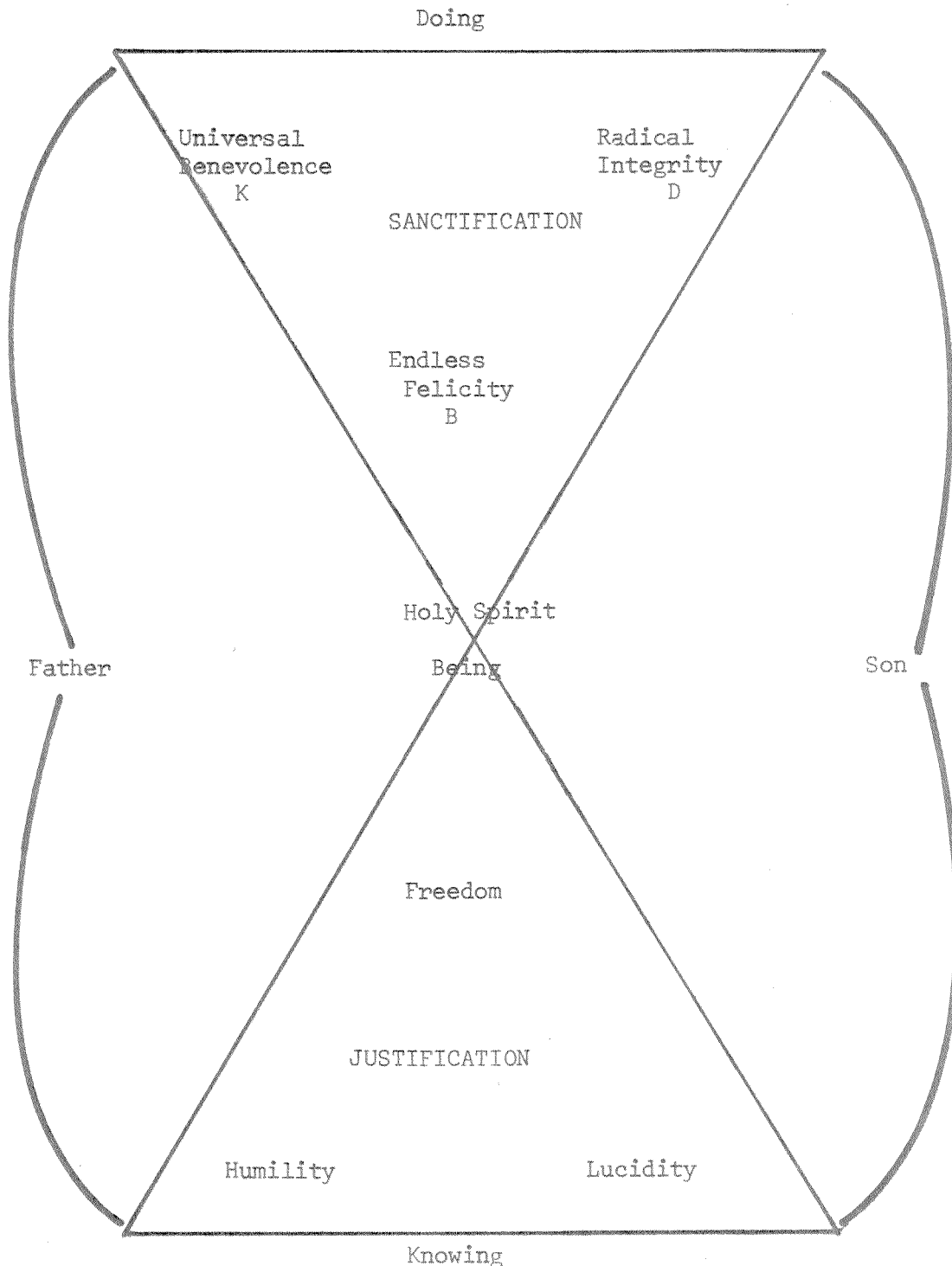


We want to continue our struggle with what it would mean to recapture an understanding of Sanctification in the twentieth century time of resurgence. We are still trying to get hold of an adequate way to talk about the response to life that Sanctification is.



The basic kind of model we have been working with takes the three poles of the Father, Son and Holy Spirit and, under the rubric of Justification, relates them respectively to Humility, Lucidity and Freedom. Similarly with Sanctification, we have seen the essential relationships to be between the Father pole and Universal Benevolence, the Son pole and Radical Integrity, and the Holy Spirit pole and Endless Felicity. Where these come together in the model we have been working with, we have said is the pole of Being, with Justification pointing most to the Knowing pole and Sanctification to the Doing pole.

Within these poles are also Knowing, Doing, and Being. You might call them the Knowing, Doing, and Being of the Doing, which is Sanctification. Being is an intensification of Knowing and Doing, but there is a Knowing, Doing and Being within Sanctification which we are pulling through the Doing dimension. You discover that it makes sense to go around them, in getting hold of what Sanctification is, going from the Knowing to the Being to the Doing. Sanctification is the outpouring or the expression of a thrust in life that comes out of living in the Word and in the Spirit. Sanctification comes out of the knowledge of God as my Father, informed by the style and life of the Spirit, and that results in my thrust in history. In the Bible it is said, "In that time, the Spirit will tell you what you are to do and say"--for it is out of the intensification of the style that the deed arises or becomes clear. We want now to look at Radical Integrity through the other two poles of the triangle--Universal Benevolence and Endless Felicity.

On the Knowing pole we find the category of Imposed Dominion: that event in which you are simply grabbed. As you are going along in life, some event suddenly discloses to you that the hundred-ton crane is falling on you. An event happened in our family, when we were in seminary, which was for me such a hundred-ton crane, although I did not realize it until much later. In the summer we used to go over to the Northwestern beach. In those days, a number of derelicts from Evanston would sleep out on the grass by the beach. We were walking along there one evening about five o'clock, and my wife noticed one of them sleeping under a tree. She said, "Something is wrong with that man." I said, "Come on, honey, it's just a bum." But there was no stopping her, and she went over, woke this man up, and asked if he was all right. I walked off with my token to the beach. The next thing I knew my wife had this fellow in hand and was bringing him home.

I was utterly terrified by that event, and it has become a mark on my psyche, on my spirit deeps. It was one of those things that Gogarten talks about when he speaks of the narrowing down of your world. He shocked me when he said that because we talk about being comprehensive, and he talks about the narrowing down of your world. I would like to talk about that as focusing on some event which illuminates every other event in your past and your future. This derelict did that for me.

I now see clearly, as I look back on this occurrence that I was not a sanctified man in that situation. The totality of my whole life was exposed; the whole question of what it means to live in Radical Integrity was exposed by that event. It produces a whole shift in your interior montage of reality. It becomes immediately apparent that there is no way to respond to this particular event except with the totality of your being. With some events you can give a little bit of yourself here and a little bit of yourself there, like picking

things off the shelf at the grocery store. But when that hundred-ton crane narrows your world down and that lens focuses all of life, there is no response except the totality of your life. I suddenly found that ~~there was no~~ series of events outside that event of the bum on the beach. It was the only event that I had on my hands. For my whole life, that was the only event there was--which meant that in that event I was over-against the whole meaning of my life.

When I say I was not a sanctified man, what I discovered was that the whole meaning of my existence was exposed in that ridiculous event. I had been forced into by my wife. It questioned the focus of my vocation and raised the whole question of my integrity as a human being. I discovered my rebellion against the Lord's dropping the hundred-ton crane on my back by my choosing, at that point, not to have that awareness. But that is also the occasion for the possibility of Radical Integrity. It is the possibility of changing the ~~doom~~ of my ~~existence~~ into the acting out of my destiny. That man was my doom. It was just dropped there and I chose, at that time, not to interiorize it as my destiny. It came to me as sheer unadulterated doom. I self-consciously chose not to pick it up, even though I was aware there was no way not to pick up the doom that had befallen me.

When you act out the fated deed, it becomes the meaningful destiny of your life. It is the other side of Justification, for in Justification you discover your Father is benevolent, and everything in life is good. Then, this great goodness of life dumps the load on you, and that load is love and the possibility of your Radical Integrity. It is exactly in that kind of situation and out of that pole that you discover yourself Boundlessly Caring. I was fascinated to watch my wife in that situation, for she had focused in on that situation; and there was nothing else that mattered except Boundless Caring for that man. What she seemed to see in that situation was every other human being. Even though I was rebelling, I could not get away from the fact that there in our living room, in our rented apartment, with the landlord downstairs getting out his shotgun and putting away his goods for fear he would get robbed, was Everyman. And thereby Everyman was also exposed as being the landlord downstairs putting away his valuables. The Everyman was exposed in my own refusal to be in that situation.

What you experience when this happens is Boundless Caring. You are caught up into Everyman's pain, Everyman's emptiness, in that single event; you see your own care for history and the totality. You see the totality of your action in the depth of your being in exactly that one situation. Life requires a response, and the urgency of that situation is not to be avoided. When one shows up as boundlessly caring, he sees the utter absurdity, the utter impossibility of the obligations that have become clear to him since the crane dropped on his back. For, you and I have no problem with piecemeal expenditure--a little bit in that station, a little in that assignment, a little bit in the ecclesiola or the congregation or the team. That is not an Impossible Obligation. In Sanctification, one sees that every situation he finds himself in is a microcosm of the total. The Impossible Obligation becomes clear to you, for the totality of your being is required. That marks the authentic response: Radical Integrity in acting out responsibility for that kind of situation.

And it is exactly at that point that Radical Integrity is a manifestation of your greatness, the decision to respond to that Impossible Obligation which you find on your back. And this moves you to the discovery that you can expend

The Rational Relations of Sanctification: Radical Integrity

yourself in that situation with your whole self; you find that that this possibility is a given. It is utterly possible to live a problemless existence, to be Problemless Expenditure. To put it still more radically, you become aware that that is the only kind of expenditure there is. Anything which is not Problemless Expenditure is actually only a subtle means of conservation, avoiding expenditure. It is the way of trying to create my own integrity, not out of the way life has come to me, but out of my own choices. Whenever a man constructs a series of problems, he constructs those problems as a self-imposed limitation in which to place himself, so that he can avoid the totality of the demand of the mystery. Therefore, he expresses his rebellion by creating the problems which he has decided to have.

I recall in the situation with the derelict that I had a million personal problems--the landlord, having my intellectual seminary friends see us walking down the street, all the fine upstanding people seeing me with this bum. I had problems all over the place. They were the way in which I was rebelling against the demands life itself had given me as its loving gift. Radical integrity is always acting out the style of Problemless Expenditure. You see, Problemless Expenditure is not people going around saying, "I have no personal problems." There are all kinds of people running around saying, "I have no personal problems." All you have to do, however, is look at their life, and you see their whole lives are wrapped up in personal problems. The only way you know that a man has no personal problems is to see him acting out the style of Boundless Affirmation. When his whole style of existence, his whole action is a radical forging of a "yes" out of all of the death and struggle and malaise of his time, then you are clear that he is acting out the style of "no personal problems."

Related to this is Perfect Love. Problem-filled expenditure is always filled with fear. I like to tell myself that I was doing the derelict a great service: I gave him food in my home, I gave him one night in a bed that did not have any lice. But the whole time, I was terrified lest my future would be destroyed either physically or intellectually. The man of problem-filled expenditure has no possibility of Perfect Love because he does not embrace his own death. Problem-filled lives are always filled with the fear of death.

That is the primal problem; that is the block to Perfect Love. Radical Integrity is the acting out of the awareness that death has been overcome or embraced. Perfect Love is on the other side of Problemless Expenditure. Radical Integrity is the acting out of that embracing of death in life. Only that style in presence and in action has the possibility of being Radical Integrity and therefore of being Perfect Love and knowing that both one's life and one's death are utterly affirmed in existence.

It is a strange kind of reality that in Radical Integrity the man who lives the style of having embraced his death is the man who is the life-giving presence in society and in any situation. The one who refuses to stand before his own death finally is living out of an attempt to preserve his life. The man who lives out of the style of Perfect Love, the style that has embraced life's contingency and ambiguities and finally death itself, lives before no-thing. Therefore, he has the possibility of Perfect Expenditure of his life.

In all kinds of situations we have tried to save society without sanctification. The man of Radical Integrity, who lives out of Perfect Love, is not out to save society. He is out to manifest Perfect Love in standing only before

the Mystery of Life and not before the salvation of society. Only then is it possible that the rebirth of society will take place.

Only within that joy of living in your death which is Radical Integrity is it possible to be the one of Glorious Perserverance, which is another manifestation of the style acting itself out in Radical Integrity. This embracement of life and death, which allows or is caused by Perfect Love, is endless. It is life-long, as I became clear in that experience with the derelict. I knew that situation was on my hands forever, not for just one night. I liked to tell myself that it would get off my back the next morning, but here it is, nineteen years later, and that bum is still on my back. Every time I see any situation of social injustice, I feel him again on my back. That is Glorious Perserverance, when the weight of the world is yours, and that is your joy--that the weight of the world belongs to you as a gift given to you. It is not some happiness you create by avoiding what life has given but a happiness which comes when you know that blessedness is the embracing of your actual situation. You have that guy on your back forever--and if it is not forever, then you have decided that you will not have life on the terms life has given us.

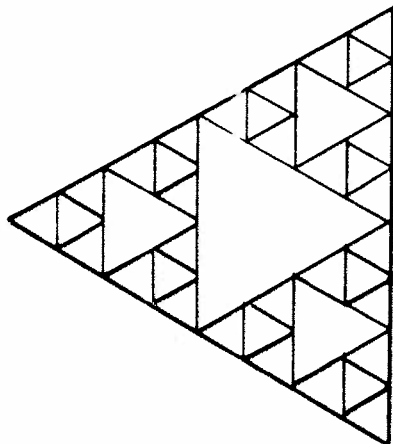
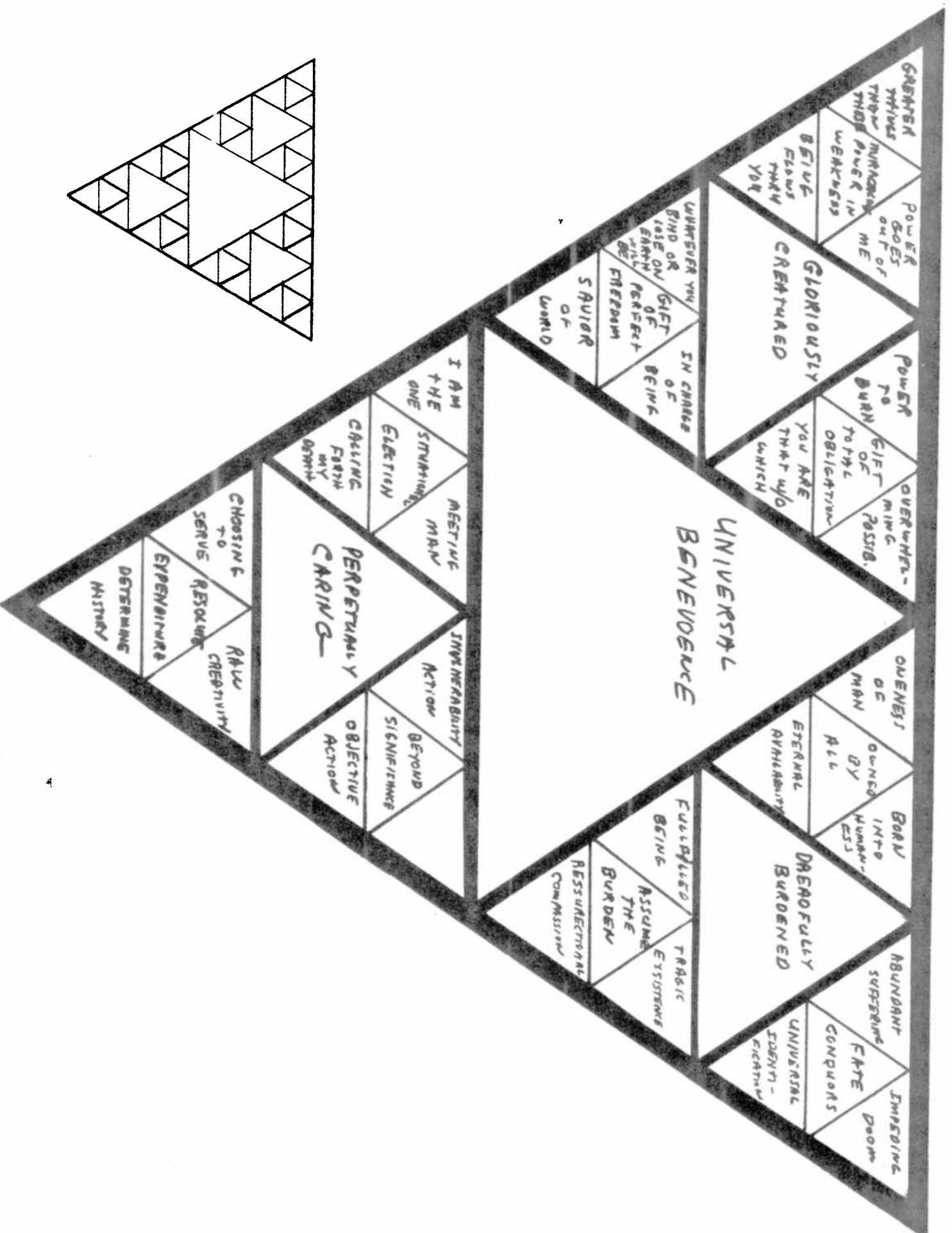
Do you ever get the feeling that maybe tomorrow we will wrap up the revolution, or finally get clear on Sanctification or Replication, or the Other World? A frustrating day is a day when you did not get it wrapped up. But that is also the wonder of your life--that you will never get it wrapped up. The joy, the perserverance in the face of that is an aspect of what it means to be a man of Radical Integrity who expends his entire life as Representational Expenditure. And to the extent that you and I find ourselves thinking it will be over, we are trying to find joy on some other terms than those life itself has given us. Radical Integrity is the Joyful Expenditure which in every particularity is acting out the totality of life's drama, knowing that every particularity is not an isolated event but has within it all of life. The particularity is the sharp point of the total rock hitting your back at that moment. That is radical integrity, to live in the freedom of bearing that rock with wondrous and joyous perserverance.

Our fathers in the faith called this kind of integrity "the second blessing." They saw that kind of activity or doing as a fruit of life in the spirit, derived from one's knowing that everything which happens in life happens because goodness is at the center of reality. It is living out of the joy of knowing that nothing separates you from the love of God in Christ Jesus. That is the way our fathers in the faith put it. It is what gives the possibility of radical expenditure. Only when this has got perverted, has the church tried to go backwards and turn this into a moralism. When a man lives out of his knowing that at the heart of all of life is goodness and that his joy is to embrace the goodness that every single moment brings him, then there flows out of that an embracing of life and death and the rock and the crane, and a living of all of these with utter abandonment. It is living as the one whose every deed is the representational deed for all men.

A colleague of mine was talking the other day about the strangeness, sometimes, of Panjayat meetings. You go into one of those and you have one little issue that you think will take five minutes, but you end up spending three hours on it because that little issue is connected to 750 other little issues. There is

nothing we touch that does not elicit and demand Radical Integrity. You cannot give a piece of your life to the little issues, because those little issues illuminate the totality of the mission and the totality of life. To embrace that is Radical Integrity.

Justin Morrill



GENERAL CATEGORIES (Specific Phenomenological Categories)	CONCEPTUAL CATEGORIES (Dramaturgical Description)
THE CONCEPT (the Lucidity)	I THE LUCID AWARENESS 1. The One World 2. The Other World 3. The Selfhood Relation 4. The Integrity Dynamics
THE CONCRETION (the Involvement)	II THE AWFUL PROVIDENCE 1. The Crushing Impact 2. The Compelling Election 3. The Total Responsibility 4. The Inescapable Absolute
THE INTERIOR (the Inwardness)	III THE MORTAL COMBAT 1. The Deadly Strife 2. The Last Defense 3. The Real Enemy 4. The Unbearable Cost
THE TRANSPARENCY (the Ecstatic)	IV THE ABJECT SURRENDER 1. The Absurd Choice 2. The Final Submission 3. The Eternal Struggle 4. The Endless Task