

File Name: FILES\MONK\THEMES.92

THEMES

From the 480 pages of transcript.

"World Religions and the Quest of the Heart"

p.1 Differentiating "person" and "individual."  
p.2 "Raise" questions so that they don't squelch you.

p.3 Religion defined  
personal  
experienced  
doing or suffering something  
no verb to express action or passion of religion

how about "belong"  
p.4 limitless belonging  
basic  
given  
an awareness

Earliest experiences of belonging (see also transcript from  
Naropa, 1988.

not orphaned  
p.5 "Salvation" is "belonging"

God defined  
The One To Whom We Belong  
"God" as Direction  
"God" as Horizon (spoken of elsewhere)

p.6 Heart  
p.7 "Together"  
Limitless togetherness

p.9 From Religion to the Religions  
Inevitable  
p.10 Intellect interprets = doctrine  
p.11 Will commits = morality  
Celebration = ritual

p.13 Why do religions go wrong?  
p.14 doctrine to dogmatism  
morals to legalistic moralism  
ritual to ritualism  
p.16 results in fanaticism and fundamentalism

How to reap the riches of old tradition and guard against pitfalls  
(1) Doctrine : exploration into God  
(2) Morals : love and do what you will; accept responsibility  
(3) Ritual : give thanks always; be grateful for belonging;  
be mindful that everything is gift

p.18 God speaks (see also p. 21)

p.19 Longing and belonging

How do we deal with our vulnerability if we say YES to belonging and act accordingly? (1) religion is risky (2) you will get hurt. If you want to grow, you will have to suffer.

p.20 To move into greater aliveness: growing pains, birth pains. Choice is between creative suffering or barren, uncreative pain.

p.21 "God speaks." (See also p. 18)  
Martin Buber story

p.23 Buddhism and silence  
Sermon of holding up the flower

p.24 What is the goal of the religions? Convergence. Moving toward a higher unity, while keeping the variety.

p. 25 Defines prayer, also meditation

End: WORLD RELIGIONS AND THE QUEST OF THE HEART

Begin: CHRISTIANITY AND THE PATH TO FULL HUMANITY

p. 26 What is a Christian? Someone whose life is animated by Jesus Christ.

p. 26 One cannot become a Christian at the expense of being human. Each great path leads on toward becoming fully human.

p. 27 (1) Mysticism at the heart of every religious path -- the mystic experience.  
(2) Who is Jesus? What is the Christian contribution to that "Exploration into God"?  
(3) How do we relate this in our daily life to the specific forms and practices in Christian tradition?

p. 28 Mysticism

p. 29 Peak experience (Maslow)

p.30 (Sub-theme of above) Fears: differentiates those to which we give in and hold tightly and those to which we fearlessly open ourselves.

Peak experience continues  
(Sub-theme: Self defined and Heart defined)

p.31 How does the notion of God arise?

Mary Austen account

p.32 Belonging

God defined as reference point of our Ultimate Belonging.  
The belonging points toward God as a Direction

- p.33 O God, you are my God! Belonging is mutual. Short summary of the ladder to belonging from the inanimate to God.
- p.34 Belonging is personal; but God is not a person. God has all the perfection of personhood, but none of the limitations.  
"Who am I, To deny, That maybe, God is me. Piet Hein  
Awareness of the divinity within us.  
  
In peak experiences, everything is perfect; or, The answer to WHY? is YES!
- p.35 Religion to the religions  
Intellect = doctrine
- p.36-7 Will = morals  
Celebrate = ritual
- p.38 Tendency of religions to become irreligious  
Volcanic eruption
- p.39 St. Augustine -- Heart of heart. Restless heart.
- p.40 Find rest in Meaning  
God as Source of Meaning  
Meaning is no-thing.
- p.41 Why David prays for peace at 12 noon.  
  
WHO IS JESUS/  
  
"Jesus Before Christianity" by Alfred Nolan
- p.42 (1) Kind of person Jesus was.  
(2) What did he preach? How did he go about it?  
(3) What does that have to do with his fate?
- p.43 Mark 1:15: Kingdom of God as summary of Jesus' teaching.  
What he preached.  
Definition of Kingdom and Kingdom Moment.  
God's saving power manifested = salvation = belonging.
- p.44 Alienation = sin = asunder. Opposite pole is belonging.  
St. Paul's understanding of the importance of Jesus = belonging.
- p.45 "By grace you have been saved." -- belong. Good News.  
Live and act accordingly, as though you belong.  
Live out of the joy of that knowledge.  
Conversion = turning life upside down = transformation.
- p.46 Repent = think again.  
In higher moments we know what it means to be human.  
A-dam = the human being  
Becoming human is a community effort.

p.47 "Preach the Good News. If not accepted, dust off your feet and preach elsewhere." If we become human, we may cause alienation around us, as did the prophets.

Jesus as the "together" person -- his healing presence, not a do-gooder.

p.48 Mystical experiences of Jesus hinted at in the Bible.  
Jesus as the "fully human."  
We're alive with God's own life breath.

p.49 Jesus' full humanity and his full divinity comes in the last moment of his life. Rumi : "No one knows my real name....etc."

#### Jesus and Authority

p.50 Gospels as a genre of literature. Theologies about Jesus, not biographies of Jesus.

Structure of the Gospels (parallels)

Gospel of John -- "I am the Way, etc...." not Jesus' words.

Jesus appealed to the authority in the heart of his hearers.

Method: parables.

Appeals to Common Sense (defined)

p.51 Authority defined.

p.52 How to go from good sense to bad sense of authority.  
Jesus' questioning authority gets him into trouble.  
doctrine to dogmatism = scribes  
morals to legalism = lawyers  
ritual to ritualism = pharisees

p.53 Pharisees represented as phonies.  
Jesus confronts authority and encourages people to stand on their own two feet.  
Negative influences of public opinion.

p.54 On the Sabbath Jesus heals a man with a withered hand.

p.55 Only unforgivable sin -- against the Holy Spirit (Common Sense).  
Two kinds of authorities: one puts down; the other builds up.

p.56 Question from audience. "Who do you say I am?" Jesus asked his disciples. Contrasts with Anthony Di Mello's ("Song of the Bird") when "David" asked by Jesus, "Who do you think I am?"

p.57 Rounding out WHO IS JESUS?  
Stoning is for religious blasphemers; crucifixion for political offenders. Romans and Jews got together to put him away for teaching people to stand on their own two feet.

- p.58 Jesus on the Cross. The person of hope keeps his heart open for the unimaginable.  
  
Psalm 90 or 91: "I am with you in your trouble.
- p.59 Divine life cannot be extinguished. In JOHN, no distinction between Jesus' death and his glorification.  
  
Evil is a wrong attitude toward a good reality. Life affirming vs. life denying.
- p.60 Gift within every gift is opportunity.  
Opposite of gratefulness is indolence, taking things for granted, or, even worse, clinging, clutching.  
Don't combat evil with evil. Gandhi.
- p.61 Discussion of passage about turning the other cheek.  
Authority question in a nutshell; appeal to Common Sense.
- p.62 Parable: "Who is my neighbor?" (Good Samaritan)
- p.63 New Zealand Good Samaritan story.
- p.64 Why, in Christianity, is there so much emphasis on evil?  
  
Redemption-centered theology. Jesus liberated us, empowered us. So, the "before," the other side is stressed, too.
- p.65 Creation-centered spirituality and theology is being rediscovered. (Matthew Fox).  
  
Once redeemed, live out of that joy.
- p.66 We are all A-dam.  
"How do I see authority and/or the establishment in general? The devil you know is better than the devil you don't know.
- p.67 Contrasts charismatic and institutional teachers.
- p.68 Ascension on 3rd day. After 3 days, fish and guests begin to smell. Jews in Jesus' day couldn't think that God could be on your side if the people let you down.
- p.69 What, in the Resurrection, did God approve of? Life and teaching of Jesus, which was forgotten in the Apostle's Creed. Born, crucified, nothing in-between.  
  
Live a life of Common Sense as opposed to public opinion.  
Every religion has the same common seed leading to same common harvest; namely, to help us unfold our full humanity.
- p.70 Life is too short to browse around in various traditions. Multiplicity and unity of the world religions.

Discussion of: "I am the Way, the Truth, and the Life."

- p.71 (continues)
- p.72 How can a person find Jesus who has never heard of him?  
In Ireland, it's not a war between Catholics and Protestants.
- p.73 Discussion of "the sin against the Holy Spirit"
- p.74 Virgin birth and the use of myth. Myth of creation : Who are we humans?
- p.75 Jesus becomes what Adam was meant to be.  
Hero myth: virginal conception is stock in trade. Virgin-born means: this is our hero!
- p.76 Pregnancy of the hero is special. "Virgin" defined.  
Fundamentalism and literalism.
- p.77 Question of virgin birth not asked in earlier generations. "Myth" is more true than literal statement. We're in a time of transition.
- p.78 Two different infancy narratives  
"An Adult Christ at Christmas" Raymond Brown.
- Christianity is not the only channel toward fulfillment. The water that flows through the channel is more important than the channel.
- p.79 Pentecost-- disciples behaving as though drunk.  
Brief mention of Islam and Judaism. Whoever lives by the faith he has received is "on the Way."
- p.80 See Jesus as feasting, celebrating, enjoying life. Like us in all things, including anger, except sin (alienation).

Two Christologies: Ascending and Descending

Ascending Christology

- p.81 Dermott Lane, "The Reality of Jesus."  
p.82 God speaks. Word of God. We humans are Word.  
p.83 Jesus as Divine Wisdom, Divine Compassion -- Proverbs. (beautiful).

Descending Christology

- p.84-5 Did Jesus literally rise from the dead?
- p.86 David interprets what happened when Jesus appeared to the disciples at Pentecost. Essence of Easter is the empty tomb -- not that he died, but that he lives. Empty tomb itself is no proof of anything. You have to have faith.
- p.87 Shroud of Turin
- p.88 Reincarnation (Origen, Karl Rahner)

- p.89 No "self," so who is reincarnated?
- p.90 Hell "Behold the Spirit," Alan Watts. "A Commonplace Book," W.H.Auden.
- p.91 Eucharist = Thanksgiving = a sacrifice of Thanksgiving.  
Body - Blood - Feast as celebration  
1000 years ago, German feudal society came up with the idea that God demands sacrifice to atone for our sins.
- p.92 Sacrifice not atonement, but at-one-ment.  
Offertory = recognition of gift  
Consecration = acknowledgement of gift  
Communion = celebration of gift
- Chenchu of India
- p.93 Exploration into God You give yourself to the truth; allow the truth to take hold of you.
- p.93 Word - Christian prayer  
God speaks. Living by the Word. Experienced through the senses.
- p.95 Manichaeans
- p.96 Real obedience is tuning in with your senses.
- p.96-7 Silence - Buddhist prayer of silence.  
C.S. Lewis, "Abyss of Silence"
- p.98 Understanding - Hindu prayer.
- p.99 Contemplation in action.
- p.100 All 3 worlds of prayer important. So, if you're a Christian, you're also Buddhist, Hindu, etc. Triune God is mirrored in the 3 traditions.
- p.101 Father as Abyss of Silence (transcendent?)  
Womb, out of which Word (Jesus) comes; (human-divine)  
Holy Spirit - Understanding (immanent?)  
The Round Dance of the Trinity.
- End: "Christianity and the Path to Full Humanity"  
Begin: "The Spiritual Challenge of Our Time"
- p.102 I. What characterizes our time?  
II. What characterizes a challenge as being spiritual? What is a challenge?  
III. How do we go about the challenge?
- p.103 To I: Uprootedness  
(1) from family  
(2) from the earth
- p.104 (3) from our bodies  
(4) from tradition
- p.105 (5) from our religious traditions  
(6) from time itself

p.106 Flesh and Spirit

To II. A spiritual challenge is something that challenges us to be more alive.

p.107 Three elements in spiritual challenge for transformation

(A) Impasse

p.108 (B) Sacrifice (give up something valuable)

(C) Guidance

p.109 To (A) Impasse. Our world order has led to ultimate disorder, because it's set up on fear and selfishness.

To (B) Sacrifice. It costs us something. St. Elizabeth Seton: "Live simply, etc."

p.110 Affluence/effluence; Make the vessel smaller; Diarrhea means overflow.

p.111 To (C): Guidance From within - Heart

p.112 The Heart as Compass

To III. How do we go about it? Gratefulness.

p.113 Salvation - Belonging - Alienation - Longing and Belonging.

(A) Aspects of Gratefulness: Trust in the Giver; Trust life.

p.114 (B) Stay open for Surprise

(C) Mutual belonging ("Thank you" says YES to belonging). No longer uprooted.

(A), (B), (C) lead to greater aliveness.

p.115-6 Faith, hope, love. --- Namond, the Syrian.

p.117 Fear as obstacle preventing rising to spiritual challenge.

Reasonable and unreasonable fears. To remedy, start with easiest unreasonable fears.

p.118 Gratefulness: a way of dealing with fear.

p.119 Inhale the first breath; exhale the last breath

How can one cultivate gratefulness in the midst of pain and suffering?  
Be grateful. Gift within every gift is opportunity.

p.120 Gratefulness

p.121 Clinging comes from fear

p.122 Prayer and prayerfulness: Inner attitude in which we root and re-root ourselves continuously.

p.123 How to make the vessel smaller.

p.124 Prophet speaks out and stay in. Cross: horizontal beam is speaking out; vertical beam is staying in.

Relates this to question of "shaking sand from sandals and moving on."

p.125 Trust is the opposite of fear. We're responsible for one another's faith and courage.

p.126 "There is faithfulness at the heart of all things." (David doesn't recall who said this).

End: Spiritual Challenge of Our Time

Begin: Christian Tradition in the New Age

p.127 Questions; Raising questions

p.128 (1) What does it really mean?

p.129 (2) How do you know?

p.130 (3) Why do you feel the need to make the statement?

p.131 New Age characteristics. Interdimensionality, holistic, wholeness.

p.132 Conversion = change of consciousness.

p.133 Moral = acting on insights.

p.136 Stay within your own tradition. If you've struck water, keep digging.

p.137 Defines "tradition" -- as process, as change. Go back to source. Image of tapestry to be enriched with new threads.

p.138 How can you tell if you're rooted in tradition or "stuck." Image:

p.139 Stick in the ground. Is it a tree or just a stick. See if it sprouts.

p.140 Every problems, every aggression can be traced back to fear.

p.142 Quote from Christopher Fry, "A Sleep of Prisoners."

p.142a Consciousness not enough. Commitment is needed.

Merwin: "Separation."

p.142b "Your absence has gone through me like a needle. Everything I do is stitched with its color."

What people who use the word, "God," have in common. Belonging.

143-4 Belonging

144-5 Person vs. individual

p.146 person, persona, personality

146-8 Enneagram

p.149 Moses - portrait, looked like criminal.

p.150 Trust heart over head (intellectualism).

Rilke: "Darkness out of which I'm growing,  
I trust you more than the light. (flame)

To counteract our uprootedness, re-root ourselves in myth and poetry.

p.151 I. Reappropriate myths in Jewish/Christian tradition

II. The person of Jesus. Who was he?

III. The mystic Jesus

p.152 Mysticism accepted today.

To I. Re-rooting ourselves in the Christian myth.

Experience, heart and wholeness.

- p.153 Heart (continued). (1) United with self; (2) with all others incl. the transcendent God who is also immanent.
- p.154 (3) Heart cries out the great existential questions, from the Heart come the answers. Great myths anchored in the Heart. Myth as poetic expression of a profound answer to a profound human question. Religious myth implies commitment to the understanding. Gives meaning to life.
- p.155 First myth: "Who am I?" (creation myth)
- p.156 Past, present, future. "I am" only in the present.
- p.157 "Ex-ist" stick out. God not in time. T.S. Eliot, "The Four Quartets." "in and out of time." How am I, in the midst of time, related to the Now?
- p.158 Elements of the myth: (1) The One Who Is. (2) How we were made. (3) The intimacy between "the One Who Is" and that which is not (we) or as close to that as possible.
- p.160 Apache creation myth.
- Myth of the Fall
- p.161 First intimate, then estranged. Two myths of The Creation and The Fall in Genesis.
- p.162 God speaks. The Word. The One Who Is. Humans made out of mud. Alive with God's own life breath. God puts us into The Garden.
- p.163 Tempter, or tester, is a snake.
- p.164 "Snatched" the forbidden fruit. A-dam. Life is risky. Tempter says, "Don't take the risk." Biblical God: no death penalty. If you take life, then suffer the consequences.
- p.165 Our problem: we take life instead of giving ourselves to life. Can't take death; death takes us.
- p.166 Must give yourself to death. Jesus becomes what Adam was meant to be.
- p.167 Philippians 2:6 - "snatched at." One human alone cannot become fully human. Need community.
- p.168 Who is the Self? "Love your neighbor" because you belong together.
- p.169 Christ reality not exhausted by Jesus. Divine Child waiting to be born in each of us. Inclusivity, not exclusivity.
- p.170 Distinguishes Jesus and "The Christ."
- p.171 Two poles: Personal relationship to Jesus vs the Christ life within me.
- p.172 Fundamentalism and fear and lack of faith. Clinging, snatching.

- p.173 "Armories of faith." when fear turns into beliefs and hangs onto them. At U. of Colorado, David could dialogue with all religious reps except the fundamentalists.
- p.174 Nolan "Jesus Before Christianity." Brown, Raymond "An Adult Life At Christmas." "The Community of the Beloved Disciple."
- p.175 "The Catholic Tradition" Lawrence Cunningham. Enneagram.
- p.176 Key ideas: (1) recognition of the Spirit in each of us; (2) Stewardship of the earth; (3) Frugality; no snatching.  
Life journey of the hero.
- p.177 In the hero we find ourselves. Who are our heroes? Tend to be male. (Joseph Campbell). "He" and "She" by Robert Johnson.
- p.178 Psyche and the Lamp. Redeemer as necessary seen only in hindsight.
- p.179 I. Hero singled out for identification.  
(a) expected and announced; (b) conception is exceptional.
- p.180 St. Elizabeth with St. John the Baptist playing a violin in her belly.  
(c) born in a special place.
- II. The hero encounters mystery
- p.181 III. Dies into fullness of life and returns to the community for celebration. Beowulf as example.
- p.182 Beowulf.  
Christ story is told as hero story which makes it universal.
- p.183 Two totally different infancy narratives. Myth tells us what life is about. Cosmic implications in the star. Shepherds as "the despised." Jonah.
- p.184 Jonah continued. Cowboy as hero. Hero myth - going through death into life.
- p.185 Re-root ourselves in hero myth. Through death we come to life. Shepherds represent Jews; magi, the Gentiles.  
  
Death and dying. Giving yourself to death. Ego holds on. The holding on makes the ego.
- p.186 Did I give myself? Die to something? Does myth bring about change or reflect it?
- p.187 Non-rootedness in the American myth and the present longing for community. Find community within and without.
- p.188 Suicide - Eskimos.

- p.189 Acquaintance has to "end the life she was living." Life challenges us up to our last breath.
- p.190 De-mythologizing the myth, (making it a part of our daily life) through ritual.
- Two great myths and two great rituals.  
(1) Rites of beginning go with myth of origin.
- p.191 (2) Rites of passage go with journey of the hero.  
To (1) Remembering the beginning  
To (2) Rites of passage. You are separated from the community and then return. (Puberty)
- p.192 Rite of passage in Christianity is the Eucharist.  
(1) Offertory. (2) Consecration
- p.193 (3) Communal rejoicing (feast)  
Kali temple in Calcutta
- p.194 Sacrifice of a sheep or goat. Sacrifice of first grains set aside; spilling a few drops of wine, etc.
- p.195 Bridge between ritual and daily life is gratefulness.  
(1) recognize gift; (2) acknowledge gift (dependence on the Giver)
- p.196 Painful death of our independence, liberating us into interdependence. Heart enters and we rejoice. Grateful living moment by moment = sacrifice of praise and thanksgiving.
- p.197 Chenchu of India  
Sacrifice is self-giving to life. God sacrifices God and pours Divine Life into us.
- p.198 Sonnededelstein.
- p.199 Nuclear scientist's myth. Myth-making child in each of us. God as the Altogether Other is okay as long as we don't fall into dualism. God is closer to me than I am to myself.
- p.200 God has all the perfection of personhood but not the limitations. Jesus as trail-blazer, innovator, expander of consciousness.
- p.201 Mark 1:15. Kingdom made manifest. Glory.
- p.202 Maslow. Belonging. Power. All is gift.
- p.203 Alienation. Map is not the journey.
- p.204 Repent. Luther rediscovered: By grace you have been saved. Faith, salvation and works.
- p.205 Conversion means you trust. Put Heart into gift of God. Alienation and belonging. Kingdom moment.
- p.206 Teaches with parables. Common Sense.
- p.207 Good Samaritan
- p.208 Structure of parable: (1) bait : don't you know? (2) Yes, we know.

- (3) Then why don't you act accordingly?
- p.209 To be unforgiving is the sin against the Holy Spirit. Accept forgiveness which has already been given. Question authority. Apostles Creed.
- p.210 On what authority did Jesus act? John the Baptist.
- p.211 Healing the man with the withered hand on the Sabbath.
- p.212 Public opinion. Conversion. Gospel of John. Peter and foot washing.
- p.213 Martha and Mary. Women who interact with Jesus. Samaritan woman at the well. Adulteress who washes and perfumes his feet.
- P.214 Jesus makes people stand on their own two feet. Why Jesus died on the cross. Burst public opinion, live by Common Sense.
- p.215 Speak truth to power. Jesus and Buddha lead us to be human and divine.
- p.216 Reincarnation. Origen
- p.217 Reincarnation.
- p.218 Reincarnation.
- p.219 Reincarnation and the death -- the final death.
- p.220 C.S. Lewis The Great Divorce "Doors of hell locked from the inside."
- p.221 Sin as missing the mark or the absence of something positive. Panikkar: Hell exists but no one is in there. God wants us saved.
- p.222 David goes through life cross-eyed (between depression and presumption). Heaven and hell. Reincarnation? So what! Time.
- p.223 Here and Now. Old Testament. Jesus in India?
- P.224 Book: "The Buddhist Teachings in the Gospel According to John" Jesus and Divine Wisdom.
- p.225 Creed and resurrection of the body. Somebody = some body. Spirit and flesh. Time.
- p.226 Ego and self. Vegetarianism.
- p.227 Kill to live. Vegetarian.
- p.228 Sacrifice. Exodus. Lamb. Dreams as gifts of God.
- p.229 "A Course in Miracles." Blessed Virgin. Lourdes.
- p.230 Fully human. Intimacy available to all. Common Sense.
- p.231 God is always there (in my Heart), but I'm not always there.
- p.232 Inner Jesus as flash of enlightenment. Fundamentalism, faith and fear.
- p.233 Proper prayer. In trouble. Telling God what to do.
- p.234 Prayer. Common Sense is available to all. Not hidden or esoteric.
- p.235 Exoteric and esoteric teaching and knowledge. Fully human implies

- community. Doctrine is not experience.  
p.236 Doctrine and mystical experience. Morals.  
p.237 Ritual, belonging, celebrating. Paul: Letter kills; Spirit keeps alive.  
p.238 Scribes, lawyers, pharisees within ourselves. Two meanings of the word, saving. Salvation.  
p.239 Affirming others.  
p.240 Good News. "By grace you have been saved." Reverence for life.

END: CHRISTIAN TRADITION AND THE NEW AGE

BEGIN: THE ORIGINAL MESSAGE OF JESUS AND THE GREAT CONCERNS OF OUR TIME

- P.241 Introduction by Don Postema. "A simple man with a profound message, or a profound man with a simple message." Our Roots and the Future.  
p.242 "Jesus" Jaroslav Pelikan. Timeless, timely.  
p.243 Roots. Future. William Sloan Coffin. "The smallest package in the world comes when one is all wrapped up in oneself."  
p.244 Yeats: "Oh, chestnut tree. Great rooted blossomer. Uprooted.  
p.245 Past. Law and order. "Future is futureless." T.S. Eliot. Three life-denying and three life-affirming possibilities. Authority in past. In "progress." The present.  
p.246 How can we have religion that's not stuck? Politics that are not reckless? And a personal life that is not alienated? Authority.  
p.247 Authority to authorities. Questions on original message and teaching of Jesus. Kingdom. Conversion. Parable.  
p.248 Mark 1:15  
p.249 Saving from alienation. Sundering. Asunder.  
p.250 Maslow. Mystic experience. Big-bang experience vs. awareness. Yeats: "My 50th year had come and gone."  
p.251 God as reference point. As direction. Belonging. Kingdom. Jesus. Be converted.  
p.252 Repent. Conversion. Faith. Yeats: "Dialogue of Self and Soul."  
p.253 Forgiveness. Parables.  
p.254 Parable not allegory (See also p. 365)  
Parable as joke in 3 parts.  
Tao. The Way. Logos. Common Sense. In tune.  
p.255 Authority. "Good Samaritan."  
p.256 Prodigal son: Identify with the 1st person mentioned.

- p.257 New Zealand sister. Taxes to Caesar.
- p.258 Jesus empowered. "This man speaks with authority." (David: where is this in the Bible?) Withered hand? Sabbath. Synagogue.
- p.259 Fear and Common Sense. Resurrection. Jesus.
- p.260 Belonging. Question authority reverently.
- p.261 Authority and maturity. What's an authority for me? We belong.... to God.?
- p.262 Must give up early belonging in order to mature.  
How do we put roots, tradition and experience together?
- p.263 One can ask questions when secure and embedded in belonging.
- p.264 Obedience. Moslem, Christian and Buddhist roots.
- p.265 Deep down there's religious unity. Frame of mind shapes the contents.
- p.266 Goal of Christianity is to make one a better human being. Being a better Buddhist also means better human being.
- p.267 How does one know God? (1) Implicit knowing; (2) Through teaching. Apocalypse and Jesus.
- p.268 God defined.
- p.269 What does "cast off remorse" mean? Not necessary to earn salvation. External and internal authorities and the Catholic Church.
- p.270 Prophetic voices in the church. Prophetic obedience. Stay in and speak out. Jonah. Be grateful for the opportunity in a situation but not necessarily the ingredients.
- p.271 Is "common humanity" necessarily the same in all cultures?
- p.272 Suffering - emphasize the positive.
- p.273 Go beyond suffering.
- p.274 Train children to be grateful One cannot gain community directly.
- p.275 Living under one roof and community.  
Religion and structures. One's responsibility to bring life into religion, make our religion religious.
- p.276 Religion is more dependent on what you put into it than on what you get out of it.
- p.277 Doctrine. Morals. Ritual.
- p.278 Celebrations reflect belonging.  
Tree sheds leaves and gets new ones. Surprised if an oak tree has strawberry leaves.

- p.279 People in different faiths who try to breathe life into religion can feel close to one another. Stages of religious development. Manipulation. Grace defined.
- p.280 "Hausverstand." "Hometown feeling." Love, grace, peak moment, one humanity.
- p.281 Stages of faith. Colorado conference.
- p.282 ZaZen. Prayer. Father William Johnson and Christian Zen.
- p.283 Common Sense. Parable of "The Lost Sheep." Logic and feeling.
- p.284 Public opinion. On what authority do you believe anything?
- p.285 Common Sense. Belonging. Fig tree. Suffering -- Holy Spirit -- through living by Common Sense.
- p.286 History exam. Suffering through disobedience (not listening).
- p.287 Love says YES to belonging. Suffering for Common Sense is a wonderful thing. "Do you want to get well? Your faith has made you whole. Does it hurt to be alive? When you're real, you don't mind.
- p.288 Dukha. Being off center. Sin. Holy Spirit. Kingdom. What's wrong with the world.
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-292 Testing done only with men. Summary of Milgram's work in "Janus" by Kestler or Koestler.
- p.293 External authority and public opinion. Jesus: Stand on your own two feet.
- p.294 Objectivity excludes human nature. Common Sense.
- p.295 Common Sense and Vitality of the Self. Jesus Common Sense tells us to end all authorities.
- p.296 "Son of man" as euphemism for "I." In growing religiously, one can change one's mind.
- p.297 Jesus empowers. Sandoz Schneider - "The Authority Revolution of the Last Supper." Atonement.
- p.298 Jesus. False and true Christian. Jesus experience is the experience

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- p.325 Give yourself to death. "I'm not afraid to die," said Mary Ann's mother. "I just don't know how."
- p.326 Little deaths throughout life. What makes prayer? What you give yourself to. A walk. A meal. Resurrection, not revival, not survival but dying into fullness of life. St. John.
- p.327 Death. Resurrection. Ascension. Pentecost. Why is it difficult? It takes courage to open up, give ourselves to life. That's Biblical faith. Faith as courageous trust. Fear. Creed.
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- p.331 Taught the Kingdom of God. God's power made manifest. Power! Jesus like us in all things except sin (alienation).  
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- p.333 Mary Austen.  
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- p.335 Overwhelming. Letters of St. Paul. Romans. Galatians. Thessalonians. Repentance. Conversion. Mark 1:15.
- p.336 Repent. Be converted. "Think upside-down." Trust the Good News. Salvation. Kingdom is gratis. You belong.
- p.337 Parables. Galatians. Ephesians. Live worthy of such a gift.
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- p.341 Two's parables. Two in the Temple. Luke: 18: 9-14. Pharisee, tax collector. Sinner - Conversion. Luke: 7: 41-50.  
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- p.346 "Stages of Faith," James Fowler. Become more Christian by becoming a universal Christian. Buddhist.
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- p.348 Sorry stage of the world. How to change the system. Do-gooders often meddle and cause misery.
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- p.350 Alienation. What came was not the Kingdom but the Catholic Church. True teaching of Jesus. Jesus knew on a deep level what causes alienation. He had this gut knowledge.
- p.351 Alienation. The Good News. Relationship of the Kingdom to the Church.
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- p.353 Applies to anyone entering this saving reality. Don't earn salvation.
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- p.360 If you understand, you're on the inside. Belong to the Kingdom or alienated. Man with withered hand, synagogue, Sabbath.
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- p.365 Paradox: when I'm weak, I'm strong. What makes life difficult? Glorious?

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- p.371 Christ Reality in Jesus. Spirit cannot be squelched.
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- p.375 (1) First risk. Must be you, not Abraham in God's presence.  
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- p.376 Cain, Abel. (Excellent paragraph!)
- p.377 Walk in my presence. Summary of walk in my presence. (1) Be perfect.  
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- p.378 Fear and clinging. Fear opposite of faith. Faith, not beliefs.
- p.379 Abraham. Genesis, 22nd chapter. Isaac.  
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- p.381 Two kinds of trust. Faithfulness at the heart of all things.
- p.382 Rabbi Gelberman present and speaks about the Cabbalah.  
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- p.383 Keep your eyes on the vision which is meant for you. Attune yourself moment by moment.
- p.384 Faith, hope love -- all part of Divine Life.  
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- p.385 Desire = "hitching your heart to a star," which draws us to becoming what we're meant to be. "Man of LaMancha." The "already" and the "not yet." The search and the finding.  
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- p.386 Commitment takes courage. Faith as courageous trust.  
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- (beautiful!)
- p.387 Folk tale continued. Stay open moment by moment. Hope - hopes, faith.
- p.388 Hope - hopes. Better a pessimist (who brings you to hope) than an optimist.
- p.389 St. Paul: "It's a dreadful thing to fall into the hands of the Living God!" Why? Because we dread life! Don't like surprises. "My God! My God! Why have you forsaken me?" are words from a Psalm.
- p.390 Abraham. Jesus. Trusted in the Resurrection. Eichendorff poem  
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Jewish Bau-sheds as houses of hope, of surprise. Instruction: "Build the walls so lightly that you are still aware that you have neighbors. And build the roofs lightly so that you can look through and see the stars." God shatters our hopes to make room for the unimaginable.
- p.391 Liberation theology. The Romans and Jesus.
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- p.393 The threat of nuclear war and how to deal with it.
- p.394 If you ask a psychological question, expect a psychological answer. Spirituality transcends psychology.
- p.395 Spirituality deals with the whole person. Pascal: "The heart has reasons that reason doesn't fathom."
- p.396 Tending to the world. Liberation theology.
- p.397 Spiritual not opposed to the material. Spirit vs. Flesh, not matter.
- p.398 Parable of the Tax Collector. A public sinner is not necessarily separated from God.
- p.399 Gnostics.
- p.400 We say, "God is love," not "God is hope," or "God is faith."  
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- p.401 "Love" from God to goldfish.
- p.402 Belonging. Love shows "We belong!" Rising in love.
- p.403 Belonging. Proprietary rights. As novitiate in Canada. Mon(t)real became Notrereal. Ladder of belonging.
- p.404 More ladder of belonging.
- p.405 You and neighbor are in the same boat. Love enemy as enemy.  
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- p.406 God's creation is that of a loving enmity.  
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- p.407 YES. W.S. Merwin poem.  
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- p.408 Art and Nan Kellum. Placentia Island, Maine. "Well, if you can't go far, you go deep."
- p.409 Gnostics compared to Gospel.
- p.410 Estrangement from the Church because of increase in spirituality. Prophet - stay in, speak out.
- p.411 Revelations not intended as foretelling events. Tells in archetypal imagery the struggle between Light and Dark, between Spirit and Flesh. Meditation.
- p.412 Three worlds of prayer  
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- p.418 Past, present, future. Maslow.
- p.419 Wholehearted. Heart. St. Augustine. Ultimate Reality. God.
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- p.429 Physical heart and its give-and-take.  
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- p.431 Might end up "taking one's life." Can't say, "I'm being dyed."  
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- p.432 When we give ourselves wholeheartedly to something which takes us by  
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- p.433 Leisure -- living from the heart. Give-and-take. Mindfulness.  
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- p.434 Worst form of taking is "taking offense."  
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- p.436 Chess game and death wins.  
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- p.445 Fear implies clinging. Loosen your grip, run the risk. Faithful.
- p.446 Trust in the Name of Jesus; that is, God's grace and mercy.  
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- p.447 Compare faith like a box car on a railroad track with Peter's stepping out of the boat.  
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- p.448 Maslow. Connect prayer and deep mindfulness. Communication with God.
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- p.452 Authority. On what authority is my faith based?
- p.453 God in your own heart is the Ultimate Authority. Pascal: The heart has reasons that reason doesn't know. Has depth we cannot fathom.
- p.454 Through faith God dwells in our hearts. God is always there; but you're not always there. Faith is home-coming to ourselves. What is God doing there? God prays.
- p.455 Triune God. The Father, Abyss of Love with Perfect Understanding expresses Himself in One Eternal Word. God as Ultimate Giver. The Son as Receiver gives all back in Thanksgiving in the Holy Spirit. Give thanks.
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- p.458 "I love you," through a rainbow or a peach.  
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- p.462 Religious quest for meaning. Comparative religions. When you stand outside the dancing circle, movement appears in two directions. When you're part of the dancing circle -- only one direction.
- p.463 To, through, in. Glory be to the Father, through the Son, and in the Holy Spirit.
- p.464 Striving in prayer. "Giving yourself;" "giving up" something.  
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- p.465 Regularity in prayer and spiritual matters.
- p.466 Pray when the bell rings.  
Sea lions at Santa Cruz celebrating vespers. Training one receives when very young, sticks.
- p.467 Jewish blessing when one goes to the bathroom and flushes the toilet.  
Zen-Buddhist prayer-like recitation when taking a bath.
- END: AUTHENTICITY
- BEGIN: GRATEFULNESS
- p.468 Gratefulness. Heart. Wholeheartedness.
- p.469 C.S. Lewis, "Surprised by Joy." Wholehearted. Thank you.
- p.470 Gift. Intellect. Will
- p.471 Dependence. Independence is hell.
- p.472 Dependence = puppets. Joy of interdependence. Gift - emotional scars.
- p.473 Thank you always wholehearted. No "thank you" in India.  
"Saying thanks." "Gracias adjure." (Latin). Do thanks.
- p.474 Doing something shows gratefulness. Do something with God's gift to us.  
Jesus bore witness when he threw the buyers and seller out of the Temple. Eucharist means "thanksgiving."
- p.475 Round dance of the Trinity. Dying for the Truth in Love. A-dam = human. We're alive with God's own life breath. How does the human lose the intimacy? The Fall!
- p.476 God did not say, if you're disobedient, there will be capital

- punishment. "If you eat from the tree, not even I, God the Almighty, can help you." Grab. Snatch.
- p.477 Snatch. We're born into a human family of snatchers, of pick-pockets. God working with our free will. Jesus.
- p.478 Sacrifice is the form that thanksgiving takes when we are snatchers. Offertory. Consecration (giving and taking).
- p.479 Giving oneself to death. He gave himself to death. Cultivate the habit of being grateful, of giving thanks.

END: GRATEFULNESS