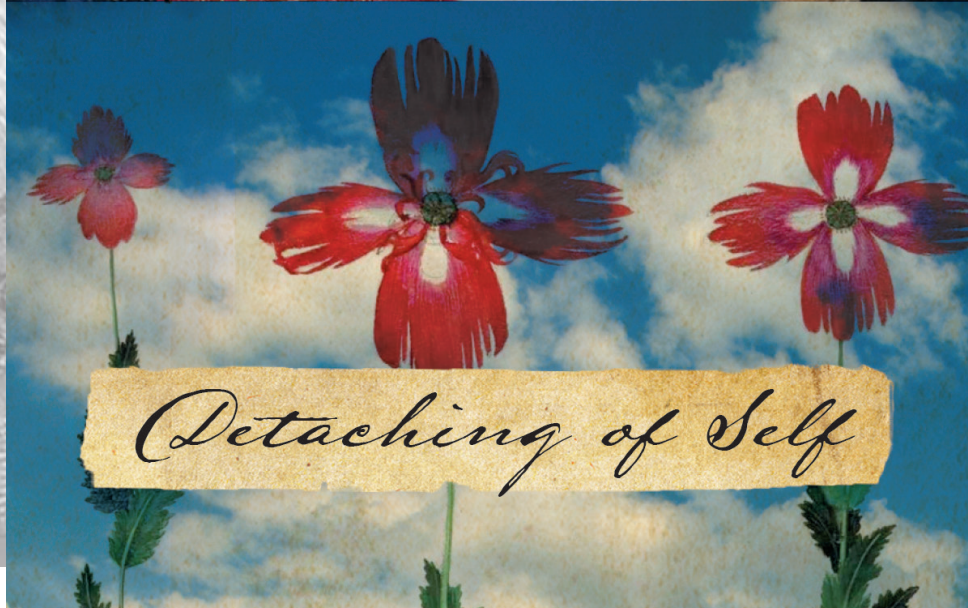




THE MARK

April 2015
Volume 27
Number 4

A Publication of The Church of Conscious Harmony ♦ A Contemplative Christian Community



How It Went for Jesus

by Tim Cook

A friend once asked me about Easter. “People dress up in their best Sunday clothes,” he said, “and there’s this thing about chocolate, and eggs, and an Easter bunny; but why is Easter such a huge holiday in our tradition?”

Does anyone know for sure why we do all those things? Is there just an impulse to dress a little nicer, an impulse to participate in the tradition of Easter bunnies? Have you noticed that the bunnies are often wrapped in something else? There’s this beautiful chocolate that we know is inside, and a glittering foil outside that has to be stripped away before we come to the thing we’re looking for. I wonder if anyone is consciously aware that this symbolism is at work in them, and if that’s what is being said to us by all these things. Eggs represent the new birth, the new effulgence coming forth from something small and tight. How miraculous that all of these things are symbols that happen to appear around the same time that the harbingers-of-spring are emerging from the earth.

You can feel the earth pushing and pulsing. The symbols in which we participate in the culture are also part of this opening and renewing

process that is happening in the physical world of nature. If we want it to, this will happen in us as we get connected to a participatory consciousness. As we realize our Oneness with the whole of things, we see how these processes working out on a small scale are also processes working out in the heavens, and the same processes want to occur in us. So Easter represents an opportunity for us to take part in the renewal and regeneration and the ever-new presentations of physical life. It’s not about our psychology, it’s not about the words we say, it’s about our participation in the rite of resurrection.

Every year, the flowers die. And every year they come up again in their own season. There’s a season of rest underground where nothing much shows, and a season of renewal where they burst forth. The consciousness that we feel pressing up in us is held back by distractions that occur all through the year – doing, going, getting, having – and then in the season of Easter, there’s a sense of focusing on that day ahead. We’re looking at a time on the horizon line, a little farther out from here, when something’s going to happen! Easter is a decisive day

when the darkness of winter is over and the light of spring bursts forth along with all the corresponding life forms that reanimate themselves at that time.

So man, if he stays a psychological creature, lost in what the easterners call *samsara*, the confusion of the world of appearing things, won’t have a clue about the meaning of Easter. He may participate in it lightly, then go on about the business of getting ready for the next event. If he’s a merchant, he’ll bring the new stock in for the next season. But underneath it all there’s a much deeper participation that we as human beings, not individually, but collectively, share with all of life. When we participate by intending our way through Lent, by creating some space for awareness of God by letting go of some other things, we allow forces to come into our selves, vivifying forces that animate things in us that we can’t even begin to put into words. They then begin to press out until, when we hear the glorious, “He is risen!” on Sunday morning, something deep inside of us knows that it is rising too. Whether it completes that “risen-ness” on this Easter, or only momentarily reveals what it will be

fully in the future, we are, at that moment, aware that we are One with all the resurrecting processes of life.

What happened to Jesus Christ, the physical man, wants to happen and is happening slowly in each of us who willingly participates in that process. So the glory of Easter is the announcement that death has no power; it's a lie! Just like winter is a lie if it says, "All the flowers are gone! They will never come back!" Death has been overcome by Life, and in the physically resurrected Jesus, we see a mirror of our own physically resurrected selves and a call to participate; how it went for Jesus is how it goes for us.

St. Paul spoke simply: *I die daily*, yet also *I live now, not I but Christ lives in me*. That is the true human expression of the lawful way life itself works, from the realms of virginal nature to the lives of individual people. Every flower consumed a seed. Every bird is evidence that an egg has been shattered. Our false self dies too, every time we prayerfully let go of our own tiny identity, our own attempts to control creation, our own impotent power and our own blind and selfish will. In each small dying, we find ourselves anew, reborn in Christ and the whole of Creation, in our Father's Love. May His will be done in and for all our lives! ☸

The Eucharist

The meaning of this sacrament is widely agreed on, though it is known by many names in the various bodies of Christian believers. A few of these are The Lord's Supper, the breaking of bread, Thanksgiving, Holy Communion, and the Eucharist, which comes from the Latin word *eucharistia*, meaning "the giving of thanks." Father Thomas Keating writes in *The Heart of the World*,

"In the Eucharist we are not only joined to Christ, whom we believe is present with his whole being under the symbols of bread and wine, but we believe that we are joined with all other Christians, with every member of the human race, and with the whole of creation. Christ is in the hearts of all men and women and in the heart of all creation, sustaining everything in being. This mystery of oneness enables us to emerge from the Eucharist with a refined inward eye, and invites us to perceive the mystery of Christ everywhere and in everything. He who is hidden from our senses and intellect becomes more and more transparent to the eyes of faith – to the consciousness that is being transformed. The Spirit in us perceives the Spirit in others. The Eucharist is the celebration of life, the dance of the divine in human form. We are part of that dance. Each of us is a continuation of Christ's incarnation, insofar as we are living Christ's life in our own lives – or rather, *instead of* our own lives. The Eucharist is the summary of all creation coming together in a single hymn of praise, surrender, and thanksgiving. In the Eucharist all creation is transformed again into...his divine person, and thrust into the depths of the Father for ever and ever. Even material creation has become divine in him."

The Eucharist is the central Presence, teaching and sacrament at The Church of Conscious Harmony. You are invited to join us for the celebration of the Eucharist:

Sundays 10-11:30 am at the Worship Service
Wednesdays 6-7 pm at the Midweek Contemplative Service
Fridays 7:30-8:45 pm at the Devotional Service

Receive what you are to become (St. Augustine) ☸

Alleluia, He Is Risen!

by Barbara Cook

It is so easy to get caught up in the fullness of the Easter celebration. As it says in Isaiah, “Even the stones sing out.” I take that to mean that even if you have not fully heard or taken in the Good News, you can’t help but feel the lightness around Easter. But for those who have been participating with Jesus in the Paschal Mystery by observing Lent in a special way, it is clearly and miraculously a time for resurrection with Christ.

As it went for Christ, so it goes for us. So we must follow Jesus in our own personal “crucifixion” and our own psychological “death” if we want to be resurrected with him. If we have any experience of the journey then we have, no doubt, already experienced a number of small “deaths” as we release our old habits and programs. As we gave up a habit that kept us locked into the false self, we died to the attachment of that way of knowing ourselves.

The first time I fasted I was surprised by all the old programs that exposed themselves. Three meals a day seemed like an absolute necessity; if I didn’t eat them, I was breaking a “commandment” in my subconscious mind. If I didn’t clean my plate, no matter how much I was

served, I was starving children in China. Many such mental demands had come to live in me at an early age. Fasting served me by opening a place for more knowledge of my hunger for real food, God food. It revealed more of my acquired self to me and revealed the part that was dying.

Those who went on the recent Lenten Retreat also died to parts of their false selves as they awakened to a deeper walk with God. But that could not have happened if they hadn’t “died” to who they were in the world in their roles as parents, workers, employers, artists etc. No death, no resurrection.

To come to real life we must, like a grain of wheat, die to be born to

the next level, producing, ten fold, thirty fold, a hundred fold increase. Each Easter we practice dying with Christ to rise with Christ, learning to have no fear of letting go of our old selves because we are certain of the resurrection that must necessarily follow.

Alleluia, Alleluia, Alleluia! Thank you God for Centering Prayer in which we die a bit each day. Thank you for the Welcoming Prayer, so we can cooperate with the dismantling of our false-selves. Thank you for the Work of Inner Christianity to see the lie of the false self that has been passing for my Real ‘I’. Thank you for our amazing community to share the gift with. Thank you for Jesus Christ who is the Way. ☸

Multi-Day Centering Prayer Retreats at Cedarbrake

June 19-28	10-day	\$825
June 19-23	5-day	\$425
June 23-28	6-day	\$495
Sep 11-16	6-day Forgiveness with Mary Dwyer	\$615

Contact the office to register.

In the Church We Are All One and Christ Is the Head

The head of the Church is Christ and we humans, we Christians, are the body. The Apostle Paul says: *He is the head of the body, of the Church* (Col. 1:18). The church and Christ are one. The body cannot exist without its head. The body of the Church is nourished, sanctified and lives with Christ. He is the Lord, omnipotent, omniscient, everywhere present and filling all things, our staff, our friend, our brother: the pillar and sure foundation of the Church. He is the Alpha and the Omega, the beginning and the end, the basis – everything. Without Christ the Church does not exist. Christ is the Bridegroom; each individual soul is the Bride.

Christ united the body of the Church with heaven and with earth: with angels, men and all created things, with all of God's creation – with the animals and birds, with each tiny wild flower and each microscopic insect. The Church thus became *the fullness of Him who fills all in all* (Eph. 1:23), that is, of Christ. Everything is in Christ and with Christ. This is the mystery of the Church.

Christ is revealed in that unity between His love and ourselves: the Church. On my own I am not the Church, but together with you. All together we are the Church. All are incorporated in the Church. We are all one and Christ is the head. One body, one body of Christ: *You are the body of Christ and individually members of it* (1 Cor. 12:27). We are all one because God is our Father and is everywhere. When we experience this we are in the Church. This is our Lord's wish for all the members of the Church as expressed in His great high-priestly prayer: *that they may be one* (John 17:11, 22). But that's something you can only understand through grace. We experience the joy of unity, of love, and we become one with everyone. There is nothing more magnificent! ☉

Elder Porphyrios, edited by the Sisters of the Holy Convent of Chrysopigi, translated by Father John Raffan, *Wounded Love: The Life and the Wisdom of Elder Porphyrios*, page 88. Porphyrios was a Greek monk and priest who was a source of wisdom and guidance and possessed a gift of speaking directly to the heart. This book was compiled after his death in 1991 from archived notes and recordings of his reminiscences, conversations and words of guidance.

CCH Bookstore

Community Reading –
beginning April 6

Awareness
by Anthony De Mello

Titles supporting
Detaching of Self

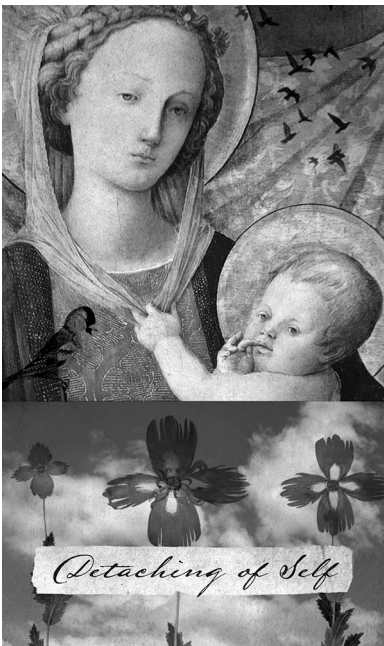
The New Man
by Thomas Merton

The Way of Transformation
Daily Life as Spiritual Practice
by Karlfried Graf Durckheim

The Love That Keeps Us Sane
Living the Little Way
of St. Therese of Lisieux
by Marc Foley

The Human Condition
Contemplation and Transformation
by Thomas Keating

Bookstore and Library Hours
Open Monday-Friday 9 am-4 pm
Sunday 9:30-10 am & 11:30 am-noon



All of us ... are being transformed into the same image from glory to glory. 2 Corinthians 3:18

Annual Aim: The Self

Know Thyself

Detaching of Self by Jim Adjan

There is a self beyond
the True Self
and this is the
manifestation of God.
... As you go up the levels
of consciousness,
the presence and action
of God are in everything
that happens ... healing the
conscious and unconscious
wounds of growing up ...
and at the same time
activating all the capacities
of grace.

... The human journey
prepares us to be moved
beyond human support systems
and all forms of possessiveness,
just to be who we are
and to be content and happy with
that immense gift.

Thomas Keating, *Reflections on the Unknowable*

~

*You yourselves are full of goodness,
filled with all knowledge
... because of the grace given by God.*

Romans 15:14-15

“The significant problems we face cannot
be solved at the same level of thinking we
were at when we created them.” Albert Einstein

Writer’s Block. It’s just one more
example of the places I “get stuck”
in life.

I often find myself feeling like
a helpless truck in a muddy ditch,
spinning my wheels intensely and
getting nowhere.

Why do I continue to feel
negativity towards this person? Why
do I find myself yet again in a very
familiar and unpleasant situation?
Why does it seem like the years
roll on, and yet life appears eerily
repetitive?

As an inheritor of the human
condition, it was only a matter of
time before life provided me with
absurdly frustrating puzzles that had
no obvious solutions. Eventually it
seemed like I was getting stuck on a
daily basis, and I became resentful

towards life in general. My attempts
at forcing my way through problems
using my normal, culturally-installed
mental faculties continually fell short.

The way in which I relate to this
state of energetic stagnation has
evolved greatly over the past five
years, since I formally consented to
the transformative process. God
appears to enjoy leading us into
seemingly dead ends which turn out
to be gateways into new life.

Any progress through my very
recent writer’s block, or any authentic
forward movement in life, can
only be attributed to the practices
I’ve learned along my journey:
To pause, to be patient, to listen.
To be still, and become open to
something new. To have trust in
the mysterious unknown.

It seems that through this newly learned creative process for overcoming obstacles and solving problems, God has cleverly taken me on a deeper journey into the nature of my identity.

What I've come to see is that God is not primarily using these life events to teach me what to do, but to reveal what I am.

“Every now and then a man’s mind is stretched by a new idea or sensation, and never shrinks back to its former dimensions.” Oliver Wendell Holmes, Sr.

Reflecting upon this recurring pattern of finding myself stuck and then subsequently liberated, I immediately recall my time as a student in college and graduate school. During these years, it seemed as though there was a never-ending barrage of negative, fearful and self-defeating thoughts racing through my mind. I truly felt as though I was a tiny ship being tossed around in a vast hurricane of turbulent mental energies.

At that point in my life, I completely equated my sense of identity with the content of my thoughts. It only made sense that if the majority of my thinking was clouded by anxiety and dread, then I must be an anxious and dreadful person. It also seemed obvious that I ought to listen to and believe every thought that crossed my field of awareness. When I heard “you’re not good enough” or “you won’t be able

to handle this,” there was no reason for me to disagree.

All of this mental anguish sent me into a phase of numbing and avoidance. Most university settings are highly conducive to binge drinking, and mine was no exception. Initially, this escapism was a welcome respite from the incessant stream of negative thoughts. I felt as though I was adequately getting by in life and having a decent measure of fun along the way. However, after nearly a decade of this behavior, I came to realize that self-induced mental anesthesia was not actually getting me anywhere. I saw that I essentially was that helpless truck, stuck in a muddy ditch, furiously spinning my tires to no avail.

At what seemed like the point of maximum despair, alienation and absurdity I was given an incredible gift that initiated an entirely new relationship to my thinking, my sense of self, and my relationship to all of creation. When I was utterly lost, God briefly opened my mind and heart through a series of mystical experiences. These states were temporary, but they revealed to me with full certainty that there is a dimension to my being, and that of all sentient beings, independent of discursive thinking and habitual mental patterns. I recognized that my body is capable of sensing and feeling in a direct, unmediated way.

“The path to freedom is through detachment from your old habits of ego. Slowly you will arrive at a new and more

profound integration of your experiences in a more evolved structure of the universe. That is, you will flow beyond the boundaries of your ego until ultimately you merge into the universe. At that point you have gone beyond ego. Until then you must break through old structures, develop broader structures, break through those, and develop still broader structures.” Ram Dass

As a child, I had been raised by incredibly loving parents who gave me a degree of freedom in exploring my spirituality. My father grew up in the Islamic tradition, and my mother belonged to the Catholic Church. Most of my early education took place in an Evangelical Christian environment. Although I had been attracted by the mysterious aspects of our existence from an early age, I found the divisiveness of exoteric religions to be quite disheartening. By the time I finished college, I had distanced myself from all engagement with spirituality and became someone who was a staunch materialist and confirmed atheist.

In retrospect, I can see that the groundwork was being laid for an entirely new conception of both God and myself. Old ideas needed to be torn down so that a fresh understanding of God could be built from the ground up. During those gracious experiences of awe, I had no other choice than to stop right in my tracks and behold the unfathomable mystery. At my lowest, God lovingly

forced me to pause and listen.

I began to devour books and teachings that would help me to understand what these higher states of consciousness actually were and how I could spend more time living in this deeper reality. I was immediately drawn to the beautiful wisdom from the Eastern traditions of Buddhism and Hinduism. I recognized their gifts of insightful language and effective tools for living a spiritual life.

I soon relocated to Austin, and shortly thereafter a thoughtful friend gave me a copy of Thomas Merton's *No Man is an Island*. Until then I had no idea there existed a contemplative dimension within the Christian tradition. His illuminated writing warmed my heart. No less than two weeks later, I was driving down Bee Caves Road when out of the corner of my eye I spotted a sign for The Church of Conscious Harmony, a Contemplative Christian Community.

For whoever wishes to save his life will lose it; but whoever loses his life for My sake will find it. Matthew 16:25

Up to this point, my spiritual seeking occurred primarily in my head. I was obsessed with reading books and accumulating ideas about the nature of reality. Yet, once again I was finding myself stuck. The ideas were interesting and inspiring, but I was not actually changing. Although in some senses, I was living at a deeper level than I had been a few

years ago, I was nevertheless at an intellectual dead end.

Centering Prayer became the divine tow truck that pulled me out from the ditch of trying to "figure out" God. At first, I saw the method of Centering Prayer simply as a form of mindfulness meditation thoughtfully clothed in Christian language. I was certainly experiencing a greater degree of mental peace, but I had completely overlooked the radical emphasis on giving our consent to God's presence and action within us.

I was also being shown how healing it is to shift my awareness away from my grasping, clinging, insatiable mental world and drop into the more unfamiliar universe of my heart and body. This is where the spaciousness, peace and freedom I so deeply craved could actually be found.

Last year, I attended the ten-day Lenten retreat at Cedarbrake. The week's theme centered around the Gift of Life series from Contemplative Outreach, which explored death and the dying process. Being up close and personal with the reality of my mortality in the context of deep silence on retreat, I started to understand how completely God is actually inviting us to let go.

In this deep surrender, I touched the essence of my earlier experiences that had initiated my spiritual journey. I recognized that so much of my suffering was directly linked to my desperate clinging to this vague and impermanent construct of my

"self." Ten days of letting go of my obsessive demands, expectations and concerns for the future was incredibly painful for my personality. However, through this difficult letting-go process, I came to know a deeper part of myself that I had previously been too fearful and preoccupied to recognize.

Another source of healing and growth continues to come from participation in Seva, where we carry the aim of selfless service. I am continually amazed at how the more I give, the more I mysteriously receive. It is a great gift to spend time detaching from my normal sense of self and feel the expansion that comes from being of service and in community.

"The transformative process happens to those devoting themselves to be seekers of the Mystery, who are motivated to get to know, serve and do the will of this immense Mystery which becomes more and more intimate and tender." Thomas Keating

I continually experience paradox after paradox along this journey. The more I realize my utter dependence on God, the more I am being shown how to be a free and creative being. I am gradually seeing the interconnectedness of all life, yet at the same time God is teaching me how to be a true individual. The more I acknowledge my own nothingness, the more I feel cherished by my mysterious Creator. I've seen that by

SEEDS

When we consider the fidelity, the resoluteness,
the determination to renounce all things for the love of God,
without which we cannot pass over to the higher levels
of purity and contemplation, we remain aghast at our own weakness,
our own poverty, our evasions, our infidelity, our hesitancy.

Our very weakness clouds our vision.

We are left helpless,
knowing very well that we are asked to give up everything,
yet not knowing how or where to begin.

In such a condition there is no use in forcing the issue.

Great patience and humility are needed,
and humble prayer for light, courage and strength.

If we resolutely face our cowardice and confess it to God,
no doubt He will one day take pity on us,
and show us the way to freedom in detachment.


Thomas Merton, *New Seeds of Contemplation*, pages 212-13.

continued from page 8

letting go of who I think I am, I can actually come into contact with who I really am. I also see that I'm not really losing anything in this process, but gaining everything I've ever truly wanted.

I hope that as more sticky situations present themselves along my path, I can remember this process of surrendering to the unknown. With this patient gesture of consenting to Divine Providence and listening for what is revealed, I make space for God to share with me the boundless nature of His Love,

Wisdom, and Mercy.

Each and every day, we all have opportunities to consent in deeper ways to the Mystery of God. I experienced this as I sat down to write and initially thought I would have nothing to say. I have been reminded once again that by simply setting my rigid mental habits aside and intentionally resting in the silence, I make space for something new to enter this world. As we let go, we enter into relationship with ourselves at ever deepening levels, and God gradually reveals to us our true nature. 



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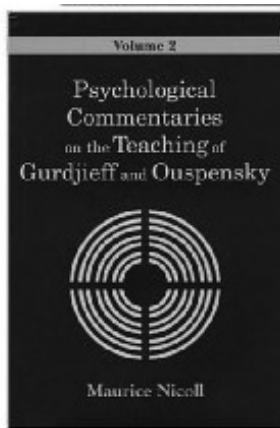
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The Work of Inner Christianity

My Father is still working, and I also am working. John 5:17

Unknowing

I would like to say to you tonight that all knowledge in the Work is connected with *unknowing*... When you begin to unknow what you were sure you knew you are undergoing a change of mental outlook, you are undergoing a change of mind, you are undergoing *metanoia* (*meta*-beyond, *nous*-mind). In this Work you have to get out of your mind, you have to get out of what you imagine you know...


To imagine that one knows anything is in the nature of an illusion.... Now supposing you ask yourselves this question: “Do I know?” This is one of the most powerful questions you can ask yourselves if you do it sincerely. Notice how you continually judge others. Observe yourselves. You all have definite fixed ideas of what is right and what is wrong. All this belongs to the acquired psychology called Personality. Are you sure that you know? If you feel that you know then you cannot change: your knowing will prevent you from changing. The idea of *metanoia* (translated as repentance) is

to change your knowing, to change your mind. The Gospels say that unless you repent you cannot see the Kingdom of Heaven: but the meaning is that unless you change your mind, you cannot change your level of being. If you always think in the same way, if you always judge in the same way—in short, if you always know in the same way and feel that you know, nothing can happen to you....

“Do I know?” This is one of the most powerful questions you can ask yourselves if you do it sincerely.

If you could really observe yourselves uncritically, which takes a long time, and a long training, you would begin to see that something in you has always taken everything for granted, said what is right and wrong for you automatically, made your decisions, although you yourself have no idea on what these decisions are based....

This Work is about a new way of knowing because it is a new knowledge and you must all pay for it by effort. To know differently, to know in a new way, means that you can take everything quite differently, have quite a different relationship to things and people. However, one has to pay for this new knowing...

I ask you to apply the knowledge of this Work to yourselves and not think you know already. How marvellous it is when a person begins to unknow a little and not always know! How marvellous it is when a man or woman changes, becomes softer, quieter. How marvellous not to have to be what you think you are, to keep up this False Personality, this pseudo self! How extraordinary it is to move towards Real I, which is only moved towards by actual separation from false things in yourself, one by one. 

Maurice Nicoll, *Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky*, pages 1754-59. For more information and experience with these teachings, you are invited to attend the *Work of Inner Christianity* class held Thursdays at 7:30 p.m. at The Church of Conscious Harmony.

Guidelines for Christian Life, Growth and Transformation

Fr. Thomas Keating, in his seminal work *Open Mind, Open Heart*, lists 42 principles underlying the Christian spiritual journey.

Fr. Keating asks that these principles be read according to the method of Lectio Divina.

One principle will appear in these pages each month.

9th Guideline



In Baptism, the false self is virtually put to death, the new self is born, and the victory over sin won by Jesus through his death and resurrection is placed at our disposal.

Not our uniqueness as persons,
but our sense of separation from God and from others is destroyed in the death-dealing and life-giving waters of Baptism.

Holy Week

Gurdjieff Music
March 31 7:30-8:30 pm

Contemplative Communion Service
Apr 1 6-7 pm

Taize Service
Apr 2 7:30-8:30 pm

Good Friday Service
Apr 3 noon-1 pm

(Office and Bookstore are closed after service)

Easter Prayer Vigil
Apr 3 1 pm-Apr 4 9 am

Half-Day Centering Prayer Retreat
Apr 4 8:30 am-12:30 pm
\$10 No need to pre-register

Easter Sunday
Sunrise Emmaus Walk 6:30 am
Lectio Divina 7:30 am
Easter Potluck Brunch 8:30 am
Worship Service 10 am
YES Program 10 am

APRIL CALENDAR

Visit consciousharmony.org
for a complete listing of events

SPECIAL EVENTS

April 18 Intro to Centering Prayer Course
8:30 am-3:30 pm
& 6 consecutive Tuesdays 7:30-9 pm
\$75 preregister with the office

MONTHLY

1st Sundays
Bring non-perishables for Caritas

April 21
Gurdjieff Music 7:30-8:30 pm

WEEKLY

Sundays
Lectio Divina 8-9 am
Worship Service 10-11:30 am
Youth Program 10-11:30 am
Fellowship 11:30 am

Wednesdays
Prayer Circle 9:15-10 am
Contemplative Lunch noon-1 pm
Contemplative Communion Service 6-7 pm

Thursdays
Work of Inner Christianity Class 7:30-9 pm

Fridays
Devotional Service 7:30-8:45 pm

DAILY

Mondays-Fridays 7-7:35 am
Centering Prayer Service in Theosis Chapel

Recordings of services are available
through the Bookstore and online at
www.consciousharmony.org



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I came so that you may have life.

John 10:10

The Resurrected Life

We are invited to become living cells or members in the Mystical Body of Christ, which is Christ resurrected and body glorified, and consumed in the fire of the Spirit, a fire that moves like a moving stream throughout the relationships in the Trinity and into which we're invited to share.

That is what is meant by "grace,"
a sharing in the divine life itself,
which means the divine light, life and love.

What we need to keep in mind ... is the awareness that we are part of something much bigger than ourselves -- a part of a living divine human organism that is partly in the next life, or in heaven, and partly in this life, in the various ups and downs that prepare us for the full participation of the divine life after our departure from this life.

Thomas Keating, recorded conversation February 27, 2015