

Sides A and B Chapel: Toni Campolo "Have Everything"
October 5-6, 1994

[Side A]

It's our privilege at Trinity Western, to welcome into our midst today, one of the outstanding communicators of our generation. Thousands of students in universities throughout North America, and indeed throughout the world, have had their lifestyles, their thinking, and their careers changed, in response to the Holy Spirit speaking through Dr. Tony Campolo. He comes also as an academic into our midst; he's authored twenty-three books and many scholarly articles. In addition to that, he has his earned Doctorate from Temple University in the United States, and has also graduated from Eastern Baptist Seminary in Theology. He is one who not only teaches, but lives and preaches everything that is at the heart and soul of the Christian message. His present position is a Professor of Sociology at Eastern College, which is just outside of Philadelphia, in a place called St. David's. He also is an Associate Pastor of Mount Carmel Baptist Church, and is the Director for Evangelism for the Christian Environmental Association. Many of us have had the opportunity to see his films that we have used in a number of our classes. It's now our privilege to welcome, Dr. Tony Campolo in person, to Trinity Western (applause). [1:51]

There's a essay that's hot in intellectual circles; if you go to Harvard, if you go to Yale, if you go to Stanford, go to any one of the big universities across my country. This essay is on the top of the agenda for discussion; books have been written in reaction to it, conferences have been held to discuss it. The name of the essay is called, "The End of History", it was written by a Japanese-American scholar, by the name of Francis Fukuyama. The thesis is this: "History", according to Fukuyama, who is a neo-Hegelian philosopher, "is driven by great ideas; a great idea comes along, it is expressed within the context of a particular culture, it lives itself out within that culture, and then another culture comes along that picks on a new idea and then lives out that idea. History is a succession of great ideas, each of which has incarnated itself within a particular ethnic culture. That being the case," says Fukuyama, "we have come to the end of history because the last great idea that will ever be expressed has been expressed. The last great idea has been articulated, has been incarnated, in the national culture. The last great idea has manifested itself in history." At that particular juncture, the inquiring intellectual is bound to ask the obvious question: pray tell, what is the last great idea of history? This is Fukuyama's answer: "The last great idea of human history is democratic capitalism." You say, "that's it? That's the last great idea? That's it?" Before you get uppity, before you get too carried away, consider this fact: that the two ideological challenges to Democratic capitalism of the twentieth century have both been dashed to pieces. Fascism during the 1930's, more recently, Marxist Communism, both challenged Democratic capitalism, both were blown out of the water. When the dust cleared, democratic capitalism survived; what is even more significant is all the nations of the world are aspiring to incarnate this idea.

When you look at the new nations of Africa, the new nations of Latin America, what are they trying to become? They are trying to become Democratic capitalistic systems, like the United States and Canada, they are imitating us; we are the future. You say 'whoa we won we're the winners.' Before we are too thrilled, I want you to take a

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look at that from a Christian perspective. How does democratic capitalism survive? This last great idea, how does it survive? Well it survives simply for this reason. It wins every confrontation, for this purpose. It is the most productive system that has ever been imagined. Democratic capitalism produces more things, for more people, at a lower price, than any other system ever conceived in human history. I mean, our industries grind out more stuff, more and more stuff, the efficiency of economic production in Democratic capitalism is the most efficient, the most effective, ever devised. It creates only one serious problem: we gotta buy all the stuff that the system produces. Now that's the problem, because we who have to buy all the stuff that the system produces, we already have everything we need. I mean you don't have everything you want, but you have everything you need. [5:10]

So, the survival of this society is contingent upon one fact. How do we get you, here at Trinity Western University, to buy what you don't need, to buy what you don't need in larger and larger quantities? Because if you don't buy what you don't need, the system will close down, unemployment will become rampant, Western society, as we know it, will collapse. It is your patriotic duty to, go out there, and buy stuff that you don't need.

Now, in case you think I'm putting you on, consider this reality. Christmas will be on you sooner than you realize, and your problem is not going to be, 'where am I gonna get money to buy stuff for presents?' You'll have money to buy presents. Your problem is gonna be this: what, do I buy for people who have everything? The answer to that's obvious. What should you buy for people who have everything? But you don't have the guts to pull it off, do you? You don't have the guts, to come down Christmas morning and say, "nobody is getting anything because everybody's got everything." No, this is what you will do (applause): you will go to department stores, and wonder up and down the aisles, looking frantically, and, because this is a Christian school, praying, that somebody, somewhere, since last year, invented something that nobody needs, so you can buy it for the person who has everything; is that incredible?

In order to get the money to buy what you don't need, so you can give it to people who have everything; you go to the university. That's why they told you to come here. "Get a good education," Mama told you. "Get a good education," Papa told you, because if you get a good education, you'll get a good —. Oh, you've heard it. If you get a good job, you make a lot of —. If you have a lot of money, you'll be able to buy all the — things that you don't need. And that's the way it is people. You gonna sweat your head off, for the rest of your life, just to get enough money, to buy stuff you don't need for people who have everything. Now, that's the truth. How, how do you face these facts?

Most of you will become parents, and you know what, you're not gonna have time to raise your own children. You're gonna put your kids in daycare because you both have to work, in order to get enough money to buy stuff you don't need. You will. Now please, I'm not against daycare, don't get me wrong. I am not advocating that women alone raise children either. I'm beyond that male chauvinistic piggish stuff. But, I'm asking this very simple question: why would you put a kid in daycare if you don't have to? Don't you wanna be there when that kid takes his first step, her first step? Don't you wanna be there when the kid, the kid's gonna have his values formulated by whoever is

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socializing him in those first four or five years. Shouldn't you be the people that socialize your children? Or, are you gonna turn 'em over to some strangers? Consider that fact (applause).

Add this to the equation. Whenever, whenever I was teaching at the University of Pennsylvania, this large, sophisticated ivy-league school, very snotty. They would always get me and my wife, when we would come to the cocktail parties, don't get nervous, okay, I don't drink, I just, you just have to go, and sit there and look angry (laughter). And I was there, see, and they would always get me, and they would always get my wife, and they would always say to my wife, "and what is it that you do, my dear?" And my wife, who is the most articulate person you could ever imagine, had this incredible comeback. She would say, "I am socializing two Homo sapiens, into the dominant values of the Judeo-Christian tradition, in order that they might be instruments for the transformation of the social order, into the kind of eschatological utopia that God willed from the beginning of Creation" (applause). Then, she would always look back and say, "And what is it that you do?" And the other woman would say, "I teach Sociology." Indeed, raising children is noble, people, and we dare not allow this culture to con us into putting our kids on backburners, just so that we can be employed, to make a lot of money, to buy things for people who have everything. Do you understand that? Do I make that clear? [9:45]

We don't have any time for each other. You know, you're romantic here, I see you walking around the campus, looking at each other, like dying cows in a hailstorm, you know (laughter). I see you. And it's all so intimate and precious and wonderful now. You know what's gonna happen? Here's the fact, the typical couple in married life, in North America, spends approximately, five and a half minutes communicating with each other. We don't have any time for each other, no time for love, no time for intimacy, no time for children. We're spending our time and our energies, what? Working to get enough money, to buy stuff we don't need, for people who have everything.

How do they get us to do it? The answer's quite simple, marketing. We have become experts in marketing stuff that nobody needs. I mean the ads are subtle, they don't tell you anything about the product. As matter of fact, they tell you, that if you buy the product, your deepest spiritual, psychological needs will be met. Buick is "something you can believe in." You thought it was a car.

Try this one. It's a beer ad in the United States. I don't know whether you drink the same beer up here, do you, I don't know, I -. But, they have this beer advertisement. I love it. This guy's cooking fish on a skillet by a stream, it's even' tide, they've been fishing all day. The music comes in, "here's to good friends, tonight is kind of special," it has an upper room quality to it, you know, a 'koinonia' thing, and this guy's cooking a fish. And at a particular point, he reaches out and tears off a can of beer from the six pack, holds it up, and he holds up this can of beer and he says, "you know guys, it get any better than this." We're talking about a can of beer; this guy is in eschatological utopia. I have reached "ultimacy", a can of beer, fulfillment, joy.

Try this one; they're on top of a mountain, who needs the Holy Spirit, who needs Pentecost? They're from every nation of the world, they're from Afghanistan, they're from Europe, they're from Latin America, they're from Asia, they're holding hands,

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they're dressed in their native costumes, they're singing "gonna teach the world to sing" get this, we don't need Jesus, "perfect harmony", "perfect harmony." Bosnia, Serbia, you won't be at war anymore, we are gonna teach the world to sing, in perfect harmony, and what brings perfect harmony to broken humanity? Coca-Cola! It blows your mind.

Jesus had it easy. Jesus lived in a time when he could say, "there are material things that will give material gratification, spiritual things that will deliver spiritual gratifications; take your choice." In the modern Canadian culture, you don't have to make that choice because the media convinces you, that you can have your spiritual needs met, by buying material things. The ads are cast that way. And so, in the end, you will sell your soul in order to get enough money, to buy stuff that you don't need, for people who have everything. You'll end up in vocations you basically hate. You'll wake up one morning, look across the bed, she won't be awake yet, her mouth will be opened, her hair will be hanging down. Worse than that, she will wake up first, and look across the bed (laughter), and there will be no hair hanging down. People always ask, "Are you sensitive about being bald?" How would you feel, walking around all day, looking like a roll on deodorant? (laughter) Truth of the matter is this: you'll wonder what happened to you. If there was a prophet in the house, let me tell you what the prophet would say. The prophet would first of all weep. He would weep, he would weep, not because you're grinding out your life in absurdity because the system is absurd. Let me tell you, you are living in an absurd time in human history, and your lives will be consumed by absurdity. Because the system is every bit as absurd as I have described it to be.

But that's not the worst part, that you will waste your life. Here's the worst part. In the midst of living, you won't be alive at all. For the effects of living out your life in absurdity is that a deadness sets in. I weep for you, I weep for you because there is a deadening effect, in getting caught up in this democratic capitalistic lifestyle that I have proscribed. It is deadening and everywhere I go, I see the deadness. "This age" said Søren Kierkegaard, "will die." It will die not because of sin; we're so concerned about sin. This age will die; this 'X-generation' will die, not because of sin, but from lack of passion. There is no passion out there. The absence of intensity is everywhere evident. **[14:48]**

Oh, I want passion, passion! I want people who don't just believe in Jesus, "yes, yes, I accept the theological dictums and the four spiritual laws." I want people who love God, with their whole heart and mind and soul and strength. I want people who can dance and sing. Oh, do you dance on this campus? (laughter) I'm Baptist and always people always ask, "Can Baptists dance?" Some can, some can't; you know, that's just the way it is. (applause) I think that, that's all right, there is no dancing here on this campus. Here is the good news; you will dance in heaven. Amen. That's the good news. I want joy, I want ecstasy, I want passion, I want aliveness. I am not Apollonian, I am Dionysian and the gospel, at its heart is a passionate outpouring of the Spirit. And there is a deadness in the land, there is a deadness in the land. There is a deadness in the land. They walk through life tiptoeing, hoping to arrive at death safely; something's gone wrong. On the way up here, the man that was driving me say, "Do you speak at High School student bodies?" I'm afraid of High School kids, not that I don't like them. I am afraid of them. They don't misbehave; I can handle that, it's that they sit there without any aliveness.

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Did you see the movie? I mean the movie, "Dead Poet's Society." Do you remember Robin Williams, the teacher, takes his students in front of the showcase, and asks them to lean forward, and they look in, and there is a photograph of a football team from 1910. And he said, "if they could speak to you boys, if they could speak to you, what would they say? They would say, 'carpe diem', 'carpe diem', what does that mean boys?" And one of them says, "seize the day, seize the day". Oh, oh we pray all wrong, we pray, "if I should die before I wake", when we ought to be praying, "if I should wake before I die." There is an insomnia among us, so that when we're asleep, we're half awake. But, that's not half as bad as the fact that, when we're awake, we're half asleep. How many times have you been out on a date, and half way through the date you realize, she's not there. She's not bad, she's not good, she's just, not there. "The hollow men" said T.S. Eliot, "the straw men blown to and fro by the wind," the deadness.

Don't you feel the deadness, the boredom setting in, the lack of passion? It's not that you sin, it's just that you don't even sin with passion. How many times on the television, when the criminal is brought out, and the verdict is pronounced, horrible crime, hideous crime, verdict is pronounced, "guilty" and the commentator says, "and the defendant showed no emotion." As a matter of fact, we're even afraid to bring emotion into Christianity. "I want a faith that I can understand. I want a God that I can comprehend." God refuses to be that small! (applause) I ask no dream, no prophet's ecstasy, I want a God I can feel, who will tingle in my being, who will radiate through my humanity. I want a God whose aliveness tingles in my bones. I want to be like Blaise Pascal who writes in his journal, "10:30 p.m. fire, fire, fire, joy, fire, joy, I met him, not the God of the philosophers, not the God of the mathematicians, not the God of the scientists, but the God of Abraham, Moses and Jacob, joy, joy, joy, joy, unspeakable joy!" Oh, I want God like that. I want to feel him, I want to emote, I want to embrace brothers and sisters, I want the love of God, with all my heart, soul, mind, and strength.

Where does passion come from? Tomorrow I will tell you more, but today I will tell you only one thing. Passion primarily comes from vision. When the Old Testament prophet looks at the deadness of Israel, he says, "I know what will make you alive: when the young have visions and the old have dreams. For, when the young no longer have their visions, and the old no longer have their dreams, the people perish." Oh, what are your dreams, what are your visions? I ask you quite simple: what are you gonna do with your life? I watch you come in to the University, what are you gonna do? What are you gonna be? "I don't know." So, we spend forty thousand dollars on you. Four years later, we ask you the question again. Well you're graduating from the university, what are gonna do, what are you gonna be? What kind of answer do I get? "I don't know." Except, if you go to a good university like Trinity Western, (applause) then you do not say, "I don't know", you say, "I'm keeping all of my options open" (laughter). [20:04]

The question that I really have is, what are your dreams, what are your visions? Let me tell you this, Jesus has called you to dream dreams, and to live out visions. And this capitalistic system says, "be realistic, major in something where you can make a living, be reasonable." Dear Lord, deliver me from reasonable people. If you invite me to a party, make sure it's filled with neurotics and psychotics, who will dance and go crazy.

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Save me from the reasonable Apollonian types because I am a man of passion. I wanna feel, I wanna love, and in the end if you want reason, buy yourself a computer. (laughter)

I wanna tell you about this, that the prophet says, "When you live out the vision and the dream of God, you shall mount up like eagles and fly. You will run and you will not be tired, you will walk and you will not faint." Oh people, God has called you to greatness, and you dare not settle for anything less. What are you gonna do with your life? What are you gonna be? Are you ready to surrender to Jesus and say, "Jesus, I give the universal sign of displeasure to this institutional system called democratic capitalism, and I commit myself to the dreams and the visions that are the gifts of the Holy Spirit."

Two stories and I'm outta here. I had a student; I took him with me to Haiti. He saw the medical needs, a hospital up in Limbe where we worked. There were seven hundred people lined up; one doctor, two nurses. At the end of the day, hundreds were turned away, suffering and in pain. And Charlie said, "I'm gonna come back here and be a doctor for Jesus Christ." That was his dream, that was his vision, that was his calling. But when he got home, his parents told him, "be realistic, be reasonable." I met Charlie a couple of years ago, bumped in to him accidentally, on the streets of New York. To his credit, he did become a doctor: do you know what he's doing? Cosmetic surgery and not the kind that makes any sense, the kind that caters to the sexist values, of a male chauvinistic society, the kind of surgery that gives women breast cancer. Oh, he goes to church, and he believes in Jesus, and he tithes, but he's a dead man, because he sold out.

I got another student, his name's Bryan Stevenson, graduated top of the class at Eastern [College], went to Harvard Law school, graduated at the top there, clerked for the Supreme Court Judge. Have you any idea how much a black, because he is black, an African American graduate of Harvard law school, is able to make as a lawyer? Quarter of a million dollars a year easy. He's living in a one-room flat in Montgomery, Alabama. And every morning, he gets up and leaves the place, and goes down to the jail, to defend the people on death row, who are poor. And when I asked him, don't you believe in Capital punishment? He said, "You miss the point, there are two kinds of justice in the land, there's one kind of justice for the rich and powerful. There's another kind of justice, for the poor and oppressed. The poor don't get the same kind of defense that O.J. Simpson is getting because the poor have no one good to speak for them." And then he added, "except in Montgomery, Alabama, because in Montgomery, Alabama, Tony, in the name of Jesus, I speak for the poor. I speak for the poor, Tony. And Tony, I'm good, I'm good." And I said to myself, "listen to me Brian, you don't know how good you are".

Kids, I am gonna ask you, "What are you gonna spend your life in?" Because I got news for you, that system out there, this last great idea of history, is about to swallow you up. They're gonna suck you into that system, before you can even blink. And one day someday, you'll wake up dead. As contradictory as that sounds, and not even know you're dead because there is a deadness that comes from selling out. Choose this day who you will serve: the democratic capitalistic upwardly mobile way of life? Or will you say, "Jesus lend me your dreams, lend me your visions, and I will live them out"? Only one life, 'twill soon be past, only what's done for Jesus will last." And you say, "you want us all to become like Mother Theresa? Is that what you want?" Yes. I want this school to be

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known as the institution of weirdoes, people who reject the system to embrace the kingdom of God (applause).

By the way, Francis Fukuyama is wrong; the last great idea in history is not democratic capitalism. The last great idea is the kingdom of God! (applause) Side with a system that promises you things that you don't need, and you lose. You've seen the T-shirt that says, "the one with most things when he dies, wins." I say the one with the most things when he dies is dead. Only those who live for Christ, and live out the calling of the kingdom, only they are alive. I pity you. You don't have any good songs. I lived when they had good songs. Pete Seeger, reminding us what the system does. We had a song back in the sixties:

"Little boxes on the hillside, little boxes made of ticky tack,
Little boxes, little boxes, little boxes all the same,
There's a brown one and a blue one and a yellow one and a white one,
They're all made out of ticky tack, and they all look just the same
And the people in the houses all go to the university where,
They all are put in boxes, little boxes all the same.
There are doctors, there are lawyers and business executives and,
They're all made out of ticky tack, and they all look just the same,
And they all play on the golf course, and they all drink their martinis dry,
And they all have pretty children, and their children go to school,
And their children go to summer camp and then to the university where
They're all put into boxes, little boxes all the same."

And a voice echoes down the corridors of time and says, "I beseech you, therefore, brothers and sisters, by the mercies of God, that you present yourselves as living sacrifices, holy and acceptable unto God." It is the only reasonable thing to do. "And don't let the world around you," says J.B. Phillips as he translates this, "squeeze you into its little box, but let the Holy Spirit create within you a new mindset, with new dreams and new visions."

Be what God calls you to be, dream dreams and don't let anybody, including your parents, ask you to be realistic. The last great idea in history is a bust, take it from me, I am fifty-nine, I ought to know. God bless you (applause).

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[Side B]

[tape begins in mid-sentence] more, that's interesting, risk more. Secondly, we would reflect more. And the third thing was, we'd do more things that would live on after we were dead." Fascinating, risk, risk more. Yeah, you gotta understand, that appeals to me. I come from Philadelphia, Pennsylvania, where walking outta the house is a risk. I grew up on risk, I love risk, and these old people said, "more important than anything else, we just love the excitement, the exhilaration, the blood running hot, in the context of risk." I can relate to that.

When I was a kid, we used to play a game on the streets. City kids play different kinds of games, we played this game called stickball, where you try to hit a half a tennis ball, slice the tennis ball in half, they'd throw it at you, you'd try to hit it with a broomstick. It could be played with any number, from five to a thousand players. And we were out there every day playing stickball, and the cops would always come, and chase us, and they would take our sticks. Now, we didn't mind them chasing us, that was their job; but they had no right to take our sticks. And day after day, they would come and appropriate them until one day we realize that every stick within five miles of our house had been taken by us, and then taken by the cops.

And my best friend Mush said, "somebody oughta go in to that Police station at Fifty-fifth and Pine and steal back some of the sticks." And I said, "I'll do it." (laughter) "You guys gotta help me, here's what we do. We go to the police station, you keep the cops occupied, talk to them. I mean, pretend you have to do a term paper on Police work; and keep them occupied. Then, I will crawl along the floor and get in that back room, where we know they store all the stuff. And guys," I said, "I will come out with five sticks, or I won't come out at all." And they did what they promised to do. And I did what I said I would do: I crawled along the floor, I got in the back room, I got the five sticks, crawled back along the floor. Ladies and gentlemen, 'til this very day, the name Tony Campolo, is legend on the streets of Philadelphia. The kid who robbed the police station is standing before you today (applause). These old folks said, "if we had it to do over again, we would risk more."

When I call you to Christian service, I call you to tremendous risk. When I call you to disengage with the value system of the culture and to launch out heroically, for the Kingdom of God, I ask you to take a tremendous risk, you could look stupid, your life could come to nothing, the whole thing could end in disaster. I wish I could promise you, it would all work out terrific but I can't. To walk with Jesus is to disengage from all the symbols of security that you have been achieving and have been spending your life to accumulate. It means, economically, you dare. You know, those people that give this prosperity theology, you know, "make Jesus your choice and you'll drive a Rolls Royce;" they're absolutely nuts. You follow Jesus, this is what he says, "the foxes have holes, the birds have nests; you follow me you just won't end up with a place to lay your head."

People think that they can reconcile Christianity to a middle class lifestyle. In all probability, you can't. I mean when the rich young ruler confronted Jesus, Jesus told him what the risks were. "You want eternal life; this is what you do, sell everything you have

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and give it to the poor and take up the cross and follow me." And I know what you are gonna say, "Surely that's not what he meant." Thank God for seminary. If it wasn't for seminary, I would believe what Jesus said (audience laughs). You know, I mean, here's what Jesus says, a young man comes and says, "I want eternal life," Jesus says, "you know the commandments, do not kill, do not steal, defraud not, honor they father and mother." Kid says, "All these things I have observed from my youth." Jesus beholding and loved him said, "One thing you lack, sell everything have, give it to the poor, take up the cross and follow me." "Sell everything you," that's what he said. And you can see that somebody without a seminary education, could read that and say, "I think Jesus meant for that guy, to sell everything he had, and give it to the poor." You could see you could come up with that conclusion.

It wasn't until I went to Seminary that I realized, and was told, that "that's really not what he meant. What he meant was you just had to get your priorities straight. [4:59] It is all right to be rich, as long as you don't put wealth—" Oh man, what we do to the gospel is incredible. Jesus meant what he said, and it's about time we realize, that while Jesus was not politically radical, and he wasn't, he refused to get absorbed by the political left, the zealots, and he refused to join religious right, the Pharisees and the Sadducees. He was a moderate in those terms, but he was a radical when it came to lifestyle. And he said, "you gonna follow me, there are risks involved, for all the symbols of security, all the symbols of well-being that this culture gives you, you have to set aside and you have to trust in me, and walk with me, and it's not necessarily gonna turn out terrific." It didn't turn out terrific, for almost all of the disciples. Only John ended up dying a natural death. Are you ready, are you able, to take the risks of stepping out and being what Jesus wants you to be?

Yesterday, I talked about your dreams and your visions, and most of you will not live out the dreams and the visions of ministry that God gives to you, because you're not ready to take the risks. You're not ready to take the risk. You want somebody to give you an opportunity for ministry that will pay you \$35,000 a year and give you hospitalization benefits. Well, I got news for you, that's not what it's about, it's about risk taking. And many of you will not live out your dreams and your visions because you're not ready to take the risks involved. And there are awesome risks, daring risks. People always ask me, when I invite them to come to work with us in Philadelphia, I always invite groups like you to come and work with us. And the invitation is here and now; come and work with us on the city streets. We work in the worst ghettos that you can possible imagine. I mean, the communities we work in in Camden and Philadelphia defy all imagination. I mean, you think you know what a ghetto looks like? You have nothing like we have: devastation.

Try this one, Camden, New Jersey, this small city across the river from Philadelphia, ninety three percent of all children born in Camden last year, were born out of wedlock. Ninety three percent of all the kids born in the city were born out of wedlock. Forty two percent of the boys between the ages of fourteen and eighteen have already been convicted of a felony. Sixty-eight percent unemployment rate; there's no third world country that can measure that. The amount of social disintegration and horror and poverty and suffering and drugs and death and evil and sin is over awesome.

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And I come to a school like this and I say, hey how about coming and work with us during the summer? Give me your name and address when this thing's over and I'll sign you up, and you could come and work with us, on the city streets. We'll divide you up into teams of ten. "Where will I live?" We, well, it's easy, there are forty thousand deserted houses in the Philadelphia area. You say, "Are you suggesting?" Yeah, we run a little electricity in, a little water and we say, "live there, along with the rats." You say, "You're not serious." I am serious, these are tough circumstances; but I wanna tell you, these are people without Christ. You're living in a context that's more, I mean, you have a better chance of hearing about Jesus and being led to the Lord in a place like Haiti or the Dominican Republic than you ever will in Camden.

And we ask you to come, and in the morning to spend your time with boys and girls, who haven't a clue as to what the gospel is all about. And to run day camps for them from 8:30 in the morning until 1:00 o'clock, in the evening to work with teenagers on the streets, in the afternoon to do one-on-one relational ministry, to wear yourself out for Jesus. And people always ask me, "Is it safe?" Of course, it's not safe. I mean, we're talking about jungle here. It's not safe. But these old people said, "if we had it to over again, we would risk more." What're you gonna do, tip toe through life, so you could arrive at death safely? Did you get that? That's a very good line (laughter).

Question, question: Are you going to play it safe, or are you going to, you know what's the matter with this generation? You're not sufficiently into Star Trek. That opening line of Star Trek: "to boldly go where no man has ever gone before." Um-hm, that's good, that is good. [10:00] The old folks said, "If we had it to do over again, we would risk more." I call upon you at the end of the service, to give me your name and address, so I can send you the stuff, because I'm really serious. All you have to do is get there, we'll take care of your room and board once you arrive; it won't cost you anything (laughter). You just get there and we will take care of you for the Summer, and you will touch lives and convert people to Christ, and you will alter the personalities of people for Christ. You will make a difference, but let it be clear, there are risks involved! And Jesus calls us to launch out and to dare to, to do the things he has called us to do. You'll never live out the dreams and the callings of the Lord, if you're gonna play it safe. The old folks said, "If we had it to do over again we would risk more." The second thing they said is, "we would reflect more. There's an interesting one, reflect more."

I taught a course in Existentialism at the University of Pennsylvania for years, and I'd always start the course, first day, by asking a simple question; how long have you lived? And I'd always pick some unsuspecting kid on the front row and say, "You, how long have you lived?" And he would look around. "No, I'm serious, how long have you lived?" "Well twenty three years." "No, no, no, no," I would say, "that's how long your heart has been pumping blood. How long have you lived!" "What do you mean," he'd say.

Well, when I was in the ninth grade, they took us to New York City. We went to the top of the Empire State Building, we ran around and around and around and around and suddenly, I caught myself and I stood at the edge of the building, and in one mystical glorious moment, I took in the city. Have you ever had an experience that was so wonderful, that you had to stop and reflect, on what was happening, pay attention, focus

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on it? I focused on that moment with such spiritual intensity that if I was to live a billion years, that moment would be part of who I am. I was fully alive that moment, fully alive that moment that I stopped and took it in with full intensity. Lived in total awareness, hyperawareness of what was going on. How long have you lived? The kid said, "well when you put it that way, Doc, maybe a minute, maybe two."

Most of my life has been the meaningless passage of time, between all too few moments of genuine aliveness. How long have you lived? And Jesus came that we might have life and have it more abundantly; that we might have it with great intensity. Here's what it says in Romans the eighth chapter, verse eleven, "you who were dead, you who used to be dead people, you have been made alive." He's opened your eyes, you can feel, you can see. They asked Mother Theresa about this. She said, "you deal with so many blind people, is there, what is worse than being blind?" She said, "worse than being blind, is being able to see and having no vision, to not feel, to not be sensitive, to not be aware, to not be able to stop and reflect."

I was in an, I was in an airport, I was in an airport, in a place called Farmington, New Mexico; it is kinda one of those rinky-dink little airports with one room, a little puddle jumper comes in, drops off people, picks up people. And we were in this little room with about five or six people and there was this elderly woman, very elderly woman, that just look so sad, so I started talking to her. I sensed she was sad and I just kept on responding and responding and responding. I, somehow, the Spirit had created within me a sensitivity to her pain. And I started joking with her. She started joking back we started laughing, and I got everybody involved. And we started referring to this little old lady as "hot lips." And you know, we really got going and she was laughing, she was convulsing, she was just, she was just, she just couldn't contain herself with laughter. She just laughed and laughed and laughed. Her friend got off the plane, she hugged the friend, they, we introduced, we laughed some more, she went out, got in her car, drove down the lane. When they got at the end of the lane, the car stopped - I was looking out- it turned round, came back. The woman got out of the car; she walked in. She came to me and she said, "Two years ago, my husband died. I didn't realize it until I was driving out of here that this was the first time, since then, that I've been able to laugh. And I just wanted to come back and thank you." A simple story. To live not only as a risk taker, but to live in a reflective mood, that puts you in a state of awareness, with what is going on around you. Do you feel what people around you are feeling, do you sense what people are going through? [15:03] Are you empathetic with them? Because being Christian is not only daring to take risks and live out visions and dreams that the world says are foolish. But being Christian is living with an intensive awareness of what people are going through round about you and responding to them. To be Christian is to be fully alive, to be joyfully alive, to be thrilled with life, because you, you, you're sensitive to the special.

That's what I love about God, what I love about Jesus, his sensitivity. Somebody brushes up against him and touches him, he says, "who, who touched me?" Peter saying, "Did you hear that, gang? He wants to know who touched him. Jesus, let me explain this to you, this is a mob, and you wanna know who touched you? They poke, they shove—f" "I felt somebody touch me, I, somebody in need." Oh that sensitivity of Jesus, that could just reach into a crowd, and feel the person who was hurting, and respond to that person.

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Oh that to enjoy flowers and sunsets and the whole: How do you think God created daisies? Do you think he just said, "Daisies be," he's not that bureaucratic; he's not that Presbyterian, "daisies be;" Whereas God like a little child, with childlike awareness and joy. You know, I have a granddaughter, you throw her in the air, bounce her off your knee, sit her on the floor, she goes, "do it again." Throw her in the air, catch her, bounce her off the knee, on the floor, "do it again". Ten times, fifteen times, she is yelling, "do it again, do it again." Fifty times later the kid's hysterical, "do it again, do it again" you know. How do you think God created daisies? Did he just say, "daisies be" or did God create one little daisy, and he looked at it, and he enjoyed it so much that he said, "do it again" and he created daisy number two. And something within God said, "do it again" and number three, "do it again" and fifty billion trillion daisies later, the great God of the universe is enjoying every daisy that he creates, and is saying, "do it again, do it again." Oh, to reflect on life and to enjoy life, this is what it is about. If there was no heaven and there was no hell; I would still become a Christian, simply because the indwelling presence of the Holy Spirit, creates an awareness and a sensitivity to what is going on around you, and what people are feeling, and how they're hurting and you respond to people. And these old folks said, "if we had it to do over again, we would reflect more."

I'm big on the environment, as a matter of fact, there's a display table over in the Student Union building; Christian Environmental Association. It's an attempt to get Christians, concerned about the environment. You say, "why should we be, are you one of those people who loves whales?" As a matter of fact, I really do. My wife and I spend our vacation every year going out on whale watches. You say, "you're kiddin." Why do you think God created the universe? You say, "so that we could enjoy it," that's humanism, making humans the center of everything. I wanna tell you why God created the heavens; the heavens were created to declare the glory of God. The firmaments were created to magnify him, everything that was created, was created for worship. That's a great theological concept, created for worship. You say, "Are you suggesting that, that he created whales for worship?" Exactly. The trees clap their hands, the hills sing songs, but most of all, says both the psalmist and the Book of Job, "the leviathan of the deep", that's the biblical phrase for whales, "were created to sing hymns of praise to God." You say, "next thing you're gonna tell me is that whales sing." Yes, they do. And every year they write a new hymn, and they don't sing for us. They sing for God, not because I said so, but because the Bible says so. And when a species of whales becomes extinct, you have silenced the voice that was created to worship God. I wanna save the environment, not for our sakes, and we need the environment, but for the glory of God, that the majesty of nature might glorify his name. [19:54]

I believe with the eighth chapter of Romans, nineteenth verse on, that all of creation is suffering and is in travail, waiting for the people of God to rescue it, so that it can bless us, but more important, that it might glorify the Father. So, if you get a chance, you get over there, and get to that table and pick up the literature. And they're starting an Environmental Chapter, a Christian Environmental Chapter on this campus. And we're not just gonna save nature, we're gonna put together teams, that will go in on Earth Day, to try to evangelize all those New Age people who need the gospel of Jesus Christ. These old people said, "we would reflect more, we would risk more," but this is the last thing, I

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love this, "we would do more things that would live on after we were dead." There's a good one, to do something that would live on after you were dead.

I, um—I go down to Haiti a lot, because the missionary organization I head up has a lot of work in Haiti. Last time I was there, I got out of the car to go to the Holiday Inn, and as I walked to the Inn, I was intercepted by three girls. I call them girls because the oldest could not have been more than fifteen. And she looked at me and she said, "Mister, for ten dollars, I'll do anything you want me to do, and I'll do it all night long. Do you know what I mean?" Oh, I knew what she meant. I said to the other girl on her left, I said, "can I have you for ten dollars?" She said, "Yes." I looked at the third one who tried to smile at me through her crooked lipstick; it's hard to be sexy when you're fifteen and hungry, "Yes she said." I said, "terrific, I've got thirty bucks. I want you up in room 210 in a half hour exactly, and I want all three of you, all night long, do you understand?" I rushed up to the room, I got on the phone, I called down to the concierge desk, and I said, "I want every Walt Disney video you've got in stock and I want them up in 210, right away." I called down to the restaurant and I said, "I want banana splits, lotta ice-cream, lotta whip cream, I want them gorgeous, I want them huge, I want them delicious, and I want four of them." And the little girls came and the videos came and the ice cream came. And I sat on the edge of the bed with them and we laughed, and we joked and we ate the ice-cream and we watched the videos until about two o'clock in the morning. That's when the last of them fell asleep across the bed. And as I saw their scrawny bodies stretched out on that bed, I said to myself, "nothing's changed, nothing's changed. Tomorrow, they will be back on the streets selling their soft little body to dirty filthy Johns." For there will always be dirty filthy Johns, who for a few dollars will destroy little girls. "Nothing's changed, nothing's changed." And the voice of the Spirit said to me, "but for one night, for one night Tony, you let them be little girls again." And Jesus said, and Jesus said, "the works that I do, ye shall do and greater works than these shall ye do because I go onto my Father." And Jesus said, "do those things that last." These old folks said, "If we had it to do over again, we would do more things that would live on, after we were dead." You're saying, "that doesn't live on." Of course it does! A cup of water given in the name of Jesus has lasting effects.

You want to know how to become spiritual. I wanna tell you something. We put such an emphasis on devotions that we fail to see the point. I know people who read the Scriptures, who pray, who never ever give themselves away. Here's what Jesus says: "you want life, whosoever seeks to save himself will lose himself; but whosoever is willing to give himself away to others for my sake, will save himself." There is a concept of praxis, what we think and what we feel influences what we do. But listen, what we do, influences what we think and what we feel. It's in being among the poor; it's in serving the hurting; it's in wiping away tears; it's in relating to old people who have forgotten how to laugh. In that context, the Spirit of God flows through them and into my life, and when I come to the Scripture and read it, it's alive because he had empowered me to read it. [25:08] And when I pray, I know what to pray for, for the Spirit comes into me and teaches me what to pray. But I wanna tell you, the poor and the oppressed and the hurting, those pain-filled people I meet out there, they are the ones who minister to me. For Jesus comes through them and he says, "whatever you do to the least of these, my

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brothers and sisters, you do to me. Feed them, clothe them, visit them in prison, if they are strangers take them in, for when you do it to them, you do it to me."

You wanna get close to Jesus? You wanna get close to Jesus? Do you really wanna get close to Jesus? Then realize that he is out there, waiting to be encountered in the lost, and in the last, and in the least. And when you do it to them, when you hug them, you get close to Jesus. And then when you read scripture and when you pray, you will recognize Jesus, and feel Jesus, because you have met him. The old folks said, "If we had it to do over again, we would risk more, we would reflect more, we would do more things that would live on after we were dead." I hope you do, risk, reflect. I hope you do more things that will live on after you're dead. I will be here; give me your name and address. I really do want you to come and work in the city, support a kid through Compassion International, join in the Environmental Association, become active. And don't think that's something apart from spirituality, it's in the work of the kingdom, that the Spirit of God flows into you, and empowers you and enlivens you and gives to you his joy.

You've been a great audience, and I have enjoyed this brief visit to your campus. As a matter a fact, you are about as good an audience as I come across, considering you're overwhelming, white. White people are hard to talk to, you never know how you're doing, specially Canadians. That's right, you know, you go to a white Canadian audience and you say, "the world is coming to an end" (audience laughs). My church, which is a black church, you always know how you're doin', see I don't know how I'm doin', I'd have to ask Sue, "how did I do." You never know how you're doing with white folks. My church, you know. One time I was preaching and I was getting nowhere. Do you ever have that feeling; speaking nowhere? Three quarters of the way through the sermon and some lady in the back yelled, "help him Jesus help him, Jesus" I know it wasn't going well. When you're pumping on all cylinders, they let you know, because the deacons sit right up front like you guys, only they are not like you. When my deacons sit up front, and you say something good, they yell, "Preach, preach my man, preach, preach." You get twelve guys yelling "preach," makes you wanna preach. The women in my church, they're, they're more polite, they don't yell hallelujah, they wave at you, like this (audience laughs). You say something good, they wave at you and they go, "well", that's their word, "well." You get about fifty women going "well"; your hormones bubble (audience laughs). And the men in my church, when you're pumping on all cylinders, they yell this, they yell, "keep goin', keep goin' man, keep goin'." You don't get that from white people, certainly not Canadian white people, you do not say, "keep going" you say, "stop! stop!"

Once a year in my church, we have a preach off, you don't even know what they are, do you, a preach off? That's when you get about eleven people together and preach back to back, to see who's best. You never say that, you say, "it's for the glory of God," but we know what it's about. And it was my turn to preach, it was my, and I, I do not want to brag (audience laughs), but I was good, I mean they let me know I was good because, the deacons were yelling "preach man, preach", and the women were yelling, "well, well" and the men were yelling, "keep goin', keep goin'. And I feed on that stuff, I kept getting better and better and better and better and better. I got so good I wanted to take notes on me. And I came to the end and that place exploded, it went bananas, it was

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wild, they were shoutin', they were screaming, my pastor hit my knee, he said, "You did alright boy." I hate it when he calls me "boy." I said, "Pastor, you are next, you gonna be able to top that?" He said, "son, sit back 'cause the old man is gonna do you in." [30:00] He got up, in the next hour and a half, he did me in with just one line, just one line, "it's Friday but Sunday's comin'." Doesn't sound like much, but you weren't there. It started nice and soft with, "It was Friday, it was Friday and Jesus was dead on the cross, but that was Friday: Sunday's comin'" (audience: 'preach, preach'). Hey listen, this is not bad for a bunch of honkies, I gotta tell you. "It was Friday, it was Friday and they were saying, that a bunch of collegiates at a little Vancouver university, they cannot change history but they don't know it's only Friday: Sunday's comin'. It's Friday and the forces of darkness are assailed against us and they said, "If he saved others; himself he cannot save, and his people cannot change things, they will always be the same. But they don't know, it's only Friday, Friday; Sunday's comin'." He did that for an hour, and hour and a quarter, an hour and a half over and over and over again; I was exhausted. And he came to the end of that message, and he just yelled at the top of his lungs, "Friday!" and with one voice that congregation yelled back, "Sunday's comin'." Remember that. God bless you (audience applauds).

(singing) He is Lord, He is Lord, he is risen from the dead and he is Lord, sing it out, every knee shall bow, every tongue confess, that Jesus Christ is Lord. One more time, He is Lord, He is Lord, he is risen from the dead and he is Lord, every knee shall bow, every tongue confess, that Jesus Christ is Lord."

Speaker 2: Thank you Holy Father, we love you and we praise you, we thank you that you are indeed Lord, and all God's people said, "Amen," 'Sunday's comin.'

If you would like tapes of Tony's talk, you can go to Student Affairs office; they will be two loonies, and you need to sign a little piece of paper with Sharon. Thank you. You guys have a super –

[tape ends mid-sentence]

[End of Side B]