

Sanctification #9
Bob Rafos
July 12, 1973

You recall way back at the beginning of the Assembly we said that these lectures, and I want to say that the lectures are rather discourses, or the thought on sanctification will be given in a series of three sets of four. The ~~first~~ first set of four had to do with the ^{first} dynamics of sanctification and the second set of four had to do with the relationship of sanctification to the Other World, and the last set of four has been condensed into two lectures in which sanctification is to be related to the post-modern world.

You and I are the products of the twentieth century, whether you like it or not, whether you believe it or not is immaterial, but the fact is that we have experienced the radical assault of the historical forces of our time. Or to say that another way is ~~to say~~ that you and I have experienced the wrath of God in a kind of way that man has not experienced. That we have had the profound upheaval of human consciousness that has just ripped and torn and rented asunder the very being of the social fabric of civilization. That is to say that every relationship, every structure, everythin g that has given life

meaning has been called radically into question. And you and I have experienced
the radical collapse in the midst of that kind of historical forces just going
through history that have torn and ripped apart and wrenched this century like
few other centuries have ever experienced. And in the midst of that there has
been a kind of in the early part of the century ^{there was a movement} there was a kind of conscious group
that began to stew with the whole question of what does it mean to recover
in this time and this age the foundational deeps of life. What does it mean to
recover the meaning of the Word in history. What does it mean to take the Word
of acceptance and shove that into the existential moment and begin to ground that
in the life blood and guts and stuff, the kind of reality that life is. And to
begin to significate the kind of life that was going on at the time. To begin
to respond so to speak ^{to} to the emptiness ~~of this century, only~~, shallowness, the
hollowness that men would experience as they experienced the collapse of the
twentieth century, the very collapse of civilization, the collapse of all of
their meaning,

And you would want to say that kind of the great theologians participated in that kind of movement bringing back and significating the Word in history, giving meaning back to life, began to shove at the very stuff of civilization in terms of giving us a new understanding of what it meant to be human beings and to radically embrace what was going on at the very moment. Now I do not know how you have experienced that. I did not have much consciousness relative to the first⁵ years of this century, only until the later part of that but I would expect that the experience that I experienced was that what men experienced in the early part of the century as I began to understand what was happening in terms of my own time. It was sort of like one morning I woke up and I sort of looked over the domain that I was ruler of and I had a fine home, I was married, I had a good job, I had three children, I had two cars in the garage, I had all the things that I had set out, that gave life meaning, and when I woke up that one morning at thirty-three years of age, I discovered ~~xx~~ that all the goals, all the things that I said would fill life full of meaning, all of the visions and dreams that

I had hoped to accomplish, I had accomplished. And I stood there in the midst of that moment saying to myself now what in the hell are you going to do over the next thirty-three years of your life. It was not only a question of what are you going to do with the next thirty-three years of your life, but at that particular moment in my life, the Lord of history was raining hammer blows down on my head, and bursting into my consciousness with just the kind of radical events of the time, of the civil rights movement, of assassinations, the Korean War had ended and we were about to step into a new phase of new war in terms of Vietnam. And the whole question was raised to me, what does it mean to be a human being. What does it mean to, when I was very utterly clear, that having a job, having a family, having financial security was no longer the meaning of life, I was not clear what it was, but I began to be very clear that it was not what I had put all my sense of values in. It was that kind of collapse that the century experienced, it was that kind of collapse that I experienced as a human being, and yet in the midst of that, existentially I knew I could have talked about it intellectually this way, I

knew at the same moment that my life ~~was~~ utterly broken, that my life was whole.

That at that very moment that I experienced collapse, I also exper~~ien~~ced as the

reality of my life, the possibility in my life. And it was out of that kind of

collapse you might say, it was out of that kind of wrenching of our time, that a

new kind of sheer resurgence began to bubble forth, a new kind of spirit vitality

began to bubble to the surface of ~~our~~ time. And you want to look at lo here and

lo there and what you see are things, whether you agree ~~with~~ it or not, whether

you like what they did or not, they were successful or not, what they did was to

begin to call into question the consciousness of man in a new kind of way. You

point to the civil rights movement, you point to women's lib, you can point to

the youth movement, you can point to the peace marches, you can point to the

emergence of the third world as beginning to call into question in a new kind of

way what it meant to be an authentic human being, what does it mean~~an~~ to participate

sign~~ifi~~cantly in society? What does it mean~~to~~ be radically engaged, and to fill

the foundations of humanness once again so that every man, bar ~~no~~ none, every man

can participate. And out of that kind of breakloose of spirit vitality, out of that kind of resurgence, man began to actively engage himself in trying to change the structures of soceity. And in the midst of that discovered the kind of frustration the despair, at the inability to effectively engage, inability to effectively participate in a kind of way that broke loose structures in a way that allow people to be impacted, to change and to significantly participate. It was in the midst of that kind of bumping overagainst radical thereness of life that people began to raise the question of what is the meaning of my life, what does it mean to be an authentic, fulfilled human being in the midst of the life that I have. You do not want to say that the edge or the quest for human fulfillment, what does it mean to participate radically in civilization. What does itmean to give meaning to events and the that we have lived in, to understanding the kind of conciousness that man was related to man got burst loose in a kind of way. One suggests that ~~that~~ ^{when} Neil Armstrong, and maybe

that for me is my own imaginal picture or symbol, that when Neil Armstrong

took one small step for man, and one great leap for mankind, a new kind of

global consciousness was birthed that day, they understood like never before

and it was like the whole planet was plugged into that event, the whole community

of the globe became one. People understood themselves to be utterly related to

other human being throughout the globe. People understood themselves at that

moment to see that they were responsible for, they had relationships with every

man ~~xxxxxxx~~, indeed Marilee ^{bar none} in the most silent forests that its reverberations

were heard in the most farthest regions of the most farthest galaxy. That kind

of interrelatedness. My decisions, my actions reverberate throughout the globe.

That is the kind of world that we live in, and in the midst of that again was

the question of, again what does it mean then to authentically engage. What does

it mean to authentically participate and be a fulfilled human being in the midst

of historical forces of the twentieth century. And I suspect that as we turn and

begin to talk about sanctification, I have heard that term before, but it is sort

and yet hell it is not a new word.
of like it is a new word; ~~in the respect~~ I suspect that my
grandfather or great-grandfather knows more about sanctification than I do in terms
of that being a classical understanding that has always been in the life of the
church. And you begin to push back and look at some of the expressions that have
been used to articulate sanctification, to articulate the way life is. One of the
classical phrases is assurance. Most of these come from John Wesley. But he talked
about assurance. And when he talked about assurance he was pointing to the utter
objectivity of the fact that God was in charge of the universe. Or to say that
another way, that man was not, and he was clear, and it was that kind of radical
clarity that man was not in charge, ^{that} and God was in charge. ~~That~~ kind of radical
objectivity about the way life is, the isness of life, that provided man with
a kind of confidence, that provided him with a sort of motivity that allowed him
to venture forth and to risk and to engage himself. Well, we have lost that kind
of objectivity, we have lost that kind of radical isness in terms of an understanding
and what happened was that man began to get very subjective about the isness that

was there beginning to think that he could control it, that he was in charge of it and it was like the twentieth century came along in a new kind of way and just tore that picture apart. And got very clear through the contingent events that called into question every man's life, that called into question every man's values that exposed to him once again that in the midst of creating fantastic scientific communities and technological homes, etc. that man was not in charge, that God was still in charge, that God was still in command. To bring back rather that kind of objective focus, that objective understanding that one is always standing overagainst the Father, to begin to reclaim or to regasp the understanding that man does not control in the first instance his own destiny. And that is always controlled by the mystery, that is always controlled by the radical otherness. Or another way they talked about sanctification was to talk about perfect love. And that was just a great term. I want to read you very briefly from Brother Wesley, and you listen to the kind of phrases he uses:

Above all, remembering that God is love, he is conformed to the same

likeness (he referring to a Christian man) he is full of love to his neighbor, of universal love, not confined to ones~~x~~ sent or party, not restrained to those who agree with him in opinions, or outward motives of worship, or to those who are allied to him by blood or recommended by newness~~w~~ of place. Neither does he love those only who love him or that endeared to him by intimacy of acquaintance, but his love resembles that of him whose merc y is over all his works. It soars above all these scanty ground, embracing neighbors~~x~~ and strangers, and friends and enemies. Yes not only the good and the gentle but also the forward, the evil and the unthankful. For he loves every soul that God has made, every child of man of whatever place or nation. And yet this universal benevolence..(and that's We~~s~~ley's words) this universal benevolence does in no wise inferfere with the peculiar regard for his relations, friends and benefactors. A fervent love for his country and the most endearing affection to all men of integrity, of clear generous virtue. His live to these so to all mankind is in itself generous and disinterested, springing from no view to vantage to himself and no~~x~~ regard to proper pra~~i~~ise, no nor even the pleasure of loving. This is the God and not the parent of his affections. By experience he knows that social love if it mean the love of our neighbor is absolutely, ex~~s~~entially different from self-love. Even the most allowably kind just as different as the objects of which they point. And yet it is sure that if they are under due regulations, each will give additional form to the other until they mix together, never to be divided.

Just the radical clarity that Wesley had that what it meant to be perfect love was to focus the total consciouness of your being on the love of God and the love of neighbor. That you~~'s~~ total energy was directed out ^{beyond} ~~towards~~ yourself and that in

the midst of that man saw for himself, man so offered himself a possibility for obtaining, for reaching perfection. It was kind of like Wesley had a very clear image in the time of resurgence that he was a part of that what it meant to have authentic human community, or what it meant to have ~~axxxx~~ vision of authentic humanness, that kind of understanding of perfect love in which one focused his love on the Father and on the neighbor. Well in our time what has happened is that kind of love, that objective social love has become psychological. I mean that love has been flipped back into some kind of warm feelings or relationships and good understandings and liking people and it has been taken out of just the radical objectivity of focusing one's care, ~~focusig~~ one's concern on the neighbor. It does not make one whit of difference whether you like the neighbor or whether you understand the neighbor, the question is do you care for your neighbor, to get bumped over against that ~~xxxx~~ kind of reality. Or we reduce love to the one to one kind of relationships in our time that have no, it's like everyone knows, everyone is so utterly clear that the way we are bound together as human

beings, the way that we are bound together as human ~~is~~ community calls forth,

beckons, evokes, elicits, screams for relationships that will provide objective

caring for every human being. What does it mean to create ~~it~~ and to build the

kind of structures that will allow every man ~~to~~ be significantly engaged. And

it is clear in the midst of that that one to one relationships will never get

the job done. It is utterly sterile. Nothing wrong with it. It has got nothing

to do with moralism. It is not bad. The question is it will not in the midst of

the complexities of the time that we live in do the job and to bring back

just the objective thereness of loving and caring, being concerned

about the neighbor in the kind of way that our fathers in the faith were concerned

with, the kind of objective kind of thereness. It was sociological, not psychological.

And Wesley talked about entire sinlessness. Now he did not understand that man finally

wiped sin~~s~~, or that man became sinless in the sense that he no longer struggled

with the separation, that he no longer struggled with his own .What he

understood was that there were moments in a man's life that if he focused his total

energy, his total
being, his total/consciousness ~~ag~~ on loving God, on loving neighbor, that he became
clear or ~~that~~ his relationships with his neighbor, his relationships to himself
became transformed. And that is not to say that he overcame sin, but rather, or
that he did away ~~with~~ sin, but rather he overcame it, he transformed it, he
transcended it in the sense that he saw at that moment that his ~~life~~ was whole
that his ~~life~~ was/utterly radically significant in the kind of way that he had never
understood before that. He was sinless in history. Or to say that man
would
had then again you ~~might~~ want to say a model of authenticity, a model of what it
meant to be an authentic human being once again. Well again it is like you would
want to say the objectivity of that kind of happening, the kind of way they
understood that that was a phenomenological experience, it was not a set of beliefs.
You do not believe that you are sinlessness, you experience yourself as being singular.
In our time we have reduced man's experience, man's understanding to a series and
set of beliefs in which one is trapped by life in such a way that he ought to be
doing that, one ought to be experiencing this, one ought to be participating in

freedom, in ought to be caring. Hell every human being cares. You can't help it.

That is what it means to be a human being. Every human being is utterly free, not

that he ought to be free, not that he ought to care. Man is sheer freedom. Man

is care. And the question is how do you get that back in the social fabric?

What is it that has happened in our time once again that has allowed that kind of

consciousness to be burped forth. For me that was the greatness of the experience

of RSI on my own life. It had nothing to do with the fact that you want to say your

life was called into question or anything else. I never wanted anything new

at RSI. I never wanted anything new. What I got exposed to myself, what happened

to me was that they pointed and named what I had known through my own experience

through all my life, however consciously or unconsciously I had known that, they

pointed and put ~~ka~~ names on what I had known as my life experience. How do you

ground then sanctification in terms of the phenomenological, and put that back

in the existential experience of every human being, without having to talk about

that as a set of beliefs or a series of beliefs. Have you ever found yourself

reflecting over your past, I mean I think of the times in my life when, one good example was, I had the opportunity to go to three different colleges. I could have gone to Ohio State, University. If I had done that I would have been in ROTC naval reserve officer's training program, which would have placed me for forty years in the Navy after college. Or at the same point I had the opportunity to go to Case Tech ~~and~~ in Cleveland as an engineer. Or I had the opportunity to go to the college of Wouster, and I choose ~~the~~ to go to the college of Wouster, small co-ed college in Ohio. And what surprises me as I reflected, you know you all have played the game, if I had done this, if I had done that, what surprises me in the midst of that reflection is not the fact that ~~what~~ I did or why I did it, but I did it. I mean what gets revealed to me is that I decided my future. I mean what would history be like if I had gone to Ohio State University. But I ~~didn't~~, and I decided not to, however consciously or unconsciously that decision was made, I shaped, I forged, I ~~modd~~ed the future by my decision. ~~And~~ And you, maybe one of you knows that of every moment of your

life. How does Ortega talk about that? "At every moment in life, man more or less

clearly sees his whole future and has a roadmap to direct him into the future.

More or less clearly you and I shape civilization that we are a part of. That kind

of consciousness has just broken loose once again. I am not sure what events you

would point to. I found myself last night reflecting over something like the

Nuremberg Trials. Maybe, maybe not. Maybe an occasion of global consciousness in

which got raised for man once again what does it mean to be responsible in that.

What does it mean to be authentically responsible to deeds and to understand yourself

~~as~~ to be shaping at every moment that what ever you do, is for history and the future

of the whole globe. It is that kind of - maybe it is some other event for you,

maybe it is other events for the rest of civilization. What got hammered into our

consciousness in our time was that kind of just freedom, sheer relatedness, and

sheer interactedness of human beings and the possibilities that they have for

creating the future. Then the last classical expressions that I want to talk about

is what is called the second blessing. And they understood that as eternal ~~light~~^{life}. But

eternal life occurred in the midst of life, eternal life occurred in the middle of reality, it was not something that was beyond life itself. It was something that happened in the midst of life. Or to say that as one once again focused on the journey of consciousness, as he focused outward on the love of God, and the love of neighbor, there were moments when he understood that life was fulfilled that he was participating in an endless moment. That one was participating in an eternal moment. It was that understanding of a second blessing as they talked about it that one experienced the peace that passeth all understanding. That experienced and understood and participated in fulfillment and peace and the joy and the happiness of an eternal moment. Maybe St. John would talk about that as perfect peace.

But in the midst of that the kind of clarity, the kind of radical experience, the understanding that eternity is not something beyond, it is not some pie-in-the-sky kind of perversion, but rather it is an historical happening available to every man the eternity, endlessness, fulfillment occurs right in the midst of life. We reduced ~~xxxxxxx~~ that once again that peace, joy has been bled into things like

feeling secure, feeling warm, having good feelings, having good relationships, once again we began to trans - not transform, began to tinker with just the basic foundational, ontological understandings of life and began to put the variable human values on those. And again the twentieth century comes crashing, comes crashing into the midst of that to get said that peace, joy, understanding have nothing to do with moralism, have nothing to do with the way I ought to be, that I ought to feel peace, that I ought to feel joy, that I ought to be secure, that is something that is given to every human being. That is ones participation in life. That is a gift of God. That is the second blessing so to speak in our time. The kind of resurgence that has been burst loose in our time has raised the sheer possibility for every man ~~who~~ to authentically engage his life, or be the great human being that he is, at every moment of his life. We have talked about this as the phases for example. Or we have talked about this as sexuality, Or we have talked about this as rationality in which one decided, in which one participates in experiencing the foundation, the connerstone that is

participates in just the radical givenness that is just there. And out of that one discovers fulfillment, a life that is filled full. Out of that one discovers peace, joy, certitude, endlessness, eternality in the midst of radically participating in the givenness of one's own situation, of one's own self in history.

to talk about that. I have really wrestled with that

and I keep coming back to a man I knew in college. He was a strange old bird.

His ~~name~~ name was Freddie Moore, he taught American Literature. And when I was a senior I got into his class and it was something like eighteen weeks long.

And in the midst of that sixteen of the eighteen weeks we spent reading Moby Dick.

This man, was, if you knew Sheldon Hill, was Sheldon in here at breakfast, well he was about Sheldon's size, he was bald, just like Sheldon is, he was deaf, he was close to retirement, he was about sixty-three, sixty-four, and yet he was a fantastic human being in terms of just utter passion for life, just utter passion for being radically engaged. Oh when, oh strange things, and we used to do strange things to him too. I remember a day when the whole class came together beforehand,

at least a significant number of us, and decided that what we'd do when he came in was just talk, but we wouldn't ~~we~~ project our voices at all we'd just have our mouths going.

So he came in and sat down and we just sat there to one another and of course, he began to fiddle with his hearing aid, as soon as he got the volume up everybody began to speak, he began to scramble. I mean he did not mind that sort of thing, he participated in it, in a kind of way that one couldn't understand, in the first instance, he used to raise questions, it was like that man had spirit conversations in the midst of every class. He'd raise the question, "If you were out in the desert and you were just dying of thirst and you had one drop of water, what would you do with that one drop of water?" It was kind of a ridiculous question. In the midst of asking that he'd get the whole class spinning relative to what they would experience what they understood, to be human in terms of participating in that kind of event, but he'd spin that out in a way that one could not comprehend but I always experienced in the midst of being in his class just sheer awe, I mean he filled that room, It was like when you stepped into that class, what was the name of that ship, of something. When you stepped into that ~~was was was~~

classroom you stepped into that ship. He used to pass around a vial of ambergris and everyone was allowed to take a sniff of ambergris. He had a whale's tooth. He was a fanatic about whales, and he passed that around and let everybody see a whale's tooth, feel it, touch it, when it came to the point where they discovered Moby Dick it was sort of like a course built ~~for~~ for and when it came time when it says, "That she blows!" he jumped up on the desk and you imagine in your own imagination Capt. Ahab, "That she blows!" You did not intellectually understand Moby Dick, you were Moby Dick, you were Capt. Ahab, you were I mean he allowed you to participate and he was building a whale in his basement, can you believe that, he had a in that tooth he passed around, that he was building a whale in his basement. I mean the sheer wonder of that human being. As he just radically, unreservedly participated in engaging life. I mean he bled the wonder, the meness ~~out~~ out of every moment. In my own imagination, I don't know, I can only tell by what I saw that that man was a fulfilled human being that he understood what it meant to participate ~~in~~ endlessness and to radically expend himself. Now you may think that's a reduced story but ~~for~~ for me, ~~but for me~~ it holds the kind of passion and engagement that is

called for in being your own humanness. Well the last thing I want to talk about is sort of

the journey of in consciousness of consciousness

Collectively and

individually we have been just shocked by contingency like this. Our civilization has been

rocked by the finitude of man and the finitude of civilization. Probably the most clear cut

illustration of that for me was the example of what ~~xx~~ happened in Chicago, I don't know

whether it was last October or November, in any event two ~~xx~~ commuter trains, collided in

the midst of rush hour and 40 some people were killed and I don't know how many more were

injured but it was like in the midst of that event, that sociological event all Chicago and

probably most of the state of Illinois, and maybe the rest of the country, I don't know,

experienced just the sheer ~~x~~ brokenness, wonder and the mystery, I mean every individual

who commuted to work on the train, by bus or by car had his life called into question. Why

wasn't I on that train. Just the finitude, the contingency, the mystery, that exploded that

awe, people could not stop talking about that, they ~~x~~ went on for days talking about that

event that happened. What one discovered was that the awe was on the

it was like

there was a pall ~~xx~~ over the city of Chicago, where man experienced his radical confrontation with the mystery.....

as he had his life thrown into questions. To use an image, man experiences himself as being in a box and everywhere he looks in that box ~~he~~ what he discovers is mystery, he's impacted by mystery, continually breaking into his consciousness in a kind of way that calls his life into question and projects him out and he has to bring that kind of consciousness or he responds to that impactation in ~~return~~ return or say that what he does is, that kind of consciousness, that impactation on his life evokes or elicits a ~~pre~~ response and as we talk about with first John, first John says when that ~~an~~ ~~is~~ happens man pulls that through all his experience, he responds that kind of impact of the mystery comes from in fall of creation and he responds to all of creation ~~and~~ ~~his~~ his response to the mystery. And sometimes that impact is joy, sometimes it's pain, sometimes agony, sometimes it's ecstasy but what ~~is~~ happens is in the ~~is~~ midst of being impacted by the mystery, one's consciousness, one's awareness is just jostled by the wonder and the mystery of life itself and what does it mean to respond to that and that response is called forth with a damn passion, the only ~~same~~ reason you'd want to establish a pre-school today, the ~~only~~ reason you'd want to do anything today is not to allow man to have this or to have that

it's to allow a man to experience the wonder, the bubbling of life, to allow every human being to participate in the sheer mystery of life and to stand before its givenness and awe and wonder and fantastic possibilities that are just life itself, maybe, in terms of the kind of passion that gets evoked here, some of you know me and know me well enough to know that I'm not a particularly extroverted human being. Last week I had a birthday and one of the questions you can anticipate is that they're going to ask you is what is the most significant event in your life over the past year. Since they didn't ask it, I have the opportunity to tell you. That sounds like justification. In any event I would have said the most significant event in my life in the past year was New Year's Eve celebration and what happened was there was a group of people that were assigned to be waiters for that and in the midst of getting prepared we sat down and Jim Weigal, he began to spin about what does it mean to allow people to be radically engaged tonight. What does it mean for us to allow or to fill his room with wonder in a way that allows everybody to radically engage and have a fantastic time. We talked about that and we finally left and ~~some~~ nobody daid you oughta do this or that, or you oughta be this or be that. But what got planted was the

possibility that we could enable this to be a fantastic happening. Well, what happened was, on New Year's Eve, I don't even like to think of ,what's the knack of talking to other women socially you know to be engaged in social & chit-chat, cause I never know what the hell to say, and so I ask my wife has a very difficult time getting me out on the dance floor, and beyond that once I get there I don't want to dance with anyone but her. Well, we danced until five a.m. and we waltzed. I have never danced in so many women, I imagine, I danced with more women that night, ~~xxx~~ that one night, that one time sequence than I have danced in the whole of my life. I experienced just fantastic, just fantastic ~~xxx~~ kind of passion in myself, a passion for just engaging life , I ~~mean~~ mean it was shocking, it was sort of like as I reflected later , outside of myself I did not recognize the human being that was there. We had a colloquium three or four mornings later and I told my wife to close her eyes and I asked all the ~~women~~ women to raise ~~their~~ their hands, whom I'd danced with and it was unbelievable,. I think as I ~~reflected~~ reflected over the event that happening in my life, there were two things & I began to see about that, there were two things ~~that~~ that enabled that kind of happening to happen inside of me, one is that Basically

that night my focus was on my neighbour. I was not interested in having a good time myself, and yet I had the most fantastic time of my life, what I was interested in was being a waiter and a servant was seeing that other people had a good time. The second thing that happened to me in the midst of that was that I saw what it meant to seize ~~life~~ and life is to radically risk. I ~~mean~~ mean to dance with women you did not even know, to engage in conversation with people you've known for two or three years and never talked to, and to significantly talk. It was a radical risk my being and I want to say that that experience was FRIGHT... and I mean it was ~~g~~ frightening in my reflection on it. In the midst of all the kind of wonder and bubbling and fulfillment and that I felt I was scared to death, because ~~when~~ ^{at} I got revealed, what happened to me in the midst of that was sort of that's the kind of passion that's called for every moment that's the kind of passion that's being called for to develop in the next 20 years of civilization as we build the movement and I mean it's scary. I didn't know how to be that kind of human being, I didn't know how to be that passion, and ~~h~~ that's ~~xx~~ precisely what's called ~~a~~ for today. The Lord had ways of calling people into question as they become

complacent, smug, or ~~spiritually~~ lazy, My image of that is St. Frances, as he struggled

with his knowing and as he struggled with his doing, ~~he~~ began to think he had a handle on

it, the voice would come and say, "not enough, not enough", it was like he interrupted once

again where his knowing and his doing, the mystery just kept impacting his life, ~~xxxx~~

spun him ~~to~~ to a new level, a deeper level of understanding. I discovered that in the ~~ix~~ midst

of my life

when I ~~gx~~ begin to think that I've got handles, when I sense that I'm getting things under

control and you never tell yourself this consciously but you begin somehow to experience

that.. one day I was walking out here to buy a pack of cigarettes, just two or three months

ago, three or four times I walk out the ~~door~~ door and go down here to the corner drugstore

and buy a pack of cigarettes and this day I walked out there and there was drunk, a wino

laying in the alley, in any event ~~he~~ the man was laying there and he couldn't see., he had his

back propped against the building and he was stretched out with his legs in the alley. he

didn't look at me he didn't say anything to me he didn't ask anything of me, he was just

there and my response to that human being was "You son of a ~~bitch~~ bitch what are you doing

there?" "Why are you there intruding into my life?" What right do you have to be there?"

Because it was like in the midst of seeing him, I began to see it was like it set off a series of explosions in my own mind, a series of explosions that called forth a black man I'd seen in Cleveland, Ohio, he'd been beaten to a pulp by the police, I ~~grr~~ began to see the man ~~and the women~~ who used to come to the door of the religious house in New York City, and the women asking for money, panhandlers who needed 35¢ for the fare to get to Brooklyn so ~~that~~

they said and I began to see the children that I'd seen and taught in this fantastic city, beautiful city, excepts when you go up the mountainsides and you begin to the _____

and slums and ~~who~~ watch their little waifs ~~carry~~ in tatters carry up their water up the side of the hill and to see the lepers I'd experienced in Bombay, the man who had half a face. What I began to see was that my passion, my fear was being called forth

~~xxxxxxxxxxxx~~ once more, that I was being called forth, to fear for not just that man but every man, when that part of experience, that kind of consciousness

when that part of the burden gets ~~xxx~~ laid on you, you are humiliated, you are driven to you knees with humiliation. You are purged once again, you are purged once again,

dares to the one who dares to slip his shoulder under that burden the one who ~~says~~ says yes to that, is the ~~one who discovers radical integrity,~~ ~~as~~ ~~xxxxxxx~~ ~~xx~~

Charles says, ^{one} is the one who becomes transparent, is the one who discovers radical integrity

is the one who disoccers ~~radical integrity~~ authenticity, is the one discovers fulfillment.

~~happiness and joy~~ the fulfilment of caring for your neighbour, the fulfillemtn of

radically engaing the wholw globe, or rddically, ~~without~~ un bly without reservation, ~~equivocation~~, expending one's total

whole being, one's total apssion in caring for the pain and suffering of one's neighbour

it'sat that moment I suspect that one experiences eternal^{endlessness}ity, fulfillment, happiness, joy,

joy that ~~passes all understanding~~ ex is beyond all joys, I ~~sus~~pect that someone like

Martin Luther KING who decided on the other side of his decision ~~xxxxxxx~~ to return

to Memphis, or ^{maybe} ~~Dr.~~ Bonhoe^{ffer} ~~to~~ ^{ffer} on the other side of his decision ~~to~~ return to Germany, or Ghandi~~x~~ ~~on~~ ~~the~~

other side of his ^{decision} ~~decision~~ to give his life (if necessary) to God in order ot bring ~~off~~ about

a new society, that they experienced that kind ~~of~~ of fulfillment , ~~that~~ they experienced that kind ~~of~~ of joy as

ed, as Charles says, it may be th they lastly engag and expended their beings. It's maybe there, that one understands

perfection, it's maybe at that moment you have perfect unity, when I and ~~h~~ the Fatner

become one, ... END

ST
FILE

SANITIZATION LEYURE #

TITLE:

LEYURE:

DATE:

CHART

PAGE

915

WUSYRKH

COMMENTS
D-TOR'S

REMARKS:

WORKSSES:

REQUIREMENTS USE: