

We will be talking in the morning in our congregations relative to the dynamics of sanctification as *Ray led off with the talk* last night. Dealing with the dynamics of universal Benevolence or Universal love, and if you keep referring to the chart over here you can keep track moving around those triangles this morning to deal with the dark journey of radical integrity. ~~And~~ locate yourself there on the

sanctification triangle which is up at the top, Universal benevolence being the *pole* ~~pole~~ of the Father, or the limitation ~~of the~~ *and* radical integrity, the Son pole or the Christ pole of sanctification. *✓* You can draw your ~~parallel~~ with justification

just to get the movement from benevolence to integrity and then endless felicity, ~~and~~ in the sense that there is that kind of ~~parallel~~ that the middle triangles ~~is~~

where the points touch being the Holy Spirit you have the ~~Trinitarian~~ *Trinitarian* makeup of

justification and sanctification. ~~and~~ *In* our struggle to get sanctification spelled

out, I suppose there are several ways to talk about it ~~and~~ *The* first one of course

that it is dealing with the indicatives of life. *It* is dealing with simply as some

one put it this morning, what people are experiencing, *and* ~~and~~ *secondly* that ~~essentially~~ it is

*or* ~~the~~ intensification of justification. *Those* are two sides of the same coin, and yet as

two sides are different, there needs to be exploration of both sides, ~~and~~ RS-1 is ~~the~~

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the course that takes Justification or, to use Tillich's phrase, the dynamics of faith. RS1 deals primarily with the dynamics of faith. Sanctification deals

with the dynamics of freedom, ~~or in other words~~ <sup>The</sup> It takes off where/Donhoeffer's seminar concludes

and therefore it's <sup>is</sup> not something different, ~~it's just~~ <sup>it's simply</sup> the spelling out or the *explanation*

exploration of life ~~and~~ <sup>in</sup> love life ~~and~~ <sup>in</sup> the benevolence of the Father, in the context

that Ron began with last evening. ~~And so~~ That's where we want to go this morning,

is to continue that exploration of freedom. <sup>The</sup> need to do this has come about as I think probably <sup>having</sup> Ron best described it last night, that ~~after~~ <sup>ed</sup> RS-1, after/appropriating the word

of acceptance ~~and~~ in your life and heard the possibility of new life, one morning <sup>you wake</sup> up

with that Donkey <sup>(what was that Ron?)</sup> close by and totally responsibility for it,

that's the possibility <sup>is</sup> it's not just a pet, <sup>is</sup> its total responsibility, and you wonder how it got there.

I In other words, in RS-1 they didn't tell <sup>you</sup> anything about the donkey and ~~if~~ you didn't

I guess you know hear about that until last night/but the point being that/after the Bonnehoeffer

seminar there's that release Freedom is a fact of life the capability of moving

out allowing

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out allowing those neurotic patterns to be released into history as gifts,  
experiencing life as the mystery it is, beginning to allow the creativity and the  
unique expression that you are to come into being. What they kept saying in RS-1 and  
the that happened, that happened, and yet it was sort of like that donkey one morning  
you woke up and the son of a gun was in bed with you, and my image of that is like in  
the God-father, ~~was~~ he was dead, you know the one where the guy wakes up with the  
horses head in the bed, That's the shock that they forgot to mention in RS-1 or maybe  
they said "look out!" but didn't say much about it because you were discovering that in  
this life of freedom there <sup>is</sup> some terrain that needs to be explored, ~~it~~ <sup>I</sup> in my experience  
it wasn't a dead donkey, it was a dead duck and it happened, you know one of the great  
things about living in this neighborhood ~~is/it's/~~ where we are now <sup>are</sup> is that you ~~are~~ close  
to the lake, you know, one reason for its vitality, I believe, is its proximity to that  
geographical phenomenon <sup>is</sup> which the on goingness of Lake Michigan, ~~the~~ simply the  
thereness of the water and trees and the walk along that sea front ~~the~~ effects this  
community.

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and its a great thing on a spring <sup>or</sup> @ summer day like today to take a walk down by

Lake Michigan, <sup>T</sup>that's the way freedom comes, that's a part of living life, that's

what it's all about, <sup>V</sup>you know, being able to grasp your life and your fulfillment

at every moment and to use an analogy like walking along lake Michigan is a metaphor,

<sup>you're</sup> you're talking about the release within your own experience of life, being able to

say yes to whatever comes along with open eyes and a joyous heart ~~and~~ <sup>T</sup>that expression

<sup>9</sup> is genuine. I did this not too long ago, as you may have done, <sup>V</sup>not too far from

<sup>where</sup> where the park is there I <sup>V</sup> came upon a water fowl which had died, in this case the

result of oil having been dispersed over its feather, <sup>S</sup>as you know that closes up some

kind of apparatus that causes the fowl, that causes birds to die. He had been killed

by water pollution, ~~and~~ <sup>T</sup>in the first instance <sup>V</sup> I am not big on ecology, and I don't

know the details of the life and death of birds or anything like that, but it was very

clear to me that that bird had died because water had been polluted by the oil that had

coagulated in Lake Michigan, ~~and~~ <sup>offense</sup> I suppose the ~~effect~~ effect of that in the first instance I

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could not explain why, in the midst of my freedom, in the midst of my grasping life as

a gift that that bird had to die. In other words I am not especially fodd of birds, bu

then <sup>was</sup> ~~was~~ no reason, The horrifying realization ~~of~~ <sup>I think</sup> freedom <sup>of</sup> that conflicts a person

once he has grasped freedom the horror is that others have not, What motivates a

free man is the realization <sup>that</sup> in his ~~glory~~ glorious life there are still those who do

not live as free men who have not heard the word. In this case it was brought to my

consciousness in terms of that dead duck . And pausing just for a moment, it did ~~not~~

not take me long to realize that the reason that the bird had actually died was because

of the tankers that come in to <sup>the</sup> lake and spill oil into the lake and that causes the

fish and the plants and the birds to die and the reason that <sup>those</sup> ~~the~~ tankers come in there

because of the Sint Lawrence <sup>seaway</sup> ~~freeway~~, the fantastic interchange that goes on ~~the~~

between Canada and the United States <sup>and</sup> the reason that goes on is because of the economic

community around the world that has decided that trade is crucial to lthe life of

every person and that economic well being is necessary and the reason that that has

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international  
come about is that there is a group of people in the major/companies who have given  
their lives to insure that trade and international exchange will <sup>go on</sup> ~~take/about~~ no matter  
what and have decided, these executive, for the most part, that that ~~is~~ the clue to  
the future of this planet is the international trade that goes on and lo and <sup>behold</sup> ~~below~~  
the ten ton crane had already hit me. That is that through the encounter with the  
something <sup>dead pigeon</sup> ~~that~~ in this case that ~~impings~~ I was able to see through and to what was  
really going on in the world. I had heard about economic tyranny in RS-1, I knew about  
the collapse, the imbalance of society, I knew about the problems of nationalism, I  
knew about that from RS-1, but it took that something, it took that bird, to bring  
it home to me and therefore what I call transparent consciousness occurred. This is  
different from breaking an illusion I was wide eyed, lucid, and clear else I could not  
have <sup>just</sup> gone through what I have just gone through with you I saw through that bird,  
I was able to transparentize in the form of that concrete object a consciousness, an

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awareness that the whole world was the problem and not the fact that that bird had

died, <sup>15</sup> the bird ~~was~~ beside the point, <sup>now.</sup> ~~Do~~ do you see that? ~~that~~ <sup>had</sup> what ~~had~~ happened to

me was a realization of the problem and the tyranny and the pollution of the consciousness

and the well-being of the executives and the men who run this world. I had <sup>a chance</sup> ~~an opportunity~~

on a trip

recently to meet the men who are in charge of those steam ship companies who are in

charge of world trade who are doing the interchange around the world and are deter-

mining the future of this planet and its true . The horrible horrible thing that came

home to me once again was that there are people who are still not free <sup>X</sup> in this world,

in the free world and the non-free world, there are people who are not free. ~~and~~ <sup>on</sup> the

other side of RS-1 only could I make that statement. In other words, until my freedom <sup>is</sup>

come over against something, there was no realization <sup>of</sup> of the world and the way it is.

It <sup>is</sup> ~~is~~ only on the other side of that, and <sup>in</sup> ~~in~~ RS-1 ~~is~~ you know they point out that freedom

is experienced over the abyss of nothingness, and that is true. ~~In~~ <sup>In</sup> other words the

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confrontation with ambiguity, the confrontation with life with no standards, ~~with~~  
the confrontation with life in which you have to decide what is right is the exper-  
ience <sup>of</sup> ~~with~~ freedom that is nauseating to last bone in your body. In this case  
sanctification comes a little bit differently, <sup>the</sup> freedom is pre-supposed, <sup>the faith</sup> ~~that~~ ~~faith~~ has  
to be already being exercised in which you come over against not nothing but something.

The horrible offence in sanctification is that something is not free, that you come  
over against with your freedom <sup>the</sup> encounter with the concrete with the actual with what  
is actually going on. No more expose, no more lectures, no more study, it is just clear  
crystal clear. <sup>The</sup> transparency stands there before you. There is an abyss in sancti-  
fication just as there is an abyss of freedom in RS-1. The abyss <sup>in</sup> Sanctification,  
thought is not empty. <sup>It</sup> <sup>is</sup> so full <sup>it's</sup> <sup>is</sup> frightening. It is <sup>so</sup> full of steam ships, of  
economic trade. <sup>It is so full</sup> that the only expression is that the whole world is in that abyss and  
you are called not to be responsibly for it. You have already made that decision.

You are called in this case to be a man of integrity relative to your decision to be

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responsible for it which is another step. You are clear that you are able to respond

to that. <sup>T</sup>the question now is to do something about it, concretely, actually, particularly,

and I want to come to that because this is the offence of sanctification, <sup>T</sup>it is the

offence of the participation in life. In other words, the experience that I have

just described is a humiliating experience. It is the greatest humiliation that any

person will ever have. It is not embarrassment in the superficial sense, it has nothing

to do with being called into question, I mean, you would be delighted if ~~something~~

somebody called you into question, woke you up, you know, ~~that~~ <sup>T</sup>the experience here

is ontological humiliation It has to do with standing present to the decisions you

have already made<sup>X</sup> about life and being called to account for them. In this case

the humiliation comes not before an illusion being burst, the humiliation <sup>in this case</sup> comes in terms

of why could not something <sup>be</sup> done about that birds life? Why ~~cannot~~ did that bird have

to die<sup>?</sup> and the total inadequacy of your life to do any thing about it. or the humiliation

comes not here in simply confronting the nothingness of life but picking up, if you will

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the terror of so many particular obligations that it is nauseating. The nausea is still there ~~but/the/~~ that is the nature of freedom , Nausea comes not from nothingness, nausea comes from the complexity It comes from the myriad ~~of~~ particularities ~~from the~~ ~~myriad/of/~~ and the million million relationships I just described in simply taking responsibility for that one bird. In other words the complexity of life now, the inter-relationships of nations , the interrelationships of resources, production and distribution and that is related to the political processes, and that is related to the cultural revolution the social fabric is so complex that if you touch it at any point it is just like a buzz saw , it sucks you right in. That is the experience of sanctification and it is humiliating. It is humiliating. I mean remember back in RS-1 you decided to take responsibility for the whole world Yes was the first answer always and from now on your call was to be the one who stood in responsibility not for any reduced part of life not for any particular part of life , but for all <sup>that</sup> you were conscious of. That is your integrity. Now , you see what ever you know about

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whatever you are aware of, that is your responsibility. And you are called to account for your response to

for whatever you know about, <sup>even</sup> if it is only <sup>Paduchah</sup> Paduka, Kentucky Then you are responsible

in terms of your world for that. In other words that defines your life what ever/~~your~~

context you know about at that point . But now You know too much and you are ashamed

of ~~your~~ <sup>the</sup> inadequacy that you experience before it. You know ~~that?~~ <sup>this?</sup> The <sup>terror</sup> of inade-

quacy in which the word is still there. The word is the only thing that is allowing

you <sup>to</sup> stand on your two feet at this point in history ~~to~~ <sup>to</sup> even perceive what you see,

and y they you before the word that life is good and that you are totally received

you have inadequacy up and down your spine and that is a little difficult to under-

stand. You know they said that despair was accepted, but for a man of faith you are

<sup>coming</sup> ~~beginning~~ to realize now that despair for the man of faith is not a category of unfaith

no no no nono if Kiekegaard did not get any thing else said, he got clearly said that

despair is a part of <sup>the</sup> life of faith, and that is the way it is. Now the man of faith

who <sup>said</sup> ~~says~~ yes to his life and grasps himself <sup>in</sup> ~~in~~ freedom does not buckle under when he

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has a big belly full of despair, he stands in the word and goes ahead. That is the difference between a man <sup>a</sup> of faith and unfaith. The despair is going to get deeper it is going to get deeper, and it is going to get deeper. It does not go away. ~~It~~ ~~that~~/ I think that is in that paper some where too. But I did not know until recently exactly what he meant there that consciousness and despair are like two sides of the same coin. They both go deeper at the same time. That is <sup>the</sup> the abyss. And the only alternative for the man who lives <sup>out of</sup> ~~in~~ the word of Jesus Christ, is to plunge into it to dive into it, there is no way to avoid it. It is to take that big hunk of complexity and to move with it. If ~~I~~ <sup>I</sup> do not be faithful, if I do not attack and deal with what I know and what I am conscious of, I burn in hell. That is the experience of Hell. It is when you say no to what you know you gotta do. In this case the horrible offense and the horrible anger and the burning inside is you know you think that my God if I only had not seen that pigeon <sup>You know?</sup> ~~is~~ it is that pigeons fault God damn it. And so forth so on. Anger you know is over that pigeon it is over against something. But you do not

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have to curse that pigeon too long before you realize that you are not angry at that pigeon you are angry at life that places ~~that~~ the demand of that conscious responsibility upon you. And that is the world that you live in and that your rebellion against that is so intense that the warfare sometimes causes ulcers. Because it is all in here, you know, because the war of being is within you. The humiliation, the inadequacy the despair the abyss of yourself. If you do not take that despair of yourself into your hands you are throwing your manhood or your womanhood away. In the Lens course this is made so painfully clear, that what it means to be a man and what it means to be a woman is to take that hunk ~~of~~ of despair and move forward with it. And that ~~is~~ there is no ~~is~~ castration here you know, no deprivation of a woman's rights in this case, <sup>if</sup> you decided not to pick that up, huh, you are taking your masculinity, you are taking your femininity and throwing it away. just throwing it away. And that is humiliating at this point. In other words <sup>we</sup> ~~they~~ are not talking about responsibility here, we are talking about integrity. Now those two are not divorced from one another, I just want <sup>to</sup> be a little bit further down the line. ~~That~~ This is the journey into the second

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integrity. The world is full of integrity. The world is full of people <sup>who have</sup> ~~that~~ make decisions about their lives, Who have already determined a center of value ~~X~~ out of which they operate. They have a loyalty, if you will. Everyman is a man of integrity in that sense, Consciously or unconsciously. What I am talking about is the journey into the second integrity or the journey into radical integrity ~~X~~ as we have it on the chart up there. ~~And~~ ~~It~~ is like Ron was saying last night., you now have that whole social process economic, political, cultural, the imbalances contradictions and problems within on your shoulders, on your back. Now what you begin <sup>also</sup> to ~~also~~ discover, n now is they may not have said it in RS-1 but in the midst of going around with the <sup>this</sup> rock <sup>became</sup> <sup>what</sup> ~~the~~ ~~point~~ that you have ~~come~~ aware of on your back, you also realize is that it has been there from the beginning. That the responsibility for the whole world has actually been implanted from the beginning of time and that it is not something ~~that~~ new ~~X~~ and that it will be there until the end of time. That rock that you have ~~X~~ is what you are under as soon as you become a lucid person. As soon as you become aware, as soon

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a person wakes up . And ~~that~~ <sup>There</sup> is not possibility of winning over against that

rock. I take that back. There are two ways out. You can get out from under it by

pretending that it really is not there. You know. ~~The/have/operations/now/that/you~~

They have operations even now that will allow you to do a frontal lobotomy on yourself\*

In terms of simply blocking out the memory~~x~~ and the consciousness and the awareness

that you have, and I think Ron called that a zombie last night. That is a genuine

option. The other option is to go ahead and pick that up and move forward. In other

words when you get to this point, it looks like death both ways. You know, If you

get out from under it you are gone. If you stay ~~in~~ <sup>with</sup> that responsibility of the whole

world you are gone. It is clear that you do not have any freedom, do you see that?

At this point it looks like you are so bound up in chains, so constricted, so confined

of freedom that whatever definition/you had before just went out the window. Because it looks like

death both ways. <sup>is to</sup> What you are called upon to do at this point not exercise your big old

freedom of choice. What you are asked to do at this point is surrender. Surrender your

freedom. You say, My goodness, I thought that <sup>was the end all</sup> ~~what the end of it~~, you know, I thought

that is what we were in business for. That is what I thought it was all about. No

No what <sup>are asked</sup> you have to do now is <sup>to</sup> give up that freedom and prostrate yourself. before

the ~~only~~ only responsibility <sup>that</sup> you know anything about and that is the whole world. No

other possibility for the man <sup>of</sup> genuine integrity. It is not picking up your freedom to

make a decision with, rather it is lying down. I It is giving up that freedom and taking on

the responsibility of the world that was intended for you from the foundations of the

earth. This is the glory of it. It is like that responsibility has been chasing you

all along, and ~~you~~ if you are going to be a human being, I mean, a human being. then

you are going to carry the whole world the whole that you know anything about. This is

the experience of eradication (you <sup>will</sup> get to this in St. John.) This is the experience, <sup>of</sup> <sup>I call</sup> I

it, eradication. I It is not eradication of you, it is eradication of your rebellion against

the world as it is. It is the eradication of your refusal to face the world. the whole

world that is. It is the eradication of your anger at the world as it is. It is the

eradication of your defiance of your responsibility that is placed upon you in freedom.

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Only the eradication is not what it feels like. The eradication is motivation, it is the possibility of standing and bearing that very responsibility. This is not freedom, this is necessity. What we know is that those are two sides of the same coin. That what releases a man to be free is to pick up what is necessary. Now I have to, and this is the horrifying demand, I now have to invent the self that is capable of carrying the responsibility of the whole world. Hub Just as I am will not do. I And that is not exactly right, just as you am is what we gotta start with. That is where every man begins in the word. But now there are some indicatives that are beginning to look like imperatives. <sup>T</sup>That is right. <sup>V</sup>When we started talking about indicative existence, we did not get rid of imperatives, as you know. Once you said yes to the indicative of life, there were so many imperatives it just looked like one big pain<sup>X</sup> coming at you, and therefore imperative, imperative, imperative, imperative. and this is the open endedness of life<sup>X</sup> itself, <sup>V</sup>you are coming to be something you have never been before, and it scares the hell out of all of us. The question is not what do I do, in the first instance, the question is what do I need to be. What do I need to

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be in order to bear the responsibility of the whole world ~~X~~ that history has placed

upon me. The final embrace is <sup>a</sup>yes to the whole world it is the yes to the struggle

of who am I g-ing to be and that is totally open, that is totally open at this point.

The second integrity is totally open because now you are called to be something that

you have never been before, <sup>which</sup> ~~because~~ history is literally shoving you into and it looks

like every door is locked behind you and yet the tunnel in front of you is so long

you can not even see the end and new new new person every ~~even~~ <sup>morning</sup> ~~moment~~ you wake up  
don't you experience you have to rediscover and just feel if that is really you

underneath all of that. That is what I am trying to say that in terms of creativity

in terms of freedom, in terms of openness ~~you're~~ this is not your freedom your are

not making some big old choice out there life is ~~giving~~ giving you more life more

freedom than you ever thought possible. <sup>at this point in history.</sup> ~~And~~ it is about to run some of us down ~~X~~ with

all this freedom, <sup>on our hands.</sup> ~~And~~ yet this is what history is requiring. <sup>It is like</sup> ~~is that you~~ discover that

that you are a new human being, <sup>the</sup> new human being is already coming into being if we only

looked. <sup>would only look.</sup> ~~if we only looked~~

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Well you say, that they said that you were accepted in R&I . That is right.

That is right. What is accepted is that humanness is changing all the time

with the intensification of white hot heat. and that in <sup>well you say</sup> Now I have to learn

not only to be <sup>I might have to wear a tie.</sup> a humble person, you might even have to now be a sophisticated,

Oh my God, <sup>know, you</sup> Well you might ~~only~~ not only have to learn how to work hard. You

*I'll work hard all day, you know?*

might even have to learn how to be effective. <sup>not only</sup> What about succeeding? Huh? You

might even now have to learn <sup>not only</sup> to be a fantastic theoretician, You might have to learn

how to put that in to practice. huh.... It is simply another way of saying that the

demand in ..... What do I need to be/ is the radical radical openness of humanness

itself. And that is a decision. Oh there is a decision in Sanctification you don't <sup>not</sup>

get off the hook of deciding. You have to decide to invent the person that God is

requiring you to be. <sup>not</sup> in so doing a new story, a new kind of story has to be there

for the sanctified person. <sup>we will</sup> ~~You would~~ not last long, we will not endure if we do not

grasp that the whole of the <sup>too</sup> Gospels is about really sanctification, . It is about the

return of the man of faith. It is about the life of freedom. In other words the whole

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of the Gospel is written from the point of the resurrection. The whole of the Good

News is articulated from the other side of the resurrected life. In other words  
the beginning,  
the baptism until the end the whole gospel is about resurrection. Let me put it

something like this, the baptism of Jesus ~~is~~ I suppose, is where most of the stories  
began. But the ~~point~~ <sup>point</sup> being in that Baptism that human being was never a human being,  
<sup>a</sup>

a man was never a man until he grasped that he came into this world not out of a  
family or out of a woman, but ~~but/of/~~ he came into this world born of God...

And whatever else it means to be a man of integrity, whatever else it means to be a  
resurrected human being that when man has been man he has grasped that he was not  
born of a woman but was <sup>he</sup> born of mankind. The New Testament phrase ~~for~~ this is

He is the son of man, He was the <sup>son</sup> ~~man~~ of mankind. That is.. I read over that phrase  
so many times and never dawned on me that that was the 100 ton crane in poetry.

The son of man, simply means that you bear the whole world on your shoulders. You now  
become the sole image / upon which that responsibility and possibility rests. You  
are the Son of History, You are the son of mankind.

In the baptism "Thou art my beloved Son in whom I am well pleased is simply the ritual, the articulation ~~of~~ of the experience of the dead pigeon. How many times do you suppose he had come out and listened to John. How many times do you suppose he had seen thousands, hundreds, of people thousands of people from Jerusalem come there to be baptised. And then one day the sky fell on him. I don't know it just says one time he realized he was the beloved son and that when he was baptised

they say the sky opened up. A ten ton crane did not drop. A dove came down. That

*in Mark.*  
*It was a ten-ton dove,*  
~~is~~ is better than a ten ton crane. Same idea. Same ~~idea~~ *idea*. Well it was the Holy

Spirit. What the hell is the difference? That is, from then on it was a three year

race to the grave. *No let up.* ~~don't laugh.~~ Same thing. ~~and~~ you can not find any place in the *New*

*re*  
Testament when he was confronted with responsibility for another human being that

he did not exercise total responsibility at every point. Not matter what he was doing,

no matter what encounter, no matter who was around him, no matter where he was, when the

situation presented itself, he in that situation took complete responsibility for the

whole world in ministering to that particular person. *Period.* He exercised responsibility

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for the hundred ton crane at every point. The resurrection is about every lasting expenditure, and the emphasis ought to be on everlasting. When they came to see the

word was

open grave the ~~Why~~/Why stand ye here. What resurrection is about is ~~the~~ <sup>making</sup> the rubber meets the road, he aint here ~~has~~ <sup>is</sup> gone

~~He~~ <sup>is</sup> doing his fathers will, ~~He~~ <sup>is</sup> moving, ~~you~~ ~~the~~ ~~open~~ ~~grave~~ ~~the~~ ~~grave~~ ~~the~~ ~~grave~~ ~~the~~ ~~grave~~

~~stand~~ ~~ye~~ ~~here~~ / ~~He~~ is out, he is gone. No ideas, action. The resurrection is not

about some theory it is about practical responsibility, The resurrection is not about

some kind of specific moment in which there is ~~some~~ <sup>a big</sup> ~~kind~~ ~~of~~ ~~it~~ come to do. ~~It~~ is every

moment every day. ~~That~~ is what resurrection is, ~~Why~~ stand ye here? It is the shift

from the idea to the deed. ~~It~~ is the shift from the image to the act. Sanctification

~~the~~ the shift from the theoretical to the actual. ~~It~~ is the shift from the specific moment,

~~the~~ Kairotic moment to the every day concrete incarnation. The incarnation is in the

resurrection and the resurrection is in the incarnation, do you see that now? The babe

the manger was the man on the cross, that is what ~~the~~ <sup>Luther</sup> saw so completely but this is

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beyond Luther the question is not responsibility for the world the question now is  
relative  
integrity ~~in response~~ to that responsibility. The question now has to do with. I like  
to use the illustration of the transfiguration here, that whatever else was going on  
there it became painfully clear not only to Jesus, but those who were assembled there  
that the first loyalty of the man of faith is to mankind. that whatever cause you  
maintain it is the same cause as Moses, the same cause as Elijah, but it is more than  
that. It was his face that ~~shone~~ <sup>shone</sup> out in that threesome and even the Peter wanted to  
give them all a place what he wanted to point out at point <sup>was</sup> that when all was said and  
done the only thing left was Jesus. But that was accountability for Jesus You have  
to get inside of his experience there, that whatever he was called to do it was to go  
beyond Moses to go beyond Elijah to <sup>w</sup> whatever else this boy was sent out to do in history  
it was going to be held along side of what those who had gone before had accomplished by  
more. That is final accountability but it is actual accountability and symbolic acct  
together. That whatever else you and I are set to do in history we put that along side  
what has been done in the past by Amos what ever were going to do in history, we stack it

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against what happened in the first century we stack it up against what happened in  
in the eight~~y~~ century we stack it up against the theological revolution of the 16th  
C we stack it up against the social Gospel of the 19th C and go beyond. It is  
concrete action. That is the difference. The final accountability is rendered when  
in the concrete actual situation of your life you are called to account for what you  
have done. Now it is not just doing though, no the doing that you are called to  
do is to maintain the rock, ~~and~~ what you are called to do is to maintain the Word~~x~~

(~~Now!!!~~ That is what that rock is) in history. What you are called to do is to

carry that stoen. what you are called to do now is not/~~take~~ <sup>take</sup> simply to.. responsibility

for the whole world (you are called to do that) but you are called to maintain the

word in history. The deed <sup>that needs</sup> to be done is the maintainance of the rack . The deed

that has to be done is not do goodism it is the keeping the possiblity <sup>of total responsibility</sup> for the whole

world alive and well in sivilization in this century and the century to come.