

Base House
Dec. 17, 1970

Elsa Nelson

TALKS AFTER GROUP DISCUSSIONS
ON READING "THE RESURRECTIONAL MAN."
RE

Can you remember back to September when we were sitting around talking, and how in our ecclesiolas we'd sit around, you know, just talk. And you know ~~see~~ what came up. And when I try to explain that to somebody else, our sense of time is very much one of waiting--let's just wait and see now what comes up, let's wait and see; and I would even say that most of the quarter we've stood ~~kind of~~ that way in terms of our sense of time. Looking round here tonight, you can see a kind of collective crack in that sense of time. You and I are not going to wait too much longer--there's a new kind of urgency on us. 15 minutes is a whole lot of time,

We started talking last night (~~in the midst of all the other things we talked about~~) about a crack in our sense of time. Now why are we starting to talk about all this stuff now? What's happened to us? And we started to talk about just the process of raising the kind of questions like "what do we mean by resurrectional man?" What we were doing was struggling to get a sense of our time and a sense of ourself, and we immediately started the process of telling stories to come to a point--you've all done that, you know--you start to tell a story, you think it's the right story to tell, and then you keep, you've got to go a little bit further and a little bit further to come to the point. Somebody in our group ^{stood back and} said "'Now why is it that we always have to come to a point?'" ~~add~~ And so then we started doing this, where you tell a story and just stop and say "well", and that kind of process--how is it we're going to get that sense of our time, [?] ~~and~~ It wouldn't be Advent if something hadn't intruded on us--that image of blowing in the wind. You wouldn't believe the conversation I had with the janitor yesterday in school. . . . They were rocked by the training school. There was a sentence there in the congregation section of the master index which said that it wasn't until the internal machinery is spiritized that any kind of structural reformulation can occur. And you and I all know that that's the key question for us. What we're just struggling after is maybe what we talked about as the holy life, the Jesus style.

It's getting to the point where we're starting now to get very, very anxious, in terms of what's happened to us, what is it that's intruding on us, and I'm going to use the gift of having 3 points too. You wouldn't believe how many things you wrote out trying to pull this together--you kept writing it over and over and over and it's not gestalt--everyone ~~already~~ said that--3points are really terrific.

First point--our moralism has beenwrenched, and by that what we were trying to get said was, "yes, you and I are people who have experienced the 20th century as a desert and as death. And at this point in our collective history, we have understood that the meaning of life is not struggle, that virtue is not the best struggle you can cook up, that virtue is not walking around in the deepest despair. We have dramatized-- what's your way? (I sit like this in meetings). Deep despair--its terrific! I mean it really is deep despair, it's true, but ^{that's} ~~it's~~ not virtue. And for a while, that was as far as we could go. That's cracked on us. Or, it's not a question of taking our dead carcasses and dragging them around for 40 days ~~until~~ they get fixed. That's happened to us. And that's not just happened to people in this room, that's happened all over the place, but it hasn't happened to everybody. That would be silly to say it's happened to everybody, but it's not a question--we talked about those 40 days-- it's not a question of dragging yourself around till you get better. Or put that sociologically, civilization as we ^{we} know it is It's impossible.

~~And~~ it is not going to be patched up. If we drag ^{gone.} it around long enough it is not going to sprout flowers. Go back to ^{the idea} that--the meaning of my life is not the best struggle I can ~~dream up~~, radically embrace. That ~~is~~ word "joy" is suddenly used everywhere. Everybody is concerned with joy. They should be concerned with joy, because the meaning of my life is not the best struggle I can cook up. ⁹ We talked about how ^{deep} these perversions are always those that are universally appealing, and about our struggle, for instance, with the TWA hostesses--you know, "I'm happy when you're happy." How revolting! You have

to pass three of them in going from the back of the coach to the door. "I'm happy when you're happy." I'm happy (repeat twice)

By the time you get to the stairs you want to just rip the button off them and shove it in their teeth! I get mad at stuff like that because it's so ~~so~~ bad! But that's a great insight. "Peace be with you." Well,

There's a phrase in the paper that ^S says, we are a "hunk of death." That's what we know. That's what we have known all our lives. And what has happened to us is that we won't give up our death. We won't give up death. Or, ~~we won't give up our death.~~ we've become attached to death. ~~xxxxxxx~~ And there

are an incredible variety of styles of death. What's happened ^{to us} is the command to give up death as the meaning of our life, or to be life, sheer creativity, not some kind of ^{simple} ~~addition~~ and this is the second point. ~~It's not some kind~~

And it's

~~simple addition~~ It's not that I can add in a little something ^{and} stir it up into that old stuff. ^{It's as if} It's sheer creativity. ~~xx~~ You take a person's life that's

collapsed, and what has to happen is that it is transformed. You can't just add a couple of insights and have it get fixed. That does not work. You and I know that about ourselves and we know it about everybody we run into as we teach, as we work with them, as we do anything with them. That's not what's going to ~~work~~. do it.

And that's where the offense comes. That's what Jesus is saying. ~~about~~ ^{It's being} ~~That's what the resurrected man is all about.~~ And we use that story. ~~xx~~ And we say, "I don't believe that can happen. ~~xxxxxxx~~ This is not possible." And Jesus as the eschatological hero just stands. That story stands. And what you and I ~~talk about~~ tell ourselves is ~~xxxxxxx~~ "Well, Jesus did it, but I'm not sure anybody else can." especially me." That's at the point.

And how do you talk about our decision to abandon even our death? We didn't go very far ^{there} ~~with that~~. We have to go much ~~xxxxxxx~~ much further in terms of how we talk about that. ~~But the strong man~~ The strong man drags his dead carcass around ~~with him~~. The weak man gives up even his death. I'm just very ^{by} very struck ~~with~~ that metaphor as it came out, and it came ~~xxxx~~ out in other ways too, but that's what we were talking about--that weak, wounded man, ~~that~~

And it's the weak, wounded man forever. ~~And it's almost~~ ~~It's almost~~ You're
 as if you have to get some kind of picture like this: ~~xxxx~~ ~~on~~ on the cross.
 And ^I am really good at staying on the cross! I decide ... ! " ~~and~~ ^{and} ~~but~~ ^{get} get off
 the cross, ^{and} and somebody puts you in a tomb. ^{And} And you get up, fold up all
 those grave clothes, ~~and~~ and you leave. ^{And} And what is it ~~that~~ you leave to?
 What is it you come down to? And that's one thing the conversation kept
 revolving around--the mundane, because what you come down to is the mundane. ...

... "He knew what was in men's minds." I've heard that so many times while we've
 been reading the Bible recently. ~~xxxx~~ He said, "Even as the Father has sent me,
 I ^{am} going to send you." That is--into the center of life. And ~~xxxx~~ somebody
 pointed out that the one verse that's different in the "King's Business" --
 "the cause of my return" -- has in it, "I hear ~~xxx~~ the cry of brothers doomed to
 die."

Joe Pierce started out ~~xxxx~~ in our conversation telling the story ^{of} the
 which some of you have heard, about the ~~the~~ bridge between the two buildings
 in Dallas at the radio station, and about a man who jumps off that bridge and
 commits suicide. I heard that story once last year, ~~but~~ and I hoped I'd
 never hear that story again. And when he started ^{to} telling ~~xxxxxxx~~ it, I was
 just furious that he was going to go through the whole thing again--from the point
 where the man was stirring aspirins into his coffee, to the point where they
 were washing what ~~was~~ was left of him down the gutter on the street. It's just
 an awful story. And I had a hard time connecting that to what we were talking
 about. That's the cry of the brothers doomed to die. That's a man who was not
~~able~~ able in any way to see that life is ~~holy~~ holy. That's what ~~it is~~ that

you and I are struggling about. ~~And you~~ And I can never make life holy. There's
 nothing I can do.

to make life holy. --Holy makes life . . . X How can you put that?

Life is holy. That's how we began to talk as we raised this whole question.

LYN MATTHEWS

~~The question is where the paper turns around. and where the flame bursts~~
x through

When we were talking about the paper ¹¹the Resurrectional Man,¹¹ the responses came back, "I've known it all the time." It's as though it's been there all the time and for the first time, I'm hearing it." So I think what has happened is that ~~this ev-~~ the event of ~~the~~ this paper in our lives has articulated something that has been going on for some time, and had gotten it up and said ^{it} in a way that we can begin self-consciously to put flesh and blood on it.

I would say that the mood in our group last night was one of heaviness and weightiness, because it became very apparent to us that this paper is about the death urge. That's what the paper is about. And it is only in the midst of the sheer possibility of life, which is horrifying, that that death urge is present, and which we finally have to relate to and say yes or no. ⁹We got out a great list at the end of our session of just the sheer overwhelming, possibility that is present in our time now, that calls forth that death urge. Our relating to 5th City was mentioned. Most of us have experienced the death urge that is present all the time at the encounter of 5th City. Most of the time we experience ~~at-the-drop~~ wanting, at the drop of a hat, to pick up, ~~and~~ pack our bags and get out of here. The sheer possibility that's present there that draws forth the death urge. ~~the~~ ⁹This is also true with the whole local congregation experiment.

What came out in our group last night was the death ^{urge} ~~urge~~ ^{It's} in the face of that sheer possibility, that we want to just pull that blanket over our head and decide that ^{somehow or other} there is another universe out somewhere, else. And yet--the excitement, the sheer possibility that's there! Someone was reporting that in Rockford, ~~last~~ last quarter there were no A, B, C, D, E, F, G Churches. But when they began to ~~xxxx~~ plan for the galactic dynamic, they came up with six churches that have just sheer possibility of becoming a signal local congregation. And we asked, "Well, how did that happen if there were none there? How did you come up with six?" The reply ~~was that~~ from the person who gave this example of just sheer possibility was that they just began ^{to} looking at church ~~other than the ones that~~ somewhere else than the Churches ^{with which} they had been dealing with. And lo and behold, when their eyes were opened, sheer possibility was just present. When the death urge was ~~able~~ ^{able} to be appropriated, sheer possibility was there.

We got a long list of just sheer possibility. Someone lifted up the fact that ^{although} in the paper it says that there is no cure for the death urge, ~~but and yet~~ nowhere in the paper does it say that there is no cure for the life urge. To push that a little bit, you come to see that that is an irrelevant statement, ^{because} ^{here I am.}

One illustration that came up here was that at the end of the movie, W.U.S.A.,-- I haven't seen it yet--the last line is, "I'm a survivor, and that's great." Or, the life urge is ^{just} ~~not~~ there, ^{so} you couldn't say that there is no cure for the life urge like you can say there is no cure for the death urge.

It came out in our ~~xxxx~~ conversation--and I mean the mood was heavy--that someone almost literally screamed out of some very depth ^{about} ~~of just how, when~~ hearing in the lecture ~~the~~ the part about, "Here I am, I made it," She said that seemed to go on for five long minutes, and that in the midst of that she just wanted to scream, to put her head on the table, ^{that} ~~because of~~ the sheer possibility of just living, was just there for here, and the response was just to want to say ~~no~~ to it. The sheer possibility ~~xx~~ that's there when the awareness breaks

in that you just are, possibility, that just-to-live in just living, you are possibility, and wanting to just run and hide from that, -- that the death urge is given in the mist of sheer possibility.

We got up lots of movies where the response to possibility was present. One person lifted up Catch 22, where the hero finally said no to life. He let the death urge overcome him. And at the end of the movie he starts out rowing in that boat to go from West Africa to Sweden, and it didn't make one bit of difference whether he made it or not. And I think what happened in the midst of this kind of conversation is ~~that~~ and pushing was that sheer possibility as a category ~~was~~ ^{has been} transformed for us. It came out that what used to be, for instance in the God Lecture, where we get out one possibility after another, and list the woman's revolution and all the revolutions, that now sheer possibility is just everywhere. Or, ~~that~~ the mystery itself has become sheer possibility. Or ~~that~~ the void, or the abyss is the kind of sheer possibility that confronts us. And my God! that brings out the death urge. ^{that} To see the no-thing-ness of life is the everything-ness of life just pulls forth the death wish, and we begin to see how ~~the~~ the temptations that are present ^{here} are just overwhelming. When sheer possibility is present, temptation is intensified, and this is what we mean by the journey to the center. ~~It's as though RS-I~~ In RS-I we've been saying for so long that to die is to live ~~now~~ ^{now it} It's as though that has been up to this time out on the periphery, and ^{now it} has just been pushed down to sheer bottomlessness. It's just white-hot-heat.

Secondly, where we struggled is that it's precisely at ^{the} ~~that~~ moment when sheer possibility becomes so overwhelming that the death urge is just so present, and ~~when~~ when we are ^{not} able ~~to~~ to block out that kind of lucidity, as we talked, ~~then~~ it is that the bubble or the dance of life is present. We talked about the fact that that dance or that bubble is ~~when~~ with your wounds. Jesus walked out of the tomb with his wounds. And

seemewh somehow or other, that was part of that ~~leading~~ heaviness, because we all ~~were~~ sitting around those tables reflecting about the wounds ~~with which~~ we walk out of the tomb. That the wounds are ~~the~~ sheer possibility or the givenness that we have ~~to~~ ^{with which} move into the midst of live. It ~~would~~ ^{was here} appear that the ~~mark~~ ^{Lawrence} poem came up, ~~which-some-of-you~~ and other poetry began to creep in.

"When it is ~~re-thing~~ nothing, nothing, no-thing, no thing, then it is everything." That just broke into our group with new power. And we talked about the song, "Dance, dance wherever you may be." ^{And} We have been correcting ourselves, and we have been corrected as an order that the ~~song~~ words are, "Dance, THEN wherever you may be." And what a difference that makes! It's dancing with your wounds. wherever you may be, not some sort of silly dancing around ~~and~~ ^{of the fact of} not having the lucidity ^{that} ~~the~~ death urge before just sheer possibility.

The way that was articulated in our group was that it is as though now it is present in just the common-place-ness of life itself. ~~It is~~ It used to be that where our tears would come would be in crisis situations, such as the death of Martin Luther King or John F. Kennedy. But it's as though now we know ~~that~~ ^{that} ~~is~~ ^{That} now the tears are for that baby that died in India--the common-place-ness, Every situation in life has become the situation before which we dance. And that is not out there ~~any longer~~ any longer. It's just in here. That dance, then, is just present, ^{And} as one person said out of the Development Office, ~~it is~~ ^{as though} when she opens a development ~~envelope~~ envelope and there is a dollar bill present--just a dollar--it's as though that dollar bill is just all of history, or all of life itself is passing over her desk. And it's precisely when that kind of lucidity is embraced, as we talked, that we have the ^{proveness} ~~power~~ of turning spirit into matter. We talked about where we have experienced that recently in life. Another Development person said that the sheer death urge that was present at the beginning of the quarter ~~that-was-present~~ as the list of calls was put up on the board.

And I don't know how you are about development, but that's just about the last place in the world that I want to be assigned.

and just wanting to get sick, wanting to ~~get~~ to do anything rather than pack that little suitcase and get going out into those regions. But- ^{the way} And this paper talks about that happening, is that every encounter now with a development possibility is an encounter where matter can be turned into spirit. That's the possibility. And that's the mission. I mean, it's great to come back with a \$500 check, but over and around all of that is just the imperative to be that one that takes that situation and just wrings it dry to turn matter into just sheer spirit.

~~Was talked about~~ Someone was telling about the song Kay Lush brought back with her ~~from there~~ this time. It goes, "Where has all the matter gone? Gone to spirit everywhere." There it is, just that kind of lucidity.

The third thing that broke in on us was that the awe of the mystery has ~~just~~ moved in from out there to here. It just envelopes us. It's like that's the envelope in which we find ourselves. The mystery is the ^{womb} ~~just~~ which surrounds us. In the beginning we talked about that part in the paper which says that the awe is nothing ethereal, it's not magic; it's not an abstraction. And one fellow said that he used to think that he had to get out of that Continental Office for a few hours each day in order to contemplate the mystery and experience the awe. And now the lucidity is that the awe is right in the midst of ~~writing~~ ^{writing} ~~those~~ the airline tickets and packing the bags. The mystery has penetrated just every situation in which we find ourselves, and the awe is present there. It's no longer out there. It's as though the awe, as we have talked about it, is sort of the spirit man's ecology. It is the environment out of which he functions and out of which he operates. ~~The mystery just breaks~~

And ^{the} the mystery ~~just~~ breaks in and brings forth the awe. Here we talked about the ~~part~~ part of the paper ~~about~~ with Ed Shinn in it. ^{The awe} ~~is~~ is the en soi. That is the very givenness of life itself. When that breaks in and when you can dare to ~~relate~~ relate to the death urge overagainst sheer possibility-- when that happens, ~~you~~ indeed, we do become the Jesus man. We go about saying crazy things and ~~going about~~ doing the absurd deed and making wild claims--so that

every situation in which we find ourselves is the pour soi situation. And I think that's what we were showing in our group. That's the kind of awareness. ~~xx~~ that was present--the mystery has moved in on us so that it's not here, here, and here, but that it penetrates every situation in which we find ourselves.

It became very clear that we do not go to the mystery, but that the mystery comes to us. But then that mystery comes to us when we see that ~~the mystery is~~ ^{it's} just there in the midst of life itself.

And then we finally saw that this style of the Jesus man is the style that separates, as one person put it, man from man. ~~That~~ presence is ~~make-~~ taking that envelope of awe and ^{allowing} ~~letting~~ another person to participate in the awe of standing before the mystery. And the resurrectional man is the man who just takes his death and just pushes it into the breach of history, and he becomes that Jesus man.

And we talked about the ~~forty~~ days. And it became very clear that the forty days in the wilderness and the forty days between the resurrection and the Ascension are precisely ^{one and} the same thing. And that's just sheer pain, but it's the pain that is the joy of life itself.

That was the happening in our group. We too had lists and lists of impressions and illustrations of this kind of happening in the midst of life, ~~but the grist~~ ~~of what we talk about.~~ This is the grist of the kind of radical self-consciousness that was present, and as we marched out of there, the awareness that we will never be the same--that what we have been intuiting and what we have indeed been embodying in this paper, of the style of the resurrectional man, we ~~will now~~ have now said to ourselves. And what we suspect is that the death urge, which is what this paper is all about, will be ever present and in greater intensity than ever before. At the same time our lucidity is such that to cop out and give in to that death urge ~~is~~ is just sheer defiance. That is the lucidity and the imperative which the paper exercised for our group.

Base House
Dec. 17, 1970

~~_____~~
John Jenkins

I'd like to talk about our struggle with the paper last night under four areas, three of which we touched on, one of which was there but we dared not touch on. They were something like this. The situation of the resurrectional man, the dynamics of resurrection, the qualities of the resurrection, and then finally what it means to demonstrate as the resurrection personally.

The situation of the resurrectional man is something like this: You're consumed with death. It came to me a few weekends ago ~~from a weekend in Racine~~ when I was driving back with some people from Racine after teaching an RS-I course. And it was a good course. We were excited by what had happened, and we were driving back. I was driving and everyone else in the car was asleep. ~~I~~ And I started nodding off, as you sometimes do when you're driving along. And it wasn't horrifying at that point, because I'm so used to falling asleep lately that to just be slipping off into unconsciousness is the norm. In fact it's gotten so that when my wife sees me she just asks what time I want to get up.

But it was not that I was going to sleep, and not that I was going to sleep while driving, but that I had to convince myself that I was afraid. That was the horror: that I had to convince myself that there had to be fear there, fear of death. And for the first time it dawned on me that there ~~had to be~~^{was} something else going on there--that kind of consumption with your own death, with the expenditure of your ~~own~~ life.

The second is in terms of the dark night. In the midst of incredible lucidity, in the midst of incredible competence, in the midst of incredible meaning in the midst of your life, it becomes all a pile. It becomes nothing. It becomes zero. In that sort of situation ~~it~~ comes the resurrection.

Thirdly, is the decision to die, or the decision to be expended on behalf of what ~~is~~^{is} going on, or the decision to be wounded, the decision to have the ~~stigmata~~^{stigmata}, or to have the nails driven in. In the midst of that comes the resurrection. In that kind of situation, being the dead one, ~~being the one~~^{is} called

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forth, or not really called forth, but the opportunity is given for you to get out of the tomb. ~~We~~ We have all seen people where that opportunity ~~where-the~~ was given and they chose not to. It's almost as though the tomb becomes very comfortable. It becomes relaxing to lie there and not have to move, ~~in~~ in the midst of your death. It becomes incredibly nice to lie there in the midst of your death. The opportunity is given for you to rise up. And that requires an incredible kind of decision, the decision to lift yourself out of the tomb and ~~to~~ ~~xxxx~~ bear the wounds, the open dripping wounds, the wounds that killed you, the ~~wounds~~ scars that are constantly being rubbed open, ~~the sand in the~~ ~~T~~ To stand in the midst of those is the kind of decision that's required.

When I was working in 5th City it came to the point where I ~~said~~ as much as said, "Well, I've died my death here. Why don't we move on some place else? We can ~~get~~ get a nice place in the suburbs, and that would be sort of neat, and we could die our deaths in Glen Ellyn or some place comfortable." But the decision of the resurrected man is not that at all. The ~~ad~~ decision of the resurrected man is to stand where he has died, to stand in the midst of the suffering, in the midst of the pain that he has experienced in his life and in his corporate life. That decision for me is the coming of the Holy Spirit. That decision is living out the Holy Spirit, living out ^{of} the spirit of that ⁱⁿ which ^{what} one stands before is God the Father. It's something like that, where the resurrected man stands and says, "The Father and I are One," where the resurrected man says, "I am in the Father and the Father is in me." That's the kind of incredible, phenomenal glorious decision that is made manifest in one who has decided to live on the other side of his death.

That kind of decision elicits awe. That kind of decision doesn't bring awe with him, but elicits the awe that's already there, makes manifest the awe that is present in the midst of every man's life. It's the decision to be God made flesh, the decision that embodies the glory and suffering of the whole world. It's the decision that demonstrates life abundant in the midst of life as it's found.

That decision is also the rejection of heaven. ~~It's the decision~~ The resurrectional

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man reaches the point where he always deserves heaven, and in the midst of deserving that, always turns back, chooses to go back because there are human beings suffering. It's as though Jesus was at the pearly gates saying, and Peter was saying, "Come on in. It's time for you to enter." And Jesus said, "No, I've got another task to do. One more." And he goes back and does that single task. And that task was to demonstrate the resurrection, ~~the~~ to demonstrate life abundant on the other side of one's death. Something like that is where the resurrected ~~ed~~ man finds himself.

Then it's a levitation. We talked about the dance in our group. We talked about Zorba. But for me it's not so much Zorba as Francis. Francis' colleagues used to have to drag him off the ceiling. He would levitate, and he would be up there and they would try to get him down, get his feet back on the ground, ~~gxxxxxxx~~ straightened out so they could ~~go~~, and do what he had to do. But they couldn't. He would just levitate. So finally what would happen is that he would spend two or three days on the ceiling. Then he would get back down and walk out and begin to work among the poor. Then a few months later he would come back, levitate ~~to~~ to the ceiling, spend a few days on the ceiling--that is, at heaven--and then come back down, work among the ~~poor~~ poor, and on and on. For me that's the ~~kind~~ kind of levitation, the kind of dance that Jesus was doing. It was horrifying. He did that one time in some ~~lady's~~ lady's parlour. It scared the daylight out of them! You can imagine. This character is levitating right there, before your very eyes.

The decision to be the dancer for forty days, the decision to be the one who dances on the other side of his death, wracked with pain but dances, wracked with the suffering of not only himself but wracked with the suffering of all mankind, wracked with the suffering at every point of every human being who has ever experienced the pain of living. He dances. And it's not a joyous dance in the silly kind of way we talk about it. It's a dance of the life rhythm--~~xxxxxxx~~ Forty days to demonstrate the resurrection, forty days to demonstrate life abundant, and that's your only task. Something like that is what it means to be the resurrected man,

Then it's the bearer of the awe, or the decision that's required of us is to be the bearers of the awe. ~~x~~ Someone said that what it meant to be a peameator was not going out preaching the Word. That was there, but it was not simply that. It was being the resurrection in the midst of one's job—being the resurrection at ~~in the midst of~~ Kendall College, being the resurrection at IBM, being the resurrection in the Time-Life building, being the resurrection at Cook County Hospital, demonstrating life abundant on the other side of the demonstration to give your life for the sake of men.

Finally, it's the decision to be God made manifest on earth, the decision to demonstrate the indredible awesomeness of the Father, the decision to be utterly obedient to the glory and suffering of mankind. For me, ~~the~~ ^{Jesus'} last ~~occurrence~~ occurrence before Peter and one of the other disciple points to what is required. You remember that Peter was out in the boat and they were having a bad night fishing. ~~x~~ And this character comes up on the shore and says, "You've got your net on the wrong side of the boat. ~~Throw~~ ^{Throw} it on the other side." So they did, and some 153 fish swam in. And they couldn'd get ~~the~~ ^{the net} on into the boat, so Peter put his clothes on and jumped in the water and swam to shore. (That's the way the story goes. I was sort of amazed at that myself.) When he got there ~~there was a~~ ~~fish~~ and they started chatting. And ~~x~~ it goes like this. Jesus ask~~d~~ him three time, "Are you my friend?" The first two times Peter says, "Of course, yes." And the third time he gets pretty angry, you know. It becomes a silly question. And so he's mad and is deeply offended, after Jesus says ~~for-the-third-time~~, "Feed my sheep," for the third time. Then it describes, so John says, ~~the~~ kind of death that Peter was going to honor God with. Then Jesus says to him, "You must follow me." and Peter turns around and notices there is another desciple there, following along behind, and says, "What about him? Isn't he going to follow along too? Isn't it necessary ~~that~~ for him, too?" And Jesus says, "If it's my wish for him to stay until I come, is that any of your business? Peter, you must follow me." This gave rise to the saying among the brothers that the disciple would not die. Yet of course, Jesus did not say, ~~that~~ "He will not die," but simply, "If it is my wish for him to stay until I come, is that any of your business?"

That's the death urge. The religious life, in which we have become very articulate, ~~at~~ at this time, is addressing all of us because--again Elsa said this--the religious life deals with the mundane. ~~xxxxxx~~ It deals with the practical. It deals with tactics, as we say. Religion has nothing to do with philosophy in the broad sense of abstractions. It has to do with very concrete every day life. And genuine religion has to do with maintaining oneself in the experience of awe by naming that the Lord. That is ~~xxxx~~ an eye-opener for me, that in many cases ~~xxxx~~ ^{the gift we have to offer} / is a very practical gift ^{the other day in the lecture} in the religious life. ¶ Joe used the example / of the man who had a ten-inch cut in his stomach, and no offense to him, intended, but he looked like living death for a while. You can identify with that kind of thing, and I'm sure the illustration was appropriate, because we are clear that it is only the crucified man, it is only in the midst of the desert, it is only in the midst ~~of~~ ^{of} the pain of creating once again anything--that you even have the possibility of talking about resurrection. Our group was particularly clear at this point. ¶ The image of the zombie is addressing because a zombie is a somebody who came back. ^{But} the style is not exactly what we would point to, as exemplary. That is to say that the living death that is the zombie catches up the kind of sin and un-faith that we know about. We talked about ~~the~~ the resurrected man as the ~~w~~ one who comes back to die his life, whereas the zombie is the living death--it has gone out of him. ¶ That's the case whether you look at the suburban man, whether you look at the inner city man, whether you look at an exurban. It's very revealing ~~about~~ in talking about the spirit problems in the parish. The Exurban man is literally overwhelmed at this point. He is literally shrinking back, closing himself in. We talked about the suburban man as having lost the experience of God. You can build our entire analysis of the suburban problemat on this, in that he has refused to appropriate the experience of awe and the mystery. His boredom is the sin of suburbia.

This is the same ~~for~~^{for} the inner city man. To apply this insight to our own 5th City work is extremely revealing. For now not only is a new kind of Black man necessary and has to be created. A new kind of white man also has to be created, or 5th City will not come off. And that's where you and I are paralyzed. That's where you and I are addressed in our own work here. That image has to come forth.

The line in the God lecture where we talk about the death of Western civilization being upon us is a gimmick, because if anybody really believed that, they would bail out now rather than staying around. But, as we go on to say very clearly, it's the task of ~~rebuilding Western~~ rebuilding Western civilization that's upon us, and therefore the question of crucifixion and resurrection is present, as it always has been, for the birthing of a new civilization is at hand.

The ~~application~~ particular revival of the scriptures is not unusual. It's been a while though since any of us have read the scripture in RS-I substituting the name George or Henry for Jesus. People in the Academy ask why we don't do that any more. I don't really know, unless in our pedagogy the Jesus figure is objectified for us to the point where that kind of gimmickry is not necessary. But you see what that did ~~xxxxx~~ was that it so portrayed objectively that character by calling him Henry or George or whatever, that the address was just overwhelming. And that's what we are recovering, so that the ^{very} concreteness of a man's life is where literally the awe is present in the scriptures. And it's helpful to do that still, because this is where the breakloose is occurring. When you talk about the whole Gospel leading up to the point where he is nailed on the cross, they go into fantastic details at how he got crucified. And the whole drama is laid out. ^{It} James Wiegle pointed out that that's a fitting climax to the Gospels, where at the appointed moment the sky gets black, the veil ~~is rent~~

^{is next,}
 of the temple [^] the thunder starts, everybody gets shook up. That would have
 great way ^{the Gospel.}
 been a ~~_____~~ to end. Henry says there, "It is finished."
^{he}
 My image is that ~~ix~~ is probably winking at that point. He has at least got
 his tongue in his cheek when he is saying it is finished. For you and I know
 what is to come, and that is, to read the Gospel you cannot separate the empty
 tomb from the cross. Looking from the point of view ~~from the~~ of the end of the
 Gospel is where you have to start. You remember people who said things
 like (and they were pious), "When you die, that's really the beginning." ~~XX~~
 When you ~~pass~~ away, that's really the beginning of life." On the other side of
 the crucifixion is where it really begins." Do you remember that? Well, **buddy**,
 that's right, in terms of the actuality of what we're talking about.

^{then,}
 You've got to see [/] that his whole life was just forty days. ~~XX~~ And his
 whole life was embodying the resurrectional principle. You see that from
 the end of the Gospel, not the beginning. It's only from the end that you ^{can} see
^{is}
 that it ~~is~~ precisely in the manger ~~_____~~ (Doctor Luke is
 good at this point because he brings in all the details about babies; and you
^{is}
 would expect him to do ~~that~~, being a physician), ~~_____~~ it ~~is~~ precisely in the
 midst of dirty diapers and spitting up and puke that life is possible, and that
 the babe in the manger really was the crucified man, or the man on the cross.

That's a startling revelation to me, because over and over again when you open
 those scriptures, it's never what you expect. This is the insight for us.
^{church}
 What is the local ~~_____~~ really going to look like? What is the
 historical form of the local congregation really going to be? ~~XX~~ The tactics
 don't give a bit of clue. That's not what they are. They are just the levers to
 wait upon the Lord. ~~_____~~ So when Mary comes and what she expects
 is not there, you are not surprised when Jesus says, "Mary, why are you pouting?"
 That's not what he says, is it? But it's something like that. "This is not what
 you expected?" ~~Wait~~, it's never what you expected. That's not the way you
 thought it was going to end. That's not the way you thought life was. That's the
 mystery, [^] and the profound affirmation in the Gospels is that that experience

is holy, or that that ~~is~~ is the will of God. **9** Now when I do the Christ lecture I have to put in in one form or another, in that second section, that the Word is that all of life is holy. That has meaning for me now. To talk about ~~the-past-is-~~ ~~this-is-way~~; the past is predestined. I always thought predestination had to do with the future. No, predestination has to do with the past, and you ~~always-see-~~ only see that on the other side of the crucifixion and experiencing the resurrection. And in terms of the future, the Word is that the future is alive now. That's the report on the resurrection. The future is what you stick in there right now. That's sort of offensive. And if you push that down into your own interior life, what you have is, ~~xxxxxxx~~ "I is elected." (That's Brother Bailey's articulation.) But you see that on the other side of the crucifixion and the resurrection.

We ~~talked~~ talked about the ~~return~~ ^{return} in this way, that the life after death is only service. You have to have that meaning in there. The return is always for the brother. That's the phrase that we used. The suffering and the brokenness of life is what calls you back. Remember the story about the road to Emmaus where Jesus appears to two of the disciples and they do not recognize him until he breaks the bread with them? This is to say that it is only in the midst of the call and the recognition of the separation and the despair in life that you have the courage to go back to Galilee, to go back to Jerusalem, and once more be is the way it's put there, cold with power/so that you can render your service.