

LECTURE TWO

PROFOUND INTEGRITY

I. The Visitation: Second Death

1. The Inevitable Pigeon: lucidity's price
2. The Really Real: all comes clear
3. The Ontological Shock: absolutely impossible
4. The Future Projection: cast-out from self

II. The Offense: Solid Abyss

1. The Great Humiliation: strange darkness
2. The Shaming Weakness: deep inadequacy
3. The Strange Hatred: cruel warfare
4. The Ceaseless Suffering: nameless suffering

III. The Decision: Profound Integrity

1. The Total Embrace: invading the swamp
2. The Second Integrity: beyond the moral
3. The Spent Freedom: everlasting expenditure
4. The Final Accounting: going to heaven

IV. The Story: Son of God

1. The Sanctified One: Jesus of Nazareth
2. The Baptized One: divine election
3. The Resurrected One: divine crucifixion
4. The Transfigured One: divine presence

RADICAL INTEGRITY

- I. Every lucid man has his pigeon. Every lucid man knows or can know and if he remains lucid will know. Soon or late on some sunny day when everything seems somehow realistically quite in place, such a man is suddenly dumb-struck by senseless tragedy. It is like a final finality relative to his own being comes painfully clear. It is the awareness that one's life belongs first and finally to all of suffering humanity and only secondarily to family, race, class, nation, religion and so on. Second it is the clarity that every fibre of his being has to submit and manifest this image. The unconquerable image of the "all in all" has intruded into life through which one is traumatically aware that universal, impartial existence, absolute detachment to mortal engagement is unavoidably required of him. Unfair, brutal, irrational, impossible, unbearable.
- II. The traumatic shock casts him out from himself in a manner so incredible that the very image of it seems like absolute oblivion. This offense creates an unclosable abyss, filled full and running over with unmitigated humiliation in which our dependency, contingency, eternal nothingness, stands unmistakably, and unavoidably exposed; filled with a shameful sense of unredeemable weakness, miserable inadequacy, and abject falling short. Third, it is full of a strange objectless hatred and rebellion, a deep objectless defiance of the invisible impartiality behind the scenes of existence. Lastly, the uncrossable abyss is full of indescribable and ceaseless suffering. It is a suffering without a name; a suffering of the spirit, like the inhalation of the composite tragedy of humanity. (There is no by-passing of the abyss.) Neither can one embrace or consume it. Rather it eats you out, leaving you like a burnt over forest. (Only then eaten out do you come to terms. Deciding in abject surrender to the "all in all" image.)
- III. Now what is this induced unembracement? It is nothing less than the wading through step by step this swamp of humiliation, weakness, anger, and suffering. It is consuming that which is consuming us. It is the inclusive life long participation in the "beyond the moral". A seemingly unavoidable journey into the second or authentic or being-full integrity. It is the enforced embracing of the unwelcome awareness that the "all in all" is the fulfillment of what it means to be human. It is the profound expenditure of freedom. Freedom by nature must be used. When it is spent you no longer have freedom. You have only the object it is expended upon. The irrational exception is when you spend it on the no-thing--that is the all in all. This commitment ever and frightening replentishes the barrel of freedom. Herein is the core of the final accounting of the being who is freedom, not has freedom. This is the resurgence happening.
- IV. The church tells a cosmic story about this profound happening. It is the story of the man who as a sojourner in time did wondrous deeds, uttered profound words and made absurd claims. The story of a man who survives the trials of the desert, bleeds in the garden of woe, and spends three days in the tomb of death. It is the tale of a man who heard a cosmic voice three times announce his authenticity, the last of which raised him from the dead. It is the story of ontological love, of divine love that calls all into question, that pronounces total forgiveness, requires unlimited dedication, and offers fulfillment in death. It is the story of resurrected man, man set apart, of the holy vocation. 'Tis the story of secular man, a carpenter and a religious in the world. And this is my story too -- an indicative story as all stories are.

This lecture is about making the decision to expend one's life totally in embodying his unlimited care for God and neighbour.

MAIN HEADING

The decision for a life of profound integrity intrudes on one's consciousness destroying all self-confidence and occasioning a raging fury which one decisionally transforms into passionate expenditure for the Mystery appearing in each and every reality.

SUB HEADING I THE VISITATION

The man of faith encounters in a mundane event, an explosion of lucidity in which the fathomless mystery in all things manifests itself in a that calls for a complete reorientation of life.

(Second Death)

SUB HEADING II THE OFFENSE

This confrontation utterly destroys one's confidence producing in him raging fury against that which threatens to make of his life no more than a ceaseless round of suffering.

(Solid Abyss)

SUB HEADING III

In abject surrender one decides to engage his given situation without reserve in service of that Mysterious One in All which moves him beyond the realm of morals to an accountability before God alone - this decision becomes his integrity.

(Profound Integrity)

SUB HEADING IV

The model of profound integrity is the New Testament picture of Jesus who experiences in his baptism, resurrection and transfiguration the essential human journey of sanctification.

(Son of God)

LECTURE 2

- I. Every life of faith has its dead pidgeon - a mundane occasion which exposes the fathomless Mystery in the midst of each and every reality. One experiences radical shock as his secondary universe collapses and he faces the impossible demand to stand without defense before this final reality. He is utterly cut off from his past patterns of life by this event which poses for him a new life decision.
- II. The occasion is deeply offensive. It negates all he has known and stood for and so utterly humiliates him. It exposes a deep inadequacy to face his future. One fights this consciousness in raging fury, for he is fighting for his very life against a future of perpetual anguish.
- III. The decision is finally to cast his whole being passionately into the abyss of human suffering in comprehensive responsibility with no hope of success but only of perpetual expenditure. In this decision one transcends the moral in the comprehensiveness of his obligation. His final accounting is to God alone - that Mysterious Presence in all things. But to live before this One is to live in heaven - the arena of perpetual communion with Ultimate Reality.
- IV. The New Testament picture of Jesus exemplifies these dynamics. In the Baptism, he experiences divine election to a life of pain-filled expenditure and is driven out into the desert. In the Resurrection he experiences total humiliation and collapse of his work which is then transformed by the mystery itself. In the Transfiguration he appears as the transparent one in the midst of life. The one whose self is the vehicle through which Mystery is injected into mundanity.

SANCTIFICATION #2

LECTURE: Holcomb

ILLUSTRATIONS

PERSONAL

CLASSICAL

Visitation	Inevitable Pigeon	Urinating off dock			
	Really Real	Dead seagull	Son's death		
	Ontological Shock	Murder of a friend	Sticking finger in light socket		
	Future Projection				
Offense	Great Humiliation	Speech on penetration			
	Shaming Weakness	"Such a worm as I"			
	Strange Hatred				
	Ceaseless Suffering	Grief numbness			
Decision	Total Embrace	Western movie			
	Second Integrity				
	Spent Freedom	Spend dime on comic book			
	Final Accountability	Sheriff dies			
Story	Sanctified One	Clergyman wants to win		Wrestle the devil	
	Baptized One				
	Resurrected One	Family does not come off			
	Transfigured One			Jesus: "All power is given me."	6

RADICAL INTEGRITY
LECTURE #2 Loudermilk

ILLUSTRATIONS

		PERSONAL		CLASSICAL	
Visitation	Inevitable Pigeon	Dead bird on beach	Steamship executives		
	Really Real				
	Ontological Shock	Why did bird have to die?			
	Future Projection				
Offense	Great Humiliation	Buzz saw			
	Shaming Weakness				
	Strange Hatred	LENS course: Man-Woman			
	Ceaseless Suffering	Tunnel - no outlet			
Decision	Total Embrace				
	Second Integrity				
	Spent Freedom				
	Final Accountability				
Story	Sanctified One			Mack	
	Baptized One	Ten ton crane	Ten ton dove		
	Resurrected One			Transfiguration	
	Transfigured One				

SANCTIFICATION
LECTURE: # 2 Joseph Slicker

ILLUSTRATIONS

		PERSONAL		CLASSICAL	
Visitation	Inevitable Pigeon	Family	Man in Foxhole		
	Really Real	Purse snatchers	One-armed Man-- accident		
	Ontological Shock	Movie--"Man with Golden Arm"	World on Back-- Ghosts		
	Future Projection				
Offense	Great Humiliation				
	Shaming Weakness	Howling Dogs Inside You			
	Strange Hatred	Leaving the Order			
	Ceaseless suffering Suffering				
Decision	Total Embrace				
	Second Integrity				
	Spent freedom Freedom				
	Final Accountability				
Story	Sanctified One			Jesus	candide
	Baptized One			Jesus	
	Resurrected One			Jesus	
	Transfigured One	McMurphy, One Flew Over the Cuckoo Nst.		Jesus	

RADICAL INTEGRITY

LECTURE #2 Charles Hahn

ILLUSTRATIONS

PERSONAL

CLASSICAL

Visitation	Inevitable Pigeon	Wife in hospital			
	Really Real	Drunk Indian			
	Ontological Shock	Courses fail, etc.			
	Futuristic Projection				
Offense	Great Humiliation	Middle East			
	Shaming Weakness	Colleague Collapses			
	Strange Hatred	Courses coming off			
	Ceaseless Suffering	Crucifix			
Decision	Total Embrace	Olympics-- One Man	Peanut Shell on Table		
	Second Integrity	Family and Nation			
	Spent Freedom				
	Final Accounting				
Story	Sanctified One				
	Baptized One				
	Resurrected One	Helen Eskridge			
	Transfigured One				

ST. AUGUSTINE

Now he is a man of just and holy life [already sanctified] who forms an unprejudiced estimate of things, and keeps his affections also under strict control, (so that he neither loves what he ought not to love nor fails to love what he ought to love)

Book One 27TH

ST. CATHERINE
OF SIENA

Looking at myself in thee, I saw myself to be thy image thy image, my life being given me by thy power, O Eternal Wisdom...Thou, Eternal Trinity, art my creator, and I am the work of thy hands... O Sea profound, what more couldst thou give me than thyself.

The Dialog of the Seraphic Virgin, p. 127, col. 1)

St. Augustine

We are truly free when God ordereth our lives, i.e. formeth and createth us...as good men, which he is now doing by his grace, that we may indeed be new creatures in Christ Jesus.

Enchiridion 31, p. 357.

Teilhard de
Chardin, s.j.

What will count, what will endure, is this: that you have acted in all things conformably to the will of God.

The Divine Milieu, p. 54.

In the dominion of action, he...does not blot out, in his intense light, the detail of our earthly aims, since the closeness of our union with him is in fact determined by the exact fulfillment of our tasks.

Ibid., p. 64

Reinhold Niebuhr

But if the Christian faith really finds its ultimate security beyond all the securities and insecurities of history; if it is really "persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord, (Rom. 8: 38-39) it may dissuade men from the idolatrous pursuit of false securities and redemptions in life and history. By its confidence in an eternal ground of existence which is, nevertheless involved in man's historical striving to the very point of suffering with and for him, this faith can prompt men to accept their historical responsibilities gladly.

The Nature and Destiny of Man, Vol II, p.320

Laotzu

27.

One may move so well that a foot-print never shows,
Speak so well that the tongue never slips,
Reckon so well that no counter is needed,
Seal an entrance so tight, though using no lock,
That it cannot be opened,
Bind a hold so firm, though using no cord,
That it cannot be untied.
And these are traits not only of a sound man
But of many a man thought to be unsound.
A sound man is good at salvage,
At seeing that nothing is lost.
Having what is called insight,
A good man, before he can help a bad man,
Finds in himself the matter with the bad man.
And whichever teacher
Discounts the lesson
Is as far off the road as the other,
Whatever else he may know.
That is the heart of it.

The Way of Life According to Laotzu, p. 41.

358.

If the sign of life is in your face
He who responds to it
Will feel secure and fit
As when, in a friendly place,
Sure of hearty care,
A traveler gladly waits.
Though it may not taste like food
And he may not see the fare
Or hear a sound of plates,
How endless it is and how good!

Ibid., p. 47.

41.

Men of stamina, knowing the way of life,
Steadily keep to it;
Unstable men, knowing the way of life,
Keep to it or not according to occasion;
Stupid men, knowing the way of life
And having once laughed at it, laugh again the louder.
If you need to be sure which way is right, you can tell
by their laughing at it.
They fling the old charges:
'A wick without oil,'
'For every step forward a step or two back.'

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Laotzu

To such laughers a level road looks steep,
Top seems bottom,
'White appears black,'
'Enough is a lack,'
Endurance is a weakness,
Simplicity a faded flower.
But eternity is his who goes straight round the circle,
Foundation is his who can feel beyond tough,
Harmony is his who can hear beyond sound,
Pattern is his who can see beyond shape:
Life is his who can tell beyond words
Fulfillment of the unfulfilled.

Ibid., p. 51.

Lavelle, Louis

"...in St. John of the Cross confidence in God no longer implies confidence in oneself, and indeed comes into existence only when confidence in oneself has come to an end. Humility, of its inherent power, now suffices to bring us the presence of God, without any need on our part for further effort to attain it. Indeed it would seem as though all the reflection in which our mind engages acts merely as a screen to hide God from us. The act of humility by which we turn away from all our possessions in order that the presence of the supreme reality may be afforded to us is not an act of the intelligence which would select the successive steps to be followed; it is an act of love, the only act which, by detaching the soul from itself, is able to unite it with the Supreme Being who is the goal of its desire. Here intelligence is the fruit of love. By a kind of paradox, as long as we continue to be preoccupied with ourselves we are drawn with insatiable curiosity towards exterior things. When such curiosity ceases, interior recollection reveals a power of pure love which detaches us from ourselves and from external things. The effect of perfect renunciation is to eliminate every inclination and every movement towards an intermediate end. 'To love is henceforth our whole activity.' It animates all we do."

Four Saints, The Meaning of Holiness, pp. 54-5.

WESLEY, JOHN

The promises of God are the only sure foundation of our hope.

The Works of John Wesley Page 4-5

PAUL TILLICH

The impact of the Spirited Presence on the individual results in a life process based on the experinces of regeneration, qualified by the experience of justification, and developing as the experience of sanctification.

By showing man his essence, the law reveals man's estranged exsistence and drives him to the quest for a reunion with what essentially belongs to him and from what he is estranged.

Systematic Theology

C. S. LEWIS

Immortality makes this other difference, which, by theory, has a connection with the difference between totalitarianism and Democracy. If individuals live only 20 years, then a state or nation or civilization which may last 1000 years is made more important than an individual. But if Contrary is true, then the individual is not only made important, for he is everlasting and the life of a state or civilization, compared with his is a moment.

Mere Christianity Chapter 1 Page 73

JAMES COWE

The truly free man is identified with humiliation because he knows that his own being is involved in his brother's degradation. He cannot stand to see his brother's stripped of his humanity. This is not pity nor sympathy....his own exsistence is being limited by another's slavery. He does not need to ask whether his brother is at fault. All he knows is that there is a fight going on, and he must choose sides, without any assurance of who is right in the "Christian" sense of future victory for the oppressed.

Liberation Page 172

I am left in the realm of possibility, but possibilities are to be reckoned with only to the point where my action comporte with the ensemble of these possibilities and no further. I am the Future.

Liberation Page 181

No man is free, until all men are free.

Liberation Page 160