

The Happy Guilt

We come here to be gathered in silent meditation. And the form of silent worship appeals to many who could not call themselves Friends or Quakers. So I was perturbed when you asked me to speak here for eight consecutive days, on the aspect of our faith which centers around the Sabbath between the Crucifixion and Easter.

My comfort is that the mysteries of thought centering around the Holy Saturday, a week from today, have today with silence.

One who to ~~the~~ before
that lay down
silence

She knows her grief

On the Sabbath between Good Friday and Easter the Church falls silent. No bells must be rung, the daily sacrament of the Blood and wine is not imparted. The Creed is not spoken. The lights are extinguished. No joyous intonations accompanies the priest to the altar. The whole Church is silent. Her faith seems lost. ~~XXXXXXXXXXXX~~ As Edward Grey said in 1914 that the lights were going out over Europe, so seventy two candles go out one after another on the previous days signifying the three days during which our faith was dead.

No smell of incense, and smell is life, is permitted. ~~XXXXXXXXXXXX~~ On this picture of Palm Sunday ~~XXXX~~ the Messiah makes his triumphant entry in Jerusalem, ~~has gone up in smoke~~ then, the Messiah is not the Messiah for all we can know.

Christendom in our days passes through the good Friday of its churches. They have no power, no unity, no joy, and especially they dread the future. ~~XX~~ On the Holy Saturday, ~~xxxx~~ ~~xxxxxxx~~ apostles were afraid that nothing good could any more happen to them, that history was at an end, for them at least, that any new event would only make things worse; the entry in Jerusalem seemed to have formed the climax and the anticlimax had come.

Humanity passes through its anticlimax and ~~xxx~~ Of all the events in the history of the Church, no event is more fraught with analogy to our time than this one Saturday.

*The Happy guilt is the revelation of a new
because he ~~dead~~ became ~~an other-worldly~~*

The ix revelation of vices is the Gospel of Easter. And the Great Saturday is the day on which the revelation takes place.

On Good Friday we still are in the first eon: On the Cross, alone, forsaken by his God, Jesus is in the first eon. On Easter Sunday, the new eon has started. He has risen.

On Sunday today's unfolded waiting, the transformation itself is enacted: The highest Festival day of the old eon is profaned. The Deacon takes the place of the priest. The tradition says: that the Deacon exclaims: "O Happy guilt" because he has meant to represent the women who first saw the risen Lord, first understood that Jesus' death was his real victory. The common men are ix more apt to enter the kingdom of the new order than the dignitaries of the old. And the crime of blasphemy, the cross, the shame of the old Israel, is the new glory of the Christians.

We today live the Good Friday of the Church. We, as Fellowship, have not yet lived Easter. So, it is fitting that we should challenge the crucifixion, ourselves, as our guilt as Church members. That we should admit our own waiting, obscured, confused, corpse-like helplessness.

These two pictures show you how the Crucifixion was treated at the end of two eras of our tradition. On one side, a wide spread mystical crucifixion of the Middle Ages: Christ, completely passive, is nailed to the Cross by Wisdom, Patience and Charity. The official Church is satisfied by this excess of humility, of sweet mysticism. And tries to overlook the existence of this tradition. But it is the danger of all too passive and useless Christendom.

The other picture, well known to you all, is equally unorthodox: an omnipotent Christ, destroys a weak Cross adoring world. Orozco's painting, strangely enough was asked for by H. G. Wells, in a book on God, twenty years ago. It is of world wide and epochal significance. XXXXXX Yes the Cross has to be put down, if its adorners become idolaters of a mere ritual. It horrified me with a jerk when I found a word by St. Augustine written in 430 of our era.: saying:

Yes, the cross itself must be crucified. Here the Cross is not exactly crucified. But the Master over Life and death, certainly withdraws his support from his visible following. He forbids them to quote him any longer for their own world as though it were a Christian world. And nobody can say that this Christ is not conceived in the most austere and divine majesty.

Grozco, by choosing a Byzantine expression, certainly convinces us of his belief in the divinity of Christ. He only cancels his approval of man-made routine crosses. But Christ's cross remains. As Augustine said: Maybe that we cannot quote the ecclesiastical traditions, but even then it would be a crucifixion of this very tradition, and we would remain in the Christian ~~xxxxxxxxxxxx~~ stream of constant revaluations.

The courage to find the cross outside the Church, must be then our courage. Then, the guilt of the Church and of the Christians may again be transformed into a happy guilt when many follow the example of the Dartmouth boy who wrote: ~~XXXX~~
~~XXXXXXXXXXXX~~ Help me to find myself as one who could perhaps lack in a measure of worldly triumph, and yet who of his own free will renounces this, , -makes the shame of man his shame, makes the shame of man his shame.....

Then, Grozco's accusation against the ~~sk~~ Christians in the old son will be invalidated by a new son, a new Master.

~~XXXX~~ But Easter is only given to those who are neither spell-bound by the death of Jesus nor by the resurrection of Christ, but who live through the darkness of the Great Saturday.

As a symbol of this, let me now tell you the last instance in which the Easter Saturday shows its perfection. The Church is silent. And the Creed is not spoken. and the Day has no introitus, no label. By now, you know all the details. However, in an anticipation, The Church moved one comfort up to the second hour of the afternoon of today. On earth, everything is still dead, despondent, ignorant. But the Service of the Day received a name. The incomplete service is called: The Gloria in excelsis service. For, the Gloria, not sung since Maundy Thursday, is sung today, in advance of Easter. The memory and the certainty of the incarnation may be lost. But in the heights we hear god's glory world without end.

That the mind is the great cultural lag, is quite widely known, by now. On this picture, not one of the men present, is up to the occasion except the man who tries to prepare them. The members are lagging far behind the events, which, on this picture Leonardo was able to impress on us much more clearly Truth is a growing power in our lives. And there must be some way of keeping us aware that the truth is waiting for us, truth known already but not yet discovered by you and me. All times must live together at peace in the light of eternity. But how can Jesus stand his loneliness, his terrible solitude, in the midst of the twelve. Gethsemane yesterday was more congruent to his real position in this world. He all alone. Is not this last supper a deception since nobody understood what he was offering them?

If it was the last supper in the flesh, it also was too early to be the first communion in the spirit. Spiritually speaking, it was held before they could eat this bread and drink this wine with real understanding. How is the world kept together when men understand so little, time and again.

Yes, how do people live together?

On the great Saturday, the Church replaces the usual service with the reading of twelve prophecies and twelve special prayers, following each prophecy.

Twelve times, the congregation is reminded of the fact that the world waited for its re-creation Genesis One is read first. In Genesis One a prophecy of

XXXXXXXXXXXXXXXXXXXXXXXXX It is. We are all reconcile in Adam. We would not need any re-creation, if our XXXXXXXXXXXXXXXXXXXXXXXXXXXX creature existence was fully appreciated by us. A humankind which could talk to water and fire and brother ox and ass as creatures of the same creator and could function as innocently as ~~water~~ ^{water} lily or the sparrow, would be redeemed. The second prophecy lists Noah and his reconciliation with God which made him believe in the order of the cosmos, in eternal recurrence. Abraham follows. He leaves behind the Joneses in Babylon, and the fleshpots of Egypt, and

his faith in the promises made this man into a right man. His figure prophesied the liberty of those ~~who have ears to hear even when they are old~~. The righteousness of those who are not the last of one race but the ancestors of a new race. One of you wrote this prayer, a few weeks ago:

Help me, O Lord, to find myself as one who could perhaps conquer, and back in a measure of worldly triumph, and yet who of his own free will renounces this- makes the shame of man his shame, takes the deeper sense of life, and bears it well... The author of this prayer acted like Abraham: he took the most inconspicuous job he could find, and left his routine environment; he believed in a promise and prophecy.

This, the Church on Great Saturday feels, is the right prophecy for the event in which these eternally right acts of men ~~came~~^{all} came out into the open, as the backbone, as the spine of our Oneness and Unity on earth. Moses exodus is the next

act of faith, in the list ~~of~~ ^{thirteen} prophecies fill the service. All equally near your and mine every day opportunities, and all saying that everything points to the act by which these acts will crystallize and become known as the life current that runs through all men, on their road to their own destiny, and the destiny of the humankind. Prophecy is the means which overcomes the lag of the mind. Where there is no promise, there can come no answer or fulfilment. Jesus would not have re-created the world, if the world had not waited for and pointed to him.

At this last supper, they see him in the flesh. And the true spirit of the meal is hidden. But the spirit of the prophets takes the place here of the Holy Spirit of Easter. And this preliminary spirit allows Jesus to initiate them at all. The spirit of expectation must precede the spirit of fulfilment. And the twelve prophecies bind Christianity to the real history of all men, from the beginning of time. The Great Saturday can make us patient. ~~We~~ ^{We} believe more clearly ~~than~~ ^{than} others. But the prophecy encompasses those also who now do not understand.

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The Church loses her speech ^{during} ~~in the~~ this week. She falls silent. ~~XXXXXXXXXXXX~~ Every other ^{first day} ~~first day~~ has a so-called introitus. This verse sums up the meaning of the holiday, often in its first word. Palm Sunday, has as introitus ~~XXXXX~~ ^{Hosanna}. Christmas: A Child. Pentecost: Spirit. Easter: I ~~have~~ ^{rose} ~~again~~.
spoken

No such word is ~~known~~ ^{on} the great Saturday is the Holy Sabbath often is called. The Great Saturday restores the secret ~~XXXXXXXXXXXX~~ ^{of the truth} which we members of Churches ~~try~~ ^{all tend} to destroy. We slap God on the back, and call him an idea, we speak of religion as our personal business, we treat the Bible as a best seller, and we call ~~the~~ ^{eternal} truth a dogma. ~~The great XXXXXXXX~~ ^{However, SATURDAY} is an interval to give us time so that we may forget ~~that~~ ^{that which} we think to know too well, and become open for quite another aspect of things. ~~This~~ ^{THIS} interval of a filled silence, you and I would not ~~sit~~ ^{try to} here and reflect on our personal religion but find ~~that all are~~ ^{out} ~~misguided~~ ^{by leading persons} and that the only person who speaketh and may enter this room through his creatures, or through people or through a fellowship, at any moment, is the three in one. The Bible has neither a standard ^{edition} nor a revised edition but she revises our standards. ~~And~~ ^{and} truth is a dogma only to those whom it has left dead behind.

Pontius Pilate was through with truth and called it ~~a mere dogma~~.
→ We do not know God. We do not know the truth. But we do know that we have behaved like Pontius Pilate on this picture: ~~extremely silly~~ ^{ashamed we have done only truth}. ~~Although we may~~ ^{have} personal religion. ~~and~~ ^{but} we have no standards of ~~his~~ ^{our} own, ~~yet~~, we ~~have~~ ^{have} assumed ~~all~~ ^{all} this and have measured the events around us as though we were the persons and the revisors, and the standardbearers. The Great interval makes sense only as a filled silence before an overpowering new insight waiting for us.

The Great Saturday is rammed into our commerce with ~~the~~ truth, as a big halt: our truth ~~never~~ ^{never} is ~~not~~ the truth which God is going to reveal.

a bundle
Nan's ~~extra~~ ^{of nerves}
of nerves.

The Church loses her speech on the Great Saturday^{day}
 Every other fest day has an introitus which sums
 up the day: Christmas begins A child, Pentecost
~~XXXXXX~~ Saturday as the Holy Saturday was often
 called. The Church loses her speech~~XXXXXX~~
 difficult from her being silent~~XXXXXX~~
 we have~~XXXXXX~~ interval may~~XXXXXX~~
 have~~XXXXXX~~ beautiful significance.
 A pause is the greatest proof of beatitude. But
 the same still moment outside its relation to
 that what has gone on before and after, ~~XXXXXX~~
 may ~~XXXXXX~~ begins: Spirit. No such word is known about the
 Great Saturday as the day between Crucifixion
 and Resurrection was often called. The Great
 Saturday restores the secret of inarticulatedness
 and we do not know what to say but we feel that
 an overpowering new insight is waiting for us.
~~XXXXXXXXXXXXXXXXXXXX~~ This
 aspect of truth is lost to us moderns. When we
 speak of the truth, we moralize that we must
 always speak the truth and nothing but the truth
 This is very childish in the face of the Truth
 of God. We do not know God. We do not know the
 truth. Only when we worship the secret of the
 truth as something much bigger than ourselves
 shall we ever know anything. Hugo of St. Victor
 divided the ~~XXXXXXXXXXXXXXXXXXXX~~ period from Good
 Friday through Saturday to Easter Sunday into
 The day of fear, for the Crucifixion, the day
 of Truth for the Great Saturday, the day of Char-
 ity for Easter Sunday.

When we hold on to this sequence: fear ~~XXXX~~ God,
^{new truth} revelation of truth, ^{love for} application for our neighbor,
 we are Christians. Whenever the Church tries
 to have charity without fear and truth, it becomes
 a social worker, instead of the Church.

The Church has always abounded this tempta-
 tion to have charity without fear and truth. And
~~XXXXXX~~ ^{any} branch of the ~~XXXXXX~~ ^{vine called the CH.} which and so,
~~XXXXXX~~ withered. When the truth is no secret
 and the Great Saturday is no longer an interval
 between an earthquake and a new creation, the
 Church loses its speech

This awe inspiring and overwhelming character of truth is lost to us moderns. When we hear the word truth, we immediately think morally of it: of course, I must not tell a lie, always speak the truth, etc. etc. "Nothing but the truth."

As though we knew the truth, as though it were in our power to speak the truth. Perrots are we, perrots of the last broadcast. And this we call truth.

When we begin again to worship Truth as something bigger shall we ever know anything. Truth must appear to us as a secret before it will unfold itself to us openly. And that is the reason why the Great Saturday is without an introitus. It has no label, it is not pre-conceived. This Saturday is the barrier between the preconceptions of God Man and World in our brains, and the truth.

Before God suffered from us, we ~~are~~ not open to the depth of this truth. Hugo of St. Victor said: of the three Easter Days: Good Friday is the day of fear, Saturday the day of truth, Sunday the day of Charity. And it is true without the fear of the lord first, and without his truth second, ~~the~~ man's loves like a monkey. We have lost sight of this sequence completely. Fear is abolished. Truth is in dictionaries and Charity is organised. When the church becomes a social worker, she ceases to be the church of the word. The rebirth of our speech comes only in this order: Friday, Saturday, Sunday. Otherwise we have nothing to speak about. And any church has died in any century as soon as she gave in to the temptation to be organised charity without the tremendous mystery of truth still ahead of her. Then she speaks of reconstruction instead of re-creation. Then she does it all herself. These branches of churches do not remain in the vine.

When Jesus said farewell, he foretold this end of every branch of the vine that would become fruitless. because it would not remain in the vine. And he himself allowed us to see this, in his own branch life. As the vine he remained. But as the branch, he, too, came to an end of his truth. In this scene before Pilate, Jesus' first truth, the messianic kingdom in Israel came to an end. Now he rests and a new truth is expected. ~~HUMANITY~~ ~~XXXXXXXXXXXX~~ without common darkness and expectation is not ABLE TO COOPERATE. Those who do not wish to endure the dark interval together, do not belong together. We have no common faith. But

This awe inspiring aspect of truth is lost to us ^{moralizing} moderns. When ~~we~~ ^{we} hear the ^{word} truth, ~~we~~ ^{we} immediately think of ~~your~~ ^{our} duty to tell the truth. ~~we~~ ^{we} blush ~~at~~ ^{at} the idea of telling a lie. As though ~~we~~ ^{we} knew the truth; as though it were in your power to speak the truth. Perrots are we. And this we call truth. Only when we begin again to worship truth as something much bigger than ourselves shall we ever know anything. Truth is a secret first before it can become known. And that is the reason why the great Saturday has no introitus. Life is not preconceived. And the Saturday is the barrier between the truth and our concepts of God, Men, and World.

Hugo of St.-Victor divided the period from Good Friday to Easter Sunday in this manner: The first day is the day of fear. the second the day of truth. ^{and} The last the day of Charity. *Behne God suffered*

truly or fully.

Of this sequence, we have lost sight completely. ^{later} We begin with charities, consult the encyclopedia Britannica on the truth, and have no official admission for fear. ^{and} *the source of our knowledge.*

~~XXX~~ Wherever the Church tries to break away from this sequence of fear of the lord, of awe before the truth, and charity for ^{God} our neighbor, she becomes a social worker and ceases to be the Church of the Word. *the answer is, the divine love must have revealed itself to be.* She has nothing to speak about. Any Church in any century has died when she gave in to the temptation to love without the great Saturday on which ^{the} truth becomes ^{the} *truth is* ~~awful, yes, awful. As Jesus said:~~ I am the vine; my father is the husbandman; you are the branches. And every branch that does not abide in the vine, is purged.

for we can have.

expected with awe.

Jesus was silent on the Great Saturday, he, the vine ^{himself} once for ever reproved our backslapping of God, ^{ahead of the truth. God comes much later than we think} ~~abiding in the vine, the~~ fear of God, the awe of truth, the charity to ^{the} ~~the~~ ^{the} ~~creatures~~, follow each other in his life. In this scene before Pilate, the truth of his entrance into Jerusalem ~~comes to an end.~~ On Saturday, a new truth is expected. We may have no common faith. But this interval be blessed which allows us to expect it together.

In common darkness, humanity must expect the truth ^{endure} And to ~~live~~ this dark interval, in every generation, ~~xx~~ preceded all reconstruction.

The interval of the Great Saturday between our faith and God's truth can only happen after we have lost our speech, and when we wait for another. Only as an interval between old and new faith, can this day stand. mere silence is ~~is not~~ ^{is not} ~~is not~~. As an interval in music, silence works wonders of beauty.

But our silence has not the ^{awe} ~~XXXXXX~~ of an interval between two inspirations. And then ~~XX~~ we are as silly as Pontius Pilate and nine more generations of Greek thinkers and Roman Cears ~~Were~~ in the face of the new truth.

We as Pontius Pilate are through with truth. I do not see anybody today waiting for the truth, slowly. So, ~~XXXXXX~~ ^{nobody may} get it. God is ^{considered} an idea, his book is a best seller, his truth is a dogma, religion is personal. ~~we ourselves persons with religion~~

The Great Saturday restores the interval of awe by which it becomes known to us: 1. that you and I are no persons ~~but~~ but ~~XXXXXX~~ silly. That God is not an idea, ~~XXXXXXXXXXXXXXXXXXXX~~ But three persons in one and one of them is going to ~~relate us in the next minute~~ ^{bless or to condemn}. The truth is not a dogma but a lifegiving process which revises ^{a standard}. The Bible is not a revised edition but revises our standards, and ^{external} truth is a dogma only to those who hate truth/.

The Great interval proves that our faith makes history, moves, changes its aspects, is ploughing, sowing, weeding, reaping, one thing after another. ~~XXX~~ All holidays have lost their meaning, the Sundays are abandoned. People work seven days a week for defense, We ~~XXXXXX~~ go to classes on Good Friday. ~~XXXXXXXXXXXXXXXXXXXX~~ All ~~positive~~ religion is abolished. Alright let us then ~~listen~~ to the negative religion of the Great interval.

Let us fasten ^{and} ~~to~~ become hungry for the truth, to become spacious, with

On the Great Saturday, a holy day, a festal day of God's first revelation becomes week day, for the new Church. Saturdays are week days for us; they were sacred before. The new Easter created a new Sunday, another Sabbath. The Church made things profane which were sacred before. But it made them profane after the spirit had left them. The Day teaches the continuous profanation ~~of~~ dead branches by the living faith. All branches of the Church have lost their holidays when they did not stay in the vine of fear and new truth. The oldest Church relished in the Eucharist. And they took the institution of the Last Supper and built it up into Corpus Christi Day.

And Luther saw that it was materialised, automatized, and Corpus Christi day went. Luther centered the Churches of ~~the Rxxxx~~ his Reformation around the Secrets of Good Friday. And we shall see on Good Friday the Crucifixion by Luther's Contemporary, Gruenewald in which the Crucifixion is thrown like a fiery ball and flung in the face of the Church of Maudy Thursday, as the New Secret of the Reformers. Against Luther's faith without works, became so destitute of works, that the Second Puritan Reform came and threw out the Good Friday worship. It put the emphasis on the Sabbath. 52 times God's word is preached, and not once more. The Calendar of the Church with its mysteries of the Lord from Christmas to Pentecost in the first ~~xxxxxx~~ half of the year, and with the events in the life of the Church in the 23 weeks after Pentecost, the whole architecture of the ~~xxxxxxx~~ ecclesiastical year disappeared and the 52 Sundays remained. The Puritans profaned the ecclesiastical festivals.

With the French Revolution, the civilised and secular calendar penetrated into the Church and it became a New Year Church. ~~XXXXXXXXXXXXXXXXXXXX~~ You may recognize any branch of the Church by asking yourself which is the minimum which the most superficial member might

Look at this picture. It is the Lord's supper,
full of tremendous secrets. And I cannot read
John 14 to 17 without the awe and shudder of the
abysses of truth still waiting there for us.
But it became from the Lord's supper the
Last supper, then a communion~~xxxx~~ supper, and
today, it is more or less a community supper.
It has lost its salt, its tremendousness. ~~It became~~
~~too ubiquitous, on all saint days.~~
the Church of the Middle Ages circled around this
sacrament nearly exclusively as the special day
of Corpus Christi symbolized. Luther saw that
~~zzzz~~ and he concentrated on Good Friday. Roman
Catholics recognize each other by Corpus Christi
procession. Lutherans hold Good Friday to be
their highest day. Against this, the Puritans
turned, did away with

O felix culpa quae talem ac
tantum meruit habere redempto-
rem. O certe necessarium Adae
peccatum quod Christi morte
deletum est.

Draconus

The greatest word on Easter Saturday
is not spoken by a priest. It is spoken
by the Dragon.

Holiday becomes weekday

The world becomes God's temple

The cross becomes man's humor.

The solemnly last supper becoming the
wedding of man's first and foremost
unity of mankind.

breakfast
The way in which he breaks his fasting away from God.

My dear Mr. Rosenstock-Hüssy

I have just received your letter of the 14th inst. and am
delighted to hear that you are interested in the
work of the Institute.

I am sure that you will find the work of the
Institute very interesting and useful.

Today let me appear to you as a friend
and let me say to you that I am sure
that you will find the work of the
Institute very interesting and useful.

I am sure that you will find the work of the
Institute very interesting and useful.

I am sure that you will find the work of the
Institute very interesting and useful.

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Institute very interesting and useful.

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Institute very interesting and useful.

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On the great Saturday, Israel lost her secret.

We talked about secret and ~~XXXXXXXXXXXX~~ truth. Where the truth contains no secret, it dies. Gethsemane is the new mystery of man. In Gethsemane, this ~~XXXXXXXXXX~~ man is outside the established religion of his people. The Jews are going to eat the Easter Lamb. But here is the Easter Lamb. The Jews are going to celebrate Easter on the Sabbath. But he will be in hell, on this same Sabbath, and so he will profane the Jewish Sabbath, and create a new Sabbath, the Sunday of Easter, a simple work and week day. He creates a new mystery. The profanation by Christianity of all Jewish sacredness is remarkable. The Christians desecrated the Jewish law, and consecrated the Gentiles, when ~~XXXXXXXXXXXX~~ no mystery inhabited any longer. On the Great Saturday, a festal day, the Sabbath, is desecrated into a work day. Dead branches of the Church must be desecrated, made unholy, when ~~the secret has left them~~ they are dead. And new branches of the vine must be consecrated.

This spectacle is the constant process of life: desecration and consecration.

It is before us New Year Christians of the last century, before us Sunday Christians of the preceding puritan tradition, ~~XXXXXXXXXX~~ before us Good Friday Christians of the Reformation, before us Roman Catholic Christians of the Corpus Christi Day, before us ~~XXXXXXXXXX~~ Orthodox Greek Christians of Easter Sunday.

What do I mean by that? Every branch of the vine ceased to bear fruit when the special day in which it embodied its emphasis, lost its spirit.

The Ancient Church centered around Easter Sunday. ~~XXXXXXXXXXXXXXXXXXXX~~ It was an enthusiastic outburst of joy. The Roman Church saw too many pagan forms of spring creep in, eggs, and bears led in spring parades. And the purity was newly arrived at by creating the secrets of ~~XXXXXXXXXX~~ the Thursday before Easter into a special feast: Corpus Christi Day.

And a Roman Catholic is known by his marching in procession on Corpus Christi Day.

Then Luther came, and flung the Crucifixion into the face of the sacramentalists. He abhorred the material aspect of this holiday so much with all other Germans that you will see on Gruenewald's altar, the Darkness of the Crucifixion thrown like a protest into the overlight and sunshine festival of Corpus Christi.

But Luther was superseded, ^{de} too. The architecture of the ecclesiastical calendar with its sequence from Christmas over Easter to Whitsunday, with its ~~beginnings~~ many incisions became suspect to the Puritans, and they said: 52 Sundays shall be consecrated and they contain all the secrets of the word. But the rest of all these gay poles and Christmas rites is desecrated, and they let it dye.

And in the end, the secular life was taken more seriously than the inner life of the Church. And the civilian New Year Day became prominent. And there are people who will go to Church once a year, on New Year's Day, because this day is shared by Church and State, by believers and unbelievers.

Now a new degeneration and consecration has occurred. The secret of fatherhood is sterilized once more.

be/ willing to share.

Well, the Roman Catholic will go in procession on Corpus Christi Day, the Lutheran will be seen in Church on Good Friday. And the modern father of a family will indulge on going to Church at the Eve of the New Year because it is after all a holiday in the secular calendar, too.

The Great Saturday embodies a new and more radical change, from Holiday to weekday, from Sabbath to Saturday, and we all know that this is the change in front of us, we will never see all and everybody extinguish the ashes of the fire on his stove and turn with all his family towards the pulpit for many hours on Sunday morning and afternoon.

Work will become apart of worship. The Great Saturday embodies man's creative power to sanctify another part of his creature-existence. On this day, the water and the fire, and the wax are consecrated, ~~XXXXXXXXXXXXXXXXXXXX~~. Now to consecrate means to make sacred together with the rest. The desecration of the Jewish Sabbath led to a consecration of a part of the profane world, which had been overlooked.

~~XXXXXXXXXXXXXXXXXXXX~~
~~XXXXXXXXXXXXXXXXXXXX~~

That the rebirth of the Church always must come from the most despicable end, from the rejected sinners, is by now a common place. So, the century which ^{emphasized} ~~created~~ an education for leisure, and exalted the ^{divinity of reason} ~~mind~~, will be spelled by a branch of Christendom which consecrates work and body. And its great example, this branch may find on the Great Saturday. Here, the priest consecrates the water. But not as you would think, condescendingly, asking God to bless this water. Not at all: The Christian as Francis did talks to the creature water. He thous and thees her. He does not talk about this thing to God. But he talks to her of God.

Any part of the created world which needs consecration, cannot be consecrated condescendingly. But only when we ourselves become part of it. With our sweating bodies, we can enter

the reality of the created world on the ground floor. The water is made into a creatura libera, ~~xxx~~ into a free Creature. And more, we also cannot hope to achieve for ourselves. The week day ~~xxxxx~~ Church will be a Church of creatures but creatures freed, liberated in their functioning within one undivided creation.

One who stands strong and lithe and glances
casually yet piercingly at life,

Who speaks clearly and fears not the
workings of his own mind,

Who reads and listens much, and gains from both
the basic strains of truth,

Who, so to speak, dances well and fights better;
loves equally symphony and sweat, -

Oh Lord, I pray of you help me to become such a one...

Yet much more than these, help me to find myself
as one who could perhaps conquer, and bask in a
measure of worldly triumph, and yet who of his own
free will renounces this, - makes the shame of man
his shame, takes up the deeper sense of life, -
and bears it well.....