

They don't need that, do they" That's good. That's just sort of a screen
 that you can turn on .It sure is ~~good~~ relief to get out ~~to~~ from
 Congregation D down to another floor, see some more people. I'm getting tired of seeing
 all those people in Congregation D. Do you all get tired down here of seeing ~~one~~ ^{each} another
 in Congregation ~~220~~ C7 Well, this groups ^{does} ~~reports~~ have a ~~good~~
 bit more(variety) . Maybe that's just because I haven't looked at you for a couple
 of weeks straight on. They're all beginning to look the same up in Congregation D.

^{PI}
 The ~~thing~~ I wanted to talk ^{about} this morning ~~was~~ Sanctification and

Justification and Jesus and---do you all know about Sanctification down here? Do you
 know about Justification? Good, then I'll spend my time this morning talking about
 Jesus. Now you have to do that sooner or later. ~~Now and~~ And you know ^T to say that
 in this room is a hard thing. One of the reasons I think I got tied up with this
 group a few years ago was that we didn't talk about Jesus too much, ~~and I'll tell you~~

^{if}
 That's a subject that you start taking your life and holding it over against that reality,

you ^{have} ~~ve got~~ more trouble on your hands than you do holding it over against things like ^{as}

Justification and Sanctification. And if you don't believe that, you try to think back

to last Saturday morning when you ~~---I've never~~ ^{now} seen that film that that man made about

the Gospel according to St. Matthew. And ~~it~~ ^{if} was a shock to come back and just have that

~~re-presented, in my mind, I'd forgotten about~~ ^{half} ~~have~~ of that, even after spending a year or

~~more running those words of Jesus conversations---~~ ~~just~~ to see someone ^{on the screen} up there, doing

~~that, was~~ ^{and saying what he did} very bothersome to me, ^{at a deep level} And it was bothersome on a deep level that I ~~don't~~ don't even

~~know if I can even get down and talk about/this morning .~~ ^{for a few minutes} Now to talk... what we're

~~trying to do this summer. . .~~ ^{I think} ~~we ought to rehearse that a little bit again.~~ There ^{FF}

are four words that you want to emphasize, and if you feel that I'm not operating out of those

~~categories as we go through this, you stop me and I'll do something else/~~ ^{But} We want to talk

about the objective rather than the subjective. . . that is, getting whatever it is we're

~~talking about out of this part of being out~~ ^{into this pole out} of here Or to put it another way, when you

~~you focus on your network of relationships~~ going out ~~of~~ the network this way instead

~~of focusing on how the network of relationships comes in this way.~~ That's ^{is} crucial in

these times, ^{is} because you know, you take that statement about Richard Nixon being in

the hospital with viral pneumonia ~~or whatever~~ and focus that subjectively, you ^{have} ~~ve~~
 got problems, if you ^{are} ~~'re~~ a citizen of the United States.

^P ^{Secondly}
~~Now, the second thing we need to think about, is to talk about it~~ sociologically,
 rather than psychologically. That ~~is~~ ^{is} almost the same ~~thing~~ as talking about it objectively
 rather than subjectively. But ~~it's almost like~~ ^{when} ~~if~~ you catch yourself using a psychological
 category, you ~~just have~~ to put brackets ~~as~~ around it, ~~And not even use them,~~ unless you
 can put in a sociological category that would substitute for that ^{psychological} ~~word~~ ^{that} ~~if~~ you are using.

~~a psychological word.~~

^P
~~Now the third one is that~~ you have to operate phenomenologically, ^{rather than} ~~And this is~~ ^{rationality.}

~~a hard one for me, rather than rationally. And you have to put quotation marks around~~

~~that word "rationally." It's what we do with our lives when we operate. . . . what I~~

~~mean by~~ ^{super} ~~operating rationally,~~ ~~is~~ we/impose our understanding of the way things should be

~~from~~ ^{and} our understanding of the way our ideas are put together on top of life instead of

talking about the way life comes to us as experienced in the first place. You ^{have} ~~ve~~ ~~got~~ to

talk about experience, not about your superimposition of ideas on top of the experience.

And that is damned hard to do when you're doing work like we're doing this summer, which
 is subtle rationality ^{to the bottom.} It looks like it's phenomenological work, you know, but boy, it's

not. It's hard-headed creation, creating/a rationale, and you get seduced into your

doing the same kind of thing with your own interior spirit life or your own exterior

spirit---you see, I said "interior," very bad word at this time in history, ^{to use--} ~~because~~ your

own exterior spirit relationships with your brother. You have to let what happens what

happens here and come at it phenomenologically.

~~And the last one is you have to use a word like, or you have to use a category~~ ^{Finally}

like the ontological, which ~~we don't know what that means, except that it contrasts to~~

the variable, or the ~~variable~~ variant strains. If you find yourself talking with

exclusive or parochial ^{h.} categories about anything in this area . . . sanctification, or

justification, or Jesus, and say it applies to us, but. . . ~~we don't know~~ and then you know

you leave the rest in or ^{We} "The Australians know that. . . but. . ." or "From my point of

view" . . . or. . . you know, "The way I see it" that's the variable, and that's fine.

There's a time for that, but . . . you have a demand on your life . . . It's to take

those things and to push them down until you almost imply that this is the way it is for

/Period.

By what

Man. Does that make sense?/ I mean, by the ontological? For you make statements

that don't "just" apply to the Movement or don't just apply to the Christian Church or

don't just

don't just apply to me or/apply to these people here but where these apply to man

and man's journey. 7

Those four things: the Objective, rather than the Subjective; the sociological;

the

~~rather than the psychological~~ phenomenological, and the ontological. Now when you

say something like that it sounds bad, because they're all pretty much of a rationale,

but I'll tell you, just to listen to yourself and your colleagues, ^{to} is where we have to go.

Now, I want to talk about the journey of the Word this morning. And ~~not~~ not the journey

that the Word takes, but the Journey that you take when you take the journey of the Word.

This is what I mean by talking about Jesus. - I'm going to first talk about justification,

and then I'm going to talk a little bit about sanctification, and then I'm going to talk

~~about~~ about a couple of other things, and then I'm going to get out of here in

about 30 minutes, and then you know you can clean up in plenty of time to get the day

started.

The way I deal with justification, finally, after fighting it for two years or more, is to talk about it in terms of being the Gateway. And that's a very fine metaphor. to use, if you're going to operate out of a category of the Journey. ~~xxxx~~ I realized, ~~xx~~ early this morning that this lecture is one of these lectures we've been hunting for on the middle line of the New Religious Mode/ ^{charts} You know, you have your Corporates, and you have your Solitaries, and then there's that middle category about Knowing, Doing, ~~nor~~ Being. And you want to get somebody like Jim Wiegel to give a lecture on Knowing, Doing, and Being, because nobody knows what Knowing, doing, or Being are About, And ~~x~~ a last-- early this morning, I got very clear this is not a lecture about Knowing, Doing, or Being, but it's a lecture about the Journey, or that middle box in the midst of that, and the way you get into that is through the gateway that I call the Gateway of Justification or the Justification can be looked at as the Gateway to a man's journey. Now, what I'm going to do, or what we're going to try to do, as we push through this, is to look at this in terms of writing poetry. Now, every man is on a journey, but when he tries to articulate what it

means to be on that journey ~~or~~ to ~~take~~ talk ~~to~~ with his colleagues about the journey that they're on,

this can only be expressed through poetic metaphor. Do you understand that/ You can't take another man on his journey. You can't take anyone along with you on your journey, and to put this journey experience over ^{to} in the objective, the phenomenological, the sociological, ~~in~~ and the ontological, you have to create a poem about it, and one of the major categories of poetry that you create is the poetry of Justification, and it helps me to get it out of a theological, technical category.

It's a kind of poem and you know , BOY, It's a theme of poetry. It's like a . . .

one of the particular classes of ^{epic} ~~ethic~~ poems. And I don't know any illustrations of different classes of poetry except that this ~~six~~ is a good way to talk about Justification. And it's a poem that suits. . .or the s name of a type of poetry ~~xxxx~~ where you talk about how you get into the journey in a moment of time. Justification always has that quality of the instantaneous about it. Do you understand that? It happens like that (snaps his fingers) Now, you can stretch that over long years.

You can talk about different levels of (snaps his fingers) that and on and on and on and

an. But I mean that it's like in that movie. . .it's like in your own life where

in the field,
you're out there ~~xxxxxx~~. . .tossing your ~~xxxxxx~~ rice or your wheat or whatever that is

up in the air and this character comes down the road and says, "Repent, the Kingdom of

God is at hand." And you sort of say, "What a nut!" I mean, it happens (snaps his

fingers) in a moment. . .like that. You meet Jesus, and you're a changed person,

because you realize that who you are and what you're about has a kind of depth to it

that you never experienced living just on the surface of life. Remember that lecture

we've sometimes used about the Journey to the Center. . .of where you discover that

there's an interior universe? You know, just on the other side of this Being skin that

you operate out of?

It's just as extensive as the exterior universe that you live in?

And that ~~plant~~ planets and stars and galaxies and countless ~~of~~ light years of empty

space down inside your being. . .that in one sense is one half of the realm of the spirit

that makes you who you are. And at one point in life you're a surface animal. Some people

call it a two-dimensional man. And all at once you run into that One. . .and . . .use

that metaphor Jesus. You meet Jesus and the door opens up to those depths that mark you as

set apart from cows and dogs and pussy cats. And you know, you are human. You have a human spirit, ~~wxhxx~~ a whole universe within that maybe you've heard other people talk about, but now you've experienced in your life for the first time. You push to the Center of that. That's the poem. of Justification. . .getting to the Center. Now with Jesus in this, the scary part is that you lose Jesus very quickly. I mean the guy that opens the door and says, "X Look, you're a ^{Person of} ~~Christian~~ spirit. You have possibilities to live a life ~~in depth and death~~ (In depth) that you've never known. It's almost as ^{if} ~~though~~ you say, "Well, I'm ready to move." And you take one step and it's like these doors on these super=markets. You get off that little piece of rubber and the door just goes - whish-behind you and you turn around and stomp on the thing and the door doesn't open, and you say, "Where's Jesus?" And you can sort ~~sg~~ of. . .(laughter). . . . Don't laugh You only laugh out of pain on this one. And you know it's that heavy, dark, dark smoke kind of glass and through that you just sort of see this guy and you know you'd think, "I've been tricked. I thought Jesus was going to walk hand in hand with me on this journey of the spirit like it says in the song" ~~kn~~ and it turns out he's a doorman, you know, he's

He's standing there by that door, waiting for the next sucker to come along. . .

(to wake his depth?) And, you know, you're gone, ~~you~~^{you} crossed over to that interior universe to find out what it's all about and you turn around ~~in~~ and the door has gone - swoosh - and he's not there. And the escalator only goes down. Do you understand what I ~~am~~mean by that experience? You get on that damned escalator and it just goes one way---down---and What you see and what you discover as you start that trip inward is enough to make one's hairs curl. I guess the first thing is that you see it's a down escalator. And that unconsciousness as to having a spirit life inside your being no longer is an option. You don't have ~~that~~ choice anymore. You're a man who's marked, who knows that he knows. Now in my life the way I talk about ~~the~~^{that} poetry, it gets to the point where I don't wait for the escalator to take me down. I just start to run to get to the bottom of what this spirit reality's like. Now some can take it you know dilly dally--and that's the wrong term-- like poetry like Teresa and John of the Cross and some of ~~the~~^{the} other stuff we've been reading about purgation. It's almost as if they enjoy it. I don't like that stuff. I'm trying to get a group up together in Congregation D to do a little protest movement. Good. Do you think we can start one down here? You know, because, that is terrible stuff. In the

sense that it fills me with terror! Not because IIt's not because I don't understand it. I think I know about that stuff better than John, I mean, you know, John of the Cross, half-baked Spanish nut, you know, a Christian Don Quixote, I mean he was in the same time and the same place as they wrote that poetry. Don Quixote was a secular Juan De La Cruz and you know. . .Spain. . .Spain was just. . .was just a small little place, and I've got the world on my hands. And when I start talking about purgation and apostasy and aridity and going through the hell of finding out what a spiritual life is like. I've got the twentieth century on my back. And so I don't waste much time. I mean, I just, if I have any packages along, I just drop them and I just run down that elevator because at the bottom of that escalator there's somebody waiting for me. And you know who it is? Down at the bottom of the escalator? At the Center? Who's down there, Eric? Who? The Mystery's down there? No, that's not the Mystery, you know. How could the Mystery be at the bottom of an escalator? But it's like the Mystery. I mean, you don't know who. . . .it's A mystery. It's A mystery. Because you can't tell it's a figure down there.

Who's down there? Who's been to the bottom of the escalator? And who's waiting, you know, to make sure you don't trip when you get off? Who? Jesus! Right! Jesus is down there, and you know, if you were a theologian and wanted to work this things out rationally, we'd now go spend an hour talking about how Jesus could have. . .you know, he has a secret elevator shaft. Forget it! All I know is, he put me. . .no, he didn't put me. . .he allows that door to open and when I get to the bottom, there's Jesus. . .at the center of my spirit life. Now, that's Jesus as every man. That's Jesus as myself. That's Jesus as The Man, ^{and that} ~~as the~~ movie was so clear about that dimension. I mean, I kept wondering. . . I was very tired watching it last Saturday. . .Is this a coolly produced Dustin Hoffman movie? When he looked over, the side of his head looked a little like Dustin Hoffman's and he kept looking like other people and just the way that he. . .you begin to see what in that movie. I mean. . .he was not lifted up as some great hero./ He was just The Man. On the move. Now what happens in that experience of traveling to the Center and I don't want to make light of that purgation, after I have made light of it, because ^{as} ~~if~~ you travel and as you get exposed to yourself and to the kind of world that you live in the layers of estape and

the layers of illusion and the layers of lie and falsehood, ~~it~~ ^{that} ~~has~~ ^{have} somehow been

plastered over your being gets burned off on that trip to the Center. When that is

just not just some afternoon stroll. What happens when you come out on the other side

of that, when you step off that escalator, you see that your life is your life. And that

whoever you are is the man who's creating this poetry of Justification is who you are.

And to talk about meeting Jesus at that point is to very authentically talk about meeting

yourself, maybe for the first time, meeting yourself as a self that should be embraced

and received by yourself where you're ~~not~~ able to stand and step off that . . . whatever it

is. . . ^{and} ~~to~~ say that this life that I have is my life, the only one I'm going to get.

Everything that I ~~am going to~~ do isn't going to change it one bit. Everything that I don't

do isn't going to prevent my life from being my life, that I am me and I am a me that

is pushed to the center of existence itself and ^{what I discover} ~~when I have to struggle~~ at the center of

existence itself that that me that is me is received by whatever it is that is

running this universe. In all those costume changes and all that wild kind of denial

or taking on of roles and methods and styles as I push my spirit journey down to the

center of existence, it is still me. It's still my poetry. It's still ~~I doing it~~, and

My Journey

the me that walked through that door of consciousness of ~~sonsciousness~~ of consciousness

that was ushered in on this journey of life is the ~~See and that Sees~~ me, that I ~~see~~ meet

Same Received

when I step off the bottom of that escalator at the center of life. Now we in the

movement have played around with that category so much that what we have to fight is

triteness about it, and that's probably a good thing to say that, because the poetry of

Sanctification, I almost want to say this morning is the gift that we're given to

relieve us from just being trapped in the triteness of Justification. I mean, how

many times can you say or sing those little movement ditties about "All that I am is

received, all the future is open and all the past is. . ." How many times can you say

all that is is good? before it begins to catch in your throat? I don't mean back in

the days when you were arguing that category with yourself--you know, like when you

stand up for about the 3rd hundredth Christ lecture you give. You pray that that old

German lady out there is ^{not} going to say, "What do you mean, 'All that is, is good,'"

You know those times. Not that kind of struggle, but I mean when you get up and witness

to the fact that all that is, is good. Maybe you've been going bragging about it, and

then it begins to catch in your throat. You know, I mean, how many times can you rehearse the journey of justification before you start falling off into those perversions? As Tillich so carefully warned us about ~~there~~ toward the end of paragraph 12. That is why the poetry of sanctification got invented, but ~~cause~~ we are people who live in this particular creation do not only operate with time. We have that category of space available to us and to talk about sanctification means to decide not just to talk about a doorway that opens up to a new life, not a new life, it's our life, but to talk about a journey that you go on, through that doorway the Journey of Life. Now for me it worked ~~ed~~ something like this. You get off that escalator and you're back on the surface. You're not in--- sanctification does not talk about---it's not about rolling around in the wilderness at the center of your spirit. Now, one thing I noticed is that that's a great way to not have to talk about Sanctification, you know, to pretend the Dark Night of the Soul it describes a trip that you take down in the dark center of your being, you know, and I'll tell you about my delightful wanderings down around down here in the mystical maze in the center of bombs and spirit guns, and . . . have great applications to his own

neurotic patterns and everything else but is not too objective, or, you know

(phenomenological)
sociological, or ~~Well, I'm a~~ , ~~you go~~, or ontological but just a delightful

story of terror in the interior of life, and anybody in here ~~that~~ can write scarier stuff
than St. John does. We all know that. Anybody can. About the deeps of life.

Sanctification talks about living on the third floor of the Kemper building
without any air conditioning, you know, for the next three thousand years, something like
that, you have to get in your mind. It's every day losing money in the ice cream bar
machine, everyday picking up the page of when the one-day wonder thing comes up,
hoping there's been a misprint, or delighting in the fact that I got it done early,
and some poor bastard has to do it tomorrow and is going to miss the Cabaret. Things like
that. Sanctification is with this world. Now it's with journeying in the Other World
in the midst of this world, but it's not being on some spiritual trek ~~in the~~ and lost there
of the Land of Mystery, etc., etc., etc. for those of you that are

with the categories of Summer 72. It's not that. It's right here, and it's right now.

And what happens in the midst of that is that Jesus takes you off that elevator and
that escalator and brings you back here. I think he uses that same kind of

instantaneous transportation device as he used to get down there. When he walks you back into this world where he walks you in, is into His Father's Way. I mean, you come back to this world, clear that this world is run by the Mystery, that this is the Father's world. Now, you didn't know that ^{When} ~~until~~ you went into the door and started down that spirit journey, but boy when you get back from justification, you walk outside and one of the ^{Terrors} ~~cares~~ is, that you're in God's world for the first time in your life. That makes you a changed man because you know, it's not just Sunday Church you know where you so (vulgar? ~~boldly?~~) yelled out in the sanctuary. The whole place is holy. All space belongs to God. And there you are with the burden of walking around in it. And the double terror is --you know ^{my} ~~that~~ metaphor breaks down--but it's as if Jesus takes you and introduces you to the Father, whose house you're in, whose home you're a guest in, and the Father says, "Glad to have you. Why don't you stay a while and live here?" And you die! I mean, you've gone and been invited to stay in some big fancy house where you were clear what was going on. You didn't have anything to control over. This is the way I feel when I get invited to places. Where I work you can get house servants

very inexpensively. And sometimes we go on teaching trips and we get put up by

cadre people in houses where, you know, there's three servants to take care of you.

And that is damned uncomfortable, because you get very clear these servants are running

things, not you. You go to the bathroom and you come out and they're there with a clean

towel. And you. . . . "How did they find that out?" I mean, you know, deep in you. . .

the kind of bathing we do around here, it's all. . . nobody's serving me. . . we're all

fighting for

~~the towel~~ the towel" But you know if you go to one of these places where, you know,

where the King, the King's House. These are the King's servants. You wonder, "Are they

watching me all the time? It's that kind of business. . . How do I live here? In my

Father's world. . . how is it possible to stay alive in this place? And that's the struggle

of sanctification. And the depths of that struggle are . . . is that you see through the

mundane to what is really real. It's not that you have to take some picture of a

Japanese scene and build a special kind of eyeglasses to wear. . . so that when you look

out the window, you can screw up your credulity and say, "That parking-lot is the Land

of Mystery this morning," you know. I'm operating at about 85% Spirit Man here. Or,

"Just look at that 17-Story Mountain of Care!" It's not that you whomp up something.

For I mean as you walk down the corridors of your father's house, it's beamed at you to know what kind of place it is. I mean, life is mysterious, one hundred thousand per cent, that life is consciousness, maybe that's the metaphor I was trying to play around with with that servant business, that you are there serving yourself, you know, watching yourself watch yourself watch yourself with awareness on top of awareness on top of awareness at every instant. That's where that River of Consciousness begins to just churn you through those glasses where you're not any more able to hide. It's not from anybody, it's from yourself. What a terrible place to live! ---in this mansion, where care is not something you have to you know grit your teeth about now, you might grit your teeth, but it's in response to care, not to get ready to care about something. You're just overcome by the--I like to say--overcome by the odor of care--that just blows down those hallways of your Papa's place. And then, last of all, you walk those corridors in peace, . . .you walk the corridors in peace. No locks on the doors, ----now there might be men running around with 15-foot spears and things like that---

The peace is not really peace the way we want peace, but there's tranquillity there, because it's your Father's house. ..Not, you know, taking Spirit No-Doz, or something like that so you can stay awake and be peaceful, or not taking Spirit Tranquilizers, so you can go to sleep and be peaceful. I mean you're at peace, and that's just where you are. Now, as you journey through those corridors and live your life in that holy space ~~xxxxxx~~ what you discover happening to you is every relationship that you have to sort out on your journey to the center. You discover every relationship is being transformed. Now, when you say something like this, it's not like you know, my ~~relationship~~ relationship with Claudia is being transformed, you know, and I can work that through, and then I can talk about my relationship with Hamje, and get that straightened out, and then I can talk about my long. . .Oyler and I used to live a block and a half from each other, ~~xxxxxx~~ where we grew up. He doesn't remember me, and I don't remember him. That relationship has got to get all sorted out. It's not that kind of thing, but it's that network of relationships where you were, that binar-level being, that ties your being in with the rest of the universe becomes in an instant like these fuses on these powder trains, you

know, where the cowboys blow up the dynamite to get rid of the bad. . .it's as if all the long ones, that network of relationships that you are just turns into a flash of smoking gunpowder and whoof! you are transformed. That's what I mean by working through transformation. And it's like doing that in slow motion, where I mean it's a transformation happens like that (slap) only (slap) the "that" takes 10, 30, 40, 100 years to work out. It's a burning flash of transformation that you somehow are caught in some compression of time where it just goes like those flowers slowly. . .or, I guess it's the other way around, where you speed it up as the camera photographs this. . . .But in the midst of that or, your response to that situation, I would say, if you want to struggle with sanctification, is where you decide, and decision is not the right tone on that. . . .

You will to be in your Father's house. You will to capture the captor. You get that? You will to be the house guest as host in that place, to live your life and, oh, this is so clear about how it's not decision, you know, about doing it or not doing it. . .

you will to live your life as one who is in constant awe, and by that will I ~~mean~~

don't mean deciding that I'm going to live in constant awe, and then, you know,

succeeding or failing. No! You're past that. It's willing to be the one who lives in awe, and at the same time, I think you have to say that willing to be the one who doesn't even know what Awe is. Your past---you know, keeping a little awe meter strapped to your belt. And then, you know, "I left my belt off this ~~xxx~~ morning."
Oh, yes.

My Awe rating is up this morning. It's 65----I'd better go out and find a good montage to look at, and crank it up a little bit more. No, no, it is just saying, "I am living in Awe and the Awe-filling thing is that right now this big pile of shit that's formed my life isn't the least big Awe-filling, and the Awe-filling thing is that I am one who wills to be in Awe and you know that's Aw-ful! When you will to be in Awe, and ~~xxx~~ and it's still

(tape changed sides)

Now, to play around with the poetry of Sanctification is to will to be your be in that situation, and that is living in constant Awe. We could talk about that ~~fx~~ for a long time.

I want to talk about the Word as foundational through this trip. I'll have to step back from the poetry a little bit and say what' let's it happen. We could go back and talk about the Justification metaphor we used in the Christ Event Happening in RS-I. Don't want to do that, except indirectly, but one point about that--it's so clear you have to use it, I think, and that's to get clear in your mind that this journey that requires some kind of poetry to describe it is the journey that is a continual happening. Now I think that is easier to see ~~xx~~ in the poetry of sanctification than in the poetry of Justification. I think it is far easier to see, that at every moment, as you walk through life, life itself is moving in on you to tear down those illusions that you've been putting up that protect yourself from living your life. In fact, it's. . . Oh, I don't know. . . I saw this play they had in Chicago, only I didn't know the name of it

must have been six, seven years ago. One thing I

remember about it was that they had the wildest stage setting. The guy would walk around and he'd come up to a wall, you know, and the thing would just fall down on the floor, and you know, and then he would take about three steps, and behind him another wall

would pop up, you know, and so as he walked around the stage, the stage setting kept changing, and he'd get like this, you know, and you'd think, "Oh, he's going to go through that wall there, and it's going to fall down," and you know this other wall had just popped up behind him. He'd turn around to say something and step back, Bam! this wall would go down you know and then he's turn this way and this wall would fall. It was just the wierdest thing. . .And he had little walls that would jump up, you know, so you could still see what was going on. I don't know how they did it. It must have been amechanical genius. That's my image, though, about how this illusion thing works. You know, we talk about this big balloon of illusions that we create outside of ourselves, and you know it gets popped, and then you know, you thought, it's very easy to find out if you're justified. You look around if there's pieces of your shattered illusion on the floor cutting your feet, you're obviously justified man. No! No! Life. . . . Life continually breaks your illusions. Do you know what that means? You continually build illusions to protect yourself from life. I guess the only guys that don't have any illusions are out in the graveyard. You are continually in the process of

building them and life---Praise God!@-- is continually in the process of destroying them.

And I'm not going to say much more about that. You can illustrate that enough just on life

just on this board. Now, what that implies is ~~that~~ ^{not} . . .I'm/going to use a technical

term here. I'm trying to stay away from those. . .that this righteousness, this

rightness, this wholeness, this Awe-filled ness that you are is not something that you've

created. It's something that's imparted to you by the situation that you're in of

being a human being. I don't know. Words ~~like~~ like. . . .this is a one that I don't

like at all. . . and that's why I had to go back and make sure that finally it had come

to this point in the lecture. To get through this is going to go much quicker.

Well, you know the little phrase of saying "Christ in me?" Or "Jesus within me?"

or "Christ within me?" This is what I'm trying to get said with this foundation of

sanctification. It's as if my life now, I am clear, is constructed somehow so that this

word that gives me permission to live, that shatters my illusions, that stands the final

mirror of reality up before/^{me}so that I can see who I really am, that pronounces me whole

and receives and awe-fills me, that that Word is as intimately a part of me as my own name

and that when I crossed across that threshold of Justification, as used now ~~before that~~ ^{THE}

poetry of Sanctification to talk about that experience of an intrusion, that somehow,

while this is still an objective intrusion upon my being, it is an intrusion that comes

from within my being, or that I, that one of the major differences on this

Sanctification poetry is that this address, this confrontation, ^{with the} ~~A~~ Word-giving,

permission-giving aspect of life is within me. Now, the terrifying thing about that is

you see, when you say something like that, you get clear very quickly, that that

process of illusion-breaking is continual. Do you see that? It's not that you have

to wait around for Jesus to come down the road and if you're out over there watering

the goats and you happen to ~~miss~~ miss him, you can live in your illusions another

year and a half until he comes back. . .NO? To talk about Sanctification as Christ

within me means the process of living continually as that ~~Word~~ Word. To live that

Die-Live Word out of your own being. And the implications of that in your relationships,

then, and maybe just to ~~talk~~ touch on this until we can go a little bit longer, ~~in~~

is that you, then, become the occasion of Sanctification for other men.

That you're life becomes that instrument or that tool. I don't know how best you want to talk about it. . .or the Tactics, maybe, or the pole that invites other people through that Gateway of Justification onto the journey of Sanctification.

suddenly
For ~~certainly~~ you see yourself as one who stands beside those doors, those one-way escalator doors to the depths of the spirit and you find yourself in the absurd situation of struggling with your own being of just taking that journey and at the same time, you know, opening the door, "Step through. . ." "Come on and live. . ."
And, you know, you're almost glad that that door closes behind, you know, and when they return, or when you meet them at the bottom of that escalator-stairs, as they've gone through to discover what life is about, that they have, they can ask you questions like "How do you live your life?" . . .as a sanctified man?" Until they have been given that category as their own struggle, anybody you get comes ~~around~~ ^(who) around and asks you how you live as a sanctified person, you don't have to worry about answering the questions because either they're asking it out of their struggle with sanctification or else ~~they~~ there's some mule, you know, some person whose decided that he'd be damned if the spirit

were a category in his life, and he just wants a little bit of theoretical information about what it means to be a sanctified person, and if they ask that, you don't even have to answer. . .No! You're protected. Anything you say to them, they won't understand. But you' don't have to move. The way I see it, it's the manifestation of what Bonhoeffer was talknig about. Remember when he said that in Christian community or in the ~~the~~ fellowship of the Chmrch, it's always between me and my neighbor ^{There's} the Word in Jesus Christ. Do you remember that? And you wondered where's all that going to come from? You know, We have a research assembly, and there's a heck of a lot of relations~~n~~. Jesus is going to get worn out, running around the halls, standing in-between people, and the way they crowd. . .this building is a little ~~big~~ bit easier, but I mean . . .Jesus must have died those summers you were on the West Side. . . 20 to a room, and things like that, and the joke in that is that it's a Sanctified man when you relate to your brother, you Be the Word in the midst of that relationship. Or that what you do, you embody that ^{is} ~~them~~ ^{being} down between you and the brother, and that throws you over into how you do that, and we have to come back to Jesus again.

because it's how Jesus is the door. He's also the figure that you're called to replicate or reduplicate, and you've got to be tricky with yourself, because you and you see we've been trained to destroy that man, Jesus, and the training is so long and so deep is probably why we took so long pounding Justification, because you know, you'd have to come down on the Christ pole of Jesus the Christ, because we were right to pick up Jesus. Now maybe if we show that movie every Saturday morning or get a better piece of poetry, we might be able to pull it off, but Jesus is a man; he's the Son of Man, the divine of the Temple. . .I don't know how you talk about ~~him~~ him, but one thing you're clear about, he's a character that operated the same way that you and I did in relation to life, just as much without answers as we are without answers, just as much with horrendous, nagging doubts as we have horrendous, nagging doubts, just as much without guarantees as everybody around this table operates without guarantees. When you talk about Jesus, he's not like some damned astronaut with an umbilical cord tied back into Heaven somewhere, and the only reason he never got out of Palestine was that his umbilical cord ~~wasn't~~ wasn't long enough, you know. No! Jesus

was a common, ordinary, crummy human being who had his journey to live out in space and in time, who had the same kind of vocational demand on him as you have on you, who somehow discovered that he was called to live his life, to pick up that great life that was his and live it, to go back and redeem the times, to be the second Adam, to take his life as it was given and to live it to the depths. It made him human.

The same call that everybody around this table struggles with--that was Jesus' call--nothing special. Now if you don't say that, he cannot be the brother and companion that he is. Do you understand that? He walks as the first-born, not out of anything special as far as quantity or quality, but just as the uniqueness of sequence. He was first, and that's his historical uniqueness. And because he ~~is~~ was first, he is the model--nothing special about that--he might work with Fifth City and understand that as the model parish, gets damned clear there's nothing special about being a model, and it's not any easier for #2 or #3, or #4 or #10 billion

And somehow ~~the~~ ^{that's} But the model is there. ~~If one of your~~ ^{brothers} ~~have~~ ~~has~~ gone first, ~~it~~ gives you

permission as a sign and a symbol of what you've got to do. And to see that man

living his life and dying his death wholly and totally and fully as the Son of Man and the Son of God , , ,it stamps across our being, our Sonship with the Father. Understand that he lives his life wholly in the mystery, puts before us in a ^{clear} ~~new~~ light the possibility of our living wholly in the Mystery. One of the colleagues tells a story about what it's like when you stand before Jesus as your colleague and brother, you know, and finally confess that he's the one who you're duplicating your life out of, and Lo and Behold as you look, that's not Jesus there. That's the FATHER you're talking to. Awe. And you sort of look around the room for where Jesus is, and you can't see him. He's not there. My colleague says the reason you ~~a~~ can't see Jesus in that situation is because in the throne room there aren't any mirrors. And when you say Jesus is my brother, and we stand before the FATHER, ~~if you~~ that you stand before the Father. Period. That's the scary thing about that model. Tempted! Good Lord! Just those little stories of temptation are enough to make us want to give up. Tempted, yet he lived without sin. How could you say that? He lived a sanctified life. How can you say that? Well, he lived his life. As a forgiven man, without sin, because he was forgiven before his act.

You know then you begin to discover that when you talk about sin as not being a moral category, you're exactly right. You're talking about being a relationship^{al} category with the mystery. You experience yourself as forgiven. Period. And you can't possibly sin.

Suffered. Can't leave that out. That whole Garden of Gethsemane and the whole scene on the cross is there. It's what the heck, just because you experience a little suffering, you don't have any excuse not to live your life. Turn that around a little bit. But deliver! The man who lives his life and dies his death experiences resurrection, but boy the ones who manifest the embodiment of being the objective

getting out of the subjective trap, Become THE MAN for all men,

That's what death and resurrection is about! We emulate it, copy it, take that verse

"Go and do likewise." That's what it means to be the sanctified man. See yourself operating out of that kind of understanding. Very interesting the way those gospels end. After all those post-resurrection experiences throw you ^{back} ~~back~~ re-read those books through a different set of eye-glasses, see that commission, which isn't there until after the resurrection, you. . . you go and fill this space with life, that you go

and sanctify this world, my Father's world, and you live out of a promise that I am with you always, even to the close of the age.

Well, we've got to get our poetry cranked over into this other domain. Got

*

permission to do it, but any of you that have ever written poetry, you know, you cannot take your own poetry too seriously. You should read some of Eric's stuff.

He's very clear about not taking his own poetry too seriously. Be suspicious of

those who brag, I'd suggest ~~not~~, but at the same time, we've got that invitation,

to live life. We are so clear as a body of people that that's just not an

instantaneous thing to accept or reject in a moment. That's an echoing call down

the corridors of this great palace, ~~from the palace~~ we're already been made hosts

that we are called to walk through and live in and operate out of, ^{as} and sons of ~~Dust~~ ^{GOD}