


Sanctification: ^{#3} Endless Felicity
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Anything I say about sanctification and resurgence was recognizing the way
resurgence comes to ^{me} ~~you~~ and not lying about it. And my best illustration of that is
the movie "Man of LaMancha". Right at the beginning there where Don Quixote and Sancho
were riding down the road and I suppose it is ~~true~~ true that anybody in our time
experience ~~as~~ themselves as Sancho first before they have the capacity to experience
themselves as Don Quixote. Anyway here they are riding down the road and on their
way they find a windmill. And Don Quixote has his stuff on and everything; and Sancho
is riding behind him. And ~~right there~~ Don Quixote says, "Just look at this road to glory
here we are riding to glorify dragons and save fair damsels and everything!" and he goes on
and Sancho is riding behind him and ~~she~~ he says, "Funny this looks like the road to Toledo
to me." And also I experience resurgence, somebody comes along, you know you here these
lectures, what we are trying to get our being inside of what resurgence ~~means~~ means and
somebody comes up here and they decide, you know there is incredible collapse of the
twentieth century, and then they say, the other day I was over ~~the~~ to the delicatessen

and this man said to me life is really great. I mean resurgence is everywhere. And that

is really, you know because that is my response in the first instance. And then when I think of resurgence, I say to myself this looks like the fall of Rome to me. And you have to recognize, you just have to say that is right. That you and I have not yet climbed forth from the tomb in the experience of the incredible overwhelming collapse of this century. But the best way I got ahold of what resurgence is to me and the facticity of resurgence that I am very clear about is, it is like that when, have you ever stood on the seashore and seen the waves go out and the waves come in. When there are big waves on the shore, there is this happen^{ing} where a wave goes out from the shore and meets/one coming in, and when that happens before there is this huge tumultuous happening where the sea ~~is~~ making its way toward the shore, where the sea overpowers the outrush of the ocean, there is this moment where nothing happens. It is like all you see is these two waves meeting and rising up on the horizon. That is the way of resurgence. And as I I look down in history and my experience is, it is not even collapse, ~~in fact~~ ^{as} I look on the horizon of ~~history~~ history and what ~~is~~ I see is nothing in the first instance. What I know is that underneath that meeting of collapse and resurgence is an incredible tumultuous

turmoil going on underneath that wave that is making it rise on the horizon. But you do not see that in the first instance. And therefore when you look, you have to decide to understand what is going on underneath that wave. And that is what it seems to me that we are all trying to get ahold of in the movement is that we are trying to have the eyes to anticipate or see and prepare for and experience that embracement that is to happen in history. I believe it is happening. I believe it has started to happen. But I am not willing to lie to myself that in the first instance things are just fine now. That is not what we are talking about. I hope that is helpful for you because it is only with those kind of eyes when somebody says that this is a time of resurgence, ~~it's hard~~ can you decide to believe that. Or can you decide to put on the eyeglasses that say it is a time of resurgence. And the first place you have to look is ~~down~~ down inside yourself, like Tillich says. But you have to be extremely sophisticated about looking down inside yourself, precisely because accompanying resurgence is sanctification. And sanctification is real serious business. It is very intricate. Another way, it is like in a time of justification and collapse what you ~~are~~ have are moments that are like cloud drivers in your own life and in the sociological happening

in history and they go boom and you see what is going on. They go boom and your life

is exposed to you. They go boom and you have to decide they are actual, viable

moments. The experience of sanctification is oppressive. It just goes on all the time.

It is like where in justification you have got when you see the cross. And sanctification

is like riding down a long escalator forever and ever and ever and the cross is at the

bottom and you never seem to quite get there. But it is perpetual. It is every moment.

It does not have the same, sanctification does not have the same kind of eventfulness

to it as justification has in terms of profound happening. That is it requires the eyes

of, it requires the eyes of a sanctified man. It requires you/^{to decide}to assume you are accepted and

then look through the eyes of a sanctified man. And then everything is event filled that

shows you, you have decided in the first instance about your life. Sanctification presupposes

justification, not chronologically but phenomenologically. It presupposes that you grasp

you are accepted. Well I tried to put these things on ~~top of~~ the board, you can see them at

the top of your page. I do not want to go back over the old thing particularly.

But I do want to say some of the things that helped me to get ahold of the difference between

justification. I find, I do not know about you, but I find that no matter how many things I hear about justification and sanctification, everytime somebody on the elevator says to me "sanctified" you know I go ~~whommm~~, what are you talking about you know. I have a feel after what I am saying when I say that. Some juxtapositions that helped me are something like this: in justification is the experience where God loves you; ~~sanctification~~ is your loving God; justification is the ~~experience~~ of life sustaining you; ~~xxxx~~ sanctification is you sustaining life; justification is you are accepted; ~~sanctification~~ is later you will do much; justificaation is like God comes along and in his worst, most bitchy manner befriends you; and sanctification is you and your bitchy manner befriend God. I mean it is not like candy and smile, a little friendship that gets going in sanctification. It is filled with anger and profundity. Another way that these little categories here

three

help me a lot, that these ~~xxx~~ arenas of a, or four arenas of sanctification, that in Universal Benevolence you are talking about the inescapable consciousness that cares for the world. It is just there. And it does not have to do with trying and losing. It has to do with the world is there. You know that train image? Did somebody use the train

image here today. Well it is my favorite. I like to draw a train and here is this train.

But the experience of

And here you are lying under it, /lying under it is very interesting. Have any of you a

funny bone? I have a funny bone on my knee and when my mother used to always know how to

get me, because she would never have to touch my funny bone. All she would have to do is

go like this. And I would start, I would go wild. I would start laughing and screaming

and fighting her~~se~~ off. That is sort of the experience when the train comes. It does not

hurt but you are just going whoooo like this. Well over here that is inescapable. And

what that is, is it is like her~~se~~ are the thoughts you get of the way you try and operate

your life all alone. And this world is just waiting to crowd in on you. Now integrity

is a different experience. I mean you have got this train see. And you say, well hell I

am not going to be tickled any more. You decide that you are going to pick it up when you

train

are standing under it. And you are carrying the crane. You decide that you are responsible

endless

for history. Now the Endless Felicity, that name/felicity comes like the name of a

stewardess on an airline. Anyway the train is something like this, what you want to do ~~is~~

over here, I want to talk about this in a minute because it is where we are I think. What

you want to do with ~~your~~ integrity, is you are going to bear the weight of the world, but you are going to do it stoically. That is you are going to drag one foot and point out to everybody how noble you are and how profoundly tired you are carrying this train. Well in Felicity you ~~xxxx~~ realize that you are expending, you are expending more energy being stoical about bearin ghe world, then it would take to be happy about it. Do you know that? I mean well I do not know, it is someth~~ing~~ like it is either I have not figured out whether human fulfillment is like deciding to drive the crane, I think that is integrity. It is more like you have decided to drop kick it. That is you have decided that you are going to take history and ~~xxxx~~ go this way with it, punt. And it is the world ~~that~~ you have got your foot under. I mean you ~~am~~ have decided to be the one. That you are the way. Well that is the arena I want to talk in. This last areax of the Awefilled League or the Religious Life, I think has to do, well I won't get~~x~~ into that because I have only read the first three lectures. Anyway what do I want to do.

I do not know how John~~s~~ of the Cross is happening to you but he wrote a poem right in the beginning of the book, a poem which he bas~~es~~ the entire Dark Night of the

Soul. This whole lecture it seems to me is about the Dark Night, particularly chapters 19 and 20, I think they study right after. I want to read the poem, I do not know how many of you have, but it is fantastic. And it has got a tremendous line in it; ~~although~~

I'll raise my hand when it comes. This is called _____ of the Soul:

On a dark night kindled with love with yearnings, O happy chance,
I went forth without being observed, my house being now at rest
In darkness and secure by the secret ladder _____ O happy chance,
In ~~dark~~ness and concealment, my house being now ~~at~~ rest.
In the happy night, in secret when no one saw ~~me~~ nor would I be held
off ~~xxxx~~ without light or guide save that which burned in my heart
this light guided me more surely than the dark light of noon day to
the place where he, well I know who, was awaiting me. A place where
no one ~~else~~ appeared. O night that guarded me, oh night more ~~lovely~~
than the dawn. Oh night which joined beloved with lover, lover
transformed _____ the beloved. Upon my flowery breast kept oh form
myself alone, there he stayed sleeping and I caressed him and the fanning
of the fingers made a breeze. The breeze blew from the turret and I parted
his locks. (Here is the line) And with his gentle hand he wounded my neck
and caused all of my senses to be suspended. I remain lost in oblivion.
My face I reclined on the beloved, all peace and I abandoned myself, leaving
my cares forgotten among the lilies.

The last line I wanted to point out to you in the Dark Night of the Soul, the very last line in the whole book is, Oh happy night, Oh happy night. Now I have been trying to get

ahold of happiness. I have spent a good part of my quarter, spring quarter, being consumed with trying to figure out, and I do not want to make this equivalent to human fulfillment, but I think it is important, I spent the whole quarter trying to figure out how to make people happy about what they ~~were~~ were doing. I do not mean make them, but it was like people go around with missional boredom, and boredom, and colleague boredom. And I used to give witnesses and say do you like what you are doing? I used to go out recruiting PLC, do you like what you are doing here this recruiting? And they would say of course, "What do you ~~mean~~ mean like?" And I would say do you like ice cream? And they would say no. And I would say do you like pizza? And they would say no. And I would say are you wild about Coca Cola? And they would say yes. And I would say that is what I mean by like. I mean does it occur to you to do it rather than not do it? Now I believe though I want to say that first because hell this business of the fulfilled life is serious stuff. But it also has to do with being happy about life. It is like being happy about eating ice cream. I mean it is the same dimension of experience. Uncomplicatedly joyful about engaging your life in loving God. Now the four categories, I want to take

time to put this up here. Because I think that rational clarity is important. The four

categories in this lecture are the Final Certitude,

the second is the Consuming Action, and the third is Endless Adventure, and fourth is

Absurd Tranquillity. Now ~~that~~ the first two, one and two have to do with meaning in life

and the second two have to do with motivity and engagement. And so it is ~~meanx~~ meaning

one and meaning two and motivity one and motivity two. Now to get a hold of those, I had

to also do a little translation of my own which goes something like final certitude is like

what? Or how is it that you experience final certitude? The word I used ~~̄~~ was final

existentially
certitude is ~~something~~ like oppressive clarity. And consuming action as an experience

is like an eruption of passion. And endless adventure existentially is like, this is my

favorite one, serious courage. And absurd tranquillity is like serenity-in-charge.

Another way to say it is final certitude has to do with where you stand as the sanctified

man in life. And consuming action has to do with how you stand on the plane of history

and endless adventure has to do with how you are going, how you are going to do it, how

you are going to do the life you ~~ax~~ have on your hands, and absurd tranquillity has to do

with how you end. Now I wanted to put that up there because it may not be evident in my

talking. This the way that I describe the journey that goes on there is something like

this. I put both of those together, I'll start the lecture in a minute. I want to get these

out here It's something like this. The journey ^{to} ~~through~~ the happy death

or to grasping that you're last moment a happy death is something like

~~this~~. The painful assurance of final certitude is coincident with the overwhelming

eruption of passion in consuming action which compelling you to ascend the ladder with

the incredible posture of serious courage in an endless adventure is in fact serenity

in trials or if given a chance, a happy death. Did you get a feel after that? I think

it works that way. I think I'll be able to describe that. The same This whole arena

of the oppressive ness of clarity again it's you're talking in certitude about presupposing

that a man has grasped ~~that~~ he is accepted whether he's had it done to him Saturday

morning by mr. Tillich or whether life's done it to him, a human being who has decided to live

his life. And I know my experience in Rs-I was, you know, I'd been putting off for

so long getting my images clear. You know how you do that. And I kept putting it off and

putting it off. And then some guy came along and recruited me to go out on the town in Chicago for a weekend from Minneapolis. I said, "That'd be cool." And I came down and Saturday morning you know. . . . By the end of Friday night I'd quit wondering when I was going to get out on the town, and Saturday morning in the middle of Tillich I said to myself, "Jesus Christ, I been had." And you know I mean, it wasn't any longer that I could operate without my images clear. It was just done to me. And a but you see I decided that I was not going to recognize that for awhile, so I went out for about a year and a half and kept trying to put off my clear images you know. And I engaged in all sorts of things, and had a fine time doing it, but then this happened around an experience of seeing India, I mean it just all came clear.

A So I said, "What the hell, I'll go live my life." You know. I mean I'll be a revolutionary. I'll will get in time and start creating history. So I did that you know and I thought now in this thing called the movement that I was going to get my images clearer and I was going to have a direction. You know I picked up something that I could really die my death for, but what I experienced ^{is} ~~was~~ directionless continuity.

You know? I mean I experienced not more senses of direction, but less sense

It was like, back there before getting had, before God reaching down and going

Dum Bastard, you know, before that experience the direction I had was I was very

I had lots of I had real clarity on my direction you know because I was in like one

room. Or maybe I was in a house, but I knew how to go up and how to go down. Well

along comes living out my justification if's like you open the door and the universe

is out there. There's no steps down or up or anything. It's like all the alternatives

are yours and another way to say that is like you're in the middle of a field of grain.

I don't know if you've ever been in Kansas, but you stand in the middle of a wheat field

and you know there/aren't any pathways out. I mean you just decide I guess I'll

chop this way in history. Now before the fact I had plenty of directions that I knew.

I mean could see the past. Now what I mean by oppressive clarity is you are utterly

clear that there is no direction save the direction you decide to invent. And so it

is where you stand that is in the middle of the universe. That is your talking here

in final certitude about the journey to the center and that is where you show up.

You journey through the center and you look out and by God it is true. You are at the center of the universe. I do not mean the center of your interior universe. The center of the universe. And around this experience it seems to me that the journey of this world ends. It has to end. The sanctified man has exhausted the journey of this world. I remember when it dawned on me, it is very difficult to explain, but I was trying to explain ~~xx~~ to my father a couple years back, I tried to explain to him why I was doing what I was doing. And as I proceeded to talk to him about the fact that I was not interested in having a real job, it seemed kind of, he called me an unemployed religious. I was not interested in a real job, I was not interested in a lot of money and a house and cars etc. where that used to be for me an ideology, it was wrong to have two cars and a house for nice people, I grasped in that conversation that that was my being talking, it was not my ideology, do you hear what I mean. That it was an actual fact that is was not that I believed that I was not interested, I was not interested. I mean it did not occur to me to desire those things. They were just simply gone, not that there were no longer any moralism, you know the reverse moralism

of the radical left, you know it is a no, no. That was not it at all. I just simply was not interested. It bored me. Now ~~this~~ happens I think to every human being. It is what must happen to the housewife, one who I ~~knaw~~, who said one day she was washing dishes over the sink looking out over the fine lawn she had there, and this fine car she had in the driveway. Twenty-seven years old and it dawned on her that everything that ~~he~~ had wanted all her life, and everything that society had told her ~~she~~ she ought to have she had; she was 27 years old, I mean she was done you know she had all the things that she wanted and she said from ~~thhen~~ on until she took RSI she couldn't do any thing! ~~he~~ ~~shouse~~ house got messy and the dishes never got washed and she never washed the car and she just became a slob becasue...I mean that's the / experience that happens to you of this world/ I mean you know it happens to theclergy who you know is after the pulpit in ~~his~~ life and/all of sudden it dawn on you that isn't it and peppel and that isn't ~~ix~~ what you thought you were giving your life for. It happens to the business man like in the movie, Joe. ~~He~~ You know where it dawns on him ~~l~~ hat his function in history is to push paper and he never intended that at all...and he isn't interested in what the results of

at all, at all I mean
There is nothing left to anticipate./ You have to be there before you go out

bleeding in a moment. Now that seemed to me, my own situation and

I think most everybody in my generation for sure

this kind of a man

Time I was 20 years old, I was so lucid that I was sure no job, no philosophy,

no idea, no man, ~~no~~ no woman, no father, no mother, no priest, no friend,

no nothing could hold my existence, It was everything that had been positive,

that could give my meaning was denied. I had 50 more to go and there was nothing

left to anticipate. It had been the face of God had been exposed. Sociologically,

it seems to me, this is what happened to youth ~~and~~ culture.. You know that

goes on . I remember my dream was to live to be 25 and my nightmare was to live

to beyond that; it seems I saw that. And you see that through the whole globe now;

the lie has been exposed. At that point, with that kind of clarity you clear that

you're not waiting on any thing. That meaning has the possibility, ^{to bleed} ~~at~~ least. Its

clear that when you're clear that you're not waiting on anything that meaning has

a possibility to bleed. It's like now you could go, ~~I don't h-~~

I think since God decided to bring Resurgence into being, I think that's one of
key kinds of my ~~despair~~^{wider} cycles are getting ~~bigger~~, it like back when I was in
college I had a cycle of despair every 4½ hours you know...your ~~gã~~

Your down in despair you say to yourself, grin and bear it, Ken, this despair
is preparing you for something. great. You are being purged for bigger and better

things and you ask yourself the question, what are you being prepared for? The
answer is, you're being prepared for what you got. And that is just really a

let down isn't it. you are being prepared for mere...it is preparing you for

the dark night, I don't know, it seems to me that this kind of continuity in your life

You see what that experience is, the way I talk about it is along time ago, I think
about two years ago I ~~begin~~^{quit} participating in the luxury of thinking I ought to be

someplace else You know people who do that/ You know there in the movement recruiting

.....about once a week they have to set back, put there feet up on

the table and indulge in the luxury of thinking they ought to be doing something

else. Global design de bab, de bab ,...ir sit around here ...or what if I went

out and went to Seminary. You know you engage in the luxury of thinking you ought to be

doing something other than what you're doing. And it's nothing but a luxury, it's
rediculous. I mean you got to stop that, that's not that's preaching
It's not the edge. I got that said. Now if you miss all that...I'm having
a hard time getting things together ,but the only thing you experience these days
is boredom...just overwhelming boredom and you know it used to be that somebody would
stand up here and talk and everything he said was exciting. It didn't matter
what they said, you know they could say, living in the spirit is like living in
ditch with all the ramifications of being a mouse....
I mean everything was exciting, but now it doesn't matter what anybody says
it's boring!