

Do You Love Me? Day 1 Session 3, Missions Conference  
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By Tony Campolo

Campolo:

I was waiting to catch a plane in Denver, Colorado to fly to Colorado Springs, and I was-  
[audience clapping and cheering] You know how you mill around just before you get on the plane? I was standing there and, you know, and waiting and waiting, and there was this little girl about that high. And she was cute as could be. She had a fluffy dress with ribbons and she had her, you know, her hair up in pigtails with bows, and she was jumping up and down. She had little patent leather shoes. She was jumping around, and she was singing and saying, "I'm going to see Daddy. I'm going to see Daddy."

She was so cute. I wanted to step on her. [audience laughing] You know what I mean? I got on a plane, and right across the aisle from me, there she is. All the way to Colorado Springs- and that's not long, it's three quarters of an hour flight- all I'm hearing is, "I'm going to see Daddy." Oh, it was sickening. And it was a short flight, so they weren't giving out any food. But, but- here's the big but- they were giving out cookies and Coca Cola and 7Up. And every time the stewardess went by, this kid grabbed a cookie. Coca Cola, cookies, cookies, Coca Cola, all the way to Colorado Springs. Cookies, coke, coke, cookies, cookies, coke. And in between, "I'm going to see Daddy."

Five minutes before the plane landed- I don't know how to say this delicately- there was an eruption. [audience laughing] [Campolo mumbling] Now people of God, let me tell you this.

Cookies do not smell bad. Are we agreed? Coca Cola does not smell bad. True? Therefore it figures if you mix Coca Cola and cookies inside of a little girl, [audience laughing] what comes out should not smell bad. This was the stinkiest vomit I have ever smelled in my life. [audience laughing] And it came out in waves. [imitating vomiting] I mean, it just kept on coming. I couldn't believe it. And it smelled so bad, people were leaning away from her, yea her own mother forsook her. And it was incredible. And kids' recovery capacity is so, so great. I mean, 'vroom', 'vroom', 'vroom', 'vroom', on the last 'vroom' it was, 'vroom', "I'm going to see Daddy."

As soon as the plane landed and pulled up to the gate, I was out of my seat, I was down the aisle, I was off that plane. I mean, I'm rushing up the ramp into the terminal, and coming towards me is this guy with white flannel pants and a Hawaiian shirt. I knew who he was. [audience laughing] Needless to say, I lingered. I wanted to see the great encounter between Daddy and Vomit Face. What happened was delightful. He rushed by me. He yelled at his wife while he was still running, "Go get the luggage." And he swept up this vomit-covered stinky kid as though there wasn't a thing wrong in the world. And hugged her and kissed her.

I was so disappointed. [audience laughing] You say, I know what you're thinking, you're saying, 'awww.' Say it.

Audience:

Awwwww

Campolo:

That's father love, that's parent love at its best. Able to see beyond the vomit, the smell, the stench, the odor. Loving the child anyway. People of God, listen to me. If you think that's love, you have not considered the Heavenly Father. For God, God is greater than that father. Those who come to Him, says the Scripture, through Jesus Christ, He will in no wise cast out. Amen? He will not turn you away. That's so important, because there are people here tonight who have been thinking about Christian service, would love to be a missionary. And I hear them say, 'You don't know the sin, the filth. I've disqualified myself. I could never be used of God.' Yes you can. You say, 'But you don't know about the filth and the dirt in my life.' We've got a Father that will rush by it all, sweep you up, embrace you, and love you and affirm you.

You are special to him. He loves you. He wants to purify you in order that He might use you for His kingdom work. See? So I always say, when I do a missionary thing like this, that it begins with repentance. You come to Jesus with all your filth, with all your garbage, with all your rottenness and say, 'Jesus, take this away.'

Now, let's be honest, gang. There are a lot of you who are not considering missionary service because there's sin in your life, not just in the past, but in the present. And there needs to be some repenting. I have yet to come to a group that is so spiritual that there aren't all kinds of people in the audience who can name the thing that's a barrier between them and the Lord. You can probably name what it is that is keeping you from God. And I really call upon you in the name of Jesus to repent of that today. To repent of that today. That's the beginning.

The second thing is that not only do you understand God's love for you, but you have to understand what it means to love God and love other people. Because missions, as your brochure about this conference suggests, is totally built on love. It's God's love for us that creates within us a gratitude to Him that compels us to be servants of the kingdom.

You know, if there's anything that American young people have a difficult time grasping, it's love. It's very difficult to understand love in this culture, because this culture is so imbued with the concept of romance. So imbued with romance that we do not realize that there's a difference between romance and love. Are you aware of that? Are you aware that romance, as exciting as it is, is not love?

You ought to be aware of that, because first of all, well, it's obvious. Every romantic song you know is too self-centered to be love. Stop to think about it. Romance is egocentric, self-centered. Every song reveals that. Stop to think about the songs you know, the romantic songs- they're all self-centered. 'I need you.' 'I want you.' 'I can't get along without you, baby.' I mean, it's I, I, me, me, it's self-centered. That's not what the Bible is about. The Bible is about love, and love is forgetting oneself for the sake of others.

I know that you're into romance. I mean, you come to Biola, the place reeks of romance. [audience laughing] I mean, people get seduced by romance. I grew up- don't get it wrong. I got- when I was your age, I was into romance. I was singing Some Enchanted Evening. [audience laughing] 'You will meet a stranger across a crowded room. And somehow, you'll know.' I grew up looking across crowded rooms. [audience laughing] And, you know, your mother doesn't

help. You go to your mother, and you want the differentiation made. 'Mom, how will I know when I'm in love?' Every mother in America says what? 'When you're in love-'

Audience:

'you'll know.' [audience laughing and clapping]

Campolo:

That really helps, doesn't it. That clarifies everything. 'You'll know.' And she doesn't end there. Three weeks before the wedding- you don't know this, but it's going to happen- three weeks before the wedding, she'll sit you down, look at you eyeball to eyeball, and say, 'Are you-

Audience:

'sure?'

Campolo:

The invitations are out, the gifts are coming in, it's too late now. The day the wedding comes, you're up in the front of the church, the place is packed with all the people you ever knew. You're getting nervous. You look up the aisle. This woman, dressed in white- hard to recognize her because she's wearing a veil- is coming at you, [audience laughing] wearing this demonic grin on her face. [audience laughing] And you're saying, 'God, what am I doing here?' And a voice from heaven says, 'Too late, sucker.' And it's over! It's over. [audience laughing, cheering, and clapping]

People say, 'Well, how do I know when I've met the right one?' I don't know. You know, I like the apostle Paul, he doesn't get into this 'right one' stuff. Did you ever read the 7th chapter of 1st Corinthians? He simply says "If you meet a maiden and it seemeth right to you..." Guys are walking around this campus looking at girls, saying, 'That seemeth right.' [audience laughing, cheering, and clapping] You know? I mean- 'seemeth right to you.'

I mean, the real issue, the real issue, is not 'Why do you get married?' The real question is 'Can you create love after you get married?' Because romance will die. As sure as I am here, romance will die. As a matter of fact, how old are you?

Audience member:

21.

Campolo:

21. Are you single? You're a gorgeous dude, with the dimples. [audience cheering and whooping] Wonderful. 21. I give you a socio- a William Kephart study: the average male- and you are certainly way above average- the average male at age 21 has had at least six intensive romantic turn-ons. Did you know that? I mean, I saw you counting them off there. [audience laughing]

The one reason why Americans get married is very simple. Are you ready? They get married because if you're a male, you hit 24 years of age. That's when it gets dangerous, 24. Remember me. Females, between 22 and 23. You say, 'What are you saying?' I'm saying that sociologically,

we are pressured to get married at those ages, so we marry whoever we happen to be romantically turned on to at that time. You say, 'Are you suggesting if I waited ten years, I'd marry somebody else?'

Of course. I mean, that's no sweat. Now, let me tell you, let me tell you. I had to take a counseling course. I know this place is big on counseling. I mean, this is big on counseling. I had to take this counseling course when I was in graduate school. Absolutely a disaster. Absolutely wild. Because I am not a counselor. Counseling is not only something that they teach you, it's a gift. Some have the gift of preaching, some have the gift of teaching. Some have that gift of counseling. It's a gift of the Lord.

I don't have it. I yell at people. People come in, say, 'I'm a pervert. I'm a dirty, filthy, sexual pervert.' I always start off so well. 'Tell me about it.' 20 minutes later, I'm yelling, 'You are a pervert.' You know what I mean? [audience laughing and clapping] I'm terrible. I'm terrible. I know I'm terrible.

But I was in graduate studies and family studies, so they made me take this course, and I hated it. The prof, Dr. Bassler, knew I hated it. There was a woman in the class that was with me named Kathy. She hated it. So they put us together as a team. [audience laughing] Each team was assigned a couple to counsel for the semester. Dr. Bassler came up with this one couple after the preliminary interview, was absolutely convinced they couldn't be helped. There's nothing anybody can do to help them. So you know what he did? He gave us that couple. See, it figured.

They couldn't be helped. We couldn't help anybody. [audience laughing] No damage would be done.

Three weeks into the counseling sessions, I was getting nowhere. I mean, Kathy and I tripled all the tricks. You know, we did the probing, we did the Rogerian approach, and this approach, and nothing was working. And finally, after about three weeks, I had had it. And I realized that he was the problem. I know what you say, it's never just one person's problem, it's both persons- it was his problem. So I said, "Just you come back next week, do you understand? I don't want to talk to her. Just you."

So he came back the next week. Two hours of nothing. I kid you not. Absolutely nothing. We tried everything, got nothing. And finally I'd had it. And I did what you should never do in a counseling situation. I reached across the table, and I grabbed him, [audience laughing] and I yelled at him, "What is wrong with you?" [audience laughing and cheering] And he started to cry. That wasn't the bad part. You think that's the bad part, him crying? That was not the bad part. He's crying, Kathy, my partner, starts laughing. [audience laughing and clapping] This is not a good counseling situation, see. Your partner is laughing. Your client is crying. He said, "It all fell apart the night at the honeymoon."

Honeymoon. I couldn't believe it. Honeymoon? I knew, I said, "Romance diminishes in intensity 80% in the first two and a half years of marriage. But the honeymoon?"

He said, "We got to the motel-"



At this point you try to look professional. 'Yes, tell me about it.'

He said, "I got into bed, I got ready."

[clears throat] You know, Kathy's kicking me under the table, 'Going to get good.' He said, "She got her negligee, she went in the bathroom, she closed the door," and then he started crying again.

I said, "What's the matter?"

He said, "You're not going to understand!"

I said, "Tell me what it is."

"You're not gonna-"

I said, "Try me."

He said, "She ruined the relationship! She ruined the night, she ruined everything!"

I said, "What did she do?"

Now, this is not going to strike you as funny. It struck me not too funny. He said, "She went to the toilet."

That's right. I looked at Kathy. He said, "I knew you wouldn't understand."

I said, "I understand perfectly. You eat, you digest, you know, I mean-" [audience laughing]

He said, "You don't understand. It wasn't that she went to the toilet." He said, "She made noises!"

That did it. I started to laugh. [audience laughing and clapping] Because, you see, he- he was not married to a person, he was married to an image of a person. See, that's what romance is. The girl floats into the room, hair all, you know, hair intact, perfume. Everything's delightful, everything's sweet, 'hi.' You know what I mean? You- and this guy fell in love with this image, not with a

person. And the problem with marriage is you can't sustain that. That image was literally blown away! [audience laughing]

They don't tell you this. They don't tell you that marriage is bad noises and bad smells. To go in there afterwards and say, 'Who died in here?' You know? [audience laughing] People, listen to me. It's much easier to be romantic about somebody you are not married to. Let me repeat that. It's much easier to be romantic about somebody you're not married to. That's what's wrong with California. It's such a romantic place, and people get married, and the romance gets destroyed. And they don't know anything about love.

And that's why we come to the Bible, because the Bible is about love. The Bible is about love. And let me tell you the big thing. Romance is something that you spontaneously feel. You meet some person, you know, you feel it. 'Oh, wow.' It's the turn-on. It's instantaneous. It's- it's, it's very very, oh, it's explosive. Romance is instantaneous and explosive. It's overpowering with its intensity. But this should be noted: love is something that one deliberately creates. Romance happens. Love is created. Love is a decision of the will. That's why all the way through the Bible, love is spoken about as something that you do. "Thou shalt love the Lord thy God."  
"Husbands, love your wives."

Jesus says, "Do you love me? If you love me, you will feed my sheep." Love is something that you do. It's something that you will. Love your enemies. People do not spontaneously, automatically love their enemies. I mean, if there's some guy at work that's dumping at you,

that's dropping on you, that's really giving you a hard time, and every time he walks in the room you feel warm towards him, you're sick. [audience laughing]

Love is not basically an emotionally, responsive reaction. Love is a willed decision. That's why all the way through the Bible, you are ordered to love. Love is something within the domain of the will. Now, with that, I want to say something very profound: that does not mean that there is not a feeling related to love. But listen, the feeling is something that comes in after you do what love requires.

M. Scott Peck, in his wonderful book "The Road Less Traveled", said, "Love is a decision and a commitment to do for the other person what will enable that other person to become all that he or she can be." As a Christian, I will put that in different language. To love is to do for the other person what Jesus would do for the other person if Jesus was in your place. Is that simple enough?

It's a decision to treat the other person, to relate to the other person, to sacrifice for the other person, what Jesus would if Jesus was in your place. To do what Jesus would do. That's love. That's love. It's action. It's willed action. It requires some cognitive decisions. What would Jesus do? You should suddenly and often be saying that to yourself. 'What would Jesus do? How would He treat this person? How would He act? What would He say? What'

I have a friend. He's a great- Time Magazine calls him the best Christian writer of our time. Walter Wangerin. Walter's written a number of books. Get his books, they're good stuff. Walter

had a man in his church he told me about. He's a friend of mine. He said, "There's this guy in my church I did not like. You would not have liked him either.

His name was Arthur Forbes. A singularly unattractive man. Hunched back, musty clothes, never bathed often enough to get rid of an unpleasant odor. He smoked incessantly. This old, not-too-good-smelling man with a disfigured face, huge lower lip, smoked like this, walked like this, smoked incessantly. Nobody liked Arthur Forbes. And worse than that, he always came to church late. Worse than that, he never sat in the same place.

Now people of God, when you go to church, it is your God-ordained responsibility to sit in the same place, agreed? You're supposed to sit in the same place. He never sat in the same place. He always came late. So nobody knew where he was going to sit. Every Sunday, everybody sat there waiting for Arthur Forbes. Whoever he sat with, he talked to incessantly and ruined the service. One Sunday, Arthur did not show up to church. Walter was not particularly upset. In the middle of the week, the phone rang. The gruff voice at the other end was that of Arthur Forbes as he said, "Do you still make house calls? Because if you still make house calls, visit me. I'm sick."

Walter went to this tumbled-down shack, this beat-up place. Broken refrigerator on the front porch. Really a rotten, messed up place. Knocked on the door, the gruff voice invited him in. Pushed open the door.

[silence] [audience laughing]

What's going on? I saw the cops, are they coming to get me? [audience laughing] I don't know.

[continuing story] There was Arthur Forbes, sitting in this overstuffed chair with the stuffing hanging out. The window shades were pulled down, the nailed-down windows were such that no air was in the place, so there was this musty smell of urine all over. Tables was covered with old dishes, covered with food that was rotting, the stench, the odor. In the corner of this darkened room was an old black and white television set with the picture flip-flopping, the volume turned all the way up.

Walter went over to Arthur and said, "Arthur, I've come to pray with you and give you Holy Communion." Arthur said, "I don't want communion. Just pray." Walter prayed with Arthur Forbes. After that, he visited Arthur Forbes two, three times a week. Every time he drove by the place, he stopped, went in to see if there was something he could do. He picked up dishes, he cleaned up the place, he cooked meals. He ran errands, he paid bills, cooked food for Arthur Forbes. He didn't particularly like Arthur Forbes, but he did for Arthur Forbes- are you listening?- He did for Arthur Forbes what Jesus would have done for Arthur Forbes had Jesus been in his place. Do you understand that? He did for him what Jesus would do if Jesus was in his place.

One hot August day, he came and knocked on the door, and the gruff voice invited him in, he stepped in. And there was Arthur sitting there. Arthur's sitting there in the chair without any clothes on. He's nude. It was repulsive, with his yellow-colored skin and his bony arms and legs, his hunchback, just sitting there naked. Walter said, "I was just repulsed." And old Arthur Ford

said, "It's hot. It's hot, so I took off my clothes." And then he added quickly, "I want Holy Communion." Walter said, "My hands trembled with anger as I gave him the sacred elements. In anger, that he showed no more respect than this. I said a prayer and I left."

The next day, when Water dropped by to see Arthur Forbes, Arthur's nude body was lying on the floor. He had had a stroke. Water called the hospital and called for an ambulance, called a friend. The friend came. The two of them got this old dirty man up on his feet. With a sponge and water, they washed his dirty body. From top to bottom they cleansed him, they washed him in unspeakable dirty places, and they put clothes on him and they got him down to the hospital.

And as they sat on a bench waiting, Walter said to Arthur, "Arthur, is there anything I can do for you?" And the old man said, "I'd like a glass of water, Pastor. I'd just like a glass of water." So Walter went to the nurse and said, "He'd like a glass of water." She said, "Can't have any water. He hasn't been admitted yet." Water gritted his teeth and said, "Admit him. She said, "I can't. A doctor has to do that." And they waited 15 minutes till the doctor came. And they got old Walter- Walter got old Arthur up to the room, tucked him in, kissed him on the forehead, said a prayer, went home, sat in his darkened study, thinking and thinking and thinking. And the phone rang, and it was the hospital. And they told him, "Arthur Forbes is dead."

Walter said, "When they told me that Arthur Forbes was dead, I started to cry. I didn't cry when my own father died, but I was crying. And my crying? Turned into wailing. And I wailed, and I cried, and my wailing turned into screaming! And I screamed, and I cried, and I wailed, and I realized I loved Arthur Forbes! I realized I loved him! He had seduced me into loving him, not

by anything he did for me, but by allowing me to do for him what Jesus would have done if Jesus was in my place."

People, do not kid yourself. I'll tell you what missions is: missions is a chance to go out and do for other people what Jesus would do if Jesus was in your place. And here's the good news: if you do for them what Jesus would do, something happens to you. The reward of missions is not what you get. It's what you become. You become somebody who feels love.

Note, in sociology we have a word for it. We call it praxis. It stands in diametrical opposition to what the Greeks taught us. The Greek philosophers said that what people think and what people feel determine what they do. People, there's a dialectic at work here. While it is true that what we think and what we feel influences what we do, listen. What we do controls what we think and what we feel. If you do the loving things for others that Jesus would do, that changes the way you think, and changes the way you feel.

You see, this is why I say it. So many of us say, 'I don't think I have a deep enough commitment, a deep enough love, to be a missionary.' People, what I'm saying is that in the service, you become committed. In the service, you become loving, in doing for others what Jesus would do if Jesus was in your place. Through the praxis of action, you yourself are transformed. I can't say that strongly enough.

I have a friend who's a schoolteacher. Her name's Jean Thompson. It was the first day of school in September, and she said what teachers always say, "Boys and girls," she said, "I love you all

the same." Teachers lie. Sometimes they lie. Have you ever had a teacher that said, 'We really love you?' And you knew that she really or he really didn't? There was a little boy in the class that Jean Thompson did not like. You would not have liked him either. Little Teddy Stallard not a likable kid. He sat there, sat in his seat, slouched. His mouth hung open like he was in a stupor. His eyes were always unfocused. He looked very unintelligent. He was totally disinterested. And when she spoke to him, he always answered monosyllables of 'yeah', 'no'.

When she marked his paper, she got a perverse delight out of putting X's next to the wrong answers. And when she put the F at the top of the paper, she always did it with a flare. She should have known better. Teachers have records. And she had records on Teddy Stallard. First grade: Teddy is a good boy, he shows promise and work and attitude, but poor home situation. Second grade: Teddy does what he is told, but he is far too serious for a second grader. His mother is terminally ill. His father shows no interest. Third grade: Teddy is becoming detached from reality. His mother died this year. He needs help. Fourth grade: Teddy is a sick child. Unless he has help soon, he will have to be institutionalized. She had records. She should have known.

Christmas came. Christmas came, and the kids brought the presents to the teacher, as kids will do. They piled the presents on top of the kid- the teacher's desk. They were all in brightly colored paper, held together with ribbons, except for Teddy's present. His was wrapped in brown paper and held together with Scotch tape. Scribbled on it in crayon were the words, 'To Ms. Thompson, from Teddy'. To tell the truth, she was surprised he even brought a present. When she tore open



the brown paper, out fell a rhinestone bracelet with most of the stones missing and a bottle of cheap perfume that was almost empty.

The other children began to giggle. Jean had enough sense to snap on the bracelet, the bracelet with most of the stones missing, and put some of the perfume from the almost empty bottle on her wrist. Holding it up to the other children, she said, "Isn't it lovely? Isn't it lovely?" And taking the cue from the teacher, they all agreed. At the end of the day, when all the other children had left, Teddy lingered behind. And he came over to the desk, and he said softly, "Ms. Thompson, Ms. Thompson, all day today, you smelled just like my mother used to smell. And her bracelet looks very nice on you. That's her bracelet. I'm glad you like my presents." And he left.

And she got down on her knees, and she cried and cried and cried, and asked God to forgive her. And the next day, when the kids came into the class, they had a new teacher. Her name was Jean Thompson. She was a new teacher because she didn't teach reading and writing and arithmetic anymore. She taught children. She reached out for the hurting children, for those with special problems. Specifically, she reached out for Teddy Stallard, and she tutored him and helped him, and by the end of that school year, he had caught up with a lot of children. He was even ahead of some.

She didn't hear from Teddy for a long, long time. Then she got this note. "Dear Ms. Thompson, I wanted you to be the first to know I'm graduating from high school, and I am second in my class. Love, Teddy Stallard." Four years later, there was another note. "Dear Miss Thompson, I am

graduating from the university. I am first in my class, and I wanted you to be the first to know. The university has not been easy, but I liked it. Love, Teddy Stallard."

Four years later, there was another note. "Dear Miss Thompson, as of today, I am Theodore Jay Stallard, MD. How about that? I'm going to be married in July. The 27th, to be exact. I want you to come. I want you to sit where my mother would have sat. You're the only family I have. Dad died last year." And she went, and she sat where that mother would have sat, because she deserved to be there. She had done what Jesus would have done for a little boy. She had served him as Jesus would have if Jesus had been in her place. And the irony of this story is that today the Stallard family is the only family Jean Thompson has. What goes around comes around in the name of Jesus.

That's beautiful, that's love. Love is doing for the other what Jesus would do. But I want to tell you something. If you think that teachers can be missionaries, you're absolutely right. But I want to impress on you something special. Listen to me. Listen to me hard and listen to me long. America has cities filled with schools that need teachers who will go as missionaries. We are facing a school system in almost every major city in the Northeast. I'm sure it's happening in L.A., but particularly in the Northeast, these are incredibly terrible places, and the Christian teachers are withdrawing.

What's even worse is that the Christian parents are withdrawing, because parents concerned about their kids are pulling their kids out of the public school system. The parents who can afford it are pulling their kids out. Christian schools are growing up all over the cities, and the best kids

are being pulled out of the public school system, and the best parents are being disengaged. Please. This is not an attack on Christian schools. I understand parents who want to save their kids from the mess that inner-city schools have become.

That's why our mission organization, like World Impact that does the same thing, has started some schools in the inner city. We have a Christian school, but here's the difference. We're the only one that does this. We won't take kids in our school unless they come from the low-cost housing projects. We don't want middle class kids. We want the kids who have been battered and beaten and rejected. What's more is we'll only take Title One kids.

Do you know what that means, Title One kids? That's a neat term the government uses for kids that they deem unteachable. Unteachable. These kids cannot be taught, they're too problematic, they have too many hangups, they have too many difficulties, so they're pushed aside into special classes. It's not special ed, it's not that at all. It's kids that the system has said, 'We got to write them off or we can't teach anybody.' And so we started this mission school called Cornerstone Christian Academy. I'll tell you why we call it that: because we'll only take kids from the housing projects who are Title One kids.

We go to the school system and say, 'We're not going to disengage your best kids. You give us your rejects, you give us your losers, you give us your throwaway kids. We're the Church of Jesus Christ. We specialize in taking the stones which the builders reject and use them as cornerstones for a whole new kingdom. [audience clapping]

People of God. [audience continues clapping] If there is a need for Christian schools for middle class kids, can you please tell me why we don't have Christian schools for the kids who are the ultimate victims of our system? For the kids who are rejected and battered and beaten. You say, 'Gee, I'd like to teach in a school like that.' Are you sure? Let me tell you something. Here's the deal. We can put up \$6,500 a year to pay your salary. That's all- you know, because I have to raise the money. And the only way I can raise money is writing books and speaking. And this is not one of the big paying ones, I'll tell you that, man. I have to do insurance corporations and businesses in order to make enough money to keep this thing going. And I can't do any better than that.

So we come up with \$6,500 a year for each of the teachers. The other \$6,500 we try to tell- because you get paid \$13,000, you say, 'You got to go out and raise the other half.' Our Christians, our Christian teachers live in Christian community. You know what that means? Big old house, actually an old funeral parlor that I bought, and they live in there, and they cook their own meals, and they live together as brothers and sisters in Christ. And they work with kids that are so messed up. They're bright kids, they're wonderful kids, they're precious kids, but they're kids who have been thrown away, just thrown away.

Oh, to build a sense of self-worth in a kid that's a loser. One of our kids- I have this delightful story. One of our people was saying that there was one of these thunderstorms, you know, lightning, thunder, the kind that shake the house. Back in Philadelphia, we had these incredible thunderstorms, and the woman ran into the bedroom to see the little kid, and this little kid, kindergarten kid, was standing on the windowsill, leaning against the glass. Kindergarten kid

leaning against the glass- one of these Title One kids, supposed to be hopeless, supposed to be stupid, supposed to be useless- leaning against the glass, lightning and thunder flashing and roaring outside. And she yelled at him, "What are you doing, Emmanuel? What are you doing?" And he looked back and he said, "I think God's trying to take my picture." [audience laughing]

Hey people, why would you want to be a teacher in some never-never suburban community when you could take a kid who feels like junk and make him into somebody who's convinced that God's trying to take his picture?

Oh, you know, this is the joy of missions. What happens to you, it transforms you. And there are other places. Steve Camp's going to be coming on in a little while, and he's going to be singing his songs about justice. And Steve and I have teamed up to do some concerts across the country to raise money for what I consider to be the best missionary option that the church has had to the homosexual community in years, and that's to do something about the AIDS problem.

I was down at Point Loma College down in San Diego, and I really laid it on them one time, at a good school. Went down there and laid it on them, laid it on them hard. And I said, "You want to do something about the AIDS problem?" So Loma Linda students got- Point Loma students rather- got together with a bunch of people, and they started an AIDS hospice. They have about 15 people in there on any given day. I was in San Diego about a month ago. I went to the newsstand to buy a newspaper. I happened to look down, and here was the Gay Community newspaper. That's what it was called, Gay Community. You know, every large community has a gay newspaper. And there on the front page story was a picture of the hospice with a headline,

"The House That God Built for Us". And inside was this wonderful story about these Christian people who had responded to the victims of AIDS. Oh, that's wonderful. People, we have a chance to say something to the homosexual community. There's a whole mission work waiting to be initiated out there.

Let me tell you this. I have a friend who's a pastor of a dying church up in New Jersey. I mean dying. He said it's changing community. And this guy's a lousy preacher. [audience laughing] He is just a great saint. You know, I'm so upset that it doesn't go together. So often, some of the most saintly people I know can't preach, and some of the best preachers I know aren't saints. This guy's a saint, and wonderful things happen to him because he's so dedicated to Jesus and missions in this urban setting. And I thrive on story. So whenever I need a good story, I always call Jim and say, "Anything happen this week?" Because I rob him, deep dumb and blind. He doesn't even know I'm robbing him. I say "Anything happen?" And with Jim, nothing ever happens. I said, "What happened this week? Nothing.

So I always have to zero in. "Jim, what happened Tuesday at 11 o'clock?" He said, "Oh, that was fascinating." [audience laughing] I said, "What happened?" He said, "There was a man that died in a neighborhood, and the undertaker couldn't get anybody to bury him. And I always do the funerals that nobody else will do." Because that's the way he supports himself, because the church can't pay him hardly anything. It's this urban- doing urban missions, there just isn't much money out there. So he does funerals that nobody else will do.

So he said, "The funeral director called me because the man had AIDS. And I did the funeral." I said, "What was it like?" He said, "I got there, and there were about 30 men. They were very overtly homosexual, and they made no attempt to conceal it, and they talked about it. And I got up there to lead the service, and they sat there. 30 men sat there, Tony, never looking up, just eyes looking straight down at the floor. 30 men. I preached to the top of their heads. I read some Scripture, said some prayers. We got in the funeral procession, went out to the cemetery, dropped the box into the hole. I read some more Scripture, committed the body to the ground. I was about to turn and leave after the benediction, and I realized none of them had moved. They were all just kind of frozen, like statues, standing there by the side of the grave, just frozen. I waited, nobody moved.

Finally I said, "Is there anything else I can do?" One man looked up and he said, "Yeah." He said, "You know, I love to hear the Bible read. I love to hear it read out loud. When I came here today, I was sure that at the funeral, I was going to hear somebody read the 23rd Psalm. They always read the 23rd Psalm at funerals and- Pastor, I know this is going to sound strange, but I was looking forward to hearing that, and you did not read the 23rd Psalm. Could you read the 23rd Psalm?" Jim said, "Sure." So he read the 23rd Psalm. When he finished, another guy said, "I have a passage that I'd like you to read, from the third chapter of John." Read another passage. Another man said, "There's a passage in the 8th chapter of Romans. Would you read that?" You know that passage that says, 'neither height nor depth-'. And so he read it to these homosexual men, that "neither height, nor death, nor principalities, nor powers, nor things present, nor things to come, nothing"- did you hear that word?- "nothing can separate us from the love of God, which is in Christ Jesus, our Lord."

Jim said, "I stood there by the grave reading scripture to these homosexual men for almost an hour, passage after passage, upon request." And when I heard that, something inside of me hurt. It hurt. You know why it hurt? Because I knew that these men were hungry to hear the word of God, and they would never step foot inside of churches because they are convinced that church people despise them. And do you know why they are convinced that church people despise them? Because church people do despise them.

People. I am not approving of a homosexual lifestyle. I am [break in audio] of a church that has forgotten how to love people that Jesus will never stop loving. [audience clapping] Missions. Missions is going to those who are far removed, and fall off, and you don't have to go to the Third World anymore to find them. They're in San Francisco, they're in L.A. They are the throwaway people, the rejected people, the despised people, the people that Jesus would go to and walk among. So I call you to be missionaries.

Now, let me be frank. When I call you to be missionaries, I ask you categorically to abandon the normative professions of the culture. Please. I used to think you needed a call to be a missionary. I think you need a call not to go to the field. [someone from audience yells in agreement] See, my sense is that the Bible has already spoken: "Go ye. Go ye." If you stay, you need a special calling, because the general call is to go. Don't you understand? America really doesn't need you. Do you understand that? The system doesn't. If you don't go to work for IBM, IBM will not suffer. If you do not go to work for Belltown, the phones will still ring. If you do not go to work for General Motors, they will still have push-button doors. If you do not go to work in those



affluent suburban schools, teachers will be lined up to take your places. If you don't want to be a lawyer with L.A. law firms, it's okay. There are 40,000 lawyers graduating in America every year.

We need lawyers in the ghetto who will speak for those who have no voice. We need doctors who will provide medical services for all those people that are falling through the cracks. We need people who will look at the American system, whether it's affluent, wealth and prestige, and say, 'Boring.' [audience clapping and cheering] We- you say, 'Are you suggesting, Campolo, that everybody here should be a missionary?' I can't see any reason why not. Please, I don't know what your profession is. I don't know what your calling is. I am just saying that America is filled with citadels of desperation, and we are called to go and to do and to be what Jesus would go and do and be. That's love. That's love, that's love.

And when you do what Jesus would do, there's an aliveness, an excitement that fills your being. Whenever I come to affluent communities, I am aware of how bored people have become. Ugh, people, when you're alive in love, nothing is boring. How do you think God created daisies? See, I'm convinced that God is the only child left in the universe. All of us have grown bored. Did God just say, 'Daisies, be'? How dull, how unemotional.

See, God's like a child. You throw a kid in the air, you bounce him off your knee, you set him on the floor, what's the first thing a kid will yell? 'Do it again.' Throw him in the air, bounce him off your knee. What is he gonna yell? 'Do it again!' Do it 50 times, the 50th time, what's the kid going to yell?

Audience:

'Do it again.'

Campolo:

60th time, what does he yell?

Audience:

'Do it again.'

Campolo:

Only, by the 60th time, he's hysterical. [imitating kid's voice] 'Do it again, do it again!' He's spitting all over himself. It's wonderful. Kids are like that. Look around you, and look at all the bored people who have been to Disneyland too many times. [audience laughing and clapping] Look at them all! And look at God. God's like a child. And once again, how do you think God created daisies? You think He creates it, 'Daisies, be'? Or did God create one little daisy and something inside of Him said, 'Do it again.' [audience laughing and cheering] And daisy number two came into being, and something inside of God said, 'Do it again!' Daisy number three came, and four and five and ten, and 50 billion trillion daisies later, the great God of the universe is jumping up and down and saying-

Audience:

'Do it again!'

Campolo:

The excitement of creativity, the joy of love, the exhilaration of doing for others what Jesus would do if Jesus was in your place. People, no need to manipulate you by guilt into going to the mission field. It's where the action is. It's where you have the opportunity to optimize doing for others what Jesus would do if Jesus was in your place. If He had your talents, your gifts, your opportunities, your skills, your education, what would He do with his life? That's what you should do. And chances are, as I said this morning, you will end up following Captain Kirk, and you will end up, what? Going-

[audience yells something]

Oh, that was terrible. One more time. [with audience] 'Going where no man has ever before.'

God bless you.

[audience clapping, cheering, and whistling]

Speaker 2:

[singing with audience] He is Lord. He is lord. He has risen from the dead, and He is Lord.

Every knee shall bow, every tongue confess that Jesus Christ-

[spoken] Up on your feet! Come on, let's do it good.

[singing with audience] He is lord. He is lord. He has risen from the dead, and He is Lord. Every knee shall bow, every tongue confess that Jesus Christ is Lord.