

Sanctification #8
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I was reminded that the Lord always holding my accountable when it turned
out that I had to give one of these sanctification lectures. Because for the last
year I think at least I ^{have been} ~~experienced~~ avoiding the question of ^{How} ~~what~~ do you really
^{Say what} ~~think that~~ sanctification is and even worse ^{How do you} ~~having to~~ say what sanctification is
in relation to the Other World. ^{one of} ~~In And~~ the gifts of having to give one of these
lectures is ^{you have to deal with those questions whether you can answer the} or not I am not sure,
you will have to judge, ^{But} I tell you I experience embodying a Vocation ~~is~~
on the other side of that. But I have got one more problem, ^{this} ~~it~~ is so hot off the
press, I am still ^{fairly tired} ~~to~~ my notes, you all will just have to live
with that. The data is fresh. One thing I want you to do is take out the Other
World charts, because I feel like we have got to keep ourselves ^{Plugged} ~~safe~~, ~~tacked~~ in,
^{Reminding} or ~~we are~~ ourselves of where we are when we talk about these things or
end up floating off into some kind of esoteric ^{reflections}. So if you would get
those out. I want to talk first of all, what I put on the board was just a

description of what for me what has happened to you and I in terms of our journey

in relationship to sanctification and the Other World. ^{Like} You and I showed up

scarred for life. You and I showed up loved by the mystery and having responded

to that love, none of us would be here in one sense if that had not been true,

whether ~~xxxx~~ it was altar calls or camp or the Sunday School teacher or whatever

it was, you and I were scarred. But one of the things that happened to us was

we got disconnected from that when we ran into the twentieth century. There was

no way for you and I to appropriate ~~what~~ happened in being scarred and live any

kind of life concretely ^{connected with} ~~secular in~~ the twentieth century. But we got connected

again and what happened, or the way that you and I got connected was through that

experience that we call RSI. For all of us the twentieth~~s~~ century, or the world

^{we} we got on our hands got re-related. Or those religious symbols that we ~~had~~ ^{we} been

found living out of, and then ~~find~~ ourselves disconnected from, got re-related to the

world we got on our hands and the journey that we took corporately on the other

side of that was brand new permission to be the religious. Or I think I would point

to the New Religious Mode charts as a symbol of the kind of permission to take a journey into being the religious that we had no way to be, up until we had had that

kind of ~~connection~~. ^{connecting} What you and I also know is that the Lord is always loving

us. He never lets us stay in the same spot more than an instant and so we were

thrown back into the ~~whirlwind~~ world again and the form that took was

^{Precisely}

what we were ~~out to~~ ^{working with} this summer,

where a claim was made on our lives to create the guild, to create the ecumenical

parish. You all thought creating movement logistics was fairly set up until all of

a sudden you have a brand new reality on your hands, that is the creation of the

guild, that the movement has to be the backup system for. And that was the kind of

explosion that we experienced. And in the midst of that, I think that it was in a sense

a return to the world that forced us up against the question of sanctification and the

Other World. ^{Now} ~~Like~~ what we have been talking about in these morning lectures. And I

do not know how people talked about the relationship. I have seen a number of

~~triangles~~ titles. For me the first series of lectures were just talking about the

dynamics of sanctification, and the second series that I am the last one of, talked^s about the relationship of sanctification to the Other World, or what in the world does it mean through the ~~my~~ eyeglasses of sancficiaion to talk about the Other World. And then finally we are going to talk about sancficiaion in the post-modern world, the last ^{TWO} ~~few~~ sessions. But the other way I could talk about what has happened to us is to tell you a story that Larry Ward told in our congregation a few days ago. Hex~~was~~ was not supposed to be talking about the religious; he was supposed to be talking about direct tactics. And if you know Larry Ward you know Larry Ward never talks about anything if it is not religious. And so he was telling this story about for him the way he held the relationship between justification and sanctification. And what he said was justification is like the movie "Butch Cassidy and the Sundance Kid". Did you see it? Well, it is like you and I ~~xxx~~ all go out to the edge of the cliff with the sheriff and the posse behind us, and you remember in the book one of them said, "We've got to jump." And the other guy said, "But I can't swim. I'll drown." And the ^{first} ~~other~~ guy said, "That's okay, the fall will probably kill you anyway."

Now according to Larry, That's justification. Now this is the leap into the abyss.

And we have had nothing but metaphors, ways to talk about that kind of leap.

But when he says sanctification, he says, he says when you come to sanctification

the way, through* the eyeglasses of sanctification what you see in front of you

is not ~~clear~~, ~~xxxx~~ ^{a cliff} he said, all you see in front of you is an open road.

Well I mean it is a long, long open road, and you should *when the cliff is*

is behind you and you know it. And what you also know is that there is no way to

go back. You not only can't go back, even if you look back according to Larry

you'll turn to salt. He has some Biblical precedents. But that is the way he

talks about sanctification.

I began to ~~feel~~ ^{play} with what *in the world* ^{Does it mean} to talk about sanctification

as the long road. And when you and I look at what is ahead of us relative to

creating the guild and the ecumenical parish, I mean you and I don't *see the abyss*,

we know what has got to be done. Even the congregation I am in

that says they do not know anything about direct tactics have already

Created How many, a thousand, not a thousand, I mean it is horrifying

because we are so clear what has to happen. And it is sort of like *the part that the*

Bible left out about Jesus is the dialogue that went on, this is what sanctification is about,

is the dialogue, and the long road, is the dialogue that went on between Jesus and

God after Jesus got in the tomb. It was sort of like there he was lying, *according to*
Rock
Orens

we got ahold of some wiretapping, that is where we got this data, it's called

Watergate in 52 A.D. Anyway Jesus was lying there having jumped off *the Abyss,*

and the Lord says to him, "Son, it's time to get up. Time to hit the road."

And you know what Jesus response was, "My God, I just got here. Give me a little

more time." And you know what the response was, "It's time to hit the road. I'm

going to roll the stone away." And then he rolled, and sure enough that is exactly

what happened. Or somebody else was saying, you know Mark Poole. Mark Poole's

son's response one morning to "Praise the Lord Christ is Risen" was "Give me three

more days." That is what you and I experience in sanctification. You wonder why

it is so hard to get up for worship. Give me three more days. Because some mornings

you and I are so clear what it looks like to be on that road. And the question for

us and ^{why} ~~was~~ for me this whole ^{wrestling with} ~~lecture on~~ sanctification is so critical is how in the

world ^{do} ~~can~~ you stand on that road with the knowledge that you have, ~~in~~ and the

incredible awareness of the presence of God in the world which is what you are talking

about in ~~terms~~ of the relationship between sanctification and the Other World.

^{What}

~~But~~ you know what the Other World is? It is simply the fact that every moment of

your life, every moment of the mundanity ~~of~~ that is your existence is being crashed

in on. And suddenly it is like it is bad enough to have a hole burn through~~x~~ the

paper once and a while but it happens every other second of your life. And you

are suddenly awake^{ned.} You are suddenly exposed to the transparency of life. And

the question of sanctification is how in the world do you relate to the fact that

that is what is going on in your life, that you are living in the Other World

in the midst of this world. The mystery will not leave you alone. How in the world

do you relate to that fact, how do you relate to that reality, how do you appropriate

the presence of God in your life, how do you appropriate^{the omnipotence of the Lord} the judgment of the Lord

^{How do you appropriate}

in the midst of every single mundanity in your life? ^{And} ~~well~~ that is what I want to

talk about this morning because ^{what got clear as} we wrestled through this. The name of the lecture

that I am supposed to give is called ^{"Embodied Exaltation"} ~~"The Body that Fulfills"~~, I decided all that

meant was when you are ^{saying a yes} ~~experiencing~~ relationship to the Other World or

living in the Other World in the midst of this world, I mean there is nothing else

to do but embody exaltation. That is what it means to stand in that kind of

^{yes Relationship,} ~~declaration~~ ~~exaltation~~ ~~declaration.~~ Or you embody the fact that you have been

elevated. Now elevated does not have anything to do with virtue,

you have been chosen. You have been elected. You have not been just elected to

be, what do you call it of the region, all those things that we've got, coordinator

of the region or prior of the religious house, you got elected to be prior of the

world. And you and I ^{are all clear about what happened, AND} ~~embody this~~

^{exaltation is simply} ~~relation~~ and the decision to say yes to the fact that that is the reality that

we have got on our hands. And I want to talk about that in three ways. And maybe

just to again put that on the board, but I am not ~~be~~ going to put much on the board.

First of all to ground embodied exaltation in the Other ~~World~~ category
of the Sea of Tranquillity, which has to do with knowing ^{the Rival} ~~the~~ uncertainty of life,
the peace or problemlessness, joy and finally endlessness. And then the second
thing I want to do is ask, to deal with the question of how does standing in
the relationship of the Sea of Tranquillity or standing in the posture of fulfillment,
what does that do, how does that transform your relationship to mystery, to
consciousness and to care, which are the other three categories, and to talk
about that relationship and ^{then} finally just to reflect a minute ^{See} on what it means
to stand, what it means to appropriate the facticity of fulfillment in your life.

We wondered for a long time should we do any poetry and we finally decided-
Rick Deines, he is doing one of the other lectures and we worked a great deal together
since we were both so very unclear- and he said "you know my Sunday School teacher
told me, she made me memorize all these verses and scripture and stuff, and she says,
'Some day Ricky, you are going to need these when you get in a foxhole.'" Well all of
a sudden last night he felt like he was in a foxhole, and ^{then} he ~~said~~ started to saying

this

~~xxxxx~~ and I'll bet you every~~one~~ single one of you know's this one it is so, it is

sort of like I'll start it but you have got to join me, and it is that old twenty-

~~thi~~

third, "The Lord is my shepherd, I shall not want, he maketh me to lie down in green

pastures, he restoreth my soul, he leadeth me beside the still waters *he leadeth*

me in the Path of Righteousness

for his name sake, ye though I walk through the valley of the shadow

of death I will fear no evil, for Thou art with me, Thy rod and Thy staff they

comfort me, Thou preparest a table before me in the presence of my enemies, my

cup runneth over, surely goodness and mercy will follow me all the days of my life,

and I shall dwell in the house of the Lord forever.

you all had the

same kind of Sunday School teachers that we had.

But we decided that is what this lecture was all about. It was all about my cup

runneth over, my head is anointed with oil, surely goodness and mercy shall follow

me all the days of my life. And that is what I want to talk about.

And first of all to talk about the Sea of Tranquillity itself. And I look

at the chart while you are listening ~~you~~ because you aren't going to ~~xi~~ wrestle

through these to the bottom until they are connected to your life experience

that are simply these charts, once they begin to get connected it is more like

electric circuits

~~xxxxxxx~~ the experience that you and I are connected to. The Other World

chart is simply a picture, a topography or a poetic description of what's been

revealed to us or the revelation of God. We were talking last night that it may

very well be that in the twenty-first or the twenty-fifth century they will decide

that the Other World charts were really the book of Revelations in the twentieth

century, *will* take a little more work before we *get them quite up* to the poetry

of the original book of Revelation. But all they are describing is ~~just~~ what

the Lord has ~~been~~ revealed to us, and what *the Lord has* ~~is more~~ ~~is~~ ~~was~~ revealed to us and to all men,

it is not ~~only~~ *Just* us, from the very beginning of time, *Consistently* ~~but simply that~~ the Lord has

been revealed to us what human fulfillment is all about. That ~~is~~ the revelation

In Death there is life
that ~~endures~~ ~~for us~~. You want to know what happiness is, you want to

Fulfillment is only in
know what fulfillment is. ~~It is~~ ~~xxxxxxxxxxxxxxxx~~ ~~embodying~~ the Word and the Word about ~~life~~

life is *in Death there is life* and that is all *the* ~~the~~ *sea of* tranquillity

is about is living, *standing* ~~fully~~ in the knowledge ~~and~~ *of* the revelation *that in death there is*

or that in the decision, on the other side of the decision that your life is expended for life, you are in fact the resurrected man, you are in fact the risen man, you are in fact the *victorious* man, that you, what happiness is all about is participation in the eternality of life, is participation in the resurrected life, it is participation in the ~~m~~ immortality of that ~~s~~ the job of poetry? But ^{what} you and I also know is that from the beginning of time ~~has~~ man has been looking for tranquillity, and you and I are so clear ~~that~~ *what* life is *like is not* tranquillity, that in fact life is a perpetual search for certitude, it is a search for that which is eternal, which will give eternal meaning to ~~my~~ my life. It is the perpetual ~~search~~ search for peace or way to get out of my problems. It is the perpetual search for joy, for the true and beautiful. We have all kinds of ways we can talk about that. It is the perpetual ~~search~~ search for that which will give endlessness to my life, that which will give immortality to my life. Then the transparency *that's been revealed to us is that the search is over* that we know what it means to stand in the posture of tranquillity, we know what it means

to stand in the posture of fulfillment.

First of all it means that ~~you~~ in that death out of which life is born ~~is~~ certitude, I mean you share in the secret of life. You know everything there is to know. Not only do you know that but you become the embodiment, the business of thou preparest a ~~table~~ table before me, a table that has been prepared for you.

That is what it means to stand in ^{the}certitude. ^{the whole}~~that~~ business about don't

be anxious about tomorrow, remember the lilies of the field and all that stuff

that you did not want to talk about and did not understand, well I ⁱⁿbegan ^{ing}to understand

why Jesus used all that stuff. ^{to} Seeing it in relationship to

and the transparency of ^{fulfillment}~~our performance~~ is to know the Lord prepares your table.

There is no uncertainty. The Lord loves you. Or what you know about life is that

life is expended and life is given back to you. That is the certainty of the

Other World. That is the certainty of tranquillity. And that is the noble peace.

There is the peace that passes understanding. You remember ^{the Church lecture}

or something like that, the peace

that passes understanding. Or it is the awareness that life is not a problem for you.

one of
Maureen Jenkins for me gives/the best illustrations of this of how problemlessness
meant the absence of things that confuse my life and she was describing one morning
when she got wakened up by her kid, they had a baby about what, six months ago, who
was screaming at the top of his lungs. This was Friday morning, she had to leave
for a LENS course at 8:00 in the morning. She still had not prepared the lecture
that she had to give that weekend in the course. Her husband gone. All of his
shirts were in the laundry room downstairs, in the dryer having been left there
all night. The kids baby bottles, twelve by that time, none of those were washed
and besides that none of his clothes were washed either. And she had to get ready
and ~~make~~ pack all of his suitcases and all of this. And she said all of a sudden
And
it occurred to her how unborning her life was. ~~She said~~ it was like, who me,
problemless. It occurred to her that none of them came to her as problems. That in
the context - in the transparency of the Other World, life does
not come to you as problem. Life comes to you as that which is so, it is like

fulfillment is being so filled full with life, you do not have any time to do anything

but be filled full. You do not have ^{time} to deal with any problems, because your life is

so filled full of possibility that problems finally are only birthed out of ~~the~~ the

boredom that your life is. And the more boring you experience your life, ^{it seems} /the more

problems you are going to have. And the only struggle that you have got on your hands

is the struggle with Satan. Now he has probably already given up on all of you

^{relative to you}
~~revolutionaries~~ decisions about faith, or the decision to die your death, but what

Satan does to you is sort of whisper in your ear, and he says in the midst of all

this fulfillment and all of this incredible possibility that you have got on your hands

you can't possibly order it, and so he turns on the fog machine and before you know it

you sort of find yourself plastered all over the wall because you tried to ^{fill} all

the possibility that your life is. ^{world} ~~The~~ question becomes how in the ~~hell~~ do I

^{Focus} that possibility, given what I know, given what is there. That is the

reality of the Sea of Tranquillity. It is that kind of transparency in the midst of

your life. It is joy. It is unbelievable contentment at the center of your being.

And I am not talking about some kind of joy that comes in to take you out of the

pain of life. But joy that comes ~~xxx~~ in the very center of being, with your

+ I don't

eyes scarred open, no eyelids, that whole business about you ~~never will have any~~

eyelids any more either. Our eyes are scarred open to the pain of life, and it

is in the very presence of that kind of pain that that joy is *and impact*

I always thought that joy had to do with discontinuity, joy came when it was family

night, joy came in that little time off

is

What I discovered ~~was~~ that joy comes right in the middle of life, and it damned on

me, you know this whole business about then new man, ~~xxxxxxxxxxxxxxxxxxxx~~ the talk

about the male-female principle, that what it means to stand in tension to the

otherness of life which is represented in the male principle, but we never ~~xxxxxx~~

could have talked about that if we had not had the context of mission because when

that tension is turned in on itself, it becomes a horrendous destruction of each

other. I mean when that tension, that battle is focused on the *Post*

you experience a kind of joy, I mean my husband and I have had some of the most

exciting fights in the last few years that you would not believe. But it is in the midst of being right at the center of ~~xxxx~~ the battle that that joy is

It is a joy unspeakable. It is a joy that comes in the midst of being the battle man, you are in charge of the whole show. I mean you will never be finished. You will never get out of it. That is the kind of joy.

Finally what is revealed to you ^{and I} is the fact that not only in death is ~~your~~ ^{there}

life, but that life is finally endless. I mean there is no end. That is you and I

participate in the facticity that ~~is~~ for us ^{the grave no more holds its sting -}

We are the victorious ones. That does not have anything to do with our virtue; and

we have got to tell ourselves that a hundred times. It has to do with ^{having been}

~~is~~ given by the grace of God, the Word~~x~~ of possibility to live our lives, we find our-

selves on the other side of death. We are the risen, we are the resurrected ones.

Death no more holds its sting. You and I participate in the immortality of life.

It does not mean that you escape from life because you are on the other side of life.

It is like ~~ys~~ Jesus walking down the road after he got out of the tomb, the wounds

were still there. You and I bear the wounds of life. You and I bear, and we will spend the rest of our lives bearing those wounds, those wounds never go away.

Participation in humanness never goes away. In the midst of that you and I experience the endlessness, we experience the fact that we will never recover from the rest of eternity because what it means to be radically, radically, totally involved in loving life is to be perpetually, eternally, finally wounded by ^{Life} ~~God~~, finally killed by ^{Life} ~~God~~, and in the midst of that being exposed. That is what endlessness is, being exposed.

What in the world does that mean? If that is the Sea of Tranquillity, and you have got to keep putting pegs down, the question is not only a description of that but what in the world does it mean for you and I to appropriate, to say yes to that reality,=that transparency in your life. What in the world is standing in the Sea of Tranquillity. You can't ?

What in the world does that do to your relationship to mystery? To your relationship to freedom? To your relationship to care?

Well I want to ^{start with} ~~talk of~~ mystery. First of all ^{that the other world} ~~is there ever was~~, and I

don't know how you would do that ^{-cha-}

you are not talking about ~~from~~ four separate areas when you are talking about

the land, sea, mystery, and all those different areas. What you are talking

about is an experience which you always experience dynamically. You never ~~are~~

experience them as separate kinds of realities. And the experience of

transparency ^{in one} is ~~is~~ always transforming your relationship to the

experience of the other. I do not know if that makes much sense. But for me

the most powerful category in the Sea of Tranquillity in terms of what standing

in tranquillity means in ~~relationship~~ to the other three, is if you look at the

bottom category, the category that is called endlessness or the decision to

appropriate fulfillment I find most helpfully in terms of talking about the

other three to talk about the decision to be the living dead, the decision to be

the resurrected one, the decision to be the everlasting community, discovering that

you are the awareness, that you are participating in the ^{community of saints} ~~creating of the same~~. And

that you are contingent eternity, that is you live in the community of God period.

And it is that relationship *that most helpful: talking about the other*

First of all the Land of Mystery. That living in the revelation of that reality radically, radically transforms my relationship to mystery. The mystery does not come to you as any less *mysterious* ~~than serious~~. I mean Yahweh is still Yahweh. It is awful encounter period. No matter where you are, standing, lying, sitting, the awful encounter is awful. But your relationship is radically transformed. That awful encounter never ceases to come to you, whether you are standing in tranquillity or on the top of the Empire State Building, it comes to you as final upagainstness.

That does not change. *God's love* does not change.

You won't get off the hook *standing* ~~living~~ in the Sea of Tranquillity. But one of the ways that we had to ask ourselves what it meant was what does it mean not to be able to stand, to experience the radicality of the Land of Mystery without the awareness of human fulfillment. That in fact to experience mystery without the awareness of transparency at the center is to experience only the horror of mystery, to experience

only the fear of mystery and not the fascination in which man knows himself and knows

the mystery only with a kind of — *Judgement* about his life and you and I

experience that as a kind of humiliity, humility without grace. That is we experience

no possibility of relating to that standing in the awareness ^{*the knowledge*} ~~knowing~~ of the fulfillment

that *life* is. And our response to that, our response to mystery when

we do not stand in the posture of ^{*ow!*} life being fulfilled, is to just disrelate ourselves

from that reality, disrelate ourselves from the being that that reality is, ^{*to*} disrelate

our whole being. It is like what you and I do is ^{*Enigmidify*} ~~gidfy~~, is that a

~~xxxx~~ word, turn to stone, *another way to talk about it, Lot's Wife.* turn to salt. When you

disrelate your being from the mystery, what happens to you is that you turn to stone,

you have got lots of friends I am sure that have already turned to stone because

they have had no way, not that they have not known this in their life, but they have

not had any way to know what that they know about that mystery. But in the state of

transparent, of fulfillment you have a whole new way to stand before the reality that

that mystery is. It is a kind of non-chalance standing before that mystery. We were

talking about it last night. It is sort of like the way you experience that awful encounter, that kind of final upagainstness of life is that you get yourself a very old friend that comes back to visit you again. And it is sort of like your response is

And that is the way you experience your response to that, ^{standing in} ~~human being~~, the awareness that your life is already ^{fulfilled} You experience yourself no

less engulfed by the mystery and yet ^{still} it is ^A in fact that involvement is so great,

I have got to the point that I do not even want to participate in the ritual "The

Lord be with you" anymore because I know . . . It is so clear, the potency of

that is so clear, and yet in the midst of that the kind of non-chalance that is

possible. You know that you have been seduced by the mystery, or

you have been had by the mystery and yet your passion is intensified. You ~~kn~~

know you have not only been had but there is no return to ^{Virginity} for any of us,

male ~~xxx~~ or female, what is ^a ~~this~~ female, ^a ~~and~~ male ~~business~~. ^{Virgin}

You remember the story of the adulteress woman, has anybody used ~~kn~~ that on

any of these lectures so far. Wasn't it Camus, the story about the man and the woman who go into the village, and it is a middle Eastern community and there is a wall all around the village to protect the village from the desert. And in the middle of the night *Camus* the big bulky, husband, he is sound asleep, and while he is snoring soundly his wife sneaks out of bed, and in the middle of the night ~~she~~ she goes out and she stands on the wall of the village and she is raped by the mystery. And she ~~falls~~ ^{falls} ~~climbs~~ off the wall *you know* and then he talks about she goes back into the inn where they are staying and crawls back into bed with her husband. Well it is like for you and I about fifteen minutes later after we would climb out of bed and go back to the wall again. I mean our passion is so intense that we can't stay away. That is what happens in the middle of tranquillity. And not only that but you and I find that *Capable of* performing miracles in relationship to those people who the miracle that you and I but it is really true, you can

Poor old Lazarus

^{turn}
~~catch~~ people that were into ~~Stone~~ back into life, that is what Lazarus [^] could not

take being seduced and Jesus just walked up there and says ^{you don't have to} stay in

the tomb, come on back out." ^{that's what your life is} that is what you and I have on our

hands standing in the posture of tranquillity, standing in the posture. We have

the power to perform miracles. ^{River of consciousness} ^{what does it mean to Sto} in relationship

to that consciousness which ^{burns} every fiber of my being with the reality that my

life is freedom, that I am my freedom, that I am my consciousness. And what you ought

to know about people who do not stand in a relationship of being able to say yes to

that, the way they experience that consciousness or that freedom is sheer chaos.

They experience it as a kind of ^{impenetrable darkness.} There is a

advertisement up in the office downstairs, it says, ~~what~~ the world does not know is

how to handle what it does know. I think that is exactly what I have been talking

about. That the world does not know, ^{is how to} ~~exactly~~ ~~it can't~~ handle what it does know.

You look around the world. I am so ~~clear~~ clear people are no longer asking the

question of let me be free. They are so clear about the reality that their life

is freedom that they are doing everything they can to run away from that freedom.

That's what it _____

But it is not because they are naughty.

They have no way to stand before the horrifying, mystifying, magnificent reality

that their life is. *Perpetually -> transparency*

What happens to a person who has no way to stand before that is that he disrelates

his images from life. *its like* What he does is to become intentionally deaf and intentionally

blind to life. *means* Now what it ~~is~~ for you and I ~~to~~ stand in that, we don't experience

any less chaos than anybody else does, you better be clear, but it is like that

which was ~~and~~ *darkness* impenetrable/ becomes life, sheer life. Didn't John talk about that

St. John, the Bible St. John. You know ~~John~~ *UNGod* *there's* as light. We

experience the same chaos that was darkness is light. We experience the unbelievable

blinding light, that I am that I am freedom, that I am *consciousness*

that I am *Religious* I am my species, I am the creation. ~~That~~ is the light that

blinds us and at the same time gives us the vision. That is the kind of reality

that standing in gives us permission to stand before

~~xx~~ and our response to that is an unbelievable, ~~again~~ I do not know how to talk

about it except to talk about non-chalance. Non-chalance that *of creating the nerve*

to be able to walk on water, that the non-chalance *of living out*

the resurrected life style is the non-chalance *of walking into a lions den.*

because you know you are already a dead man. That is the power of tranquillity in

our life in terms of giving us a way of ^{re-}relating. What you and I know is the same

thing, that we have the possibility of performing miracles, we have the possibility

of altering *for all men* ^{Some} that ~~is~~ the reality, ~~when you are talking about~~

We were talking last night,
~~faith~~ /All Jesus did was take a little bit of mud and a ~~liffle~~ bit of spit

the spit in the ear. Isn't
and he put the mud in ~~the~~ eye [^] and he was healed, ~~wasn't~~ that right. That was a direct

tactic and ~~he~~ it did not cost anything. All he did was

put his finger in his ear and he cured him. ~~That~~ That is what you ~~and~~ I have the

power to do

But standing in the transparency that your life is fulfillment, that your life

is resurrection, that your life is victory over death radically alters your

relationship to the Mountain of Care. ^{and in some ways the most offensive Demons that were talked about} In terms of the Other World and

Sanctification, it is the indicative that man cares. The last thing that I have

ever wanted to believe is that the world cares. And I was not aware of how

offensive that was until I started to teach the LENS course. The place where

people get most offended in the LENS course is when you dare to make the claim

that every man everywhere across this globe indicatively cares about life,

and his ^{crisis} ~~plight~~ is not that he does not care, his ^{crisis} ~~plight~~ is that he has noway

to act out that care. We had a guy in the course here in Chicago who left halfway through the course ^{and it was painful to watch} and it was because he banked his whole

life on the fact that man doesn't care and that was his war. I mean it is an

offense, ^{and yet} ~~but that is~~ what you and I know is that ^{the truth} whether it is your

grandmother turning off the TV because she cannot stand the ^{News} ~~music~~, not because

she does not care about life. It is because she has no way to relate to the fact

that she cares. She has absolutely no way to act out the facticity of her care.

And what she ends up doing, she experiences that which is care in her life as
doom, as responsibility which is unfulfillable, unfulfillable responsibility
is how
~~because~~ she experiences that and her response to that or her experience of her
own self in relationship to that is failure, not a redeemed failure, an unredeemed
failure. I have failed at life. Not because I did not make enough money, or not
because I did not raise enough kids, because I had no way to act out my care
for life. That is what you see *going on, And* the hopelessness *that you see* in peoples faces ~~that~~
~~you see~~ these days, it's because they have no way to *experience themselves*
as *Perpetually* ~~particularly~~ unforgiven, and not only forgiven in terms of some kind of
about life, but perpetually unable, having no way to act out that
care
passions that their ~~life~~ is. And so their only response, the only way that they
have to relate to reality is to disconnect their act from reality. And you know
what happens when somebody disconnects his *aim or his activities of* ~~his doing~~ from reality,
he becomes neurotic, he becomes paralyzed, he has no way to move, what you and I
have on our hands is a whole world *Full* of paralyzed people, paralyzed not because they

do not care but ~~because~~ because they care so much and they have no way to act that out.

therefore
have
discovered
themselves

And you and I experience that care as ^{no} ~~more~~ less overwhelming than anyone else
xxx

The ^{again} difference ^{is} standing in the reality that your life is ^{ful} ~~so~~ filled that your

death belongs to the angels that you death belongs to the universe. Again you have

a kind of responsibility for a kind of non-chalance, in the midst of that non chalance

the experience that not ~~the~~ only do you have the power to move mountains you have the power over everything

that lives and breathes and ~~des~~; you have power over death itself you have - in

standing in the relationship of tranquility; that's the kind of power that ^{given you} ~~changes~~

At the same time is terrible awareness ^{the possibility of standing before} ~~we argued~~ at Albert Schweitzer for along
^{we laughed all of us + at least I did}

time because he was a religious ~~fanatic~~ ^{Romantic because he would not step on leaves and all this stuff} Albert Schweitzer was so clear about

the sacramental nature of the Univers~~ity~~ and what you and I are about to recover;

not recover, it always has been; we're being able to stand in a brand new way

^{the reality that} before ^{burned} all of life as sacred and not get ~~burned~~ up by that. And in the midst of

that kind of sacredness, we experienced a power ^{again to work miracles} to cure paralytic; we experience ^{we experience the power}

the power to ^{release} ~~xxxxx~~ ~~relieve~~ people from their paralysis. ^{that sort of means for me to talk abt} What happens when you

say yes, when you stand in the posture of saying yes to tranquility that your

life already is fulfillment, that your life already is happiness. That what happens

to your relationship to the rest of the world. It's like you have to put some *Pages down*

there's nothing mystical about that what you know is when you

leave here and go to the bathroom(which is usually the first thing I do after

sitting two hours in a meeting) Mystery is going to happen to you.

And it will be less offensive to you than it was before worship; before worship

was worse because it was so early. But Mystery never comes to you unless it

never comes to you in anything but the very mundanity ~~but~~ ^{of} your existence, likes

when your walking down the street ^{or} when your trying to get on that elevator,

and all you wild *people* that ^{you} run ^{those} elevators...that's not a very good illustration.

That's when Mystery happens to you ^{that's} when transparency happens to you. and Sanctification

is not some fancy thing that someone thought up, it simply has to do with the possi

bility of saying "yes" to the fact that Mystery is everywhere; that transparency

is perpetually continually ~~is~~ unendingly breaking into your life and you have the

possibility of saying "yes" to that reality.

And it's always been that way and it will always be that way. That's what

endlessness
sanctification is about....it has to do with appropriation, boy I wish I knew

more , but what does it mean to stand perpetually in the relationship to
r
resurrection ~~of~~ to life, and death and mystery and care . What does it
mean, what's mean to look through the glasses of resurrection. And every single

And resurrection never takes away

from the reality of death, life in the midst of death, it is victory over the
grave. What does it mean to stand in ~~the~~ posture of resurrection.

One other thing that began to explode in our imagination when
we wrestled with that. Remember back in the Psalms, "My cup runneth over."
We began to look at where the cup shows up in our tradition and began to talk about
it in three ways. The first cup is the cup runneth over. And I do not know what
that is pointing to if it is not talking about Universal Benevolence of life which
is that the Lord has prepared life for you to feast on in the very presence of your
enemies. The Lord has prepared the possibility for you to appropriate your

kingship.

...nothing can contain it, nothing can contain it. It is to know the goodness of the Lord and that the goodness of the Lord is going to follow you all the rest of the day's ~~you~~ of your life.

You remember the second cup that showed up was, oh I don't know, there a lot of poetic ways to talk about it, the bitter cup, the cup of the grave, the cup of and standing in the relationship of fulfillment gives man the possibility of drinking of that bitter cup, that is no less bitter. And for me the cup in the Garden has to do with Radical Integrity, that is what you and I know is that the Lord loves us so much your radical freedom is never taken away from you. What it means to be human is to be unconditionally free. That cup never goes away. That decision is never any less painful. And in the midst of that you experience in the transparency of fulfillment of the possibility of drinking of that cup and know that you can drink it all by

yourself. ~~And~~ What you also know is ~~that~~ all your colleagues will probably go to sleep while you do it and it does not take the decision away. And while all your colleagues are asleep, they are still your community. That is you drink the cup

in the community of ^{Saints} ~~faith~~, motley looking crew of ^{Saints} ~~faith~~. That is the cup that you have permission to drink out of. You have the possibility of saying not my will

but ~~thine~~ be done, knowing that never takes away your freedom. ^{But} ~~Radically~~

transforms your freedom as you stand before the reality that you decide the

^{Will of God} ~~world~~ - the indicative that you decide ^{the Will of God} ~~the world~~.

1 But the third cup is the cup of the Last Supper. And that is the cup that when given your life, having decided to give your death, you can dare to arouse a whole community to feast on the blood, to drink your blood, that is sort of gory.

Finally whenever you use images

you can dare to let the community of the earth feast off your blood and drink of it

yourself and receive new life. You can offer your blood as ^{Sign} and symbol to

the world of the possibility of life, of fulfillment that life is. Your life becomes

the cup. Your life becomes the blood that was shed. Your life becomes the blood that was shared with all of creation. And that has ~~nothing~~ to do with, the cup, it's like that is the cup of Endless Felicity, that you know in the decision to stand before the reality that your death is expenditure for all men, you participate in the endlessness that expenditure is, the endlessness that resurrection is, the endlessness that mystery is.

Well I am sort of over except one