

Sanctification #7
Don Cramer
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What do you get when you cross Paris with an eight hundred pound gorilla?

Your line is, "I don't know, what do you get? (I don't know, what do you get?)

I don't know either; but when it speaks, you better listen.

It is no accident that we have decided that the primary focus of care, responsibility, has to do with mountains, the Mountain of Care, in which we have used that particular metaphor to talk about responsibility. Saw Moore over here chuckling a little bit over the fact that I have been assigned to give this lecture. And yeah ummm. I guess the power for me of responsibility, of being the one who embodies the final responsibility has to do with that experience that you have in encountering the mountain. Now I have been reflecting over the incredible stories out of the Old Testament and New Testament and how much of the life of the People of God have been focused on mountains. And I want to talk a bit about some of those experiences that Moses and Elijah and Jesus and others have had relative to care.

This morning's lecture on sanctification is taking the area in the Other World charts, area C of the Mountain of Care, and I want to talk about that intensification of the Mountain of Care that is pointed to by the transparency of power, or the transparent power; how it is that when you encounter the mountain or when you encounter being that you take into yourself that fact of your life that you are history, that you are creation, that you are responsibility. That you are transparent to being itself. That you are the embodiment of the final one, of mystery, of creation. That you are service, care into history. And the intensification of that if you care, I want to use the phrase sacrificial expenditure, that if you look at the bottom of the chart, transparent power that is the bottom of the Mountain of Care, is the bottom category on that and then in the midst of that to take and flip that a bit you get at the category of sacrificial expenditure as being the way to hold what it means to live as the sanctified man on the Mountain of Care.

~~Similarly~~ I want to talk about first of all just getting ahold of Transparent

Power, and then take a look at the other three areas from that perspective. That is the Land of Mystery, the River of Consciousness, Sea of Tranquillity. And then talk about sanctification directly relative to sacrificial expenditure.

The most helpful rubric that I have discovered in getting abold of the difference between justification and sanctification is something like this. It is a spacial metaphor. You find that I use space a great deal in my own language. But that in justification you are on your way to something, to somewhere. In sanctification you are coming away from something. In justification you are on your way to hearing the Word of absolution, getting the Word of pronounced, of yes pronounced on your life. You are seeking after, you are longing for, you are anticipating the Word about your life, the Word of God in your life. In sanctification you already have had that Word pronounced and you are moving out. You are on the way out from the center; you are on the way out from the Mountain of Care much of your experience the mantle of creation laid upon your shoulders and your now coming down off that mountain into history as the one who has

been demantled, who has been named, who has been commissioned, who has been baptized, as the one who is the creation. Santification is on the way out from being from the center into history. What happens when you grasp yourself on the other side of justification, always of course able to step back or fall back quickly into that struggle and living with that struggle of is my life received and what is the word about my life. But at the same time what does it mean to live as the own who has already been forgiven, already been pronounced whole, his life is already said yes to period. No matter what he does the rest of his life, what ever I do, I am a forgiven man, minus nothing. I am a loved man no matter what I do. That without one plea, I am a loved man period. And live out of that, move out from that position, from that pronouncement upon your life. When you encounter care, the Mountain of Care, or agape as appreciation which is the first category of the four on the Mountain of Care, you find that in the midst of your life that the sanctified one is the one who lives coming away from this center, that you are just you got broke and running in anticipation, in experiencing life.

That deep appreciation for all of life, I mean this is the only world I've got
and my God ~~xxxx~~ it's my world. This is the world that I have been given and
there is no other that I would choose. I will go to my grave giving thanks for
this life, for this world period. What else is there to live for, live in, than
this life? In the midst of the incredible clarity I have about the sickness
the terror, the pain, this is my life. My God but would you choose to live
some other time some other place? You^{are} out of your tree. This century, this
planet, this country, this skin, this heritage is mine. I live as the one who
has decided to be deeply in appreciation of that. And never spend another moment
apologizing for any of my life that I have been given, or that we have been given
on this planet at this time. Perpetually astonished. ~~Wholly~~ Wholly engulfed. Agape
is compassion. In coming off the Mountain of Care, I experience compassion as just
the deep rolling force of my own concern, of my own hunger to respond to your life,
to history. How it is that my life can be engaged in life itself in enabling
another human being to come alive, to be a fantastic creature that he has been

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sent into history to be, that he is at this moment. If he decided to be that fantastic human being that he is. I do not know how you teach RSI these days, but I tell you I have an incredible time teaching RSI because you have walked into that primary mechanism that this century has burped up or the Lord of history has *created* in this century, that what you have on your hands - ~~antagonistic~~ every life in that room. For that is every life in that room is up against it, is up against being, is up against the gospel, is up against you as the embodiment of the Word, and you are in the midst of the most incredible, transforming, powerful event of what history has provided for the civilizing process. And here you are eagerly anticipating, I do not know about you but I am terrified when I think I have to go out and teach RSI or a PLC. But it is at the edge of creation, of the recreation of the human spirit, ESI. And compassion, I mean there is power in living with the lucidity and the ~~angst~~ *anxiety* that you have when you experience the possibility of creating life where it is going, just like that.

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And as you have seen in a number of courses I am sure, how at one moment a human being just collapses and there is a pile of spirit debris ~~just~~ left there, nothing left there and very little more. For others who come out of that course to suddenly live as fantastic human beings. And you ^{walk} watch that line, knowing that at any moment what ever you say or however you lift your eyebrows, you can destroy or create life. It is being the man who loves that one, of being the one who takes responsibility for human creativity, being an RSI teacher. Oh God, you know that you say if you are at all lucid about what that means, that take me from this place, take me from the lucidity that I have, the power that I have, the gift that I have been given, the place I have showed up in because of what you know is possible.

Also in the care you experience yourself as utterly obligated, of finally responsible, finally as the one who has the power of all of life in his hands. I do not have just the power of my relationship to my wife, ~~for~~ my children or my colleagues or the power of my relationship to my nation or whatever else, I have

the power in my life for this whole planet, that all of the spirit energy or whatever you might call that, the life that there is, is at my disposal. I embody the best there is of creation. I am the creation. And I am that power. When you walk into me, you walk into all that there is in life. You find yourself just psychotic when you begin to say that about your life, I mean that when you say that about me I believe that you are psychotic. At the same time that is precisely who you and I are. As those who have been sent from the Mountain, of from being itself, to be creation. And to be that power in history, to be the ones who take final responsibility for the future of this planet, or the recreation of humanness in our time, for the reformulation of the historical church, for the turning of the corner ^{into} of the 21st century of civilization itself. And that is who you and I are and nothing less. And you think that you are in less than that then you do not understand what is going on here these days. I was rocked yesterday as all of a sudden it just kind of broke in ~~nik~~ on me, we were working on these dynamics, remember. Nobody else has ever done that before and no one else will have to do that again, to define

if you care, dynamically what a primal human community looks like. What it has to be like for it to be humanness, and awe, and joy, the Word breathing throughout the life of a community. You are here, do you understand, you are here the day that that got named, the week that creation burped up the ecumenical parish, and you gave shape to that. And I mean to tell you history will be marked by this week, these two weeks, because there has never before been that kind of grasp after the primordial powerful units, components of humanness that create and recreate, recreate humanness at the primal level of community. And you were here, thereby stand finally accountable for assuming responsibility for the fact that now in history is that whatever it is, that human institution, structure, vehicle, dynamic called the ecumenical parish. Obligation. Now what is it to be the transparent one, the transparent power? It is like Moses, Lord I tell you I think he is number one on my meditative council, because he is the man who is so, ~~humans~~ at the same time lives in utter humility, humiliation, just embarrassed day after day in the stupid ass kind of statements he makes. You know like he is after the Lord to kind of, throws

down the gauntlet that he is the one and heads down the river toward and across
the prairie over to Egypt that all the power that he needs to, he just walks down
there and does the job and it is all taken care of. And he sits back there and
starts whining, I can't say it very well, I can't talk very well, or what will I
say or who will I say I am representing? Now what kind of stupid question would
that be after you have just been spoken to by being itself and commissioned to
head down there, everything you need to have happen, it will just happen, get down
there and do it. I do not like to risk my life. ^{Knowing what} I know about life, I sit there
and just pout, and get all ^{powdery?} inside and whisper because I do not want
to believe that what he said was right, that I am creation, that I am representational
power of being transparent to God himself. But I am on the way from the center of
being. I live out of what I know about life and rehearse that story that I am the
one sent. It is interesting isn't it, the contrast between the word disciple and
apostle. And I am not sure that this is right, but for the moment let's say it is,
that before you had that crucifixion, resurrection you had disciples of Jesus, the

followers of Jesus, after that you had apostles because they were sent out from that event, they were commissioned to head down the road themselves. Before that you had a bunch of little old ^{anemic}, whining, fearful disciples, not a one of whom would stand at the last minute and face the fire of crucifixion along with Jesus. After that happened, they had no choice; they were the sent ones. And they went out there and stumbled around and fought like cats and dogs with one another, but I tell you they were sent. They beat the historical church, they recreated civilization as a result of the commission. You and I are sent out, you and I find ourselves showing up with the strength of a thousand men and women. Relative to anyone else in history, you and I are the most powerful solitary human beings there are. No one else has the kind of lucidity that you and I have as human beings, on this whole planet period. No one else has the capacity to stand before being and let that rush over you and to stand there and just appropriate that power of being, saying yes to your being and to your life, and no one else has that capacity, has that vehicle. No one else has decided to be a body of people like you and I

have decided to be. No merits here, but my God, no virtue in that, just the fact of life, we are powerful. Ted Johnson coming back out of, and this frightens me to no end for a number of reasons and you can think of several yourself, out of China, spent three weeks there. He is a Canadian colleague, Faith's father. He and his wife have^d spent, oh what was it, ten or so years in China before Mao Tse Tung's regime or whatever, and he said the only body of people that I see dealing at all seriously with corporateness or with total comprehensive care on this planet, is the Ecumenical Institute or so-called spirit movement, other than Mao Tse Tung, and he says there are problems there. But Mao at least has decided to deal with every human life, with the total life as much as he grasps that, and he is clear that he is theologically stupid, but he is sociologically powerful. You and I have been sent, Moses reported being sent down into Egypt. Can you imagine you showing up like Moses? I have got one people on this planet, right Moses? Right. And where are they, they are in bondage, right Moses? Right. And who is going to release them? You, Moses, you. Get back down to Egypt, you are it. There ain't no

more. There is no one else. That is ~~the~~ what it means to live as the one who comes off that Mountain of Care into history. There is no one else, in your community, your congregation, your parish, your city, but you and a few others like you who on occasion gather to rehearse the common strategy, to care for this planet.

Well let me say a few words about the relationship to the Land of Mystery and so on. After Moses got the People of God or the Hebrew people out of bondage and headed out across the wilderness, you remember that they, because of their disobedience, you know the second day out they wanted to start ~~whining~~ ^{to whine} and pout and wanted to go back to the fleshpots of Egypt, third day out they started to scream and whine and pout, fourth and fifth day out they started to rebel and part of them took off and all the rest of that. And after they had been in bondage ~~in~~ for all the years, and they had been delivered after a fantastic struggle to get Pharaoh to turn them loose, anyway the Lord announced to Moses, Moses, I will not let one of those people who came out of Egypt go into the Promised Land. Only their descendants, and we will stay in this God-damned wilderness for as long as it

takes to get them all dead before we go on in because they have been disobedient, because they have refused to hear their calling, because they have refused the gift of freedom and to crawl back to slavery. So forty years out there he sent them. Anyway Moses went up on the mountaintop, I do not know how long along the way it was and he spent forty days up on that mountain, remember, and all the things that Aaron triggered off there with the golden calf and all that. But Moses went up on that mountain and you can imagine what was going on up there. And you see him sweat blood trying to figure out, what in the hell have we learned out here these last 25-30 years about what primal community looks like. What are the foundational principles or definitudes without which we will not make it? We will end up killing one another, we will never make it to the promised - and we will have to start another forty years. How is it that civilization is going to make the turn? How is it that this people is going to be a people? Going to decide to be the People of God? And how can those be in a simple enough form that those God-damned people can understand? Back there in that local er that tribe down there at the

base of the mountain that I can brainwash them so they live out of what they know they ought to be, that they are called to be? And finally he comes tumbling off that mountain with a couple of rocks on his back, and what a *hulabaloo* the Hebrew people cavorting and yelling and screaming and running around there naked and all the rest of that like a bunch of Arabs or whatever, did you hear that come out, terrible, you know my brainwashing, I got chinks and japs and whaps and arabs and all the rest of my part of brainwashing, here they were cavorting at the base of this mountain, and they said afterward after they got clear what had happened there that Moses came down, and you remember he would not let anybody on the mountain but himself, and he had I guess one other came along with him a bit,
 a
 a ways up there. He came off that mountain as one who knew that he had the future of this whole planet, or civilization in his hands. And he decided to forge out with the Lord of history those ten foundational definitudes without which that community would never make it into the Promised Land, they would be wiped out. God was just apt to abandon them as defiant, unfaithful, unresponsive human beings.

They said afterwards that there was never yet risen in Israel a prophet like Moses whom the Lord knew face to face. Remember all the signs and the portents which the Lord sent him to show in Egypt to Pharaoh and all of his servants and the whole land. Remember the strong hand of Moses and the terrible deeds which he did in the sight of all Israel. Remember what he did when he came off the mountain.

here

I mean this is one of the reasons I guess, I was brainwashed early by my father about, it has to do with discipline I guess. My father only spanked ^{me} I think about four times, only four times, he was a mean man, but he was a compassionate man, but he was mean. That he lived in the mountains and worked in the woods for years. In fact when he was ^{was} fourteen he had to take responsibility for the family, his two brothers and sisters and mother because his father died of a flu epidemic that winter. So he became the father of that family. And one of the things that he would not tolerate would be whining, or pouting. And while you could say that that could be a form of stoicism or whatever that is fine, I tell you I got over quickly my wanting to my longing to just sit down there and cry about it a bit or whine about

the fact that I got a new situation on my hands that I did not know how to deal with.

So I know I have got a sense of meanness ~~in~~ on me, a sense of that kind of just by God

now why in the hell do you sit there and pout. That is not the required deed.

almost

I mean I used to be just disgusted ~~ness~~ to sickness when I would run into

for instance we came off a mountain one time up there you know coming down these

winding roads in western Washington there, and here was an accident, a car

accident. The damn thing had happened ten-fifteen minutes ago, and here were

three people who had come along behind it standing out there sitting along side

of the road just screaming and yelling wildly, while these two other guys who

had been in the cars were bleeding to death. The three people who came on were

utterly healthy, utterly sane, utterly and so on panic stricken and let one of them

die because they did not have enough God-damn sense to deal with reality and wanted

to crawl off into some psychotic whirl called tears, crying instead of dealing with

reality, that is that man is dying. It is that ^{sense} kind of reality it seems to me that

my father had a grasp after. I mean to tell you when something happened that was

tragic he moved like that. And he moved with chastity to save that human life or whatever was required. And I could list off story after story to demonstrate that kind of decisionality that came out to discipline his own emotions in order to care for that human being in that situation. And not turn it on yourself and start whining about how you feel instead of what needs to happen there in that situation.

Anyway Moses was a good example of that. After he got off that mountain, you remember what he did? He says, all right, all right, you want to have your little party, that is fine, let's just ask one question: Who is going to come over here and stand along side of me? Come on. Remember what happened? It is a terrifying story. Finally all the sons of Levi came over. I do not know, I guess there was just this cadre in the midst of the people there. They showed up and came over there. I do not know, several hundred of them. And here were several thousands of people. And Moses then said, well let's just check this out here. Is this just, do they want to run over here ~~just~~ because they are fearful that God

is going to do something to them if they do not stay on the rest side or something.

He said all right, let's have a little test here and see how serious you are. I mean we want a disciplined body that is going to make it into that Promised Land, he said, so all right, you take your swords, this is brutal but it gets at a point that I want to make, that is he says you take those swords and walk back to the camp and you kill three people: your eldest brother, your eldest son and your best friend, and come back here. The next line in that story is twelve thousand people died that day. And then Moses said you are the people, you are the leadership.

History is serious business. Living before being, living before God in our time is not for anemic thin psychied people, and I mean anemia and thin psychied people are raw decision. You decided to be a thin psychied people. You decide to be a, you decide to whine and pout instead of deciding to live your life in the midst of the crisis of our time. I am convinced of that. Oh my father he did all these things to me, my mother all these psychological problems I've got.

That's a pile, be clear about that. You decide to operate out of that circuits for

awhile and that's right, you can get paralyzed just like that. You can collapse, you can fall apart and all the rest of that. That does not say you ^{don't} experience collapse internally ~~as a disciplined human being~~ as a disciplined human being. But it is a collapse internally that you experience as a disciplined human being, and that means that you show up in history as one who cares enough about history that he does not let his subjectivity run away from him, with him. Discipline. Now if there is no mystery in your expenditure, ~~is~~ as sacrificial expenditure as the Church of Jesus Christ or as a sanctified human being, if you do not stand before awe then your sacrificial becomes a kind of a vain martyrdom out to prove that I am disciplined, out to prove that I can go to the cross with stoicism. That is not what it means to live out of the Word of Jesus Christ who is a discipline ^d man not because there is any virtue, but because that man is dying right there and I care enough to discipline my interior life for his sake, for society's sake. I did a bit of mountain climbing in my time. It is not my time any more I am afraid. ~~It~~ So I went out there about a month ago, about last quarter, two ^{quarters} ~~months~~ ago and did a little

climbing into space. And one of the things you learn in mountain climbing when your are upagainst, and oh I guess my most favorite mountain ^{rock} walk is a huge massive jutting of relatively fresh granite, just fantastic rock to climb with your equipment, vetons and all the rest, and it is Mount Stewart, it is in the Cascade Range. It is a mountain only nine thousand four hundred and seventy feet high. But you start ~~xxxx~~ climbing that rock at fourthousand three hundred feet. You got a solid mile of just going up. You know the Hancock Building is what, a little over a thousand feet tall. A quarter of a mile they say, twelve hundred feet or so. Well imagine yourself four times the height of John Hancock, that is the kind of mountain you are climbing there and it is all rock face. You are at some point, so usually you have got you fall a ways and you hit some other rock, but there is a few places where you talk about exposure in which for instance on the north wall of Mount Stewart we climbed several times. One of the great games that you play in being a mountain climber is that you are out to create a new pitch as you go up a route that has never been climbed before by human beings. and they have got a little log

book, I have got one upstairs, a copy, it is about a year old now or two years, in which they have got recorded who made that ascent first, that pitch. Well we decided to do a first ascent up the north wall, that particular part of the north wall with an exposure of somewhere around thirty-five hundred feet a good part of the time. That is if you peel off, you do not touch anything until you hit thirty-five hundred feet below. That's exposure. So you just have that kind of sheer drop for about three times the height of the Hancock Building. But what you learn in mountain climbing is, two things. One is that you damn well trust your colleagues to be colleagues. And when they have got a belay on six and they say up belay or whatever that they know what theirs, that they have decided to have that belay on. They are tied on that rock, so that if you peel off of that they at least have some control of your fall by virtue of their where belay, ~~where~~ you have a rope around your waist in which the guy who is leading the pitch, that if he peels off of there and he has got an iron between you and he that he only drops five to eight feet, maybe ten depending on how far it is to the next

piton is from where he put the last one. That you allow him to drop with a slack delay or that is so that he does not snap his back in two. But you know what you are doing. That is one thing. The other thing is you learn how to know your own limitations and thereby your own possibilities. One of the most shocking things to a human being in mountain climbing is that you peel off because it is an experience of failure, but it is also an experience of having exerted yourself to the very edge and beyond of your capacity. When you peel off that means that you are just totally exhausted because you have given every last ounce to stay on that rock and for what ever reason you peel off, maybe you just slipped, but usually you are on a pitch there in which you just lost your strength, you run out of strength, you did not have a good foothold enough where you could stand on your feet and stand there for as long as it took to get new iron in there and tie yourself on to a rock or whatever you needed to do. But anyway you learn your capacity, and learn to operate within it. The reason that climbers get killed ninety-eight percent of the time, is that they failed to take that into account. They failed to have a

realistic picture of themselves. in relationship to reality, that is the rock that they were on. I have carried out one man at least that did not understand his capacity, and we packed him up in a sack because he peeled off and stupid did not put any iron in the rock before he took up the pitch; thought he could, you know everybody does that but he was going to hustle up this little slight incline, relatively slight incline about like that, but he thought he could make it up there for about twenty feet and tried to put his iron. But he didn't. He peeled off and busted his skull wide open. from the rock that he hit. Discipline. Care enough about the planet, about history to take into account who you are and what the situation is.

Now the sanctified man is the one who lives with his own life available to history, with all that clarity that you and I have about who we are and that power in history extended into civilization. To breathe awe for the sake of history. To be the embodiment. Moses, coming, he is - I am a spokesman for being. I am the servant of history. I am the servant of being itself as you come off of consciousness.

A word or two about that, but I need to move to a couple of other things I wanted to say. But consciousness has to do with my decision to live my lucidity, to live my creativity, my autonomy, my individuality. And I take it and just throw it into history. I decide where to throw it, but I throw it, I toss it, I cast it into history. I invest it. And it is like that I am as sanctified as the one who is coming off live always in my freedom, never for a moment decide to withdraw and hide behind the little metaphor that I can't decide or I'm not in charge here or that I spent I guess thirty-eight years of my life telling myself that my wife and I have to split up responsibility for our children for instance. It has only been recently in the last two or three years that I have decided to be a prior of my family. I have been a prior of a religious house, prior of this and that, but my family, ha, ha, I'll not take responsibility for these children in the sense that I know that I need to. I'm not sure why; ~~as~~ I mean that is getting right into the guts of your relationship to history I am clear, to do ~~subit~~ with ~~your~~ heritage and heritage and so on, and with destiny. And I am not sure that I want to be able to say well I - look at her,

it was her fault that he did that or showed up this way. But being a prior means, that is living in my freedom, that I am finally totally responsible for everything, every moment. You are responsible for this what ever you want to call this right now. You sit there saying I'm just receiving, the hell you are. You are deciding to let go on whatever is going on here, do you understand that? As well as being present to it, participate in it. But you are this lecture. You are a prior. The workshops, whatever, the think tanks, the research here, you are responsible. You are this whatever is coming out of here - the ecumenical parish, the guild, and so on, as a free man. You choose to be your consciousness, to be your inventiveness, to be originality, to be creation. Joshua, listen to this commission of Joshua. Remember ~~the~~ after Moses was taken up to the Mount of Moab, is that right, Nebo, right at the edge of the Promised Land, remember and the Lord said, you are not going to make it either Moses. Sorry about that. Nobody else is going to make it out of that first generation coming out of Egypt, neither are you. You've done a great job, but it is somebody else's job to go on across. And it was Joshua who was

commissioned to be the one who led them across into the Promised Land. Just to

select two, three or four lines here:

" My turn Moses is dead. This is the Lord speaking to Joshua, son of Nune, Now it is for you to cross the Jordan, you and this whole people of Israel to the land which I am giving you. Note this. Every place where you set your foot is yours. Now is that for a commission. Every place where you set your foot is yours. All right. No one will ever be able to stand against you, no one, not one will be able to stand against you.¹¹ Imagine there is Joshua standing there. I mean he probably was smaller than I am, probably as perverted and *sick* as I am and is struggling with his own life and his own destiny as I am or as you are. And here is this manna on Joshua's head. Wherever you step your foot, that's yours, wherever you go, no one can oppose you and no one can stand against you. It is you who are to put these people in possession of the land which I swore to give to their fathers. It is you. You are the prior of this outfit. Move them out. Be strong, be resolute, do not be fearful or dismayed for the Lord your God is with you wherever you go.

Period. That is the kind of commission that you and I have by being. That is the

kind of lucidity that you and I have. I can create history. I forge out the

new decalogue. Remember that line of Bonhoffer, as the obedient man, I obey

the decalogue, as the free man I create new decalogues. I stand in that kind of

humanly impossible situation. Others think it is humanly impossible. You and I

know that's our meat, that's our bread. That's what we live day after day. Utterly

obedient to history, utterly free to recreate as the People of God.

Tranquillity. One thing about the consciousness, if no consciousness is
in the midst of your expenditure, if you are not standing before or what the
River of consciousness, if you are not living out of your lucidity then your
expenditure is impotent, impotent sacrifice. There is no power that flows through,
no life that flows through a life that has not decided to live its lucidity.
Because you are running away from your life, you are saying no to who you are.
You have shut off the possibility, the power of God working through your life.
It is when you live your life as it is, that ~~then~~ then the possibility of God's
power working - that does not mean to say that God can't work ~~has~~ inspite of you
or work it through you anyway, but in terms of your being a vehicle of that power
in history, you say no to what you know about your life, about the Word, about
creation.

Tranquillity. It is like Elijah. Remember Elijah, Lord Almighty, they
have hustled together about all of the prophets of Baal and the prophetesses of

Ashara, eight hundred and fifty of them altogether around there, and ended up exposing their idolatry and one man took on the whole tribe of these idol worshippers; cultic priests and so on, and ~~then~~ ends up being commissioned to kill them off, which he does. And then he goes back and starts heading back toward the town where Jezebel, who^s is the queen of that particular part of the Israel nation, and he gets a little message. A runner comes up and says Hey, Jezebel just said I am going to kill you Elijah within a day. And Elijah runs. Just takes off right across country and heads off into the brush for, runs for like five or six days and hides. Here he just got through taking care of eight hundred and fifty people single handed practically, and Jezebel says I am going to kill you and he runs. He sits out there~~s~~ for about a month I think it was before finally the Lord says well what in the hell are you doing out there? Calls him back out of the wilderness and he comes and brings him back into history again. I mean talk about humiliation. Cleans the house and then he starts running off from Jezebel. I don't know, Jezebel was something else. If the Lord is God, follow him, if Baal,

then follow him. He did a little demonstration project to get clear about which was God. That you participate in the endlessness, the everlastingness. That you participate in that up and down of that ladder of humiliation and of exultation for the rest of your life. That you experience yourself being the fantastic human being that has been given the power to change history in the next moment, and you just sit and weep over your own anger, your own fear, your own terror, your own weakness. And the next moment you live, and to use psychological language, a manic depressant from here on. That is you live in that ~~xxx~~ all the time. It is not like you are down one day and you are up the next day. It is that you live down and up at the same time. You experience in the midst of it just a hollow hole, like Clutz was talking about. I mean you just, the bottom is knocked out. You look down there and hoaler and there is no echo back. It is the best. It is a just a deep hole of terror in the midst of your life. Here you are out there changing history, creating the future, being the creation. And it is living in that kind of escalating clarity about the absurdity, the despair that is your life and the

power that is your life, the gift that it is to history, the forgiveness that is yours. It does not take away that abyss of despair, it allows you to transform it; it allows you to live in the midst of that.

Sanctification in relation to benevolence. That I no longer just saying

that I am a loved man, I am loved of God, now that is true. You are still an unjustified human being, you will be to the grave. But I am out to love God, not simply be loved by God. I thereby see that that thousand ton crane or whatever on my back is just the precise dramatic form of God's love for me, I would have it no other way. If I were to say, well take that rock off my back, take the planet off my back, take civilization off - I would be committing suicide, wouldn't I.

flip Tape

history on my back. It is like Jesus at the baptism, just like there he is, see him, that's my son. You can see old Jesus standing there at the other end of that mountain, he comes staggering ^{out into} ~~out~~ of the wilderness for forty days and fumbles around ^{out} there and

tried to get killed and what the hell that meant to have that said over his life, and he got pretty clear. And he came back out again, he moved out and spent three years creating a movement of disciplined forces and so on.

Radical Integrity. Oh it is like Jesus at the Transfiguration. For me the sanctified man who lives the sacrificial life. Here he stands on the top of this mountain of transfiguration, he takes a peek back into history. Who does he see standing back there as his meditative council, who does he choose to look at? Moses and Elijah. I mean to tell you, you stand shoulder to shoulder with those two guys, ~~and~~ and you turn around to the future, that you have got on your hands and your moment in history and it is transformed. And so as he stood there and chatted a bit with old Moses and Elijah, he got a reading on the future. And it had a particular place and date to it which he was going to do the dramatic sign of which he thought and was convinced at that point and from then on out would explode the consciousness of the Hebrew people and give them ~~permission~~ permission to make a brand new decision about their election. As you remember he choose the

symbolic center of that nation, ~~in~~ on the symbolic day of that year, on the symbolic center, that is the Temple to pull it off. And that rocked them. They reared back and screamed and shot from the hip. But the Transfiguration is to accept, no longer to ~~accept~~ simply to accept my context in obedience, but to create my context, to create that time and place that I see that is required for me to lay down my life, to say that this is the movement, this is THE movement, not some other. To decide that. Nobody else is going to whisper that in your ear. I mean I may do it, but don't trust that. I'll come up and say this is the movement, because I have decided it is, not because of any kind of divine verification. But I am convinced that this is of the Lord, no question about that, but I have not got any tattoo on my arm that was given by being itself that verifies that objectively. But that is the decision. That the man of Radical Integrity decides that he forges out the selfhood that is required for history with that rock on his back. That is his context, that is who he is. I am the one who carries that rock. That is my integrity. That is the only criteria for what is appropriate action. Does it deliver

into history the new civilization? Does it embody my life? Does it embody the new style? Does it carry responsibility? Does it be the prior? Does it be the guru, my life? Other questions are irrelevant. Radical Integrity, forced out of the angle of the rock, of the thousand ton crane or however you want to imagine that civilization, history, the future, that is my integrity. And it is transformed. I now live. You can imagine the carrying of that world on your back, what was his name the Greek god who carried it, Atlas. You can imagine skipping down the mountain with that big thing on his back, without stumbling, but skipping, deciding to live with that rock on his back, with that world on his back. And to know that that is the rest of his life. And that is his glory, that is his exaltation, that is his fulfillment, which is the third part of our categories down on sanctification. Endless Felicity, endless fulfillment, I mean just delight, that I have been given that rock and that lucidity, that permission, that selfhood. And I know this two weeks that you and I have experienced ~~just~~ incredible pain and will be more by being slammed up against St. John of the Cross and St. John

of the Epistle and up against sanctification, up against the task, up against the future of this planet and then you want to talk about the recreation of self

You are experiencing it right now. I experience it fantastically. It is like Jesus at Golgotha. Endless felicity, I mean he made ~~me~~ it to the end

there. He did the job that he decided to do, terrified by its ~~weight~~ costs and

frightened by the implications and knowing that it finally was his life. And

as the sanctified man he saw that he was no longer dying to live; he decided

to live to die, to live for the sake of dying, for the sake of shaking loose

the new age with your whole life. And he stood as you remember in that film

incredible, he was, first of all the humiliation just being smacked on that

damn cross and then instead of resurrection, just pop the nails out, no, they had

to peel him off that cross, and drag him off across the tundra there and stick

him in this hole. The humiliation of all of that of your death being radically

at somebody else's disposal, somebody else's hands is the humiliation of the one

who decides to give up his life, does not control it, and that is the one who

decides to live his death and is indeed the resurrected one. We will look at that more tomorrow. So you and I are called to be possessed by being, transformed by our exposure to being, be the ones who come off the mountain to be care in the midst of history, to be those who live on the other side of the announcement to your life that you are the one, that I am the one, that we are the ones that of history. And my God I discover when I get clear about that that I am no longer struggling to run away from being the religious, I am, I am the religious, I have not other vocation but to be the religious, to be the religious, all of my life as it has been given to me at this time and in this place by God himself. Amen.