**SACRED SORROW**

*1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was with God in the beginning. 3 Through him all things were made; without him nothing was made that has been made. 4 In him was life, and that life was the light of all mankind. 5 The light shines in the darkness, and the darkness has not overcome it. ... 14 The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.*

John 1:1-5,14

*1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched--this we proclaim concerning the Word of life. 2 The life appeared; we have seen it and testify to it, and we proclaim to you the eternal life, which was with the Father and has appeared to us. 3 We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ.*

I John 1:1-3

I. Tikkun Olam - A rabbinic phrase speaking of the mending and repairing of the world.

A. The world is broken.

B. The ideal exists.

C. How we achieve the ideal of the world’s mending is where we disagree on method.

II. Sacred Sorrow: The power of Lament.

A. Lamentation is uncensored truthful communication with God.

B. Lamentation occurs when we are honest, humble and intimate acknowledging our own helplessness and conceding that only God can mend the world.

C. In lamentation we slow down, enter in, remain engaged, empathize, and immerse ourselves in sorrows of the world.

III. How God mends the world: How to handle Beauty and Ugliness.

A. Beauty without ugliness leads to mere sentimentality without transforming power.

B. Ugliness without beauty is abject despair.

C. Calling beauty ugliness or ugliness beauty equals deception and confusion.

D. Beauty entering into ugliness is the incarnation!

IV. Tikkun Olam: Mending the world King Jesus’way.

A. The beautiful unfathomable son assumed humanity and entered into the ugliness of our broken world.

B. Christ never “hides from,” “avoids,” or remains “outside of” the reality of true brokenness.

C. Christ mends the world by beauty entering into ugliness with love, acceptance, and forgiveness.

D. The incarnation of God the Son proves the Father’s concern to mend His fallen world.

E. The Cross of Christ represents beauty entering fully into ugliness with redeeming love, acceptance and forgiveness.

F. As we enter in to lament we also love incarnationally bringing transforming love, forgiveness, and acceptance to all.