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GOOD MORNING – Bobby Schuller (BS) and Hannah Schuller (HS)

BS: This is the day the Lord has made. We will rejoice and be glad in it.

HS: And welcome, church family. It is truly a joy to be with you today. We love you. Thank you for making time out to be here. You know you are so powerful. Even your smallest acts of kindness are like seeds that are planted, and they grow, and they become eternal, and they keep growing and they become generational, eternal, and they keep going. You are powerful, so today, may the Lord refresh your soul; may He give you everything you need to not grow weary in doing good. Amen. Would you turn around and shake the hand of the person next to you and say God loves you and so do I.

BS: Well today we're so blessed to have the Fullerton College Chamber Singers with us. Our choir is visiting Irvine Presbyterian, our future partners in ministry and they're over there showing off their stuff. But we're just so grateful to have you guys here helping us with worship today. Thank you. You have beautiful voices and you're so gifted.

We're so glad you're here and we want you to know that, you know, everybody's weak, you never know what happens, but if you had a rough week, hey just leave it at the door. Today is a time to Sabbath and just relax. Going to enjoy our day. When you go home, take a nap. You don't have to call anybody back, you don't have to check your emails today, you can eat a big meal, big lunch. Just enjoy your day. That's what Sabbath is for, man. That's great. So today we're going to refresh our souls and leave here energized. And so let's just go before the Lord. Father, thank you that you love us. That you give us a Sabbath time to gather and you give us your word and you give us each other, friendships, family, and your Holy Spirit that comforts us and guides us and gives us knowledge and vision, and we thank you for that, Lord. So Lord, we receive from you, from your Holy Spirit and we thank you, it's in Jesus' name we pray, amen.

SCRIPTURE – Matthew 25:31-46 – Hannah Schuller

In preparation for Bobby's message, the words of our Lord found in Matthew 25:31: "When the Son of Man comes in His glory, and all the angels with Him, He will sit on His glorious throne. All the nations will be gathered before Him, and He will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on His right and the goats on His left. "Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.' "Then the righteous will answer Him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?' "The King will reply, 'Truly I tell you, whatever you did for one of the least of my brothers and sisters of mine, you did for me.' "Then He will say to those on His left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.' "They also will answer, 'Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?' "He will reply, 'Truly I tell you, whatever you did not do for one of the least of these, you did not do for me.' "Then they will go away to eternal punishment, but the righteous to eternal life."

We, church, are striving to have a heartbeat of great hospitality. Amen.

Lifelike: Help for others!

INTERVIEW – with Melinda McGlasson (MM)– Bobby Schuller (BS)

BS: This is Melinda McGlasson and she's from Oklahoma, near Tulsa near Grand Lake where Hannah and I are from. Well, I moved there when I was 15 and Hannah grew up there. But I actually went to Victory High School and some other things, so we have a lot of the same things. And you and your husband pastor a church on the panhandle of Oklahoma now?

MM: Yes, Lifeway Christian Center.

BS: Lifeway Christian Center. That's awesome. So while she was on her way to becoming an aspiring singer, Melinda took a drastic turn after she was diagnosed not just with ovarian cancer but also stage three thyroid cancer. In the midst of her health challenges, she still though signed a recording contract, so she's here to tell us her story. Hi Melinda!

MM: Hi!

BS: Great to see you. So music has been a lifelong passion for you. Tell us kind of how you got started in all of this.

MM: Well I started singing at the age of five starting at church camps and then at church whenever they would allow me to sing, and it just continued till here I am today.

BS: Yes, and you're a worship leader and just very passionate about music. So you're pursuing this music career, and you're married, and life is going good, and you even have kids, and then all of a sudden you realize something's wrong with my body.

MM: Yes, and so in 2015 at the very beginning, I started losing my voice and we kept going to different doctors, in fact I went to three doctors just to try to figure out what was wrong, and they all kept giving me the same response. And then in August I came back from church camp and I started having a lot of pain on my right side, and so instead of going to church that morning, we went to the ER that morning, and they told me I had a large mass, larger than a grapefruit size on my right side. And they ended up having to wheel me around in a wheelchair because the mass was twisting inside of me, and just causing a lot of pain. And so I actually ended up having surgery that Friday. I had people praying for me all over the world. It was so humbling. And the cool thing about it was that when they took the mass out, they said it' not cancer. God healed me from that. I really believe that He did. And then just two months later they ended up finding out what was wrong with my voice. I had stage three thyroid cancer, and so I ended up going through all of that.

BS: So that thyroid cancer was affecting your vocal cords somehow.

MM: Yes, and the cancer was reaching out into the back of my neck, and so I'm thankful that we caught it before it turned to stage four.

BS: So this was a super scary thing for you. I mean stage three is still life threatening and it's in your thyroid, it's a very dangerous place to have it, and it's all over and you've got three kids, right?

MM: Yes.

BS: And a husband, and so you must have been like probably feeling really scared.

MM: Yes, I mean there was definitely a human side of it. I knew what the word said, and I knew that He said that He would heal me. I didn't know how He was going to heal me, but I knew He would. But the human side was still there and very scary, you know. We're not supernatural, I guess, and so I realized that. I had that moment.

BS: So in the midst of like finding out you get cancer, your dream comes true. You get signed. So tell me about that.

MM: And so it was the week that I was going in for surgery and this guy from Nashville calls me and says 'hey, I've heard you sing, and I would like to sign you. I have one spot left.' And I was like is this a prank? Like this is not funny.

But it wasn't a prank, it was actually God's way of showing me that Melinda, I have so much more ahead for you than what you're seeing right here in this very moment. And so I just grasped a hold of that. It gave me something to look forward to, as well and I actually wrote all the songs that are on my album during the time that I was going through cancer.

BS: Kind of like God's way of saying your calling is much bigger than your cancer.

MM: Yes, absolutely.

BS: Was there any part of you that was like maybe I shouldn't do this. Maybe I shouldn't sign. Maybe I should just focus on getting better, or something like that.

MM: Oh yes, I always have those moments.

BS: Yes, sure.

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MM: And in fact everybody around me was like are you crazy? Like nobody gets a call from Nashville that says hey we just heard you sing and we want to sign you. And so God's hand was on it the entire time, and we just saw His goodness.

BS: Awesome. How's your health now?

MM: Really good. I am cancer free and they just tested me six months ago. Thank you.

BS: Yes, that's great, that's great. Well it's so good to hear. What do you say, I mean, I remember Oral Roberts used to say everybody's a little bit sick. Everybody has a little something going on..

MM: Right.

BS: ..but when you have something big like cancer especially at your age, and you got little kids and stuff. I mean what do you say to anybody who's here that has been struggling with a sickness for a long time, or maybe just got some really scary news. Do you have a word for them?

MM: Absolutely. You know the whole time, from the moment I was diagnosed to even this right now, I have to cast out fear. Like if something goes on, I immediately feel that fear feeling.

BS: For people who are new to the faith, what does it mean to cast it out? Like what do you mean by that?

MM: So when I say that, it means like you're always having these thoughts. Our mind is so powerful, and so when I say cast out fear, I mean like when those thoughts come, just remember what God thinks about you. Like that He wants to give you a hope and a future. And so if thoughts are coming to you that is fearful, well that's not of God.

And so you have to identify what's from the Lord and what's not. And so He had to show me all those things, and He also showed me Joshua 1:8 that says be bold and to be courageous for the Lord your God is with you. Anybody who's going through something, I just say that. That God is with you.

BS: Just be bold.

MM: Just trust that He's faithful and that He'll endure to the end with you. And so just trust Him.

BS: That's awesome. Melinda McGlasson, thank you so much for being here today.

MM: Thank you.

BS: We appreciate you.

DECLARATION – Bobby Schuller

Hey guys, would you say this creed with me? Hold your hands out like this as a way of receiving from the Lord. Let's say this together: I'm not what I do. I'm not what I have. I'm not what people say about me. I am the beloved of God. It's who I am. No one can take it from me. I don't have to worry, I don't have to hurry, I can trust my friend Jesus and share His love with the world.

MESSAGE – Bobby Schuller " Lifelike: help for others!

Today we're going to talk about How to Serve. Now the main thing I want to say today is you do see the word serve a lot in the Bible. But I don't know if it really translates well how we're supposed to be and who we're supposed to be and how we're supposed to act when we serve. The long and short of it is today I want to say that the reason Christians should serve is because that service should always be coming from a place of care, compassion, love and especially remember this word – hospitality. Hospitality. That someone is under your care, that they're your guest.

That you are going out of your way to make sure that wounded, hurting, least of these folks in your sphere of influence feel loved, respected, and even protected by you. To be on the receiving end of that is a great thing. If you've ever received hospitality at a great restaurant, or maybe from your grandma, or from a dear friend who you're visiting out of town and they give you, you know, everything is the best, and they care for you and they look out.. it's a great place to be. It's a practical way that someone says you're not alone in the universe, that you matter to me, and you're my guest under my protection, and under my care. Wow. And that is what we as happy and whole students of Jesus, that's what we're supposed to be. We are supposed to be hospitable, especially to the least of these. Now Jesus' message is clearly about this in many parts of His preaching, but this was a new idea, although you've probably heard this idea of serving the least of these before, when Jesus was saying it, it was not the norm. In Jesus' day, He was in Palestine in the region of the Roman Empire that really nobody cared about. It was the outskirts, it wasn't really an economic zone, it was just a buffer between Roman Empire and Persia. And in the Roman world, obviously Rome was at the heart. And at the heart of Rome, it was all about glory, fame. Romans believed that living the biggest life possible, to be the most famous and most remembered person ever was the greatest thing you could do.

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That if I could do so many great things in my life, that people say my name forever, then I attain a sort of like a immortal life. The idea was that immortality could be achieved through glory. And it was into this world that Jesus' message was preached when He said anyone who wants to be the greatest must become the least and anybody who becomes the least will become the greatest. And of course everybody's like this is a crazy man. That doesn't make any sense. Anyone who humbles himself will be exalted, but anyone who exalts himself will be humbled. Jesus models this in every aspect of His life, especially the cross, but one of the most memorable times is when He's with all of His disciples, the ones who are going to be the leaders of the church, and He undresses from His robes and garments, which are expensive and nice, and those of a rabbi, and He dresses up like a slave in a way that's humiliating, and He does something filthy in those days. He goes and washes off all the dirt and animal dung off of the feet of His disciples one after the other, and He says no servant is greater than his master. If you want to be like me, you have to serve one another. And so the church, then, after the resurrection of Jesus, in my opinion and in the opinion of many, including secular historians, the Christianity actually undid the Roman Empire. I remember once when Hannah and I, we were in, I think it was Turkey, and we went into this ruins of a Roman temple, and on the outside it was gorgeous, it was beautiful, there were statues and pillars and he said okay, let's go inside. And we went inside and it was this little room, and a little stand where a little idol would have gone, and it was so boring, it was so disappointing. And that would have been your experience in Rome. And that was the spiritual life of the Romans. Gorgeous on the outside, amazing, glory, but once you go into the inside: little, small. And it was this Roman Empire that said oh, that handicapped child will never accomplish much. Kill him! Leave that two-year-old out in the woods. That older person is done with their.. they're sick, they're on their last leg, kill them! Throw them out! And you would actually see that when Romans would cast out from their own homes the least of these, the church would say give them to us. These are God's beloved children.

And so many historians believe that when Christians created, in those days, hospitals and orphanages and places to care for widows, that they were undoing from the inside the Roman Empire. When Rome fell, it was already crumbled from within. And I think that's a good thing.

That Christ topples the evil empires of the world through men and women who love the least of these. And that's what our passage is about today. It's about becoming a hospitable servant.

There's this thing called the Enneagram and it's been really helpful for us. It's a personality test, kind of like Meyers Briggs and there's nine personality types. My type is the most evil version. I'm an eight. And the eights are supposed to move towards a two and when I scored on all of these, I scored lowest on two. Two is the helper. It's the person who serves and cares for others. And so I found this disturbing! I was like maybe I'm a bad guy. Maybe I'm actually a villain. And so years ago, I kind of started leaning into this. Actually, there was one year where, I've told you this story before, Hannah and I, we make each other's New Year's resolutions. So like I don't pick my own, she picks one for me and I pick one for her, and hers was like you should serve more. Like you should clean dishes and be hospitable to people. I was like I'm a pastor. All I do is serve. No, it was helpful. And even these last three months, I made a change in my thinking because eights are supposed to become servants and I moved from thinking about serving people, to being hospitable. See service is the minimum, but hospitality is the extra mile. It's the innkeeper. It's the person who like really wants the guest to have an incredible experience. Hospitality isn't reactive, its proactive. It's not waiting for somebody to ask for help, it's looking for and reaching out for people who might need help and assuming they will. Its considerate. Its listening. And what's weird is when I was trying to serve out of a place of trying harder or legalism, it wasn't good for me. But even these last few months, when I've been thinking in terms of hospitality, especially to Hannah and to my children, its going that extra mile makes it, in a way, fun. Life giving. And this is who we're supposed to be. We're supposed to be radically hospitable. Over the top in the way that we care, especially for the least of these in the fifteen feet of space around us, in our physical space. And this is what Jesus says so poignantly in Matthew 25. Because Hannah already read the scripture and its super long, I'm just going to teach on it and not read it. So in Matthew 25, a very scary passage about heaven and hell and the end of days, and all this stuff, there's sort of a lead up, it's part of a sermon that Jesus is giving before He goes to the cross. And first He tells the story about ten young girls, five of whom are ready for the wedding banquet, and the other five who are not. Teenage girls love weddings, have always loved weddings, but especially in those days when you live out in the country and there's nothing to do, weddings would spring up and there would be these parties and everybody would be invited, and so you got to have your lamp ready because it's illegal to travel at night without a lamp.

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And so five of the girls can't go and the other five can. And Jesus says be like these girls who are innocent and ready for the party. He meant that not only for His return, but He also meant that even for today. That God's doing things in the world today, and many of us are just not ready for it. We don't have this open heart, ready to leap into whatever it is God is doing. He's saying be ready. So that's the first analogy.

And then that goes into the second, the parable of the talents. He says he gave five coins to one servant, two coins to another, and one to the third, and the five made it ten, the two made it four, but the one buried it because he was scared. And Jesus is saying don't bury your talents, don't be afraid. Don't just curl up in bed, but develop your talents, multiply them, and use them, and I will give you even more.

And then it goes into the great crescendo of the sermon, the final thing, the last parable, Jesus says and in the end of days the sheep and the goats will all be mixed together in one herd. But then I'm going to sift them out into two groups – the sheep on one side, and the goats on the other, and I'm going to say to the sheep enter into my kingdom because when I was thirsty, you gave me something to drink, when I was hungry you gave me something to eat, when I was naked you clothed me, when I was sick you cared for me, when I was in prison you visited me. And they'll say wait, what. When did we do that to you? And He'll say when you did it to whom? The least of these you did it for me.

And then He says to the goats, depart from me evildoers because when I was thirsty you didn't give me anything to drink, when I was hungry you didn't give me any food, etc., etc., and they said well when, Lord? No, no! It was like Lord, if we would have known, if only we had known it was you, we would have done it! We didn't know it was you! We just thought it was them. They weren't bugging us! They were super annoying. They've always needed that, they're a burden, an albatross in society and they're just going to use it for drugs and alcohol!

So here's the goats and they're saying.. and its calculating, right? Like Lord, if we'd known it was you, if we'd known we would have, you know, we would benefitted from it, we would have done it. It's interesting, one of the first questions you should ask when you look at this passage is why these two animals? Why sheep and goats? Why not lions and lambs, or angels and demons, or something like that.

One thing we don't understand is that in farming culture; wild goats have horns, and that's how you'd know the difference, right? But in farming culture, most goats don't have horns. They do this thing called disbudding, and that keeps the goats horns from forming, so when a goat doesn't have horns, sheep and goats look really similar. The only way to tell is in the ears.

In fact an example of this was a picture that was published on the website at NPR – how you know your goat is happy. And it was a picture they took and they thought this was a goat. He's cute, isn't he? And somebody emailed them, no, that's a sheep, and you can tell. The way you can tell is from the ears. Sheep have floppy ears and goats have kind of pointy ears, but other than that, they look really similar. But that's really the point, isn't it. The point is this – only the goat herd and the sheep herd, the farmer, only they know the difference between goats and sheep. The rest of the world, nobody knows. Nobody knows.

And if we were to walk up to a group of sheep and goats, together they would all look the same. But if you were with them long enough, you would see in their behavior and in their attitudes that goats and sheep are very different. Sheep work together. Sheep travel as a group. Sheep are vulnerable, they're delicious. Anybody like lamb chops? Yes, I love lamb chops. And of course the most importantly, sheep utterly, utterly depend on the shepherd. Goats are like sheep version of a cat. They go every which way they want to go. Have you ever seen a goat climb a mountain? It's actually amazing the stuff they can do. But most importantly the reason goats are disbudded, the reason they remove their horns is because goats destroy everything. They will eat the tails off of other animals. And they will go in every direction. They will ruin your crops, they will harm other animals, especially the sheep, and so even though they look the same, their behavior is very different.

On a farming website, I got this quote that I thought was hilarious. It said "if your fence won't hold water, it won't hold a goat." Someone else made this differentiation between sheep and goats because again, they look so similar – shepherds protect sheep from their environment whereas goatherds protect their environment from goats.

In Matthew 25, Jesus is not talking to the world, He's talking to the church. Let me say that again, friends. In Matthew 25, Jesus is not talking to the world, He's talking to the church. He's saying on the outside you all kind of look the same. You do the same stuff, you go to the same places, you sing the same songs. But in the end, some of you care for the least of these and others of you don't.

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Some of you are sheep, and some of you are goats. And the differentiation is that you care for someone when they're thirsty, when they're hungry, when they're naked, when they're in prison, you care for the least of these.

The thing that really, the spirit I felt put on my heart when I was even thinking through this was I think though most of the goats in the scripture you think of, they're the people who just neglected hurting people. But there's also a sort of goaty helper, isn't there? There is this helper that's like if it's Jesus, I'm going to help. But if it's a poor guy, I'm not. It's the calculating helper. It's the one who does good for others when people are watching, when it benefits me personally, when it gives me credibility or helps me network better, or makes me look good, that's, in a way, the goaty helper, isn't it. It's the one who's serving but truly isn't hospitable. And I think this is a huge difference that the sheep, they just help everybody. And they're just like looking, they're like looking for who's hurting, and they're looking for who's wounded; they're looking to care for others.

And so the temptation is to be blind when someone near you; one of the big mistakes we can make is to be like this is just for poor people. And it is for poor people. But to make the mistake that your neighbor, maybe even your spouse or your kids or your colleague at work, that calculating goaty helpers are not going to notice what the spirit is showing you, and that is this person's hurting and they need my help.

So what happens is when we become followers of Jesus Christ, we take on His eyes; listen friends, we take on the eyes of Jesus and the ears of Jesus before we take on the mouth and the hands of Jesus. We become listeners and we become see'ers; discerning and listening for hurts that we can heal. Sometimes we get overburdened, like I can't just help the whole world. Well the good news is, Jesus doesn't tell us to love the whole world, He tells us to love our neighbor, but we have to love all of our neighbors. Dallas Willard said it this way: the world is a big place.

It's God's job to love the world. Loving our neighbor is as much as we can manage. Your first neighbors to love are your home and your family.

So what happens oftentimes in religious communities, this happened in Jesus' day, is we want to say well my neighbor is not necessarily the person near me, it's the person I'm in community with, the person I do stuff with. And this direct challenge was put to Jesus. Jesus is at a rabbi's house, He's prominent, and the rabbi says to Jesus, rabbi, how can I be saved? And Jesus says well what do you think? And this rabbi says love the Lord your God with all your heart, soul, mind and strength, and love your neighbor as yourself. And Jesus says rightly you have answered. Do this and you'll be saved.

And then you think it would end there, but it doesn't. It's like there's this long pause, and it's almost like the friends are looking at this rabbi like hey buddy, you don't really do that to everybody. And the rabbi looks at Jesus and he says, well but Jesus, who is my neighbor? You see in those days, fellow Jews only loved fellow Jews. They only cared for their race and their religion. And Jesus tells this story about a Samaritan. So Samaritan is like the worst ever. It's like the lowest class, the outsiders, they're heretics, in Jewish view. I mean they are bad guys, right? And Jesus says there's a Jewish man wounded on the road, he's dying. A Levite, religious guy, is in a hurry, goes past him.

A priest is in a hurry, he goes past him. But the Samaritan cares for him. And what does he do? He puts him up in a hotel and he feeds him a meal, and he cares for him, and he leaves money saying hey, when he wakes up, make sure that he has everything he needs to get back on his life. And Jesus said, who loved his neighbor? Right? And the rabbi can't even say the Samaritan. He just says the one who helped, or something like that.

Look, we cannot not help people in the fifteen feet of space around us because they're a different socioeconomic class, race or even religion. We are called to not just love but really love, with hospitality anyone who comes near me. And God will put difficult people in your path, I promise you. I promise you. He will put annoying, extra grace required, difficult people and you need to not just serve them, you got to be hospitable, and watch as the Lord uses that and works through that in your life.

So how do we do this? How do we become the kinds of people that the Lord looks at us and says, well done my good and faithful servant. Enter my kingdom that is prepared for you. Number one, and I've said it a million times. You can't say it enough. It's all about hospitality. Stop thinking in terms of service, because service is limited. Think about hospitality. Like you would if you ran an inn or a restaurant or something like that. The way that you would care for the people who come into your space. I mean just think about what He's saying: hungry, thirsty, stranger, naked, sick, prisoner.

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These are things that require physical actual care that line up completely with a radically hospitable believer.

Hospitality, it is no mistake that hospitality and hospital have the same root word. Hospitality is healing. If you've ever been cared for when you're having a rough day, and your grandma or your good friend, or maybe you just happened to go to a great restaurant or something, and maybe they put a blanket over your shoulders, they ask you about your day, and they bring you warm food, and there's no hurry to it; they're just caring for you. When somebody extends hospitality towards you, they're saying you are under my care. You're under my protection, and you're going to get everything you need, my son. Right? Like you're going to be cared for, you're going to be loved, and I want you to know you matter to me.

See service says you're a problem to be solved, but hospitality says you are someone who matters to me. You're someone who deserves affection. I care about you. I really, really do. And I hope you leave my presence with joy and rest. See? And that's what we're called to be.

Danny Meyer, who wrote a book on hospitality called *Setting the Table*, he has this great quote that hospitality is really four things. Its eye contact, a hug, a smile and food. He says it this way: "within moments of being born, most babies find themselves receiving the first four gifts of life: eye contact, a smile, a hug, and some food. We receive many other gifts in our lifetime, but few can ever surpass those four." Anybody else love food as much as I love food? Man, see there's one thing, I mean there's one thing about getting food, but there's another thing about getting good food with eye contact and a smile and a hug. There's something about that that is good for the soul. And we as believers are supposed to do that for whom? Who we supposed to do it for? The least of these.

Now there are lots of least of these. If you were to make a list of the least of these in our society, you might think of widows, you might think of homeless people, poor people, you might think of those with special needs.

One hundred percent these people are on the list of those who are the least of these. But there is no greater least of these than children. This is really important. I'm especially talking to parents with children. With little children. If you have children, caring for your children is caring for the least of these. If you did not feed them, they would be hungry. If you did not give them something to drink, they'd be thirsty, if you did not clothe them, they would be naked, and if you were not there for them, they would be in prison, I promise you.

Very often, young parents don't understand that it's not okay to leave your children to do some other service. I can think of almost no other service that is more worthy than caring for your children. I think the one I might think of is the military. But anything other than that, it escapes me. I can't think. Your children need you, and I think one reason so many pastors' children lose the faith is that pastors are so fixated on caring for everyone else, but they don't care for the most important least of these in their life. Look, you don't think God cares about children? You remember what Jesus says? Anyone who harms one of these children, it would be better if he tied a stone around his neck and flung himself into the sea. You think Jesus loves kids? He does. I believe they're the greatest least of these.

And so it's not like you don't serve the poor if you have children, but I just want you to remember, if you have children, caring for your children is the greatest ministry in your life that is going to echo through eternity. In fact caring for your children is caring for the homeless. I have a friend, in college she was struck with major mental illness, and for like three years, her family stayed by her side and had all these relapses and horrible things. I promise you, if that family had not been there to care for their child, she would be homeless. And many of our homeless neighbors, whom we love and whom we care for, you see that many of them don't have a family unit that could care for them if they did, so you care for your children.

Most people don't have little children, by the way, and that's when we care for the homeless, we care for the poor, especially, and we mentor, we take on spiritual children.

Finally, and this is the last bit: be hospitable, be hospitable to the least of these, and most of all, be discerning and unhurried. You cannot be a discerning believer and be hurried. You just can't. You can't be running and hear the voice of God. You can't be in a hurry and care for homeless people in the right way, or people who are hurting. You just can't. You have to choose. You have two choices – a hurried life where you're late for everything, or hospitality. It's one or the other.

You can't live a compassionate and a hurried life at the same time. You have to choose. And if you do that, you'll find that you'll be more hospitable, you'll see the wounds of your spouse, you'll see your kids are hurting before they lash out, you'll draw things out of your friends and your neighbors.

Lifelike: Help for others!

You'll even have grace, and even sympathy for your enemies. And you'll become the kind of Christian that Jesus needs in this world. You've got to love the least of these.

Look if you're a Republican, you've got to love Democrats. Hey Democrats, you have to love Republicans. We hear all the time, hey rich people, you have to love poor people, but can I also say, hey poor people, you have to love rich people. There is no group in your sphere of influence you're not called to love. The soul is so fragile and life is so hard. And we don't know the stories of the people in our lives that annoy us or hurt us. And therefore, we need to listen to the spirit in an unhurried manner, and love everyone in our fifteen feet of space around us, amen? That's what our country needs right now, and I believe it.

Lord, thank you. We love you, in Jesus' name, amen.

BENEDICTION – Bobby Schuller

And now the Lord bless you and keep you. The Lord make His face to shine upon you and be gracious unto you. The Lord lift His countenance upon you and give you His peace in the name of the Father, and of the Son, and of the Holy Spirit, amen.