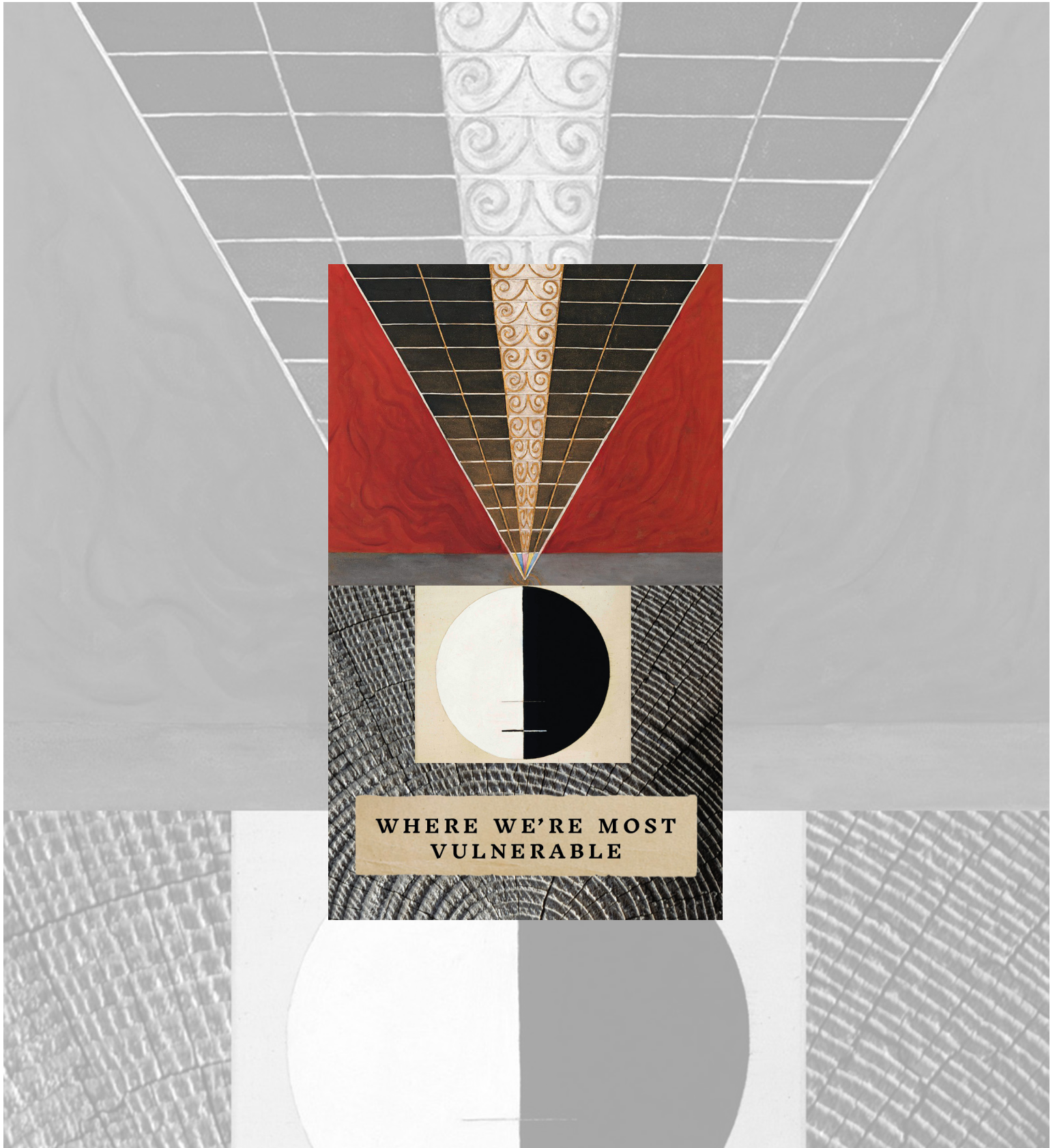


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THE MARK

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WHERE WE'RE MOST
VULNERABLE

LIES OF SEPARATION, TRUTHS OF UNION

BY PETER HAAS

The season of Lent is an opportunity to experience the places where we are most vulnerable. To see the places of vulnerability, within and without, and to let them be our teachers, our paths to deeper encounter with love, and the Presence that brings healing, strength and new beginnings through our most tender surrenders.

In shadowing Jesus' 40 days of temptation and vulnerability in the wilderness (Matthew 4:1-11), the Christian tradition counts 40 days of Lent, beginning the day after Ash Wednesday and concluding with Good Friday. Since Sundays are always "little feast days" celebrating the Resurrection, they are not counted in the 40 days of Lent.

The Lenten tradition invites us to increase and deepen a practice of prayer, fasting and almsgiving, which is the three-fold human spectrum of being – spiritual, physical and social – a practice that directly brings us face-to-face with our deepest vulnerabilities.

We deepen our practice of prayer through setting time aside that we normally would give to something else. We listen and consent to God's presence in the silence.

We deepen our practice of fasting by giving up money and time that we normally would give to food, shopping, media or whatever it is we are fasting from, and use that time, energy and attention to nurture our relationship with God as well as others in our life who we wish to attend to.

We deepen our practice of caring for others by taking extra time out of our schedule to visit the sick, poor, orphans, widows and those imprisoned. We find ways to deepen our attention and care to the most vulnerable among us.

We do these practices to re-discover, remember and realize just how much of our energy, time and resources are spent on taking care of our self. And allow the season of Lent to be a specific time set aside for the diminishment of our self and all its preferences.

Fasting and increased almsgiving are primary ways to discover the edge of our being, that subtle place where resistance to serve another meets an opportunity to die a bit more deeply to the self.

Redistributing our time, energy and resources in deeper and very practical ways during Lent, over

continuing as we normally do, may begin to open us more fully to a space for grace that enters our lives in ways we can't imagine. This opening may even bring deeper healing, transformation and such spiritual fruits as expanded love and wisdom. The space for grace in the silence opens us to the quantum mind of Christ where anything is possible.

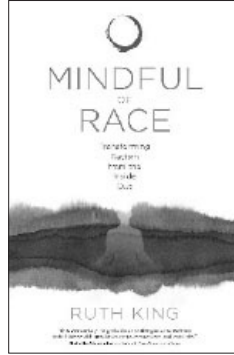
In addition to the threefold practices listed above, I invite our community this Lent, to focus on fasting from what we often refer to as *The Lies of Separation*, and re-focus on the remedy, *The Truths of Union*. Lies of separation are all around us, personally and socially. For example, "I don't have enough." Or, "I don't want to talk to that person." The lies of separation are often called the "Isms." For example, here are some prominent Isms in our culture: racism, sexism and classism.

Lent is an ideal time to look more deeply at how our programs for happiness intersect with the Isms and the lies of separation that operate so prevalently in our culture and in our personal unconscious. Lent is also an ideal time to self-observe and non-identify with these ubiquitous and

often subtle lies of separation. But don't stop there! Self-remembering connects us with the truths of union. Self-remembering is, in part, holding the lie and the truth together, feeling the tension, and not creating a further dualism by only focusing on the lie. What is always holding the two together is Love, which we name Christ: the fullness of union of all that is human with all that is divine. In my experience, focusing on the lies of separation without the truths of union only breeds further separation.

As we confront our vulnerabilities and lies of separation, the safest place to do so is from the state of remembering our mystical union of oneness in Christ, for all and with everything. Nothing can separate us from the love of God in Christ. Including the places within or without where we are most vulnerable. It turns out that in Christ, where we are most vulnerable, is exactly where resurrection happens; though it may only be known to you and God.

Let us, therefore, dedicate this Lent to the victory of consciously chosen love in each of our lives and on this planet over the lies of separation and our useless acting out from fear. Amen. ☸



BOOK LOOK

MINDFUL OF RACE BY RUTH KING

Ruth King is an emotional wisdom author, coach, and consultant. She is a guiding teacher at Insight Meditation Community of Washington, on the teacher's council at Spirit Rock Meditation Center, and is the founder of Mindful Members Insight Meditation Community in Charlotte, North Carolina.

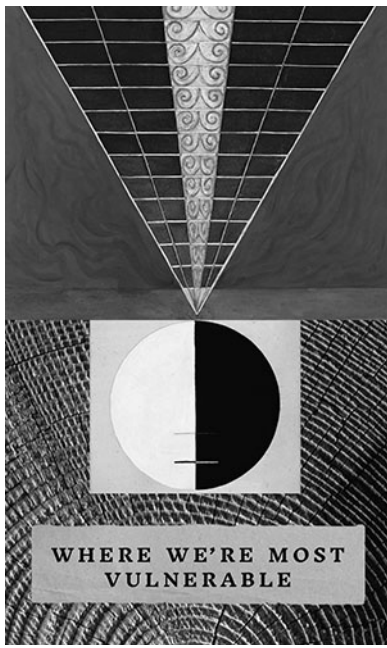
Her book, *Mindful of Race*, is an important resource for all contemplative communities and practitioners to help us integrate meditative practice with our day-to-day life experiences, especially in cultivating care for others.

This is a very practical guide for doing inner Work on oneself around a specific lie of separation. It is one of the very best resources on the subject, urging contemplatives to realize that meditation alone may not address the systemic causes of distress caused by the systemic lies of separation.

MARCH SERMON SERIES

LIES OF SEPARATION, TRUTHS OF UNION

March 1	Temptations	Matthew 4:1-11
March 8	Transfigurations	Matthew 17:1-9
March 15	A Woman	John 4:5-42
March 22	A Blind Man Cyprian Consiglio, guest minister	John 9:1-12
March 29	A Dead Man	John 11:1-44



I am the way, the truth and the life. John 14:6

ANNUAL AIM: THE WAY DRAWS US DEEPER

WHERE WE'RE MOST VULNERABLE BY LAURI RAYMOND

The experiences we have
are necessary for us. ...

We must be awake
to the conscious view

that the experience belongs to us

*because our being needs it
in order to develop ...*

Now, in all of us
there is this weak spot - that is,
where you are most vulnerable -
that prevents you
from using these experiences
instead of letting them use you.

Of course,
if you never observe yourself, you
will never see your weak spot.

There may be more than one.

These weak spots
have to be strengthened.

Maurice Nicoll, *Commentaries*

*The Spirit comes to the aid of our weakness ... And the one who
searches hearts knows what is the intention of the Spirit.*

Romans 8:26-27

My father was brilliant. He was funny. I have absolutely no doubt that he loved me – and I loved him. Yet during most of my adulthood, I had a rocky relationship with him. He had an exasperating way of smiling and saying the thing that he knew would drive me bonkers and then laughing uproariously when I took the bait. Then when I blew up way out of proportion, he would get hooked too and we would be off to the races. We would both end up being surprised and hurt.

Obviously, there were a lot of unhealed hurts from childhood – his and mine. There was alcoholism, physical and emotional abuse, and

just plain absence. Nevertheless, the wounds from all of this were mainly in childhood and, as an adult, I found this whole recurring scenario between us exasperating.

I remember driving from Austin to San Antonio to visit my parents. The drive, at least at that time, was only an hour or so on I-35. I was so determined to get along with him. I wanted to have a peaceful, loving time with him. I would say to myself, “I am peaceful. I am loving. I am peaceful. I am loving.” Yet so many times, before the trip was over, Dad would say something – or lots of things – and before I knew it, I would be reacting, arguing, and

furious. Then, I would find myself driving back home after the visit in shock – wondering what had just happened, beating myself up. And then the next drive down: “I am peaceful. I am loving. I am peaceful. I am loving. . . .”

In the Bible, forgiveness is mentioned more than 130 times. We’re advised, encouraged and sometimes commanded to forgive by well-meaning parents, teachers, ministers, doctors and friends. Researchers say that long-held resentment and unresolved conflict with either parent can negatively affect our physical and emotional well-being.

“Unforgiveness creates havoc in our bodies, minds, and hearts. Unforgiveness creates havoc in our personal and professional relationships. Unforgiveness creates havoc in organizations, communities, and governments. The consequences of unforgiveness span from the smallest cells in our body to the largest structures of human society.”

Spirituality & Practice/Contemplative Outreach E-course, “Forgiveness: A Growth in Love”

I intuitively knew that the source of many of my difficulties in life, particularly with men, was unforgiveness of my father. So why,

oh why, could I not forgive him and just love him?

Maurice Nicoll talks about our weak spots – where we are most vulnerable – basically where life is eating our lunch. My inability to forgive my father and just let him be was clearly my weak spot, or at least one of them. I wanted to forgive; I longed to forgive, but I was powerless over my reactivity and I couldn’t force myself to forgive.

“Powerlessness is our greatest treasure. Don’t try to get rid of it. Everything in us wants to get rid of it. Grace is sufficient for you, but not something you can understand. To be in too big a hurry to get over our difficulties is a mistake because you don’t know how valuable they are from God’s perspective, for without them you might never be transformed as deeply and as thoroughly.”

Thomas Keating, “Powerlessness,”
Contemplative Outreach News, June, 2014

My grace is sufficient for you, for power is made perfect in weakness.

2 Corinthians 12:9

It was through powerlessness that my wish to forgive was born. I realized that I couldn’t do it alone. So I wished. In the Work of Inner Christianity, a wish is a deep, three-centered prayer, a prayer

with all my heart, all my mind and all my strength. Once I was humble enough to ask, God began answering my prayer.

I signed up for a multi-day Centering Prayer retreat that was during a time I could get away from work. I just wanted the peace of a silent retreat, but it so happened that the retreat was focused on the Forgiveness Prayer (see page 8) and was led by Mary Dwyer, who did such retreats all over the country. I learned many new things about forgiveness. Even during the retreat, I began to have revelations that surprised and changed me forever.

I became passionate about forgiveness and my desire to go deeper into forgiveness led me to working with helping others on the forgiveness journey. I’ve been graced to lead or co-lead retreats, work groups and workshops related to forgiveness.

What Forgiveness Is Not

Though we are enjoined to forgive, most of us confuse this mysterious, misunderstood concept with other ideas that may be related to forgiveness. Forgiveness is not:

- Forgetting – Forgiveness doesn’t mean we forget what happened.
- Being in denial – We don’t deny or repress the hurt.

- Being a doormat – We don't allow ourselves to be abused.
- Condoning or minimizing – Forgiveness doesn't mean the hurt was ok or that it didn't matter.
- A form of absolution – Forgiveness doesn't release another from culpability, obligation or punishment.
- Justice – Forgiveness doesn't mete out justice.
- Pretending – Forgiveness is a palpable, energetic letting go, not pretending to ourselves or others.
- A moral litmus test or a badge of honor – Forgiveness or lack of it doesn't determine our goodness.
- A super effort of will – We cannot make ourselves forgive. We can *wish* to forgive and God draws us through the layers of the process.
- Something we do – God forgives *through* us, as Jesus showed us so eloquently on the cross: *Father forgive them, for they know not what they're doing.* Luke 23:34
- An external declaration – Forgiveness is inner Work. It's best not to let another know you have forgiven them, unless they have asked for your forgiveness. Once forgiveness awakens in you, there is no need to say it; they will feel it.

- Reconciliation – Reconciliation is when *both* people come together in forgiveness. When true reconciliation happens, the relationship will never be the same as it was before.
- A sign of weakness – Forgiveness is God's strength, power and freedom alive in us.

The Process of Forgiveness

I came to understand that forgiveness is a process. Like grief, the path to the freedom of forgiveness has stages; we may find ourselves in successive cycles of denial, guilt, anger, sadness and finally acceptance. Along the way, we may have to reaffirm our aim to forgive over and over, however once we truly ask, we know it will happen, but not necessarily on our timetable. God will take us through every knot that needs to be untied.

Owning the Hurt

After wishing to forgive, perhaps the most important step in the process is owning the hurt. Sometimes there are very real hurts that took place. We were truly and perhaps even legally harmed. Even though we know forgiveness is for our own benefit, it is our choice as to when – and even if – we decide that we wish to forgive.

Many times, however, it's not

so clear to us that there is anything to forgive. In our heads, we may say: "There is nothing to forgive. It wasn't even their fault that I got hurt. It was such a little thing in the scheme of things. I may be remembering it wrong – it may not even have happened. They're dead, so it's too late. They did the best they could. I've done the same thing myself. They didn't even know they hurt me. I should be over this. I'm partly responsible. It was just a one-time event." And on and on

Some or all of this may be absolutely true. The problem is the stuck energy of *unforgiveness* isn't just in the head; it's in the heart and the body as well. As Fr. Carl Arico says, "The issues are in the tissues." We must acknowledge that we're holding the hurt before we can let it go. Even if we know intellectually and logically that we should be over it, we must go through the process. The Work allows us to fully observe it, to non-identify with it and to remember what we are without it.

Forgiveness Happens

Over time, I began to notice that my reactivity with my father began to subside. There was a spaciousness around our interactions, and though he said

the same things with the same tone of voice, I didn't get triggered in the same old ways.

By the time my father died in 2007, I was able to be with him in a completely new way. I spent the last few days of his life by his side at the hospital. I felt so blessed to be doing little things for him: massaging his neck and shoulders, combing his hair, brushing his teeth, sneaking him dark chocolate. Somehow, I was genuinely peaceful, genuinely loving. I had been released, and so he had been released, from the bonds of resentment that had tied us up for so long. The charge was gone. What a miracle!

There is no doubt that it was Divine Presence that changed me, through my engagement with both Centering Prayer and the Work of forgiveness. Through Centering Prayer, I came to have a much deeper understanding of God's extraordinary, personal love for me. I came to know God as my beloved Father and Mother as I experienced the tenderness, the care, the patience, the intricate unfolding of my life and the reality that "God's love has always met and will always meet all my needs."

I came to see that, if my father had known that kind of love, he would have been a different Dad,

perhaps more like the Dad I had always wanted. Given the love, experience and support he had in his life, he had done the best he could. Again, this was a three-centered understanding, not just intellectual. As forgiveness for him began to manifest in my life, I began to be able to forgive myself for my hard-heartedness toward him and the ways I felt I had failed as a parent to my son.

Now, thank God, with the perspective of life as school, I have come to see that my father was the perfect Dad for me. I think one of the many gifts of the Work and Centering Prayer is this kind of evolution with regard to our parents. With these precious contemplative practices, we come at last to be able to follow the Commandment to *Honor thy father and thy mother*.

The Way of Forgiveness

For me, the practice and process of forgiveness cannot be separated from the contemplative practices of Centering Prayer and the Work of Inner Christianity. As I consent and open in the silence of the prayer over and over again, I give the Divine Therapist a way in – a way to begin loosening up the hard-packed, concretized buried wounds of a lifetime. In this way, the very

next thing for giving up to God is revealed.

As the Divine Therapist brings old, stuck hurts and resentments to light, I am blessed and grateful to be able to participate in the forgiveness process by using the tools of the Work – non-critical self-observation, non-identification and Self-remembering. For me, this is the way to freedom.

I no longer try to fix myself or force myself to forgive. As my relationship with God has deepened through the prayer, my trust in the perfection, order and timing of this healing and purification process has grown.

Over the years since my father's death, I have found that there was more to be released. Forgiving my father has been a part of – and a path to – the important work, in one cell of the Body of Christ, of owning the hurts and bearing the feelings of the violence done to women and men of all races and religions, animals and our beloved planet by ancient patriarchal patterns.

I used to wonder if I would ever be done. Now when the next thing arises for healing and forgiveness, I am no longer frustrated or alarmed; I am grateful. I just figure that as long as I have a body, there is more to be done. May God's will be done. Amen. ☉

THE FORGIVENESS PRAYER

BY LAURI RAYMOND

The Forgiveness Prayer (along with the Welcoming Prayer) was midwifed into the world by Mary Mrozowski, one of the founders of Contemplative Outreach. Like the Welcoming Prayer, the Forgiveness Prayer is a sacred practice and a practical spiritual technology that is firmly grounded in the Work of Inner Christianity. It embodies self-observation, non-identification and Self-remembering in all three centers. It transforms internal considering (the mechanical inner talking about *accounts* or what is owed to one) into external considering (seeing the same thing in oneself and the recognition of another's difficulties.) It is a right use of imagination that leads to the cancelling of accounts and an understanding of forgiveness. It is a prayer, a practice and a process.

In this excerpt from an article for Contemplative Outreach, Fr. Carl J. Arico envisions the Forgiveness Prayer as a symphony – with an overture, four movements and a “sending forth.”

The **overture** is a period of Centering Prayer – clearing the way by consenting to God's presence

and action in our lives – knowing that forgiveness is a divine gift of love – Lord, I cannot do this without you.

The **first movement** is the celebration and awaking of our whole being, opening to the healing presence of the Holy Spirit – acknowledging that the “issues are in the tissues” that our body stores the memories of what needs to be forgiven.

The **second movement** invites the person into our inner room in the presence of the Holy Spirit. Yes, the inner room that we have been inspired to pray in the spirit of Matthew 6:6 is where we welcome our guest and share the hurts that needs to be shared. The guest listens and then we tell them, “I forgive you” – repeating that phase of freedom as many times as needed.

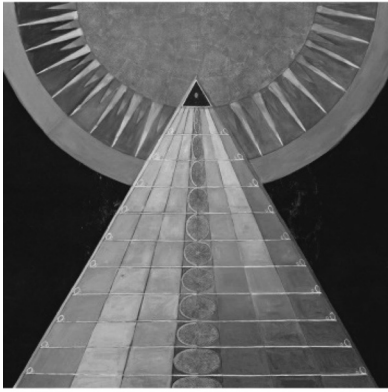
The **third movement** invites the guest to share how we have

hurt them – we wait and listen – already knowing on a deeper level some of what they are going to say. When they have finished we repeat as many times as needed, “Please forgive me.”

In the **fourth movement**, we invite the guest to leave, letting them know they are more than welcome to come again if needed. Letting them know this is a new beginning and that the seeds of forgiveness have been planted. Spending some additional time with the Holy Spirit, we rest awhile to allow the process of forgiveness, which we have just experienced, to penetrate our being on a deeper level.

The **Sending Forth** is as you leave the inner room and return to your ordinary awareness, a prayer is said for the guest and for the possibility of someday being able to reconcile with them in God's time and in God's way. ☉

To go deeper with the Forgiveness Prayer,
join Lauri on August 7-8, 2020
for a Centering Prayer Commuter Retreat
at The Church of Conscious Harmony.
Contact the office for information and registration.



Altarpiece No. 1, Group X, 1915

“The world keeps you in fetters; cast them aside.” Hilma af Klint

ABOUT THE ARTIST FOR OUR 2020 THEME: THE WAY DRAWS US DEEPER

BY MARY ANNE BEST

Hilma af Klint (1862-1944) did not trust her peers to understand her work. She rightly sensed her paintings were too radical for her fellow Swedes. As a star pupil of Stockholm’s Royal Academy, she made a living selling impressionistic landscapes. But she worked privately and passionately on a staggering array of canvases that sought to represent the unseen, spiritual world in visual terms. Before she died in 1944, she ordered that her 1,200 “experimental” paintings and 26,000 pages of notes be kept under wraps for at least two decades after her death. She put faith in the future. Her reticence was understandable. When af Klint began making abstract paintings in 1906, her departure from realism was unprecedented. It was years before Vasily Kandinsky, a Russian long credited with pioneering abstraction, and Piet Mondrian and others would come to the fore and receive the attention and respect of the art world.

Af Klint was deeply interested in the inner life, spirituality and science. Our annual theme image is one of a series that she worked on from 1906 to 1915, which she entitled *The Paintings for Temple*. The series eventually

comprised 193 works. Of one of the series, painted in 1907, she said: “The pictures were painted directly through me, without any preliminary drawings and with great force. I had no idea what the paintings were supposed to depict, nevertheless, I worked swiftly and surely, without changing a single brushstroke.” When she traveled to Italy, she brought notebooks to draw and write about what she saw. She was particularly struck by religious architecture and art, such as Leonardo da Vinci’s *Last Supper*. These travels influenced her *Altarpieces*, which were created with a combination of oil paint and metal leaf, materials that are frequently found in traditional religious art.

In addition, to the *Altarpieces Series*, among others is *The Ten Largest Series* covering the expanse of life – birth to death, *The Evolution Series*, *The WUS/Seven-Point Star Series*, *The W Series: Tree of Knowledge* and *The Atom Series*.

Af Klint wished for her paintings to be displayed in a spiral-shaped, round temple where visitors would progress upward along a spiraling

path, on a spiritual journey defined by her paintings, but could find no one in her time who was interested in creating such a space. Her vision was finally realized with the first major exhibition of her work in the United States in the Guggenheim Museum’s circular, spiral rotunda, October 12, 2018–April 23, 2019. The exhibition entitled *Paintings for The Future* was the most-visited exhibition in the Guggenheim’s history, attracting more than 600,000 visitors.

Isn’t it interesting that Hilma af Klint’s *Altarpiece* is being used as the annual symbol for a circular church whose members embrace the spiritual journey as a spiral staircase (Fr. Thomas Keating’s analogy), and who is moving into the future with a new school of transformative spiritual psychology? Indeed, one never knows the extent of one’s influence and how and where it will manifest in the decades to come. Great gratitude for you, Hilma af Klint.

Practice: As you view and reflect on the annual aim and monthly images, you might practice Visio Divina as *seeing the word* of the Divine, analogous to Lectio Divina. ☉

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

LIVING THE WORK OF INNER CHRISTIANITY IN DAILY LIFE

DIFFERENT TYPES BY NATHAN JONES

Work Idea:

The Work teaches that all mechanical (asleep) people can be divided into three categories. The first has their center of gravity in the Instinctive and Moving Center and they are called a Number (No.) 1 Person. The second has their center of gravity in Emotional Center and is called a No. 2 Person. The third has their center of gravity in the Intellectual Center and they are called a No. 3 Person. One of the central ideas of this teaching is the attainment of No. 4 Person – Balanced Person – integrating all aspects of 1, 2 and 3 simultaneously.

Work Sources:

“People in the Work are divided into different categories. No. 1, No. 2, No. 3, people are all *one-sided* – so see everything subjectively and always quarrel with one another. Today you see the tragedy of mechanical, one-sided people trying to understand each other and come to agreement. One is looking at the view, say, from the south window, the next from the north window, and so on. How can they agree? Each uses one mind only and so sees everything differently from the others.” Nicoll, *Commentaries*, p. 1030

“Person No. 4 already stands on a different level to person 1, 2 or 3; he has a *permanent center of gravity* which consists in his ideas, in his valuation of the work, and in his relation to the school. In addition, his psychic centers have already begun to be balanced; one center in him cannot have such a preponderance over others as is the case with people of the first three categories. He already begins to know himself and begins to know whither he is going.” Ouspensky, *In Search of the Miraculous*, p. 72

Application:

A poet, a professor and a pugilist. Here we have accessible images of characters whose center of gravity is No. 1 Person (pugilist), No. 2 Person



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(poet) and No. 3 Person (professor). One of the compelling invitations of the Work is how it asks us to verify the truth through our own experience. Are you able to internalize the veracity in this teaching? Which of these persons is most dominant in you? Taking it one step further, what areas of you are undeveloped? What area do you need to work on? Keep it practical and simple. Overthinking is counterproductive to useful work. Eventually, you will be asked to take up something you are not good at or undeveloped at in the pursuit of No. 4 Person, Balanced Person. Yes, we do mean that the professor sets down his umbrella and gets in the ring, the pugilist picks up his paper and pens a poem and the poet comes out of the shadow and gives a lecture. At least we mean it symbolically.

Further Resource:

Explore the ideas of the Enneagram. Gurdjieff (who is credited with bringing the Enneagram to us) said the Enneagram is “the fundamental hieroglyph of a universal language which has as many different meanings as there are levels of people.” 

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 appears in these pages each month.

GUIDELINE 26

Contemplative prayer,
in the traditional sense of the term,
is the dynamic that
initiates, accompanies and brings
the process of transformation to completion.

MARCH CALENDAR

For more details, visit consciousharmony.org
or call 512-347-9673

SPECIAL EVENTS

10-Day Centering Prayer Retreat
Mar 6-15 at Cedarbrake
\$895/double room Preregister with office

United in Prayer Day - Contemplative Outreach
Mar 21 8:30am-2:30pm
at Seminary of the Southwest
\$25 Register at www.HeartofTexas-co.org

Concert: Music From The Monastery
with Fr. Cyprian Consiglio
Mar 21 7-8:30pm
\$10 Purchase tickets online or in the office

Women’s Lodge in Fellowship Hall
Mar 28 6-10pm

CCH 101
Mar 29 noon-3:30pm
Register with the office.

MONTHLY

1st Sundays
Bring non-perishables for Caritas

WEEKLY

Sundays
Lectio Divina 8-9am
Prayer Circle 9:15-9:45am
Worship Service 10-11:30am
Youth Program 10-11:30am
Fellowship 11:30am

Mondays
Yin Yoga 6-7:15pm \$15
Preregister: AwakenedHeartAustin@gmail.com

Wednesdays
Contemplative Lunch noon-1pm
Contemplative Communion Service 6:30-7:15pm
Lessons in Truth 7:30-9pm

Thursdays
The Journey School Class 7-8:30pm

Saturdays
Scriptorium 11-11:50am

DAILY

Centering Prayer Service
Theosis Chapel 7-7:35am

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



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DEEPER INTO LENT

The heart of the Christian journey is to face the unconscious values that underlie our motivation, that we're not normally aware of in everyday life and where, through the observance of Lent, we face the human condition in ourselves at new and deeper levels. It's like the church and the Christian communities all over the world entering into a 40-day retreat, like Jesus did in the desert.

And we need Lent and practices to purify our unconscious. These things hinder us from answering the call to divine union that is the basic invitation of the whole of the Christian gospel and life ... and allowing God to be God in us and consenting to letting Him work in us ever more completely and that is my prayer for us all.

Thomas Keating, recorded conversation for Lent, February 9, 2015