

Sanctification #6: Forgiven Life  
Robert Porter  
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Oh happy night. That is a phrase that took on a new kind of meaning for me  
in~~t~~ the ~~p~~ast twenty-four hours. ~~Now~~ I have stayed up all night before, but it  
was different last night. I remember last summer we did something called the  
watch, and I remember very clearly that the only reason I stayed up all night  
during the watch was everybody else was staying up all night and if I did not  
stay up all night I was a quitter and therefore I stayed up all night. ~~Now~~  
I have stayed up all ~~not~~ night other times to do work but simply because that  
was just absolutely necessary. ~~Now~~ Last night it was different. I decided  
somewhere around eight o'clock that I was going to stay up all night whether  
I needed~~d~~ to or <sup>not</sup> ~~night~~. And the night was literally transformed. ~~Now~~ I had  
a ball last night, played music all night and worked on the lecture and discovered  
that ~~is~~ is possible to have a happy night when you stay up all night in a brand  
new kind of way.

~~Now~~ that does~~n~~ not have anything to do with the lecture save that I suspect  
that it has something to do with sanctification. That is, sanctification has to do

with living out of the decision to radically engage your life in the transforming of life. ~~And I mean~~ <sup>T</sup>he night last night was different for every human being on this planet because I stayed up last night and had a happy night. That is to say because I had a happy night, you had a happy night, I do not care what kind of night you had. ~~And~~ <sup>T</sup>hat has to do with ~~this~~ lecture, as you will find out shortly.

~~Q~~ <sup>Now</sup> ~~we~~ began taking a look at sanctification a week ago now, by first of all looking at the dynamics of sanctification and there, basically, what we did was pull sanctification through the structure of RSI. ~~That is to say~~ <sup>we</sup> got this ~~kind of~~ hour glass now on the board and took a look at ~~xxx~~ how on the ~~en~~ God the Father pole you had something like that ~~the~~ encounter with just ultimate contingency or inescapable contingency. And then the flip side of that or the transparency of that as it comes out in the sanctification happening has to do ~~with~~ what we call Universal Benevolence. ~~And then~~ <sup>I</sup>n terms of the Son pole, here you have something like ~~Profound lucidity I think was the way that Hahn~~

~~talked about that the other day.~~ And then <sup>T</sup> the flip of that in terms of its  
transparency in sanctification then becomes a Radical Integrity. ~~And then~~ <sup>On</sup>  
the Holy Spirit pole where the two meet, trans-rational freedom was the way  
we talked about the justification triangle, and then in terms of the sanctification  
experience, the Endless Felicity. ~~Now~~ <sup>T</sup> that was the basis structure that we  
followed in the lectures last week. ~~Then~~ <sup>In</sup> the fourth lecture <sup>we</sup> took a look at  
where those two meet and looked at that in terms of the League, or of the  
Religious People, which you see is just the flip side of the Church, or the  
People of God in terms of the way we talk about it in RSI. ~~Now~~ <sup>we</sup> want to look  
a little bit this ~~xxxx~~ morning at the relationship of justification and  
sanctification and will come back to that in a minute. ~~But~~ <sup>we</sup> where we began  
to move ~~then~~ on Friday in these lectures was to get sanctification related  
to the Other World, and there we will just systematically walk our way through  
the Other World. ~~That is~~ <sup>we</sup> will stand in the intensification of the Land,  
of the River, the Mountain and the Sea. ~~Or~~ <sup>we</sup> will stand in the intensification

of Mystery, of Freedom, of Care and Tranquillity and standing there, on the  
chart ~~it~~ is the fourth box in each one of those, standing there then look at  
the rest of the Other World or look at the rest of the ~~the~~ states of being in the  
Other World from standing at that one particular point and then pull the whole  
thing through sanctification, ~~or~~ something like that, and that is what we began  
last Friday. Then we will have two more lectures after this one as we move on  
through there, and then we will have four that will deal with sanctification  
relative to this world is the way I would like to talk about it, or  
sanctification relative ~~to~~ the social process. Now where we are is in the  
second lecture, in sanctification relative to the Other World, and so we will  
be getting ourselves standing in the intensification of the River of Con~~sc~~iousness,  
something over there on the chart called "I am accountability" or ~~another~~  
language for that "I am creation". After getting ourselves standing in that  
state of being, then we will ~~look~~ at the rest of the Other World as that  
state of being shows up in all of the states of being and then we will look

at that as it shows up in sanctification. And we will do all of that in about thirty minutes, which is a rather sizeable job.

~~Now~~, I do not care if none of you enjoy this discourse. That is to say

I am not out to give an enjoyable discourse. ~~Now~~ I may be glad when I get

through that that was not what I was out to do, ~~But~~ I am not concerned that

this discourse be enjoyable particularly. ~~That is~~ what I am interested in

is breaking through rational clarity on sanctification and its relationship

to the Other World. <sup>whether</sup> ~~Now whether~~ you have a good time or not does not make

any difference to me. I am going to have a ball. ~~That is to say~~ I intend

to enjoy myself in wrestling through~~x~~ to get some kind of rational clarity

on sanctification. I discovered a passage in the book of Acts that I think

has something to do with what we are talking about this morning.

All this roused the high priest and his allies, the Sadducean party,

and in a fury of jealousy they had the apostles arrested and put in

the common jail. Now an ~~aggel~~ angel came~~x~~ and let him out of the jail

but the jailers did not know they had been let out and they go back~~ed~~

start preaching and teaching in the temple again. And when the

captain of the temple guard and chief priests heard this report

they were completely mystified at the apostles' disappearance and wondered what further developments there would be. However someone arrived and reported to them, why the men you put in jail are standing in the temple teaching the people. (They had already been told once not to do that again, The first time they were up before the Sanhedrin.) Then the captain went out with his men and fetched them. They dared not use any violence however for the people might have stoned them. So they brought them in and made them stand before the Sanhedrin. The high priest called for an explanation. "We gave you the strictest possible orders," he said to them, "not to give any teaching in this name. And look what has happened. You have filled Jerusalem with your teaching, and what is more you are determined to <sup>the full</sup> fasten ~~it~~ of that man's death upon us." Then Peter and the apostles answered him, "It is our duty to obey the orders of God, rather than the orders of men."

*A*  
*the*  
Now first thing we will do is to take a look at the relationship between justification and sanctification and then to get that grounded ~~in the~~ into the intensification of freedom or into the intensification of the River of Consciousness. Now ~~where~~ I have found the most help in getting ahold of the relationship between justification and sanctification is with the help of Freidrich Gogarten ~~xxxxx~~. You remember we studied a year or so ago a book called Christ the Crisis, and there he deals with man in this world and the

~~relationship~~ Other World and the relationship between them. ~~Now~~ he has got three words that I find very helpful, the three D's: distress, doom and destiny. And with those three words you can pretty well wrap Gogarten up. He says that what goes on is something like this, that man finds himself living in this world and living accountable to this world for himself. ~~That is to say,~~ He looks out at his world and finds certain expectations that that world places upon him. ~~That is~~ there are certain kinds of moral codes, certain kinds of relationships, certain kinds of styles, etc. that this world expects of him. ~~So~~ his stance is that he is accountable to this world and its regulations and expectations for himself. ~~That is~~ he would talk about himself as the responsible man, ~~Now that is~~ in the singular. ~~That is to say~~ I am responsible relative to the expectations that this world makes upon me. ~~Now~~ Gogarten says that is where man starts out, that is man in this world, then something happens to him that brings distress. ~~That is to say~~ he discovers in the midst of some kind of happening that that just does not work. ~~That is to say~~ what he is out

to do at every point, is to become more responsible. ~~That is to say~~ <sup>He</sup> is always trying to remake himself so that he lives up to what the world expects of him. ~~Now That is doomed to failure. That is to say~~ <sup>No</sup> man ever fully lived out of what this world expects of him. ~~And~~ <sup>Therefore</sup> he always lives in the face of doom. ~~That is to say~~ <sup>He</sup> always lives before the failure of what his whole life is about. Now Gogarten says that God's action in the midst of that is the distress. ~~That is to say~~ <sup>He</sup> brings about events ~~which~~ which disclose to man that his life is doomed, ~~That is to say~~ <sup>that</sup> what he is out to pull off with his life is not a possibility. ~~And~~ <sup>Gogarten</sup> talks about that as the only action that God has. ~~That is to say~~ <sup>xx</sup> God never does anything other than cause distress, because that distress is his mercy. ~~That is to say~~ <sup>That</sup> that distress that shakes up man in his world gives him the possibility for a new kind of a relationship to his world. ~~Now~~ <sup>The</sup> distress discloses to man that ~~what~~ <sup>he</sup> is about finally is about pulling off his own life. ~~That is to say~~ <sup>He</sup> sees through some kind of crisis event, that ~~what~~ <sup>he</sup> is

about is just living for himself. ~~That is~~ <sup>He</sup> is out to be a responsible man,

~~And~~ <sup>W</sup> in the midst of that kind of lucidity <sup>has</sup> a possibility of a new decision.

~~Now~~ <sup>What</sup> that does is to allow man ~~then~~ to stand outside his world and look at

his world with a new kind of eyes. ~~That is~~ <sup>he</sup> sees his world and his relationship

to that world as a doomed relationship. ~~Now~~ <sup>T</sup> this is what RSI is about. ~~That~~

~~is to say~~ <sup>T</sup> that is the event in which he has the possibility to say yes. He

sees in the midst of that that his life and his world does not have to be

anything other than what it already actually is. ~~That is to say~~ <sup>He</sup> does not

have to be significant to live up to the expectations that this world has

for him. ~~Now~~ <sup>T</sup> that is where he has got the possibility of saying a yes to

the way life is. ~~Now~~ <sup>When</sup> he says that yes, what happens is ~~xxx~~ the break-

to  
through ~~of~~ the Other World in the midst of this one. I have a hard time

drawing that without getting into <sup>new</sup> some/kind of two-storyism so I will draw

it with a double circle. ~~That is to say~~ <sup>he</sup> discovers a whole new ~~area~~ of

consciousness that has to do with how one relates to the mystery. Or that

once he says the yes to life being as life is, he finds himself just out

before mystery. ~~That is to say~~ he has no longer any way to secure his life,

he has no longer any way to be a moral man, to be a responsible man, ~~that is~~

he is just out over the abyss, confronting the chaos. ~~That is to say~~ it is

that yes that allows him to stand before the mystery, and then standing

before the mystery has new eyes with which to view reality. ~~And~~ it is that

new set of eyes with which he can view reality that we call the Other World.

~~That is to say~~ the transparency has happened in which he sees reality in

dimensions that have never been visible to him before. ~~Now~~ he experiences

that I think with great joy. ~~That is~~ now life has got meaning. ~~That is~~

he sees that his life is ~~xxx~~ significant, he sees that his life is going

somewhere, that it has got purpose. I mean it is exciting to discover that

all of your life you have been looking for meaning and now you have got it.

~~Now~~ the sanctification experience then happens on the other side of that

yes. ~~That is~~ sometimes, and as St. John it sometimes takes a long time, but

what happens is the meaning goes. ~~And~~ <sup>W</sup> what you find yourself over against

then is the decision as to how you are going to relate to this world. ~~And~~ <sup>T</sup> the

sanctification then has to do with a decision to re-enter this world as the one

who lives in the ~~Other~~ World in the midst of this world, totally responsible

for this world, ~~responsible~~ totally accountable to the mystery alone. Or as

Gogarten says it, ~~that~~ this is the man who stands accountable only to God,

responsible wholly for the world. ~~That is to say~~ <sup>T</sup> it is a flip. This is the

man who stands accountable to the world, responsible for himself. ~~That~~ <sup>T</sup> the

sanctified man is the one who is standing in the Other World, lives his whole

life accountable to God, and responsible for the whole world. ~~And~~ <sup>T</sup> it is in

the distress that is the activity of God, disclosing the doom of this world,

that then reveals to man his destiny which is to stand accountable to God

alone and responsible for the whole world. ~~Now~~ <sup>T</sup> this for me is crucial in

terms of getting ahold of the River of Consciousness. ~~And~~ <sup>T</sup> as you begin to

look at the categories of the River of Consciousness, you see that this is what

that is talking about. ~~That is to say~~ <sup>7</sup> the River of Consciousness ~~is~~ one of the states ~~of~~ being ~~that~~ ~~a~~ ~~s~~ sanctified man stands in as he acts out his responsibility for the whole world. ~~Now~~ I have had a lot of trouble with the language of the River of Consciousness. My background ~~has~~ resulted in my equating consciousness with lucidity; and it is almost like you have to say that consciousness has nothing whatsoever to do with lucidity. Consciousness has to do with being a self radically. ~~That is to say~~ <sup>C</sup>Consciousness has to do not with what I ~~see~~ of life, but has to do with my relationship to the mystery. ~~That is~~ <sup>C</sup>Consciousness has to do with my being related totally to the mystery. ~~My~~ ~~s~~ standing before just ~~heseh~~ the chaos, the absurdity of life and deciding to stand there out of which I be a self. ~~That is to say~~ <sup>C</sup>Consciousness has to do with selfhood, far more than it has to do with lucidity. Now ~~the~~ lucidity is there. ~~That is to say~~ <sup>y</sup> you see that about yourself and about life.

<sup>d</sup> ~~Now~~ <sup>A</sup>As you run down through the categories rather quickly of the River of Consciousness, ~~w~~ you see things like authentic relation, creative existence,

moral ground and final accountability. Authentic Relation has to do with

something like this. That once one has had happen to him the happening

that allows him~~x~~ to stand outside his world of existence and see it with new

eyes, then what he sees is that everything he had been related to that he

thought was rather permanent and was going to give him some significance or

~~meaning~~ just goes, period. ~~That is to say you see that, well~~ I used to get

my significance out of ~~having~~ an automobile. ~~Well you know~~ <sup>That</sup> illustration,

~~it~~ goes in one of the lectures in RSI. You talk about how your meaning

givers go. ~~That is~~ ~~my~~ I am my relationships. ~~And just one~~ <sup>another</sup> after <sup>of</sup> those

relationships which define my being just go down the drain. ~~But~~ <sup>what</sup> it means

to stand in the River of Consciousness, means to stand in the affirmation of

that being the way it is. ~~That is~~ <sup>to</sup> stand as the self related to the mystery

rather than related to my automobile or to my family or to my church or whatever.

That is to say it is the affirmative of that which just is, in terms of poverty

~~being~~ being the way it is. ~~That~~ I ~~can~~ finally cannot hang on to any of my

relationships. ~~And~~ <sup>T</sup> that means that standing in that state of being of the

Other World is just to literally stand out over nothing. I remember a first

time I was in Chicago, ~~I do not think it <sup>is</sup> still around, I am sure it is not,~~

I went to an amusement park ~~xy~~ <sup>T</sup> this was ~~twenty~~-five years ago~~s~~, and one of the rides

~~xxxx~~ they had there at the amusement park was a parachute drop. ~~Now~~ I think it

must of been about ~~xxxx~~ <sup>300</sup> three hundred high; it seemed like a thousand feet high.

~~But~~ I decided to try the ride. ~~And~~ you get into a seat about that wide, that

holds two people, and there are four cables that guide the four corners of

the parachute and ~~then~~ a cable hooks into the center of the parachute and pulls

you up to the top of the tower. ~~And~~ <sup>W</sup> when you are about a third of the way up

you think you ~~are almost~~ should be almost there, and ~~so~~ you sit there in your seat

waiting for the drop, ~~and~~ it does not come, and it does not come, and it does not

come. And then finally here is the drop. And it seems like for two hours the

wind does not catch the parachute. ~~And~~ <sup>y</sup> you experience yourself out over nothing,

I mean literally nothing holding you up. ~~And then~~ <sup>W</sup> when the wind catches in the

chute and you start going down to the ground more slowly, you get up the courage to look down and all you see is your feet and the ground about three hundred feet below. ~~That is to say It is something like~~ That is where the man stands who stands in <sup>the</sup> ~~that~~ state of being, ~~of the~~ Authentic Relation, ~~that is My~~ life is related to the nothing. Just period. ~~That is to say My~~ life is out over just sheer mystery, and I stand there affirming <sup>that is</sup> /the way life is and the way I would have life be.

*A* Now Creative Existence. The givenness that is there has to do with something like this. There is no such thing as a world. Period. There is no such thing as a universe. Period. One of the papers we study in CSI gets that clear to us, that we create our universe. ~~That is to say~~ The way it is is that all I have ~~got~~ coming into me is that which I perceive through my sense. ~~And I mean~~ It is utter chaos. ~~That is~~ When I look across this spread of people, ~~well~~ it comes into me as electrical impulses that I put together in my brain. ~~That is to say~~ This congregation does not exist. This

congregation is a creation that goes on in my brain, as my brain ~~th~~ orders that ~~kind of chaos~~ into some kind of picture. How many of you have ever

seen the back-side of the moon? ~~Well I mean~~ It is there, <sup>not</sup> isn't it? ~~I mean~~

If we were to create a model of the moon, we would create it round. Anybody <sup>has</sup>

every<sup>it</sup> seen the backside of the moon; never faces the earth. I suppose

there are ~~maybe~~ a half a dozen people now who have ever seen the backside of the

moon, yet my imagination always creates the backside of the moon. ~~That is~~

When I look out there, I see a ball, not just a flat sphere. ~~That is to say~~

That is simply the way it is. Nothing exists. The world does not exist. The

table does not exist. That is the creation of my mind. ~~Now~~ that it means to

stand in the state of being<sup>is</sup> of Creative Existence ~~means~~ to stand in the

radical affirmation of that being the way it is. ~~That is to say,~~ nothing

exists save that which I put together in my mind out of ~~th~~ <sup>sh...</sup> just ~~sheet~~ chaos

of data. ~~That is to say~~ I do the creating. I put together the chaos. ~~And~~

To stand before that ~~is~~ simply the way life is in radical affirmation. ~~And~~

~~That~~ means I ~~guess~~ I am always Columbus, I am always the first, I am always the

inventor. ~~That is~~ everything that is a part of that to which I am related, is

that which I have invented, and nobody has ever invented it exactly like that before.

~~That is to say~~ I am always Adam, ~~that~~ I am always the first one to show up in

my universe and nobody has <sup>ever been</sup> there before.

~~Now~~ Moral Ground. I guess we are rather clear also that any codes of ethics,

any stiles, any rules of behavior, and patterns of acting, while utterly necessary

to hold <sup>together,</sup> society/are also inventions of my mind. ~~That is to say that~~ standing in

that state of being is to stand in ~~just~~ the radical awareness and affirmation

that those are the creation of my mind. <sup>y</sup> And then finally accountability. ~~And~~

~~This~~ is where we want to focus in most heavily. The other language for that is

"I am creation". That comes to me something like this. Moses does not exist

except in my brain. ~~Now~~ he may also exist in your brain, but he is not the same

Moses that exists in my brain. <sup>IF</sup> ~~Now~~ somebody wants to tell me that Moses exists,

~~just~~ produce him. ~~That is to say~~ there is not any Moses save Moses exists within

my brain, just period. There is not any Augustine, save Augustine exists within  
my brain. ~~On that~~ Finally what you see is something like I am the whole of creation.  
~~That is to say~~ The whole of creation does not exist as I be that creation with my  
being. ~~That is to say~~ My existence is the whole of creation, just period.  
Now that is where final accountability comes into it. ~~That is to say~~ My accountability  
to God, here, is not just the accountability for my life. My accountability to  
God is accountability for the whole of creation, just period. ~~That is to say~~ The  
weight of responsibility that stands on one's shoulders in that state of being  
is the weight of being accountable to God or one's responsibility to the whole  
of creation. ~~That is to say~~ That is not an option. ~~That is~~ One does not have the  
option of choosing this piece of creation that he is going to be responsible for.  
~~That is to say~~ the whole of creation exists in my being and nowhere else, and  
therefore, I have no way to avoid being responsible for the whole of it and  
accountable to God. Remember the way Kazantzakis talked about? He says  
something like this, "I am the ~~flow~~ <sup>the</sup> of a dice upon which/fate of the race is

gambled." Or another way he says it is, "It is my task and mine alone to save the world. If it is not saved, then I alone am to blame." I am creation, accountable, not to my family, not to my church, not to the order, not to the movement, not to this congregation, accountable alone to God, responsible for the whole world. ~~Now~~

That is the state of being that we are located in ~~and now~~ standing in that state of being, let <sup>us</sup> look at the rest of the Other World and see how that state of being shows up in the rest of the Other World.

4 The Land of Mystery, ~~it~~ shows up as infinite passion. ~~That is to say, It~~ shows up as one standing in the state of being ~~of being~~ the lover of that which has placed that kind of weight upon his shoulders, who has put him into position of that kind of radical responsibility for the whole earth about which he has no choice other to say yes or be defiant. It is to be the passionate lover of the mystery. That is what that is about. ~~And we~~ are looking mainly at its ~~intensification which would~~ ~~be the last box there.~~ I think that says something like, well, I cannot read it

from here. ~~Look on your little chart, seduced by the mystery, is the language there,~~

or adoration of the mystery. ~~That is to say,~~ <sup>T</sup>hat kind of happening that happens in  
 your life that destroys all of your relationships and leaves you standing simply  
 before the chaos accountable to the mystery, responsible for the whole world, is  
 that which gives you life. ~~That is to say,~~ <sup>T</sup>hat is healthy. ~~And~~ <sup>we</sup> always  
 experience it first as the destroyer, ~~And~~ yet to stand in the Other World in  
 that state of being of "I am Creation", you see that save that kind of distress  
 happens, you do not have the possibility of being alive. ~~That is to say,~~ <sup>T</sup>it is to  
 love passionately that which puts that kind of responsibility upon your shoulders.

It is to see also, to spin down through some of the others there, that I am a  
 different human being, forever, just period. That is to say, I am my relationships.

and  
 When that happens to you, you stand in the Other World with a new relationship to  
 everything that is, grounded in your relationship to the mystery, ~~I mean~~ <sup>you are</sup> I am

somebody else, <sup>you are</sup> I am no longer who <sup>you were</sup> I was. The world is no longer who it was.

~~That is~~ <sup>E</sup>verything is transformed in the ~~ix~~ midst of that happening and that  
 affirmation. ~~And I mean~~ <sup>T</sup>he fascination begins to break through.

*Because on you  
 or I. But  
 cannot talk this.*

Q I remember after I took a PMC we ~~xxx~~ called it in those days, I discovered literature. Now I had been trying to read all those things pastors were supposed to read by Camus and Sartre and all those guys, none of them made sense. But I would check them out of the library or I would buy them, and I would make my way through them, and then I did not know a thing I had read. Well After I took the PMC I went back and started exploring those again. It was like a whole new world of just sheer fascination was opened up before my eyes. ~~That is~~ I found the possibility of just standing before the mystery that literally had transformed the universe in which I existed. Everything was different, everything was ~~new~~ new. And A part of that newness is, everything is my responsibility. ~~That is~~ As I stand before God accountable to God for the whole world, a part of that fascinating newness ~~is~~ is that everything is mine. ~~That is to say~~ The whole world is just there, as mine.

Q I saw a movie, I guess about five years ago now, showing at the Playboy Theatre; and it had strange title called "Can Hieronamous Merkin Ever Forget Mercy

Humpe and Find True Happiness?" ~~Now~~ that was the title of the movie. ~~Now~~ Mercy

Humpe was this whisp of a girl who always showed up ~~sort of~~ in a dream world. I

did not know what was going on in the movie then, but now that we are in ~~sanctification~~

sanctification I know that was the longing for ~~the~~ mystery that he never got.

And there was a story of his life's journey through various states of being. ~~And~~ *in*

one of the ~~staxex~~ scenes in this movie, Hieronamous Merkin was standing up on top

of this mountain, and he is saying something over and over and over, ~~like~~ "There isn't

anybody out there, is there?" "There isn't anybody out there, is there?" "There isn't

anybody out there, is there?" "There isn't anybody out there, is there?" That is what

it means to stand in the state of ~~xx~~ being in the Land of the Mystery and to experience

in the midst of that just the ~~w~~eight of the world upon your back. ~~That is~~ *The* whole

world is me. ~~Thaxxxx~~ Nothing else exists.

*A* ~~Now~~ *M*oving on from the Land of Mystery then, to the Mountain of Care. The

way ~~that~~ comes at me in terms of looking at ~~it~~ from the state of being of final

accountablility, or the state of being of "I am creation." The Mountain of Care

shows up as just Transparent Power, or ~~that~~ it shows up as Transparent Power

relative to the world. ~~That is~~ <sup>one</sup> who lives in that state of being in the states

of being of the Mountain of Care, is one whom the world sees is just sheer power.

I remember back when I was in high school, we were moving a big old tall piano.

It hit a crack in the floor and went over and landed on the whole leg of one

of the girls who was helping move the piano. ~~Now~~ <sup>It</sup> was not one of these new

light weight pianos, it was a big old tall one, that most Sunday Schools have in

them that have been discarded. ~~And I mean~~ <sup>It</sup> went down on her leg. I watched

my skinny brother pick that piano up. ~~Now~~ <sup>That</sup> is Transparent Power. ~~Now~~ <sup>He</sup>

could have gone in there a thousand times and tried that in some other situation

and he would not have done it, and yet there he was picking up the piano so that

she could get out from under it. ~~Now~~ <sup>Everybody</sup> has got that kind of illustration.

~~Another one that I guess~~ <sup>The Lone Ranger</sup> is one who is transparent power. ~~That~~

is ~~where~~ <sup>Whenever</sup> there is a need, he shows up in that situation. ~~Nobody~~ <sup>Nobody</sup> knows who

he is, although by now everybody should have figured out because he has been doing

it for a long time, and then when he does his job, that is does what society needs to correct some imbalance, then he rides off. The question is always, <sup>who</sup> who was that masked man? ~~That is to say~~ <sup>T</sup> the mystery is always present there. That is just ~~ex~~ experienced as transparent power in the midst of that social situation.

~~X~~ ~~well~~ <sup>S</sup> Something like that is how that state of being then shows up in the Mountain of Care. It shows up as just sheer gratitude, ~~That is gratefulness~~ for the possibility of being responsibility for the world. Have you ever thought what would happen if you never had any demand made of your life? It gets rather frightening, doesn't it? <sup>7</sup> ~~I~~ <sup>am</sup> sure that if it <sup>were</sup> ~~was~~ not for demands just day after day after day, radical, total demands upon my life, I would just be a slob; I would be a vegetable. ~~That is to say~~ <sup>W</sup> what you begin to see is that the weight of care that you experience on your life in the Mountain of Care is that which gives you the possibility of being a self. ~~That is~~ <sup>I</sup> it is that which gives you the possibility of life. ~~That is to say~~ <sup>W</sup> when the transparency occurs, you ~~x~~ see that it is precisely that weight of care that is your possibility for being a self in the midst

history, it gives you the possibility for being alive. In the midst of that, then,

the compassion breaks loose. ~~Or that~~ you experience ~~with~~in your being a kind of

caring for the world that you did not know existed within your being. I can

remember the first time I encountered something like that I was driving through

Eastern Georgia ~~and~~ at the end of a five day trip through the Atlanta Region. ~~And~~

It had been a good trip. Things had gone well, I had seen the people I had wanted

to see. ~~And~~ I was driving along in the middle of the night, ~~just~~ aware that I was

~~just~~ extremely pleased with how things were going. Finally I had managed to get

myself a way of significantly engaging my life in history and it dawned on me that

I ~~couldn't~~ could not think of one single thing that I wanted save that I already had.

~~And it was like~~ In a flash that did a flip, and I became aware that that did not

exist for most of the human beings in this world. ~~That is~~ Most of the people in

this world, have never experienced that experience of life, that is experiencing

your life as fulfilled, As just joyous. ~~And~~ Then the care begins to burn away

at your insides, and you find yourself caring for the whole world. The compassion

begins to break loose. ~~And then~~ your life becomes something like just Incarnated

Obligation, ~~that is~~ whenever anybody sees you ~~that~~ <sup>they</sup> do not see you they see obligation.

~~That is to say that~~ Living before God, as accountable to God alone, responsible

for the whole world, ~~I mean that~~ is incarnated obligation. That is when the awe

begins to break loose, ~~And~~ you discover that you are accountable for the being

of the world. ~~I mean~~ you are accountable for the being of three billion people;

no, how many have been in history? How many are yet to come? ~~That is to say~~ you

discover that you are accountable to God for the total being of the universe.

~~And~~ That be is your be. ~~That is~~ what you do with your own being becomes that which

the whole universe does. ~~And I mean~~ the awe begins to break loose, ~~And~~ then

move into tranquillity. ~~And~~ there the intensification has to do with the

Endless Life. That is to say you see ~~something like~~ that your being is timeless.

Now that is not quite right. Within your being is all of time. ~~That is to say~~, Moses

exists within my being. No, that doesn't quite say it yet. My being is Moses. Period.

~~And~~ That is all the Moses there ever is, all the Moses that has any possibility

for the future. My being is Elijah. My being is Augustine. My being is Luther.

And ~~My~~ being is the only possibility that their being has relative to the

future. ~~That is to say,~~ in my being is the being of the whole universe. ~~That is~~

"Ia am ~~the~~ creation" Period. What happens to my being, what I do with my being

determines what happens to the being of the whole of creation. ~~That is~~ <sup>That is what</sup> it

means to stand in that state accountable to God, responsible for~~x~~ the whole

world. ~~Now~~

~~Q~~ <sup>E</sup> Now relative to the Sea of Tranquillity, the Endless Life, happiness, joy,

I suppose you experience that kind of responsibility first of all with great terror.

~~And~~ <sup>T</sup> Then something happens to it that transforms it. I can remember a couple years

ago in recruitment <sup>PT</sup> talking about how the reason that anybody spent their life at

the beach was because they did not have a way that they could significantly

involve their life in creating the future. Now I am convinced that that is right.

~~That is to say that~~ <sup>T</sup> The basic human drive is something like this. The drive to

expend one's life in just such a way that ~~just maybe~~ it doesn't <sup>just</sup> go down the

drain for nothing. ~~Now~~ I would say that is basic to any other drive. That is to

~~say~~ you give a man <sup>the</sup> ~~that~~ possibility of spending his life in a way that ~~just maybe~~

it doesn't <sup>NOT</sup> go down the drain for nothing, and he will stop going to the beach.

~~That is to say that~~ <sup>I</sup> In the Sea of Tranquillity in the state of being —

final accountability to God, responsible for the whole world, is to stand

at the place where you always wanted to be. ~~That is to say~~ From my earliest memory

I can recall the one thing I wanted was that my life would make a difference.

And I mean I have ~~got~~ it now. ~~That is to say~~ I stand now in that possibility.

The one thing I

<sup>A</sup> be all history. ~~Now~~ <sup>Endless</sup> life does not have to do with something that is going

to happen off into the future. ~~That is to say~~ The whole of creation is a part of

my life now. What I do with my being the whole of creation past, present and future,

does with its being. Something like that. To stand before God as the one who is

accountable to God alone and responsible for the whole world is to stand in exactly

the position that you have always wanted to be in. ~~That is to say~~ Finally you have gotten what you want. ~~That is to say~~ That is happiness beyond all happiness. I am creation is radical consciousness, it is radical selfhood, it is radical accountability to the mystery for my being and through my being for the whole of creation, and therefore for the world's ~~of~~ being.

Now just a word on that relative to the dynamics of sanctification. ~~And we~~ are still standing in "I am Creation" or final accountability state of being. When you begin to look at Universal Benevolence through that state of being and how that state of being shows up in Universal Benevolence, my mind goes back to sentence seven, of paragraph three of Bonhoeffer, where he talks about entire freedom, in obligation to God and neighbor as they confront us in Jesus Christ. ~~That is to say~~ Universal Benevolence is not just having the world fall on you, it is saying ~~that~~ the yes, loving the weight of the world upon your shoulders, ~~And~~ that is that bit about Jesus Christ in that sentence. ~~That is~~ It is the total obligation in the affirmation of that is exactly the way I will have it. It is loving that

obligation, that is the way that state of being shows up in Universal

Benevolence.

*Q* I think it was Don Clark who told about being at the Kennedy Space Center not too long ago, and I guess it is the tallest building, or the biggest building in the world that they have there where they assemble the rockets. He was there just a few days before they launched the space lab, and as he was going on a ~~room~~ tour through this building which is something like <sup>forty</sup> 40 stories high, straight up inside, ~~you know~~, no floors inside, he looked up at the top of it and there at the top was this huge crane with the letters on the side which said one hundred <sup>ton</sup> crane. It was there in the Kennedy Space Center. Now we talk about the pain of having the one hundred ton crane fall on you, ~~but~~ I mean it is a blessing. ~~That is to say~~ It is Universal Benevolence. ~~That is to say~~ you discover in sanctification that the universe is a benevolent universe. ~~That is to say that~~ your life is just radically cared for, that it is that responsibility that gives you the possibility of life, and in ~~that~~ the affirmation

of that you have just the fullness of life before the mystery itself. That is

the impossible obligation is healthy, just period. ~~Now my~~ wife the other day.

Well you know how you used the stories in the Christ lecture in RSI that starts

out "My wife is the wrath of God on my life." Well the other day my wife came

up to me and says "You ought to change your lecture now that we are in sanctification"

and start it out "My wife is an angel of mercy on my life." ~~That is to say~~ within

the affirmation of sanctification you experience the ~~wrath~~ wrath as mercy, that

is it is to affirm the wrath of God as merciful. It is to affirm the responsibility

as that which gives you life and to stand there in just radical affirmation of that

is ~~just~~ Universal Benevolence. ~~And that is to say~~ to stand accountable to God alone

for the whole world, for the whole of creation, ~~I mean that is~~

healthy. That is what gives life.

And then Radical Integrity. To stand in that state of being as it shows

up in Radical Integrity looks something like this. Once your life is justified

you discover yourself to be a self. I mean you discover your selfhood in ways

that you had not dreamed were possible. ~~I mean~~ you come upon yourself as an

authentic human being. Now in the sanctification happening that goes. I guess

St. John has got us pretty clear on that. That is the meaning. All of you

~~just~~ wake up some ~~morning~~ and the meaning is gone. You cannot even remember

what you thought at one time had been the meaning of your life. It is gone.

You cannot even remember anything in your life that you would like to have

again. That is to say your memory cannot concoct the situation that you would

really like to be in. Then you discover yourself just sort of will-less. I

experience that these days relative to getting out of bed. That is in the

~~morning~~ when the alarm clock goes off, I mean my will is not there. ~~That is to~~

~~say~~ you experience just the collapse of everything that had to do with being a

self. ~~Now~~/talk about Radical Integrity or Radical Selfhood in that kind of

context almost does not make sense. ~~But what~~ you discover in sanctification

is something like this, that in the midst of the collapse of the self, ~~and I mean~~

the self goes. Everything you thought had been your authentic self is just gone

~~But~~ in the collapse of that self, I ~~mean~~ you discover a radicalized selfhood that has to do not with your own selfhood but has to do with the power of the awe at work

in your life, something like that. That is so say, I no longer find myself having

to bear the burden of continually creating myself into a self. Do you see that?

I do not have to be a self. Good Lord, who ever said anybody had to go around

being a self. That is not the issue. The issue has to do with the one living

his life before the mystery which destroys every selfhood you ever ~~event~~. Just

period. And I ~~mean~~ when you see the burden of being released from having to

keep inventing a self that has got some significance and meaning to it, I ~~mean~~

you stand in just radical freedom. ~~That is to say~~ It is that point that the

awe, the mystery, the way life is in its totality when has the possibility of

beginning to make use of your life. Or in St. John's terminology, that is the

point in which the flame of love, the flame of passion begins to break loose.

~~Now~~ Endless Felicity. Happy death. The state of being of final

accountability, I am creation shows up there in that I die happy every moment.

Just period. That is to say, the whole of time shows up in my death at every moment.

~~And I mean~~ it is a happy death. ~~That is to say~~ ~~at~~ every moment I ~~find~~ find myself having the possibility of doing exactly that which history requires of my life, ~~doing~~ exactly which I have always wanted to do with my life. ~~And in~~ in the midst of that, then, I am the League. ~~That is~~ I am creation. I do not belong to the League, I am the League. ~~That is~~ Augustine does not belong to the League; he is the League.

I do not belong to a League in which Augustine belongs. I am the League and

therefore I am Augustine. ~~That is to say~~ The League always shows up in the

singular in that I am the whole League with my own life. ~~That is~~ in the state

of being in which you are accountable to God and responsible for the world you

show up as the whole of creation, the whole of the League with your own being.

~~It~~ Now the way that comes off, is ~~sort of like~~ you <sup>isn't</sup> don't have any colleagues.

We used to say, you did not have any friends any more, you just had colleagues.

~~Well~~ you do not have any colleagues any more. All you have ~~got~~ is the mystery

in yourself. ~~That is to say~~, I can never count on any of my colleagues any more.

Just period. ~~That is to say~~ I am the whole League in my own being, and I am

responsible, therefore, ~~Every~~ one of my colleagues that I have ever run into

is a part of the world for which I am responsible as I stand accountable to God.

That means they are not colleagues any more. They are my responsibility. ~~That~~

~~is to say I am~~ ~~what~~ the whole League, all by myself. I have no more colleagues.

~~Well~~ finally I would like to talk about it as the Transfigured Life and the

image of the transfiguration. ~~You~~ recall the story there where Jesus was up on the

mountain and his apostles were looking there and they ~~saw~~ through him. ~~That is~~

~~He~~ became transparent to Moses and Elijah and there <sup>he</sup> ~~is~~ was carrying on a conversation

with Moses and Elijah. ~~And you~~ remember what the conversation was about. They

were talking about how he was going to end it up. They were talking about his

future, <sup>what</sup> ~~what~~ he needed to do next. ~~Now~~ Moses and Elijah were not there. ~~That is~~

~~to say~~ ~~that~~ was the poetry of transparency to history. ~~And I mean~~ ~~that~~ kind of

radical selfhood is transparent to history. ~~That is~~ ~~I~~ in my being is the whole of

history, all of the past, and the past is dependent upon my being for its future.

You stand transparent to history as the solitary one always. ~~That is to say your~~  
meditative council never gives you any help relative to finding yourself alone ,  
You find yourself always the solitary man relative to history. The way I experience  
it sometimes is like I experience myself as needing a lot of space for the big  
~~crowd~~ crowd that I am. I am Augustine, Moses, Elijah, Paul, Calvin and all of the  
rest of them, and I mean we take up a lot of space. Did you ever experience that  
getting on the El train or something like that and you moved your elbows to get  
people away so Elijah and Paul and Moses can get on the El with you because they  
are all there? I mean ~~in~~ <sup>in</sup> the midst of having those kind of meditative friends you  
experience yourself as just radically alone. Period. That is I alone am responsible  
for the future of their being. Just period. No one ~~was~~ else can bear that  
responsibility. ~~And~~ I am the future. The future does not exist save that which  
I invent. Period. ~~And~~ I invent it with the being of the whole creation, I have  
at my disposal to create the future. ~~And~~ <sup>at</sup> relative to the future, you experience  
yourself as the corporate. Or it is like your one concern becomes pulling off the

future as the future needs to be, not being some kind of authentic self. ~~Now~~

I have a real struggle in terms of getting out of bed. I would like to think that I can get myself out of bed every morning, three hundred sixty-five days of the year, and then I can appear before everybody as just a fantastic self.

~~And you see~~ that is not even the issue. Your selfhood is gone. ~~I mean~~

~~you~~ are accountable to the mystery, not to some kind of expectation of selfhood that other people have of you or that you even have of yourself, and that means under sanctification you use crutches. ~~That is your~~ concern is with the future.

~~That is you~~ need to get out of bed in the morning and if it takes ten strong

men to drag you out and stand you up there in the Great Hall to do Daily Office,

not on your behalf, ~~but~~ on behalf of everybody else you see to it that you have

~~got~~ ten strong men that drag you out of bed and stand you up. ~~That is your~~ concern

is not how you come off as a self but what needs to happen to relative to the future.

~~I mean~~ that is the point at which you are a corporate man. That is the point in which

discipline begins to make sense. ~~Well~~ standing in the state of being of the River

of Consciousness of radical selfhood, accountable alone to God, responsible to the whole world, I am creation. ~~That is to say~~ I do not exist. The being of the whole of creation exists. I do not exist. God alone exists. My selfhood does not exist. ~~I have the possibility of standing before being~~ I have the possibility of standing before being itself related to the mystery totally and participating in the creation of being itself. That means that God has won. I have surrendered from ever again having to be a self of my own making. That means also that I have won because I have got the one thing that I have most deeply ~~have~~ always wanted with my life. That means both of us have won, and my life is sustained by the weight of responsibility. My life is freed by the burden of obligation. My life is fulfilled by the possibility of authentic vocation. ~~That means I am~~ creation accountable to God responsible for the world. Creation comes off or does not come off through me. If I zombie, creation zombies. If I live creation lives.