

## Tape 6

This is not something that happens once a day. Tens upon tens upon tens of thousands of times a day a human being walks out of their door in their morning and never returns in the evening because something happens that destroys them.

Now, we live in a world that is simply saturated to the point of absurdity with politics. The televisions, the newspapers, everything loaded with governmental politics as if this were the most important thing in life. People argue and fight and they kill, literally, go to war over politics. Who's going to be the king, who's going to be the big shot? I don't care what your political philosophy is, whether you're conservative or liberal or whatever. Now let's do something. Let's go through a little reflection here. Picture to yourself your ideal political world. If you are conservative, than that would be, I suppose, a conservative world something like Plato's republic where you have a philosopher king and a strong military and all other kinds of stuff. And if you're liberal I suppose it would be something like a worldwide Sweden, everyone has health care and vacations and education. Makes no difference, you know have on a planetary basis your perfect political system. You have won all the political battles. All the right people are in office. When that mother whose child has just been hit by the car, just accidentally, chased the ball, when that mother whose child has been hit by the car and is dead, the next day or two days later when she is at the side of the grave and the box with the child's body is in the grave and she is in anguish and torment over the destruction of a person in love, what do the politicians have to say to her? The democrats the republicans the socialists the communists, what do they have to say to her? What consolation can they give? What power do they possess? What hope do they have for her? None, none, zero. They have nothing to say. And the greatest crises of life, the crises that Richard Kevlin's mother is going through, the crises that takes life out of life, the great issues in existence, evil and death, destroying the loved ones and self, politics has nothing to say to her. What does have something to say to her? Where is there a solution?

Well, let's look at it this way. It's a bit of an exercise, but stay with it for a minute. Suppose this circle that I'm drawing here, suppose that circle represented all reality there is. Every thought, every word, every deed there ever was, will be, every blade of grass, every molecule, every star, every galaxy is in that circle, every thought past, present and future, all reality is in that circle now, okay. Now how much of reality does any one person know? About a hundred billion zillion times less than that. We know almost nothing, almost nothing. We talk to each other and we listen to the radios and televisions and the newscasters and the politicians, like well we've got about 85% of it figured out and all we got to do is straighten out a little over here and we'll have it. We are grossly ignorant of reality. But this is where we are, this is where we are. But the problem is, the deep and serious problem is while we're grossly ignorant of the mystery of existence, within the mystery of our lives, we still love and those that we love can at any minute and will more than likely be beaten by evil and destroyed by death. And our ignorance gives us no answer in a place where we want an answer. We could care less about what country has the fishing rights in the north Atlantic. What we want to know is, is Richard Kevlin okay? And so our ignorance, there is a pressure to it, which we all know whether we articulate it or not.

Now there comes a time in human beings lives when they spiritually grow. It may be for some people as young as when they are 8 or 9 or 10. St. Theresa obviously was a very precocious person spiritually. Other people, they may be like George Dabilka that I told you about, it may be when they are 60 or 65 that some -- it makes no difference when. There comes a time when people first of all recognize their littleness. Look how little we are in the context of existence. How tiny we are. Littleness is not a theological virtue. Humility is not theological virtue. It is a virtue of reason. All we have to do is look and see how little we are and it will keep up humble. Except we don't look. What do we do? Instead of looking we create a little two by four world and we live our whole existence in here and we draw all our values, our attitudes, our beliefs in from this little two by four world forgetting this entirely cause this little two by four world is ultimately overwhelmed by real reality. But in this little two by four world we are big. It is this little two by four world that creates the atmosphere out of which all sin takes place. Pride. There is no pride in reality for the human being. The human being is little. Humility is just reasonable. But when I cut the world down to a tiny world, then I can really know how things are and tell people how they are, force them to live the way I want them to live, etc. Now, if we stay in this world, however, or if we are forced into by grace, then we confront the reality of our littleness and the reality of our almost total ignorance. But we confront them in the context of the fact that we love people and we desire that they not be damaged by evil and death. And so when human beings reach stage of humility that they are willing to accept their own littleness and their own ignorance, and yet willing also to love, at that point there when they recognize that their little human reason, which this is all it is, this is all it is, little human reason right here. It's got almost nothing to work with, that the littleness of their human reason is no match, absolutely, positively no match for the massiveness of reality. Then at that point there individually or communally, they go looking to see is it possible that the one who created all this could possibly communicate down here to tell me or to tell us how to live amidst this tremendous mystery in peace, in love, in security, not only for ourselves but for those that we love. The technical word for that is, when people see that reason, when people see that reason is totally insufficient to live by they go searching for revelation.

*(Side B)*

When they see that the human-eye view, this eye view down here, is 100% inadequate for living human existence peacefully, then they go looking to see is it possible that God would give them an insight from his eye view. And people over the centuries, the history of religion is a history of people looking to see if God would communicate to them how they can live in the midst of this mystery that is permeated totally by evil and death and that destroys their loved ones and destroys them, is there a way to live there that ultimately will be peaceful, full of security, that ultimately would not be subject totally and finally to evil and death. Over the centuries people have thought God is communicated in many ways. So, for example, at one time people thought God communicated down to people on Earth by the flight of birds. It was called oger. At another time people thought God communicated to the people on Earth by special places in the ground, oracles. The longing of the human heart is the same. The concern for what happens to the loved one who goes before and the loved one that's left behind. The suffering that goes when the loved ones suffers. It has been thought that the way God communicates to people about how to live in the midst of this mystery is by especially anointed people that he chooses. Anointed, the Hebrew for anointed is machea, Messiah, the Greek word is Christ.

Christ is the specially anointed from God who comes to us and tells us how to live amidst this mystery that is inundated with evil and death in a way that will ultimately be triumphant. In a way that will lead to eternal life and love and peace. That's what the gospel says, isn't it? The gospel calls Christ the word of God, the word of God. Word is the sign for communication. You know what the gospel says as well as I do. In the beginning, in the beginning was the word and the word was with God and the word was God and through him all things were made and without him nothing would have been made. He knows how it works. And the word became flesh and dwelt amongst us. That is the communication from God to humanity. That's why we call Jesus the self-revelation of God. I don't know how this works. I have no idea, but he who made all things, and without which nothing has been -- he knows how it works. And if he comes and says, if I go looking for revelation because I know my reason is hopeless in front of this, and I go looking for revelation and Jesus comes, now watch this, and he says I have heard your call, do it this way. Do it this way and you those that you love, in fact all will be saved. So he comes and he says do it this way. And then we say, well God I know you say do it this way but for my eye view I've got to make a few changes. This is nonsense. This is tragedy. This is living in this world here, pride.

Think about this, who is the only human being that could say follow me? I can't say follow me. You can't say follow me. You and I are strictly speaking, unique. There is not now, there never has been, and there never will be anyone like you or me again. In the strictest sense of the word we are unique. That biological process they call cloning, where you can make genetic replicas has nothing to do with human uniqueness. Uniqueness lies in the psyche. You can have identical twins and they are totally different people. We are unique. Not only are we unique, but since at every instant that existence is it is totally changing at all times. Every moment we have existed, we have seen existence in a way, as we see it at this moment, in a way that no human being has ever seen it. So, for example, if you get up and you move and then you come back to the same spot, existence has changed. It's approximately the same, but moment to moment you experience uniquely human existence because no two objects can occupy the same place at the same time. You have a physical body, know the universe is in constant change. Every instant it is that uniqueness that builds the unique psyche. Why is that important? Because, you see as little as the knowledge that anyone of us has, we have it uniquely, which makes it a little bit smaller.

Now which one of us can say, which one of us dare say follow me. Whose perceptions of existence, whose unique perception of existence is superior to whose? Why is my perception to yours? I've lived so many decades, I've gone through unique experience of reality, you've lived so many other decades, you've gone through another unique -- why is mine better than yours? By what standard is mine better than yours? Well you say suppose that 10 or 20 or 30 or 40 thousand people all agree that this is the way to do it. For there, isn't that right? Can 40,000 Frenchman be wrong? Most of the time they've been. In other words democracy has nothing to do with truth. Twenty-five hundred years ago the whole world would have voted that the world was flat. The world is not flat. Democracy is only a way of making a decision. It is irrelevant in terms of truth. There is only one person, because look how little we are, how little we know, I can't say follow me. Comice Mertin, the trappist monk says, it is the diabolical in people that wants others to be like them. It is the diabolical in people that wants others to be like them. You

are you. You have 50, 60, 20 years of uniqueness. Your uniqueness is what God gave you as a person. Why should anyone follow you or me, or why can't you just be content with what you are? No one can say follow me legitimately, except one. The only person who can say follow me legitimately is someone from here. Only that person can say follow me because that one knows the reality. That one knows the reality. Who down here, which one of us know what's the best way to live within the context of this? Not one of us. We're all ignorant, little, tiny. But from out here he can say, follow me. And that's precisely what the word of God does say, follow me. Not follow me up to a point. Or follow me up to the place where it's convenient. Certainly not follow me up to the place where it's reasonable according to your view of things. He says follow me, it's an imperative. Why, because he knows the way to eternal life. He knows the way through those problems that take life out of life, evil and death, and only he knows the way.

Do you remember -- suppose right now, suppose at this instant, right at this very instant Jesus appeared here with his glorified body and there was no doubt about it. It's not a hallucination or anything like that, it is really Jesus who comes now. And suppose he says to you, suppose he says to you, now look he says, I've been looking at you, I'm going to try to really be of help to you here and what I want to do, he said, I'll give you one question and I'll answer it, but only one question. So you think for a few minutes, what question. One question, Jesus is going to give me the answer to one question. So you think and you think what can I ask him. And of course the first thoughts come and you think I could ask him about next week's lottery number, I'd be set. Then you say no, no, no. One question, it's not, you know. And you keep pushing, I could ask him where my mother or sister was who died or something like that. And you say no, that's not it. And eventually you come to the same question that the Jewish lawyer came to with Jesus in the gospel. Remember the lawyer who is the master in the Jewish law and God talks with the law to the Jews. He's a master and he comes to Jesus and he says, master, what is the way to eternal life? That would be your question. Mind you, just to tell you something parenthetically here, eternal life does not mean immortality. Immortality is not a biblical concept. It is a Greek concept that's come into the church far, far later than eternal life. Immortality limitations are shown by the myth of immortality in the Greek where the goddess marries the man and the man wants to be immortal. So she goes back to the gods and they give him immortality, and everyone is celebrating and so forth and so on, the man is joyous and so forth, and then he forgets and to his shock he remembers that he forget to ask for perpetual youth. So now he has life eternal and aging and aging and aging and aging. That's immortality, eternal life is utterly different. Eternal life, of course, is existence, eternal existence but it's existence with all those things that make life, life. Joy and peace and holiness and love. What we would call the fruits or the gifts of the holy spirit. We all know people who are physically alive and wish they were dead, because existence is unbearable with pain of one form or another. Eternal life is indeed existence, but it's existence with all those other things that make life life. Jesus comes to give us the fullness of life, not mere duration. And that's what we want for ourselves, but for those that we love. Not just that they physically exist in pain, but they physically exist with the fullness of life. And you know, the Jewish lawyer that came to Jesus when he asked, master what is the way to eternal life? His eternal life even had a far greater meaning than that. To this very day, and at the time of Jesus, the last prayer that is said at the grave of Jewish person for 2,000 years is the same prayer. ???????????????? A prayer for all of Israel, not for the person, meaning all the people, all the Jewish people. Why, because it is understood that the fullness of life is relational. My life is intimately tied to those that I've loved and to those that love me. And, therefore, eternal life has

to be intimately tied to that. My joy is intimately tied to the joy of those that I love also having joy. In other words, the prayer is for the community. And so, as you would think, what you could ask Jesus if he were standing here. You would say fine, I've got my question Jesus. What is the way to eternal life for me, for those that I love, but I know everyone out there that has ever lived wants the same thing. Life in its fullness for those and for those that they love. So, Jesus, what is the way to eternal life? Will you tell me? He will look at you and he'd say, I told you that 2000 years ago. Love the Lord your God whole heart, whole soul, whole mind, whole strength. Love your neighbor as yourself, I said to the Jewish lawyer. And then I punctuated, do this and eternal life is yours. And he starts to disappear. And you say, wait a minute, one more question. Just one more question Jesus. And he's say what? Jesus look, I know you said 2000 years ago love the Lord your God whole heart, whole soul, whole mind, whole strength, love your neighbor as yourself, do this and eternal life is yours. I know you said that, and it's true, but Jesus what you said was a word for word quote out of Deuteronomy and Leviticus 500 years before you said it. Direct word for word quote. Now you came here, you came here to give people eternal life and then you tell them something that's 500 years old. Now Jesus, don't you understand that for the last 2000 years people have been quoting you, and don't you see that the world is no better off today than it was 2000 years? Maybe it's worse. Jesus, I've got one more question. He says, I'll answer it. Don't you see, Jesus, that the critical element in your statement love the Lord your God whole heart, whole soul, whole mind, whole strength, love your neighbor as yourself, do this and eternal life is yours, don't you see that the critical reality in that statement is the word love. Don't you know, Jesus, on this earth everything from abortion to atomic war has been done in the name of love. Jesus, you have got to tell us what you mean by that love that leads to eternal life. What is the love that you are talking about? That is my second question. What is the love that leads to eternal life, because everything is being done under the name of love? What did you mean when you said, that a kind of love leads to eternal life? What kind of love? And he'd look at you and he'd say, I told you that 2000 years ago. Don't you remember, he'd say, at the last supper just before I was to die, just before I was to be torn apart, I gave you a new commandment. I told you it was new. It's a commandment that can't be found in any other religion or in Judaism. It's new to me. I said to you explicitly, I give you a new commandment, love one another, as I have loved you. The definition of love that is salvific, that saves from evil and death is me. I am God incarnate. God is love. Only God can conquer evil and death. I am showing you how to live divine love. I am the definition of that love that leads to eternal life. You are to love one another as I have loved you. I am the definition and the model, your are to imitate me.

Therefore the simple question of the Christian life, moment to moment to moment to moment, to live a perfect Christian life all you have to do is ask and answer one question moment to moment to moment to moment. What would Jesus do here? The Christian life is a snap. It is simple to understand and it's simple to execute. All I am supposed to do is love as Christ loved and do it. Just ask myself and do it. Just ask myself the question, what would Jesus do here? So I prayerfully pray the gospel and then I follow my conscience. I love as Christ would love. This in section 1970 of the new catechism, it says, "the entire gospel is contained in Jesus' new commandment to love one another as I have loved you." Not synthesized, contained. The entire gospel is contained in Jesus new commandment, to love one another as I have loved you. I look back there at the picture of St. Theresa in the chapel and I couldn't help but notice coming over here this afternoon to the right of this adoration chapel there is a statue of St. Theresa and there is

a book, like a gospel book at the foot of it in concrete. And what is written on the gospel book under the statue of St. Theresa? I give you a new commandment, love one another as I have loved you. Why? The reason that that is there is because she says that her discovery of that commandment was the greatest gift that God gave her. In her autobiography, The Story Of A Soul, she says this, among the countless graces I have received perhaps the greatest has been that of being able to grasp in all its fullness the meaning of love. I have striven above all to love God and in loving him I discovered the secret of those other words. Not everyone who says Lord, Lord shall enter the kingdom of heaven, but the one who does the will the will of my Father. Jesus made me understand what the will was by the words he used at the last supper when he gave his new commandment and told his disciples to love one another as he had loved them. When God, under the old law, told his people to love their neighbor as themselves he had not yet come down to Earth. As God knows how much we love ourselves he could not ask us to do more, but when Jesus gave his apostles a new commandment, his own commandment, he did not ask only that we should love our neighbor as ourselves, but that we should love them as he loves them and as he will love them until the end of time. Oh Jesus I know you command nothing that is impossible, Oh Jesus ever since its gentle flame has consumed my heart I have run with the light along the way of your new commandment.

Now, if the biblical scholar, John L. Mackenzie says, that is we cannot know from the New Testament that Jesus rejected violence, we can no nothing of his person or message. It is the clearest of teachings. Then Jesus taught a non-violent love of friends and enemies, and that means to love as Christ loves. It means always and everywhere to love like the Lamb of God. To love with gentleness, returning good for evil without violence and hate and no enemies. This is to love as Christ loved, a non-violent love of friends and enemies. This is God telling us to follow him to imitate God and thereby become a channel for that love which is the only reality that can conquer evil and death.

I just read you from Little Theresa. Let me conclude by reading you from St. John of the Cross, the founder of Theresa's order along with Theresa of Avala. He says, one instant of pure love is more precious to God and the soul and more profitable to the church than all other good works together, though it may seem as if it were nothing. Love as Christ has loved. The power of that does not depend upon how little we are. The power of that depends upon allowing our littleness to be an instrument and a channel for the power of the Almighty God who is love. What would Jesus do here and then doing it is the simple question of the Christian life, is the way that leads to eternal life, not just for us, but in Jesus promise for all those that we love indeed and Jesus hoped for the reason he came to Earth that leads to eternal life for all who love in this world and he'll have those that love them. We complete our mission as Christians, we complete it at the point that in the moment we love as Christ loved. Nothing more is asked for, nothing more is needed.