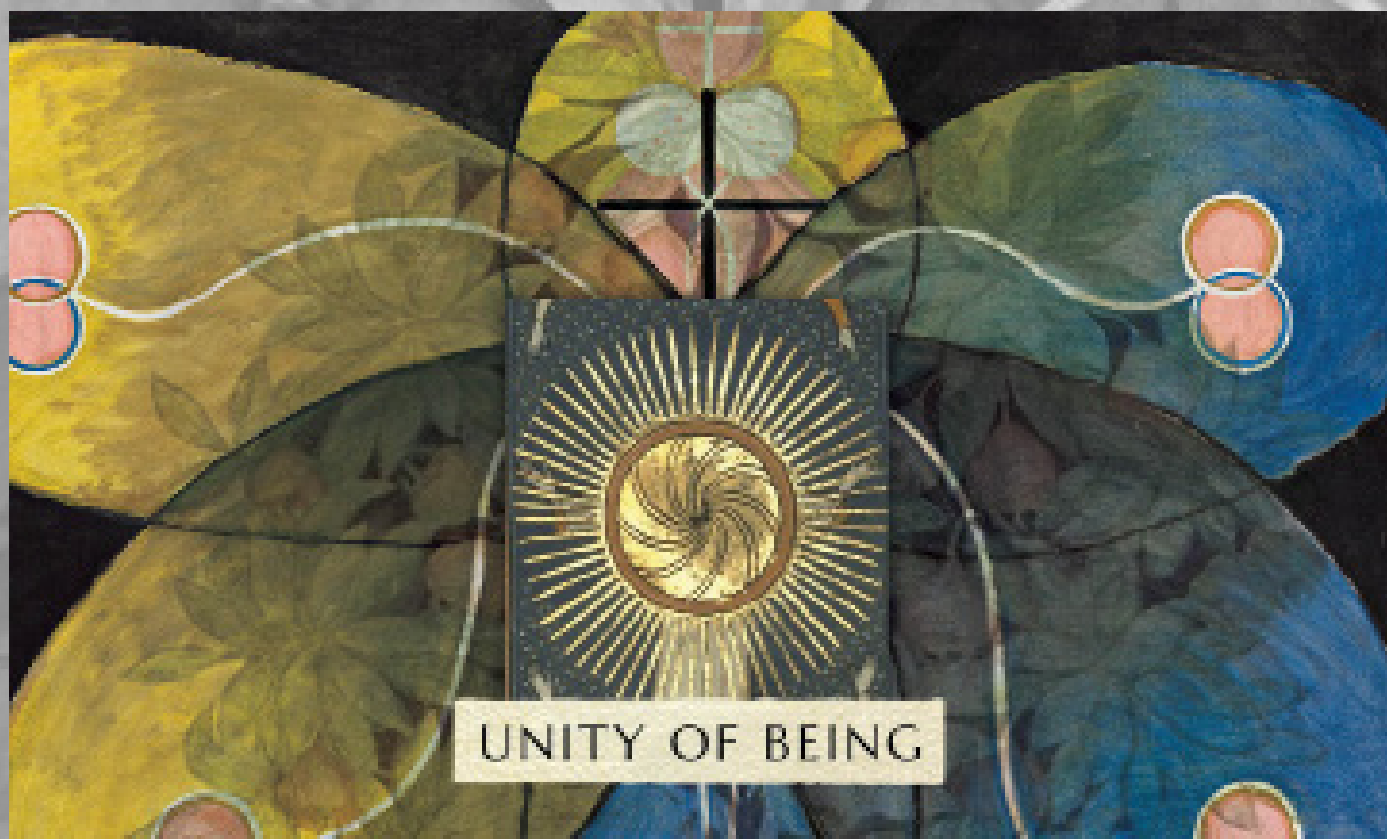




THE MARK

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FROM OBJECTING, TO DISLIKING, TO CRYING, TO FORGIVING

BY PETER HAAS

Our Lenten journey and Holy Week commemorations in 2020 and 2021 were lived out in the grip of a global pandemic. This year, our Lenten journey and Holy Week is set against the backdrop of the incompressible events of war, once again. These are interesting times, and one wonders what can we do? Here's a suggestion that all of us can practice, if we so choose.

Seven years ago, during a time in my life when I was dealing with things not going the way I hoped, I was deeply blessed reading pages 734-736 of Maurice Nicoll's *Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky*. Nicoll's distinction between "objecting vs. disliking" is equally powerful for me today, just as it was then. In a world of disunity, violence and war, here is an idea we can all work with. Let's explore how to put it into practice for the sake of our own inner freedom, as well as contributing to the peace of the world. Here are several insights I gained from this teaching.

Emotional suffering is rooted in objecting to reality. Objecting to reality may not be the only source of our emotional suffering, but we can begin to take responsibility for the part we play in contributing to our emotional suffering. Perhaps, the first step in emotional freedom from negative, depleting emotions is recognizing that many of these types of emotions are rooted in our own inner resistance or objection to something. Shifting from objecting to disliking can change the energy and lighten our emotional state.

The subtle shift from objecting to disliking is a powerful advance forward and deeper into a more mature consciousness. We may not be able to live on a planet that is free from sickness, disease, death, violence or war, but we can live in a body we cultivate by way of conscious work and conscious, intentional suffering that objects less and less with reality and shifts more and more to disliking reality.

Ultimately, we can simply be at peace with reality, joining the

saints in the conscious circle of humanity who silently cry and weep over the nations for their lack of unity and persistent disunity, disease and disharmony; and in many cases, move from tears to forgiveness, which is different from acceptance. Forgiveness is rooted in an inner letting go of accounts that reality should be different. In forgiveness, there is total freedom for all, while at the same time never letting go of moral responsibility for all. For example, one can forgive a murderer, but that does not make the murder okay.

This shift from objecting, to disliking, and then to crying and ultimately forgiving (coming to peace with) is the secret that Jesus demonstrates in consenting to be arrested, falsely accused, hastily tried, mocked, tortured, and crucified. Jesus' powerful words in agony upon the cross articulate this extraordinary state of consciousness: *Father forgive them for they know not what they do*. In other words, Jesus reaches

the state of forgiveness because he has moved from objecting to disliking to crying to forgiving – because he understands that their disunity of behavior is grounded in a forgetfulness of who they are, and leads to a disunity of behavior grounded in fear that manifests as violence. This is something we all can practice cultivating in our own life, little by little. It's not just for Jesus and the saints. It's for all who wish to be free from their self and the suffering that arises from the self's objecting to reality.

Frequently the degree to which I object to something is the degree it continues to be drawn to me. The way out is taking responsibility for how much I object at the energetic, embodied level, underneath my conscious thoughts, and just how lawful my objecting energy and thoughts are. Like draws like. Thoughts in mind produce in kind. One needs to be careful how one applies this insight, because clearly, my objecting to war isn't the cause of one country invading another country. No. However, my objecting to war is the cause of my emotional suffering about war – and there is the difference. Changing my inner state of relationship to the event called war can shift my

energy from objecting to disliking, then to tears and then forgiveness. This, therefore, changes what I am contributing to the field of human consciousness. What this field needs isn't more objecting energy, which tends to lawfully draw further opposition, the field needs more forgiving energy, reconciling energy – and this reconciling force grounded in forgiveness can help draw, create, and manifest a different reality.

Notice how Jesus puts it in his wise teaching to his disciples:

Be merciful, just as your Father is merciful. Stop judging and you will not be judged. Stop condemning and you will not be condemned. Forgive and you will be forgiven. Give and gifts will be given to you; a good measure, packed together, shaken down, and overflowing, will be poured into your lap. For the measure with which you measure will in return be measured out to you. Luke 6:36-38

When I can shift my thinking, feeling, and sensing away from the energy of objecting and toward forgiveness by way of the atonement (at-one-ment) Jesus modeled on Good Friday, I can change my life and the manifestations I encounter in


my life as a result of my inner objecting. St. Augustine said something similar when he wrote, “I am my own mistake. I have become a problem to myself.” This is beautiful self-observation. Seeing leads to freeing.

Rumi's poetry might sum this up in a way that ties these insights together. He writes, “Lo, I am with you always means when you look for God, God is in your eyes, in the thought of looking, nearer to you than yourself, or things that happen to you ... Be melting snow. Wash yourself with yourself.” I take Rumi to mean make conscious efforts to Work on yourself.

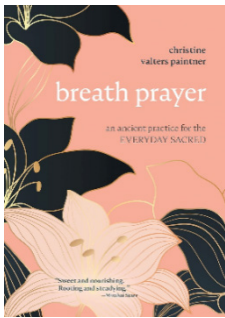
If you are struggling with objecting to war and violence, someone or something, whatever it might be, explore what it might mean for you to shift your inner state or response from objecting to disliking. Start with that. Then see how dislike can be neutralized and ultimately dissolve in the living waters of forgiveness. To that end, we close with the anthem Psalm of Lent and crowning prayer for Good Friday, which I have adapted in the light of Work ideas and insights from the Silence:

Have mercy on us, O God, according to your steadfast love; according to your abundant mercy free us from

objections. Wash us thoroughly from forgetfulness, and cleanse us from misguided thinking. For we can see the fruit of all our objecting to one another, and our judgements are everywhere ... You desire truth in the inward being; therefore teach all of us wisdom in the inner heart. Purge us

with hyssop, and we shall be clean; wash us, and we shall be free. Let all people and nations feel joy and gladness; let the bones that have been crushed by objecting and violence rise and rejoice. Create in all of us a forgiving heart, O God, and put a new and liberated and reconciling spirit within our human family. Psalm 51 

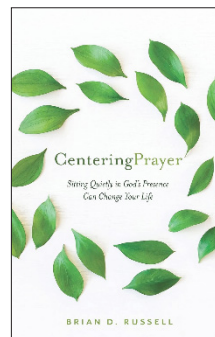
Book Look



Christine Valters Paintner serves as the online abbess of the Abbey of the Arts, a virtual global monastery without walls. Her books have been blessing many to find a way forward in their faith by rediscovering the richness of the contemplative Christian tradition. Her new book, *Breath Prayer*, provides a lovely companion for our annual aim *Arising as Embodied Life*. This slim yet powerful book helps us

connect the grace of silent prayer, such as the method of Centering Prayer, and incorporate our body and breath. Christine gives particular attention to the way this breath prayer can be a part of our daily tasks as well as a foundational part of our inner healing.

New books on the method of Centering Prayer are less and less frequent, so it is lovely to see Brian D. Russell's exceptional contribution to the standard repertoire of classics we all know and love from Thomas Keating, Basil Pennington, and Cynthia Bourgeault, among others. What is novel in Russell's *Centering Prayer: Sitting Quietly in God's Presence Can Change Your Life* is his overview of the practice's biblical and theological foundations, as well as an updating of the insights related to the psychological healing that often arises through a regular Centering Prayer practice.



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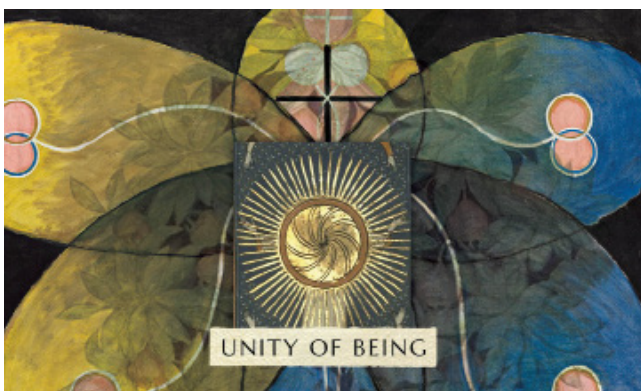
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Unity of Being

The understanding of all three forces properly belongs to World 12, in which it is possible to see things as they really are. There we are able to see that there is something apart from both affirmation and denial which is a source of freedom and it is through this third force that wholeness comes.

J. G. Bennet, *Deeper Man*

According to the Law of Three, once an impasse has constellated, it can never be solved by going backward but only forward, into that new arising that honors all the players and brings them into a new relationship. ... The three forces are like three strands in a braid; all three are required for the weaving.

Cynthia Bourgeault,
The Holy Trinity and The Law of Three

Now and always may Christ be magnified in my body, whether by life or death. Philippians 1:20

ANNUAL AIM: ARISING AS EMBODIED LIFE

A NEW ARISING BY RENEE SINICKI

Holy-Affirming,
Holy-Denying,
Holy-Reconciling,
Transubstantiate in me
For my Being.

G. I. Gurdjieff,
Beelzebub's Tales to His Grandson

“Amen.”

I open my eyes and look out. The harshness of the fluorescent lights annihilates the momentary comfort of darkness behind the eyelids. The previously still and silent room shifts to the crunching sound Army Combat Uniforms make in motion. The air is punctuated by the heavy sound of rucksacks being hoisted onto the backs of men and women and the clacking and clanking of their personal weapons being securely drawn close to their bodies. Not a word is spoken in the room as they line up and shuffle out to an airplane ready on the tarmac.

I am thoroughly depleted on every level of my being. It is long after midnight and I only have two hours to get to my quarters across

post, sleep, and drive back to see the next flight off before the sun rises.

It was May 10, 2010. We were several weeks into flights deploying night after night where my presence as a Chaplain was frequently expected to give the final prayer before boarding an aircraft. These nighttime rendezvous were often two to three hours long waiting for the “Let’s Roll” signal. This was in addition to regular duties that started before sunrise and extended past sunset seven days per week. It had been a month since I had more than a couple hours of sleep at night. Because of my role, unlike other soldiers, I had multiple commanders to report to, all of whom saw their need as the most critical to be fulfilled.

There in the middle of the night, I collapsed into bed still in my uniform only to have it register that I had ignored the need to go to the bathroom for the last few hours. Exhausted, I sat up and then slowly made my way to the bedroom door. As I came to the adjacent bathroom door, even in the dark, it was apparent that tunnel vision was rapidly setting in. My head felt abuzz. The night vision was disappearing in the tunnel. I reached for the bathroom counter, but before getting a firm grip, I was going down. The left eye and side of my head struck the side of the tub with blunt force followed by the right side of the chin smashing to the tile floor. I blacked out cold.

After some unknown amount of time, a surge of primal energy from deep within coursed through this body and set it vertical. There was no thought or emotion. A machine. It was all just happening. Now upright before the mirror, something was observing a body “out there” move, think, feel. There was a deep, inner separation of something within watching this whole other scene taking place in another dimension. An assessment was underway recognizing blood was splattered about the room. Thinking was happening: where was it coming from? There was no registration the objects in the mirror, in their totality, made a face, let alone “my” face. Red

liquid was spewing from a place that could be seen but not named. Welts were forming and more of the red liquid was around numerous white hard things inside the fleshy opening. Some were loose and hurt. The images had no order. They were only a strange set of unidentifiable puzzle pieces. Something instinctually grabbed towels and started cleaning up the blood. Then, there was a moment where it seemed right to take the towels to the washing machine. One slow step ... after another

At the refrigerator, the tunnel vision returned and I lowered this body to the floor. Leaning over to lie down, I blacked out again. Awaking this time, blood was still spewing from my left eyelid and over my arm, uniform, and floor. My mouth was now full of blood with loose teeth from the earlier impact. The left eye and chin were swollen. And my failed attempt to make it to the toilet earlier meant I was now in a urine-soaked uniform. Still dazed and confused, I looked across to the stove clock ... panic. I was severely late for seeing off another deploying flight.

In a new uniform, but with a bloody towel to my head, I walked straight for the microphone. The commander's only words as I passed by him were, “I don't know what happened [to you] Chap, but we just took more KIAs.” (Killed in Action) and he proceeded to tell me where to

report after saying “Amen.” It would be dinner time before there was space to swing by the Emergency Room to tend to these injuries.

The doctor's concern went to putting a stop to the bleeding and getting me back to work where there would still be a couple more weeks of sleepless nights before the deploying flights, Wounded in Action (WIAs), and KIAs dissipated to a “reasonable” level. Over the next six months, the experience of operating in this body was changing rapidly and grew increasingly unreliable. It would be almost two years before medical personnel finally connected the dots and realized I had a stroke that night from being overworked and sustained a traumatic brain injury (TBI) from the fall. It would take four years after the incident for the symptoms to stabilize.

My Being was in dis-unity.

The body can take a beating in any work environment – paid or unpaid, civilian or military. The uniqueness of this event was the implications if direct orders were not followed. It became a laboratory for pushing a human being to an extreme.

Cynthia Bourgeault writes, “According to the Law of Three, once an impasse has constellated, it can never be solved by going backward but only forward, into that new arising that honors all the players and brings them into a new relationship.”

Prior to that night was well over a decade of vocational ministry in a stream of Christianity where both my gender and single status alone made things an uphill climb. I had an unquenchable Wish for God and could only envision life where God was the primary focus of all my involvements. Walking such a road meant having to stand strong in the face of many storms unleashed in my direction. It meant long hours with little pay and people always expecting more, while realizing their approval was tied to my paycheck. In other words, there was a history of job stress and pushing myself long before the Army. The Army conditions relieved a bit of the financial strain, but amplified all other dimensions and added new ones.

On the back side of that night, the TBI has proven to be life-altering. One of the symptoms is how this brain tires quickly, and even scrambles, from processing audio and visual stimulation, to include music, which is everywhere. The stresses of vocational ministry, on the level of life, had been mounting and met the many side effects of the TBI in due time. An impasse had constellated. There was no going backward to try to work harder to make something new or better happen. There was no going backward to try to undo anything. All of what I had known changed forever. There was only

going forward in a new way.

Interestingly, the TBI, which put a stop to life as I knew it, would also reveal “that new arising that honors all the players and brings them into a new relationship.” Despite having read for years about those who discovered God in the silence and solitude, the TBI demanded it initially. It felt like a prison sentence as I watched the past from behind a closing cell door. All the stages of grief consumed the silence. And then ... there was just silence. In Bourgeault’s words, “the enemy is never the problem but the opportunity.” The “enemy,” known as Second Force or Holy Denying in the Work of Inner Christianity, would usher in the new arising of the Third Force or Holy Reconciling.

My introduction to Centering Prayer occurred years prior to the Army while in seminary. It was a slow start establishing it as a daily practice, and for much of the time in the Army, it was on hold. However, the impasse gave rise to it taking root, and at a deeper level. Likewise, I was introduced to the Gurdjieff Work through the writings of Cynthia Bourgeault while in seminary. I had not given it personal consideration until a handful of visits to The Church of Conscious Harmony (CCH) in 2012-2013 when I realized real people were doing the Work. Though I departed Austin in 2013,

in the years that followed, I began reading more until I formally entered the Work and combined it with living a hermitical life of God devotion for nearly six years.

Centering Prayer, the Work, and the silence and solitude, in some mysterious, alchemical manner have been bringing about inner freedom leading to ever-expanding degrees of wholeness. As this has unfolded, an internal shift in perspective occurred. I could see the pattern of past desires and good intentions internally, coming up against (perceived) resistance by people and events externally, while looking for solutions from life to be the reconciling Third Force. My orientation had been outward to the visible world for it to make things “in here” feel okay, which meant the personality was actively involved as the reconciling Third Force. Having the perspective flip, where I could see the denying Second Force as something internal – parts of my personality (‘I’s) – resisting or arguing with Reality, opened the gate for the Third Force of the Work. It was no longer a matter of solutions for problems on the level of life, but rather seeing and experiencing All, and that is all that matters.

Now, with a recent move to be in community at CCH, that insatiable Wish for God continues and I sit in wonder as to how things will unfold ... “Amen.” ☸

ELDER WISDOM: HONORING OUR FATHERS AND MOTHERS

CONSENT BY BARBARA COOK

I'm so grateful to Beloved Jill for asking me to share wisdom from my spiritual journey. It made me reflect on this gracious gift of God. My first article was written and edited; and when I went to bed that night, I couldn't sleep. Something wasn't right. In the morning, I knew. It was written backwards. It was *my* story referencing God, Tim, our life and growth, and my wisdom – prayer (relationship with God) every day, patience and persistence – which I still subscribe to. In truth, I see it quite the other way around as God's story in me and through me.

God called me when I wasn't even looking. God sent Tim Cook to work in a place where he said he'd never work, to the very place where I was working. He was a credible witness to the living God, which prompted me to stop and really ponder my life with and without God. Deeply pondering – what I had been taught about God – what I knew about the people that had a relationship with God and what their lives were like – I wrestled with these life truths all night. In the morning, I had an experience of the living God, and my life changed 180 degrees, from an atheist to

an experienter of God's love and presence. Then, God provided all the accessories I needed to grow and sustain our budding relationship.


Most everything came through Tim, who was way down the path. I was initiated into meditation by our Indian teacher, who taught me about the cosmic God. He told me to meditate twice a day and if you have beautiful experiences, visions, and ecstasies, that is not it. If you come across terrible, frightening experiences or difficulties, don't worry, they will pass. If it becomes dull, boring or tedious, do it anyway. So I was off and running down the path to Love. Soon after, I was given Yoga to integrate the body, and Tithing to bind me in a covenant relationship with God at the material level. This healed me around money and opened a door to freedom to pursue God. Then came the gift of a new-thought Christian church where the participation with a loving God on the journey home to the heart of God was taught and revealed in the Bible. I understood St. Paul's *Christ in you, the hope of Glory* as Christ in *me*, God imminent as well as transcendent; and Christ's call to seek the Kingdom of God

within and all else will be added. With those foundational aids, I was well on the way.

God sent me a true and trustworthy guide in Tim, whose number one desire was God, Truth, and Union. Tim also had the desire for depth and an excellent taste for the real. For me, this meant developing an art for opening and deep listening, and now that I look back, a taste for spiritual dancing. We were led to incredible ministries and spiritual companions. My God given gift of Tim also gave each of us the perfect mates for each other, for loving and healing each other in Christ, and for unloading the unconscious. Tim brought single-minded intention, higher consciousness teachings, pilgrimages to India, meetings and sharing with other religious traditions, and steadfastness. God brought many teachers and the Work of Inner Christianity – for seeing and separating from the false self and understandings of the inner psychological workings of man (me). God gave us Bernadette Roberts and her teaching of No Self, all Christ, along with Fr. Thomas Keating, Centering Prayer, and the understanding of the Christian

Contemplative path and its root teachings for adult Christianity. God brought us a school for Christian Contemplation with Christ at the center and The Church of Conscious Harmony. We received Centering Prayer retreats, an unbelievable way to open and deepen to His love, and connected with Ilia Delia to expand and make our journey most inclusive. God brought all the amazing God companions here at the Church and around the globe to journey with.

In a word, I would say my wisdom is: Consent! Bernadette said, God calls every one once, so just say yes – whether it's a hardy yes, a cautious yes, or sometimes just not saying no. From this point of view, I'd say God called, I said yes, and as I decreased, Christ grew or increased, and the fruits and gifts of the spirit unfolded mysteriously. One way I demonstrated my will or yes to God was to be at prayer every day, and as soon as I could, twice a day. God brought it all through Grace, or natural unfoldment, and let's remember there is no cheap Grace.

Dr. Nicoll said on this journey that we would be twisted and turned every which way, just keep on. Thomas said we can and we must have Radical Trust in God's love for us. Bernadette said anyone who wants God can have Him and we have, through Christ in us, everything we need to make and complete this journey. So what is necessary is our **consent**, and that is my wisdom and my testimony. Blessings, B 

HOLY WEEK WITH THE CHURCH OF CONSCIOUS HARMONY

You are invited to join us for these sacred events.

April 10	Palm Sunday 7pm Gurdjieff Music
April 13	6pm Midweek Service
April 14	Maundy Thursday 5:30-6:45pm Do This in Remembrance of Me: <i>A Jewish Seder in the Footsteps of Jesus' Last Supper</i> †✧ 7-8:15pm Taizé†
April 15	Good Friday Noon Worship (Office closed after service)
April 15-17	Centering Prayer Vigil online & in person Fri 1pm-Sun 6am (Sign up for a 30-minute prayer time)
April 16	Holy Saturday 9am-noon Centering Prayer Retreat✧
April 17	Easter Sunday 6:30-7am Sunrise Service† 8am Lectio Divina in Theosis Chapel and online 10am Easter Sunday Worship 10am Youth Program

†In person only at CCH ✧Preregister online

APRIL SERMON THEMES

April 3	An Embodied Lent: Body and Shame
April 10	An Embodied Lent: Body and Joy
April 14	A Serving Body (Maundy Thursday)
April 15	A Surrendered Body (Good Friday)
April 17	A Resurrection Body (Easter Sunday)
April 24	Community Sharing

LIVING THE WORK OF INNER CHRISTIANITY IN DAILY LIFE

NON-IDENTIFYING BY NATHAN JONES

Work Idea: Non-Identification leads to Diminishment

At seventeen years old, I abruptly realized one leg was significantly longer than the other. By abrupt I mean mid-walk in between classes, it dawned on me that I had a significant limp. I stopped and tested the theory. Stood on my right leg and my left was at least a half inch off of the ground. It was indisputable. I raced past attempting to understand how I had just come to realize this and went straight toward considering what a tragic blow it was. It was surely to derail any long-term professional athletic opportunity, not that I ran the risk of starting every game as it was. Additionally, I knew of no lead actors, nor electric guitar players, of the day who managed a career with a limp, though I wasn't in drama class and didn't know a lick about the guitar. And certainly, I couldn't think of a single U.S. President who had one leg that was longer than the other. Of course, FDR was wheelchair bound but, I told myself, he had the good fortune of being elected during the Great Depression. People would have been quicker to

get past these things. I twisted this around for the next hour while the teacher droned on about something that was less important than the destruction of my dreams as a result of the limp. When class was over, I located my oldest friend. With a quiver in my lip, an ache in my throat, I broke the news of the death of my presidential, athletic, rock star and acting ambitions as a result of the pronounced limp. He took one look at my legs, then my shoes and said, "Your legs are the same size you idiot. The heel fell off of your left shoe." He then walked away. How about that? He was right, I needed new leather shoes. I was caught in 'T's, dreams, visions of grandeur. I was lost in Identification and failed to consider the obvious. Teenage me didn't have the tools the Work provides, primarily to Self-Observe, Non-Identify, and Self Remember. Through Non-Identification, we are able to step back and self-reflect. We uncouple with the prevailing emotions. Sometimes this looks like profound sadness, sometimes anxiety and sometimes inspiration. In these states, we get caught thinking we can do. Through slowly disengaging

and observing our Identification, those parts will wither and weaken. Something new can fill this space – a higher version of ourselves, a real person. Non-Identification leads to diminishment. Diminishment leads to God.

Work Source: "A person identifies with a small problem which confronts them, and they completely forget the great aims with which they began their Work. They identify with one thought and forget other thoughts; they are identified with one feeling, with one mood, and forget their own wider thoughts, emotions, and moods. ... 'Identifying' is one of our most terrible foes because it penetrates everywhere and deceives a man at the moment when it seems to him that he is struggling with it. It is especially difficult to free oneself from identifying because a man naturally becomes more easily identified with the things that interest him most, to which he gives his time, his work, and his attention. In order to free himself from identifying, a man must be constantly on guard and be merciless with himself, that is, he must not be afraid of seeing all the subtle and

COMMUNITY PRACTICE: LISTENING DEEPLY

You've probably heard the George Bernard Shaw quip that the single biggest problem in communication is the illusion that it has taken place. To help in this aspect of arising as embodied life, our community practice for April is focusing on listening deeply. This involves our affect, gestures, body posture and attention. To start with, self-observe while in a conversation with someone or in a group conversation. Notice your level of attention and attunement to the speaker. Are you drifting? Are you planning on what you are going to say? One of the most important aspects of increasing our ability to listen deeply is reflecting back to the other what we have heard them say. Practice using phrases such as: thank you for saying that, what I hear you saying is that you feel, think.... Reflecting back what you have heard before launching into what you want to say is a way of validating to another that you are listening to them not just thinking about yourself. Reflecting and validating are practical ways of external considering in the specific human experience of embodied listening and speaking. When embodied they convey presence. ☸

COMMUNITY READING MARCH-APRIL

Judith Blackstone's book *Trauma and the Unbound Body* weaves meditative practice with the journey of integration of the body. Of particular importance is the therapeutic sensitivity Blackstone brings to her work, to see how insights in consciousness are inseparable to our embodied experience. ☸

hidden forms which identifying takes." Ouspensky, *In Search of the Miraculous*

Application: Catch yourself Identifying. Big emotions are always a telltale sign of Identification. Stop and watch. Imagine that you are two feet behind yourself observing you. One clue is if your voice is raised, you are likely identifying.

Further Resource: It has been said the Gospels provide fragments of a system of the Work for that day. Reflect on what was meant when the Teacher told the rich man there was one thing he hadn't done. He could go and sell all of his possessions, give the money to the poor ... come and follow Him. Identification and diminishment are foundational to this story. ☸

APRIL CALENDAR

For more details, visit
<https://consciousharmony.org/>
or call 512-347-9673

SPECIAL EVENTS

Centering Prayer Retreats (preregister online)
2-Day: Living with an Aging Body
Apr 8-9 F 6-8pm, S 9am-3pm (online)
Half-Day:
Apr 16 9am-noon (online/in person)
Apr 27 1-4pm (online)

Lux Divina: Lenten Vespers
Apr 1, Apr 8 7-8:05pm

Holy Week
Apr 10-17 (See events on page 9)

Christophany Class (preregister online)
Weds Apr 20-Jun 1 7:15-8:30pm

Annual Meeting
Board of Directors and Community
May 1 11:30am-12:30pm

MONTHLY

Caritas Donations
1st Sundays
Bring non-perishables to CCH or
donate to caritasofaustin.org

WEEKLY

Sundays
*Centering Prayer & Lectio Divina 8-9am
*Intercessory Prayer 9am
Worship Service 10-11:30am
Youth Program (preK-12) 10-11:30am

Wednesdays
Contemplative Worship Service 6-7pm

Thursdays
*The Journey School Class 7-8:30pm

Saturdays
*Scriptorium noon
*Compline 9-9:15pm

DAILY

Centering Prayer Service 7-7:35am

*Please join via internet, links are on our website.



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Fra Angelico, *Noli Me Tangere* (detail)

THE GRACE OF RESURRECTION: THE NEW CREATION

"Woman," Jesus said to her, "why are you weeping? Who are you looking for?" Taking him to be the gardener; she replied, "Sir, if you carried him away, tell me where you laid him. I want to remove him." Then Jesus said, "Mary!" Turning around she said to him in Hebrew: "Rabbouni," which means Teacher.

John 20:15-16

Jesus spoke her name ... Only he could say her name in that way. Instantly, with the whole of her being, she recognized him and in that moment *knew* that he had risen from the dead. ... By calling her name, Jesus manifests his knowledge of everything in her life and his total acceptance of all that she is. This is the moment in which Mary realizes that Jesus loved her. This is the first step in her transformation. ... The realization of being loved by God characterizes the first stage of contemplative prayer. It enables us to see God in all things. ... Like Mary Magdalene, Christ is also calling us by name.

Thomas Keating, *The Mystery of Christ*

