

Now they get in the foxhole of course, the way he gets in the foxhole is he sees the bullets going across the battlefield and takes off running slides in. Safe! As so they get down there and watch the war. Watch the war, it's going on! And pretty soon you get some nut in there, in that foxhole with you that gets all panicky, and he jumps out of the foxhole and runs out there to right in/the center of the enemy fire. And the enemy starts shooting and finally he gets hit. And he's laying there on the ground and he cries out, "Medic". Now that's kind of the experience I suppose of the religious in our time. That we show up in these foxholes having been enlisted which you might say is justification, having been ball game, and then once we got shifted to the front lines, we just couldn't wait till we hit the foxholes. And that kind of protection and you know we just kind of lift our heads up high enough to watch the war, to watch the war. And yet you get thrown in there with some nut who decides that he's got to get out there in the middle of the action. He gets out there and gets gunned

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down he turns around and he calls for you. And there you are with a decision on your hands to either live your whole life in that foxhole every once in a while looking over it and you know watching what's going on or responding to the kind of world which you and I have been give, which you and I have on our hands.

It's that kind of image I suppose that holds for me at least what the difference is between justification and sanctification. It is the same war and the same battle

and the same ~~kind of~~ conflict, but the response is different. That is, that

first response is kind of an exciting response. You remember that the way you

felt after RS-I was a great breakthru, a new glory, a new found me. I can

decide, and you just went around and somebody would say something to you,

and you'd say well I can decide. I can decide. And you know pretty soon we ~~fg~~

got down the road a little bit and that wedge blade which was all we were told about

suddenly in RS-I/got a circle around it. And somebody said, Hey, that's the globe. And

you know that I can decide is not just about you and your own little context.

I's about you as a global citizen, and that just shifted everything. The intensification

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the pain and the struggle intensified. And that's the kind of context in which sanctification has come. And that foxhole image has held many ways for me as I have reflected on sanctification. Another way in the context of my own ~~at~~ Sunday School class where Agnes Adolfson is the Sunday School teacher, and she'd always make us memorize all this stuff, the creed and ~~the~~ ^{the} meaning of the creed, and the petitions of the commandments, and the meanings to the petitions of the commandments. You know those of you who didn't have the opportunity to study Luther's catechism, all of the explanations to the petitions of the Lord's prayer begin, "We should fear and love ~~God~~". "We should fear and love God." Well she made us memorize that kind of stuff and I could never figure out why, but she'd always tell us why. ~~She'd say "You'd live you'd die"~~ She'd say, and this was right between World War II and the beginning of the Korean War, she'd say, sometime you may get out there in a war and be all by yourself in a foxhole. There won't be anybody around, and you won't have any strength, you'll lose she said any ~~desire~~ will and desire to go on, and/the only thing you'll have are these things

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that you're memorizing now. And she was right. She was wrong, but she was

reight. And one that stuck with me the most I suppose ~~was~~ is Psalm 23. I

think it's got probably the most relationship to sanctification that I've been able

discover, at least out of my own memory. Do you know that one? Let's see if

we can say it:

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me
beside the still waters.

He restoreth my soul: He leadeth me in the paths of righteousness
for his name's sake.

Yea, though I walk through the ~~v~~alley of the shadow of death, I
will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine
enemies; thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my
shall
life: and I ~~will~~ dwell in th house of the Lord for ever.

Well, we ~~w~~ant to take a look at that, that's all that ~~will~~ this

is going to be about for the next period of time, and want to begin ~~by~~ just by

reflecting together with you on our corporate kind of journey. You know it's

like every morning, bar none, I've been here this summer, I've just seen people walk by me in the bathroom and in the hall and outside and so forth and the question that's with me is why are they here? What are they doing here?

And of course, that's just an easy way of saying, why am I here? You know,

it's a way of not having to deal with your own reason for being here. And yet,

you know, that question is in one sense easily answered, I suspect. That the

reason that you and I are here is that we're all the scared religious. That

we're all deeply the scared religious. And we all know deeply that we'll never be

anything else, but the scared religious. And that's kind of where we began the

battle. I don't know when you were first self-conscious of/being the religious

maybe it was in church camp, maybe it was at revival meeting, maybe it was in

MYF group, maybe it was when you sang in the choir. For those of you who didn't

participate in congregational activities when you were younger, maybe it was just

an intrigue you had, you know as you walked by those gothic cathedrals and

wondered what in the heck those people do in there. You know it might have been

that kind of intuition about your own destiny. to be the religious. But

somehow as you and I encountered the world which the things that we experienced in the

church didn't quite square with, we became disconnected. We became you know maybe not

totally, but we became disillusioned, and so for a time we just experienced the

secular, the secular, the secular. And then at some point we became connected again.

Now for me it was RS-I and that's where I got clear that RS-I is a secular course,

not a religious course. It's a secular course. That is it takes just the deeps of the

life of every human being and explodes it to the bottom, and that's when it becomes a

religious course. But the reason it's had such relevance and exploded in our time

is because it dealt with the deep secular kind of struggle which you and I have had.

as human beings. So we ~~began to~~ became connected again as we began to get symbols

which began to order our world, and a way we could begin to relate to what

was going on again. And as soon as we got hold again of what it meant to be the

religious, then we had to take another journey to the religious deeps. And that

began I suppose for this particular body anyway somewhere around '68 or '69

where we began to work with the New Religious Mode Charts. That wasn't enough

to show up
just/as those who could take the secular experience and talk about

it meaningfully with religious symbols. We had to go more deeply. I remember

scripture conversations, spirit conversations, and the New Religious Mode

Lectures in Summer '70, etc., etc., etc., the Odyssey, all those kind of

things which were pushing the bottom of the religious. And that's how we came

at it in a sense solitarily, and corporately then we came at it by claiming

that
again the promise ~~of~~ the Local Church would be the body of Christ or is

the ~~Body~~^d of Christ and the Hope of the World. And that became manifest to us

in 1970, or at least^s culminated for us as we launched the Local Church Experiment

which was kind of our corporate response for saying again for the next 1000 years

that the religious were going to be in history, self-consciously. And that we

are going to be a part of that body. So that scared^{iv} religious became implanted,

became tattooed on us again in a new kind of way with those kind of decisions.

But God never leaves us alone. God never leaves us alone.

And just as soon as we began, you know to plumb the depths of the religious,

the world was thrown on our back. And it wasn't enough to be able to talk to

Church people about their religious symbols. Then the Lord said go out into the

world. It was just exciting ^{for} ~~to~~ me, I looked at the end of every one of the

gospels the other night, Matthew, Mark, Luke and John, every single one of

them ends with the great commissi~~o~~n. I mean different forms, but every single

one of them is O.K. now go forward into the world. Go forward into the world.

No waste of time relative to getting your own body together or anything, it

go into the world. Go into the world. Go into the world. And that's the context

which we have before us again today, and Summer '71 broke us loose there,

Summer '72 with the Other World charts we ~~be~~gan to get a grasp after what the

bridge would be from that which we recovered in ~~the~~ ^{to} depths of the religious

symbols to that new secular mythology which needs to be created for every human

being to participate in the deeps of human self-consciousness.

And it's that part of our religious journey or and our secular
journey ~~that~~ we're looking at in these middle four lectures ^{of} ~~in~~ the sanctification
series. Just to remind you of kind of where we've been and give you a clue
as to what the next couple of lectures willl deal with. . . The first four
lectures were dealing with the dynamics of the sanctification experience. And
you can get all intellectually hung up on that unless you realize again that
we're holding true to the phenomenological methodology of saying all sanctification
is is a way of talking about what we've already been and are now experiencing.
It's got nothing to do with dreaming up some category we've got to get ourselves
in line with. It's pointing to that experience of life which you and I have had
and are having. And we talkid about that in terms of Universal Benevolence,
Radical Integrity, Endless Felicity, and a I guess this one was called something like
the Awe-full League, which I guess was a way of getting ahold of what the corporate
response to the dynamics of sanctification as they are held intension with the
dynamics of justification were. And ~~the~~ our last two lectures then tomorrow

and (is today Wednesday already?) tomorrow and Friday will be on the relationship of sanctification to the post-modern world. And that's a way of trying to blow open how it is that what you and I are experiencing in the the midst of/resurgence of our time and the religious response which we're calling sanctification to that, what's the relationship of that to the post-modern world which you and I have on our hands, or again to the creation of the new society, new civilization. Well these four middle lectures then at least for me, even though they're called the relationship of sanctification to the Other world, what they're really about are somehow talking about the life style of the resurgent religious. Or what it's talking about is how you and I as the self-conscious religious in our time take the going onness of history as its there in the indicative of the Other World and self-consciously relate to those states of being and ground ~~from them~~ those in the depths of our own lives so that they become living realities. Again the sign of sanctification is that it's

something you're acting aout, you're aeting out, you're acting out. And so we had the four lectures here, one communion with God, and the second was the forgiven life and yesterday was sacrificial expenditure, and to day we want to talk about embodied exhaltation. And the Other World categories which these are dealing with are right across or down the major areas of the other world topography, the Land of Mystery, the River of Consciousness or freedom, The Mountain of Care or agape or responsibility or love, and the Sea of Tranquility is where we want to zero in today, or we want to talk from the context of the endless life, or the resurrected life perhaps ~~we~~ would be another of talking about that.

O.K. Well, I suppose one of the most helpful images is one that Larry Ward borrowed from me, that I understand. . . Did he lecture here the other day? Did he use all my examples, like the on from Butch Cassidy? He used that one. Well, that still probably stands as the best example of getting hold of justification/sanctification there. And/^{again} just to remind you,^{you know it's} when those guys are going across trying to get away from the posse and they turned around and

all they got in front of them is the cliff. And you know so they think the big leap into the future is leaping off the cliff, and you know so they leap off the cliff. And what they discover once they leap off the cliff is that the cliff is behind them, that that leaps been taken and that what the future is is just that long road that you can't see the end of . And you know that's just the *way* sanctification comes. That you and I you know, have thought. . . How many times have you thought ~~that~~ you'd taken the big leap? The only thing I'd add to that illustration is like a that long road is just full of other canyons that you've got to ^{or something} leap again. Maybe call them chuckholes, I don't know. But you know that you just start down the road and there it is again the decision to leap, to leap, to leap, to leap, to leap. And so in that sense sanctification is nothing other than the intensification of justification, or the other side of justification. And it's no less of a struggle. It's almost like if a you had a wire tap of that cave that Jesus was laying in that when it came towards the end of the three days its almost like the Lord said, "A O. K. Son, it's time to go." And he said, "Already?"

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I just got here." And He said, "Come on now. You been in there almost three days.

It's time for you to get up and go." And he said, "Please don't roll that stone

away." It's that kind

And you know you experience yo~~r~~yourself there, with that kind

of conversation with the Lord. Do you these days? I just got here. I just

made this decision and now there's another one, you know. For God's sake don't

roll that stone away, because you know I just . . .I've almost become accustomed to

the darkness. Don't show me any more light. Well, you can rehearse that for

yourself. I understand it's true. Is Mark Poole in this congregation? He's not.

Well he told this ^{at a}~~to/the~~ galaxy couple ^{galaxy couple} that he was the/ . . . part of the~~d~~

^{who} galaxy couple ~~that~~ was there. He said that they had rituals in their family, and

they do the "Praise the Lord, Christ is risen" in the morning. He said when

his six year old son, they'd just started doing that ~~if~~ritual, and he went in and

said, "Praise the Lord, Christ is Risen." And his son said, give me three more

days. I just. . . that's just the way I find myself responding, you know. Give

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me some time. Let me get it together. Let me get my model built, you know.

And yet that's just not the way life has come this past year. I mean, oh man

we got interns in our house. . .I admit sometimes I don't build very good models

but boy you know they're demanding models that you know you would have had to have

eighty

~~eight~~ hours in the day in order to get built. i mean you know you just

the models that are demanded just come boom, boom, booom, boom,boom, boom,

boom, boom, boom,. Just that kind of intensity , and the demands for them come

from every single direction and it's just been that kind of intensification that's

there. Well, one helpful way I suspect to get hold of the response of the

resurgent religious to the resurgence of our time and the sanctification situation

is to talk ~~to~~ a bit about the Other World. And this morning we want to look

for a few minutes at the sea of Tranquility.

And just pulling out of that Psalm 23, which we recited together

a few minutes ago. May be to hold the Sea of Tranquility, just to use that line,

"Thou preparest a table before me in the presence of mine enemies. Thou

anointest my head with oil"" and maybe hold it right there. For somehow its
that line which for me holds the tension of the alien nature of this world with
the Other World. It's a you know that thou preparest a table before me in the
presence of mine enemies. Right in the midst of this world, where everybody can
see. Where I'm just naked in the sight of every human being, and yet thou
anointest my head with oil. That is you know that you remind me that I'm the
king of this world in ^{this} ~~that~~ situation. That is you know that a nobody else can
handle ~~this~~ situation except one who decides that he's anointed with oil.

beginning to get
And so that maybe gives us a way of ~~getting~~ into the Other

World topography, because I've already mentioned that for me the Other

World is kind of like the 20th Century Book of Revelations. Have you ever

read Revelation? All those images of the angels and the horses and the soldiers,

you know all those kind . . . Well you know it's almost like somebody a thousand

years from now is going to pick up that Other World chart and they're going to

Man
say, "Wow! Look at these wierd images, Land of Mystery, River of Consciousness,

Mountain of Care, Sea of Tranquility. But that helps us get a hold of what the function of what the Other World Charts are. That they're ways of holding what the revelation of real life in our time, or how we've been illuminated about what's really going on ~~it~~ in the midst of life. That somehow just standing present to those states of being cuts away all the illusions which we like to put up in front of us. Strips us bare and just leaves us before reality itself.

And the image of the Sea of Tranquility, I think the first sea I^{ever} remember was the Great Salt Lake. Now I must have been about six years old when we first took our train trip to California. And I remember going across on the tracks first of all, and you went across that salt and you just couldn't see the end. I mean it was just so huge, and so monstrous. And then on the way back we rented a car and drove back and we stopped and went swimming there and it was a strange kind of thing, because out in the distance you could see all of the waves and everything like normal lakes and seas. But when you went out swimming you didn't swim, you were just. . . you walked on the water. I

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mean the salt just supported you. And , But the conversation I'll always remember was the lifeguard which came over who came over to talk to us and he warned my mother, now don't let him get out too far, because a lot of people have gone out on this sea and never come back. And the one of the dangers of the Other World is that you can go to the Other world with all the sincerity and so forth in the world and never come back, short of one gets away that of talking about/the Other World is in the midst of this world. And you just think of the number of images of seas and water that is held in our common story.

I mean the Red Sea holds the first great deliverance. And I've become much more enamored with Cecil B. DeMille's rendition of twenty feet of water on both sides. I mean you know, that's really the way I've begin to experience my life. It's that there's just that narrow passage and if I don't shoot through there. . .It's like the Hesperides, you know, if you don't shoot/through your way there it's going to close on you. And it's like that chance just comes once in

a lifetime to live your life, and it's a narrow kind of path. And you see that

that Red Sea what there was on the ~~other~~ side of the Red Sea which was the leap

was the long road, was the desert, was the sanctification experience if you will.

And I'd suggest that those Ten Commandments and all those were handles were not

moral code, ^a ~~were~~ handles of getting hold of what it would mean for a body of

people to move down a long road, to sustain themselves in the kind of journey

on the twenty year march on the forty year, ~~etc.~~, that you and I have before us.

Or, the walking on the water. Probably the most popular/^{kind of} way

of you and I talking about what it means to live out of the word. Or the

story of Jonah and the whale. I mean what would that story be without water.

I mean you know it just. . . aw I was going to say it just wouldn't hold water,

you're a very kind group so I wouldn't say something like that. Or even in

the Bridge over Troubled Waters. No song I suppose has addressed my life more

deeply in the past five ~~or~~ six years than Bridge over Troubled Waters. You know

somehow getting a hold of what it would mean to live life.

Well, the Sea of Tranquility then is a kind of a both an
it's also
intriguing spot and/a very dangerous kind of spot. But let's go and see what
it looks like a bit, as we try and get hold of what it means to relate to the
resurgence of our times.

First of all, we just want to point to the categories of
the Sea of Tranquility itself, which would be the radical illumination held by certitude,
and the unknowable peace, that held by problemless ness, and the unspeakable joy
held by contentment, and the endless life held by everlastingness. Now just
a few words about each of those. . . That the certitude or the radical
illumination is just getting said that the state at which one shows up with
his life is in terms of living his life one knows all he needs to know. And you
know it's been, it's just really torn at my interior not overagainst the
authentic intellectual function of mankind, but that we find ourselves as a
body struggling with intellectualism, or particularly again in the context of doing these

sanctification things. Some people say well I can't really participate in that sanctification business because it's just intellectual again, it's too intellectual for me. Well what the state of being held by radical illumination is to say taht you know all you need to know about your life. That there's nothing more that one needs to know. That the way I experinece that myself is that I don't have to prove myself anymore. I've spent most of my life trying to prove myself. I've tried to prove myself athletically, I've tried to prove myself intellectually, Ive tried to prove myself as a prior, I've tried to prove myself as a local church pastor, I've tried to prove myself as a son.

But what certitude says what ^{the way} that state of being says is ~~that~~ you show up you don't have to prove anything to anybody. That you know all you need to know.

And that's even when the facts don't back up what your pointing to because that state of being has ~~something~~ to do with something beyond quote the facts. Or its like you can decide that you love your situation without that situation having to say it loves you back. I mean its like you decide the context within which a

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situation is going to . . . you know. . . One who lives in the Sea of

Tranquility is not surprised by life because he's decided in the first instance

that to stand in certitude is to know that he can decide to love his

situation without demanding that that situation love him back. And you can

substitute your wife, or your congregation, or this congregation here or whatever

you want to there, but that's what is a sense of being pointed to with

certitude. Then in terms of the peace, I guess that's probably about the

it seems to me
thirteenth box/of the church lecture where we use that the peace that passes all

understanding. That that's the kind of peace that's being pointed to as one

decided to live in the Sea of Tranquility. Or to talk about problemlessness.

I always had trouble with that. Last summer I couldn't get clear on what

anybody meant when they said problemlessness. Well, about ~~two~~ two weeks before

we were to come, no it was really the week before the priors were to come here

this spring, I looked around and what I had on my hands was Summer '73 recruitment

and PLC follow-up, and the john on the fourth floor was plugged, it had been

that way for three weeks, and that's true isn't it? Yea? Just in case you thought that I was making this up. And it just, the landlord next door, we were two months behind on the rent, and a you know I could add about forty things there and what I became aware of is as I looked at that and you know and then got a call from Chicago and I was all ready to go on Sunday and said well you don't have to be here until Thursday, but we had decided to be here Sunday anyway because a couple people from the house were getting married and you know it's just like your head was just swimming with situation after situation after situation and yet never once in all that time did I have a problem. And what I realized was that as long as one engaged in the task then ~~no~~ none of that stuff ever hits you as problem? You know in that context, I can't remember ~~when~~ again when I had something that you'd call a problem. When I get problems is when I decide not to engage myself. Boy you just look around and look where people have problems, and you'll see that they're not doing anything. That it's boredom which gives rise to problems. And the more boredom, the more depth problems that that gives rise to.

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And one gets a sense that problemless living has to do with just being clear about one's expenditure. That and gosh you and I just never have to have another reason not to be expending ourselves. You know there was a time when we looked around and said what is there for us to do? When is it. . . are you working on tactics? What is it that you're planning for the next 1000 years? Is your problem you don't have anything to do? I mean you don't have any problems. The only problem is how you unblock yourself from being a block ~~yourself!!!!!!~~ you know to what you have to do. But that's the only problem that one experiences.

How does one keep a focus on that.

Well the next category there would be the one of the contentment, or/unspeakable joy. I walked in the room and Fred Hess said, "Hi, Rick. How are you?" And I said, "Fine." Well and a you know that's just a that's got to be an other world response. You know in the first instance. It's just that I've decided to be fine. I mean I'm not fine at all. I was really up most the night and I my you know my sinuses are bothering me and I know that

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I got to go back up and lead this swirling business that is going ^{up there} on/on the
forth floor. And I'm not fine at all, if you want to. . . . But I'm fine
~~that~~ And that somehow has to do. . . . I can't remember a year which I've just
enjoyed more than this year, and it's very simple. That there's been no year in
my life that I've ever expended myself like I've expended myself this year. Now
if you want to hear about my problems, I can tell you about some ~~problems~~, but
I don't have any. And you know that just has to do with somehow being shoved
back in to the breach of history again, time and time again to do what's needing to
be done. a great witness up there on the fourth floor the other night when a woman
was kind of witnessing to this and she had kind of told about her ~~1~~ year how
it had been that way. And you know it was like you're up there leading the
conversation you thought she was through, and she paused about four seconds and
then she said, "Just one more thing." And so you kind of said Ya, and she said
"Just don't let me forget. Just don't let me forget." And you know that is finally
perhaps
howhow it is that you and I /begin to get hold of what sociological sanctification

is about. Somehow, don't forget that I've just had the greatest year of my life.

Don't forget that the greatest year of my life was related to expenditure. Don't

let me forget that that's the way life is. It's a boy you know I just love a good

fight. I mean I used to love good fights that weren't really good fights that

I felt all guilty about afterwards you know, that's where you ~~used~~ picked then

with your brother or your sister or your mother. I used to bait my mother.

We have this odd family. My mother's here someplace, I guess she's down a couple floors

but she won't mind. I used to bait her because we used to have this thing where

we'd always ask questions of each other. You know it was the time of the big quiz

shows, 64, 000,00 dollar question, and Twenty-one and all that kind of stuff.

And so we'd spend all day trying to come up with a question which would be the

question that the other person couldn't answer. And you know we memorized all the

states of the United States forwards and backwards and all the capitols, and all

the populations, and you know and we were just whizzing along that way. Well it

those were the kind of fights that I used to enjoy having. But the kind of fights

that gave you the kind of joy, the unspeakable joy, ~~we~~ are the kind of fights which are about the task. About the mission Where you wrestle with a model, you know, through~~the~~ night. Where you know you get a swirl up there and you~~know~~ you just you throw your being in there to try and get that thing clarified so that you spin through the wall or whatever. And you know, you can ~~just~~ put up with all sorts of stuff when you're engaged in that kind of fight. That's the kind of good fight that I'm talking about. / That's one of You know I suspect the reasons~~you~~ and I find so many of ourselves and others engaged in the contact sports and all. Because everybody likes a good fight. And now the question before you and I as those who understand what resurgence is about is a what kind of arena ~~is~~ and what kind of fight are we going to enable every human being to engage themselves in. And I'm convinced that every human being enjoys a good fight. Because even in the fights which aren't the comprehensive fights you get a sense of the kind of joy that's there. The kind of sense after the significance of one's life. Or that's where

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one senses ~~his~~ vibrancy. I don't know if it's Sartre or Kirkegaard or who that said even when your just stuck with a pin that's a great kind of sign to be able to respond to that because being stuck with a pin reminds you that you're still alive. And that's what a good fight does. You know it just reminds you that you're still alive. And ~~you/who~~ what sanctification is about, it raises the question in the midst of those good fights why we go to sleep.

Why we can't you know stay , through ~~stay/to~~ the struggle. Will you not watch with me one hour? It's that kind of question. The good fight is again, and we're being called forth to participate in that kind of fight.

And you could raise the yin yang, and the male-female ontology , etc., as just signs of the joy, the unspeakable joy that comes in the tension in the midst of life.

Well, that's a kind of a sense after what the categories of the sea of tranquility are talking about up to joy, and now I want to spend a couple of minutes dealing with endlessness so that we can then take and stand in

endlessness and look back at each real quickly at each one of the categories of the Other World, and raise the question, When one stands in endlessness, how does that transform one's relationship or illumine one's relationship with the myster? When one stands in endlessness or the everlastingness of life how does that transform or illumine one's consciousness? one's care? and so forth. Just to share here a few images relative to the endless life. ~~That's~~ That a that's Bonhoeffer's great secret of history. The great secret of history is the unbelievable endlessness of life. Or it's about those who dare enter the Other World and return victorious. Those who dare to risk their lives at the point of just exposing themselves to the demands of history. They are the ones who come through and then are able to say with Paul, O Death . . . How does ~~that~~ that go? Something . . . where is thy sting. What is it? Death where is thy . . . Something sting before that. . . O Death where is thy sting, O Grave where is thy victory? That's the way it goes. Well that's the kind of self-consciousness that's there, or the kind of state. Not really self-consciousness, just the kind of

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facticity there is about the endless life. That that's just a state of being which

shows up in the midst of this world. It's very clear that the concept of immortality

or you know somehow there's the ongoing ness of my physical or soulal life. The

at all
other side of the grave is not/in the first instance what the Christian faith

was getting after when it uses poetry like everlasting life. That it's got

something to do with how it is that you and I see life fulfilled inthe now. I mean

You know what your response would be if somebody comes up and says, "Hey do you

want eternal life?" I mean you know it would be, "Yea!" I mean I want

eternal life, I mean I want fulfillment, I want happiness, I want life to be none

than it is now, I want, etc. And yet the poetry of the Christian faith at this

point, points and says, Well you have it. You've got it. You've got it right now.

That you have the kingdom of God is fulfilled now in your life. It's just there

for ~~you~~ you to grasp after, ~~so/you~~ And so the kind of categories that we have in

the Other World chart ^{under} on the endlessness are, the living death, that is taking

his
one's death as the starting pointof ~~one's~~ life and expending it. Or standing on

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the other side of a six foot hole and looking back and deciding where one's life is going to be spent. Or the resurrectional existence that . . . I'll

never forget the kind of ^{lecture} address that Joe Mathews/was supposed to be on what an

auxiliary is in the Local Church Experiment. And what he did was talking about the

resurrectional man. And you^{all} all clear on who the resurrectional man was.

He was the guy that came out of there with a spear in his side, and two broken

legs and so forth, and was the one who with those two broken legs and the spear in

his side went on ~~it~~ and lived those 40 days on the other side of the grave.

The resurrectional man is the cruciform man. That a you know it's like it's one

gives, who dies ~~that~~ lives. I mean that's so basic to your and my self-understanding

that you ~~even~~ ^{even} hate to/say a thing like that ~~to~~ ^{before} a group like this, but its got to

be said. That's all we've got to say finally. That when you die you live. And

when you try to preserve your life you die. But when you die, when you expend

your life, you live on and on and on and on. And yet you have to say that there's

a dimension of life which you and I haven't experienced, at least I don't think so,

and that is just the facticity of the six foot hole, and you know that those who have died have experienced something of humanness which we have not, and so there is that dimension that one can't answer but one stands present to as just being there. But that doesn't at all shift our own sense of what it means to live, and that is to die .

The other category there is the everlasting community. That those who decide to expend their lives on behalf of civilization are one in a long line, a the crimson line, I guess Kasantzakis used, that just comes from whence you can't see, and goes to where you can't see again. And you're located there on that crimson line as just a part of an ongoing dynamic in history of those who decide that history goes on as a result of the expenditure of their lives.

And then another category there would be contingent eternity.

And that just has to do with the eternity of life and death, that if you can say that what life is about is mystery, and life is about freedom, and life is about agape, and life is about tranquility. That you say the same things about death.

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That death is about ~~myst~~er~~y~~. That death is about freedom, that death is about care, that death is about tranquility. That there one and the same reality.

Not two different kinds of things Well, let's take a look then and see how/one ^{if}

stands in/~~endlessness~~ the box of endlessness or stands as one who's decided to

expend ^{their lives} or stands as the resurrected one, what does that do in terms of one's

relationship to the Mystery

Looks like as one stands before the mystery without tranquility. That as one

stands before just the upagainstness ^{which} ~~that~~ life is that one stands before the

power which you know constantly shoves into the situation which he wants nothing

to do with. . . without tranquility the response is just horror. ~~The~~ It's just

an, "OH NO!" ^{the} And that's a deep fear of every one of our lives. That at that last

moment which is every moment, like the minister in the New Orleans fire of a few weeks

ago, that as he was thrown out the brink of a window and you know saw that his death

was before him in the Leap he just yelled, Oh God NO.," And that was his life at

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that point. Just to say, "Oh, God, No." And you and I deeply fear that that's what our lives are about. That as we run in to that power that is Oh God NO. And that's what, it's that horror without tranquility that one stands before as he stands before the mystery. Because what's discovered there is just the merciless judgement, the merciless judgement, the merciless judgement. I mean when you get clear about the judgement of the Lord on your life, boy you don't ever want to say in one sense, The Lord be with you, again. I mean you know it's just you say something like that with fear and trembling, and the external manifestation of that is just getting beaten down, just getting beaten down by that power. It's a humility with out the words. Humility without the word, just being crushed and giving up one's humanness in the light of the horror of staring the mystery face to face. Or those of you who've seen the seven faces of Dr. Lao, it's the frigidity there of facing the mystery face to face and saying, "No." You turn into stone. You just turn into stone. Or I guess the Biblical story ~~there~~ you turn back and look at that horror and you turn into

a pillar of salt.

But somehow as one stands within endlessness, that's all transformed.

That the horror is still the horror, that you still show up with situations

you don't want, you still show up being bombed this way and that in ways that

you finally have no control over, but something there is different. That

somehow that horror which a you experience as your death somehow becomes an old

friend. You know it's like pretty soon it's almost like you greet the mystery

and shake his hand.

so

I hate to use this because people are/disappointed that I had a

car accident two months ago and still look so good. But I did, and in the first

instance it was kind of a ~~bad~~///~~accident~~ really kind of a bad accident. I

decided to run up under a semi instead of going around it. ~~It~~ There wasn't. . .

Didn't prove to be a shortcut. And so I spent a couple of weeks in the hospital

then got out and got recovered and all that, but what happened to me as I went back

to the junkyard to see the car. . . And ~~it~~ it was a '69 Toyota that stood, had stood

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about five feet high and was now about two and a half feet high. I mean it was just totaled. And that's when I, you know I looked at that and my first you know. . .

whenever people talk about humiliation, I mean that was humiliation. And yet

something strange happened to me. I mean it's like I just reached out my hand

and shook hands with that which has humiliated me. And in a sense that sounds

corny. I kind of chuckled and giggled, and it wasn't wild laughter, you know

it wasn't a deep belly laugh, it was just a kind of boy you really have us don't you.

And it's a like a ~~—————~~ but in a new way I could kind of ~~say~~ could say, but

I've
you know I got you too. That you know you're no longer that horror ~~that~~ or just

that that I need to run from, but ~~somehow~~ there's somehow the possibility of

our oneness. Well that something that happens to mystery as one stands in

endlessness.

And then in relationship to tranquility, that consciousness without

tranquility is just a psychotic abyss. That consciousness without tranquility

is just sheer chaos. I don't know that how you stand before that, but it's like

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what you discover when you stand in consciousness of life is you discover the impenetrable darkness. That the darkness just will not be penetrated, and that when you stand without tranquility you stand in ~~hatred~~ relationship to that in hatred. I mean you just despise the darkness. You know the alien image which breaks through upon your life, you just have no way of saying yes to that. And so what happens since one can't reorient his own images to grasp after a new image to relate to the darkness then he just lives his whole life with disoriented images, disrelated images, images ^{which} ~~that~~ don't have anything to do with reality.

And we could talk about I suppose some examples of that. Do you remember the guy in Deliverance? I can't think of his name, but he was the one that refused to put on the ~~life~~ what do you call that thing, Lifejacket. What was his name?

Do you remember? Drew, yes, Drew just, you know finally just refused to reorient his images to reality, and so he just threw his life away. I mean just threw his life away, and that is consciousness without tranquility which results in disorientation, in disrelated images. But something happens to that in the midst of

standing in the endless life, something like that there's no less chaos, but
somehow one decides to drink deeply of the chaos which is his life. That it's
almost like every moment is spent at the step of St. Peter's gate. You know it's
that kind of selfconsciousness that is that. . . there's not a moment/that gets by
without one grasping after the significance of that moment. Or that's where one gets
a feel for sanctification as a spacial category, as one which just kind of explodes
one's interior. Again I think of Dr. Lao and that line where all the people get
inside of what appeared to be a very small tent from the out and one of
the lines they get in there and say, man it didn't look this big from the outside.
And it's something like boy this moment that you and I have right now doesn't
look significant at all does it? I mean we have fifteen more minutes to listen
to this character and we've got all this work to do this morning and God this is a
terrible moment. I mean there isn't no. . . But you know it's. . .when one stands
in endlessness relative to self-consciousness that that just explodes the space
of that is just limitless. Because I want to tell you a secret: This is the only

minute ~~you've got~~ you've got. This is the only situation you've ever are going to

v

have. That you don't have a wife at home waiting for you or some

children, or another situation. All you've got is right here and now. And if

you don't live this moment you don't live any moment at all. And that's when

one stands in endlessness it's not like in some endlessness out there. It's like

in the endlessness which is now. This is the eternal moment. That a and

when one stands in endlessness he grasps ~~it~~ - the self-consciousness and significance

of every moment. Have you seen what's happened to your seminars in RS-I? I mean

 we could almost take an hour on sentence seven of paragraph three

of Bonhoeffer now, because what you're doing there is just grounding ~~it~~ in the

very particular, particular, particular, and showing to those people that are in

that course grasping that the obligation relative to those cockroaches that are

running across their feet when they go in the bathroom. I mean there's no

possibility of finally grasping the significance of every moment which is just the

twentieth century, and is the resurgence. Well it's something like that as one stands

in tranquility and relates to consciousness. And I suppose those of you who are working in direct tactics probably have some ways of talking about. . . isn't that what you're doing? Aren't you creating ~~ways~~ that which is going to enable every moment to just explode with significance? You're standing in endlessness, and relating back to tranquility.

Well, a third one then would be what happens when one stands relative to the care or the responsibility without tranquility. And just one word to that and that's doom. No possibility as one stands in relationship to the burden of the world without tranquility. It just becomes the impossible burden, the unfulfilled responsibility is what one discovers, and in the midst of that just utter failure. ^{of} But there's no way to win. No victory, if one stands outside/endlessness and relates to the responsibility of the world. Or what happens if one stands outside the endless life and looks at the world is that he just begins not to. . .his images aren't disrelated as in the prior case, but his acts are disrelated. His acts are disoriented. That is ~~he~~ just finds himself doing these things which don't

make a bit of difference. And all that's, that's the exciting thing for the
evil one. Because he knows that he can't trap you to death anymore so he kind
of taps you on ^{your} ~~the~~ sholder and says a you shouldn't be doing this. Look at all
those other things you should be doing. And they're important. And you know
just begin to disorient, disrelate your activitites to somewhere that won't
make any difference. That's somehow standing outside of tranquility and looking
at the care which is there.

Well, something happens then to one's life relative to care and a
since I can't find the sheet that I wrote it on just probably point to the
and his
obvious, /that is one senses after /life as being responsible, and being the only
one finally who he can depend upon for picking up the task which the world is.
Or the transparency of the care is that one justs grasps the universe as
the sacramental universe. That the universe becomes the holy place, becomes. . .
And the experience there is just ~~the~~ the unbelievable motivity. And there again

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one gets clear that motivity, you know you're interested in being motivated? Well, motivation, motivity is directly related to engagement, to the task, to expenditure. And that's what standing in endlessness relative to care . . . understands and is clear about.

Well, Let's quickly move through then some of the implications of of this whole thing for sanctification. And could raise many things, but perhaps just want to drop back to that image we began with in Psalm 23 and talk about the sanctified man, as one who goes to the Other World and returns victoriously. That the sanctified man is one who says yes to the incredible transparency of the . . . life just on and on and on and on in every situation. And that's what we're doing with those songs that we sing, is how are those transparent to the depths of human life? Or what you're about there is \forall how is it that you and I as the sanctified ones reappropriate the resurrectional existence. Or you know what does all of this have to do with the Other World, with daring to come out of the grave?

And remember Niebuhr's phrase that Jesus Christ was the first born of many brothers in resurrection. The first born of many brothers. But somehow, sanctification has to do with the journey out from the center back into the world. I don't know how you talk about that exactly, but as we've experienced the journey to the center, sanctification is the return, the out of the grave, the into the world, etc. And it's like universal benevolence ^{just} is/about my cup runneth over. That the Lord has provided us a feast, a feast in the presence of our ~~enemies~~ enemies. That he has given us the possibility of appropriating the kingship. You know it's like I showed up as an RS-I grad and I turned around being crowned the prior of the world. I'm the prior of the world. It's that kind of feast which is there. That life is so full that you and I don't have any possibility of containing it and that's the universal benevolence and the 100 ton crane, etc. Or that's one of the cups.

The second cup is the bitter cup in the garden. The cup which

Jesus drank of there at the Garden of Gethsemane when he said, Oh Lord if it

be thy will let this cup pass from me. Daring to drink the bitter cup. Daring to be the solitary even if your colleagues decided not to ~~go~~ go that way. Dare to be those who pick up the task of reminding every human being of the possibility of his drinking the bitter cup. All the romanticism you know is just shattered by those kind of images that you and I have no other purpose in announcing the word to another human being except to announcing to him that he can give his life up. That's the good news for his life. That he can too give up his life. And that's the task of sanctification, or that's daring to drink of the bitter cup and saying, not ~~in~~ my will but thine be done. ~~and the la/~~

And the last cup is the cup of the last supper. The endless cup, that the everlasting cup. The cup which after having been given life/the sanctified man decides to turn and allow the rest of the world to feast off of his body. To allow his body to become that carcass from which every other human being receives his life.. To give that cup of his blood as a sign or the symbol of the fulfillment which is his life. Or I would suggest to you that sanctification

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is a strange word, ~~but not a strange~~ as Tillich would say, ^{but} it's not a strange thing.

That it's just a way of grasping what's going on in the lives of human beings today.

And for me at least until somebody points. . . how theologically incorrect it is,

I'd just like to go forth this day saying,

The Lord is my shepard; I shall not want.

He maketh me to lie down in green pastures: he leadeth me
beside the still waters.

He restoreth my soul: He leadeth me in the paths of righteousness
for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will
fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies;
thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life:
and I shall dwell in the house of the Lord for ever.

and
Surely Universal Benevolence/ Radical Integrity will pursue me every

moment of my life, and I will dwell in endless Felicity forever.