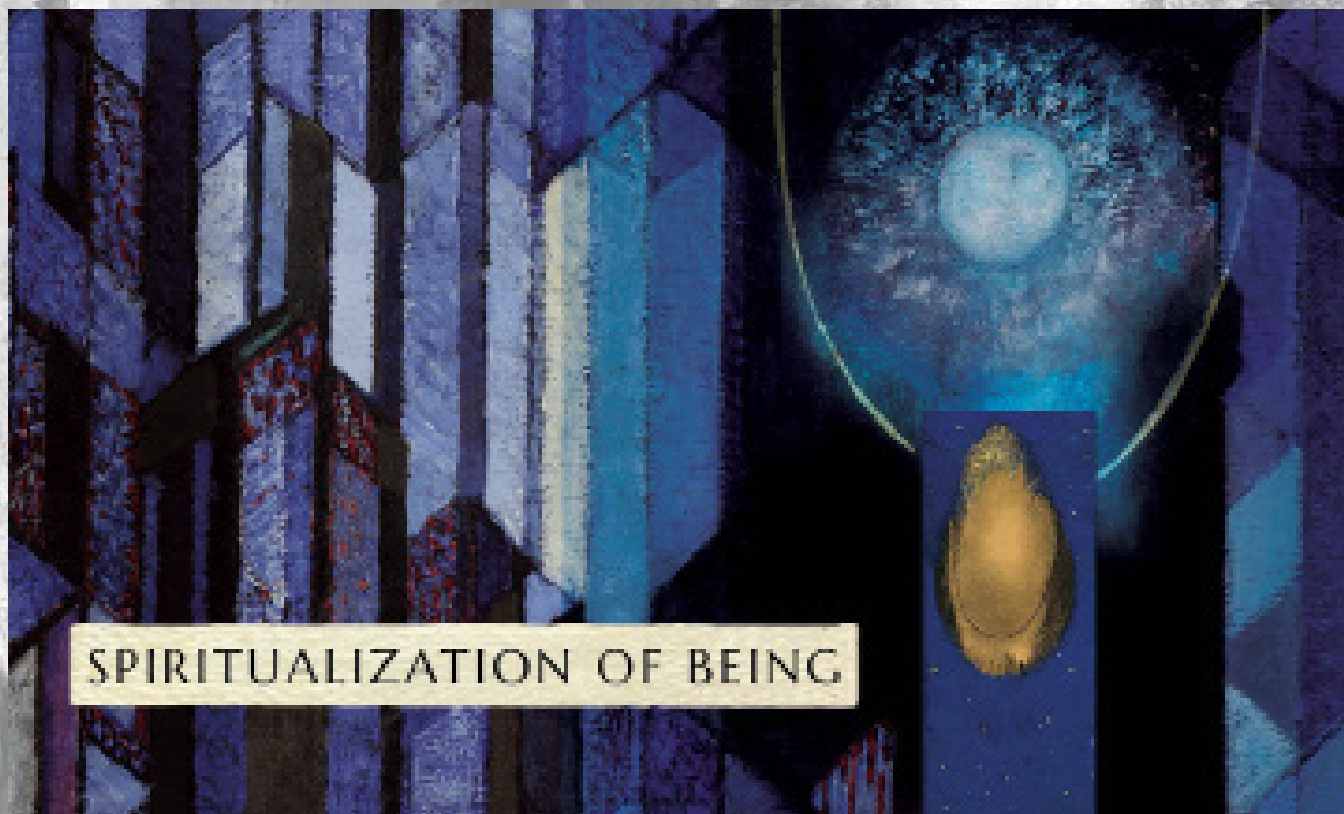




THE MARK

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SPIRITUALIZATION OF BEING

SOLAR ENERGY

BY PETER HAAS

Our theme this month in The Journey School focuses on a subject essential for our continued long-term existence, while equally enjoyed as ignored, denied, and distorted. Intentionally, little has been published by our beloved teachers of the Work of Inner Christianity. To enter this most potent and precious of subjects – human sexual energy – we do so obliquely, humbly, by way of a stellar analogy: sunlight energy.

George Ohsawa, the Japanese educator, and founder of the macrobiotic food movement, had great reverence and understanding for the energetic nature of physicality and matter, and especially how food conveyed important qualities and essential energies to and through the body into family and social life.

In his book *The Order of the Universe*, Ohsawa observed the astounding correlations between plant life and human life, especially related to the miracle of human blood. Amazingly, Ohsawa noted that “all plants have chlorophyll which makes them green. Take out the magnesium from the chlorophyll and replace it with iron and the chlorophyll changes to hemoglobin, which is the

essence of blood, and in turn, the essence of animals and humans.”

This is stunning. Change one element and you transform chlorophyll into hemoglobin – green plant life into red mammalian life! This illustrates just how closely plants and human beings are to each other, and reminds us that the miracle of photosynthesis, which occurs because of chlorophyll, feeds human beings not just the energy through eating plants, but also eating the animals that eat plants. Though we can’t eat sunlight directly, we eat plants that consume sunlight, and through them we gain the solar energy they’ve captured.

Plants, leafy vegetables, and especially fruiting trees, give us food, but also provide us with a source of oxygen – the very air we breathe to remain alive. Amazingly, we do eat air directly, but not sunlight. We may be able to survive forty days without food; we cannot survive much more than three minutes without air. This green energy coating the planet in the form of plants, leaves and trees, is truly feeding the world. As the poet Denise Levertov put it this way regarding

the Eucharist: *we are all eating the bread of sunlight on a platter.*

Think of it this way: we are all eating sunlight energy by way of plant energy by way of animals that eat the plant energy. This is no small transformation. Recall that sunlight is pouring out from a sphere of hot plasma, incandescent by nuclear fusion in its core, radiating energy and light into space in every direction at ten thousand degrees Fahrenheit. Our sun is 91 million miles away and is so vast in scale, approximately one million earths could fit inside the sun!

Solar Sexual Energy: An Analogy

All this energy transfer of sunlight to matter by way of photosynthesis is a helpful way to ponder the glory and mystery of the sexual center and its energy. I begin with this solar illustration because it highlights the transformative nature of what the Work calls sex energy arising from the sexual center. Continuing the analogy, perhaps we can view the sexual center as the sun and all its energy as sunlight, radiating into and through all the other centers (e.g., the “planets”) of the human

body, fueling us with its life force.

This conception is a beautiful way to transform the notion of the sex center into more than just a pleasure center, but into the very life-center that provides the total human system with the highest quality, finest energy available to us. In fact, perhaps it is fair to say that without the power of the sexual center energy, most creative human endeavors would not occur. Like sunlight, our sexual energy is transformed by way of the creative “photosynthesis” of our higher centers, which then in turn feed and bless others with creative, loving energy. Perhaps with this analogy in view, we can begin to understand a bit more clearly how our sex energy can inspire creativity in diverse ways as well as fuel faithful, nurturing love toward God, self and others, even without expressing itself physically or sexually.

Indeed, our physical sexual energy is like the sun to the whole system – fueling our creative and life-giving work in the world. But our creative life and love is not just limited to the fuel supply from the sexual energy. We also receive fuel from above,

from the Holy Spirit and the stars; and from below, from the earth, trees and water; and from within – empowered from the other centers of the human body and psychology that work together for our own and other’s flourishing.

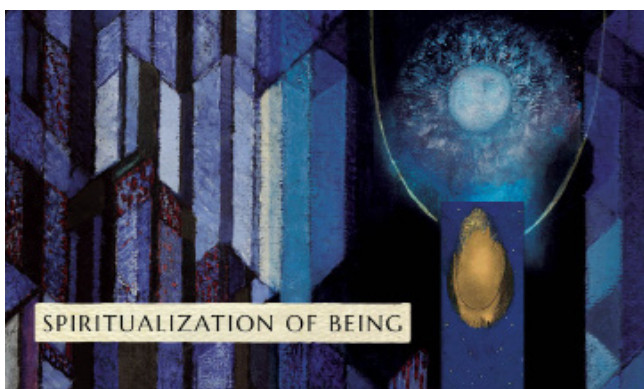
It is important also to recognize that this sexual energy isn’t dependent upon having sex. Rather, sexual energy is constantly nourishing our total embodiment and feeding like sunlight all our centers, especially the higher emotional center and higher intellectual center. This transformation and transfer of energy may be so subtle you may not perceive or sense it. It seems to me that the system is designed precisely so as not to require our intervention. If we do intervene or try to channel or control the subtle power source that is the sexual center, we can get burned.

The wisdom traditions have universally acknowledged that temporary practices such as celibacy or retaining one’s sexual energy can be helpful – if practiced for brief, specific periods of time. Also, these same traditions have affirmed that the ultimate purpose of such sexual energy is in service to love and care.

Solstice Summer Energy

As we near the longest solar day of the year in the northern hemisphere, June 21st, consider observing your own energetic polarity in relationship to the sun and its sunlight. Explore how your body is a part of a vast system and conceive of your own beingness as a kind of solar system, with the sun functioning variously as your sexual center, breathing center, heart center and intellectual center. See how the sun can play the role of each center while paying attention to the conception of the sexual energy as sunlight energy to the rest of your body.

Spend time at the beginning and end of the summer solstice day. Watch the sunrise and the sunset. Connect into your body. Feel its energy. Observe how it feeds you. Observe where it flows. Offer your energy to the highest good and expression of love and wisdom. Offer it to God. See what you discover about being you in this body, as this body, and, more than this body. Understand the part you play in the vast family of living things, and remember how you contribute to the force of light in the field of love. ☸



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

ANNUAL AIM: ARISING AS EMBODIED LIFE

FROM DOING TO BEING BY PAM COOK

... To become “spiritualized”
in the world of bodies
or the world of function,
we have to accustom ourselves to
the working of higher levels of
energy in the body-brain. ... We
have a marvelous capacity
for doing things
with our bodies,
but most of the time is spent
in stereotyped postures,
gestures, and motions.
We have the possibility
denied the other animals
of acting on the world
in a creative manner
and yet an honest appraisal
of what we do with the earth,
shows most of our “creations”
are not only lacking in creativity
but deny it entry into our lives. ...

We have to explore
the potentials of our bodies
and become familiar
with how they work.
No work of transformation
is possible without knowledge
of our own body.

J. G. Bennett, *Deeper Man*

My presence is where my attention is.

Jeanne de Salzmann, *The Reality of Being: The Fourth Way of Gurdjieff*

*Do you not know that your body is a temple
of the Holy Spirit within you, whom you have from God,
and you are not your own? ...
Therefore, glorify God in your body.*

1 Corinthians 6:19-20

In the 1980s, I was a wife
and the mother of two young
children, but I was also a fitness
professional. I taught numerous
exercise classes each week, trained
and supervised other instructors
and was a personal trainer. In
addition, I ran about 20 miles a
week and had a strenuous strength
training routine. Weekends found
me running various 5K and 10K
races around Central Texas and
even a couple of half marathons.
It should have come as no surprise

that years later I would discover
that I was a body type on the
Enneagram.

In 1988, I began to intuit
that I was quite out of balance. I
realized that everything about me
focused on the body. I continued
to teach a couple of exercise
classes a week, but I shifted my
professional career to working
with trauma survivors and doing
extensive community education
and fundraising. Prior to that,
my intellectual center focused

on simply reading professional journals and the occasional child-rearing article. I began to broaden my reading list to include articles and books outlining historical injustices resulting in the pain factory for so many throughout the world and for our earth itself. It also became apparent that the most glaring deficiency in this one's life was spiritual. Oh, yes, I was attending a church every Sunday, but I was in no way grounded in my faith. Eventually, it was the narrowly defined traditions of that church that pushed me away from Christianity when my younger brother was tragically killed in an automobile accident in 1992. According to their definition of salvation, my brother had no hope of a joyful afterlife because he didn't accept that Jesus was the only true son of God. This was a young man who lived a vegetarian, sustainable lifestyle, stopped to help stranded motorists, gladly gave money to strangers looking for their next meal and typically spent his day off helping a neighbor fix his tractor or combine because, besides being a gifted mechanic, that's what you did if you followed "a great teacher" like Jesus.

Shortly after my mother's sudden, unexpected death in 1996, I began to realize that I needed and wanted spiritual grounding. Due to a running-induced injury, I found myself for the first time regularly attending a yoga class. The teacher

was in her mid-twenties, and I had never been in the presence of such a peaceful being. At times, the length and breadth of her silences were physically and mentally uncomfortable for me. As a graduate of the Naropa Institute, she not only focused on the physical postures of Yoga, but she taught the sutras in simple, easy to understand language. I shared with her my desire to find a spiritual practice and she loaned me some books by her teacher, Thich Nhat Hanh. I read the books and began doing some of the conscious breathing practices each day and found more peace and gratitude. However, I returned the books to her with the explanation that I was not sure I could graft an Eastern branch onto a Western tree. She smiled and suggested that I read *Living Buddha, Living Christ*. And there it was – the teachings of Christ acknowledged as true wisdom by this internationally acclaimed Buddhist monk! And so, my quest for a community truly based on these simple, yet radical teachings of my childhood began.

As some of you may have experienced, it took me awhile to find and then consent to attend The Church of Conscious Harmony. What was with that name, anyway? However, from the moment I walked into that vast sanctuary whose simple, dramatic architecture drew my eyes and my heart heavenward, I was overwhelmed with a feeling of homecoming. I

had never experienced that flavor of silence outside the yoga studio. Churches were usually noisy, bustling places before the service began. But what really did it was when, in the opening prayer, Tim Cook acknowledged God as our Holy Father and Mother. I had never heard the Divine Feminine mentioned, let alone honored in a Church. From that day onward, I became absorbed into every aspect of the spiritual journey at CCH.

Recently, as part of our homework for The Journey School, I reread a commentary on the difference between external events and internal states (Nicoll, *Commentaries*, p. 17), and I realized how grateful I am to CCH for all the tools I have been given to transform both. As this commentary states, the two may or may not be related, but three-centered, non-critical self-observation (which for this body type begins with physical sensations), non-identification and self-remembering can shine a new light on external events and can also heal internal states of the past, present and future. The Work of Inner Christianity, the Welcoming Prayer, Lectio Divina, the Forgiveness Prayer, Taizé chanting, and Byron Katie's teachings have all healed my body, mind, and spirit. But, quite possibly, nothing has been as effective at sweeping out the dust of the false personality to make

room for essence as sitting in the silence in Centering Prayer. Please note how portable each and every one of these tools is. It only takes my effort and God's grace.

That is why, when I moved from Austin to Alpine in far west Texas 15 years ago, I did not despair. Well, I did until Barbara Cook reminded me that no matter where I went, God would be there! Centering Prayer introduced me to a small, but dedicated group of contemplatives meeting monthly at a retreat center outside of Marfa. They eagerly welcomed teachers from CCH: Pamela Begeman, Mimi Conroy, Beverly McCune and even Fr Carl Arico! One of the local contemplatives, who became my Work partner, helped me establish a Centering Prayer group that still meets weekly. I continued to return to Austin for worship when I could and to participate in multi-day Centering Prayer retreats. However, all these external events were precipitated by one thing – a wish. My wish was to stay actively engaged in the practices that would facilitate a God-centered life.

For those of you reading this that do not live in Austin or for those of you who do but have not been able to attend the church as often as you did in the past due to Covid, be of good cheer. The advent of The Journey School coming online, and the video broadcasting of the Sunday and Wednesday

worship services was just the shot in the arm my practices needed. I pray that has been or will be true for you, too. I feel just as connected to this community as I ever have. Thanks be to God!

So, what happened to all that fitness, body-focused stuff? Well, I still walk at least five days a week, but there is almost never a walk that is not filled with wonder at the natural world that surrounds me – the mountains and the way the light hits them, the incredible cloud patterns, the purity of the air I am breathing, and acknowledgment that I am marvelously made! From my back porch, I see the desert beginning to bloom despite more than two years of drought. The giant yuccas and Spanish daggers have donned their white helmet blooms, the claret cups are a profusion of scarlet, the ocotillo, looking like nothing more than thorny dead sticks are sending up their feather blooms. Soon the prickly pear and cholla will bud. This makes me ponder the miracle of organic life, including humans, and its role in the side octave of the Great Ray of Creation. I have regular Yoga and Pilates practices. The former is much more gentle and more intentional than in the past. It is more breath centered, and I spend time prior to practicing to sense what is needed in each center that particular day. When the west Texas wind relents, I ride my road bike. And I can tell you that on a 25-30

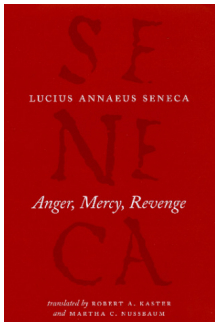
mile ride nothing melts the miles away like singing Taizé chants! I also have such gratitude that this body is enjoying the health it is in this particular moment. Now, there is balance in all three centers throughout my life.

I have shelves filled with CCH “community reading” books and Dr. Nicoll’s Psychological Commentaries on the Teachings of Gurdjieff and Ouspensky. I consciously strive to engage my weakest center – the intellectual center – by reading in one or more of them daily. I have my daily Centering Prayer practice, my Work partner conversations, The Journey School emails and meetings, as well as a weekly Journey Group meeting. My days begin with, *This is the day the Lord has made ... rejoice and be glad in it* (Psalm 118:24) and ends with compline prayers. Throughout the day, whenever someone or a situation comes to mind, I send up a silent prayer for their highest good. I seek to find compassion for others and myself more often than in the past. I remember the Work teaching that if I truly understood, I would not disagree. Is this what Paul meant when he said, *Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you.* (1 Thessalonians 5:16-18)

I cannot yet say that my life is prayer without ceasing, but that is my Aim – spiritualization of being. ☺

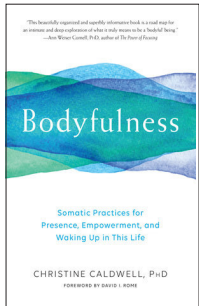
Book Look

ON THE PASSIONS



Our focus this month is on the power of the sexual center. Rather than highlighting a book on sex energy per se, we offer for your pondering a related energy, what the ancients called a passion. The Roman Stoic Philosopher Seneca's reflections on anger are worth our attention. His practical advice on how not to let anger take control endure as beacons of wisdom even after two thousand years. The Stoic philosophers are clear pre-cursors to many practical aspects of the Work of Inner Christianity and inspire us to use our sexual energy in more conscious and creative ways. ⚠

COMMUNITY READING



As we enter into the second month of this book, we invite all to continue exploring our annual aim theme *Arising as Embodied Life*. Christine Caldwell's excellent and practical book, *Bodyfulness: Somatic Practices for Presence, Empowerment and Waking Up in This Life* can help us all explore embodied practices that support our Work and spiritual journey. ⚠

JUNE SERMON THEMES

THE POWER OF EMBODIED LOVE ENERGY

June 5, Pentecost	Friendship Love
June 12	Family Love
June 19	Eros Love
June 26	Agape Love



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ELDER WISDOM: HONORING OUR FATHERS AND MOTHERS

SAYING YES TO DEATH AND LIFE

BY KATHLEEN LITTLEPAGE

When Jill asked me to write an Elder Wisdom contribution, I thought she had mistaken me for an old person because I no longer color my hair. Then I remembered that I reached a milestone with my birthday this spring; I have lived longer than my father did. A few weeks before his 72nd birthday, my father died of his first heart attack while getting ready for an early tee time. It would be lawful for me to die at this age. The possibility of my imminent death attunes me to my mortality and consequently what matters.

Gurdjieff said, “One of the best means for arousing the wish to work on yourself is to realize that you may die at any moment. But first you must learn how to keep it in mind.” I learned this idea that truly comprehending my mortality would wake me up when I joined a Gurdjieff group at twenty. I understood then that it was one of his most profound concepts. Our most entrenched buffer keeps us from internalizing our mortality.

That Gurdjieff group became the community that I lived in for most of my twenties. That is too much of a story for here, but the Work concepts were formational for me – multiple ‘I’s, self-observation, non-identifying, self-remembering, essence and personality – but mostly that the spiritualization of my being is what would live on beyond my physical death and would give depth of meaning to my life. Gurdjieff’s second Obligolnian Striving is “to have a constant and unflagging instinctive need for self-perfecting in the sense of Being.”

I like it when I can walk a concept into action, engaging all centers. To that end, I completed detailed paperwork about my end-of-life wishes (intellectual center). Sharing these with my son shifted our relationship and created a comfort with the topic and this stage of our lives (emotional center). I am a big fan of the Swedish practice of Death Cleaning. Don’t get me started on how much I love to de-clutter, minimize, and organize

(moving center). These efforts to delineate my physical life serve to remind me that I am a spiritual being having a human experience, as Teilhard de Chardin said.

As much as considering my death helps me, of equal importance is understanding the cosmic value of my physical life. Gurdjieff’s third Obligolnian Striving is “the conscious striving to know ever more and more about the laws of world-creation and world-maintenance.” Studying *Eye of the Heart* by Cynthia Bourgeault had a major impression on me. I understood her descriptions of Worlds 1 through 192 in a new way. Her insistence that we can and are interacting with Worlds 6 through 24 gave my spiritual practices more intense focus.

“If my premise is correct that what goes on here in this challenging dance between the realms is exactly as it has to be for the fulfillment of greater cosmic purposes, this also fundamentally shifts the way I understand the

relationship between my World 24 self and my World 48 self. If it's a dance, both partners are needed."

Cynthia's admonition that we need to play any part we can in bringing World 24 and above energies to our coarser plane has become my mission for this stage of life. Being a conduit for those energies seems like the most valuable service I can provide right now. Our contemplative practices and the work of inner Christianity give us the tools we need to assume that role. If not me, who? I have more discretionary time than ever. I am not raising a family or pursuing a career. If not now, when? If everyone my age assumed this responsibility, we might tip the energetic balance of the world!

A few practices enhance my ability to serve in this way: asking for help from higher realms, saying yes to what life presents, and doing the next right thing.

Asking for Help. If I have only one message to share it is the astoundingly real power of asking

for help from higher sources, praying. There are higher powers, higher beings, higher energies that want to help us. We just need to ask. Cynthia describes it this way:

"Essentially, the conscious circle is an intense zone of imaginal interchange in which advanced beings on both sides of the form/formless divide ... join hands across the realms for a mutual exchange of wisdom, tempering, blessing, protection, and occasional course correction. You might look at it as a kind of "bodhisattva bandwidth," in which the best of our human altruism is met and matched from the other side by a sincere compassion for our human predicament and the skillful means to help."


Saying Yes. Years ago, I read *The Surrender Experiment: My Journey into Life's Perfection* by Michael A. Singer, the story of his experiment with saying yes to every circumstance. Adopting my own version of this practice (less radical

than his) changed my life. Gurdjieff says we are Third Force blind. I am sure that I turned away from many blessings because they weren't packaged the way I expected. Saying yes whenever possible is the antidote for my shortsightedness.

Doing the Next Right Thing.

I have been prone to analyzing, strategizing, and anticipating, which can be helpful for some tasks, but frequently is just an effort at control. Now when something isn't clear, my motto is to do the next right thing. I can drive across the country in the dark if I can see the road in front of me. Why should I expect more?

By saying yes to what comes to me and doing what is right in front of me, I am trusting God, trusting that my being draws my life, trusting that if it is mine to do, I will know, and trusting that the help I need is always there.

May we all remember to reach out for and trust the Divine Loving Grace flowing towards us in every moment to spiritualize our being. 

LIVING THE WORK OF INNER CHRISTIANITY IN DAILY LIFE

USE THIS FORCE FOR A CONSCIOUS AIM

BY NATHAN JONES

Work Idea: I was told a story once by a pig farmer. One morning, he walked out back to check on the swine when he heard some rustling coming from one of the pens. A feral, juvenile hog had somehow broken into the pen that housed his big female pig. He said this female was in heat and weighed around 300 pounds. The wild hog, on the other hand, weighed in around 30 pounds. These wild hogs are smart and have evaded the ability of many a rancher or government entity to control the population. It's even said you can't trap them twice in the same location because they somehow remember. However, this young teenager had completely dismissed all notions of safety or common sense. He should have been hiding in the woods rooting around, instead he was getting caught by a farmer, in a cage he snuck into, in broad daylight, making grunts and scratching, looking for a step-ladder to copulate with something that was 10 times bigger than he. Not to mention just generally bothering the poor female. The farmer said he'd never

seen anything like it. He walked right up and grabbed it. That wild pig had one single thing on his mind and didn't care about all the rest.

I marvel at how similar we are to swine. There are few forces, if any, that exert a stronger collective gravitational pull on humans than that of sexual energy. Ships have been launched, towns sacked, kingdoms built and destroyed. It is naïve to not grant it a sacred, yet dangerous place for humans. Like other species, humans can continue to exist without the use of our emotional or intellectual capabilities. The Work does not degrade sex but rather lifts it up. It tells us this energy is the basis for real growth. Not just the unification of the male and female into a new and different organism thereby propagating the species (which in itself feels quite miraculous). But additionally, the right use of this energy can lay the ground work for the astral body. If the entire lower story of the human (Instinctive, Moving, and Sexual Centers) is taken as one whole, then sex should be regarded as the

neutralizing part of the Instinctive-Moving center. The Work goes on to say that while the Emotional Center, Intellectual Center and Instinctive-Moving Center have both a positive and negative element. The Sexual Center, Higher Emotional and Higher Intellectual Centers do not have a negative side.

Work Source: "Sex plays a tremendous role in maintaining the mechanicalness of life. Everything that people do is connected with 'sex': politics, religion, art, the theater, music, is all 'sex'. Do you think people go to the theater or to church to pray or to see some new play? That is only for the sake of appearances. The principal thing, in the theater as well as in church, is that there will be a lot of women or a lot of men. This is the center of gravity of all gatherings. What do you think brings people to cafes, to restaurants, to various fetes? One thing only. Sex: it is the principal motive force of all mechanicalness. All sleep, all hypnosis, depends upon it." Ouspensky, *In Search of the Miraculous*, p. 254

Application: Sometimes we've covered it up, sometimes we've lifted it up. We've built alters to sex and sometimes tried to drown it. What does it mean to become more conscious in our Sexual Center? Likely, Self-Remembering in an intimate moment would be a useful exercise.

Further Resource: "From an objective point of view the purpose of sex is twofold, procreation and self-creation – the procreation of planetary bodies, and the creation in ourselves of the body 'Kesdjan' and the mental body. Thanks to the Romans, we find ourselves using sex objectlessly, substituting the pursuit of pleasure derived from the sexual process for the real satisfaction derived from its use

as an end. Or, under the influence of organized puritan religion, we deny sex, regard it as an evil, as the great sin; people then indulge in sexual fantasies. Why the enormous amount of thought in the West directed to the study of the results of the misuse or non-use or misdirection of sex energy? Sex problems do not arise in the East except where people have been influenced by Western puritanism. With the rest of organic life we have a right to the pleasure derived from sexual union, but as human beings we must use this force, or part of it, for a conscious aim. And when sex energy is not so used it becomes diverted to purposes much more harmful than what we call 'abnormalities.'" C.S. Nott, *Teachings of Gurdjieff*, p. 185 ☸

COMMUNITY PRACTICE: KNEELING IN NATURE

One summer long ago, a poet walked through the forest and came to the edge of a great grassy field. The poet was feeling sadness, wondering what to do in the face of disappointments. Then, the poet wrote: "*I gripped the black humus soil and cupped its scent to my face. What was it I smelled? All time felled and made beautiful. Summer light now fading with cinnamon lights and cool lands, moist to my breath from which it comes and to which it goes.*"

There is much we can learn from getting in close contact with earth. This June, we are all invited to explore the practice of kneeling in nature. You might also try lying down on the earth. Feel the energy. Drop out of your head space and enter more fully into the being of your body in contact with the earth. ☸

JUNE CALENDAR

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

SPECIAL EVENTS

Intro to Centering Prayer Course (online)
Jun 4 10am-noon \$15 register online
+ 4 consecutive Tuesdays 7-8:15pm

5-Day Welcoming Prayer Retreat (in-person)
Jun 10-14 at Cedarbrake Renewal Center
\$600 register online

Half-Day Centering Prayer Retreat (in-person)
Jun 25 9am-noon register online

†The Joy & Simplicity of a Life Devoted to God
Weds Jun 8-29 7:15-8:30pm
\$40 suggested donation register online

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

DAILY

Centering Prayer Service 7-7:35am

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

†In person and online.



THE CHURCH of CONSCIOUS HARMONY

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Lyuba Yatskiv, *Creation of The World*

I am with you always, even unto the end of the world.

Matthew 28:20

THE GRACE OF PENTECOST

The confidence of the heart of the world is boundless.
Christ is the one ... who completely trusts humankind,
whereas other beings have various degrees
of such confidence. And for us,

Christianity means complete confidence in Christ.
Christianity depends on confidence, one hundred percent.

The primary purpose of all knowledge of the
Mystery of Golgotha, the Resurrection, Pentecost,
and much else is to perfect this complete confidence.

Knowledge of Christ's sacrifice –
accomplished with confidence in humankind –
will become a powerful impulse of conscience
that invokes an equally complete confidence to meet it.
... The appropriate human response to this confidence is
found in the words of St. Paul:

“I live; yet not I, but Christ lives in me” (Galatians 2:20).

These words are the true formula
of human confidence in Christ.

Valentin Tomberg, *Christ and Sophia*