My name is Lindsey Jacobsen. I’m a senior nursing major from a tiny Minnesotan town called Lyle who came to this campus four years ago as a wide-eyed and terrified freshman. However, my experience with the Augustana community has been unsurpassable. Now, I stand in front of this community with a call. This call is neither easy nor glamorous. This call comes with sacrifice. I’m here to call you to sacrifice your comfort and Join A Movement. Throughout my speech I will make reference to two very important religious leaders. The first is the renowned Reverend Dr. Michael Pfleger, a Catholic priest and social activist. The second is the biblical scholar Dr. Obery Hendricks, Jr. Dr. Hendricks is a theologian and professor, currently teaching at the New York Theological Seminary.

The Gospel reading this morning is Jesus’ inaugural sermon – marking the beginning of his ministry. Jesus began his ministry with a radical agenda. Dr. Obery Hendricks, Jr. explains this verse further in his book, The Politics of Jesus. First, Jesus announces that he has come to bring good news to the poor. The reason for his ministry was to fight for radical change in the institutions that kept people downtrodden and impoverished. Jesus fought for radical change, because only radical change could make a real difference in the plight of the poor. Next, Jesus talks of releasing the captives; captives, meaning those unjustly imprisoned. This is because, at the time, the Roman jails were full of political prisoners – those who spoke out against the injustices of the government.

Then, Jesus declares liberation to those who were oppressed. Not those simply aching or slightly bruised. But oppressed, in the sense that they were crushed by the weight of the Roman
Empire. To fully understand this we must look at what it means to be privileged and oppressed in our society today. In our society, privilege falls in the hands of those who are white, male, heterosexual, and nondisabled. We must recognize that we encompass some level of privilege in order to be a part of liberating the oppressed. We must recognize our privilege if we want to be part of the solution. If we don’t recognize our part then women, LGBTQ people, blacks, Latinos/as, other nonwhites, the poor, the homeless, the environment, and those with disabilities are left to fight on their own. The problem is that they can’t do it on their own. Though they may have the power to change aspects of their own lives, they do not have the power to singlehandedly do away with the deeper structures of society that favor the privileged.

This privilege and structure stuff is deep. It’s part of society. It is part of our unconscious thought. We may not even be aware it exists. For example, and pardon the nursing example, we say that African Americans are more likely to have high blood pressure. But what we don’t think about when we say that is that blacks are discriminated against, though maybe not consciously. And here’s how: A white employer is less likely to hire a black employee because of inherent ideas that this person will be untrustworthy and less intelligent than her/his white counterpart. Therefore, it is harder for blacks to get jobs, thus they have a lower SES, thus they are less likely to get healthcare, thus they are not taught the risk factors of high blood pressure or given the care they need. THUS, it APPEARS as though the fact that black people are black is what gives them high blood pressure. But if you look deeper, as I just did, you can see that there is something bigger.

We cannot leave it up to the oppressed to pull themselves up, because as a society we keep them and their voices down. To let the oppressed go free did not mean that Jesus gave money to
a homeless person once in his life. Jesus struggled to change the structure of the society so that homelessness was no more. This is the life modeled for us, and we are called to do the same.

Lastly, in his brief speech, Jesus proclaims “the acceptable year of the Lord”. Dr. Hendricks explains that this an allusion to the year of Jubilee described in Leviticus 25:10. This was “the end of a 50-year cycle when all land that had been confiscated or otherwise unjustly acquired was to be returned to its original owners”. This is Jesus declaring to struggle and fight for economic, political, and social justice.

Rev. Dr. Michael Pfleger calls the church to reclaim its identity. In his sermon at the Congress on Urban Ministry, Father Pfleger makes a reference to the movie “Oh, God!” which most of us are too young to remember so we’ll have to take his word for it… In this movie, the main character says to God: “Why do you allow so much suffering in the world?” God replies, “Why do I? Why do you? I gave you all the power; I gave you all the ability. Why do you allow so much suffering? So much tragedy?”

Dr. Martin Luther King, Jr. said that we are “prone to adjust to injustice”. Most of us go to church once a week to hear that everything will be okay because God loves us. And as Rev. Dr. Pfleger says, when you go to church there are unspoken rules. Do NOT rock the boat. Don’t challenge the powers in society or suggest that the congregation members are oppressors. Don’t talk about social justice, racism, sexism, heterosexism, classism, or environmental violence. Just come in and feel good! Church is safe, church is comfortable. It’s time to change this. Jesus taught us to pray: “on Earth as it is in heaven”. This prayer is not us leaving it all up to God. Okay God, go ahead; create that heaven on Earth thing. My favorite quote from Mother Teresa is when she said, “I used to pray that God would feed the hungry, or do this or that, but now I pray that God will guide me to do whatever I’m supposed to do. I used to pray for answers, but now
I’m praying for strength. I used to believe that prayer changes things, but now I know that prayer changes us – and we change things.” It’s on us. We are to change things.

It is time to destroy the hell on Earth that we have created for those whom we oppress. It’s time to be the dangerous church of Acts. The church must proclaim the Gospels – the news that liberation will be found here on Earth, the poor will receive good news, society will be turned on its head. More than talking about it, we must live the life of Jesus. Father Pfleger says, “It has never been the church’s job to make current conditions bearable”. It has been our job to tell those on the side of the road that they don’t have to live like this one more day.

In Matthew 5:9 Jesus says, “Blessed are the peacemakers.” Dr. Obery Hendricks relates this to the setting around Jesus’ birth. Augustus, the Roman Emperor, declared a season of peace….but for the rich. He planned to achieve this peace through political repression, which seems awfully counterproductive to me. He caused terror through brutal crucifixions, but claimed to be the guardian of peace. Augustus was, in Dr. Hendricks’ words, a peacekeeper. He declared a season of peace, though it was intended solely for the rich. To keep peace, his goal was to please the people and extinguish uprisings. Those who opposed this regime were put in prisons or crucified. Jesus didn’t say, “Blessed are the peacekeepers”, but rather, “Blessed are the peacemakers.” Those who actively take part to destroy the structure that causes oppression and exploitation. To remove this structure means creating a society where true peace is made for all.

Reverend Dr. Pfleger says there is a difference between being liberal/progressive and being prophetic. To be liberal is to say: The healthcare system we have now is better than it used to be. But prophetic is saying: Not until every woman, man, and child has healthcare will I be satisfied.
Liberal is saying, “Well, it’s better than before…” But prophetic is to say, “if there is even one
person hungry, we all should be hungry.” It is the difference between fewer, and none.

So I urge you to join a movement. Take a stand - be it speaking out against sexism,
heterosexism, racial injustices, or the greenhouse gas emissions of disproportionately the rich
threatening the existence of life on Earth and affecting the poorest of the poor. Speak out. Don’t
just stand by and adjust to injustice; become part of the solution. I hope that you will join me
when I say: “I don’t want to be better than before; I want to be prophetic.”
MORNING WORSHIP  
Friday, October 7, 2011

Prelude  “One Voice” the Wailin’ Jennys
Welcome/Announcements
Invocation
Prayer  The prayer of Archbishop Oscar Romero
Opening Song  “Lord, Whose Love in Humble Service” Hymn #712
Scripture  Jeremiah 6:13-14 (NRSV), Matthew 25:31-40 (NRSV)
Message  “Join a Movement” Lindsey Jacobsen
Major: Nursing
Hometown: Lyle, MN
Song  “Will You Come and Follow Me” ELW #798

Litany for Peace + Lord’s Prayer by Joe Wadsworth
L:  Gracious God; timeless and ageless Liberator from oppression; your Son Jesus Christ has commanded us to love our enemies. You taught us a way to live together in love and gave your own life for those who were motivated by hatred.

C:  Our Father, who art in Heaven Hallowed be Thy Name…
L:  You have watched humanity fight and scrap. You have watched with sadness as your creation is hoarded and divided for spoil under the guise of dominion. Your Son came to dismantle the powers and principalities and free the oppressed. Help us seek your will in our lives and carry on the work of Christ. Make us your ambassadors as well as your disciples.

C:  …Thy Kingdom come, They Will be done, on Earth as it is in Heaven….
L:  You sent your only Son so that your people; all your people, might truly know of your love and of your peace. That we might fully understand your AGAPE, your SHALOM. In a time of war, our hearts need your assurance and your presence confirmed. Our leaders need to sense your power is the strengths they employ.

C:  …Give us this day our Daily Bread, and forgive us our debts as we forgive our debtors…
L:  It is so easy to reap a harvest of anger and revenge. Our hearts so easily fill with rage and discord. When war rages, sometimes our patriotism supersedes our mandate for peace and reconciliation. Forgive us our anger and grant us hearts of renewing peace. Help us be mirrors of your life even in times of discord.

C:  …For Thine is the Kingdom and the Power and the Glory forever…
L:  And so, Lord God of Creation, Savior of the World, we pray for anew chapter of peace to open and for the prophetic and liberating ministry of Jesus Christ to continue in our midst. Before the momentum of hatred eclipses our strength to control it, grant us peace within. Create in us a clean heart and peaceful mind. This is the nature of your Kingdom; this is the basis of your power, and this is the joy of your Glory. Give us peace

All:  Amen
Benediction/Sending
Postlude  “One Voice” the Wailin’ Jennys

Thank you to all who assisted with worship today: Kelsie Pace, Dan Bock, Abby Haubrich

CAMPUS MINISTRY ANNOUNCEMENTS

“World Hunger and Poverty” is designated as the International Theme Year for 2011-2012. Minigrants up to $500 are available to help students and organizations develop programming [speakers, workshops, events] that promote learning in this theme. For information, see http://special.augie.edu/~asa/mini-grant/ Applications are to be submitted to ASA president Jake Bury.

Walk the Camino deSantiago in Northern Spain over spring break, 2012. The camino is one of the oldest pilgrimage routes in the world. The course will explore the practice of pilgrimage today and through the ages as we walk 120 KM culminating in Santiago. Questions, see Pr. Paul or Sam Ogdie.

Serving The Banquet - Campus Ministry will be serving The Banquet on Halloween - Mon., Oct. 31st! There is a food prep shift in the afternoon and a serving shift starting at 5:15 pm. If you would like to help cook or serve, please contact Carol in the chapel office (274-5403) or put your name down on the sheet on the Narthex table. Costumes are allowed!

Worship at the SD Penitentiary - Campus Ministry will be joining the men at the SD State Prison for worship on Thurs., Nov. 10th. Clearance forms are available in the chapel office. The forms will need to be returned to the chapel office before Fall Break. Call Carol (274-5403) if you have any questions.

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Mon. (10th) -  Worship, 10 am - Stephen Minister, Reli
Tues. (11th) -  Koinonia Club, 10 am (pre-seminary group) - Narthex
Wed. (12th) -  Holy Communion, 10 am - Pr. Paul
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