

## **OPENING PRAYER for prayer period:**

*"I give you a new commandment: love one another just as I have loved you."*

John 13:34

## **That We May Be One - Second Half of Transcript**

So much for the self that becomes God's self, or one with God's Self, or just plain One, (capital O). And so, everyone, (all Mystics), agree that, that's totally inconceivable in the sense of having a concept that can contain that. So, all these words are just pointing in that direction, that even the highest experience in this life can't do justice to, because we're still in a body. As long as God wants to keep it there, that has some innate limitations.

So, so, this doesn't I hope, limit the fact of our human weakness and limitations. As Paul described so eloquently in Romans - we do what we don't want to do, and don't do what we want to do - and that's pretty much a common experience, but it has so many different manifestations. We can't judge anyone, because we don't know what their real motive is, only God knows what their unconscious motivation is. Only God can see it, but he's constantly working with us to show us new aspects of our faults, and asks us to give that to him. So that requires effort, but we gradually become more and more receptive. So, you don't have to do anything. The less you do the more God does.

So, the idea of effortless contemplative prayer, or alert passivity, or detachment from all thoughts, or even a reaching at times the complete silence of self or forgetting it, just awareness without content, this can happen occasionally. But the goal is that it happens continuously, not by consolation, or with the intensity possible in prayer, but in everyday life. So, as contemplative prayer develops, you're purified of the emotional negative attitudes of trauma that were suppressed for many years but still affects our judgments unconsciously. And you can't do that unless you're reassured that you're not totally bad. In other words, this basic distrust of ourselves, even our good selves, is so deeply immersed unfortunately in the Christian tradition, that it's very hard to get it out. And I think that God is trying to do something dramatic to shake us out of that mistake. Fear will destroy the capacity of growing trust in God that would be present, if we emphasize the positive unconscious, with all sorts of capacities for good - union with God, kindness to others and all those things.

One aspect of God, I think is very useful to know is, that he's not one thing. He is not a thing at all. So, all our ideas with their contradictions and opposites belong to the limitations of rational consciousness. So, we can make an effort not to be unduly influenced by that background, but it doesn't take away sometimes the sense of frustration or self-hatred that can exist.

And the spiritual life is not about self-hatred. That is a form of pride, not humility. Self-hatred is usually because we don't measure up to our standards, and in a high-achieving culture like we are in, and which is the education that most people receive. Rather it is opening to the reality of further evolution that would free theology of some of the negative aspects of the

essentialist kind of theology that emphasizes exclusively God's transcendence. So, we're not saying God isn't transcendent, all we are saying God is also infinitely diverse at the same time. As far as creation goes, the God of creation is totally available, but the un-manifest God is totally transcendent.

The marvellous gift of God is, that if you don't get around to the spiritual life or don't quite finish it, death will take care of the rest. Because there is really nothing (left if you have lost that).

But it takes practice, it takes time for each level of consciousness to make its contribution.

**FINAL READING:**

*“Out of His infinite glory, may He give you the power through His Spirit for your hidden self to grow strong, so that Christ may live in your hearts through faith, and then, planted in love and built on love, you will with all the saints have strength to grasp the breath and the length, the height and the depth; until, knowing the love of Christ, which is beyond all knowledge, you are filled with the utter fullness of God.”*