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## SUMMARY KEYWORDS

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## SPEAKERS

Landon Saunders

### Landon Saunders 00:00

And that's the first thing that I'm going to address this morning is, is what to do with our work. And let me make just two or three background comments. Because I'd like to, the only way I can deal with a lot of things is dispense with them. And so I've got a few lines that I just work with all the time. And the first one is, the world doesn't work very well. And it just that gives us a basis for planning our lives in this world that is a lot more realistic than the other side of that, which says, everything's going to turn out just fine, the world is not going to turn out fine, it's going to be destroyed. And if I can remember that, then I am able to live with, as Alan Watts puts it, the wisdom of insecurity, or as Martin Buber puts it wholly insecurity, that that's the only way we can live in this world that we're not going to get out of alive, and the world is not going to make it. And so we are surrounded by must conduct our lives in the midst of insecurity. And the only option we have is to live with that insecurity wisely. And with holiness, we've got to find a way to sanctify it, because to fight it is futile. And so what we're about, and what the kingdom of God is about, is how to live in the midst of a dying world. Everything in this world is dying. And our quest is to find life in the midst of all of that. Now, the second statement that helps me to remember is religion doesn't work. And that one raises more eyebrows really among Christians, particularly than the first one. But religion really does not work very well. And I would present as the supreme testimony and evidence for that the Bible. There is no book in the world that says more pungently that the Bible, that the reason that religion doesn't work, than the Bible, it just doesn't work. And it never has worked in the whole history of the human race. Now, there are exceptions to that generality. And it is the exception that we're aiming at, not the generality. My quest is not to be just simply religious. My quest is to be alive, in the midst of a religion that has basically been fatal. In our world, more religion is dead than is alive, more religion is false than is genuine. More religion is full of despair, than full of hope. And that's true of all the world religions. And it's true of Christianity. But it was it that is not unlike Judaism, think of the Old Testament, the failure, the massive failure in the Old Testament. And in the midst of that, there is the line of hope that is traced through people like Moses and Abraham. And those are powerful things. And that's what makes the world turn. And so I do not look for the answer. And I don't look for hope. In the generality, the only place I can look for hope is in the exception. Now, if I know that the world doesn't work, and that religion doesn't work, then I have cleaned off a place to begin. My first objective must be not to be identified with either one of those things. I can't be identified as a propagator of a philosophy of the world. That is unrealistic. If I do, then I will have a few followers, a few people who will not look at the reality of the world. If I'm identified with religion, then I will, I can be a champion of a small segment of society, but I will not identify with the

masses of society. And so when Christ came to the world, he came to the world not as a religious leader, came to the world as a carpenter. And he was known as a carpenter son. And his religious identity was completely obscured, so far as we know, for 30 years. He was known as one who was regular in his attendance at the synagogue he could be depended on, he would read he would do those sorts of things. Then when he launched his own vision of the kingdom of God had his greatest enemy was the religious world. And so it is it is the question of how to serve the kingdom of God, in a world of religion, that really does not work very well. Now, what Christ did, in meeting that response or in responding to that situation was the first thing he did was to give the world a completely new vocabulary. The language of Jesus was not like the language of the scribes and Pharisees. Theirs was the Holy drone that was full of promises that rarely ever delivered. And their their aim was a perpetuation of a religious language and religious institutions and religious ques. Whereas Christ in the midst of that came with a different agenda. And his agenda was to make life whole. One can be religious, but not have a whole life. We see that all around us and we sense it sometimes in ourselves. So, when we talk about what we are trying to do, we can't simply say we are propagators of religion, nor can we say that we are simply evangelistic all unless we are evangelistic. Unless we spend a lot of time defining what we mean by evangelism. I believe that evangelism is a way of loving the world. Evangelism is loving the world as God loved the world, it is no more or any less than that. It is a way that one goes about living a loving life. And it is not to be made so narrow, that it only applies to what happens perhaps in a special meeting on Tuesday night, whether it's a cottage meeting, or whatever that is included in evangelism. But at any moment that I make evangelism, simply one part of my life that I have done something to the term that is not biblical. Evangelism is the way I live my whole life, it is not an activity in which I engage at special times. Now, if we take and think of our quest, if our quest is wholeness, or as Jesus says, in John 1010, I have come that you may have life, and have it more abundantly. If that's our quest, then suddenly what I've done is I have identified our quest, the quest of Christ in the world, with a term that cuts across all religious lines, and is the term of the world I have done in our age precisely what Jesus did in his age, he found a point at which both the honest religious person and the unreligious person, or the person who was totally turned off by religion could come together. That is our challenge. I think that we have only begun to find what that reference point is, as late as last year, we were thinking of doing of having to do sort of two things, we're going to have to do one curriculum for the religious and one curriculum for the secular in the early part of this year, that gave way and I think we found this I'm going to develop here in a moment, that one thing that you can speak to both the religious and the non religious on, and it's built around the concept of wholeness. There's probably not anything that is more on the lips of the social engineers today than the word wholeness. People are like holistic living a holistic approach to life. People want to know how to be whole. And so if we identify the central problem as a quest for wholeness, I can talk about that anywhere and will not alienate individuals. I don't want a kind of communication that reinforces those who are closest to it and alienates those who are farthest away. We have to find something that is large enough to challenge really everyone. Now, if this is the quest, and this is what everyone is looking for, then we have to ask, why, what is the problem? Why suddenly is humanity looking for wholeness? What fractured things? Why haven't we been able to bring it together? Why haven't we been able to make life work? What I believe is happening. And I think this is consistent with the leading trend, analysis analysts of our day, such as Yankelovich and others, that the problem is a loss of the sacred. Now over the last year, in an attempt to reach for that, we've talked about depth, we've talked about mystery. We've talked about qualities of human life, that you can't reduce simply to a laboratory test

tube, that we know that, for example, the to be a human being, without a profound all of the spiritual is, is an empty quest. Now, I must hasten to say that there are some who have worked harder and who have gone farther right now in our age, on the question of how to be human, who have no religion at all, than the religious have done. The best work today on this question has not been done by religious people. They're too busy being religious. They're too busy analyzing the book, they're too busy propagating the doctrines, they're too busy. And so that the indictment our religion today is really found in one term. And that's self interest. That the whole quest of religion has been basically chained with self interest that religious people, you know, it's the question that we have preached for years, that is the right question for the world is what must I do to be saved? But now we are at a point where our question is, What must we do to be saved? And that is the question that is in every elders meeting, what what are we going to do to save the church? Now, if the question that is on religious leaders, minds today is what can we do to be saved? Just can you imagine are having much effectiveness in the world? Say, I can't. Now, you can't hear. That's a sad situation. It is sad to me that the humanist has done more work on the question of wholeness, then the people who say they know God. Now they'll call what Yankelovich does is sort of identify the whole spiritual, really with this word, the sacred. How are we able to identify a dimension, a depth dimension of human life that keeps us from being human robots. You know, here we have this tremendous aesthetic capacity. A human being has the capacity to wheat, at a sunset, to wheat, and to laugh, but poetry, to sand with tears streaming before a masterpiece of art. Dogs don't do that. And cows don't do it. People do it. Person has the quality of being able to look at their child, and, and literally, experience sort of transcendence from all the concerns of life. Nothing can do that, but a human being a human being with the enormous gift of imagination, that nothing else that's living has just the ability to imagine. The human being has the gift to create, like nothing else in the world has. We are like God, we are in His image and all of those rich resources are coming. Now, in our society, religion has failed so massively to keep alive that dimension that we are suffering from the loss of the sacred or a rather flat view of the universe. Now, what happens when the thing gets so flat? You can't deny what our real nature is. Now let's think about our fellowship in the last 10 years, what kinds of questions have almost destroyed us in the last 10 or 15 years. Holy Spirit, why you cannot contain people, you cannot reduce a human being simply to this world, we are going to get out. And so when we start to get out, what is the question that tends to have the most mystery, the Holy Spirit. And so suddenly we go through all these, sometimes gyrations over how to identify with and get with the Holy Spirit or Secondly, tongue speaking. Why you, you cannot deny a person, the spiritual, you can't do it. And when the ways we express ourselves wholly or spiritually are repressed enough, then what people are going to do is they're going to find other ways to express it. I think that both of those issues are proportionate in our fellowship, to a repression of the spiritual and repression of mystery and all in human beings. Now, look at the world, what does the world do? In the world's goes into the occult? Why? Why has there been a resurrection of the occult, in our society, unlike anything that has happened in 500 years? It is because you cannot deny human being the spiritual. And so all the way from the worship of Satan, to whatever another illustration in the world is right now this the tremendous concern about the healing of the body and sometimes through mental energy. What is that? You know, why is there such a hunger for that today? I think it's repression, that America is a nation that has so repressed it. And so when Reagan, in late December, makes his comment on Poland, and gives his Christmas message, and talks about the little baby. It was a very touching thing. He didn't say a lot about religion. But he did say an awful lot about this quest for the sacred and it sort of touched people's hearts, or during his State of the Union address when he

has the man who dived in the water and saved the girl from the wreckage in Washington, DC what that do to you, you know, touched me. Why? The heroic, the imaginative, the creative, the spiritual. It just still goes, Francis was telling me last night that maybe Nicole, they were talking about the man who kept passing the the rope from the helicopter off to others. Then when they went back to get him, he was gone. And it was a little emotional. And after a little pause, Nicole says, Well, we know where he is, don't wait. What do you mean? Well, he must be with God. To do that, what is that? We desperately want that. Now, what I've found in audiences in 27, or 28, specific places in the last two or three years in which we've done our major outreaches is that when you get hold of that, people respond, they'll laugh, they'll cry, there'll be silent as can be. They do all sorts of things when you begin to lift this stop. So the problem is the loss of the sacred. A human life cannot be integrated and made whole. Without a profound sense of the sacred. There's not any way to do that. And if we try to do it, then we're going to get all these sorts of sometimes bizarre efforts to reach with it. Now, I'm just going to continue to sort of highlight this question. Let's think just a moment of what the recovery of that would mean. If we could recover, acquit we could get a lot of people involved. In a quest for wholeness, if we could convince them that it is the loss of the sacred that has left them feeling so empty and bereft and fragmented in their lives, what would that mean? Now, if we were listening to problems, today, we would list the home as a major problem. More homes are being destroyed today than in in the history of the United States. But why? The sense of, of the sacred, has almost no place in the average home today, here are two human beings who have no basis on which to meet except mutual domestic activities. They do not know how to experience depth than their own lives during the life of the mate. And so what happens? before very long, the just simply, the strain of getting up and going to bed can become so great in our society, that if there isn't something beyond all of those activities, that gives those activities and the failure that is experienced in those activities, a great deal of meaning, then the people are going to part over and over and over again, if and really, if we think of Ephesians five, this is what Paul says. And then when he speaks up, husbands loving their wives and wives, loving their husbands, and he moves all the way through it. But when he gets down to his, his fire pan, he says, Now what I really speak about is a great mystery. It is the mystery of God and His people. Now, so if we can lead people or get them started toward a recovery of the sacred, then we're going to have profound impact on the families won't happen in a year. But get them started, right? You cannot recover this and accomplish this sort of quest, without taking care of the problem that is being experienced in homes today. If you work on the home itself, then you will have limited success. It's a little bit like God. See, the problem with the social gospel is that it doesn't have a goal, that so often the goal of the social gospel, or the goal of many service organizations are is to feed the hungry. Now, if your goal is to feed the hungry, that's all you'll do. But if your goal is the kingdom of God, the conquest of a human heart, a recovery of the sense of, of the sacred and making a life whole, then you will feed the hungry and in the process of feeding the hungry, you will give them the gift of life which will provide direction for their lives. It's the difference between a redemptive relationship and a social relationship. We are accustomed to saying I am a redeemed person. But there's no action in that. There's no direction in that there are there is no goal in that. What I have to do is, is to see myself as a redeemed person, which makes puts me in the position of receiver. Then I move from being a redeemed person, a receiver to being a redemptive person, which is a giver. Now, if I think of myself only as redeemed, then I will think of myself only as receiving the gifts of God's mercy and receiving the gifts of mercy that others show by the moment I become redemptive, then that suggests direction that suggests purpose in life. And so we're trying to move from a sense of being the redeemed to a sense of being redemptive, which means I'm going to have impact



in the lives of those people that I am living with every day, the social organizations, while their purposes all usually can be emerged, for example, the Cancer Society. So the Cancer Society is an excellent organization. It is an excellent work. But we are not like the Cancer Society, because our goal is different. The Cancer Society's goal is to alleviate cancer. Ours is the kingdom of God in life. The Salvation Army, what's their goal? The Red Cross, what's its goal? The goals are different from our goals. And so rather than focusing on On are making the goal, the beginning, which is feeding the hungry or alleviating cancer, our goal is the end. And so since that is our goal, then when I walk with a person or a person walks with me, I will initiate energy and direction and activity in that person's life that will focus on the quality of their life, instead of simply alleviating, perhaps the most immediate need. I don't know if I got that said very well or not, but but the recovery of the sacred does something for a life that being religious won't do. That, when I understand what the nature of my life is, then it gives me a different purpose different goes a different direction. It's interesting right now that, that the anthropologist and the psychologist and that whole group, they say that the fundamental question is, what is a man? And what is a woman? can mean, they're back to square one, I can. Now we have something profound to say about that. Because that's the question that hopefully, we've been working on for a very long time. So they are, we are together. And that's the whole point of all this is simply to say that here, we can make contact with our world, we can make contact with our nation, here, we can bring them back to a new direction with their lives, we can bring a nation to a new direction. And in the process of doing that, then we will speak to the home of what led to that last a few moments was, if my goal is to improve homes, then I can be partially successful in doing that. I can help a few homes, if my goal is a recovery of the loss of the sacred. If my goal is the establishment and spread of the rule and power and nature of God in human life, then in the process, I will have profound impact here. But I will not be limited to that. So that in the second place, the problem of ageism, which again, you think a low bridge says is going to be sort of what racism and sexuality have been in the last two decades, that the big issue, the political and social issue of the 80s and 90s, is going to be ageism. Now, we can make that a political goal and do some good. But only people whose goal is the goal of God will be able to take care of this problem, while at the same time addressing this problem. And at the same time, addressing the problem of children, and at the same time addressing the problem of education, and at the same time addressing the problem of religion, and at the same time affecting the whole work of business. Why? Because you're down to the fundamental change the human heart, and you have changed that heart who lives in the home, you've changed that heart and the view toward ageism, you've changed that heart with children and with education with religion and with business, give a human being the right direction. And you can put them in business and they'll be alright and put them in the home and they'll be alright. And put them in school and they'll be alright and put them with children and they'll be alright. Or you can take the other view and say I want to make them a great parent. Or I want to make them I want to improve education. And you have you're going to have limited impact in your work so that that that what we must think about is not simply a way to help our churches. You know, I want to help our churches. If that is our goal, we will fail. We will not when there is absolutely no biblical precedent and either Old or New Testament. For that being the goal of God's people in the world. The goal is not to get a few more people to the synagogue. The Pharisees tried it and they failed. And we've been trying it and we are failing and failing massively and miserably. Why? Because our growth potential does not lie in our own folks. The growth potential is out there, the growth potential right now is 4 billion people in the world, it is not a million or a million and a half people in churches of Christ, or a few more in the general, that's not there's no growth potential there. And when we say how

can we make this church better, and how can we make this church grow? And then we think, How can we have better assemblies? And how can we have better preaching? And how can we have better elders and all of that, we will fail, there's not any way in the world to do that. The best elders in the world wouldn't can't make that work. The best congregations in the world can't make that work. Our growth potential is in that larger issue, ah, times that when he was 87, or 88, with tears streaming down his cheeks, said to me one day as I was getting ready to leave a visit, he said, The issue now is not the church of Christ. The issue now is not the United States of America. He says the challenge and issue is the future of the human race. And if you think any less than that, you will fail. Now, is that radical? Is that the wild eyed? hallucination? I don't think so. I think that is Jesus centered. That is, that is the issue and the problem. And so when we talk about this work, we can't simply say, what we want to do is be good evangelists, we will fail. We can't simply say that we're going to help churches of Christ, we will fail, that is self interest. The focus must be away from us. And on the world. If we say our goal is to bring wholeness to human life, to 4 billion souls on this planet, by leading them back in a way that opens them to the dramatic encounter with God. Then, our churches can grow. You see any city can grow that wants to the city of Dallas, the city of Memphis, the city of Wichita, or wherever, you can just put it down. But 10 years from now, the church of Christ will absolutely be precisely where they are today or smaller, just put it down in any note, and let's talk in 1980 nit 92 unless something happens, it is not going to work 72 to 82, what happened 62 To 72 to 82. What happened? Well, we've got about eight more splits. why? It's because of our goal. Any you focus your attention and become so preoccupied with yourself, you're going to become neurotic and paranoid. There's just not any other way to do that. We know what mental health, we know it and everything. And yet, sometimes over and over, we are making that same mistake, it is not going to change, I believe and and put, again, three more statements, that flag statements for me, the churches of Christ, have no plan to evangelize this nation or the world. Number two, the churches of Christ have no intention of bringing wholeness to the people of this nation or the world. And number three, if you gave Churches of Christ \$100 billion today and they spend every bit of it when the last time was spent, we would be in the same place in the world would be in the same place. Because we don't know what the question is, we wouldn't know what to do with the expenditure of those money. Our challenge right now is to think about the question to think about it. The old questions and answers are delivering a smaller and smaller fellowship every year. If we can think of a new question, then perhaps we can do it so that in any city, any city, where the church, I don't care, what label you put on that church when they decide to invest the next 10 years in doing good. expecting nothing in return. Wherever there is need, that we meet that we are not interested in credit. We are not interested in being known for it, we are only interested in as quietly and silently as we can, giving away our lives where there is need. And we did that for 10 years. Then the emphasis our response or the the results of responses, that God would be dramatic. But in the morning, I don't know how many churches are there in Dallas or Houston, 30 churches, according to Burton Kaufman in Houston. So what are we going to do? How many in Dallas? Anybody know, Fort Worth, Dallas 120. What are we going to do in the morning? This think about what we will do in the morning, what we're going to do isn't bad.

36:00

We're going to be helped, some of us are going to be helped. But what's going to happen?

**Landon Saunders** 36:10

Now, that's the problem. It's not and so 10 years from now, you can just put it down, down with respect to the church won't be in a different place. Because we are not going to invest our energies, where the growth can come from. And until we do novel work, then I think then it makes sense for the business, where's the growth going to come from? You can look at your own structure up and down and put in all new policies and everything else and go bankrupt. Because you can't grow with that. Now, a recovery of this, you see, well, now let's just add here, church growth. If we recover that and go after people, then just as surely as we will make a difference in all of these areas will make a difference there. If that's our goal, we will win. And if we do win, it will be limited of limited duration. It's my opinion that that the one that we are modeling most after right now, which is on the west coast. Sure. Yeah. Limited future. Limited future has to be more on majority, limited future. The goals too small, very limited. And we've got people running, we're beating a path and we'll learn some things and I'm glad for it. But we will we're not going to solve any problem. Because he doesn't have a solution yet. Anyone who wants to build a church of 10,000 people ought to be able to do it. You know, if sure I can do that. Surely one of us ought to be able to do it. What would you what would you have done if you did it? You've helped a few people. It's not a worthy goal. The word the goal of the early church was not to build the church at 10,000 in Jerusalem, though they did it. And to build a church at 10,000 in Antioch though there were probably 10,000 members of the Church manioc, even by the time that history was written biblically. But you don't read anything about any of them trying to do that. What you do read about is they were trying to learn how to walk as children of the day. They were trying how to be an aroma in their communities and in the world. They were trying to learn how to allow this light to shine and all the places of the earth. And because they had a great goal, you can't stop the group recovering. So that that here now, one other thing when we're talking about the quest and the problem and recovery, here is here is here the barrier and the barriers this that if I am looking for my result, pure light in one place. Then I will be overcome with despair and will try to find a new quest. Let me illustrate them If the quest is for wholeness, then I cannot measure the success of our lives in the world purely by the number of people who are being baptized, let's say in a given year, that is one result. That if you are dealing with, let's say, in the city of, let's say, we're dealing in a city of 2 million people. Okay. And this is our quest, that we will do good to anybody, anywhere, and be grateful for every tiny game that anybody makes no matter where they are, when they make that we will be grateful for them. That we won't say, Well, yes, it's like a man came to a seminar and got all involved in the materials and went through the things and then stood weeping the other day and said, a huge gruff man, and said, You saved my life and the lives of two other adults. What do you mean by that? Well, described a man who had abused his four year old girl. And they said, I became so angry that I got the gun and I went to kill him. And his friend was driving across the city of Boston in that kind of rage. And he said, suddenly, like a tape playing the the word started coming back, can't use our lives to do harm, have to use our lives to do good. Said he pulled over the side of the road and wept for about 30 minutes, crank the car up and drove on to the man and said, I came to kill you. But instead of killing you, I want to forgive you. wholeness, he's not in the kingdom. He's not a baptized believer yet. Now, do we say well, that's, you know, a lot of things do that much good. And sort of write it all? Or are we grateful for the little game that are taking place in humanity? Like, we're grateful for the little game that take place in our children on their way to becoming adults. So that we are looking for them becoming a little better parents. See, it's my thesis that if you are able, with your life, to give a child in this world, just a parent that is a little more loving? Listen, you've done something. My favorite of all, in the last 10 years has been saying, for giving you a better mom could do that. That's, that's the right way. Now, that's not our goal. What's our goal? Our



goal is the establishment of the Kingdom of God in the world. But how is that goal established? Well, it is established by here is a man who has healed of leprosy. 10 of them. Nine of them aren't even grateful. That negate the work Oh, no. One was was the mission of Christ wrong? Because only one out of the 10 responded, Oh, no. It was still right, to cleanse that denying. We do what we do since the gods drank to it. And then we've done that, then that all we can do. And so we are watching for those improvement here at many different fronts. Now, at the point, that one becomes a part of the church. At that point, I'm going to cross the line between self denial and self giving and self interest. It is and anyone who makes up a church budget. It is in their interest for a person to become a baptized believer, it is in their interest for that church to grow. If they have obligations, it is in their interest. And so what happens would come along with the okay our budget this year is going to be 1.5. Now what do we got? Do that to meet that budget. And so we will do anything. Almost anything to meet that budget? Why don't interest shouldn't have the way the kingdom of God works now? Is it right? To plan? Yes. Is it right to make budgets? Yes. Is it right to be responsible? fiscally? Yes. No question about that. The point is that we are even killing our own people, sometimes with a kind of quest that can only be viewed by them as a quest that will help us our building our comfort, our success. And we'll never win. Growth is, is almost secondary, to the quest of the Christian. It's almost secondary. Paul said, I have planted and Apollo's watered and God gave the increase. And when the increase was given, Paul said, I was way on down the road younger. People told me about it. Instead of being way on down the road, we are parked at the point of increase. And we watch that. And we make nearly all of our determinations about our success or failure in the world at that one point. Now, if that would work, and if it were consistent with what the Bible teaches, that'd be fine. But the point is, it isn't. There's not anything like that anywhere in the scriptures. So our recovery, then of the sacred will have will will move us to a goal that is consistent with the goal of the kingdom of God in the world. And we will accomplish all sorts of good things in the quest for wholeness while on the road to establishing the kingdom of God in the world. Okay, what I'm supposed to be done. mentioned just two or three things about why this particular work ought to focus on this whole phrase for wholeness. The sacred will never appear. In religion, almost never. Secondly, the second the sacred will not appear in the secular the sacred always bubbled up at a point between deeply established and organized religion and hardcore secularism. Now, evidence when Christ came, were one with the here, oh, no. They may only want three scribes, Pharisees, hypocrites. self interest, had so imprisoned the way of God in the world by the religious of Jesus day, that he announced his mission to set people free to liberate people. The same thing was true with secularism, whether represented through various phases of the pagan excesses of the Roman Empire or among the Greeks, or wherever it was, that the sacred emerge there no bizarre form merged with some of the pagan religions the right, the sexual rights that play around their worship. You see, it is, it is a pushing through of a dimension that is more than simply human activity or scientific data. But that's not the sacred Only the capacity for. And so Jesus putting cell right here. And he drew this way. And he drew this way. Now, you know, sometimes the best thing you do is a thing that you do without knowing that you're doing it. And that's sort of what we've done. In the last few years, we didn't quite know for sure what we were doing, couldn't get words to it. Couldn't boil it down on a piece of paper. But with some awareness, that he was somewhere here, that this was somewhere over here, this was somewhere over here, we've made an attempt not to become allied with either of these. But to try to walk a line sometimes successfully, sometimes unsuccessfully, between those two, so that there would be an appeal and a draw to both. Now, I mentioned that only to say that when we take this next step of clarification and say that recovery of the loss of the sacred, which will always appear somewhere

between hardcore religion and hardcore secularism, we're fortunate today to have to be sort of position there in the marketplace. The network's they wouldn't put us over here. And they don't put us over here. They really don't know where to put it. We had a call from the high executive in New York In New York, CBS the other day, they kept saying what is this was just as raunchy as a man could see was profane. Some of his friends had asked what that spot is. They had it in the pro games, and they headed at nine o'clock drive time in major city. And so he got all exercise and excited. And, you know, all we could say was, you know, we're not really sure what this is. Now, that gives him pause. Who do you think we could explain what it is? With probably just spending? But by simply saying, Well, that's what we're trying to figure out. What this is? No, it's not there. No, not there. All we know is, here are what the letters say. Ready? Muffuletta letters. No self interest on that spot. We're not asking the people who hear this plot from CBS. We're not asking them for anything. No money. We don't even ask him to pay for the depression plan. That was everything. We don't ask Him for anything. And if you can find one place that we have asked anybody for anything for ourselves, we will never ever submit another spot to CBS as long as we live. Well, he didn't know what to do with that, but he hung up on the spot state. Jesus, why that pillar. Don't explain. If you know who you are, and you know the direction that you're going, and you're sure of that, go and explain you can explain it. Those that will understand will understand and those that will not understand or not understand what his language He who has ears to hear will hear. And those who have hearts understand will understand. And those who have eyes to see will see. And there's no way to make the rest of the crowd. People I think come in garlic. I think there is a way to stay position there. Though. You will be shot from both sides. You know, we had religion up here right now. You know people who are very religious say, why don't you just get to the bottom line with that spot. man told me again the other day, it didn't take me that I can get to the bottom line in three minutes. Well, he did better than anyone who ever lived, whose names are called as leaders in either test Paul couldn't get there in three minutes. And Peter couldn't get there and Jesus couldn't get there. Now just reminded him that he did better, he's done better than Jesus was able to do in 33 years. You know, he ought to publicize that I'm sure he can write a best seller on how to get to the bottom line and saving a man in three minutes. All you can do is give him an answer for a question that he hasn't the foggiest notion as the as even being in existence, and you think you've gotten to the bottom line. So there will be misunderstanding by the religious. And there will be misunderstanding by the secular those around Jesus, rather than said, he's a demon. As I said, he's a good man. Someone said he's leading people astray, you better watch him in marking. And the others were said, All I know is I was blind. But now I see. And if self interest attaches itself, to this work, or any other work, to the degree that we silence every critic, we will fail. We will fail. There is still a way to do right and be crucified. By your brother's evidence, Jesus, Paul, and on they go. Now, again, I don't believe that we're at that place today. I think that we're in the best of all possible worlds right now. Because I have a sneaking suspicion that there is a lot of interest out there. And that there could be a way to have favor with all the people right now. Because I think the law is that great. Let me read you. A line from William Blake, that I particularly like he says the great rule of art, as well as of life is this, that the more distinct, sharp and wiry the bounding line, the more perfect the work of art. And the less keen and sharp the grater is the evidence of weak imitation, plagiarism and bundling. Leave out this line, and you leave out life itself. All this chaos whether it's this work, or the church at which you're apart, or your business, the lack of sharp definition leaves us vulnerable to failure and chaos. And perhaps there is no place in the world, that there is a greater tendency to take that for granted. That among those of us who are religious, we think if we're religious, and if we say we're following Jesus, and we want to do good in the

world, we think that we've said it all. And so we quit loving God with all of our minds. We're gonna apply that to know, when Jesus himself said in Luke 12, he said, It's a strange thing to me that you can look at the sky and desert the weather. But you can look at what's happening in Palestine, and Rome. And you can't tell what that means. You can see the signs of weather and you can read them the sky is red, you know what that means. But it's said when you see what's going on the hearts of people around you. You have no consciousness. And when you don't, then what you do is all the wrong things, thinking you do the right thing. TS Eliot, the greatest treason is to do the right thing for the wrong reasons. And there is another a Frenchman who said we would be ashamed of our most beautiful actions if the world could see the motives that produced them. We it is time to do some specific thinking. Now Okay, let me let me focus now on today. Time to get through today what we've done in the last 10 years Yes, to do some research, and to do some testing, and to expand the mission, those are the three things that I think we've, we've worked on, and I have a measure of accomplishment. We've looked at the question, we've tested the results of that search, research, and hundreds of places across the country. And we've expanded the mission. New fellowships have been begun. work has been done in every we we divided the country, about four or five years ago into a six basic region, we are doing work in every one of those regions, every year of 27, or 28, major efforts, we've already done 25 Major follow through that is going back. Now, we've got to find a way to do that better, and, and are all pretty soon we will be either people poor, or energy poor one. Because we can't get to that many, over and over and over again, which is a very good problem. The principles that guide us mentioning just a few of these, we've got to know who we're talking to, we don't know who we're talking to, we're not going to win, the better we know them, the better job we can do. Gotta have longer range plan an eye on future generation. And that's got to be more than just words on paper, there's got to be action to back that up. Address the whole person at the point of felt need to hear that here is a refinement, we've sort of said that we are a need oriented work. What we found is that that, that that is the right sort of positioning, but it's too limited. And so what we've learned is that we also my position ourselves to deal with alienation. Because even more than people feel needy today, they feel alienated today. Now, how do you deal with meeting, when a person is needing you intervene, you're putting a word there where there is need, there has to be intervention. And whether it's alienation, you must initiate the activity per person is if hit by a car, you're lying in the street, you've got to intervene, you got to go out there, you got it, you got to do something, intervention, the person is alienated, they're going to be withdrawn or suspicious of you, they're isolated. And you have to begin initiating some action toward them in order to identify so that in a needy nation and an alienated nation. We're positioning grouping the work around both intervention, intervening activities, where we're going into an offering help in crisis situations, at the same time that we are initiating action toward this alienated crowd, which is the largest crowd trying to soften that a little and bring them back. We want it to have values, we want it to develop leadership. We want it to be applicable to the whole range of professions. And we want the focus to be on living room and I'd like to put that here we will need it in the moment. Living Room. The home has always been the basic source of renewal in society. And that has been virtually replaced today by group events and by a television and by radio, other forms of media. Now, the central question that We've been dealing with this morning is how to make one life effective. And we know that that person is going to have to have some sort of information and support system. If you know that a person needs to be loved and accepted, you know that a person needs to have a sense of mission and direction and purpose for life. And if you know that a person has to have a renewal or reevaluation of the things that are important to him in the world. And if you know that a person has to have some sense of mission, if you know that a person has

to have a relationship with Christ to make all of that come true, then you will begin to identify your work along slightly different ways. There are two sides right now, to dynamics of the work one is person. And the other is mission, person and mission. Now, what the person has to have, is information. And that information, given the nature of our society in the way people receive information, it's going to have to be systematic. And ongoing. That the, the time in which you can sort of give people the message in three minutes, or in an hour, that that's passed, and people are bombarded too much, you can't even get their interest. Hardly in that amount of time. They got to have information, and they have to have support system or grow or a group or whatever. Gotta have that. Again, those who are who are forecasting the trends of our society say that there is going to be a movement towards greater commitment, or people are going to begin getting together in groups. That's going to be a phenomenon of the aliens, it's already begun, it is reported that that is going to get more and more now. Where are those groups going to get the information? Will the groups gather and simply pool their ignorant? Will religion be concerned about the input of those groups? If those groups occur outside our Sunday morning assembly, are we going to say we will give them nothing? It is here the word is here. And you either come here or that that? What is it the authentic if the people are going to get together out there, the I think in the early 60s that we probably with the whole Jesus movement that scared the life out of it. Scared the preachers it scared the elders scared the deacons. Scared the parents scared everybody to death, we were intimidated. 1000 young people sitting on parking lot, all of them with an open Bible in their hand. We couldn't touch that. Because of this, this, we had all the reasons why we couldn't touch it. And so what they did was they got people their own age, who knew nothing about the message, and they became sort of doers. And they would they would talk all this internal business. There was nothing there. Because what happened, it all just sort of faded. And they all went home one day and said didn't work. Didn't work. We don't have to be intimidated if this is what's going to happen if the if the nation is going to start forming groups and they're gonna be groups on blocks and they're gonna be grouped in sections of the city, then shouldn't we begin saying look, how can we input the group Okay, now, we must focus our work on the personal that is the focus. And we must provide a person with information on an ongoing basis and a support system that will provide them the encouragement they need for practicing these new ideas that that they are going to have Oh, boy, that's a wonderful note, Mike. Yeah, no time pressure. terrible mistake. But wonderful now. Now we're going to stay on pretty much on core. The second thing is, the mission must be identified in term of the individual and the nation and world. If we focus simply on the individual will not get the job done will bog down. If we focus simply on the nation, it'll be scattered load that the work must find its direction and the tension that emerges between reaching the individual with an eye on the world. And so the dynamics of Heartbeat right now really are those two. And with these two effects. Now, let me take just a moment and indicate a way to deal with these two things in terms of, of 1982. We're going to do three things that will represent the use of new technology. One is underway right now is a basic training theory, that film videotape. For our own folks, our brothers and sisters have been good to this work. And this is a sort of gift that let me describe this for a moment. Right now our working title, and you can give me feedback if you'd like to on there. What do you what do you say? How do you we've thought of beyond guilt and failure. We've thought of feeling good about being a Christian, we thought of all those exciting towards the title. But the thing that we hear is that you talk to good people. And pretty soon the conversation bogs down.

1:12:45

And then somebody says that there's got to be a way. And that's what we're going to tie it in title, we think that the third thing, theory has got to be away.

**Landon Saunders 1:13:03**

Subtitle basic training for abundant everyday living. Now that that series is scheduled to become available in April, we're doing it in 1315 minute segments. 15 minutes is divided into three parts you come on, and there is an on location, whether it is in some section of the United States, focusing on some areas of human need afford a flight, the line of line, that will be a two or three minute tone setter for the pay. Then it cuts away to a live seminar, which will be filmed in the fifth and sixth of March, probably Washington DC, in which they're the critical segments that are often not brought together in some kind of systematic presentation so that the average indicates and get hold of it and then do something with it. So it cut the work eight to 10 minutes of that. What was it had a little more of the proclamation idea, which means you can sort of get more out in less time but you don't want too much as that or it becomes counterproductive. Limit cut back to a very low key reasoning approach in which some of the problems that are raised are questions that are raised in a sort of put into context. Then it will be accompanied by a 13 week study guide for the quarter life and with that Questions and for the leader that the guide leader, the Sunday school teacher, whatever, as well as then a look toward next week, it also will have a set of audio tapes, 30 minutes of audio material for 15 minutes of videotape for resource material. So that if a client, for example, used it, the film that they would see the videotape, they would see maybe for a 15 minute period at the beginning of their class period would have been prepared for by working through a study guide. And listening to a 30 minute pay, which is put more meat really on it, then the page goes off, and the balance of the class is spent thinking about it, talking about it. So that this is going to be an educational tool that their arms are excited about. And it are gathering together. Sort of what we've learned about the art of living in the world, and putting that together in a format that will be adaptable to Bible class programs in cursive, as well as home or back to the living room. The second thing that is in the new technology is a video of the month program. Now, this will be an ongoing program, in which we will do one segment each week, total of four segments each month, that will be put on one videotape. And that will not get it not to inclusive. But the individual to hold this while it'll operate a little bit like book ism might operate in with the users of this particular tool, your help pay it free, so that we raise the production money. And then the plays are borne by the user no profit margin built into that simply the cost of the material, which will allow it to expand. We could raise, say \$200,000 to do a project. And then when you think about inventorying, that and paying the postage on that, and the cost of duplication, and you got about twice that figure before you can turn around and that becomes hard to manage today. What we think will happen is if we can get the production money, then there is a way for it to make its way in the market. And once again, as I said last night, if the product won't survive in the marketplace, and it couldn't provide if it won't take care of itself to support itself and you all we do it so good it will. Now we will subsidize that for probably 1224 months and they want to vote because I don't think that we will be able to have the volume that will be necessary to bring the price down so that a family can afford that in the first year or two as the volume goes up. And of course the cost per unit would come down so that we will do a subsidizing of that at the time that it is getting started and then looking forward to the time that it will pay its own way. This has I think great potential for just ongoing nourishment, there is no end time assigned. That goes out every month, every month will be for the segment's in every month, they'll go to Home, and every month, people can use them with your fifth year and we'll do it next year we'll do it that is to give them and this



now this is for outsiders, this is for people living crossroads. This one is our basic curriculum for people who are on the outside. But people on the inside of the third, I think are going to appreciate and hear Cory would bring the blueprint together. This is based on the concept or the fields of the sacred. And therefore, is it applicable to both sides because the sacred is what's missing in our religious life. If the sacred was there, we'd be really happy with that whole thing but it's not missed. It's nothing is not there enough that people can get hold of the collector is having the same problem because this will focus at that point that brings the two together in the market for this Then we'll be religious, folk, and will be non religious folk, and will be done in a way that will nourish both. We're very excited about this, then this will this will become available about the first of May, then in around the first of September or October, there will be a full length, one hour feature film. Now, this is video, this is video, this will be filmed. Because we want this to be confined to small groups. Because we're going this thinks that really change hearts and talents value systems and the whole thing that is done as well and a group of 1000 people, this is for the living room. Now, this film will be for large groups. And that's why we've got to go through videotape film. So you can see it by a larger group, this one will capture the best that we've been able to learn in of material that has worked with people who are on the outside. And it would be the kind of of film that for example, if you had a copy of it, you can have your neighbors over don't care who they are, where they are, on the intellectual scale or the religious scale, you could say to them, I've got something that that is that I think is really helpful in nursing and lovely to come over and see it. They come over, you sit there with the families together, and you watch this for an hour. If they are help, you know, if they're not help you, I have to scratch it and do another one. But if they're help, then you say, you know, we got something very similar here when it comes to us every every month. And you could make your home, a center of nourishment, for the people on your block. total strangers will be their total stranger, people whose names you do not know on your own block would welcome an opportunity to see something and hear something that will help them they will. And so you would have a way of attracting them. You would have initiated as I mentioned a moment ago, some activity toward them who may simply be very alienated. And if they are very well off, particularly in suburban situations, it's alienation that is bigger than just needing you have a right to attract them. Then if you want to do that in your home on a weekly basis, you could say, why don't you come over again next Monday night, and we want to look at nourishing 15 minutes long, will take long when we're talking about it. Or if you are not in a position where you can do that you can say I know another resource that you might like to have. And here I'll show you the beginnings of one of them. If you'd like to have this, this is the way it work, you could get on you can you could subscribe to this service. And we're a little more than the Book of the Month would cost you. And you could get this kind of material in your home. Now, let's dream a little bit. Well, before we bring this will enable people in all the towns and communities all across America who do not know how to initiate action that is meaningful toward people that community, the missionary goes to the place and works 10 years and has 10 Why no way to initiate try to initiate activity with an open Bible and they're not interested? Alright, you got to move back away from that a little bit closer that we are envisioning by the end of the year, taking the people that we know in all 50 states breathing together and today Regional Training theory in which all of these tools are previewed and they are taught how to use them. And so they can go back down to their communities. And if if there's only one disciple in that city, they could take out a little ad for a couple three or \$4 in the newspaper and say free film at the local high school auditorium every Thursday night. Public invited. Okay you go with you. So that film The first night you got 10 people if it works, you say you have you know anybody you'd like to see there we go. We'll show it again next Thursday night.

Next Thursday night we got 20 people but keep showing Week after week, now the people who come, you said, Would you like to have that kind of thing on an ongoing basis, what we really like to do is put 10 in this group and 10 in that group and 10, another group, and we've got a, we've got a monthly service that is provided. And if five of you are in the group, where 10 of you in the group cost \$1 to \$3 a month, this pool your resources, and then you get together once a week, every week, and you want this nourishing material that will help your home, it'll help you in your work, and it'll help you in your relationship. And it'll be good for you. And then because it is based on an appeal to the sacred wholeness of life, we're free, we're free to talk about the problems that are crushing them to death. That week, we are also free to talk about the law of the sacred, which then doesn't take the form of the sermon that makes people do there. But it takes the form of, of instruction, and reasoning, can now let us reason together and began to lift people and overcome their barriers and alienation and get them thinking along the right line. Now, if we give people the right beginning, then the direction can be good. When Jesus healed the blind man, and then less than, what did he do? He initiated direction and demand flying. He didn't walk like walk before. Because something had happened in his life. That changed his direction. If we would our lives can do something with the people around them love them in a way that changes their direction. From Devastation to light, you don't have to worry about it will happen. I feel that you plant the right thing. And you get the right hook. Point the wrong thing, you don't get the wrong fruit. And then built into all of this is that you start with a seed and then you get fruit. And the fruit has within it. The that is again deposited over here. And then it keeps going. That's what maturity and maturity is, is racing the flight for you have the themes to give away starting to grow. Now, those are the three new technologies. Now in addition, we're going to expand the radio work. We're dealing with somewhere between \$1.5 million of free time and \$2 million dollars in 1981. I think we can expand that this year, we're going to do six major workshops again, in different regions and sections of the country, we're going to do 12 Follow up activities, which would go back and continue that nursery process. And those are the things that are definite, that's definitely going to happen. I'm awfully glad to say this morning that we have the funding already secured for the first two and probably the seed money for the film. Which is this is a new day for us. We've never been in that, that position. We've always been at the other end of that. And it's awfully nice to be able to plan that in a way that you can then make it the most efficient that you can make it as opposed to doing the promise thing or it will usually say we're gonna do this on fade which is awfully hard to find tracks where they've worked but good up front as it does in arrears and it took a long time to learn that. But now that we've learned it you know it has made all the difference in the world and the way you sleep at night when you happen to think budget And that's the first thing that I'm going to address this morning is is what to do with our work. And let me make just two or three background comments. Because I like to, the only way I can deal with a lot of things is to commence with them. And so I've got a few lines that I just work with all the time. And the first one is the world doesn't work very well. And it just that gives us a basis for planning our lives in this world that is a lot more realistic.