this who sit almost chattering on the edges of life as if they were utterly frenzied, had gone to pieces. So here's a man that lived at best 33 years of life who time after time after time after time beaten by life. Crowd of 5,000 people coming wanting healing and the death of a friend--all of this. He says I'm going to leave it and go up to a place where I can sit down alone and gather up life again. And when evening came that's where He was. And I want to ask of you that in some sense beyond headlines and the shrieking of all the things that come at us for you and me there will be some point at which I will try to touch down on me and my Maker, my family and my neighbors in a quiet place. Now it is out of this that Jesus goes to these men out battling with heavy winds on the lake. A little lake that could just get beat into a frenzy called the Sea of Galilee. And even old toughened fishermen would be at wit's end in the midst of all this. And here they are; they have left Jesus; He has told them to go; and He comes out of this experience of loneliness, of being with God, of mystery and walks into this. Now I could speak a long time talking about the high seas. Some of you here are wondering about the draft that's here. Some of you are wondering about somebody you love on the highway. Somebody here wondering about someone that's in the hospital. Some of you torn up deeply about the anguish of our world, you're sensitive by nature and the winds are blowing hard for you. You

keep asking over and over again, "How can the kind of God we talk about tolerate the kind of world we're in?" The biggest question sensitive people ask today. And anybody that thinks this is kind of a mirrored pond is not aware of really what thrashes and tears and the question is not one of getting out of it, jumping out of one's skin. The question is one of how can I live in it? The thing that these disciples were wondering about in this heavy sea is how in the world can we just get through it. And all of a sudden, now I admit that here is the great leap of faith, all of a sudden on that water, in that storm is a presence. I will say the Presence. And they think as we human beings do all the time it can't be real, it's a ghost! And the amazing thing is that it isn't at all. A familiar voice comes through, "Don't be afraid." One translation says, "Be of good courage. It is I. Don't be afraid." And I think it's terribly important that He says first, "It is I. Don't be afraid." It's like a big dad who gets ahold of his daughter's hand and says, "It's Dad, don't be scared anymore." You see, just to come and say don't be scared, that's not enough at all. But to come and say, "It is I." Who is the I? Are you He? Is this the one who in some strange sense comes from the heart of the father? Is this the one who is all tied up with the destiny of history? Is this the one that we grope? Albert Schweitzer has written of this so beautifully it haunts one. There came to me, he said, one day in the mists one whom I had known and longed for all my life. Is this the one? Is this an illusion that we play with or is it real? And the fact of the matter is we believe, those of us of the Christian persuasion, that this was not something they conjured up. It was not something that was somehow an elongation of their desires. There was an authentic presence that came to them where they were. There are people in this congregation that have known that presence at points of need and trouble and anguish where life has gotten heavy.

I sat within the last two weeks at a table with a man and as we spoke together, he was not of our church, as we spoke together of the deep things of life there were drops of tears that came on the tablecloth as he said, "It's a strange thing that in this trouble I have known God has never been more real than now." For some of you this is true. I look in your eyes and I see it. That as Paul said, "What can separate us from the love of God?" Now anyone of us with a kind of impulsiveness can try to get up and say I want to join you. That's what Peter did. Now thank God he did. It's very easy to throw bricks at Peter. And he got out and he started to walk toward him. He wanted to be where Christ was. This is the deep meaning of this. And if we would say in the sanctuary today out of the loneliness, the solitariness, the waiting on Him, I am going to join Him, it would be utterly amazing where this congregation would find itself week after week after week, day after day, in the situations of life. And he starts out and of course the thing that happens is the waves overcome him. It gets that way time and again for us. And he starts to go down and he cries out wanting to be saved and then Jesus talks to him about a very dynamic living thing called faith. This is no thread that is like something that is going to break. This is like the most innate capacity man has. This is the deepest thing in me that throbs and reaches out and wants to lay hold on what is reality. And it is as Augustan said, "Faith seeks understanding. It comes before the understanding often that I can lay hold on the reality." And Jesus says to him, "You are a man, Peter, of little faith, because you saw those waves instead of me." And that doesn't mean that you do away with the waves. It means that you see the One who can ultimately control the waves. So we move into this year. It can be one of such tremendous excitement and possibility and power. I have the deep conviction within me that all these polarities we talk about may be most deeply expressed

between those who believe ultimately in a pessimistic, neolistic, realistic way--nothing matters, so what. And that the crowd seems to grow and those who say, "It can be different. There is hope. There is life! And I am going to lay hold on that and I am going to live by it." And it is by His Spirit and grace that I invite you to this. "It is I. Don't be afraid."



See Church for Issues

July 1911-10

His Last Week

① Our Family Time

- Healing and Renewal
- Our Worship at Central Lutheran

② Our Theological Analysis

- Is There A Strategy for Seminars

③ Faith at Work Associates

- - Arch Humberts in Chicago.

- The depth of fellowship

- Sharing and Opening Up  
at a Profound Level

- Charles Murphy

- Howard's Annals

"We're Really A Church for Issues"

Zachary - The Story of A Fool

- Wondering and Hoping and Scared
- Then the New Things

Miss All Jones

- Inferiorities
- Hangups
- Lose Our Tempers
- Few bit of Responsibility
- His honesties

The Way We Try to Cover Up

- Hide - Deny - Avoid
- Many Guilt
- Scared All the Time Someone Will Find Out - Use or Use -

## What From the Gospel

- Christ Accepts Us
- And Loves Us As We Are.
- This Is What Compels Us -  
Releases Us - ~~Delivers~~ <sup>Delivers</sup> Us.
- We Discover This Through  
Another Human Being.

## The Church In Times

as The Defenses Are Down

- We Don't Need To Clean Homes
- We Ourselves - Very Little Hope
- What Is In Him - Love and Remembrance.

January 18, 1970

Call to Prayer

Who shall ascend into the hill of the Lord?  
And who shall stand in his holy place?  
He that hath clean hands, and a pure heart;  
Who hath not lifted up his soul unto falsehood,  
And hath not sworn deceitfully.

Conclusion of Scripture

And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham. For the Son of man came to seek and to save the lost."

January 18, 1970

## THE CHURCH FOR LOSERS

I must say, friends, I have come home in some ways, I suppose, tired again, spiritually and psychologically renewed. And I am eager to share what I feel deep within. I hope it is a word of hope as well as responsibility. And because this is a free church and we move somewhat at times off the beaten path, the title of the sermon is not as it is listed in the bulletin. Instead of "Going to the Well," today, we'll try that some other day, today it's "The Church for Losers." And I'm going to tell you why. And I decided to do this late last night, after the wedding.

I heard an Episcopal priest, who was a part of an amazing gathering in Baltimore this week, say, and he's new at it but he's full of life, he said, "Man, we got a church for losers." And I thought about home. Every time we've tried to play like we were winners, we humans, we just don't make it. We become hypocritical and anxious and we play games. We really don't fool anybody. But when we start by saying, we're losers, like Zaccheus, Christ got to us, changed everything, that's when people start getting excited and come around.

I have to say, and I'm going to get to this story of Zaccheus in some moments, Ruth and I are deeply grateful for last weekend. We spent it at Minneapolis. And we spent it there on Sunday. I hardly knew how to act Sunday morning. Even at Lobster Lake I usually get drafted one way or another to do something at church. So we walked a few blocks to Central Lutheran, one of the great churches of the upper Midwest. Pastor Wee, Morris Wee, who at one time served in Madison,

Wisconsin, a pastor of Bethel Lutheran Church where the Bethel Bible Series had its beginning and where now Robert Borgwardt is pastor, I count him a dear friend, this man is now the pastor of this church. Struggling in what they call in Minneapolis central city to make its authentic witness at the heart of a great metropolitan center.

You know it's a great thing to sit and wait for worship to start. You watch the organist come in and you watch the people. And after a while the organ prelude begins and you try to prepare your heart for worship. And Ruth and I had a deep sense of just being together, a time of healing. I hope all of you have times like this. And I think it's a wonderful thing when a husband and wife join hands in the pew and touch each other. Sometimes this even happens between strangers in church, they find each other.

And I noticed there were many single women, apparently, single, who come in. <sup>I thought of the</sup> /apartments around there. And many older people. Probably half the congregation maybe over sixty years of age. And there were people with long beards and there were black people and some Oriental people and there were many young people likewise. And then I noticed to my amazement that the house of God was literally full on a snowy Sunday. It was not a pleasant day as we measure weather. <sup>And when</sup> /this pastor came in; I immediately identified with him. I have never met him personally. Because I knew in <sup>that he had a</sup> the Spirit/a pastor's heart. And when he greeted those people, the love of God was in that greeting. And do you know what he said to the folks in that church, he said, many of you could have belonged here all of your life and never have met Jesus. And

he talked to them about meeting Jesus. He said you might have been confirmed and you might be a communicant member of this church, you might know all the doctrine, you might be able to recite the Apostle's Creed and the Westminster Confession, and never have encountered Jesus. So he said, for three Sundays I am going to talk to you about what it means to meet Christ. And if any of you wish to visit with me about what this means, I or one of the other pastors will be glad to talk with you after the service. And there was a hush there, not unlike the hush that is here today. And I'm going to, between now and Easter, do the same thing. God laid it on my heart. I'm going to explain very simply what it means to be a Christian. Because we cannot expect people to act like Christians who are not Christians.

Paul Paul said, the carnal man cannot do what the spirit asks him to do because he does not know the spirit. And it's foolish of me to get up and say to you, do this or be this or act like this, when that isn't the land you're living in, isn't where you are. Now it may seem like nonsense to say to a Baptist congregation, you know, do you know what it means to know Christ. And yet, as friend Wee said, this pastor, those of you who have been in the faith for forty, fifty, sixty years, let a glow come over you that you know this. And if you have not, then let him speak to you and put a claim on your life.

And afterwards I noticed a young man with long hair and a beard, obviously a seeker, come to speak with the pastor at the foot of the Chancel. I say this because I left the service profoundly moved, hoping that never would there be a service here that someone among us who did not know him would have a chance to know that the Lord and the center of life is not me, not some event,

not something out there, but is the Lord Christ whom God had declared to be the saviour of the world.

In the first service the daughter of the Robert Perkins, and it was a moving moment for their family, came to say, I want you to know that I want to be a Christian. And when we met with her, the deacons and some others in the chapel, she said, just a few nights ago in my bed I let Jesus in. I asked her when was that. It was Thursday night. What a great thing to be able to say.

Well, I journeyed eastward because in Washington, D. C., for two days, strenuous days, we dealt with the matter of theological education. I don't want to get hung up here now. I just want to say to you this church gives about \$3,000 a year to a single seminary, Central, it's our nearest seminary, but let me tell you, no one has today the real answer as to how you're going to train the man of God so that his roots are deep in the reality of God and he reaches up high and aspires after the Spirit, but also understands our world with its perplexing, baffling problems. He is a man of God and a man of the world. He, like Jesus, is able to move among men like Zaccheus, even though perhaps people will say, what's he doing fussing around with a bunch of sinners. But he knows why he's there.

We can sit around very easily and talk about the Roman Catholic priesthood having dropouts, but let me tell you, I have said this before, because I talk to pastors all the time, I know of no more confused, baffled, mixed up, wondering, disheartened group of people than Protestant clergymen. They don't know which way to go, some of them.



So to ask ourselves what kind of seminary training, what kind of schools are we going to have, and I have long felt that we have to tie the churches, the congregations, in with the seminary and get involved in this so that we help train the young men under our tutelage in a way. You have no idea what it means to get a letter from a younger pastor like Jim Rowe who spent three or four years with us. One came just this week. Doing a tremendous job in Scottsbluff, Nebraska. And this church now in this community has become almost a center for the whole valley with great things going on. And Jim writes and says, I'm thankful every time I think of First Baptist in Sioux Falls that this church has this tie with us (Jim and Joyce).

So we spent this time talking and praying and thinking. And I must say it was a marvelously meaningful meeting. Well, in the middle of all this, we had this meeting of the Faith at Work associates. Let me just explain this and I do not do this defensively. You all know that like a seed a man's yearning for renewal in the church, Sam Shoemaker, the great Episcopal priest of Calvary Pittsburgh, this man's dream now has become a fantastic movement in this country. It is not tied to an organization and to a lot of fal-de-ral in some headquarters. A staff of four people that rove most of the time/<sup>and</sup> stimulate and try to provoke people and arouse them are at the heart of this. They're traveling almost all the time, Heidi and Wally and Ralph and Bruce. And so there are people out in the area, Harper, Kansas--Gene Herr-- Louise Mohr, Montgomery, Alabama, and so on, some lay and some clergy who are saying, we want to be used in this hour by God as we can. Whether we're Presbyterian or Baptist or Lutheran or what have you, we want to be used.

And I have been so thankful, folks, time after time, that this church has assumed some sense of wanting to be renewed, to share with others, to be a center of life where people can come and we can share with each other and they can walk in **here** and feel that there's love and the presence of the Spirit. This is our great possibility. Because somehow today, as John Wesley put it long ago, the world has to become our parish again.

We got a letter from the daughter of our neighbors, Reuben and Elizabeth Anderson. They have a daughter named Mary Beth who is teaching for a year in Europe. She's in Belgium. And she speaks about a little Baptist congregation. She's been teaching in their school. And the pastor now has multiple sclerosis. And because of religious persecution they closed down the school that he started; he started a second school, that was closed. Now he's got a little third school going and she writes about the courage of this person. And says something you know that I almost hesitate to bring up here and I didn't have it in my notes at all. When you get through, says Mary Beth in the letter, building schools in the Congo, why don't you build one or two over here? Well, I don't know. Is a little town in Belgium where there is a struggling Christian community, is that a part of our life, or is it not? Now, we get all divided and hung up on this. There is only one mission and to find that, to move in it, to live in it, to breathe in it is the great possibility of this hour.

And in a time of mass communication when the world is tied and jammed together like one family, for anybody to say, we're parochial, we're going to play our little game, we're not involved

in anybody else, is utterly ridiculous and is traitorous. Jesus never thought like that and his true people have never thought like that.

So these folks gathered, thirty-two of us, and we wept together, I tell you this unashamedly. We laughed together. It was like a party. And there was joy. Over and over again we were reminded of the Acts of the Apostles. We have times like this here too. If you haven't been in on these times, I hope you get in on them.

And I met new people. There was a fellow. I never have met him before, Charlie Murphy. He looked like a kind of a combination, as I told the deacons just before we came in, like a kind of river steamboat captain, card schiller from Las Vegas type. You'd never think this guy had been near a church. You should have seen those sideburns. Beautiful! And the look about him. He sat in a chair, didn't say anything for about a day, day and a half. Then we had a party and celebrated Ralph Osborne's birthday that they asked us to down in Helen Shoemaker's home. Lovely, great estate. All kinds of people coming there all the time. Helen Shoemaker is involved in a great movement of prayer among the Episcopal people.

And so we gathered, we had ice cream, etc., and then someone said, it's Ralph Osborne's birthday so we have to give gifts to Ralph. So we picked up things around the house. I found a pot of flowers, I gave him those. Someone else found one of these priceless cups of Helen Shoemaker's. Of course, we had to return all of this stuff, you understand. But there was the

spirit of it. Marvelous time. And then this fellow Charlie Murphy said, well, Ralph, I've got nothing to give you except I'd like to play a song. And he sat down to a piano. It wasn't a Baby Grand, it was a Grand piano. In fact, I would say it was a Grande piano. And he sat down and ~~it~~ turned out that Charlie had been an entertainer up until the time he was 35 years of age in the nightclubs of the south. Fascinating fellow. And he sat down, turned sideways like they do in some bars, you know. You know, don't you? And began to sing and play and it was utterly remarkable. Just a kind of an old river song and, of course, we clapped and all. For a half an hour he entertained us. Well, I was supposed to be in charge of this meeting, believe it or not.

I said, Charlie, Chuck, how in the world did you ever end up in the ministry? Well, he said, I'll tell you. From 12 to 35 I played pianos all across the south, I led singing, and then he said, I met Louise Mohr. And I heard her witness. Louise Mohr is from Montgomery, Alabama. She'll be here in February. She's a kind of gentle Gert Behanna. If you know what I mean. And he said, something stirred in me. And then he said, I became a Christian and my wife's prayers were answered. And then he said, I found this strange thing, you know, go to college, go to college. Well, how can I go to college? I'm 35 years old. 35 years of age he started college. Finished up the seminary training about the mid-forties and is now serving his second church in Memphis, Tennessee. And then he said something I wish everybody in this country could hear, man, I've had the ~~time~~ of my life in the ministry. This big man. He said, it's been great!

I've seen all kinds of Episcopalians become Christians for the first time. It sounded just like the Baptists. I said, what kind of people do you have? He said, we have all kinds of entertainers. You ought to see a Sunday morning congregation. And then he said, we have great youth affairs. Well, I said, what's the thrust of your ministry? Teaching! He said, they don't know what it's about. We run classes all the time, teaching them what this means. That bore in on me too, you see.

But to meet Charlie, we had prayer together, the man lives. He says, I don't put the stuff the way maybe, you know, the orthodox way, but he says, they come to hear it and I'm trying to teach them in the same way Jesus taught them in the language of the day. And we have people coming alive all the time. Just tremendous to meet this fellow. So we wept and we cried and we laughed together.

And I have to tell you something else about this before I get to the text, although it's all related. It really is.

Do you know that the Lilly Foundation is putting about \$75,000 into trying to revive the clergy. Imagine a drug company, and by the way the Lilly people have poured thousands of dollars into many, many interesting projects. Fellowship of Christian Athletes, Elton Trueblood's Yokefellow House, and many things like this. They said there is no greater need, Bruce went to talk with them in Indianapolis, than to see the Protestant and Catholic clergy of America come alive. So we'll help foot the bill. And in faith a series of clergy conferences were launched for April. I propose, I'm going to ask the church council about this, to see if I can't give some time to this. I plan to do it. There are fourteen of us committed to a team. Keith Miller, Bruce Larsen, Bill Milliken, Tom (I forget his name right now) fourteen of us at six centers. We sent out a mailing

about 75,000 letters went out in a mailing to the Methodists, the Southern Baptists, the Presbyterians, the American Baptists, Disciples of Christ, altogether an amazing variety of people. As of last week, 6,800 clergy had sent back answers. Phenominal! Saying, we want in. Keith Miller was going to give one-half of one week. Cancelled all the other engagements so that he could get into the thing because he got forty calls a day from all kinds of people saying, are you going to be in on these things?

Now, what do we propose to do? We propose somehow to let the spirit move, to discuss the aches and the pains of the clergy, to talk about the fact that in Christ yet are the resources, that the local church can be an exciting place, that the greatest days of the Spirit are not behind us, they are before us. We have a stake in this. As we prayed and thought about this, it was almost like being, I must tell you, in Jerusalem in the Upper Room.

Now, I thought about home over and over again. And this statement made by Howard, I talk a lot about Episcopalians today, Well, there's a lot of religion among Episcopalians in interesting places. Howard is one of these priests and he's the fellow who said, you know, man, we've got a church for losers. And I thought about home and then I thought about Zaccheus. He really was a loser. He climbed up that tree, trying to hide his identity as sure as I'm standing here. He, with all his clothes and all his money, was playing a game. Hurting, aching inside, broken, nobody wanted him, ostracized. Do you know what it's like to walk in a room when you think everybody's going to look at you, or walk out of a room when you think everybody is going to gossip about you?

Zaccheus lived a miserable life, even though he had the big house on the hill, had carpets and the big car, if you want to put it that way, all of that. He was a loser. And Jesus said, I'm going home to have dinner with you. Amazing! You can just about see him, you know, hurrying home, shouting orders at his servants, get this dinner ready. Jesus saying, now calm it, calm it, boy. It's not like that at all. You know, just a sandwich will be good enough. You never need to fuss over the natural people. The unnatural ones, you know, they're the ones you have to fuss over. The real ones, they'll eat baloney sandwiches and be happy.

And Jesus says, you know, let's talk, Zaccheus. I don't know what took place in this conversation, but a whole lifetime unfolded. I'm miserable, Jesus, I don't want it this way. I want it new. I want to start over. Jesus says, you can, Zaccheus. And in response, Jesus didn't tell him he had to do this, in response he said, I'll give it all away because today I found it. Jesus said, today salvation has come to this house. For the Son of Man came to seek and to save that which was lost.

You know what we are here? We're a bunch of lost people. I want to put it right down where you live. You haven't got a ghost of a chance without Jesus. None at all. You and I are just plain losers. It isn't just the superficial stuff. I lose my temper, I get jealous, I try to run my own life, I get mad about this, I get hung up over the kids. We all do this. But what's the deeper thing? Why do I want to run my own life? Why do I want to hang onto it like I do? Because I think somehow, you see, I can't trust

anybody else. None at all. So I'll have to somehow grit my teeth and get through. Even those of us who have been so-called Christians for a long time do this. This is why people latch onto Keith Miller the way they do. He's honest. He says, I hurt. They said, man, I can identify with that. But you see, even though I do hurt, I have found a healing, I've found a new way, I've found a new possibility, a new beginning and the excitement in my life is not about the old Fredrikson, it's about the new Fredrikson. It's about the one that Jesus got ahold of and started to get up to say, I'd give it all away, live with abandon, I'm going to live with expectancy, with a new kind of joy. That's the possibility of it. And it's the possibility of every single person among us.

And do you know why some folks who have been hung up, loser so you could see it, who've been in obvious trouble--we knew it--came this way and reached out toward us, because when we didn't try to play games with them, and we just said, we are sinners and we are needy, but by the grace of God we've found something real and exciting, these losers have said, we want in.

But let me say, even though your losing is not obvious, you can't see it, you don't see it stumbling down the street in any drunken way, in the midst of our cars and TV sets and everything else we've got, we can play an awful lot of games with each other. Even those of us who use the religious lingo.

And until I say, you know, and I quote Paul now, I am what I am by the grace of God. Until that kind of humility and excitement is what I live with, it'll never be contagious for the other fellow. Imagine Paul having lived all his life battered, torn up, and scarred, sitting now in a jail. What does he say? I am the chief



of all sinners. Not because he was a morbid kind of guy pawing over his own cesspool. He just knew the facts. But, he says, I am what I am by the grace of God.

And the church today that plays games is <sup>just</sup> going to lose out. It's going to die. And the so-called Christian who plays games likewise will die. It's the people who know, like Howard said, man, I'm a loser, but who found in Christ, they didn't have to live that way, become the winners. And that kind of excitement ought ~~not~~ to walk out ~~on~~ our streets, it ought to revolutionize our town, it ought to get ahold of homes and shake them up, it ought to excite young people. It's the greatest revolution I know anything about. Until somehow this does become, by God's grace, the Kingdom of our Lord and Saviour, Jesus Christ.

You know, you run into this all over. On the last leg home I got on a flight in Minneapolis and it was early morning and the stewardesses seemed all excited. Best bunch of stewardesses, and I won't name the airlines I was on on the whole trip, some of them just don't care if they give you service any more, it's all jaded stuff any more. But these girls, they were just fresh and eager.

End of tape.

# First Baptist Church

Sioux Falls, South Dakota

January 18, 1970

Eight-thirty and Eleven o'clock

*"And I said to the man who stood at the gate of the year: 'Give me a light that I may tread safely into the unknown.' And he replied: 'Go out into the darkness and put your hand into the hand of God. That shall be to you better than light and safer than a known way'."* Olive Wyon

## STANDING AT THE PORTAL OF THE OPENING YEAR

Organ Prelude—"Meditation in a Cathedral" ..... E. Silas  
The Chimes  
The Choral Call to Worship  
The Invocation and The Lord's Prayer  
Processional Hymn—"Light of the World, We Hail Thee" ..... 208

\* \* \*

A Word of Christian Greeting  
\*\*Hymn of Worship—"Immortal Love, Forever Full" ..... 254

## WORDS OF COMFORT MEET US, HUSHING EVERY FEAR

Receiving Our Tithes and Offerings  
Organ Offertory—"Interludium" ..... Marius Monnikendam

Doxology and Prayer of Dedication

**O God, the Fountain of all good; We bring to Thee our gifts, according as Thou hast prospered us. Enable us, with our earthly things to give Thee the love of our hearts and the service of our lives. Let Thy favor, which is life, and Thy loving-kindness, which is better than life, be upon us now and always; through Jesus Christ our Lord. Amen.**

\*Solo—"The Lord Is My Shepherd" ..... Margrethe Hokanson  
Joe Noble, tenor

\*\*Anthem—"Jesu, Thou My Heart's Delight" ..... J. S. Bach  
Sanctuary Choir

Jesu, thou my heart's delight, blessed Jesu! Thou art all my righteousness, blessed Jesu! Thou, the ground of all my faith, blessed Jesu! Jesu, blessed Jesu! Endless thanks I give to thee, my Redeemer! Thou alone art my desire, my Redeemer! At thy side I long to be, my Redeemer! Jesu, my Redeemer!

## I, THE LORD, AM WITH THEE, BE THOU NOT AFRAID

Reading of the Holy Scriptures  
The Gloria  
The Sermon—"Have You Been to the Well?" ..... Dr. Roger L. Fredrikson

## SPOKEN THROUGH THE SILENCE BY OUR FATHER'S VOICE

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

## GOD IS ALL-SUFFICIENT FOR THE COMING YEAR

Hymn of Dedication and Decision—"Rise Up, O Men of God!" ..... 374  
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 from the wedding of **Kathy Fleming** and **Tom Olson**.

The radio broadcast this morning over KELO is sponsored by **The Park Family** in memory of **Dr. Harry C. Park, Sr.**

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## ALL CITY FESTIVAL OF FAITH 7:30 P.M.

This evening the Week of Prayer for Religious Understanding will begin with an **All City Festival of Faith** at the Sioux Falls Coliseum at 7:30 p.m. We will join with the other churches of the city in this service. Therefore, there will be no evening worship service here at the church.

Please note below the **schedule of activities for this week**. We hope you will participate in as many of the activities as possible.

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### THIS WEEK

- SUNDAY, January 18—4:30 p.m.—Senior High Choir**  
5:15 p.m.—Junior High Choir
- MONDAY, January 19—3:30 p.m.—Junior Girl Scouts, Youth Room**  
6:00 p.m.—Senior Girl Scouts, Room 122  
7:00 p.m.—Boy Scouts, Youth Room
- TUESDAY, January 20—9:15 a.m.—Women's Bible Study, Room 115**  
12:00 noon—Men's Bible Study, YMCA  
3:30 p.m.—Brownie Scouts, Youth Room  
3:30 p.m.—Junior Girl Scouts, Room 122
- WEDNESDAY, January 21—6:45 a.m.—Women's Bible Study, YMCA**  
3:30 p.m.—Brownie Scouts, Youth Room  
4:00 p.m.—Primary and Junior Choirs  
7:30 p.m.—Prayer Service, Parlor
- THURSDAY, January 22—1:15 p.m.—Senior Philathea Class, Parlor**  
7:30 p.m.—Sanctuary Choir, Fellowship Hall
- FRIDAY, January 23—6:45 a.m.—Men's Bible Study, Smitty's Pancake House**
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### WEEK OF PRAYER FOR RELIGIOUS UNDERSTANDING

- SUNDAY, January 18—7:30 p.m.—All City Festival of Faith, Coliseum**
- TUESDAY, January 20—6:30 p.m.—Men's Fellowship Dinner, First Lutheran Church**
- WEDNESDAY, January 21—2:00 p.m.—Women's Prayer Service, First Christian Church**  
7:30 p.m.—Youth Night, O'Gorman High School
- THURSDAY, January 22—7:30 p.m.—Inter-Faith Services**  
St. Joseph Cathedral, 5th Street at Duluth Avenue  
Good Shepherd Episcopal, 2707 West 33rd Street  
Emmanuel Baptist, 405 South Mable Avenue  
Community Reformed, 3800 East 15th Street
- FRIDAY, January 23—7:30 p.m.—Inter-Faith Services**  
Mt. Zion Temple, 523 West 14th Street  
First Congregational, 303 South Dakota Avenue  
Asbury United Methodist, 2415 South Jefferson Avenue  
Grace Lutheran, 3300 East 18th Street

Have You Been to the Well?

The Reason for His Message

① The Many Seekers

- The Thirsty, Hungry and Needy People
- Wido and Orphan Children.
- Their Needs, Questions, Hopes

② Many People in The Church

- Men Caught the Life and Fire of Christ
- A Duty, A Routine, A Habit
- Asking People to do Christian Things Who are Not Christian.

③ There Who are Christian

- Joy and True Thanks.

## One of These Beautiful, Haunting Stories

- Lives in A Strange Country
- Meeting His Friends, A Very Woman
  - Made of the Day as a Well
- The Dialogue
  - Water That Lives
- The Woman Receiving the Water  
and Hurrying Back to Her Village
  - The Woman

## The One, Great Face

- Christ is Alive and He is Here
- The Central Reality - Here!

2.

Christ Always Comes Where We Are

- Going Through Samaria
- At a Well - Common Meeting Place
- Few Getting Through to a Samaritan

He Cuts Through To Where I Live

- Living Up On Quiet
  - Five Husbands and Now  
Living With A Man
  - The Bed, Boarding Living
- What's Your Hangup?
  - Always something I want to  
Cling to!

The Malozem: The Discovery of Who he is!

- Starts Where I Am.
  - The Water
- The Offer of Himself
  - Gift of God
  - Giving Water
  - Never Thirst Again
  - Never Thirsting of Thirstening Joy.
- Christ He Dismissed in Some Bleakly Way
  - Keep Well - No Bucket
- Many Wells - But None Like His One.
  - "The Quest for Spiritual Survival"
  - Militant Buddhist Chanting
  - Communal Living
  - Intercourse
  - Utopia

## The Woman Accepts The Offer

- "Give Me This Water That I May Not Thirst"
- The Act of Surrender
  - The Leap of Faith
  - The Quiet Decision.

## The Beginning of A Whole New Life

- Straightening up her Mess.
- Going back in front of all those people in the Village
- And Many Believers

Don Almonzo - Ireland



January 25, 1970

Call to Prayer

O, Thou--who heals the heart's  
    recurrent  
Breaking; and by whom all  
    wounds  
Are gently bound--

Who determines the stars,  
Their explosive birth and slow dying;  
And all their rushing,  
Spinning, satellite worlds--

Forgive our flight and the persis-  
    tent  
Hunger, that prompts our fleeing.  
Be thou ever present that we  
May know return to thee.

Conclusion of Scripture

The woman said to him, "I know that Messiah is coming (he who is called Christ); when he comes, he will show us all things." Jesus said to her, "I who speak to you am he."

January 25, 1970

Announcements

1. Greetings
  
2. Renewal Conference  
Need for homes
  
3. Gratitude for the flowers  
Communion Table--given by Mrs. Dale Cramer,  
LaDean and Dick, in memory of Mr. Cramer.  
*Chapel*  
~~Baptistry~~--from the wedding of Robert Ernst  
and Lorraine Joslyn
  
4. ~~Special meeting in Fellowship Hall~~  
~~Senior Highs will meet in the Chapel~~  
Senior High Choir--4:00 instead of 4:30
  
5. Evening Service in the Sanctuary  
Harold Salem
  
6. Evaluation of Our Family Service

# First Baptist Church

Sioux Falls, South Dakota

January 25, 1970

Eight-thirty and Eleven o'clock

*"You are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God."*

## JOYFUL, JOYFUL, WE ADORE THEE

Organ Prelude—"Praise God from Whom All Blessing Flow")  
"Blessed Jesus, at Thy Word" ) Piet Post

The Chimes

The Choral Call to Worship

The Invocation and The Lord's Prayer

Processional Hymn—"Rejoice, the Lord Is King" .....260

\* \* \*

A Word of Christian Greeting

\*An Evaluation of Our Family Service

\*\*Hymn of Worship—"Guide Me, O Thou Great Jehovah" .....393

## ALL THY WORKS WITH JOY SURROUND THEE

Receiving Our Tithes and Offerings

Organ Offertory—"Now Thank We All Our God" .....Piet Post

Doxology and Prayer of Dedication

**O God, the Fountain of all good; We bring to Thee our gifts, according as Thou hast prospered us. Enable us, with our earthly things to give Thee the love of our hearts and the service of our lives. Let Thy favor, which is life, and Thy loving-kindness, which is better than life, be upon us now and always; through Jesus Christ our Lord. Amen.**

\*Anthems—"Adoration" .....Ancient Hebrew Melody  
"Now Are We the Sons of God" .....Martin Shaw  
Junior Choir

\*\*Anthem—"O Spirit, Who from Jesus Came" .....Marguerite Havey  
Sanctuary Choir

O Spirit, who from Jesus came, The people of thy Church to bless,  
Our hearts adore thee, and proclaim The beauty of thy holiness. Upon  
thy faithful people shed Thy cooling peace, thy pardon kind, That we,  
by grace and mercy led, May serve thee with a quiet mind. With thee  
in calm, with thee in strife, We climb the path our Saviour trod,  
And build into our common life The true nobility of God.

## HEARTS UNFOLD LIKE FLOWERS BEFORE THEE

Reading of the Holy Scriptures—John 4:7-26 (Selected Passages)

The Gloria

The Sermon—"Have You Been to the Well?" .....Dr. Roger L. Fredrikson

## TEACH US HOW TO LOVE EACH OTHER

The Call to Prayer

Our Prayer for the Family of God

The Choral Response

## LIFT US TO THE JOY DIVINE

Hymn of Dedication and Decision—"I've Found a Friend,

O Such a Friend".....

290

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 **Mrs. Dale Cramer, LaDean and Dick**, in memory of **Mr. Cramer**.

The radio broadcast this morning over KELO is sponsored by **Robert, Jr.**, and **Howard Peterson** in memory of **Robert Peterson, Sr.**

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## EVENING WORSHIP

7:30 P.M.

### "Mission in Lebanon"

You are invited to a very special service this evening in the sanctuary. **The Reverend Harold Salem**, who has made several trips to Lebanon and Syria, will be here to tell the story of God's work in this tense area of the world. He will also be showing some very interesting slides of places that he visited.

This newly formed mission work is called LOVE—Lebanon Overseas Village Evangel. A newly organized **men's quartet** will also sing. Coffee will be served after the service.

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## THIS WEEK

SUNDAY, January 25—4:30 p.m.—Senior High Choir

5:15 p.m.—Junior High Choir

MONDAY, January 26—3:30 p.m.—Junior Girl Scouts, Youth Room

7:00 p.m.—Boy Scouts, Youth Room

TUESDAY, January 27—9:15 a.m.—Women's Bible Study, Room 115

10:00 a.m.—XYZ, Parlor

12:00 noon—Men's Bible Study, YMCA

3:30 p.m.—Brownie Scouts, Youth Room

3:30 p.m.—Junior Girl Scouts, Room 122

7:00 p.m.—Church Calling

WEDNESDAY, January 28—6:45 a.m.—Women's Bible Study, YMCA

3:30 p.m.—Brownie Scouts, Youth Room

4:00 p.m.—Primary and Junior Choirs

7:30 p.m.—Prayer Service, Parlor

8:30 p.m.—Diaconate, Parlor

THURSDAY, January 29—7:30 p.m.—Sanctuary Choir, Fellowship Hall

7:30 p.m.—Evening Bible Study Circle, Ruth Tyler, 516 E. 31st

FRIDAY, January 30—6:45 a.m.—Men's Bible Study, Smitty's Pancake House

SATURDAY, January 31—10:00 a.m.—Junior High Membership Class

## HAVE YOU BEEN TO THE WELL?

By Roger L. Fredrikson

January 25, 1970

The woman who comes to draw water. Why does she come in the middle of the day? Because everybody is gossiping about her. The easiest thing in the world is to talk about somebody whose sins are openly known and if you've had five husbands and are living with a man that is not your own now the easiest thing in the world is to talk about people like this. I just want to say when you start to say things about people who sin overtly you be careful. Jesus said, "Judge not that you be not judged." Forwith the judgement that you give you will be judged by that same judgement. And this poor woman who really was living a miserable life, this story is full of it, this poor woman moves to that well in the middle of the day to get water which every woman was expected to do to avoid the crowd, to avoid the gossip and get out and get back before anybody would see her. Probably slinking back into this place where she was living with this man. But this time it's different because a stranger is tired and dirty sitting at the well, great well, Zychar, Jacob's well, deep with beautiful water in it. And the amazing thing is that the man asks her for a drink of water and she says, "How is it that you a Jew are asking me a Samaritan for water?" And the amazing thing about this is that Jesus has moved into Samaria because he had to. Now this doesn't mean that somebody whipped him and said you've got to do it or made a rule or outwardly forced him. It was an inner compulsion. He loved and he had to go where the dogs and the half-breeds were and that's what the Samaritans were. And tired, because John gives beautiful pictures of the humanity of Jesus, he sits at the well, weary, nothing to draw water with and now comes this woman and the amazing thing is that she responds to his question because no self-respecting woman would talk to a man, particularly a strange man in any kind of a situation outside the home. And she says to him, she

just can't bridle the curiosity, "How is it that you a Jew ask me a Samaritan for water?" And then Jesus gets into this marvelous dialogue about water. There are many, many ways to speak about the way Jesus is, what he's like. We heard it the other night in the living room. One person said, "I've been wading and I want to swim." Well, one way to define what it means to be a Christian is that I want to swim and I've been in the shallows all the time. In this particular case it's the matter of water. He says to the woman, "If you knew who you were asking, talking to, you could get water that would mean that you'd never have to go back to get anymore again." And she says, "Man, what are you talking about? How in the world can you talk when you haven't even got a bucket and look at how deep the well is." And then he says, "But there is within me a spring of water which is everlasting and if you drink of it you will never get thirsty again." And then she blurts out in a wondrous way and it's really in one sense the climax of the story, the end of the dialogue, "Let me have some of that water, give me to drink so that I'll never thirst again." And then Jesus puts her on the spot. Now we didn't read that section but it's terribly important, "Go get your husband." That's the key question because everybody has a key hangup before he comes to Jesus. I don't know what your hangup is but I know about mine. Let nobody judge, no man judge what the other man's hangup is. But anything that stands between me and what he wants to give me--it can be money, it can be pride, it can be myself, it can be reputation, it can be a thousand things--anything that gets there is the thing that prevents me, the god with a small "g", that prevents me from coming to the living God. So when he asks her the question she says to him honestly, "I haven't got a husband." And he is right on the cornerstone of her misery. "That's right," he says to her. "You've had five and now you're illegitimate." And out of this thing she comes to know. First she says you must be a prophet, then he talks about worship, and out of it she brings herself to fall at the feet of the water of life,

the Lord of life, the deepest meaning, the everlasting creativity, the power of freedom, the mystery and wonder of it all is all there in this one. You see I must tell you that as years have come and gone Jesus has gotten bigger to me. I know that there are all kinds of wells but there is only one you can drink at like this and I say that with great joy. At the beginning of Life magazine, the first issue of this year, there was an article entitled, "The Search for Spiritual Survival." Did you read it? Where are they trying to find it. Yoga, Buddhist chanting in New York City--200,000 now in America, 60,000 were added last year, chanting an hour long. A man moves out and says everything's different now because I'm chanting. Somebody else tries witchcraft. Are you aware of the fact that we are living in midst of the fantastic renaissance of witchcraft? What are these little cisterns, cracked, give a little dirty water for a little while. Ah, but listen I need something greater than that. The people I've talked to this week who came, some of them with their heart in their hand, having heard of the church, having listened to the radio, having in some sense the desire to find something real. You can't say to people like this go out and play a few games of tennis tomorrow and forget about it or how about going out for a skidoo ride, you know, have a fling. Go off to Las Vegas, you'll forget all about it! Neither can you say, you know, here's a book that simply will help you on a little better thinking. There has to be something deeper, more real, more lasting, more eternal, that strikes to the depths of existence, that can forgive a man, that can put him on his feet, that can make him look toward God instead of toward himself. This is what Jesus represents. And when he talks about creativity and life and eternal, this is what he is talking about, the capacity for releasing one. Only God can do that. How terrifically important it is that we understand Jesus always comes where we are--Samaria, misery, brokenness, pride--he comes just there. So where Jesus comes to you in one way he may come to me in another way but it's

always where Roger Fredrikson lives. You see, I try to pull the blinds down, I say I want to live life my way, I don't want to do it your way. He says then you can go on in your misery but I still love you. The wonder of the fact that he would sit and be with this woman at that well in that place, knowing there would be gossips, knowing all the things that would be said about them. And asked the lady if she would give him a drink. The first thing about becoming a Christian is that Jesus comes just where you are. By a leap of faith, by an understanding, by a daring to say, "I will seek," you can know this. In the first service a young lad, John Fellows, clean, strong boy, walked forward almost running, wanting this. And in his confession there was a wonder and a glory. Jesus came to this boy, strong junior high, right where he is. When some of the people spoke the other night in the circle with tears, some with great joy, it was Jesus came to me where I am. He starts then to do business with me where the pain is. When Mr. Dow was here last week what he tried to get us to do in the church council, some of you know that he was here, and he spent eight/nine hours with twenty/twenty-one of our people, then this morning the chairman of our Diaconate, Harvey Severson, gave thanks to God for what we had learned together. What was he trying to do to us. He was trying to get us to say I don't need to be afraid of you. I affirm you. Here's someone I don't know but I am going to come to know you and in that discovery in little group after group that met together there came a new love and a new openness. This is the way it is with Christ. I hold him at arm's length. I say I don't want you in where it hurts but I'm thirsty. He says I've got water. I don't want him in where I'm broken. Do I want anybody to see that? He says I'll heal you there. I don't want people to know that I'm full of despair or anger or these things that I've got these husbands over there so to speak. He says let me at that and I'll clean it up and you'll be a new person and it will be like water coming out of you. And finally



the woman just can't take it anymore. She says let me have a drink. I come now to the nub of all great religion, particularly the Christian religion. There is no other way to start except by surrender. Where I say beyond the fact that I accept something intellectually with my mind, I take something so to speak on a platter, all of this I can say but in the ultimate analysis I say I surrender the whole baggage, Lord, I let you have it. I don't know what surrender means to you. I know that for me it's painful. I assume it is for you. The New Testament talks over and over again about being crucified to live again; about giving up to have; about dying to live, over and over again. I assume it's that way for all of us. That's the way he said it was going to be. So he says, You give me and I will give you. And what the woman gave up, what I gave up, what you gave up is is that baggage, is that hangup, is that self-centeredness. The Bible calls it sin. And he gives me in that act of faith, in the moment of surrender, in that cry of reaching out, He gives me himself. Jesus did not give this woman anything more or less than himself. And that in the last analysis is the only but the great thing I have to give. No wonder she ran back to her town. Imagine trying to straighten out the mess she'd been in. I want to emphasize now that once you've made that commitment that's just the beginning. The rest of your life you go about working at it. But it's the fact that you've got water in you, life in you, newness in you that makes you want to straighten it up and make it right and make it creative. That's where the motivation comes. And you can almost read between the lines how she went back and got a whole lot of things straightened out, which we've all got to do. Like going to someone and saying I'm sorry. Going to someone and saying I should have done it but didn't do it. The unfinished business as well as the things that need to be undone that I've done that becomes a part of it. And do you know that the amazing thing is that Jesus came to that town and there were many, it says, who believed. We could have programs from now

to dooms day to try to build a witnessing church but if Christ isn't alive in a man's life you or I will never speak a word. That's why the church largely has been so dumb. We know all about each other's business and of gossip there is no end, of analyzing each other's sins there is no end, it's rotten. It's like a garbage pile and some people can't seem to give up garbage piles. But of witnessing there is little or none. I speak hard words here because they are true. It takes about 45 to 50 Americans to win one other person to Jesus if you take the national average. When I landed in Baltimore, and with this I am going to close, a little over a week ago, Jack Lamberts with whom I had fallen into company and we'd had a marvelous visit on the plane went to the phone booth and started calling friends and I said, "Who in the world are you calling?" "Oh," he says, "I've got to call all my admirers." You must understand this was said in humor or at least I hope it was. So I thought well, let's see, who do I know in Baltimore? And it was amazing the name Don Schinnick came to mind. I'm not trying to be a name dropper. He as you know has been the line backer for the Baltimore Colts. He's getting old now. He's 34. Real old, isn't he, fellows and girls? Well, believe it or not his name was in the phone book, he answered the phone himself. I said am I interrupting your dinner? No, not at all. It's just wonderful to visit with you. And I said you're putting me on. And he said no, no. It's good to hear from you. I said how's it gone? He said the worst year of my life. He said the management wants Schula to win games. Schula doesn't seem to have the horses anymore so every Saturday's rough, every Sunday's hard and he said you go out there, you can't move as fast as you used to but you can think just as wekk so you anticipate the moves but it isn't good enough so you get yanked, the next game you get yanked, next game you get yanked, and the next thing you know you're losing all your self confidence. And the next thing you wonder if you can play anymore and yet you want to play. So the only thing you can do is go to the management and say will you give me my

release. And now he says tomorrow I fly to Florida to a meeting of coaches with, and he used the words, "with my cup in my hand," to ask if any of the other clubs can use you because I love football, I want to play it as long as I can. And something of the sadness of professional sports is all in that. But he says, I've got to tell you something else. Schinnick is a guy with wonderful humor. He says I've been running around and making a few talks. There, he says, are a few people that still want me to come and give my witness. You know that Don Schinnick is the man who started devotions for the Colts and for all the Protestant boys that wanted it. Every day they're away from home they have a meeting and a devotional service in a room, hotel room, some place and this is the man that has conducted them so his religion runs deep. So he said I've been around giving talks and believe it or not I got a letter just today. It came of all places from Iceland and he said the fellow that sent it to me was working in a radio station and he was editing the tape of this talk that I'd given, taking out the bad places and then he jokingly said which means they probably took out most of the tape and so on, but he said in snipping and gluing together, snipping and gluing together, that fellow hearing what was on the tape became a Christian and Schinnick said I have the letter in which he knelt in the radio room and said in the words of the text, "Lord, give me a drink." And he wrote to tell me of what had happened in his life. Well, let me just ask you very simply and the Spirit will tell you whether this is true or not for you, whether you are a college student or an old timer, brand new, first time in church, been coming here all your life, "Have you been to the well?"