

Quiet Day 9 July 2016

Reflections on Contemplative Life & Practice

SCHEDULE

9:30 - 9:40 **Introduction**

9:40 - 10:40 **First Conference**

9:40 - 9:55 First session of reflections on the theme of the day

9:55 - 10:18 First session for thoughtful, conversational prayer: Restrooms, refreshments, stroll the grounds, reflect in the church. The entire campus is open to us. **Please maintain quiet. Please keep talking to a minimum and please talk quietly. Thank you!**

10:20 - 10:40 First session of Silent Prayer in the Sanctuary. (Or thoughtful meditation in the Music Center.)
[Enter silently from 10:18 to 10:20. At 10:20 we will intone the bell and begin silent prayer.]

10:40 - 11:40 **Second Conference**

10:40 - 10:55 Second session of reflections on the theme of the day

10:55 - 11:18 Second session for thoughtful, conversational prayer: Restrooms, refreshments, stroll the grounds, reflect in the church. The entire campus is open to us. **Please maintain quiet. Please keep talking to a minimum and please talk quietly. Thank you!**

11:20 - 11:40 Second session of Silent Prayer in the Sanctuary. (Or thoughtful meditation in the Music Center.)
[Enter silently from 11:18 to 11:20. At 11:20 we will intone the bell and begin praying.]

11:40 - 12:00 **Third Conference**

11:40 - 11:55 Third session of reflections on the theme of the day

11:55 - 12:18 Third session for thoughtful, conversational prayer: Restrooms, refreshments, stroll the grounds, reflect in the church. The entire campus is open to us. **Please maintain quiet. Please keep talking to a minimum and please talk quietly. Thank you!**

12:20 - 12:40 Third session of Silent Prayer in the Sanctuary. (Or thoughtful meditation in the Music Center.)
[Enter silently from 12:18 to 12:20. At 12:20 we will intone the bell and begin praying.]

12:40 - 1:00 **Eucharist. All are welcome.**

Reflections on Contemplative Life & Practice Part II: Who is God?

“[W]hen you say God, you don’t really mean God. You mean your idea of God, or, to put it another way, you mean God as not-God. I say that because whatever we say about God is more unlike who God is than saying nothing. And so, where do you begin? Well, all that words do, all that dogmas do, all that doctrines and rituals can do for us is to point in the direction of the mystery, of the super-meaning of God. ... It’s a mystery, and a reality at one and the same time, and so this warns us that we have to be prepared to expand our idea of God in ways that are more and more inclusive but less and less articulate. ... So, nothing could be more elusive ... and yet nothing is more present or fundamental.”

Thomas Keating. Excerpted from “Who is God?” audio recording

Who Is God & the Impossible Human Situation

Matthew 6:19-34

¹⁹ "Do not store up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; ²⁰ but store up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. ²¹ For where your treasure is, there shall be also your heart.

²² "The eye is the lamp of the body. If then your eye is single, your whole body will be full of light. ²³ But if your eye is diseased, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!

²⁴ "No one can serve two masters, for either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve God and money.

²⁵ "Therefore I tell you, do not be anxious/distracted about your life, what you will eat or drink, or about your body, what you will wear. Is not life more than food and the body more than clothing? ²⁶ Look at the birds in the sky: They do not sow, or reap, or gather into barns, yet your heavenly Father feeds them. Aren't you more valuable than they are? ²⁷ And which of you by being anxious/distracted can add even one hour to your life? ²⁸ And concerning clothing, why are you anxious/distracted? Consider the lilies of the field [wild flowers], how they grow; they do not work or spin. ²⁹ Yet I tell you that not even Solomon in all his glory was clothed like one of these! ³⁰ But if the grass of the field that is here today and tomorrow is cast into the oven is so clothed by God, not by much more you, oh you of little faith? ³¹ So then, do not be anxious/distracted saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear?' ³² For all these things the nations desperately search; and knows your heavenly Father that you need all of them. ³³ But seek first the kingdom of God and the righteousness of it [the Presence and right relationship], and all these things will be added to you.

³⁴ So then, do not be anxious/distracted for tomorrow, for tomorrow will be anxious/distracted for itself. Each day has enough anxieties/distractions of its own.

Who is God?

"If we are absolutely grounded in the *absolute love of God that protects us from nothing even as it sustains us in all things*, then we can face all things with courage and tenderness and touch the hurting places in others and in ourselves with love."

James Finley, quoted in Richard Rohr's meditation, 30 July 2015

"Fear draws us to the center we have created, the ego self. Love expands from our real center, the true self."

Thomas Keating, Excerpted from Contemplative Outreach News, June 2015

"Notes From A Deep Conversation"

John 14:6

I am the way and the truth and the life; no one comes to the Father except through me.

“As the Way, Jesus invites us to follow his example step-by-step into the bosom of the Father. As the Truth, he shares with us, through participation in his death on the cross, the experience of the transpersonal aspect of the Father. As the Life, he leads us to unity with the Godhead beyond personal and impersonal relationships. On the Christian path, God is known first as the personal God, then as the transpersonal God, and finally as the Ultimate Reality beyond all personal and impersonal categories.”

Thomas Keating

Thomas Keating’s Three Stages of the Spiritual Journey

There is an Other

To become the Other

There is no Other

Thomas Keating’s talk, “God is All in All” at 2012 Contemplative Outreach Annual Conference

A Reflection on the Emptiness, the Nothing

The window and the brick.

“Without thinking or feeling some emotion, there is just awareness. There is then no desire for bliss, enlightenment, or to teach others. Things are just as they are. In that so-called emptiness, enjoyment arises of itself. As soon as we try to enjoy, the enjoyment ceases. Somehow at the bottom of emptiness (openness, pure awareness), there is enjoyment, fullness, presence, and peace.

“Bring the same emptiness and freedom to each moment and its content. Then you will be happy even in the midst of suffering.

Thomas Keating, Excerpted from Contemplative Outreach News, June 2015

“Notes From A Deep Conversation”

The Impossible Human Situation

Galatians 5:16-26

¹⁶ But I say, live by the Spirit and the desires of the flesh you will not fulfill. ¹⁷ For the flesh desires against the Spirit, and the Spirit against the flesh, for these are in opposition to each other, so that you cannot do what you want. ¹⁸ But if you are led by the Spirit, you are not under the law. ¹⁹ Now the works of the flesh are obvious: sexual immorality, impurity, depravity, ²⁰ idolatry, sorcery, hostilities, strife, jealousy, outbursts of anger, selfish rivalries, dissensions, factions, ²¹ envying, murder, drunkenness, carousing, and similar things. I am warning you, as I had warned you before: Those who practice such things will not inherit the kingdom of God! ²² But the fruit of the Spirit is love joy peace, patience kindness goodness, faithfulness ²³ gentleness self-control. Against such things there is no law. ²⁴ Now those who belong to Christ have crucified the flesh with its passions and desires.

²⁵ If we live by the Spirit, let us also behave in accordance with the Spirit. ²⁶ Let us not become conceited, provoking one another, being jealous of one another.

“Take and accept yourself just as you are, where you are. If you are aggressive, lustful, fearful, or shy and passive, notice your feelings before, during, and after each incident, without emotional reactions of blame, shame, anger or discouragement. Let God work with

your faults and limitations. Just recognize them and be with them, without trying to correct them directly. As you watch them, feel them, and accept them, their force and exaggeration will gradually diminish. Keep moving to the center of your being where divine love is and be present to and welcome whatever bodily feeling or emotion that is happening. The present moment contains all we need to be happy.”

Thomas Keating, Excerpted from Contemplative Outreach News, June 2015

“Notes From A Deep Conversation”

The Welcoming Prayer (see handout)

A Perspective on the Path of Transformation in Luke

The Principle of Disequilibrium

- 9:44-45 Jesus announces his destiny of crucifixion. The meaning of this was hidden from the disciples
- 9:51 Jesus sets his face to go to Jerusalem to be killed, rise, and ascend. The “way” to Jerusalem = the “way” of transformation: Lose your life to find resurrection Life.
- 18:31-34 Jesus again announces his destiny of crucifixion. The meaning is again hidden from the disciples

The Way of Transformation/Full Evolution into Union/Unity

- 10:25-47 The Parable of the Good Samaritan. “Go and do likewise.” Love your neighbor
- 10:38-42 Martha and Mary. “The better part.” Love God with your whole heart, soul, strength, and mind
[Matthew’s “inner room”]
- 11:1-4 The Lord’s Prayer. It’s about God, not “me.”
“Father” (“Daddy”) = not what we expect ... again and again and again
- 11:5-13 Because the meaning is “hidden” from us and “Father” is not who we expect, we ask, seek, and knock until we are fully transformed. Full transformation = becoming one in/with the Holy Spirit (or the Unknowable) (= “daily bread”)

A Perspective on the Path of Transformation in Matthew

The Beatitudes

5:1-12

Poor in Spirit

Those who mourn

The meek

Those who hunger and
thirst for righteousness

The merciful

The pure in heart

The peacemakers

... The persecuted

The letting go & dismantling of the false self and the purification of **FAITH & HOPE**

Springing from the *experience* of Divine Love and the indwelling Holy Spirit, as the false self is dismantled and the emotional wounds of a lifetime are healed, the new self emerges and matures, purifying our unconscious and flooding our consciousness with the energy of Divine Love: Jesus’ consciousness of Abba, Father. The purification of **LOVE**