The Christian Sociament of Joy John 15:11

Tunity albomy 4/12/59

THE CHRISTIAN SACRAMENT OF JOY

"I have told you this so that you can share My joy, and that your happiness may be complete." (Fhillips)

Of this we are very sure, the early Christians were joyful people. This joy had begun with their first seating with Jesus. One of the criticisms directed at Jesus was that he did not take things seriously enough. He people will be a seriously enough, the people will be a seriously enough the people will be a seriously enough the problem that the seriously enough the form of the seriously enough the problem out and the sheer conversace of the goy. From the to time in the centuries that for low graph has broken the old colorabramistics of the graph of the seriously enough the problem the did colorabramistic and the seriously enough the problem that the sheer conversace of the seriously enough the problem that the seriously enough the problem that the seriously enough the seriously end that your happiness may be complete.

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discusses to the listchies proceeding the Grouffixion.
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actually it is rooted in pain and suffering. Formaps
that is one reason why we are so untake to salive the
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H. First, let us look at some of the things that prevent us from having this experience of Christian joy

A. I think the first block is that we lack the imagination to rise above the routine of our lives.

Invest.

1. There is a bit of verse which I once found carved on a plaque at the rim of the Grand Carpon which I have queched to some of you and will not be read to be read to

Do not misunderstand. I know that all of us must be concerned with the routine, hundrum things of everyday life. But it must be the function of our religion to help us develop imagination enough to overcome the routine

"House Weary"

"I'm going out! I'm tired of tables, chairs;
I'm tired of walls that hedge me all about;
I'm tired of rooms and ceilings, carpets, stairs,
And so—I'm going out!

Somehow or other what I need today Are skies, and birds that carol, winds that shout! I want Dems Hature's Triendship.
Thus I say, Good-by I'm going out!

It's just house-tireness,
Trivial numbrus strain!
Innotary! As them I've claimed the hill,
Innotary! As them I've claimed and sing sing
Dear hous! I'll love it still!

As the continuation of the sing single strain of the single singl

5, Now this is not just seems from the realties of life that I am calling about, I am saying that you have a many discover what the true was a man discover what the true was the same and the same and

1. hany a man or weem drives himself unscribing the thinself of each a bardon to call himself of each a bardon of the second of

0. The third block between us and true Christian joy is frustration, the frustration which comes from putting countries at the connect of our world.

Annu your own may I am afraid you will never know the blosming of Unristian joy
2. Ourist did says lie who seeks to save his life will lose it. This is very protount.

3. To achieve this does not happen in a mement but takes a lot of living
h. It starts with a commitment which we make and which goes far deeper than just joing a character of the lot of living has a character of the lot of living has a character of living has a character of living has been as a way to do To graves so deep — to parish, too For ann is nead a way to do To graves so deep — to parish, too For ann is nead a transport of the living has been a prayer for them that moded and maxled Him there! I wonder why He made a prayer for the maximum too the living that the living has been and if fell? For and deepined how strange a thing from an deepined how strange a thing from an deepined how strange a thing from an deepined how the lot of the living a grave of Hz mame should bring! Their honge to Hz mame should bring! Their honge to Hz mame should bring! The living a grave on the living has been a should bring!

That making never looks to me the living has been a should bring!

Laura Simmons.

III. Conclusion

A. You have noticed that in speaking about the things widch keep us from the experience of joy I have also suggested how these difficulties can be removed.

C. At the same time God himself cannot remove them until we permit Him to do so. This is the strange paradox of Gnristianity. But this is the heart of our faith.

Rall--Religion As Salvation p. 158

"3, Joy and pain may be a means of grace. We experiences enter more constantly into our life than periences enter more constantly into our life than perience of the second of the secon

To this reals of typ one pain God finds a means of speaking, and may repeat the laft of the part of th

Understanding what this Christian joy is, we can see how it becomes a means of grace. Pleasure centers is self; joy requires us to look beyond ourselves. It calls for imagination, vision, faith, appreciation, the goods of life, to its beauty, its wonders. 4t centers, above all, in the love of God and his gift in Christ. God calls us to rejoice in his gifts; in the joy which they bring and in our rejoicing God finds a larger entrenes and is able to give in larger measure.

Fain and suffering, an inescapable part of life are also possible means of God's grace and our growth.
... ... rightly met it will bring us higher insights spaintroughtly mand inderstanding for our fellow men, and a richer experience of God's help. ...

I Thess 1:6 INT. BIBLE In the Keys of the Kingdom: "The goodness of/religion is best judged by the goodness of its adherents. My friend. . .you have conquered me by example."

Few are preached into the faith; they are won when they see it in an incarnation. There is a compulsion in true goodness which cannot be gainsaid. The lives of men as Francis of Assidi, Brother Lawrence, George Whitefield, Ice Tolstor, Henry Drumend, Wil-fred Greeffell, Kagawa and others, confirm this truth.

the glow of joy is hard to resist.

"In SINGUAL LIFE NEWS SOUT-ego motivates, informe, and sames from fellowship, but it is a holy foy. Walter Pater relates that young found norficer mass has that called on some Christian released norficer mass that the contract of the cont

"and chese thering we wint unto you

that your joy may be full and wear writing this that me

"We must write and tell you about it, because the most that followings to extends the greater the greater the judy it broads to service absorbly in it. THE CHRISTIAN SACRAMENT OF JOY

See Rell-Religion & Salvation p. 158

What is Christian joy?

See Colossians 3:12-17 Int Bible p. 222 & 224

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Jal. 5:13-23

"SITTIN' AND ROCKIN'" by John Kidder

During my long and quiet hours on the rocking bed, it has sometimes occurred to me that there should be some new philosophy or attitude resulting from this somewhat different point of view. In common with many others who have been forced to make big changes in their way of living, I felt that there should appear from it all some great revelation not so easily apparent to those who have not had a similar experience.

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As the months roll by, I begin to suspect that, at least for me there is no great revelation in the recent course of events. If I had expected to find myself a great intellet, a more understanding or nobler soul, the passing days have disablesed me those notions. Instead I find just about the same fellow that was there before. By and large, the same trivial little things get under my skin. I am interested and enthused by incidents, ideas, and people much as before.

Neither my politics nor my religion has changed although perhaps I have had a little more time to think about them. I still hold to the same social, economic, and sthical beliefs. In short, I am the same man, though with a considerably more limited field of activities.

*****To me. if there is anything remarkable about the whole occurrence, it is

The experience has also retaught some lessons that we all can use. One is to concentrate our attention on the things we can do, and not to be too concenned about the greep pastures beyond our reach. An author of fact, all of us are enticapped to one do, see or another. We find our graviest happiness and peace of min. when we recognize and adult our shortcomings and use our energy to develop the abilities we have.

Another is to lives a day at a time. Nothing is more discouraging than to carry the load of all the days to come every day. To be sure, we must plan for the future. But once planning is done, the burden is eased if we meet our problems one at a time.

There have been many of our friends who have praised us for our "courage" and "bravery" in this skirmish, and we are thankful for their encouragement. My dear wife fully deserves these adjectives for it has been hers to plan and manage under trying circumstances. As for me, I plead innocent. Given a life to live, we all have a choice of making it one of self-pity and despair, or one of accomplishment and hope. Reduced to this the choice is easy, and it has nothing to do with courage. The way is clearly marked by Him who freely chose to suffer on the cross for the whole world. A man can only choose the way of break the courage. A man can only choose the way of hope.

--column in "The Ronan Pioneer"
Thursday, April 23, 1953
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