

evudite
audite

I discovered that what that means ^{is} ~~that~~ you have very theological discussion. And one of the theological discussions ~~is~~ that we've had, has been, what are the signs of sanctification. And the first time that we had that conversation, Jim Wiegel said that he had discovered during the process of the ^{past} ~~last~~ year that the greatest sign for him of sanctification was sleep, because everytime someone got up to lecture on sanctification he went to sleep. And we've discovered in my congregation upstairs that this is also true, that it's a sign of the time that as soon as someone announces a sanctification lecture everybody goes to sleep.

The other kind of difficulty we've run into upstairs has been in these lectures that quite frequently they've been fifty illustrations in search of a structure. And so I thought that maybe this morning I would just start by telling you ahead of time what my four illustrations are, and then you'd know explicitly what the structure of the lecture is. There are only four

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illustrations this morning.

The first one is tears and you've all had that conversation. The second one is the shadow of death. The third is the dark light, and the fourth is transparency.

As I was growing up I soon discovered that one of the curses on my life was that I cry very easily. And at certain times of the month it's even worse than others. And I used to be sitting at the evening meal with my family and my father coming home from a hard day at work could start teasing us ~~kidd~~ kids, and he liked very much to tease me, being the middle daughter, and it wouldn't be very long before the tears would start coming. And then the next thing that would happen would be that he would push back his plate, and stand up, and very angrily say either shut off all those tears or I'll give you something to make you cry for. Which of course was a great aid to me I would end up by leaving the room and having left the room my father would very shamefacedly sit down and my mother would and all the other six kids would

get very busy with their liver and spinach, and then my mother would look at my dad and she would sort of give that look like John ~~did~~ you really have to do that. And so he would end up as the culprit again.

Well, I have discovered that tears are a curse, but ^{they're} ~~their~~ also a sign. And as you know there are many different kinds of tears, and many different ways that you cry, and some of the tears that you cry never get to be wet at all. There just very deep sobs. About two years ago after summer '71 when David and I were asked to give a report on our experiences abroad, however the as/reports around here go, we were instructed not to really discuss anything that we had done. We were asked to . . . we were to give a report on the global situation. And in the morning before our report in the evening, another couple was reporting a time that they had had in Europe. And one of the comments that ^{was} ~~they/had~~ made was that they had discovered that in Europe there was no cultural revolution going on, like we had going on here in America. And I remember that I was just infuriated, just infuriated, because I had spent some

time in Europe, and had discovered that to ^{be} ~~me~~ one of the deepest addresses

of my whole life had been the journey through the kind of struggle that

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Europe had gone through, and in particular the time between the two wars.

And so that evening when I got up to report I made a reference to that happening

in the morning breakfast collegium and suddenly as I was standing there trying to

recount the fact that Europe had pioneered the cultural revolution and/not only

that, Europe had on our behalf suffered through having no way to respond to the

cultural revolution. . . Suddenly while I was standing there it was as if

all of the sounds of war just began to fill the room. And the room was filled with

tumult and suffering and cries and screams and anguish and chaos and suddenly I

was just consumed with sobs. Somehow it was revealed to me at that point that there

is a great unity in existence. And that that unity is suffering, it's pain, it's

struggle. That your life and my life are totally interrelated with each other

through suffering. And I suppose one of the greatest sufferings of all is that

no man finally knows how you suffer on his behalf. Well, that sort of a happening

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is something that's sort of a gash in your consciousness. And it's something that has happened to mankind as a whole. It's not my unique experience. But every one of us, every participant in the 20th century has had that kind of experience, for we have experienced the collapse of a world view. And in the midst of that collapsed world view, of course, what happened was that there was a total loss of meaning or ways to express meaning.

As 20th century people who have looked through the abyss of meaning, and you know I suppose the theatre of the absurd was the greatest illustration of that loss of meaning, And all of the plays like Waiting for Godot . Somehow, in looking into that abyss, in looking into that void, we discovered a brand new world view. A dynamic, interrelated totally open-ended world view. And you see that going on today in the kinds of movies that have come out. I think of movies like ~~Beckett~~, Cromwell, and some of the others are just giving you a whole new image of man, This time it's not man fractured in those sort of light shows that we got for awhile in the discoteques. But it's

man, as a whole. Man, as a united being. Man, as a person who struggles and

wrestles and creates his solutions to the future. Well I would suggest that

what this is a sign of is universal benevolence. Or/what you and I have discovered

that it's ~~not~~ that we ought to care about our neighbor, we just do. It's not that I

ought to be related to my neighbor, I just wake up being related to my neighbor.

It's not that I ought to be responsible, I just am responsible.

Kasantzakis has a poetic way of saying it. He says, ^{that,} "If one mind sinks into the abyss, all of us are the loss for it." Now whatever

poetry you would use, what contemporary man has struggled to articulate is ~~that~~

the fact that the indicative is the imperative. That the Xavier principle is

existence written into ~~history~~ itself. That when I in my localis take responsibility

for the whole globe, I at that point, I am in union with existence. And

traditionally, or the classical term that's been applied to this has been

agape, or perfect love. And a ST. John calls it the union of love. I suppose

that what ~~this~~ points to is that sometimes it just happens that you are grasped by something greater than yourself. And this grasping of your existence is not something that you will, ^{not} something that you can make happen, it just happens to you. It's what St. John calls infused contemplation. You know I like the way 1st John articulates perfect love. We know we have passed from ~~from~~ death to life in that we love one another. We know that we are in union with being in that we care for our neighbor. How do you emphasize strongly enough ~~that~~ that 1st John is just a ~~total~~ly indicative statement. There is no imperative in there at all,. It is simply true that when it ^{has} happens to you that you have gazed into the void and seen the unity of existence as suffering that you do care for your neighbor. Once you've passed through the veil you know that existence proceeds through expenditure, period.

My second illustration is the shadow of death. And I'm not going to be describing Agnes here, but rather . . . you know for a whole year I lived under the dread of being burned for heresy. Have you ever experienced

that? It comes as a result of teaching RS-I, where you keep struggling to get hold of what the spirit edge is, and to be addressing man as he is.

And trying to do that within obedience to structures. Anyway in the fall of 1971 I taught an imaginal education course in Champaign-Urbana. And this was one of those local man courses, where you drove in a car, you didn't even fly in an airplane. to the course, but you rode in a car. And it was a good course in that you knew that people had wrestled with their vocation during that time.

And on the way home ^{the} a young man who had been teaching with me started sort of baiting me for some pedegogical critique. And I put him off for a long time, but finally it was clear that he really did want to have a word about his teaching.

And you know he had done a fair job. He was fairly intelligent, had obeyed the structure, was fairly daring. You know wasn't afraid to raise his voice or be the fool, and yet somehow in the midst of his teaching there was no ^{greatness.} ~~grace~~. I don't know how you know that, but you know when someone teaching is great and when it's

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not. And so I was trying to share with him some of the insight that I'd had

over years of teaching about what it would mean for him to be a great teacher,

most of them very painful. And I didn't seem to be getting through. You know

you could sort of see this haze before his eyes. So finally I turned to him

and said, ^{well} now in that school where you teach who is the student for whom you

are dying? And the minute I said it all of my own mental processes began

to race, and I began to think, my God what kind of a question is that? How

in the hell would you answer that question? Who was I dying on behalf of. It

wasn't very long and then there was a pause in the car and then pretty soon he

ventured an answer. And the minute that he answered everyone knew that he lied.

Which is to say that everyone knew that I had lied. Which is to say that somehow

you have those moments in your life when you know that your whole existence is at

stake. And that the lie that you tell against existence will cost you your

whole being. And that was one of those happenings where there was no more conver-

sation in the car. As a matter of fact everybody sort of sat in stunned silence,

and I was cold all the way home, and not only that but when I got home I

discovered that my whole body ached, and I was sick in bed for three days.

Finally about the third day, I got out Gogarten and started charting Gogarten.

And I hadn't touched Gogarten all fall. We were supposed to be charting it every

week. But somehow in the midst of encountering the shadow of death it became clear

to me that my life was at stake. And again, this is not an individual happening.

This is something which is happening to contemporary man. This is ^{the} ~~a~~ question

that J. D. Salinger puts to us with his question, Are you shining your shoes for

the fat lady? Everyone of us has been addressed by that radical question

of who we're laying our lives down on behalf of. Beginning with the assassination

of John F. Kennedy, and on through the assassination of Malcolm X, Robert F. Kennedy,

and Martin Luther King and all those, the strange paradox of all of those deaths

is that what they got communicated to us ^{was} ~~is~~ the radical significance of our time,

of being alive. Somehow what they communicated by dying, was that this is a

glorious time to be alive. They recovered, recaptured for us the significance of

this moment in history. And they planted the seed in our consciousness of shining our shoes for the fat lady. Protest movements, Black Power movement, Civil Rights movement, all of these were signs of the significance of being alive at this particular hour. And they all sort of witnessed with Patton that when the question from the grandchildren came as to what you were doing at the great reconstruction of the planet, they would not have to answer that they were shoveling shit in Louisiana.

That possibility has been opened up for us. In our own time the way we articulate this is that this is the category of radical integrity. And the integrity gets disclosed is not some kind of subjective goingness, but a totally objective happening in the midst of history. It is the question, are you obeying the great indicative agape, or not? It is the question, are you in mortal combat with God or not? It is the question, the transmoral question, are you shining your shoes for the fat lady?

What has been disclosed to us is that the piety of the world is not God. And that only if you are in the process of stating yourself what the world is and ~~z~~ what the future is to be are you being obedient to the great indicative of life. So you stand with Luther in discovering that you create the decalogues. The way that our fathers talked about this kind of goingonness in history was through the ~~pericleat~~ pericleat, or blessed assurance. This is Calvin saying you can never be certain if you are elected, but if you're not up to your ears in work, you can be sure that your damned. That's the man who invented predestination. Or this is the authority of Jesus in which ~~his~~ his assurance is in the sovereignty of God, his uncertainty is of his own power. This is the authority of the man Jesus who confronts each person with that question. What do you base your life on? Blessed assurance is the lifelong struggle with apostasy, atested to by all the church fathers in the midst of an incredible motivity to venture and to

risk. Blessed assurance is Luther throwing the ink bottle at the devil, and proclaiming love God and do as you please. Or it's Luther constipatedly wrestling with his vocation, and then announcing here I stand. This is the certitude that God gives you in the midst of your deeps precisely when you doubt your own ability to get up and

The third illustration is the dark light. ~~My~~ The other night, my husband and I were out together for a short time, and I don't know why, but it suddenly ~~it~~ occurred to me that I am probably not the most beautiful wife in the world. And likewise I'm ^{probably} not the best housewife in the world. But it occurred to me that there are not really very many men in the world who know they have faithful and obedient wives. And my husband is you know in that small class of people. Now once you've said that, I would have to confess that there have been two other men in my life, Paul Tillich and St. John of the Cross. Now I wondered at first if I should reveal this or not, but I decided that it was really a pretty good

reflection on my husband, that I keep that kind of company. The day before I came here to Chicago from Houston for the Summer program, I had a job interview and I've had a whole series of these and I've prepared a resume of my life and my experience. The problem that I've discovered in the midst of that is that people get so interested in the resume that they always want to interview you. They just can't believe that that's true, and they sort of look at you. Why you've done all the things that I've always wanted to do, why are you ~~is~~ sitting here in my office looking for a job? Well, I've found it very difficult to get a job, but anyway after another one of those incredible interviews in which ^{they'd} ~~they~~ ~~h~~ just been overwhelmed with all of the gifts and the experience and the talent that I have and then not giving me a job, I arrived, I flew all night so that I could be here in time for the Thursday morning plenary and get an overview of the summer and driving in from the airport. . . . It was a rather unusual experience in that David came to meet me

I was not met by the Continental Office. I was met by my husband. And he drove me in and not only that but he had been thoughtful enough to have a whole packet of materials in preparation for the summer. Now my husband is not a tactful thinker, and usually does not think about materials. He gets to San Antonio and ~~calls~~ then he calls and says ~~will you~~ would you put on the bus the materials I didn't bring. Anyway he had this great fat folder of all the materials to context me. And I remember opening the folder and looking through and it was like all the pages were blank. I just couldn't. . . it was totally incomprehensible to me. And I could hear David carrying on this conversation with me and yet he was very far away. And then I went to the plenary and oh they were fantastic reports. Maureen got up and was a clown, and Joe Crocker got up and turned grits into steak. . . Ah and Oh it was just phenominal, but it was all sort of hazy. And after the plenary I went to bed. And I slept for fifteen hours straight. David came in at aupper and said do you want to eat? And I rolled over. . . That was the night they had the Cabaret. And he came in and

asked me if I wanted to go to the Cabaret and I turned over, and slept for fifteen hours.straight. And it was suddenly awakening to just a radical sort of emptiness. A kind of total and complete and irrevocable solitude. And I was assigned to decor for the next few days, but I didn't go. Instead I stayed and I chatted^f Tillich's The New Being. And I don't really remember very much from that but it was just the sense of being totally and completely exhausted of any meaning of any understanding, of any ability to do anything. And this kind of experience again is not my experience, this is the experience of every man across the globe. For ever since man stepped out on^{to} the moon phenomenal things have been going on. I've noticed that China has entered the U.N. That The cold war with ~~the~~ USSR has turned into trade agreements for grain. That all of the oil countries are nationalizing the industry. And that what some people call the great economic crisis is one of the most radical redistributions of the world's goods that's ever gone on. All of the earth belongs to all men has just been picked up and absorbed into the very fabric of our being and into

our social structures. And yet somehow man himself in the midst of creating this unbelievable transformation of the planet comes upon himself as a shell. As an empty, used up, wasted container.

Now this is a description of endless felicity, which is to say that you and I live in a time when anybody from any other age looking at us would be filled with envy. The kind of transformation that's gone on is what other men have longed to see, and never saw. This is a kind of sociological joy. It is not a psychological feeling. You and I do not feel any closer to the Chinese peasant. The fact is that he and I are in a far more equitable relationship than we have ever been. The price of meat does not come to me as pleasing in the Religious House, and yet ^{what} ~~when~~ ^{is} I find/that people elsewhere are better off than they have ever been. I am happiness. My situation is endless felicity.

I taught a course in Toronto a couple of years ago where there was a young man, very cynical, who was off in some sort of religious mysticism of one kind or another. And at the end of the course, Lee Early began

to describe to the group how you could grid the world. How you took it from the global down to the particular, and suddenly, I watched this young man just come to life as he sat up and his eyes began to light up. And you perceived that for the first time in his life, hope had become a reality. The possibility of actually getting his mind around the planet was sheer joy. But it was not a feeling, it was a sociological reality. Tillich calls this the power in which the to sustain solitude, ~~where~~ the individual overcomes his own self-isolation and the seclusion of his neighbor by turning toward depth and height not into extroversion. This is Victor Frankel saying every man has a mission in life. Everyman is fulfilled when he performs his mission in life. And yet you can never go looking for your mission in life. But rather you ask the question, what is the need of the world. And you can have all the vocation you'll ever need. For this is the category that the classics have called sinlessness. Wesley called it growing in grace, going on to perfection. It's being without sin, It's living the disciplined life. It's an awareness of salvation, and yet

it's knowledge that life is a fantastic battlefield between the demonic and the divine in which you are eternally saved. And yet the battle goes on. It's

St. John saying that deep is the war faith for the hope that is to be won is deep. It's St. John saying that love alone burns, and yearns for the beloved.

The heart is guided by a love that soars upward along the road of solitude.

Wesley had a great struggle with the category of the perfect life and yet he was clear that the question was, are you going on to perfection? Cause if you weren't going on to perfection, what in the hell were you doing? If you didn't have some image of the fullfilled life of significant living then where in the world ~~what~~//~~you~~ were you doing.

The last illustration is that of transparency. I started to call it waltzing in the rain. Last winter quarter was one of those midas quarters where everything we touched just turned to gold . If somebody in the Religious House would start falling into the abyss and talking about how we~~r~~ were failing, someone else would have the presence of mind to go and get the statistics

and prove that we were really not losing, ~~that~~ we were winning. And you know just every time someone came up with a great problem someone else was able to see right straight through it. We had our regional council in San Antonio and I had a great time floating down the San Antonio river singing other World songs and discovered that people did not throw tomoatoes and things of that sort, and went up to the tower of the Americas and then as we were on our way to the Sea of Tranquility it started to rain. And yet somehow instead of that becoming the end of the celebration, it became the beginning. People began to waltz in the rain. Somehow it was a quarter ^{just} of/fantastic transparency. And again this is not an individual happening. This is what is happening every~~place~~where today. This is a period of radical corporate creativity in which

The
you and I are creating culture. /Witness that Europe is to this is incredible.
You and I have seen the rebirth of Europe. Something which no one ever predicted.
The incredible capacity of mankind to make a new decision about his life.

This is Albert Outler saying ~~perhaps~~ that perhaps we're in ~~a~~ the time of a

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^{+ hind} great awakening. Well, resurgence is the name/we give to this ,
that
and yet resurgence is not some kind of ^{pie}high in the sky by and by. But it's
to
an opening up ~~of~~ just the ontological realities once again. Where I discover
that mystery, freedom, care and tranquility are all present. It's the
recovery of the style of transparency.

People anymore don't even remember who taught their RS-I
course. Rather, ~~what~~ they remember ~~is~~ was that they went someplace where they
made fantastic decisions. They don't remember the names of anybody else who was
there. Somehow people have become transparent. There's a strange kind of
that
devotion toward the ultimate, ~~and it~~ shows through in what people do.

Now the classical category for this has been blessedness.
^{the}
or second blessing or eternal life. ~~lef~~ for the resurrection of the body.

Trying to get ^{ahld} of this I have found Tillich very helpful. He talks about the
ambiguity of life being a fact that creation is filled with creativity and destruction
And I suppose ^{that} for me that has been what going through the veil has been all about.

Has been finding a way of embracing that there is no way ^{to do} of doing anything without destruction; there is no way to create without destroying. First John _____ from death to life...I finding it a very difficult category to talk about, blessedness, and yet, ~~xxxxxxxx~~ the recovery of the style of transparency is taking place in our day. I'm handing out ^{at this time} some charts...This is not a very good chart, as a matter of fact you'll probably want to change it a lot...the reason i'm ^{Handing} giving it out because it seems to me that the most important job that we have ^{on our Hands} is the job of putting rational ^{Form AND RATIONAL structure} ~~structure and form~~ around our ^{experience} ~~spirit~~ and this chart is certainly a representation of the fact that what you and I have experienced is not an individual ~~psychological experience~~ ^{unique to ourselves} ~~that has happened to ourselves...but~~ has happened to mankind ^{in our time} and is something ^{which} ~~that~~ has happened to mankind in every time in history.

I started preparing this lecture before I knew I was going to give it. I started preparing ^{for it} several months ago when I started thinking that what I wanted to do was give a lecture on what was happening in RSI...and suddenly discovered ^{on what was happening in RSI} that it was not a lecture ~~that~~ I wanted to give ~~in RSI~~ but some statement on

sanctification. I have found despite the fact that sanctification puts everyone

that's happened to me

to sleep, its one of the most exciting things around. I've never been so excited

about anything. The only thing that excited me this much was standing in the temple

Angkor Wat
in R

Reexperiencing

and ~~hearing~~ the sound of the elephant's feet on those great ~~huge~~

Huge Rocks

I don't know what it does to you to think of bullets and army tanks

Angkor Wat
going through/~~but~~ it ~~fills~~ fills me with anger. ^{But} I was excited at Angkor Wat

And I've been excited ^{about} with sanctification....as a matter of fact in our Room E dynamic.

we've had conversations ^{how} about/the other world charts ^{if you} could go around ^{and look} the

^{Really is} there's a whole category missing....it's number 62. that somehow is missing and

the rational construct is sanctification or resurgence and the other Sunday after

the plenary ~~when~~ we returned back to room E to work we brought some balloons with

us and hung them up ^{in the room} and Brother Convey ~~was~~ the one who discovered that ^{this} category

on the Other World Chart was missing ~~was missing~~ and he said that resurgence and sanctification was sort of like sitting

in a glass of seven-up.

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