

A Word from The Center



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Volume 2

*When our human spirit unites with the Lord, the soul is drawn 'up.'
So comes our new life as and in the 'life-giving Spirit.' (1 Cor. 15)
...We shall see that the soul must choose to turn, to move into and enter—
abide in—the 'land,' state or dwelling place that begins in, and with,
God (i.e., 'The Kingdom').... Only in, with and through God does spiritual
wholeness develop.*

Which always starts with God.

...M.S., Our Living Framework, II

I. Updates: Resource Mail-Out

- In March, a draft of *OLF, II* was sent out. There is more to say about our theme of spiritual wholeness. The content seems a sort of foundational work—OLF III continues the exploration.
- CD #400-14 *Sacred Life Turns*: Also was mailed out in March. We ran out and are duplicating a few more.
- The next E-letter will be sent sometime in the Fall. CDs go out before that, as completed.
- New Phone Number: After 30-some years with the same and quite spectacularly easy phone number, we now switch to a new toll-free number, thanks to a much more responsive customer service situation with the new provider.

Please let us know if you want our new number. We will probably leave it unlisted.

II. Q & A Edition

Our feedback suggests that the Q & A format appeals to many of you. Most of what follows is paraphrased for ease of reading, rather than for precision of the remarks:

Q1: What are the chances that you will do an online webinar on the themes of your most recent Monograph?

A1: Slim to none, at present.

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Q2: Interesting item in the last E-letter about selected types of fine music imprinting our thoughts with those of God's. I think you termed it, "the Mind of God." Briefly, can you say how this happens?

A2: No—not briefly.

Instead, here is an illustration, which, if meditated on, may reveal a profound principle.

A Circle friend reported the following experience:

“I am a great worrier. The other day, I couldn't let go of a health concern. Of course I was worst-casing the matter. The E-letter, with music list, came to mind. Since I have Handel's *Messiah*, I started listening, while doing other things. After about two hours, I had cheered up considerably, my heart was full of joy and gratitude and some sort of rich, inexplicable love. The next day, while making the bed, I realized that I hadn't worried for hours. Instead, in my mind—within my inner ears—I was listening to a refrain from *The Messiah*—the choral verse based, I think, on Isaiah, 'Comfort ye my people....' (MS Note: Isaiah, 40:1)

Indeed, I was being comforted.”

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Q3: To me, you seem to have an old-fashioned orthodoxy, yet at the same time, I sense you're pretty open to New Thought, and a lot of different ideas, which doesn't really fit an orthodox religious viewpoint. Care to explain?

A3: Yes, your sense seems accurate. Please keep in mind—as I've written from the start—I grew up in an urbane, cosmopolitan, non-religious nest. However, my paternal grandmother lived with us until I was five, prayed over us all, loved God and the Bible, loved religions of every sort.

I described, in *Elegant Choices, Healing Choices*, how—in my 30s—one morning, I wandered into a tiny white-washed Anglican church (a total stranger to the pastor and congregation), and asked to be baptized. That choice was acutely

conscious, most surely led by an urgent, interior prompt from the Holy Spirit. There's the orthodox thread.

The “rebirth” stuck; the conversion keeps unfolding.

However, early roots also stick, also keep unfolding. I am open to all sorts of Godly ideas, in all sorts of people, from all sorts of faiths. Yet, my own walk of faith feels best when I keep to that “narrow way.”

Daily I ask, “Can I see Christ in others?” Nightly I realize how far, how often—in my human tent—I fall from that standard, failing, most forcibly with those closest and dearest to me.

I try to remember Christ's word in Jn. 10:16: He has sheep in other lands that we know nothing about; and—again—that those who are *not against us are for us*.

But: I still judge too quickly... seems a huge error. Even so, I'm pretty much in love with all God's children. Alas, I don't always put teeth into that deepest Reality. That takes practice. So I keep practicing...

And here are questions for you: Aren't most of us way too linear and legalistic and judgmental? In family, business and community life, don't we need a bit of daily practice in sheer politeness? Keeping “salt” and civility seems a constant balancing act.

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Q4: Your spiritual focus isn't my thing—so how do we get off E-letter list?

A4: Just send us an e-mail that says remove from e-letter, and also—to be sure you don't get more e-letters, please add us to your spam list.

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Q5: Can you tell us what you are reading right now?

A5. I can't seem to get out of...

- John's Gospel,
- Ephesians: 1,2,3, 4,
- Colossians—all of it.

Other books include a new meditative-poetry collection, co-authored by J. Valente, M. Bever, and a friend and wonderful poet, Brother Paul Quenon, OCSO (ACTA Publications, 2013)...

- *The Art of Pausing: Meditations for the Overworked and Overwhelmed.*

And I have just ordered a report on a 10-year study about people healed of various cancers, their success-patterns include those who opted for individualized answers—traditional, alternative and combination of therapies:

- **Dr. K. Turner, *Radical Regression*.**

Also, morning readings *sometimes* include one or more of these...

- **J.B. Phillips (various essays);**
- **Oswald Chambers, *Sermon on the Mount*;**
- **Andrew Murray, *The Ministry of Intercessory Prayer*; and**
- **Prentice Mulford's essays, *Thoughts are Things*.**

And a continual, albeit occasional, resource is Buber's rich assortment of meditations...

- **Martin Buber, *Tales From the Hasidim*.**

From which I offer the following (paraphrased) spiritual idea for the season...

"The heaven of our mind, today, is the earth of our life tomorrow."

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The C e n t e r M i s s i o n

To increase understanding of the progression and diverse expressions of the spiritual completion (*teleios*) toward which we strive; to advance and preserve selected principles of the contemplative tradition and the entirety of the founder's body of work.

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