



Prayer Concerns: Carol Primm

Today's Sanctuary flowers provided by Patricia Helm to the glory of God in memory of Alfred Adams.

Today's choral selections are provided by the Temple Choir under the direction of Joan Nevill. Organist: Barbara Waite. Anthem dedicated to the Glory of God in loving memory of Mae & Ray Arensman; Anthem commissioned by the Methodist Temple Music Committee. Communion Music provided by Candace Adye.

Ushers (6): Kathy Zelle, captain; Chuck Taylor, Warren Heinsohn, Jack Buttrum, Ed Ancona, Thornton Patberg (balcony), Margo Borre (balcony)

Ushers (13): Greg & Linda Stilwell, captains; Chuck Taylor, Jacque Hardin, Nelson & Joyse Rivers

Greeters (6): Sue Anderson, Patricia Helm, Nancy Hughes, John Oberhelman

Greeters (13): Marty Van Stone, Wanda Erwin, Carla Bolin, Tom Harvey

ORDER OF WORSHIP

PRE-SERVICE MUSIC

WELCOME PRELUDE

piano

"Now We Offer" arr. by J. Honore

CALL TO WORSHIP

Leader: Come to worship God with all your heart.

People: **We lift our hearts to the Lord.**

Leader: Come to worship God with all your mind.

People: **We seek God's truth and celebrate God's mystery.**

Leader: Come to worship God with all your spirit.

People: **We bring our whole selves to this place.**

CHORAL INTROIT

*CHIMES & SERVICES OF LIGHT

*HYMN UMH #139

"Come, We that Love the Lord"

"Praise to the Lord"

*PASSING OF THE PEACE

Leader: Christ is risen!

All: **Christ is risen indeed!**

Leader: Please turn to those around you and pass the peace of Christ.

CALL TO PRAYER

Leader: Christ is risen!

People: **Christ is risen indeed!**

Leader: Let us pray as one.

PASTORAL PRAYER

All: Ancient of Days, slow our pace. Remind us that there is enough time; there is enough of us; and there is plenty of You to go around. We have everything we need when we rest in You. O God, hear us now as we pray each in our own hearts and our own ways...

LORD'S PRAYER

Matthew 6:9-13 "Pray then like this: 'Our Father who art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil, for Thine is the kingdom and the power and the glory forever. Amen.'"

*GIVING TITHES & OFFERING

*DOXOLOGY *The congregation stands as the Ushers return the offering to the Altar.*

"There in God's Garden" arr. by D. Cherwien

#95 in Hymnal

ANTHEM

"The 23rd Psalm" by Larry Shackley

KIDZ MOMENT

SCRIPTURE READINGS

Mark 1:35-39

A Preaching Tour in Galilee

35 In the morning, while it was still very dark, he got up and went out to a deserted place, and there he prayed. 36 And Simon and his companions hunted for him. 37 When they found him, they said to him, "Everyone is searching for you." 38 He answered, "Let us go on to the neighboring towns, so that I may proclaim the message there also; for that is what I came out to do." 39 And he went throughout Galilee, proclaiming the message in their synagogues and casting out demons.

SCRIPTURE RESPONSE UMH #162

"Alleluia, Alleluia"

MESSAGE by Pastor Andy Payton

"Investigator"

Well good morning. Good morning. Good morning, Methodist Temple. It is good to be here with you on this beautiful day. It is truly a gift. I have good news, good news friends, Christ is risen and you're supposed to say: 'Christ is Risen Indeed.' You got this. You got this. I might as well just pray and we can all go home. All right. The idea here is simple though friends- that Easter is not this moment that just happened a long time in the past. Easter is this moment that we celebrate in the present, and Christ is not only an entity of the past, but as an entity, a present presence with us here today. And so our sermon series throughout this Easter season is risen, and the idea is simple: We are called as Christians to rise to new life in Christ. And the way we've been thinking about that is by taking a look at ancient spirituality has called the Enneagram; and what makes Enneagram a little bit different than other spirituality tests or personality tests or a spiritual gift tests is that these other tests kind of identify what we are. The Enneagram helps us to understand why we are and what our motivations are for doing the things that we do. Last week we considered type 4, the Romantic. And JillAnn preached on the romantic because she's a type 4 Romantic, and one of the things that she said to us I thought was curious last week was that the romantics of the world don't have feelings, they are their feelings right. That's what she said. And this week we are on to Type 5, the Investigator; and what makes the investigator different than the type 4 of the world is, if the type 4 are their emotions, the investigator type fives don't even know what they are. They are completely different, and instead of approaching the world through their heart, the type fives of the world approach the world through their intellect, through their head. And today we're going to talk about what the type fives that the world can teach all of us about what it means to live into this reality of being children of God.

And so as we begin this journey today let's take a moment to center ourselves and pray before we dive in. Let us pray. Abba, Help us to be present to you even as you are here present with us. Amen.

So it was like, I don't know six or seven years ago, I was the pastor at Tell City. It was before I came to Evansville. And if you knew anything about Tell City, Tell City is in Perry County, Indiana. And if you know anything about Perry County, Indiana you'll know that about half the county is National Forest. And so there's not a lot to do in Perry County, but one of the things that is really fun to do in Perry County is to go hiking; and so that's what I would do. That's how I quieted my soul. On my days off, I would go for a hike and one of the various trails in one of the various forests in Perry County; and I remember one day in particular. I was hiking along, and it was a long trail where you could see quite a distance. And it was just a beautiful day and there was these trees that lined the trail, and in the middle of a forest it was quiet. You could hear the birds; and I was walking along and in the distance, I saw a huge bird. In my mind when I saw it swooped down and I thought it was like a pterodactyl or something. It was just like this huge bird and it flew down and it pick something up from the trail and then it flew back up into the tree, and immediately I thought what am I going to do? Because I don't want him to fly down and get me when I get to that point and I'm not really wanting to go back up that tree with whatever that thing was that just flew down. But I got the courage and I continued on the trail, and finally I got to the place where I think the bird got whatever it was getting, and I started to look around. I thought where is that crazy bird? I looked in the trees over here and I looked in the trees over there, and finally I look straight up and there it was- this huge owl looking straight down at me. Not quite that owl, but it felt like that owl. Looking right at me, and I thought we're friends and I'm going to continue on and you can continue observing whatever it is that happens along this trail. Now the reason why I bring up this owl thing is because if I could assign an animal to the type fives of the world, it would be an owl. The type fives- the investigators, the observers, of the world- they're all eyes, observation, and the accumulation of data.

Let's talk a little bit about the characteristics of the type five today. If you go the next slide, I'll show you a picture of the Enneagram and you'll see that- this is a Enneagram there's nine types of of different personalities if you will on the Enneagram- and you'll see that type 5 is on the very bottom and it's the farthest distance of any of the numbers from the one next to it. In this case the type 4. And the reason why it's so far away from the type for, as I mentioned, is because there are just so different. The fours of the world are driven by emotion; the fives of the world are different. They are driven by knowledge and understanding and the accumulation of data. They're all in the mind. Next slide. Type fives of the world are our scientific types. There are analytical types. They are technical types. They love computers; they love computers. They don't necessarily like people as well but they like computers. They could just be with their computer all the time and just accumulate information about different things; that's what they do. Next slide. Knowledge. They're the college professor type of the Enneagram. They always have all of this information in their mind, and they walk around with all of this information in their mind, and when their college professors and they get up to lecture they're that type of college professor that can just get up and share all the data for an hour and a half- no, not an hour and a half an entire semester. And by the time they get to the second semester then they finally make their point because they just have all this information in their mind, and they don't know what to do with it. They're not really teaching a class, they're more just sharing information with their self and the class happens to be there for the ride. That's the time 5 the world.

Let's go the next slide. I've learned, and I'm not a type 5, but I've learned that their experience of the world is that of emptiness. This is what all the top 5 type of the world would say that it's like to be them; and what they're trying to do as they read and accumulate all this knowledge is they're trying to fill up all this emptiness. I think underneath the emptiness is fear. They're afraid of the world. And they think if they can just figure it all out, they'll be safe.

Next slide. Their gift and their sin is detachment. Their gift is detachment. What I mean by that is they have this unbelievable ability to take a step back from the emotionally charged situations- not get caught up in all of that energy and look at things from an objective standpoint, and they can kind of way the information and make good choices because of that ability. At the same time, that gift casts a shadow which means the sin of the type fives is that they can also detach themselves from the rest of the world- to the point where they are not mindful, cognizant, or tuned in to the feelings, the needs, and the emotions of other people.

Next slide. If I could send one message to the top five to the world it would be this: you are more than what you think. You're more than all of the information that is swimming around in your head. You're more than all the data. You're more than all the books. You're more than all the riders. And if I could challenge a type five to do one thing it would be this: instead of hoarding all that energy and information into yourself, this is huge for you: share it with others. Share that information with others and be mindful of others within your life.

So what can the type fives of the world teach us? Specifically, what can the type fives of the world teach the church? And as I thought about this week, it seemed to me that the big thing I think that this one on the Enneagram could show us is this, remind us of this: that God is more than what we think. God is more than what we think. And we as Protestants really need to hear this- really need to hear this. Our story as Protestants is five hundred years ago there was some early church reformers who- here's how we got our name- protested the Catholic Church. We protested. We didn't like what they had to say, so we protested. That's how we get the name Protestant. We protested and what happened five hundred years ago when we protested the Catholic Church was that we spent all our time defining why we were not Catholic, and so we lived in our heads defining our beliefs, defining our ideas defining, why we weren't Catholic. And once we got through that job, a couple of hundred years later- once we got through that job, then we started to define why we were not like other Protestants. Even to the point today when we have twenty-thousand different Christian denominations. Twenty-thousand different Christian denominations with all its different subtleties, nuances, and differences. And we need to understand this: God, friends, is more than what we think. Instead, God is what we are. Not in an absolute sense; not in an absolute sense. We're not little gods, but each of us is a manifestation of the One True God. Each of us is a manifestation of the one God who is speaking creation into existence, and hear me when I say this: we cannot put thoughts around this God. We cannot put this God into our thought box; this God is just too sovereign, too almighty, too big. That's just the way it is. Even to the point, even to the point that this God is speaking this moment into existence; and this moment is completely unique from any other moment that we've ever experienced or ever had. And the tragedy is this, when we have reduced God to some thought, when we've reduced God to some idea, when we've reduced God to some past experience if you will, when we've reduced God to something that just exists in our head, the tragedy is, we fail to see the new life and the new things that God is speaking into existence into our lives each and every day. That's the tragedy.

The most deadly thing we as Christians can say when it comes to our relationship with God is -Are you ready- this is the way we've always done it. Or this is the way that we have to think about it. When we're in that type of software model, when we're running that type of software, we're not going to see the new expressions of life that God is speaking into existence, and that's tragic. That's tragic. Richard Rohr has this great quote. He says that the biggest hindrance to your next experience of God is your last one. Think about that: your biggest hindrance to experiencing God is your last one. How many of us in this room have been through a Tres Dias? If you're not careful that great experience you had on the Tres Dias will keep you from seeing what God is doing in your life today. Because that's the bar that you've set in your mind. You could apply it to people who've gone to the same church for the last 50 or 60 years. One of the things that happens if we're not careful, if we've been to a church over a long period of time is that we look back. We look back to a time when it was all great and grand, and that becomes the bar that is set for what's happening today. When all we can see is what was, we can't see what's here. We can't see what's here.

The story that comes to my mind comes from the book of John. In the book of John Chapter 9, I think this is my new favorite Bible story. I have a new favorite Bible story like every three to four weeks; that's just the problem I have. It's the problem I have, so you'll have to pray about that because I just jump all over the place with these stories. And John Chapter 9- this is my new favorite story- there's a story where there's a man born blind. A man is born blind. And Jesus heals the man. He does this crazy thing -he takes mud and he puts it in the guy's eyes and he heals the guy. And what ensues is this remarkable story of all the religious elite talking about why that wasn't a good thing. Jesus did it on the wrong day; Jesus did it in the wrong way. Jesus didn't do it like he was supposed to, and they go on and on and on and on and on about why it was such a bad thing that this man had been healed and he received his sight. And as I thought about that story, it occurred to me on their religion was keeping them from seeing the miracle that was happening right under their noses. Their theology was keeping them from seeing the miracle that happened right under their noses. Their way of thinking about things, their way of evaluating things, their way of putting God in a box kept them from seeing that miracle of a man that could see again. And the story ends with Jesus telling them the religious elite, you don't know it yet but you're the blind ones. You're the blind ones.

The term that comes to my mind when I'm talking about this is obedience. Obedience. I know when you hear the word obedience you think, about measuring up, right? It's got all this baggage with it. It's got all this pain with it. If we're honest when we talk about obedience, part of me wants to just take a step back. But the truth of the matter is this: the word obedience comes from the Latin word which literally means to listen. Listen. And so to obey God is really about listening to what God is doing in the right here and the right now. And the problem is, we don't listen; and in the words of Thomas Merton, he says that we suffer from a form of amnesia. And in my own life, here's how it works. I get to thinking a whole lot about God. I can even tell you things about God- like as a communion pastor I can define for you Christian perfection. I can tell you about the five points of Calvinism. I can weigh in on the thoughts behind communion and transubstantiation. You don't need to know what that means, but I know what that means; and that is like this thing that haunts me and goes with me everywhere I go. And here's the thing about all these thoughts I have. I get so caught up in all my thoughts that I forget where I put my keys. I forget where I put my billfold. I don't see the beauty in my daughter right before my eyes, because I'm swimming around in all of this. And you do it too, but you probably don't do it with transubstantiation or the five points of Calvinism or John Wesley's doctrine of Christian perfection. But you do it too. And you know it. We just get loaded up with all this noise. And we fail to see the art right before our eyes. Which leads me to our scripture lesson for today. And I'm going to have to wrap it up, I know, because we have to do communion here in a little bit. I'm getting all wound up about this stuff.

In our scripture lesson today; you can look at it in your bulletin. There's this wonderful story where in Mark Chapter 1, Jesus is really busy with a lot of stuff. He's beginning his ministry career; he's casting out demons; he's teaching people. And in Mark 1:35 we get this moment where it says that Jesus in the morning while it was still very dark went out to a deserted place and he prayed. In the midst of all the noise around Jesus's life, in the morning, when it was very dark he went to a deserted place. And He prayed. And here's the thing. I don't think Jesus was reading off his Prayer List to God. I think he was listening; and he was allowing all the chatter to calm down, calm down to the point where he could simply be present.

There's an early Christian writer by the name of Evagrius- I talked about him a couple of weeks ago- and I love to say the name Evagrius. I mean if your name is a Evagrius, you're awesome. And you're sprinkled with a little extra awesome. If you've ever seen a picture of Evagrius, he's this epic sort of Jedi eye looking figure with the long beard, and I'm like one day I will be you sir. I do accept this mission. But he had this quote about prayer that I've been really reflecting on. He noted that in his mind prayer is how he defined it. Prayer is the laying aside of thoughts; and what he meant by that was prayer is simply sitting in the presence of God to the point where all the chatter could calm down and you can be present to the presence of God with which is with you here and now. And what was his mission? To quiet his mind in our scripture lesson for today that Jesus was moved back into the world. And then he fulfilled his mission; and it was from this place? To proclaim good news and to cast out demons. That was his mission. What's our mission? To proclaim good news. To celebrate all the new things that God is doing. We're kind of like referees and baseball referee counts it safe or out. Christians are referees that notice the new things God is doing in our midst. And here's the other thing we do, we cast out demons in the ancient world. Demons were those forces that operated against the forces of God. We are called to cast out those things we are operating against the life giving forces of God. So we move into a place of quiet where our mind can shut up long enough that we can go back into the world and see what God is doing and remove those things that are going against what God is doing. That's our mission. That's what it means to be made in the image of God. We're conscious we can see and that is our greatest gift.

One picture and then I promise I'll stop. See the artist's Van Gogh's Starry Night. I did a little research on Van Gogh and I learned that he died when he was 37 years old. So this is my first year that I'm older than Van Gogh. I'm 38. I learned that Van Gogh early in his life was very interested in the religious world. He even studied to be a Methodist pastor. He even volunteered to go and preach at a place where none of the other pastors wanted to go. I think it was the coal mines. He volunteered to go there -I think the coal mines in his day were like they would send the pastors who got in trouble to the coal mines to preach- Van Gogh volunteered to go, and something happened to him. I don't know what it is, but something happened to him. And they basically kicked him out. And as a result of that, he had this kind of estranged relationship with God and the church which leads to this painting. The fascinating thing for me about that the painting of starry night is if you look real close look, real close you can see all the lights and the houses are on, all the lights and all of the buildings are on except for one building. Can you see what one building the lights aren't on? The church. You see the steeple right there in the middle. There's no light in the church. Can I just be really honest and real with you today? I wonder when the world looks at the church today if they see the same thing that Van Gogh saw long ago. Everyone else was off living their lives, celebrating, enjoying; And here we are hunkered down in a past that is long gone and the lights are off. The lights are off. Hear me: when we fail to see the new things that God is doing in our midst. What we got is a closed book. That's what we got. What we got is a building with the lights off. That's what we got. That's not the truth; that's not the reality. That's not the way it is. But when we fail to see the new things that God is doing, the new things that God is creating, the new things that God is giving us, the lights are off; and I pray that we could be a church and a people where the lights on. Amen.

*LAST HYMN UMH #395

"Take Time to be Holy"

*CHIMES & SERVICES OF LIGHT

BENEDICTION

POSTLUDE

"Fantasia" by J. Krieger