

Sanctification #1: Fateful Cleavage

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I have been struggling with courage to give this lecture, for I think probably my whole life has anticipated the kind of consciousness that has broken loose in this ^{moment} ~~time~~ in history. My whole life has been anticipating with dread and fascination the consciousness which has broken loose the spirit consciousness that for the lack of some better name we call sanctification. We are going to experience a series of lectures dealing with sanctification. I suppose that one of the most helpful ways to get ahold of sanctification is to see that sanctification is the self-conscious response to the resurgence that is just objectively going on. Sanctification has to do with the self-conscious decisional response to the bubbling up of the spirit, the experience of the awe, the encounter of the mystery in the midst of mundaneness, the existence. That is happening, that kind of bursting forth of spirit in ~~the~~ taking place in our moment in history, in our moment in time. It is just many little signs. It may be that you never noticed before, or maybe it is happening and just was not

happening before. I don't know.

But I was in the grocery store the other day, coming through the line and _____ was singing a song, and I tried to listen to what she was singing.

And she was singing a song, I am talking about the woman at the cash register.

which is a little unusual in my experience with women at cash registers. She

was singing a song. And the words of the song, I was not familiar with so

maybe I can recall it. It was a song about there may not be tomorrow. And

she was getting something said to herself. And my mind immediately went to the

fact that there have been moments ^{in human experience} in which the kinds of singing that has broken

out among people, the kind of music that has broken out among the masses ^{which} has

been music ^{which} ~~that~~ has been bubbling forth just out of the fact that people are

standing present to the encounter with the mysterious reality of life upon their

own existence as it ~~COUGH~~

What does it mean to self-consciously relate to the resurgence that is going

on ⁱⁿ with us and ⁱⁿ all men. That is the arena of sanctification that we want to move in.

You are going to be hearing a series of three kinds of lectures although whirling around the overall ^{arching} image of sanctification. We are going to hear four lectures on sanctification dynamics. This makes three days, and a fourth including this one.

And then four more lectures on the four days following dealing with the relationship of sanctification to the Other World, and then a series of four lectures on the relationship of sanctification to the post-modern world. All of which are out to deal with that issue of just how it is that you and I relate to the resurgence that is going on in our time.

But maybe it would be helpful to say that up until this moment in the 20th century the issue has been that of justification. That is where the focus of theology in the first half of the 20th century was placed. That is where the great issue of our time was being raised and dealt with. The issue of justification. You know life is trinitarian. We have talked about that in RSI in terms of God, Christ and Holy Spirit, or we find ^{secular} ~~different~~ ways to point to those realities that we are encountering in the midst of life. What you are up against is your contingency. Ot

that what man in the 20th century in his journey encountered is just the sheer contingency of existence, overagainst which he experienced just the humility of his creaturehood, that he is driven this way and that in the midst of life, as he is pushed into life and cut off cut off, pushed into life. And then the lucidity of life of the possibility of daring to impact? the consciousness that is the consciousness of the 20th century. The possibility of having the real life without illusion that is manifest in the Word, that is part of what we do in RSI. Attacks the consciousness of the 20th Century where the great work is going on. And therefore it is freedom as a life style that has emerged out of that kind of consciousness, that kind of clarity, that kind of lucidity. Now in the time of sanctification it is not that this is ^{gone} all. In a way justification is intensified, and you have got to get said that this is just a way of pulling out of reality and looking at it. ~~But~~ finally justification and sanctification are the same thing. They are something like two sides of the same reality, the same coin. In the time of sanctification, or when you are overagainst divine activity

you are overagainst Universal Benevolence. And when you are overagainst the Word, the happening in life you are overagainst your own Radical Integrity. You are overagainst the spirit dimension of existence, you are overagainst Endless Felicity.

Now that ^{poetic} is the way words, those are poetic words, can get ahold of the dynamics of sanctification. We are going to be whirling with these categories in the next

couple of lectures, and then there is a discontinuous one that holds something of

what it means to be the religious people in the midst of that kind of whirling

reality, that kind of manifest reality which is sanctification in this moment in

~~time~~

time. Maybe another way of talking about it is what you are dealing with in

justification is the burden of your consciousness of the depth estrangement in the

midst of life, or the burden of sin, or the burden of meaninglessness; and it is

that burden and how it is that it is possible for man to pick up that kind of a

burden, the burden of the actuality of the brokenness of his being and to live that

authentically and meaningfully that you are fooling with. In sanctification it is

not the burden of your own life or the brokenness of life in that sense ^{or} ~~but~~ the

burden of sin, though there is a relationship. It is the burden of the world.

It is the weight of the world that you are experiencing. You experience yourself

in the time of sanctification as that conscious human being in which there impinges

upon you, or it is dropped upon you, a experience of just overwhelming radical

activity and that comes to you as the whole world is just dropped upon your head.

You experience the crushing demand, the crushing weight of your existence. That

kind of a feel after justification and sanctification is not easy to get ahold of.

Maybe to just say this about it. That those have to do with the same reality.

Both have to do with words. But the issue here in justification is something like

you stand in sin and what you are conscious of is the breaking in of grace into the

overwhelming reality of sin in your life. Or in sanctification you stand in grace,

and what you are aware of is the overwhelming breaking in of sin into your life, of

depth conscious inadequacy of your own value against God. But standing in grace.

That is another bit of poetry to get ahold of that kind of dynamic. The Word is

that which frees you from your bondage and is ~~xxxxxxxxxx~~ releases you to your

consciousness and to your authentic existence. The Word is that which again and again and again shatters your illusions in life, intrudes upon your existence. And in sanctification it is like on the other side of having decided that that Word is the final meaning of your life, that Word that you can live ~~your~~ the actuality of your existence as it is, that that Word is the final meaning of your life, then the problem ^{become} is how is that I just open myself to that Word continually. How is it that I live out of that Word all the time. In the midst of that you see is when that happening happens to you or begins to take place that you would point to ~~it~~ with the ~~word~~ word sanctification. It is in the midst of the one who has grasped something of the lucidity of authentic existence in the 20th century that ~~then~~ man experiences what we would call sanctification. Not everyman experiences this kind of reality., atleast in consciousness. You would almost make the distinction that everybody experiences resurgence but only the lucid, conscious man, not necessarily the man who has had RSI but the man who knows RSI in the deeps of his being whether he has every had it or not, or has come up against the fact that

is the way life is, that is the man that has experienced sanctification. And

that is the man that ^{has} the 10 ton crane drop on his head, which is the ~~an~~ over-

whelming burden of the weight of the world of humanity, That is the man who

experiences finally in the midst of the glorious freedom that is given ^{to him} in the

Word of Jesus Christ, total invaluable? abandonment. That is the man who

experiences the desert; that is the man who is thrown into the abyss; that

is the man whose memory fogs?; and that is the man who experiences all of

his strength drained out of him; that is the man who experiences the over-
whelming humiliation of his existence as it actually is. Well, maybe we

ought to
~~should~~ read some poetry before we talk about that and I want to read you

from Hebrews. This strange letter in the New Testament maybe can help us

get ahold of what we are talking about with sanctification.

And what of ourselves with all of these witnesses to faith around us
like a cloud, who must throw off every comfort, every sin in which we
cling and run with resolution the race for which we are entered. Our
eyes fixed on Jesus, on whom faith depends from straight to finish.

Jesus,

Jesus, who for the sake of the joy that man had of him, endured the cross, taking life in its disgrace, and has taken his seat at the right hand of the throne of God. Think of Him who submitted to such opposition from sinners. That will help you not to lose heart in your own faith. In your struggle against sin, you have not resisted to the point of shedding your blood. You have forgotten the text of scriptures which addresses your son and appeals to you in these words. My son, do not think lightly of the Lord's discipline, nor lose heart when he corrects you. For the Lord disciplines those whom he loves. He loves the rod on every son whom ~~we~~ he acknowledges. You must endure discipline. God is treating you as sons. Can anyone be a son who is not disciplined by his father? If you escape the discipline in which all sons share, you must be bastards and no true sons. Again we ~~may~~ pay due respect to the earthly fathers who disciplined us. Should we not submit ~~more~~ even more readily to our spiritual Father and so attain life? They disciplined us with this short life, according to their likes, but he does so for our true welfare so that we may share his holiness. Discipline of God is never pleasant. ^{no doubt} ~~At~~ ^{At} the time it seems painful, but in the end it yields with those who have been trained by the peaceful harvest of an honest life. Come then, step in your drooping arms and shaking knees and keep your steps from wavering. Then the disabled men will not be put out of joy but regain its former powers, aimed at peace for all men and a holy life. For without that no one will see the Lord. Look to him that there is no one among you who forfeits the grace of God. No better. Not just me growing up to _____ in the home. No immoral person. No one worldly minded like Esau. He sold his birthright for a single meal. And you know that although he wanted afterwards, to claim the blessing, he was rejected, though he begged for it to the point of tears, he found no way open for second thoughts.

That probably is all that I really ^{have} had to say tonight. But let me try to say it again another way. When you become conscious of life, you begin to see something like what Kierkegaard saw when he said that the way life continually comes to you is that an external situation, creates an internal crisis, from which you try to escape and from which there is finally no escape and which raises an existential question or if you want to say in this case lays upon you an existential demand.

Now it is only the man with 20th century lucidity which does not, it is only the man who has dared to see the tragic reality that life is. The man who has stood present to the really tragic in life. The man who has appropriated with some sense the contentless Word that the only life that you have is the life which you have, that the meaning of life is the givennes of the life that you have. It is that man who experiences the radical freedom, the radical sense of his own freedom in the midst of responsibility that we are talking about. Now that does not mean simply a religious person. In one sense you are talking about the journey of many men in this moment in history. The kind of lucidity we are talking about

is the kind of lucidity that ^{has} is broken loose in many ways for every man in the 20th century.

I think particularly of the past decade, the sixties, in which you remember we entered the sixties with a kind of new grasp of possibility, new ~~has~~ hopes were kindled, new slogans were created, new movements sprang up in being all over the place. The Civil Rights Movement emerged. The image of the New Frontier, of the Great Society, of the War on Poverty, a sense of sociological responsibility. Images of the new world began to be born and began to emerge. And the kind of lucidity of the possibility that was there began to spread through all corners of both the disestablishment and the establishment. But in the ~~midst~~ midst of that then some things began to happen, in the great hopes, and the great ~~visions~~ visions, and the great dreams of the sixties began to crumble before our very eyes. You remember probably that for many people that the first time that that really crumbled was ^{out} the assassination of Kennedy. Or for many people in the midst of the United States, that probably happened with the assassination of the other

Kennedy and of Martin Luther King. Those three assassinations ~~just~~ ~~radically~~

impacting the consciousness and radically shifting men's relationship to the vision

that had emerged in the sixties. Then you also know that the whole hope of the

urban world began to crumble with the riots, that the whole hope of the world ^{urban}

began to crumble with the response then of the establishment to that kind of

activity. You who have gone on a different ^{nations fall or} ~~can fall or~~ perhaps can put in your own

illustrations here of the same kind of dynamic going on, in which the kind of

hopes, the dreams, the possibilities began to collapse and people began to just

experience all over the place that everything was collapsing. Over the last

couple of years that has just been radically intensified. You think of the

energy crisis. Why just a couple years ago, you never anticipated the kind of

crisis that has been created there or has merged there. You wonder what is

going on with that kind of shortage of energy, what kind of future is held there.

Or obviously the Watergate affair has impacted the people's consciousness. Everywhere

you turn there is just a radical collapse. I think of how the movies have

captured that kind of a trend. For example in the movie "Hospital", you remember, the doctor that played, George C. Scott there, was in a hospital, ^{that} ~~which~~ was very much like our Cook County Hospital here in Chicago. The whole structure of care in that hospital just collapsed in the midst of that. Then you have other movies dealing with that same dynamic in different aspects of the business world, or aspects of things like police departments and so forth. But everywhere you turn people are just conscious of the radical collapse going on. In the midst of that kind of collapse externally and sociologically, people are experiencing an internal collapse. People are again and again ^{are} waking up to ~~just~~ find that everything inside them has collapsed. I'm talking about radically, lucidly conscious men for the moment. It is like one day you experience yourself as doing fantastic, you know you have grasped ahold of the fact that what it means to live an authentic existence is to live out of the Word. You grasp hold of the fact that what it means to live an authentic existence is to be engaged missionally in the world. It is some kind of meaningful framework and you have worked very hard you have struggled very deeply and you have just reached the point where you begin

to experience a little power, a little possibility. You begin to experience yourself as really beginning to get ahold of what it means to live the life of a man of faith, what it means to be a spirit man of the world. Maybe to come at that secularly, you have been struggling with, you have just begun to touch what it means to be vocationed, what it means to be engaged meaningfully, what it means to live in some kind of honest relationship to the realities of existence, to be

free

self determining to exercise/responsibility. You begin to experience power

You begin to experience some real hope that maybe your life is going to grab ahold of this think of authentic existence. **you are to live it
going* And then in the midst of that something happens, in the midst of that a happening happens..It is at some moment of surety, some moment when everything seems to be shaping up and going well that you experience a collapse. That *might* ~~may~~ be occasioned by this table. It might well be that it is occasioned by something as dramatic as a death in the family. Maybe your child gets run over by a truck. Maybe it is something just extremely mundane. I remember coming out of the lecture

hall over at the Program Center after a lecture last quarter. I was kind of pleased with how that lecture went. I was kind of pleased with how the Academy was going finally. I remember going downstairs; and when I got to the bottom of the stairs, I almost stepped on a rat that big. And uh, I stepped back - and let the rat pass by. Well, that impacted me the rest of that day. And it was not the rat that impacted me, you have to understand that. It was like that rat was a flaw in the universe. That rat was a flaw in the universe that reminded me of all the flaws in the universe. For I was made conscious immediately that we were in 5th City on the Westside of Chicago; that every urban city across the world has the kind of rat problem ^{that} ~~which~~ is in that city, which is the symbol of all the overwhelming innocent suffering going on ~~the~~ in the world. Just that kind of

Here
encounter./ I was feeling great and suddenly just all hollow inside by encountering that rat. It may be some kind of one thing happened. But in the midst of surety something happens. You experience your whole being collapse inside. It is the sort of experience like the sky falling in upon your head. It is some kind of happenign

that reminds you that life is fragile. ~~MEM~~

You know what we do, what happens, what is going on there. We begin to get ahold with our lucidity of images which allows us to have our lucidity; and they order our lucidity. Then very subtly in the midst of that what happens is we get a subtle illusion that our lucidity is some kind of protection from the fragility of life. That it is some kind of protection from the tragedy of life. That there is some kind of insurance in being a lucid man. That there is some kind of a protection in being an initially engaged human being. That there is some kind of way in which the way life is can't quite get to us for we are spirit men. We are men of faith. A subtle kind of illusion.

What breaks in is sometimes a most mundane kind of happening ~~from~~ in experience, is the awareness that there is no protection. The utter arbitrariness and impartiality of the mystery breaks in upon us. Our consciousness and our faith and our spirit style if finally no help and no protection. Oh, you know how it goes. You can get up and you can give a great lecture or a great talk called the tragedy

of existence ^{or} on what it means to be a missional human being. Then it is like you think because you have done that that if something happens it won't hurt.

And then something happens to remind you that the mystery is in charge, that the m

mystery is in charge. And that mystery that is in charge is unpredictable,

arbitrary, absurd; and that all of your lucidity about the way life is, is also

true for you. It comes crashing in upon you that in every experience of life you

encounter that same mystery in its unpredictability, in its impartiality. You

encounter the fragility of existence.

What you are thrown into communion with is all of creation. You are thrown

into communion with every other creature, with every other human being on the face

of the planet. You experience your creatureliness, and the creatureliness of every

man. In the midst of that there is ~~was~~ ^{born} ~~more~~? Mind you I am not saying that you

create; I am saying that there is born in you, right beside any effort of your own;

in fact in spite of you, quite in spite of you, there is born in you your care.

And that care is always there. It has always been there. But I mean it is born in

you. I mean it is given birth. It becomes who you are, that you care. And that is a crushing and overwhelming kind of care. All of your images of all of your relationships create some kind of interior montage. They allow you to order and relate to life. But when this happens to you it is like an alien image breaks in. It is an image that does not fit any of your other images. It is like a domino theory. All of your interior montage just collapses. All of the ways you have of getting ahold of relationships. They just die. All of the meaning, all of the significance you get out of your relationships go. You are overagainst finally an alien image which has destroyed your intellect. You cannot make sense out of anything anymore. You don't know why it is that you are doing what you are doing anymore. You can't make sense out any of your relationships any more - your wife or your kids or ^{husband} your parents or your colleagues. You don't make any sense out of those relationships any more. Your will is burned to a crisp. It is like all your courage is gone. It is like every bit of your strength is being used against you. Maybe your lying in bed; it is like you can't

get up. What you experience is that you don't have any strength to get up with
because all your strength is pushing down on you holding you down. You experience
that your affections, that your values, those relationships ^{that} ~~which~~ are precious
to you are destroyed. That your memory is even destroyed. That you are all hollow
inside once again. That you are all empty inside. It is like you can not even
remember when that happens to you that you ever knew the joy of living in the
Word. That you ever knew the glory of living victoriously. You cannot remember
even what the Word is. You can articulate it intellectually, you havenot
forgotten that way. But it does not make is sense to you any more. It is all
a fog. It is all sheer confusion in the midst of life. You have been assaulted
by an alien image,; and that alien image is not just any image. It is not an image
of the mystery. It is an image of the ever presence of the mystery in all things.
It is an image that freights ~~that~~ with it the overwhelming and inescapable doom
of one who has placed upon his back the burden of the whole world. What you are
encountering is the mystery in everything. You encounter the awe in the paper out

on the street curb. You encounter awe in the way your colleague has fixed their

hair today. You encounter awe in a song that ^{you} hear over the radio. You encounter

awe in the midst of overhearing an conversation at a coffee counter. You encounter

awe in the midst of looking into the face of your face. You encounter awe when

all
your child runs in with mud/over his face. And on and on and on. Every

experience is the experience of the awe. I mean when that begins to happen to

you, your response is, I cannot stand it. I cannot stand this awe. It burns me

up; it destroys me. Nobody can stand that kind of experience. It is always one

who is already internally collapsed. You may not externally collapse. But you

may structure in ^{some} time everyday to collapse so that you kind stand the awe a little

bit. But then what happens is, you structure in that time, you know, and you go to

your room and you collapse; and you get struck by the awe in your bed. It is like

there is no escape from the awe that breaks in upon you. That awe brings with it

the reality that you are encountering God in your neighbor; and you are

encountering your neighbor in God. That every encounter finally is that encounter.

What is placed upon your shoulders that crushes you is that you are responsible to

God and for the world. The image is that which the Easterners call the ^{all} ~~awe-in-awe~~ ^{all},

the one in all. Finally what your life is is one relationship; you have always

related to life as this relationship and this relationship and this relationship.

But you do not love your relationship to this thing and that thing, and this person

and that person. Every relationship now is just one relationship now is just

one relationship. It is the relationship to the mystery ^{of existence} itself. That is when

Universal Benevolence happens to you.

as I say

It happens to you/quite in spite of you because you do not want it to

happen to you. You do not anticipate it happening to you. You do not invite it.

You do not look for it. When it came you did not want it to happen. You wanted to

flee. It places upon you the indicative responsibility. You experience the

reality of the indicative responsibility. It* has always been there ^{to put it} ~~you properly~~

Every relationship becomes transparent to the mystery. So that when you relate to

your neighbor, you are no longer ^{are} relating to your neighbor. When you respond to

your neighbor's need, it is not just your neighbor's need that you are responding to.

It is the mystery in your neighbor ^{that} you are responding to, and the need that is present in that manifestation of the mystery in your neighbor. Therefore you become in the midst of that the one who begins to think like a magician. One who begins to act like a clown. One who begins to --- well, I am getting ahead of this lecture.

You begin to respond differently than you have ever responded before to a situation of the people you encounter. What crushes you, what you cannot stand is the fact that you ~~begin~~ encounter the reality that that is the way it is always going to be. I mean forever and forever and forever and forever. That is the way it is always going to be. That the awe is going to consume you everyday. That it is going to burn you to a crisp. That your neighbor and every neighbor is going to require your whole life everyday because it is not just your neighbor you are responding to, but it is to the mystery that is in your neighbor. You just say "I can't stand it. I can't stand the weight. I can't stand it. I can't stand the awareness, I can't stand it. I can't stand what it does to my physical body.

I can't stand what it does to my nerves. I can't stand ~~what~~ any more at all.

I remember once when I was in high school I played ~~line~~ football, I played line backer. I remember one particular game in which the opposing team started running a play over our left guard. And he was usually a pretty good guard; but somehow he was vulnerable that night and they found it out. They ran a series of 8 plays and every one was the same play; and it was right over that same guard. He just collapsed and this 200 bound fullback came running right over the top of him. I did not weigh as much as I do now; but I was playing line backer and eight times in a row I tackled that 200 pound fullback until my head was aching, and my shoulders were aching. I felt like I could hardly get up off the ground. The ninth time they ran that play, ^{they were gaining} ~~again~~ about five yards on every play, the ninth time they ran that play that fullback came charging across our guard, I stepped back and let him go through. It is sort of like that is the way it comes to you, where you can stand to much and you just got to step back. I can not take any more awe. I cannot take any more care. I cannot

take any more burn or any more weight whatsoever. Yet in the midst of that there is shown to you the possibility. This is again what is so dreadfilling, the possibility of being the Universal Benevolent one that you are. The possibility in the midst of the eternal collapse of not collapsing. That ^{is what really} scares the hell out of you. That is ^{in fact} what makes you angry because you are already collapsed inside. And if anybody ever had an excuse to collapse, you have now got an excuse to collapse like you have never had before. In the midst of that the possibility is shown you that you do not have to collapse, even when you are collapsing inside. Oh that makes you angry. *That makes you angry*

In the midst of that happening to you, the possibility is given to you to become , and I don't like this language too much, but to become a spirit giant. I don't like that language very much because I do not mean ^{anything} to be saying that you really become,; I mean it is something that God becomes you. That possibility is given you. Or to be the one that ~~is~~ no longer is preoccupied ~~with~~ with your own spirit journey. Become the prior. Become the one who now can care for somebody

else's spirit journey. You know as long as you are consumed with your own spirit journey and struggle, you cannot care for anybody, not even a pet gerbel. But when the possibility is given through just the sheer overwhelming death of all your relationships, and to be the Universal Benevolent one, the possibility is yours to become one who cares for ~~you~~ ^{the} neighbor's journey.

Many of you have encountered that book Journey to the East by Herman Hesse. Hesse has been on this strange journey. There has been a key character all along in that journey, named Leo. Do you remember him? He was the servant. But he ~~is~~ was the symbolic leader of the League, unknown to H.H. until the very end of the book. But in the midst of that, H.H. in his journey began to see that Leo, the servant had

he is represented and Leo is represented, and he is decreasing, melting away. And Leo is increasing and becoming more and more. ^{He} You see that that is the demand upon his life, that H.H. must melt away and Leo must increase more. It is something like

that which happens to you when Universal Benevolence happens to you. That all of this great struggle of your life, that this great journey you have been on, and all of your agonies of your spirit existence that that has got to ~~be created~~ ^{decrease}. You are no longer preoccupied with that kind of reality. You become the one who cares for the other man's journey and no longer worry about your own. Something like that goes on.

Now when this falls on your head, *we were moving desks the* day before yesterday getting ready for this thing, I got to thinking that some of those were heavy.

We almost on Marshall Jones, is Marshall in here. Yeah. In the midst of that scared me to death, I am sure scared him worse than that. But I

It is like you sort of saw ~~thisxxxxxxxxxxxxxxxx~~ this kind of image. ~~We We~~ were carrying a five

safe
ton ~~fish~~ with about five ~~xxxxxxxxxxxx~~ colleagues, we are each carrying about a ton apiece I suppose and four of them turn loose and you've got it!

There is a child underneath. That is what I mean by Universal Benevolence happening to you. You've got the world and you turn loose of it.

Well, this is inescapable, it is inescapable. That is what makes you so angry. There is no way finally to escape that reality. No way to get out from under it the crushing weight. No way to escape the consuming ~~wright~~ awe that you are encountering with life. ~~anxiety~~

And yet in the midst of that there are two kinds of escape. Let me put it this way. You cannot escape the awe or the consciousness through any of the ways you have ever been ~~effective~~ ^{use} before. But there are avenues of escape. But they are very delimited. All your escapes you have ever used before do not work any more. There are really only two escapes that are possible. They are to become either a malignant zombie or to become a benign zombie. And you see that is finally one escape that is possible to become a zombie. You see that beginning to happen to you before you know it. When you have marked, when you have been scarred, when you have been mortally wounded by the ~~weight~~ ^{crushing} and the suffering of humanity and the consciousness of your relationships is finally one reality in the midst of that. Finally your response is anger, it is hatred. It is _____.

But once you begin to experience this, you begin to show up doing things that you never thought you would find yourself doing. Saying mean things. You probably don't notice it ~~much~~ in yourself much as you do in your colleagues. Have you encountered any colleagues lately who go around saying mean things? And not to address the Christ Word to you, but for the sake of being mean.

The other morning I woke up; and I do have a hard time getting to consciousness in the morning you know. And that provides all kinds of excuses for the things I say ^{before} ~~until~~ I get my third cup of coffee. But the other morning I just shocked myself when I realized what had happened. I woke up and for no reason whatsoever, I just began to lay into Millie ^{verbally} with all of the vehemence that I did not even imagine I had any more like that. I thought it had gone away a long time ago. I told her I said, "You are a great spirit woman; but you are

And a few more things I would not repeat.
a lousy wife."/ Just think... she was the object, but she was not the object;

it was an objectless anger. It had no anger. Anything that gets in the way you understand is ^{an} the object ~~x~~ - a chair, or book. But it is an objectless anger that

you experience. If you don't watch it, what begins to happen to you is you begin in the midst of that anger to turn into a zombie. That is to say that your basic stance toward having the crushing weight of the world, the burden of your fellow man overwhelmingly given to you, ~~is~~ the burden of always responding in every situation to the mystery given to you, you just say, "No, I refuse."

I am reminded of that story of Kazantzakis about Samuel, where Samuel is told to go and mark David. Samuel's whole being was tied up in the fact that he had anointed Saul because the Lord had told him to. Now the Lord tells him to go and anoint David King of Israel. And Samuel, a very old man, stands out all night long, and he says, "No, I refuse. Go on and kill me. Kill me. You don't have any other choice. Kill me." In the midst of that dangerously close of turning into a zombie. Dangerously close to spiritual death.

Have you seen it happen? Have you seen someone turn into just a kind of mean pharisee? Have you seen people get off and take pot shots at everything that anybody is doing that is creative? Have you seen people just irrational, bouncing from this

and that to something else, creating destruction. Leaving a path of destruction behind them everywhere they go. Oh, you can smell it in a zombie; he's malignant.

And on the run to the mystery and the crushing possibilities in his life.

The other possibility ^{for} ~~to~~ escape is benign zombism; or maybe you want to call it benign shade. Here you are talking about a much more passive form; but it is subtle passive because there is an activity in it that is very real. You are

talking about a withdrawal into the self. You are talking about in the midst

of it, the overwhelming crushing demand. There is ^{one thing} ~~something~~ I want ^{ed} to say about

the malignance ^{of a zombie} of him. The reason why he is out to destroy the neighbor is

because that is the only way he encounters the mystery. If he is out to destroy

the mystery, he cannot get to the mystery, so he destroys the neighbor who confronts

him with the mystery and confronts him with his own responsibility to the mystery.

That is he is out to kill God. He is involved in self-conscious apostasy, and

self-conscious rebellion ~~against~~ against God. In a very subtle way though the benign

shade, the benign zombie is even more destructive or is harder to deal with. For here is one who withdraws into the self. ^{who} He says I cannot stand any more; I cannot stand any more care; I don't care any more; I won't care any more; I will not participate in any more spirit; and so he withdraws into himself, and builds about his interior being some way of not letting anything get to him again. Some way of trying to ~~get~~ ^{keep} anything from getting to him again. And the something is, you and I we show up that way. We can go into a meeting; and let's say we are writing a paragraph on First John or something like that. Why we can sit down and write a whole page and never let it get to us. Get that? Never let it get to us. Or we participate maybe in Religious House structures structures and we can put on external obedience. We can put it on and never give ourselves to any task; just put on that external obedience, and never give ourselves to any task. And therefore maybe even become quite capable of keeping people at a distance from our lives by performing our external existence in a way that is designed to keep anything and everything at a distance - withdrawn into the self.

Yours

Joe Slicker:

I suppose there are other ways you could illustrate ^{this} that. You become a kind of cowardly figure who never really risks. It may be that you learn how to talk about risking; you learn how to talk about how it is that one needs to radicalize his existence. Atk the same time never ever taking any real risks because inside is a "No" being said to the humiliation of surrendering to the sovereignty of God. There is a no being said to the humiliation of surrendering the sovereignty of the mystery.

And when one shows up a zombie, that is a preview. A preview of final spiritual death; what is called in the New Testament and the Church Fathers the second death. The death from which there is no return. One is in grave and mortal danger when he shows up a zombie. For one more step into zombihood may be the last step from which there is no return.

You see all this last quarter in Academy, we had more people than I have ever known before try to go crazy. And a few of them made it. They had been trying a long time I think before they came to Academy. But they made it. And I am very

clear that that is decisional. That that is one of the ways in which men enter into zombihood and that is a radical form of it. Because you see when one goes psychotic there is no assurance he can ever get back. And if he goes far enough and deep enough he loses the power of that possibility without maybe some help. And maybe he loses it; in some cases entirely. But what happens is that spiritual death has to do with cutting off the future entirely. It is the radical no. It is the active no. It is suicide. It is when somebody literally commits suicide. There are other times when people commit suicide. But in the time of resurgence and spirit consciousness, people commit suicide when the crushing demand of possibility is thrown upon them being and the possibility of the holy life, of radical caring for the ^{world} ~~life~~ is given, when you say no. It is when you say "No!" When you see is that your whole life, all the way out there in front of you is stretching out and every moment is going to be an address of the awe. That every moment you are not in control. That the mystery is in control. In

every moment you are going to be crushed by care. You see that, the march is long and hard. And you just say that I cannot stand it. I cannot stand that kind of possibility. So you cut off the future. You take your life into your own hands. Or you go psychotic, you choose one or the other forms of suicide in cutting off the future that you would choose. It is almost as if what happens is you say I cannot stand it and you reach in and perform a labotomy on yourself so that you become that zombie. who is frozen into zombihood. It is dangerous when you see the signs of zombihood in your own existence. It is dangerous. The next step may freeze you forever in your zombihood.

Remember again in Journey to the East that renegade who went away and he decided he was going to come back to the League; but he never got back. He always just missed it. For if he did pass them, he did not even recognize them, even when he say them. He had cut himself off so far that it was nox longer ~~lux~~ possible to come back. Nobody knows why that is true. But you see it going on in life all the time. What happens then is that you in the midst of those kind

of possibilities are being what St. John of the Cross called purged. You

are being disciplined as the author of Hebrews talks about it. For you

are being given just really two choices you know. Either life or death.

It is ~~just~~ that simple. What happens is that life itself asks you that

question. ~~Life asks you~~ That is not a question that you dream up. Life

itself says are you going to choose life or are you going to choose death.

I mean

And the answer is unavoidable. And/there is no way you can avoid the answer.

And you answer with your life not with some global symbol? That question.

That is you either decide to live or you decide to become a zombie, you

decide to die. Whichever you decide that is your life. When you decide to

respond that is not an abstract kind of response. That is whatever the givenness

of your life is. That is the configuration of realities of what you are and

relationships that you are, are set down in the concretion of where you are

set down in the concretion of where you are set and

and this lo here and lo there and lo somewhere else. It is that concrete existence in which you concretely respond with your life either yes or no.

yes It is in that Local Church. Or it is in that messed up family. Or it is in that sick school system. Or wherever it is that you may respond concretely with your life - with your answer, which is either yes or no. And what

you sense is that all of history is at stake in that answer. It is not that

you rationally figure out how that is true. It is like you know in the

depths of your being that all of history is at stake in that answer. What

you know is that you are one who is now a sign, a sign. What you do, how

you respond to the Universal Benevolence that is given to you as your real

existence - if you say yes, then that is a symbol for all mankind. If you

say no then that becomes a symbol for all mankind. That your life is a sign.

And oh that takes very concrete *forms*. Your Religious House prior, that is

in being that Religious House prior and picking up the burden of the whole world

in that Religious House in that Region. Your a Local Church Auxiliary. It is

picking up the burden of the whole world in that Local Church, in that parish.

It is there concretely that you are responding and you become a sign of either

of life or you become a sign of death. I suppose that the question in all of that

is not like you have any reasons for deciding life over death, death over life.

I mean when that happens to you, you do not have any reasons for deciding one

way or the other. It is like it is a raw decision. But in the midst of that

when you are asking the question of how you respond with your own life, when you

see that decision, that raises to you the question of what life is all about.

And of course there is an answer to that. That life is all about mystery.

That life is all about consciousness. That life is all about caring. That

life is all about peace and tranquillity. In that is given the possibility

of deciding the authentic existence as one who cares.

Last year at this time I was in a great deal of pain. It seems

likes something happens to me every year just at the beginning of the summer

program, and I am very suspicious about that. But last year on a Sunday morning

we were still hanging some decor and I stepped up on one of these chairs with rollers on it and kicked it out from under me and broke my elbow. And that was just a very painful break. It was not that it was serious, it was not even broke all the way: just a crack up my elbow; but *it was* extremely painful. Put me out of commission a little bit at the beginning of the program. Well there was not anything about that; there was not anything you know, it was just a straight accident. But that pain going through my being did something to me and I began to look at all the pain in my life, and all of the pain of the world. Some people who know me pretty well may have known what was going on and some of them may not. But I mean I began to look at getting *out*. That had no rational connection with breaking my arm, but it was some how a strange kind of connection. I just began to look at getting out. What I discovered in the midst of that was where would I go? What does getting out mean? Sure I can walk out of this building or leave this bunch of colleagues. But where can I go to escape my consciousness? Where can I go to escape the mystery? Where can I go any longer

to get away from the care that has been given me. So you are just given back

and thrown back on that decision. Either - oh, maybe a way to look at it is this.

Anyway you look at it you are a goner, you are mortally wounded, you are a dead

man. That is the cleavage in sanctification. That is the overwhelming cleavage.

There is no going back.

You are a dead man. Any way you go. The only question is what kind of deadman

are you going to be? Are you going to be a zombie or are you going to be a

resurrected man who says yes radically, totally and unconditionally to being

responsible to God and for the world.