

Journey
of the
Bear

The JOURNEY of the YEAR
is about
EARTH and SKY
about
TIME and SEASONS
and
CYCLES and RHYTHMS

The JOURNEY of the YEAR
is about
CELEBRATIONS and FESTIVALS
about
ANTICIPATION and REFLECTION
and
REMEMBRANCE AND RITUAL

The JOURNEY of the YEAR
is about
MASCULINE and FEMININE
about
OUTER and INNER
and
VISIBLE and INVISIBLE

The JOURNEY of the YEAR
is about
CHANGE and GROWTH
about
EVOLVING and LEARNING
and
TRANSFORMATION and METAMORPHOSIS

The JOURNEY of the YEAR
is about
BEGINNINGS and ENDINGS
about
SACRIFICE AND SACRAMENT
and
LIFE and DEATH

JOURNEY OF THE YEAR: ORGANIZATION

The Journey of the Year is divided into seven sections:

- PROLOGUE
- 1. THE BOOK OF TIME
- 2. THE BOOK OF SEASONS
- 3. THE BOOK OF CELEBRATIONS, FESTIVALS, AND REMEMBRANCES
- 4. THE BOOK OF SYMBOLS AND REPRESENTATIONS
- 5. THE BOOK OF RITUALS AND SACRAMENTS
- 6. THE BOOK OF TEMENOS
- 7. THE BOOK OF TRANSFORMATION
- EPILOGUE

PROLOGUE:

Life, Earth, and the Cosmos are partners pulsing in unison to create an organic whole through rhythmic bonds. The Journey of the Year is a meditation structured around the cycles and rhythms—physical, psychological, and spiritual—which we share with each other and with the earth. Its purpose is to help us establish harmony between our inner unique and outer shared rhythms; and to guide our spiritual transformation utilizing the qualities of time.

1. THE BOOK OF TIME:

- TIME AND THE EARTH
 - THE PRINCIPAL CYCLES
 - DAY, WEEK, MONTH, YEAR
 - THE SUBDIVISIONS:
 - THE HOURS, THE SEASONS
 - THE LONGER CYCLES
 - PRECESSION, INCLINATION, ECCENTRICITY
 - THE ANALEMMA
 - THE NORTH-SOUTH AND EAST-WEST MOTIONS OF THE SUN

- THE MEASUREMENT OF TIME
 - CALENDARS:
 - CIVIL AND LITURGICAL
 - SOLAR AND LUNAR
 - VARIOUS CULTURES
 - EGYPTIAN, HEBREW, GREEK, ROMAN
 - HINDU, MAYAN, CELTIC, MODERN
 - CLOCKS:
 - DIVISIONS OF THE DAY: MONASTIC, NAUTICAL, CIVIL

MACRO CLOCKS:
RADIOACTIVE DECAY
CARBON DATING
TREE RINGS

MICRO CLOCKS:
ATOMIC CLOCKS

BIO-RHYTHMS:
CIRCADIAN AND OTHER RHYTHMS
JET LAG, SEASONAL AFFECTIVE DISORDER
CHON, THE UBIQUITOUS ZEITGEBER

SUBJECTIVE TIME:
THE RATE OF TIME FLOW
THE PERCEIVED PRESENT: THE WIDTH OF "NOW"
THE PAST AND MEMORY
THE FUTURE AND PRECOGNITION

SACRED TIME:
SECULAR TIME AND LITURGICAL TIME
THE QUALITY OF TIME, KAIROS
CHANGE AND CHANGELESS, BRAHMAN

PARAMETERIZATION OF TIME:
CYCLICAL TIME AND LINEAR TIME
CONTINUOUS TIME AND DISCRETE TIME, ARCHETYPES
BARYON TIME AND LEPTON TIME

THE DIRECTION OF TIME
CAUSALISM AND FINALISM
DETERMINISM, PROBABILISM, TELEOLOGY

2. THE BOOK OF SEASONS:

THE OUTER--NORTH SOUTH SEASONS
THE ROLE OF LIGHT AND DARKNESS
THE WEBER-FECHNER LAW

THE INNER--EAST WEST SEASONS

THE ROLE OF DILATION AND CONTRACTION
JET LAG AND SAD

THE ROLE OF THE MOON:
MOODS

SINGULAR DAYS
THE SOLSTICES AND EQUINOXES
THE DIVINE RATIO AND THE ANALEMMA
CELTIC QUARTER POINTS

3. THE BOOK OF CELEBRATIONS :

THE LITURGICAL SEASONS:

FEASTS AND FASTS --FESTIVALS AND REMEMBRANCES

CHRISTIAN

CATHOLIC, ORTHODOX, ANGLICAN, OTHER

SAINT'S DAYS

JEWISH

MUSLIM

HINDU

CHINESE

CELTIC

NATIVE AMERICAN

SECULAR

NATIONAL DAYS, BIRTHDAYS, GOLDEN DAYS

VARIOUS TRADITIONS

CUSTOMS, RITUALS, SACRED TEXTS

MYTHS, STORIES, APHORISMS, ORISONS

4. THE BOOK OF SYMBOLS AND REPRESENTATIONS

ISOMORPHIC SYMBOL SYSTEMS (One symbol for one thing)

NUMBER, MATHEMATICS

VERNACULAR LANGUAGES

PARA LANGUAGES

EARTH-WATER-AIR-FIRE

I CHING, ASTROLOGY, ALCHEMY,

COMPUTER ALGORITHMS AND PROGRAMS

HOMOMORPHIC SYMBOLS (One symbol for many things)

MYTH, MUSIC, POETRY, RITUALS

HOMEOMORPHIC SYMBOLS (Many symbols for similar essence)

FLAGS, IDOLS,

TRANSCENDENTAL SYMBOLS (Many symbols for diverse essences)

COMPASSION, SACRIFICE, GRATITUDE, SILENCE

JOURNEY OF THE YEAR

5. THE BOOK OF SACRAMENTS

INITIATION--AWAKENING (AIR)

CREATION: THE FIVE TATHAGATAS

CONCEPTION, FERTILIZATION

PURIFICATION--RENEWAL (WATER)

BAPTISM

ATONEMENT: THE MASS

HEALING: LAYING ON OF HANDS

TRANSFORMATION (FIRE)
TRANSFIGURATION
EMERGENCE
TERMINATION (EARTH)
SACRIFICE
DEATH-BURIAL
REMEMBRANCE
RECAPITULATION AND REINCARNATION (ETHER)
RESURRECTION
ADVENT

6. THE BOOK OF TEMENOS: SACRED SPACE

THE EARTH AS ORGANISM: GAIA
POWER POINTS AND LEY LINES
SACRED SPACES: NATURAL AND CREATED
TEMPLES, GARDENS
FENG SHUI
THE WIDTH OF "HERE"
CURVATURE AND TORSION
CRESTS
SPACE AS SACRAMENT
THE WILDERNESS
THE MOUNTAIN

7. THE BOOK OF TRANSFORMATION

THE JOURNEY OF THE YEAR
MEDITATION
MUDRA, MANTRA, MANDALLA
THE DIVINE DIALECTIC
THE ENLIGHTENMENT OF MAN BY GOD,
THE REVISUALIZATION OF GOD BY MAN

EPILOGUE:

The Journey of the Year is seen as a metaphor for our journey through life. We transcend our journeys of the day by which we grow, and adopt the Journey of the Year by which we evolve in order to reach our Journey of Life through which we are transformed.

JOURNEY OF THE YEAR: CONTROL

The Journey of the Year is treated in seven categories or books:

1. THE BOOK OF TIME
2. THE BOOK OF SEASONS
3. THE BOOK OF CELEBRATIONS--FESTIVALS AND REMEMBRANCES
4. THE BOOK OF TEMENOS or SACRED SPACE
5. THE BOOK OF SYMBOL AND REPRESENTATION
6. THE BOOK OF SACRAMENTS
7. THE BOOK OF TRANSFORMATION

*ceremonies
rituals*

1. THE BOOK OF TIME

THE NATURE OF TIME
 PHYSICAL AND PSYCHOLOGICAL TIME
 DURATION AND INTERVAL
 THE FOUR SPECIES OF TIME
 LINEAR, CYCLICAL, THE MOMENT, PRIMORDIAL TIME
 ON CYCLES AND RHYTHMS
 PERIOD (FREQUENCY), AMPLITUDE, PHASE, TIMBRE
 SKY TIME AND EARTH TIME
 THE RELATION TO MUSIC
 PAST, PRESENT, FUTURE
 THE PERCEIVED PRESENT
 THE DETERMINATOR AND THE DECKER
 THE MEASUREMENT OF TIME
 ON CLOCKS AND CALENDARS
 TIME AND THE EARTH
 THE PRINCIPAL CYCLES: DAY, MONTH, YEAR
 LONGER CYCLES
 THE EARTH'S ORBIT
 THE ANALEMMA
 THE DIVISIONS OF THE DAY
 CIVIL, MILITARY, LITURGICAL *MONASTIC*
 INFRA-TIME: CHON AND CHONK--THE PRIMAL DRUMMER

2. THE BOOK OF SEASONS

THE OUTER--NORTH SOUTH SEASONS
 THE ROLE OF LIGHT AND DARKNESS
 THE WEBER-FECHNER LAW
 THE INNER--EAST WEST SEASONS
 THE ROLE OF DILATION AND CONTRACTION
 THE EARTH-AIR-WATER-FIRE SCHEMA
 THE MOODS OF THE YEAR
 THE ROLE OF THE MOON: THE MONTHS, BOOKS OF HOURS
 AWARENESS CHARTS
 THE LITURGICAL SEASONS: SACRED TIMES AND SINGULAR TIMES
 TRADITIONS, CUSTOMS, RITUALS, MYTHS, STORIES
 READINGS, QUOTATIONS, POEMS, MUSIC, ART, ORISONS

3. THE BOOK OF CELEBRATIONS--FESTIVALS AND REMEMBRANCES

THE CELEBRATION OF TIME
 THE DIVINE RATIO AND THE ANALEMMA
 GOLDEN DAYS: SEED AND HARVEST
 THE SINGULAR DAYS
 THE SOLSTICES AND EQUINOXES

THE ARCHANGELS
THE MAJOR AND MINOR GOLDEN CHAINS
NATIONAL DAYS
SAINTS DAYS
FEASTS AND FASTS

4. THE BOOK OF TEMENOS or SACRED SPACE

THE EARTH AS ORGANISM
POWER POINTS AND LEY
COSMIC MAPS
SACRED SPACES: NATURAL AND CREATED
SPACE AS SACRAMENT
FENG SHUI
THE SEVEN SPACES

5. THE BOOK OF SYMBOL AND REPRESENTATION

ORTHO-LANGUAGES
MATHEMATICS, SCIENCE, SYSTEMS
PARA-LANGUAGES
ASTROLOGY, ALCHEMY, I CHING
META-LANGUAGES
MYTH, THEOLOGY, PHILOSOPHY
ECLESIASTICAL AND LITURGICAL SYMBOLISMS
PAGAN
MEDITERRANEAN
AMERINDIAN
JUDAIC, CHRISTIAN, ISLAMIC
EASTERN
THE SEVEN AIRS
THE SEVEN WATERS
THE SEVEN FIRES
THE SEVEN EARTHS

→ REPRESENTATIONS

6. THE BOOK OF SACRAMENTS

INITIATION--FERTILITY (AIR)
INSPIRATION
AWAKENING
RESURRECTION
PURIFICATION--RENEWAL (WATER)
BAPTISM
ATONEMENT: THE MASS
HEALING: LAYING ON OF HANDS
RECAPITULATION AND RECYCLING
HARVEST--DORJE CHANG (ETHER)
TERMINATION-DEATH-BURIAL (EARTH)
PREPARATION
TRANSFORMATION--EMERGENCE (FIRE)
TRANSFIGURATION
REMEMBRANCE
SACRIFICE

RI TES of PASSAGE

BAR MITZVA

MAHARAJA

BIRTH

DEATH

7. THE BOOK OF TRANSFORMATION

THE WHEEL OF TIME
THE GREAT JOURNEY
MUDRA
MANTRA
MANDALLA
MEDITATION

PSYCHOLOGICAL AND SUBJECTIVE ASPECTS OF THE SEASONS

1) The north/south motion of the sun effects the physical or horizontal state of the earth or body. This motion is continuous with the immediate physical effects of:

brightening and darkening
warming and cooling

These physical actions have the following physical and psychological effects:

activation and hibernation
stimulation and calming
relating and withdrawing
rising disillusion and rising anticipation
diffusing and centering
widening field and narrowing field
opening up and closing in
spreading and focusing
miniaturization and magnification

2) The east/west motion of the sun effects the spiritual or vertical state of the earth or body. This motion has discrete aspects. Its immediate physical attributes are:

expanding and contracting
slowing and speeding
toward balance and away from balance

These physical actions have the following physical and psychological effects:

inspiration and depression
active and passive
vertical relating and vertical withdrawal
higher consciousness and lower consciousness
withdrawal and participation

3) Motion toward/away from temporal balance ($e = 0$)
withdrawal and participation

4) Motion parallel to temporal balance (pure north/south)
Make believe, alternative worlds

JOURNEY OF THE YEAR

PROLOGUE

Our time spent on Earth is but part of a great spiritual journey whose origin and destination are veiled in mystery. Most is hidden from us. Only the immediate path is visible and we can proceed but one step at a time. But on rare occasions we glimpse lofty summits on some distant horizon and know that some important destiny awaits us. For whatever reason our spiritual journey has brought us to Earth, while here we are her children living in her protection. Also while here, our spiritual journey is interwoven with the Earth's journey. It is only with the help of the Earth that we can continue the journey to our cosmic destination, and it is only with our help that the Earth can fulfill her cosmic purpose. It is vital that we understand and appreciate the essence of this shared journey and awake to the nature of the sacred relationship that binds our destinies.

At this phase of our path, the Earth is not only our protector but also our teacher. Among the things the Earth teaches us are the significance of cycles and rhythms, inculcating in us the power and beauty of her own rhythms: The cycles of light and dark, of wake and sleep, of warmth and cold, the day, the month, the year become part of us, their mystery and beauty deeply engraved upon us. Though we shall depart from Earth, the pattern of Earth's rhythms will remain with us. Because all rhythms are interwoven perhaps we shall find in those patterns a key for mastering what lies ahead. The day

will write on the year and the year on the day, each year will anoint our span of life and our span will embrace all the years. And all the rhythms will sustain our greater journey. When we attune to Earth's rhythms and honor their essence, we find they constitute a continuing sacrament enabling the healing, renewing and transforming of ourselves ... and the Earth.

We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.
Through the unknown, remembered
gate
When the last of earth left to discover
Is that, which was the beginning...
T.S.Eliot

Each cycle is itself a journey. Even though at the end of the cycle we return to the same place, we who make the journey are not at the same place. While the yearly cycle countlessly repeats itself, those who celebrate its festivals and seasons become recipients of its power to heal, renew, and transform. It is thus that the Earth supports our greater journey and in our practice of its rhythms we support the sacralization of the earth.

Of all the rhythms of the earth the cycle of the year is the one most related to renewal and transformation. This in part

because of the variety and richness of its temporal components and in part because we experience many repetitions in a lifetime. But the Journey of the Year has other functions.

The Journey of the Year provides a framework for linking the mythic symbols and stories of the many peoples of the Earth. When we recognize how much of a culture derives from the common experience of the rhythms of the earth, we begin to perceive the deeper ties that link our different heritages. The Journey of the Year affords each culture a ground on which to organize and integrate its social order. The festivals and celebrations that arise from the experience of the seasons give meaning and guidance to human activity. It is in this sense that a people's view of time lies at the base of their world view, religion, and social order. Further, the schema of the Journey of the Year gives perspective to our diversities and shows them to be but facets of some greater journey on which we are all embarked. And as we discover the deeper meaning of this journey, we learn that our differences are both important and necessary. They do not divide us, they facilitate and enrich us. The Journey of the Year is thus an affirmation of the truth of each tradition. While all of us have a special affection for the tradition in which we were raised, and emphasize its particular interpretations, we learn from the Journey of the Year to appreciate and share all heritages without seeking to proselytize or homogenize. By juxtaposing our many heritages, together with their contrasts and commonalities, we begin to see who we really are.

Second, the Journey of the Year is a mediator. It mediates sky and earth, integrating the cycles of the Heavens and the rhythms of the Earth. It links the worlds of spirit and matter. And through unchanging repetition of changing seasons mediates the changeless and the changing, creating the ground which renders all change visible.

Third, the Journey of the Year is a practice which awakens us not only to the relationship binding us with the Earth but to the existence of our greater journey. It helps us to understand the power of life implicit in its varied seasons. And by living in accord with the prescriptions of each season, the cycle of the year transports us to a higher place with each successive turning. When the spiritual meaning of the yearly cycle is grasped, and its seasons duly honored, the year becomes a perpetual sacrament enabling the healing and transforming of both ourselves and the Earth. But unless we assimilate its processes, the opportunity is lost and the wheel merely turns.

Though unspoken it is recognized that tuning to the major and subtle seasons in the cycle of the year is an important practice in the religious life of man. It is consequently not surprising that in the liturgical years of many religious traditions we find the occurrence of the same motifs, observances, and dates. Today many assume that the times set aside for various festivals and celebrations are arbitrary, subject only to the decisions of

ecclesiastical or civil authority. But the temporal coincidences between celebrations in various liturgical calendars are not accidental. The dates are empirically derived from the patterns in the "timbre of time". These patterns offer great opportunities to those who disciplinedly study and practice them while frustrating and depressing those who are ignorant and ignore them.

It is impossible to understand by intellect alone the yearly sequence of rituals and Holy Days, why one comes after the other or why this one now and that one later. Yet there is a profound logic in them and the sequence leads people to something higher, provided they are in a state of openness, being neither enthusiastic nor rejecting. Otherwise it all passes you by.

The Metropolitan Anthony

The Journey of the Year informs us that the seasons of the spirit, like the seasons of the sun, are real and not to be explained away in terms of local and personal factors. Euphoria and anxiety, joy and depression flow and ebb like the tide. We customarily ascribe the fluctuations in our moods to specific local and personal causes such as, success or failure, acceptance or rejection, etc. The question is not whether fluctuations in our moods are real, but whether they are properly attributable to local or personal causes. Since many experience the same mood at the same time, our moods possibly derive from some broader influence beyond the local and the personal. There is something flowing seasonally through us collectively

like a psychic field. We observe such seasonal phenomena in animals and birds, yet tend to belittle such forces operating in us. We continue to search unconsciously for a specific cause on which to hang our collective moods rather than entertain the possibility that the mood may be primary and our "causal hooks" secondary.

When we consider that awareness and sensitivity to the outer seasons have greatly diminished in the present century, it is not surprising that there is little or no recognition of the less visible and more subtle seasons of the spirit. In modern times industrialization and urbanization have blunted our sensitivity to the great rhythms of the earth and life. Since we have come to believe that any period of time is like any other period of time, It is not surprising that we conduct our lives with little regard to when we do what.

The feeling that certain times and certain places have special properties is considered to have no objective scientific basis and is only some sort of subjective illusion. Before electric lighting reduced the difference between day and night and before central heating and air conditioning insulated us from the thermal changes of the seasons, we were more conscious that there was a proper time for our various activities. When we worked close to the earth the seasons played a governing role in determining the timing of our activities. Our schedules were given us by the earth and sky, not by the imperatives of technology. And our psyches resonated with the pulse beat of nature which is not possible with the factory whistle and the nine-to-five punch clock. When our lives

are governed by the time tables of occupations detached from nature, we are constantly caught in the dilemma of having to do things at the wrong time. We find this especially true before Christmas, when the pressures to do all of the things conventionally required for Christmas seem to violate our real feelings and needs of the season.

Though urbanized and fast lane life styles have taken command of our lives, the moods and inner feelings derived from millennia of being in tune with the earth still persist within us. These seasonal moods and feelings have over time become interwoven with our traditional religious celebrations providing a calendar for our souls. However, religious festivals and their calendars should not be approached as mere mythic explanations of the attributes of the seasons. Rather both our religious festivals and our seasonal moods derive from the same natural order. Only when the spiritual message of a religious festival is properly associated with the seasonal mood and observed at the appropriate time of year can its full power be transmitted and received. Christmas, for example, contains a message whose proper season for yearly enunciation is the time of reversal from darkening to light. Over the centuries most religious (and some secular) festivals have come to reside in their proper season. (Christmas finally became associated with December 25th only in the sixth century.) Nonetheless, some of the festivals celebrated in our current culture have yet to find their proper season while others have accumulated corollary customs that violate the primary moods of their season, a

distortion which has created no small portion of the frustration and malaise of modern life.

Today the ideas of egalitarianism and democratization have overflowed their appointed social and political bounds and have become philosophical directives for homogenization of all things. As one consequence, the Sabbath has lost not only its sacredness but its difference from the other days of the week. Since it is broadly assumed that the dates set aside for observances and celebrations are arbitrary, holidays have been pried from their rightful dates and manipulated for the sake of the bottom line—the long weekend. The selection in 1918 of the eleventh hour of the eleventh day of the eleventh month to end the Great War was to symbolize humanity's precarious relationship with war. This meaning was lost when it became 'Veterans Day', and violated further when it was observed on the nearest weekend. Nowadays even sports which once lent enhancement to their proprietary seasons are played any time of the year, and the allures of their seasonal anticipation have been lost. In almost all aspects of life the egalitized space and homogenized time of the metropolis and the physics laboratory have become the foundation stones of our world view.

But it is not only technology, urbanization, and the world view of the nanosecond that have alienated us from the Earth, our religions which once intimately related us to the world have become imperiously man centered. Humanism has become the universal

religion of civilized man. Even traditional religions claiming a basis of divine revelation have replaced the spiritual with the social and have become but sects in the religion of humanism. In "Man is the measure of all things", religion has chosen to forget the vastness of creation beyond humanity.

How then do we reawaken and begin to practice the journey of the year?

In order to respond to the callings of the seasons we must loosen the bonds which technology and urbanization have forged around us. For us to experience the essences of the year we must transcend the mind set that tells us only the visible and immediately sensed exist. We must enter again into natural space and enter a dialog with the Earth in order to find the larger world which contains the world of our technologies and cities. We must resonate again with natural time and find that intimacy with the world which for people in ages past was the source of their strength and wisdom. In becoming isolated from this larger reality, we have tried to sweep under our psychic rug things we cannot understand or are not prepared to encounter. But they cannot be swept away. They continue to invade the tidy rational domain we want to delimit as reality, generating anxieties and frustrations and making us behave in unintended and counter productive ways. Ultimately, there is no insulation, the larger realities, both inner and outer, will continue to invade our lives. Our choice is between continuing to hold the illusion of their non-importance or to get in communication with them: unlearning the dogmas which limit our

perceptions, discovering our personal rhythmic patterns, practicing the seasonal rituals of spiritual growth and exploring the timbre of time,

To understand, let us go back in imagination to an age for which our records are sparse, when men stood beneath an open sky and observed the movements of the sun and moon and stars. Let us stand on that earlier Earth and watch the flights of birds, the coloring of leaves, the paths of clouds and storms. Let us follow the sprouting of plants and the birth of animals, their coming to maturity and fulfillment, and their return to the Earth. Let us measure the cycles of light and darkness of growth and decay and ponder their periods of ease and of stress. Let us note our moods of anticipation and frustration, assurance and anxiety, euphoria and depression. Let us put all in juxtaposition and hear what the Earth is saying to us.

We see the sun moving south, the days shortening, darkness encroaching. We feel anxious, we bring in the crops and the cattle, we seek enclosure and the intimacy of protected places. We simulate the hibernation of nature as much as we can. But along with our drawing inward, we also begin to anticipate a change. Something wonderful is soon to occur. We wait and we watch. Suddenly we are no longer anxious. We somehow know all is to be well. We rejoice, brighten the fires and share our confidence through a joyful celebration. The sun is moving north. We leave our enclosed places and go about the countryside. The sprouts push up into the light and air. Again we rejoice. The Earth

is renewed. The days lengthen, the air becomes warm and we cannot resist joining with new and young life in celebration of being. The crops mature, we bring together the first fruits. We are grateful but not quite sure how to express our gratitude. The sun is again moving south and we feel exposed. The remembrance of all that is past gives us pause to reflect on deeper things. Other beings and other worlds seem to be near. The order of things as we have become accustomed to them seems threatened. We light fires to stave off the unknown. We see the sun moving south, the days shortening, darkness encroaching. We feel anxious....

Finally, when we have returned we see that practice of the journey of the year is preparation for a new theophany, a preparation to receive a revelation of higher attributes of God than we have known. We thus begin to participate in theosis, the sacralization of the earth.

J O U R N E Y O F T H E Y E A R

P R O L O G U E

We are children of the Earth. Our destiny is interwoven with the destiny of the Earth. Only with the help of the Earth can we fulfill our cosmic purpose and only with our help can the Earth fulfill its cosmic purpose. It is vital that we understand and appreciate the essence of this shared destiny. One path to such understanding lies in what is called the Journey of the Year--Awakening to the nature of our sacred relationship with the Earth through the guidance of one of the most elemental bonds joining us to the Earth: The basic cycle of the year. When the meaning and depth of this cycle are understood, attunement to its seasons constitutes a continuing sacrament enabling the healing, guiding, empowering and transforming of ourselves and the Earth.

To become attuned to both the large and subtle changes that occur in the cycle of the year has always been a purpose--conscious or tacit--in the religious life of man. It is consequently not surprising that in the Liturgical Years of many religious traditions we find the occurrence of the same motifs, observances, and even dates. Many assume that the times set aside for various festivals and remembrances are somewhat arbitrary. But the temporal coincidences between celebrations in various ecclesiastical calendars are neither accidental nor arbitrary, they are derived empirically from patterns in the timbre of time. These patterns manifest great opportunities to those who disciplinedly study and tune to them while they buffet the moods and frustrate the psyches of those who are ignorant and ignore them. Nor can coincidences be explained as merely convenient emulations. The 25th of December, selected by Christians as the date for one of their most important festivals, was already celebrated as the birthday of the Sun God of Mithraism. This choice was not just a matter of political expediency. It was guidance leading to the period having the quality of time proper for the specific symbolism bestowed on it.

The Journey of the Year links the mythic heritages and symbolisms of the peoples of the Earth. It is a great tapestry whose weft and warp are woven from the feasts and fasts of many traditions. Its seasons and celebrations provide a multi-ocular view that permits our diversities to be seen as but facets of the great archetypal journey on which the Earth and its children are embarked. As we discover the deeper meanings of this journey we discover that our differences enrich us rather than divide us and though we shall perhaps always prefer to emphasize the specific tradition into which we were born, focus will cease to be on proselytizing but will turn to internalizing the full spectrum of perspectives afforded us by the variety of cultural traditions in the Journey of the Year.

The dominant worldview of our culture places such emphases on the what that the role of the where and the when is frequently lost. We are trained to believe that each bit of space is like every other bit of space and that each moment of time is like every other moment of time. To ascribe special properties to certain places or certain times is held to be a subjective projection. To ascribe objective reality to such spatial and temporal differences is held to be unscientific. But regardless of what may be considered scientific or unscientific, we downgrade ourselves when we deny or ignore what experience presents us.

It is broadly experienced among humankind that anxiety, depression, euphoria, and joy ebb and flow like tides. We customarily ascribe fluctuations in our moods to specific local and personal causes such as, success or failure, acceptance or rejection, etc. The question is not whether fluctuations in our moods exist, but whether they are attributable only to local and personal causes. Might not they also derive from broader influences, transcending the local and the personal, flowing through us collectively like some psychic blood. We observe such phenomena in animals and birds, yet tend to deny that such phenomena could be operating in us. We continue to search unconsciously for specific causes on which to hang our collective moods rather than entertain the possibility that the mood may be primary and our "causal hooks" secondary. The Journey of the Year informs us that the seasons of the spirit, like the seasons of the sun, are real and not to be explained away in terms of local and personal factors.

When we consider that awareness and sensitivity to the seasons has greatly diminished in the present century, it is not surprising that there is little or no recognition of the less visible and more subtle seasons of the spirit. Our losing touch with the great rhythms of nature about us has resulted from the homogenizations impressed on life by urbanization and by our ways of using technology. Electric lighting, in all but removing the former drastic limitations imposed on human activity by darkness, has equalized day and night. Central heating and air conditioning have diminished the physical impact of the seasons while urbanization has insulated us from their psychic influence. Egalitarianism has overflowed its original social intention and become a philosophical directive toward the homogenization of all things. The Sabbath has lost not only its sacredness but even its specialness. Dates set aside for celebrations and remembrance have become arbitrary. Holidays have been wrenched from their rightful dates and manipulated in accordance with the bottom line--the longest possible weekend. Even sports, which once lent a special enhancement to their proprietary times, in being played throughout the year have lost the allure of seasonal anticipation. It is small wonder that the egalitized space and homogenized time of the physics laboratory have become foundation stones of our current world view.

Re Belief

At this point it is necessary to recognize that a world view can be neither proved nor disproved, it can only be selected or discarded. A world view is successful to the extent of the strength of our belief that it can lead to the realization of those visions and values we wish to effect. As has been said, "Magic does not work, but belief in magic does work", so it is with world views. World views are thus specialized vehicles capable of taking us to certain destinations. We must select our world view in accordance with the destination we wish to reach. But that is not enough. Vehicles cannot go far without fuel, and it is belief that fuels a world view.

Hence, before we can begin the Journey of the Year, we must have a world view that is capable of taking us to the destination that we, together with the Earth, have selected. But how may we learn what this destination is? Here we encounter a paradox: We may learn our destination only through taking the Journey of the Year.

The Journey Of the Year is not so much about the sky
as about the earth.

The earth has its cycles and rhythms
just as does the sky.

The Journey Of the Year is the mediator
of the cycles of the sky
and the rhythms of the earth
just as man is the mediator
of body and spirit
of matter and thought.

PROLOGUE

see also JOYCORSM5, P51 in Eoilog

The Journey of the Year

INTRODUCTION

The ^{Christian} liturgical year of the ~~Christian~~ church is a temporal frame in which the events and teachings of the life of Jesus Christ have been ordered for both didactic and dramatic purposes. Its organization may appear at first sight to be arbitrary in view of its history and its roots in ^{the Hebrew and} various pagan calendars. But careful analysis reveals that it is a magnificent tapestry whose warp is time and into whose weft are woven the sacred meanings contained in the earthly life of the Christ. It is a book ^{with} for deeper understanding for those who will read it with an open mind and heart. It is a ^{text} path for of transformation for those who are willing to walk its yearly circuit with disciplined detachment.

Among those observing the liturgical year, there are many differences of emphasis. Orthodox Christians, for example, emphasize the Epiphany and the Transfiguration, while western Christians emphasize the Nativity and Crucifixion, and all Christians emphasize the Resurrection. When placed in juxtaposition these differences of emphasis can display ^{the deeper meanings} the many facets that constitute the liturgical year.

While the Christian liturgical year is a many faceted tool for spiritual awakening, it is itself but a facet of an even more profound **Great Liturgical Year**, a year that can be glimpsed only by putting in juxtaposition the sacred calendars of all peoples within the infrastructure that is the earth itself. A disciplined adherence to any sacred calendar can lead to awareness of the immanent, reverence for the transcendent, and understanding of the links between them. However, when sacred calendars are placed in parallel, an appreciation of the power and depths of the Great Liturgical Year can begin. When followed in its fullness, **The Journey of the Year** thus becomes more than a tool for awakening, it is preparation for a new theophany, allowing God to be revealed to us anew.

~~J94 INT 10.1051 on opposite side~~
PRINT IN DISK JOY 03

~~JOY RESET. BS)~~

~~JOY LEFT~~

~~JOY CAT 1~~

~~JYPROT~~

LECTURE ON THE JOURNEY OF THE YEAR
for the Second Year Macrobiotic Curriculum

PREFACE

Rudolf Steiner once said that no person should use a device whose workings that person did not understand. While this is a wise injunction, it is almost universally repudiated in practice. We need only to remind ourselves of the instance of the automobile. Most people who drive cars have little idea of what goes on under the hood. But more seriously, most drivers lack any understanding of the basic laws of physics that govern speed, momentum, turning and braking, to say nothing of the properties of fluid mechanics which simulate the flow of freeway traffic. Certainly much of the wreckage and carnage associated with the automobile would be reduced if Steiner's injunction were observed. But there is another example to which Steiner's injunction should be applied. This is to that device all of us use all of the time and of which most of us have but minimal understanding: Our own physical and psychic beings.

It is in the spirit of compliance with Steiner's injunction that the second year curriculum is designed, to help each of us put together a personal operating manual guiding us to a deeper understanding of who we really are, how we really operate and what our rules for living should be.

Think of yourself as a complex system (which you are) which you must properly manage in order to live life meaningfully and effectively. What do you need to know about yourself and about yourself as manager of the system in order to operate successfully? Certainly one of the most important things you need to know is your energy requirement and how best to meet it. Energy translates primarily into the subject of food and diet. This important aspect of our system's requirements was the central theme of the first year curriculum. But there is certainly much more about ourselves that we need to know in order to be healthy, effective and meaningfully directed. We need to know, for example, more about our anatomy and physiology. Most of us have very little understanding of our various organs, what they do and how they work. However, we also need to know about our mental being --our psyches--, a subject usually called *mental health* in establishment terminology. Certainly one of the most basic parameters in both our physical and mental health and in our ability to be healed is the nature of our thoughts and thinking.

But the knowledge we require is not restricted to internals. We must also understand the externals, the environment, what is going on around and about us and how it is impacting us. It is not sufficient to know why brown rice is an important ingredient in our diet, it is also important to know where the rice comes from, where and how it is grown and processed, what chemicals it might

have picked up before it reaches our kitchens. This information can be as important for us as how to cook the rice. It is not sufficient to know how much water and air we need, it is also very important to know what is in the air we breathe and the water we drink. Nor is the condition of our psyches-- our mental health-- purely an internal affair. Noise, the people around us and their mental states, the nature of our relationships, (in short the 'vibes'), all play a very important role in our peace of mind or lack thereof. It is common knowledge that our attitudes play a major role in both our physical and mental health, but we must ask what are the factors that shape our attitudes? These are some of the topics that will be discussed in the present series of lectures.

Good health has been compared to being properly tuned. To be in good tune with our diet, our work, our families, our neighbors and our planet are the foundation stones of health. Good food, meaningful work, loving relationships, and ecological wisdom are truly to be treasured, but what is essential to all tuning, be it to our food, our friends, our jobs, or our environment is sensitivity. And herein lies the rub, sensitivity, though essential to health, to growth and to freedom, is oftentimes quite painful. We must realize that the road to successful living is a toll road. There is a price to be paid for the acquisition of finely tuned sensitivities. The price is commitment and self discipline. And there is a price to be paid for the possession of finely tuned sensitivities. That price is sometimes pain. But only through the development of deeper sensitivity can we fulfill our personal destiny and become complete human beings.

It was noted in some of the lectures of last year that an important part of the subject of proper eating involved both when to eat and when to eat what. It is clear that we as physical and psychic beings are as intimately involved with time as we are with food. Which is to say that the quality of both our time and our energy play major roles in the state of our health. It is thus appropriate that the topic of tonight's lecture be TIME, in particular, how do we go about organizing our time for healthy and successful living. A proper structuring of our time is as important to our health as is a proper diet.

Over the past century our food has been increasingly modified by extractions and additives for the purpose of greater industrial and economic efficiency. It is more profitable to process and ship foods that have had certain of their constituents removed and it is easier to store foods that have had certain chemicals added. Simultaneously with the alteration of our food has been the modification of our time, again for the purpose of efficiency. It has proved to be profitable to cut and block time into intervals that suit factory schedules and transportation time tables, but which ignore human and natural rhythms. The tension we experience in trying to be internally tuned to the natural order and at the same time be externally adjusted to the industrial order has resulted in the rise of incidence of serious physical and mental diseases.

LECTURE ON THE JOURNEY OF THE YEAR
for the Second Year Macrobiotic Curriculum

First, let us ask: to the beat of what drummer do we march?

Henry Thoreau spent eight months in the year 18~~xx~~⁴⁶ at Walden Pond. Ordinarily history is made by kings, generals and masses of people, and it is highly unusual for an adventure in solitude to become an historical event. But that is what Walden Pond became, an historical mile post on humanity's journey toward understanding itself and its relationship to the earth. While at Walden, Thoreau became aware that time had a different quality. There was a different rhythm from that of the town. He moved "to the beat of a different drummer". Even that there was a different drummer could never have been perceived without the sensitivity generated by his departure to Walden and his subsequent return to town. The rhythm of the town and city, even in 18~~xx~~⁴⁶ had drowned out the basic pulse of nature. And that there was a different pulse had all but been forgotten.

Jeremy Rifkin, in his 1987 book, "TIME WARS", identifies the historic drummers or time givers of Western cultures:

First, there was the earth. The seasons measured time for man. The sprouting, maturing, fruition and sleep of plants, the migrations and hibernations of animals. These were the drum beats that informed man what time it was.

Second, there was the sky. Man observed that events on earth were related to events in the sky. The movement of the sun to the north presaged springtime; its greatest height, summer; its southward turn, autumn; and its lowest height, winter. While the cycle of the seasons was the fundamental rhythm of both earth and sky, man had learned there was a certain precision in the cycles of the sky which was lacking in the rhythm of the earth.

Third, there was need for divisions of time shorter than the yearly cycle and longer than the daily cycle. Man divided the annual cycle into smaller intervals. The waxing and waning of the moon provided a shorter cycle of convenience, one whose seasons were far more subtle than those of the sun. Some cultures went on to even shorter intervals. The Hebrews introduced the seven day week, a period seemingly independent of both earth and sky. The Mayans instituted a 20 day period and a 13 day period and devised a complicated set of their beat periods. The gap from the year to the day had been spanned and calendars were born. Throughout most of historic time the calendar was drummer.

Fourth, the Romans and other powers with extensive military concerns found it necessary to subdivide the day into shorter intervals--the watch and the hour. Monks, beginning in the sixth century recognizing the

changes in the quality of time throughout the daily cycle, devised rigorous schedules which broke the day into set times for prayer, work, sleep, eating, and study. In the 13th century the mechanical clock was invented and the day was divided into more precise intervals, and as the precision of clocks improved, ever shorter intervals of time were introduced. The hour was followed by the minute and the minute by the second.

A fifth drummer has been added by Rifkin to the four historic time givers. This he calls the program, by which he means the further division of time into even finer intervals, measured in nanoseconds and interfaced only with computers.

But as successive drummers took up the beat, something was happening to the perception of time. As the beat became faster with the emphasis shifting to ever shorter intervals, perception of the quality of time diminished. And as periods measured in minutes and seconds found industrial and scientific importance, the perception of time as cyclical was lost. Time became both linear and without quality. Time was nothing but what a clock measured. The answer to the question, "What time is it?" was no longer. "Time to work", "Time to play", it had become but a number.

not Today most of us agree with the scientific view that time is linear and without any attribute of quality. Every instant is like every other instant, and it is erroneous and deceptive to ascribe quality to time just because we feel different at different times and do different things at different times. ~~But~~ But is this view true to our experience? From time to time the world seems to go on hold. A pervasive paralysis sets in. Both thought and activity cease. No business is done, no initiatives undertaken. There is only the momentum of earlier activities. Even perception ceases resulting in these moments of paralysis going unperceived. However, if one hears a different drummer, these moments of standstill are seen with amazement as all activity, even that of a busy city, suddenly comes to a halt. Thought and activity (including perception) comes in spurts, in pulses, as though we are indeed responding to the beat of some drummer. Such moments are when the pulse of nature silences the synthetic schedules of our urban drummer. All my life I have experienced these moments of standstill, whether I am alone on a western ranch or on Fifth Avenue in New York City. One such time is so powerful that it has received a name: the gloaming.

A similar phenomenon pointing to quality in time is that we sometimes find ourselves in a "phase interstice". We are the only ones about. At other times we seem caught in whirlpools of activity, simultaneous comings together of so many as to be totally improbable.

*Only when viewed
over very short intervals
is time*

ADVENT OUTLINE

1 PROLOGUE

1.1 CYCLES

1.1.1 PHYSICAL AND PSYCHOLOGICAL ASPECTS

1.1.1.1 SAD, MAGNETIC FIELDS, JET LAG, LIGHT/DARK

1.1.2 TROPOS OF THE CYCLE: REPEAT OR ITERATE

EMERGENCE, TRANSFORMATION

1.1.2.1 NEW YEARS

1.1.2.2 RITES OF PASSAGE

1.1.2.3 INITIATION

1.2 MAPPING OF CYCLES

1.2.1 THE SEASONS

1.2.2 EARTH, AIR, WATER, FIRE

1.2.3 THE ANALEMMA

1.2.4 THE LITURGICAL YEAR

2 BEFORE ADVENT

2.1 HARVEST: INSIGHT AND WISDOM

2.2 HALLOWEEN, SAMHAIN

2.2.1 THE CLOSENESS OF THE PARAWORLDS

2.3 THANKSGIVING

3 ADVENT

3.1 THE SEASON OF PARADOX

3.2 THE EARTH SEASON, SEASON OF THE SEED,

3.2.1 THE EARTH SACRAMENTS: BURIAL, RENEWAL, REBIRTH

3.2.2 THE SEVEN SACRED EARTHS

3.2.3 THE PORTAL OF DARKNESS; ST. ANDREW

3.3 FIRST WEEK: DESCENT INTO THE UNDERWORLD

3.4 SECOND WEEK: PREPARATION OF THE GIFT; ST NICHOLAS

3.4.1 TROPOS: RECOVENANT; ST JOHN THE BAPTIST

3.4.1.1 PARTIES TO THE COVENANT

3.4.1.2 SECOND SUNDAY: AFFIRMATION OF THE COVENANT

3.4.1.3 DECEMBER 10-13: THE NATURE OF DEATH AND

RESURRECTION

3.5 THIRD WEEK: PHOS HILARON; ST LUCIA

3.5.1 THE CLEAR AND TRENCHANT LIGHT (ELONGATED SHADOW)

[cf. The Light that casts no shadow]

3.5.1.1 THIRD SUNDAY: THE GUIDING LIGHTS, THE CRYSTALS

3.5.1.2 DECEMBER 14-21 TIME TO BE IN THE CAVE

3.6 FOURTH WEEK: ELI, ELI, ...; ST. THOMAS

3.6.1 INSUFFICIENCY, DESPAIR, DOUBT

3.6.1.1 FOURTH SUNDAY: FAITH ALONE, "I BELIEVE"

MEDITATIONS ON PRIMORDALITY, THE INEFFABLE

ON WORSHIP, TRANSUBSTANTIATION

ETHERIALIZATION AND MATERIALIZATION

3.6.1.2 DECEMBER 22-24: PREPARING TO RECEIVE THE GIFT

THE FOUR
ADVENT
SAINTS

4 AFTER ADVENT

4.1 YULE: THE PHYSICAL TROPOS

**4.2 THE INCARNATION: GOD'S FULFILLMENT OF HIS PROMISE
GOD TRANSCENDANT BECOMES GOD IMMANENT**

4.2.1 THE NATIVITY: THE CHRIST CHILD

4.2.1.1 MADONNAS AND CHILDREN

4.3 EPIPHANY

4.3.1 THE SPREADING LIGHT AND THE BRIGHTENING LIGHT

4.3.2 THE VISUAL STAR FADES BUT THE INNER STAR REMAINS

4.3.3 THE PEOPLE WHO HAVE WALKED IN DARKNESS

HAVE SEEN A GREAT LIGHT

NOTES:

FIND: ST PAUL'S "Thou fool..."

THE SERMONS OF ST BERNARD

OTHER ITEMS:

ANAMNESIS AND PROLEPSIS; REMEMBRANCE AND FORETHOUGHT

TRANSFIGURATION AND MIMESIS

FOURS: T/S p312

1st Sunday Watch

2nd Sunday Prepare

3rd Sunday Believe

4th Sunday Dream

1928 BOOK OF COMMON PRAYER

1st Sunday The first coming: Palm Sunday

2nd Sunday Second coming: Luke xxi 25

3rd Sunday John the Baptist: "Art thou the Christ?"

4th Sunday John the Baptist: I am not the Christ

THE FOUR CANDLES

MOVE ST NICHOLAS DAY TO DEC 26TH

WHEN WILL GOD CLEAR HIS NAME?

PERSONAL CALENDARS

ABENOROT

WHERE WE START
The Jigsaw Piece

JOURNEY OF THE YEAR

	ASTRONOMICAL ASPECTS	PHYSICAL ASPECTS	PHYSIOLOGICAL ASPECTS	PSYCHOLOGICAL ASPECTS	CULTURAL ASPECTS	NUMERICAL ASPECTS
1°Order Effects	Cycles rotational: Day orbital: Year Schuster: Week The Moon	Light/darkness Temperature Seasons Weather Tides	Plants seasonal patterns Crops sowing, harvesting Animals birthing hibernation	Euphoria and depression Activity and passivity Seasonal affective disorder [SAD] (Astrologically related aspects) (Jet lags)	Clocks and Hours Calendars civil ecclesiastic Traditions Celtic Classical Chinese Hebrew Amerindian Christian Modern Hindu Seasons Festivals Rituals	The Golden Ratio Golden days Celtic quarter days CIRCLE OF 5th katyus
2°Order Effects	inclination: seasons [eccentricity plus inclination]: equation of time the analemma	(Gravitational) (Solar wind, magnetic effects)				
Higher Order Effects	Cycles 25,000 year precessional 40,000 year inclinational 93,000 year eccentricity Galactic rotational cycle	Climatic Effects (Ice Ages)				

Re-examining the familiar: "Cross Disciplines" "X"
Conventionally, this is studied columnwise
J.O.Y. is to study row-wise (or a 2 dimensional study)

Underlying: • TIME
TIME & ETERNITY

• TRANSFORMATION
(Growth & Evolution)

→ • Mystical Cycles

Earliest sunset Dec 6
Latest sunrise Jan 6

Journey of the Year

An Exploration of the Liturgical Year

The Structure, History, and Symbolism of the Liturgical Year

It is impossible to understand by intellect alone the yearly sequence of rituals and Holy Days, why one comes after the other or why this one now and that one later. Yet there is a profound logic in them and the sequence leads people to something higher, provided they are in a state of openness being neither enthusiastic nor rejecting. Otherwise it all passes you by.

The Metropolitan Anthony

The Structure of the Liturgical Year

- On the Nature of Time
- The Two Calendars

The Sacred and the Secular

- Some Historical Notes
- Pagan roots
- The Divine Proportion
- The Analemma

— Sun God of Mithra
— Celtic Calendar
— Hebrew

The Historical Year
involved with the secular

07/16/91

The history of the liturgical year reveals a step by step synthesis of a profound and ^{permeated} ~~complex~~ symbolism — seemingly ^{evolving} ~~done~~ randomly evolving through 'accidental' accretions. But underlying all is a complex pattern demanding ~~to be~~ fulfilled in its

The Symbolic Year

- Advent
- The Nativity
- The Epiphany
- The Presentation
- The Annunciation
- The Crucifixion
- The Resurrection
- The Ascension
- Pentecost
- St. John Baptist
- The Transfiguration
- The Assumption
- St. Michael
- All Saints

But Beyond the Liturgical Year, as in all mysteries are even deeper patterns and meanings

- The Christ Cycle
- The Incarnation
- The Transfiguration
- The Passion

The Cycle of the Virgin

For Great Dialectic

Theosis = deification, being made God. see Ware: The Orthodox Church p29
A bridge is formed between God + Man by the Incarnate Christ
"God became man that we might be made god"

Victorian 16

Gourmand Bold Italic 12

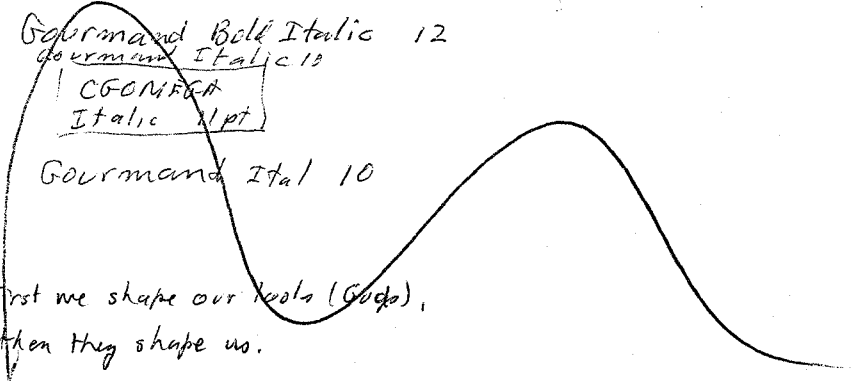
~~Gourmand Italic 12~~

GOURMAND
Italic 12pt

Gourmand Ital 10

First we shape our tools (Gods),
then they shape us.

100.1



JOURNEY OF THE YEAR: CONTROL

The Journey of the Year is divided into seven sections or "books":

- PROLOGUE
- 1. THE BOOK OF TIME
- 2. THE BOOK OF SEASONS
- 3. THE BOOK OF CELEBRATIONS, FESTIVALS, AND REMEMBRANCES
- 4. THE BOOK OF SYMBOLS AND REPRESENTATIONS
- 5. THE BOOK OF RITUALS AND SACRAMENTS
- 6. THE BOOK OF TEMENOS
- 7. THE BOOK OF TRANSFORMATION
- EPILOGUE

*embedding of cycles
=> quality of time*

The Journey of the Year is to help us understand the cycles and rhythms — physical, psychic, and spiritual — which we share with the earth and with each other.

It is to help us establish harmony between our inner unique and outer shared rhythms.

It is to help guide our spiritual transformation by utilizing the qualities of time.

1. THE BOOK OF TIME PERSPECTIVES OF TIME

Life, Earth, and Universe are partners pulsing in unison to create an organic whole through rhythmic bonds.

Instead of perceiving time as an attribute of matter, we now perceive the material world as an expression of a more fundamental temporal reality. The infrastructure of the world is not matter, it is rhythm.

The worldview of an individual and of an age, i.e. the perception of life and things preferred, is essentially a view of time. —J.T.Fraser

Whether sacred or secular every calendar expresses the essential politics of a culture. No other device is as critical as the calendar in forging a sense of group cohesion.

CHRONOLOGY: THE TIME OF THE ASTRONOMER
TIME AND THE EARTH

- THE EARTH'S ORBIT
- THE PRINCIPAL CYCLES
 - EARTH: DAY, MOON: MONTH, SUN: YEAR
 - THE SUBDIVISIONS: THE WEEK, THE SEASONS
- THE LONGER CYCLES
 - PRECESSION, INCLINATION, ECCENTRICITY
 - GALACTIC ROTATION, HUBBLE TIME

- THE ANALEMMA
- MANIFESTATIONS OF THE CYCLES
 - THE SEASONS: NORTH-SOUTH AND EAST-WEST

THE MEASUREMENT OF TIME

- CALENDARS: CIVIL AND ECCLESIASTICAL
 - THE PROBLEM OF COMMENSURATION
 - LUNAR AND SOLAR
 - NEW YEAR DAYS
 - VARIOUS CULTURES AND TRADITIONS
 - EGYPTIAN, GREEK, ROMAN, JULIAN, GREGORIAN
 - CELTIC, HEBREW, CHINESE, MAYAN, OTHER

CLOCKS:

- DIVISIONS OF THE DAY
 - CIVIL, MONASTIC, NAUTICAL, MILITARY
- MACRO CLOCKS:
 - THE THREE COSMIC CLOCKS, HUBBLE, STELLAR EVOLUTION, TIME
 - RADIOACTIVE DECAY CLOCKS
 - CARBON DATING
 - TREE RINGS
- MICRO CLOCKS:
 - ATOMIC CLOCKS CHON
 - PLANCK TIME

SPACE-TIME: THE TIME OF THE PHYSICIST
ON CYCLES AND WAVES

- FREQUENCY, AMPLITUDE, WAVELENGTH, PHASE
- COHERENCE (PHASE), COMMENSURATION (PERIOD)
- MINKOWSKI'S SPACE TIME
 - CONTRACTIONS, DILATIONS, AND INVARIANCE
- THE ARROW OF TIME
 - THE SECOND LAW OF THERMODYNAMICS
 - CLADES
 - HOYLE'S "CONE LADDER"
- CHARGE•PARITY•TIME

BIO-RHYTHMS: THE TIME OF THE BIOLOGIST
TIME AND LIFE

CIRCADIAN AND OTHER RHYTHMS
AGEING AND COHERENCE
JET LAG
SAD: SEASONAL AFFECTIVE DISORDER

CHON, THE UBIQUITOUS ZEITGEBER

PITCH, RHYTHM, AND TIMBRE: THE TIME OF THE MUSICIAN

PITCH: INVERSE TIME
RHYTHM: TIME AND FREQUENCY
TIMBRE: HARMONICS EVEN AND ODD
THE SPECIES OF SCALES
THE CIRCLE OF FIFTHS

SUBJECTIVE TIME: THE TIME OF THE PSYCHOLOGIST

THE EXPERIENCE OF TIME
THE PERCEIVED PRESENT: THE WIDTH OF NOW
DURATION AND INTERVAL: DURING AND UNTIL
THE PAST AND MEMORY
THE FUTURE AND PRECOGNITION
CONTINUITY AND DISCONTINUITY IN TIME
MARCHING TO THE RIGHT DRUMMER
BEING ON TIME

THE SEVEN TIMES

SACRED TIME: THE TIME OF THE THEOLOGIAN, MYSTIC

SKY TIME AND EARTH TIME
SECULAR TIME AND LITURGICAL TIME
THE QUALITY OF TIME
CYCLICAL AND LINEAR TIME
TIME AS MYSTERY
THE FUTURE VS. PARAWORLDS AS THE DEPOSITORY OF HOPE
THE SEVEN TIMES

KAIROS & CHRONOS

WHAT IS TIME: THE TIME OF THE PHILOSOPHER

THE SPECIES OF TIME
SUBJECTIVE AND OBJECTIVE TIME
LINEAR TIME AND CYCLICAL TIME
TEMPORAL RESOLUTION AND THE QUALITY OF TIME
THIS MOMENT AND PRIMORDIAL TIME
SEQUENTIAL TIME AND PRIMORDIAL TIME
CONTINUOUS AND DISCRETE TIME
MOTION TIME VS DENSITY TIME

PARAMETERIZATION OF TIME

LANGUAGE AND TIME
PAST•PRESENT•FUTURE
UNTIL•DURING•AFTERWARDS
MANIFEST AND UNMANIFEST
NOW, DECKER, AND DETERMINATOR
SLOW AND FAST UNIVERSES (SYSTEMS)
TEMPORAL GROUND AND FIGURE

MODELS AND THEORIES OF TIME

DETERMINISM, PROBABILISM, TELEOLOGY
CAUSALISM AND FINALISM
PREDICTABILITY AND COMPUTABILITY
CHAOS AND CELLULAR AUTOMATA
REVERSIBILITY OF TIME

CONTRIBUTORS

HERAKLEIDOS AND PARMENIDES
AUGUSTINE
KEPLER
SECOND LAW TIME AND THIRD LAW TIME
GALILEO AND NEWTON
MAXWELL: SINGULAR POINTS
MINKOWSKI: SPACE-TIME
DUNNE: INFINITE REGRESSIONS
MILNE: NECESSITY OF TWO TIMES
HINTON
OUSPENSKY
BENNETT: SUCCESSIVE, ETERNITY, HYPARXIS
RIFKIN

APHORISMS

2. THE BOOK OF SEASONS
 - THE OUTER--NORTH SOUTH SEASONS
 - THE ROLE OF LIGHT AND DARKNESS
 - THE WEBER-FECHNER LAW
 - THE INNER--EAST WEST SEASONS
 - THE ROLE OF DILATION AND CONTRACTION
 - JET LAG AND SAD *Seasonal Affective Disorder*
 - THE EARTH-AIR-WATER-FIRE SCHEMA
 - THE MOODS, SEASONS, AND PERIODS OF THE YEAR
 - THE ROLE OF THE MOON:
 - THE MONTHS
 - AWARENESS CHARTS:AUGUST..NOVEMBER.
 - THE ROLE OF ROTATION:
 - THE DAY
 - BOOK OF HOURS
 - THE ROLE OF CHN:
 - THE WEEK
 - LONGER CYCLES
 - THE LITURGICAL SEASONS: SACRED TIMES AND SINGULAR TIMES
 - VARIOUS TRADITIONS, CUSTOMS, RITUALS, MYTHS, STORIES
 - READINGS, QUOTATIONS, POEMS, MUSIC, ART, ORISONS, VERBAL AMULETS
3. THE BOOK OF CELEBRATIONS--FESTIVALS AND REMEMBRANCES OF DIFFERENT CULTURES
 - THE CELEBRATION OF TIME
 - THE DIVINE RATIO AND THE ANALEMMA
 - GOLDEN DAYS: SEED AND HARVEST
 - THE SINGULAR DAYS
 - THE SOLSTICES AND EQUINOXES
 - THE ARCHANGELS
 - THE MAJOR AND MINOR GOLDEN CHAINS
 - NATIONAL DAYS
 - SAINTS DAYS
 - FEASTS AND FASTS
 - CARNIVALS AND CHAOS
4. THE BOOK OF TEMENOS or SACRED SPACE
 - THE EARTH AS ORGANISM: GAIA
 - POWER POINTS AND LEY
 - COSMIC MAPS
 - FENG SHUI
 - SACRED SPACES: NATURAL AND CREATED
 - GARDENS
 - SPACE AS SACRAMENT
 - THE SEVEN SPACES
5. THE BOOK OF SYMBOL AND REPRESENTATION
 - THE HIERARCHY OF SYMBOLS
 - ONE SYMBOL = MANY THINGS (MATH, MACROS, ...)
 - ONE SYMBOL = ONE THING
 - MANY SYMBOLS = ONE THING (FACETISM, MYSTERY, EMIC-ETIC)
 - LANGUAGES
 - DIA-LANGUAGES: ONE APPLICABLE TO MANY
 - MATHEMATICS, LOGICS, COMPUTER LANGUAGES
 - ORTHO-LANGUAGES: ONE SAYS ONE
 - SCIENCE, SYSTEMS, PHILOSOPHY
 - PARA-LANGUAGES
 - ASTROLOGY, ALCHEMY, I CHING
 - META-LANGUAGES: MANY SAY ONE
 - MYTH, POETRY, MUSIC
 - RITUAL: MANY TO ONE AND ONE TO MANY
 - ECCLESIASTICAL AND LITURGICAL SYMBOLS (e.g. CALENDARS)
 - PAGAN
 - MEDITERRANEAN
 - AMERINDIAN
 - JUDAIC, CHRISTIAN, ISLAMIC
 - EASTERN
 - THE SEVEN AIRS
 - THE SEVEN WATERS
 - THE SEVEN FIRES
 - THE SEVEN EARTHS

6. THE BOOK OF SACRAMENTS
 - INITIATION--AWAKENING (AIR)
 - INSPIRATION
 - CREATION: THE FIVE TATHAGATAS
 - CONCEPTION, FERTILIZATION
 - RESURRECTION
 - PURIFICATION--RENEWAL (WATER)
 - BAPTISM
 - ATONEMENT: THE MASS
 - HEALING: LAYING ON OF HANDS
 - RECAPITULATION AND RECYCLING (ETHER)
 - HARVEST--DORJE CHANG
 - REMEMBRANCE
 - SACRIFICE
 - REINCARNATION
 - TRANSFORMATION (FIRE)
 - TRANSFIGURATION
 - EMERGENCE
 - TERMINATION (EARTH)
 - DEATH-BURIAL
 - PREPARATION
 - ADVENT
 - TRANSFORMATION (FIRE)
 - TRANSFIGURATION
 - EMERGENCE
7. THE BOOK OF TRANSFORMATION
 - THE WHEEL OF TIME
 - THE WHEEL OF LIFE
 - THE GREAT JOURNEY
 - THE JOURNEY OF THE YEAR
 - MUDRA
 - MANTRA
 - MANDALLA
 - MEDITATION

REFERENCES

TEMPENT
ILMENT

Things are spatially entified. We view something as here and not there, we see its boundaries where it stops and something else or nothing visible begins. Space is sensed primarily by vision. by light reflected from the various things.

Relations are temporally entified. We feel something as now and not later, we note when it begins and when it ends and something else begins.

From this point of view space stores sensory experience particularly, visual experience. Time stores feelings .

If we move from place to place, our feelings for the most part go with us, if we wait over time, the things for the most part stay with us.

The Journey of the Year is primarily to help us put into balance our ways of entifying. To help us to entify temporally.

FORMEASY
NEWSLET. FRM

L 2.250

R 2.500

LS 150

Bookman 9P
9B

This is the time of year the calendars arrive in the bookstore. The vivid, colorful images and thoughtful quotations seem to get better each year. We enjoy opening them as much as you will enjoy making your selections. Calendars, of course, suggest cycles of light and dark, seasons of growth and dormancy as well as times for scheduling and planning our work and recreation. But perhaps at a deeper level, calendars remind us of the passage of time... how early or late is it and what will next year bring?.

If we are merely asking where are we in relation to the day of the month or the time of the next full moon or when it will be spring, we need no special calendar. But if as Emerson once said, "there is a relation between the hours of our life and the centuries of time ... the hours should be instructed by the centuries and the centuries explained by the hours" we need something more than microchips implanted in digital clocks and watches to mark the hours and the centuries.

Contemplative living provided many markers in days when life was structured by the rhythms of farming or fishing and travel was limited by seasons and weather. Living had to be in tune with the journey of the year in order to survive. But today we live in an environment supporting the illusion that there are no differences in the hours or the centuries. Our complex 'high' technology allows commerce and travel as well as surgery or baseball to occur at any time of the day or night. Holidays have become times when families gather together to view national sports events rather than observe 'holy' days and most of us are indignant if our favorite supermarket or laundrymat is not open seven days a week. This loss of cycles in our outer experience of the passage of time coincides with our inner demand for instant gratification. But the challenge for us in this unnatural context is to consciously live the journey of the year. The ESSENE BOOK OF DAYS(\$12.95, paper) offers a journal format and meditation guide to do just that. It helps tune our awareness to the seasons of the world we live in and stop being carried away by the outer furies of trivia and stress.

view national sports events rather than observe 'holy' days and most of us are indignant if our favorite supermarket or laundrymat is not open seven days a week. This loss of cycles in our outer experience of the passage of time coincides with our inner demand for instant gratification. But the challenge for us in this unnatural context is to consciously live the journey of the year. The ESSENE BOOK OF DAYS(\$12.95,paper) offers a journal format and meditation guide to do just that. It helps tune our awareness to the seasons of the world we live in and stop being carried away by the outer furies of trivia and stress.

Another tool for helping us to live our hours in tune with the centuries is the age-old Chinese book of changes called the I Ching. A new integration of this text for our time is Rowena Pattee's MOVING WITH CHANGE(\$9.95,paper). Praised by Jose Argulles as a guide for intuitive learning, this new rendition is "not an attempt to replace the standard translations but rather...it is an outgrowth of it, just as various commentaries have been added throughout the thousand of years the I Ching has been used."

INDUSTRIAL AND POST INDUSTRIAL MAN

In modern times industrialization and urbanization have blunted our sensitivity to the great rhythms that flow and ebb through the earth and through all life. We have come to believe that any period of time is like any other period of time, and space is the same everywhere. It is not surprising that we conduct our lives with little regard to what we do when or where we do what. The feeling that certain times and certain places have special qualities is considered to have no objective scientific basis and is held to be a subjective illusion.

Before electric lighting reduced the difference between day and night and before central heating and air conditioning insulated us from the thermal changes of the seasons, we were more conscious that there was a proper time for our various activities. When we worked close to the earth the seasons played a governing role in determining the timing of our activities. Our schedules were given us by the earth and sky, not by the imperatives of technology. And our psyches resonated with the pulse beat of nature which they cannot do with the factory whistle and the nine-to-five punch clock.

When our lives are governed by the time tables of businesses detached from nature, we are constantly caught in the dilemma of having to do things at the wrong time. We find this especially true before Christmas, when the pressures to do all of the things conventionally required for Christmas seem to violate our deeper feelings and needs of the season.

Though urbanized and fast lane life styles have taken command of our lives, the moods and inner feelings derived from centuries of being in tune with the earth still persist within us. These seasonal moods and feelings have over time become manifest in our traditional religious celebrations providing a calendar for our souls. However, many festivals as celebrated in our secular culture have yet to find their proper season and in the meantime they violate our inner lives. Their distortions have created no small portion of the frustration and depression of modern life.

Contributing to the malaise, the ideas of egalitarianism and democratization have overflowed their appointed social and political bounds and have become philosophical directives justifying the homogenization of all things. As one consequence, the Sabbath has lost not only its sacredness but even its specialness and is rapidly becoming like any other day of the week. In our current culture sacred times and sacred places are both on the endangered species list. Truly, the egalitized space and homogenized time spawned in the physics laboratories of past centuries have now become the foundation stones of western man's world view.

ADV

THE WAY OUT

For us to awaken to the injunctions of the seasons we must detect and loosen the bonds which technology and urbanization have woven around us. For us to experience the essences of the year we must transcend the mind set that tells us only the visible and immediately sensed exists. We must enter again into natural space and enter a dialog with the Earth in order to find that larger world which contains the world of our technologies and cities, that same world with which people in ages past lived in intimacy and which was their source of wisdom. In becoming isolated from this larger reality, we have tried to lock into some mental closet things we cannot understand or are unprepared to encounter. But they cannot be locked away. They continue to invade the tidy rational domain we want to define as reality, generating anxieties and frustrations and making us behave in unintended and counter productive ways. Ultimately, there is no insulation, the larger realities, both inner and outer, will continue to invade our lives. Our choice is between continuing to hold the illusion of their non-existence or to get in communication with them, understand them, and work in harmony with them.

The fall of man did not deprive man of his powers, it only deprived him of the knowledge that he possessed them. He has been anesthetized to his real capabilities by the fruit of the forbidden tree. It is as though a fog has settled about us shutting off all view of the world beyond a few feet from our eyes. This fog possesses a certain beauty and gives us a feeling of security. It calms us and tranquilizes us and in shutting out the real world in its terrifying immensity, with its great challenges and responsibilities, the fog shields us from the basic tension of life, the tension between ourselves and The Other--The Other whose awfulness we choose not to face. This fog limits our spatial perceptions, but it also limits our temporal perceptions. The limit of spatial perception is called ignorance; the limit of temporal perception is called mortality. We so love this fog that we wish to remain enfolded it forever. But this introduces a paradox: It is just mortality that forbids our living in it forever.

P51
ADV1973.WP5

DISK: JYADVENT TIME

WHEN COVENANT², ITERATION²

ADV1973.WP5

DISK: JOURNEYAR02

December 15, 1989

Strictly speaking any cycle, such as the year, has no particular beginning or end. But in order to count cycles it is necessary to mark a beginning and ending. For the purpose of counting years, many days have historically been chosen to be the first day of a new year. The Romans selected the first day of January, which we have inherited in our civil calendar. The Chinese, the first moon of Aquarius. The Scandinavians, the first day of Spring. The Celts the cross-quarter date near November first. The Hebrews, Rosh Hashonah, near the beginning of Autumn. The Church, St. Andrew's Day, the 28th of November. The selection seems to be arbitrary. Any day can serve as New Year's Day as even the IRS admits in allowing freedom of selection of the date for the beginning of a fiscal year.

However, if more than just counting the years is involved, then the choice of new year's day is not so arbitrary. If we as mortal beings wish to symbolize the cycle of life using the year then it makes sense to select a new years compatible with the idea of birth as the beginning. Thus the vernal equinox, the beginning of Spring, seems an appropriate time for new years. From the viewpoint of what is visible Spring is indeed the time of beginning. But behind the visible beginning is an invisible history of activity taking place within the earth that goes back to the time of choice of what seed to plant. By springtime the period of choice is long over, the vernal season serves only to fulfill what was ordained earlier. Thus the selection of new years in the autumn at or after the time of harvest.

But even more than a symbolic mapping of the life cycle onto the yearly cycle may be involved. If there is concern for transformation and emergence rather than mere cyclical birth and rebirth then the choice of new years ceases to be arbitrary. The choice between iteration and repetition must be made in the 'Season of the Seed', in the darkest time of the year. What shall be in the next cycle is decided in the days preceding the winter solstice. If a new incarnation is to be received and incorporated, it must be prepared for in the season of Advent. Thus the choice by the Church for the new years of the liturgical year.

See also ROSHANA, P51 SNB

THE VOLUME OF A THEORETICAL PARADIGM

The quality and utility of a theoretical construct is a function of several parameters or "dimensions". These parameters may be weighted and a "volume" constructed that can be taken as a measure of the construct's validity.¹ Einstein was concerned with the evaluation of theories and held that: "A theory is the more impressive the greater is the simplicity of its premises, the more different are the kinds of things it relates, and the more extended is its range of applicability." Many have considered that a theory's validity depended on its having a one-to-one correspondence with reality. Einstein also felt this to be necessary but held that it was not sufficient. He said, "The truth of a single proposition derives not from its correspondence with reality, but from being embedded in a true theoretical *system*. The truth of such a comprehensive system, in turn, derives from its generality and the logical simplicity of its foundations"² From these quotes, we see that for Einstein the essential parameters of a physical theory are:

- 1) **Simplicity:** The fewer the number of required assumptions, axioms, "epicycles" the more logical and reasonable the construct.
- 2) **Comprehensiveness:** The more phenomena included the more confidence to be had in the validity of the theory.
- 3) **Generality:** This is not quite the same as 2) in that generality implies comprehensiveness in diverse domains of the natural order. [e.g. unified field theories]
- 4) **Precision:** This criterion involves both one-to-one correspondence with reality and a specified level of accuracy.

Another philosopher who has been concerned with this matter of 'how good is a theory?' is Daniel J. Boorstin,³ who proposes this list of criteria:

Accuracy
Simplicity
Comprehensiveness
Explanation
Prediction
Economy
Usefulness
Stepping Stone

Of these Accuracy, Simplicity, Comprehensiveness, overlap Einstein's list. Economy may be subsumed under Simplicity, but the remaining four, Explanation, Prediction, Usefulness, and Stepping Stone may contain ingredients that go beyond Einstein's list.

¹This idea has already been developed in previous scraps. See "Tall Skinny Box Revisited" 1992 #1, and "Parameters of Scientific Theories" 1993 #4.

²Taken from Physics Today, August 1999, p83

³See "The Discoverers", Daniel J. Boorstin, p295

NOVEMBER 11, 1988

Today marks the anniversary of one of the most important events of the present century, important both as event and as symbol. Seventy years ago this day at 11:00 a.m. Greenwich mean time an armistice went into effect bringing to a close the most devastating war in human history. Most devastating not only in the numbers killed, but in its impact on human values and decency. The Great War of 1914-1918 brought to an end the spiritual progress of the West. Since that war events have marked a turning , the West began to decline. While there has been an explosive change in the sophistication of technology since 1918, there has also been a decline in the quality of life. At first a decline only in spiritual quality and in values, but followed by a decline in the physical quality of life itself.

But I said this date also exists as an important symbol. The time for the armistice was deliberately chosen as the 11th hour of the 11th day of the 11th month. Truly we have been living ever since in the 11th hour and with the subsequent development of the bomb, we have been living in the last minutes of that 11th hour, with but a minute or so until the high noon of apocalypse.

For many years November 11th was observed as a solemn day of remembrance, remembrance of those who lost their lives in the Great War and a reminder that the time left in which to make a change in our way of solving conflict was exceeding short. But with the passage of years, the focus changed to honoring the veterans of all wars, and after WWII Armistice Day and its symbolism were abandoned. November 11th became Veterans Day.

This change is an example of what J.T. Fraser in his new book, Time, The Familiar Stranger, calls the "graying of the calendar". Special days and special times have been demoted and calendric time has become homogenized.

ECCLESIASTES 3:1-8

To every thing there is a season,
and a time to every purpose under the heaven:

A time to be born, and a time to die;
a time to plant, and a time to pluck up that which is planted;

A time to kill, and a time to heal;
a time to break down, and a time to build up;

A time to weep, and a time to laugh;
a time to mourn, and a time to dance;

A time to cast away stones, and a time to gather stones together;
a time to embrace, and a time to refrain from embracing;

A time to get, and a time to lose;
a time to keep, and a time to cast away;

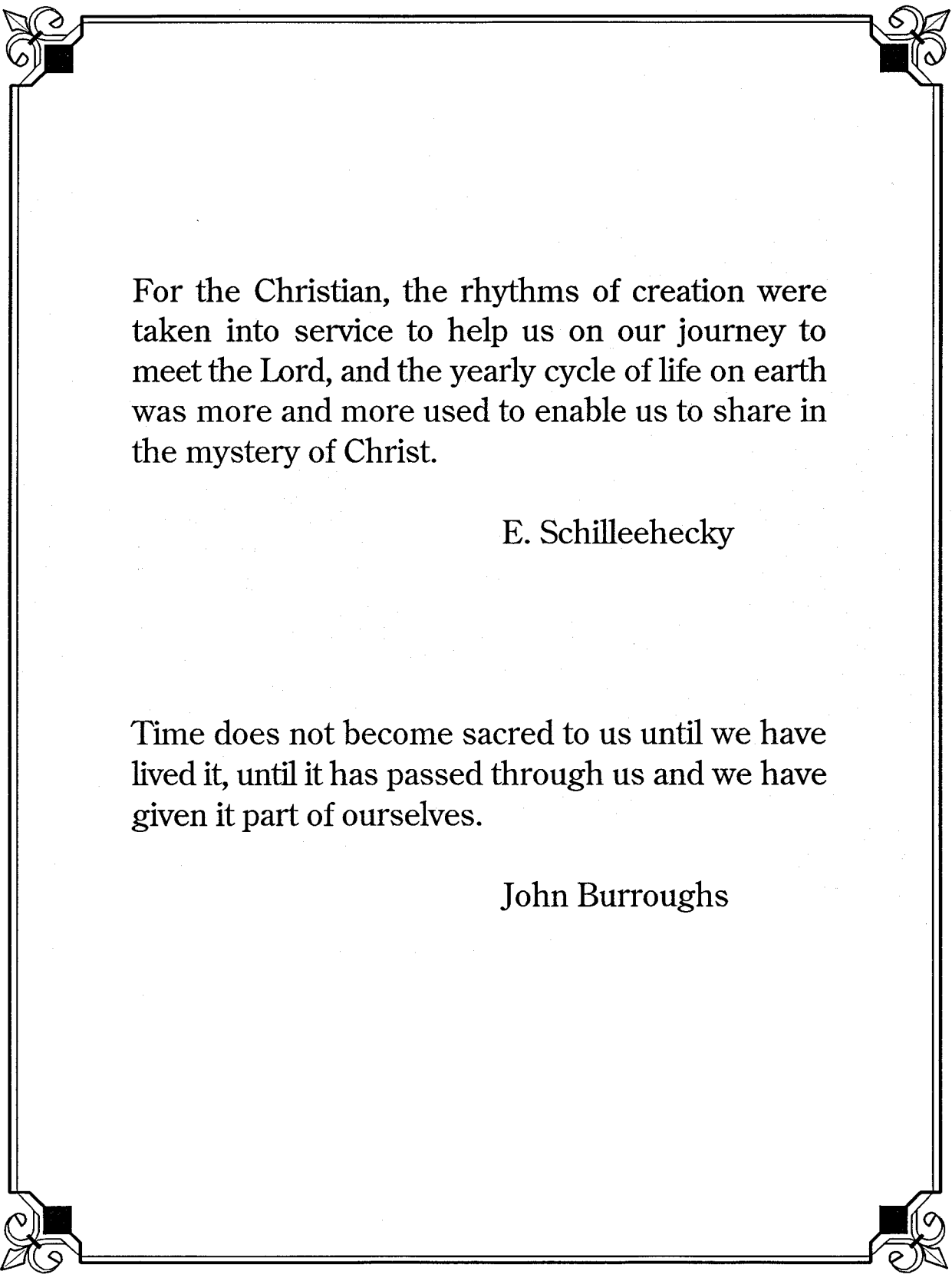
A time to rend, and a time to sew;
a time to keep silence, and a time to speak;

A time to love, and a time to hate;
a time of war, and a time of peace.

The
Liturgical
Year

It is impossible to understand by intellect alone the yearly sequence of rituals and Holy Days, why one comes after the other or why this one now and that one later. Yet there is a profound logic in them and the sequence leads people somewhere, to something higher, provided they are in a state of openness, being neither enthusiastic nor rejecting. Otherwise it all passes you by.

The Metropolitan Anthony



For the Christian, the rhythms of creation were taken into service to help us on our journey to meet the Lord, and the yearly cycle of life on earth was more and more used to enable us to share in the mystery of Christ.

E. Schilleehecky

Time does not become sacred to us until we have lived it, until it has passed through us and we have given it part of ourselves.

John Burroughs

TIMQUOTI.WP6

One person esteems one day as better than another, while another person esteems all days alike. Let everyone be fully convinced in his/her own mind.

Romans 14:5

As we progress in our passage
we discover a paradox
In seeking to prepare a place
we are led to a place already prepared
In seeking to light a candle in the darkness
we are aided by a light already aglow
In seeking our way through the unknown
behold there is a shining star to guide us.

ADVENT

Prison on the Lighting of the First Advent Candle

O Divine Wisdom

May this Advent candle which we now light
be a symbol of your sacred presence among us.

As the light streams forth from this candle
may your Holy Wisdom flow into us.

May we have the Courage to begin at this time
the great journey into the darkness of God.

May we trust in your divine guidance
as we seek the eternal truths of life and death.

May we be assured that those who seek shall find
and to those who knock it shall be opened.

In the darkness may we see your divine Light
And in the silence may we hear your sacred Word.

Prison at the Lighting of the Second Advent Candle

O Holy Guide

May this second candle which we now light
illuminate our way in the darkness.

And as we descend into the fearful underworld
peopled with the creations of our egos

May we affirm our trust in your ever caring presence
And be led to the roots of true renewal

May we be emancipated from all attachment
And liberated from all illusion

May we find singleness of purpose through simplicity
And courage to persist through faith

And finally may we attain to a complete emptiness
Surrounded by your Divine Love

Prison at the Lighting of the Third Advent Candle

O Phos Hilarion

We do not light the third candle
For it has always been lit.

Though its flame has always burned before us
Its light has been hidden from us

Obscured by the stubbornness of our hearts
And the feebleness of our resolve.

What we light now is but our discovery
that you are present even in the darkness of darkness

And that we may journey with joy
Assured that your light is ever with us

Leading us to that Holiest of Lights
From which no shadow is ever cast.

Prison at the Lighting of the Fourth Advent Candle

O Lord of Mercy

At this time of deepest darkness
Struggling with doubt and uncertainty

We have reached the limit of our efforts
And can go no further except you grasp our hand.

As we light the fourth candle
We see that it is your Love that renews us

We see that it is your Love that is both our path
And the destination of our path

As the light of this candle flows into the darkness
Let your Light now flow into us

That we shall not only receive your Light
But, with your help, become bearers of the Light.

Advent has come upon the world
Its Silence echoes the heartbeat of God
Its Darkness dissolves all forms
And the Earth is released for renewal.

A voice cries from the wilderness
"Prepare ye the way of the Lord"
And behold there opens before us
A portal to a new heaven and new earth.

A portal which is also the portal of death
Through which eternal life may be gained.
And though all recollection will be destroyed
All recognition will be retained.

Attachments bind us in restrain
And fear of darkness holds us from the door
Dare we risk for some doubtful gain
All we possess on this familiar shore.

The call persists, "Prepare the Way"
It is our choice, leave or delay
The gate is open but for a day
Whose trip, ours or God's, will make the say.

ADVENT

I do an awful lot of thinking and dreaming about things in the past and future--the timelessness of the rocks and the hills--all of the people who have existed there. I prefer winter and fall, when you feel the home structure in the landscape--the loneliness of it--the dead feeling of winter. Something waits beneath it--the whole story doesn't show. I think anything like that--which is contemplative, silent, shows a person alone--people always feel is sad. Is it because we've lost the art of being alone?

Andrew Wyeth

The practice of Advent is by means of arts, crafts, and stories to delve into the three themes of the Season: those of Gospel, Nature, and Society. And most importantly, the fourth theme, that of Silence. Contemplating the ineffable, preparing to receive the Great Gift.

The Meaning of the Advent Wreath

Obscure in origin, it is believed that the Advent wreath may have had its beginnings in the pagan fire wheel. In Christian symbolism the wheel or wreath stands for eternity. Its use is especially fitting during Advent, the season of the anticipation of the coming of our Lord.

Children love the beauty of the simple traditional ceremony. Lighting candles in an Advent Wreath is a simple way to start a tradition of family worship in the home. Those who participate will cherish the experience all their lives.

The Advent Wreath Ceremony

The ceremony is simple. It starts at the evening meal on the Saturday before the first Sunday in Advent with the blessing of the wreath.

The head of the household is the one designated to say the prayers, following which various members of the family light the candles. If the group is not a family, then a leader may be selected to say the prayers and others appointed to light the candles.

For blessing the wreath, the following prayer is suggested:

Father: O God, by whose word all things are sanctified pour forth thy blessing upon this wreath, and grant that we who use it may prepare our hearts for the coming of Christ and may receive from Thee abundant graces. Through Christ our Lord. Amen.

Then follows the prayer which is said before the evening meal each night of the first week in Advent.

The First Week

Father: O Lord stir up Thy might we beg Thee and come that by Thy protection we may deserve to be rescued from the threatening dangers of our sins and saved by Thy deliverance. Through Christ our Lord. Amen

Each night the first purple candle is lighted by the youngest child of the household and is left burning during the meal.

The Second Week

Father: O Lord, stir up our hearts that we may prepare for Thy only begotten Son, that through

His coming we may be made worthy to serve Thee with pure minds. Through Christ our Lord. Amen.

Then the eldest child lights not only the first but a second purple candle. Both candles burn during the evening meal as before.

The Third Week

The joyful Sunday in Advent (known as "Gaudete") is represented by rose (or pink) instead of the penitential purple color. Each night during the third week the mother of the family lights the pink, as well as the two previously burned purple candles, after the following prayer has been said:

Father: O Lord, we beg Thee, incline Thy ear to our prayers and enlighten the darkness of our minds by the grace of Thy visitation. Through Christ our Lord. Amen.

The three candles are extinguished immediately following the meal.

The Fourth Week

The Father of the household lights all four candles in proper sequence during the fourth week after repeating the following prayer:

Father: O Lord stir up Thy power we pray Thee and come and with great might help us, that with the help of Thy Grace, Thy merciful forgiveness may hasten what our sins impede. Through Christ our Lord. Amen

Candles can be replaced as necessary during a particular Advent Season without reblessing the wreath.

After Advent

For the Christmas Season which follows immediately after Advent, candles and ribbons can be changed to white. If you wish, the wreath itself can be freshened with new greens and decorated festively for use during the holiday period. Lighting all four white candles to burn during the principal meal each day of the Christmas Season is a customary and appropriate practice.

THE ADVENT JOURNEY

We journey through Advent to Christmas

We light more candles
We string tiny electric ones on our festive trees
And around our windows and doors.
To guide the Christ Child to us,
During this darkest time of the journey of our year.
Our Trees of Light remind us of the warm sun,
Now in mysterious, silent retreat.
Do our lights indeed evoke and invite, nay demand, its return
As we keep our repeated vigil?
Does our attention really turn its course back to us?

Yet with this question, we know in our hearts
of another source of light,
at this time so much more alive and strong.
Nature's light is weak now and cool.
But the fire of spirit comes alive
and we see that the candles of our spirit are forever shining.
It is God's time. It is Earth time.
It is the time when God's awesome Creation reflects upon itself
In the silence of the snow
In the solitude of extended night.

Is it fearsome? Do we dare know who we are?
Can we meet our true loving spirit face to face?
Do we dare birth as Mary did?
Our true potential, our own Christ Light?
Can we remember that our planet is God's Creation of Abundance,
And that we are all part of God's infinite Creation?
Can we envision a new healing, a new wholeness for our Earth,
In the name of Love?

We journey through Advent to Christmas,
some in peace, some with tentative step.
We light our Advent candles one by one
Commemorating through ritual
the sure and gradual recession of light,
And one by one we recognize
that the celebration of the new Christ Light
Approaches, for those of us who stop and listen for its return
Ever new and more wondrous than any we have known before.

We light our first candle, the threshold of our journey
And as we enter Advent, we remember the three Magi,
foreigners to the land,
And Kings they are, the royal part of us
that knows we have the inner riches to embark on the journey;
Who show us the LIGHT OF COURAGE to begin
and hold fast to our vision,
For each year we enter this land as strangers and seekers
St. Andrew's Feast is now.

We light our second candle.
We remember the shepherds and the LIGHT of their awed SIMPLICITY,
People of the earth, and instincts,
familiar with movement of stars and wind,
Having the receiving ear to hear
the angel's song of the thought of God.
Our candle helps contemplate the importance
of the burial of the old.
In preparation for the new
and feeling the necessity of destructuring before restructuring.
As the seed in the ground changes, all unseen,
Gradually turning from form to liquid and back again to new form,
It waits to be transformed.
Our soul is like our Earth, waiting, incubating at this time
To quicken into a new sense of spirit.
Bringing new healing for us
and renewed zeal for expressing God's purpose.
And it is the Feast of St. Nicholas, patron saint of children.

We light the third candle.
We remember Mary,
the one who is highly favored and found acceptable
for unknown reason, by God.
At first she is frightened, troubled, confused,
and suspicious of the Word,
that comes to her with the rush of wings.
Who in us feels this way, when we are told,
by unexpected and sudden insight,
that we are highly favored by God?
That part of our feminine nature
which is forever untouched, unspent, and waiting.
And that which we know but little.
Mary, the hidden one, and virgin, untried, pristine,
accepts the task
of nurturing God's urgent need to be realized anew in Earth.
She finds and accepts a new sense of partnership as co-creator,

Bringing a new sense of covenant and exchange and gifting.
God and His Creation are changed.
Mary brings us the LIGHT OF EXPECTANCY.
And the third week is the feast of St. Lucia.

We light candle number four,
In this darkest and most uncertain time, just before Solstice.
Our planet's warmth is so very far away and remote.
We remember Joseph, who brings us the LIGHT OF DEVOTION.
He is the one in us who quietly and strongly protects
Our Divine Incubation on our journey to the sun child.
He allows this puzzling, irrational event
to happen in and from his heart.
Because he has had a dream
And from that dream comes his vision as protector
of the Christed One Incarnate.
Is Joseph, too, part of our always virgin nature?
It seems that this enlightenment
is his first spiritual experience.
And does it take two--our own masculine and feminine natures--
to parent such significance?
Does it take two to form the container for the New Life?
And we suffer the paradox of Joseph's love and faith
And the Feast of St. Thomas, with his darkest doubt,
at this darkest hour.

Enlightened faith, creative doubt,
Name the energy we need now,
to begin our task of forming our New Year.

Peace on Earth comes from the
LIGHT OF COURAGE
LIGHT OF SIMPLICITY
LIGHT OF EXPECTATION
LIGHT OF DEVOTION

And they tell us that each of us is now required to conceive
and birth the Incarnation
Whose name is Immanuel--God With Us.

Lois Diffrient
December, 1984

THE APPROACHES TO ADVENT

FOURNESS

FOUR SEASONS

FOUR SAINTS

ANDREW THE SIGNIFICATOR

NICHOLAS THE GIVER

LUCIA THE MARTYR

THOMAS THE DOUBTER

FOUR CANDLES (CHURCH)

PROPHECY

BETHLEHEM

ANGEL'S

SHEPHERD'S

L.D. POEM

COURAGE

SIMPLICITY

EXPECTANCY

DEVOTION

FOUR SUNDAYS

FOUR NUCLEITIDES

FOUR DIRECTIONS

FOUR FORCES

FOUR FUNCTIONS, TYPES

FOUR SPIRITUAL PATHS (QUEST, GRACE CATHEDRAL)

ARTISTIC CREATIVITY

MYSTICAL EXPERIENCE

RECLAIMING THE FEMININE AS DIVINE

INTEGRATION OF EASTERN AND WESTERN SPIRITUAL DISCIPLINES

FOUR JOURNEYS

SPIRITUAL GROWTH

PROGRESS

EVOLUTION

COSMIC

INDIVIDUAL

SOCIETY

LIFE

god to GOD, INFORMING MATTER

THEOSIS

o Divine Wisdom Hagia Sophia

o Holy Guide + Given

o Phos Hilarion

o Lord of Mercy

Each Candle has a different flame

1. faint tiny glow

2. flickering

3. Fat, steady, bright

4. A spire to heaven

FAKIR (PHYSICAL)

MONASTIC

YOGI (INTELLECT)

BALANCE

TIME

CHRONOS AND KAIROS

EQUATION OF TIME --> 0

AFTER DEC 8, EAST MOTION PREDOMINATES

SUN RISES LATER EACH DAY, DIALATING THE DAY

SEASON OF THE EARTH

HIBERNATION

DARKNESS, SILENCE, COLD

PREPARING TO RECEIVE

TIME OF RECEIVING

TIME OF THE FEMININE

IF YOU DO, IT STILL MAY NOT HAPPEN

IF YOU DON'T, IT CANNOT HAPPEN

OR MAYBE IT'S A MATTER OF RECOGNITION

IF YOU DON'T, YOU WILL NOT RECOGNIZE IT.

If enlightenment occurs it is an accident.

Meditation makes us accident prone

TRANSFORMATION

THE CHURCH'S NEW YEAR

A COMPROMISE BETWEEN THE CELTIC NOVEMBER 1, SAMHAIN AND THE ROMAN JANUARY 1.

~~seconds direct view of the spectacle.~~ Here we were suspended half way between heaven and earth and there was the amazing corona of the sun and adjacent were stars and planets that would not be visible again until another time of year. The whole universe was displayed above and beneath us. I had the strongest feeling that if I could just look at this spectacle long enough I could penetrate further into the truth than with all the data we could ever collect with our instruments. In that moment of deep darkness, I felt for the first time the oneness of all things, the earth, the sun, the stars, and we ourselves in the middle of it all. This was enlightenment. This was a glimpse of God.

[You know, today I can't remember what the purpose of our observations was. We collected and reduced our data, wrote and published the report and it sits on some shelves in some libraries. But that does not matter.] The exploration began with a telescope, but the message was received with the heart. For me now ~~darkness~~ is not fearful nor depressing. It ~~has become~~ ^{is} through the path of knowing ^{the} a way to the mystic's 'cloud of unknowing'. And this is what the darkness of Advent can be.

I often think about the astronauts and their encounter with darkness. In outer space all is black. But this is curious because space is filled with light. Light is everywhere and nowhere, and only when it strikes a bit of matter does it manifest itself. This give us a different way to look at light and dark, perhaps closer to the way it was before God separated the light from the darkness to make day and night. It is only on the surface of the earth that light and dark are so separated. Elsewhere they are intimately intertwined. I think this is why it is said that 'to God light and dark are as one'. I feel the time has come for us to venture into the darkness knowing that in its depths we will find a light greater than any we have known.

ADWORSHIP.P51

DISK: JY ADVENT

0005

RITUAL THEME

→ NICHOLAS

ADVENT WORSHIP

In these times the ancient act of worship has all but disappeared from our lives. No longer is time set aside for worship. Today, if we take time at all for the health of the soul, we introvert, meditate, or perhaps seek counsel or therapy, but rarely turn to that peculiarly dependent act which is worship. Is it that we find something degrading in dependence, is it humiliating for us to acknowledge the existence of the Other, a higher Being?

We are told humanity has come of age. We are mature, the masters of our destiny, in control of our evolution, and therefore responsible to no one or nothing but ourselves. Who or what is there to worship?

THE START OF PRAYER

What we must start with, if we wish to pray, is the certainty that we are sinners in need of salvation, that we are cut off from God and that we cannot live without him and that all we can offer God is our desperate longing to be made such that God will receive us, receive us in repentance, receive us with mercy and with love.

And so from the outset prayer is really our humble ascent towards God, a moment when we turn Godwards, shy of coming near, knowing that if we meet him too soon, before his grace has had time to help us to be capable of meeting him, it will be judgement.

And all we can do is to turn to him with all the reverence, all the veneration, the worshipful adoration, the fear of God of which we are capable, with all the attention and earnestness which we may possess, and ask him to do something with us that will make us capable of meeting him face to face, not for judgement, nor for condemnation, but for eternal life.

The Metropolitan Anthony

.....
I saw well why the gods do not speak to us openly, nor let us answer. Till that word can be dug out of us, why should they hear the babble that we think we mean? How can they meet us face to face till we have faces?

C. S. Lewis

.....
CHRIST

I saw myself, a youth, almost a boy, in a low-pitched village church. The slim wax-candles gleamed, little spots of red, before the ancient ikons.

There was a rainbowed wreath on every little flame. It was dark and dimly lit in the little church, however, there stood before me many people -- all light-haired peasant heads. From time to time, they began swaying, falling, rising again, like the ripe ears of wheat when the wind in summer passes over them as an unhurried wave. Suddenly a man came up behind and stood beside me. I did not turn to him -- but felt immediately that the man was Christ. Tenderness, curiosity, awe, overmastered me. I made an effort and looked at my neighbor.

A face like everyone else's. A face like all men's faces. "What sort of Christ is this?...such an ordinary, ordinary man. It cannot be!"

Again I made an effort, and again I saw that same face like everyone's face, those common, though unfamiliar features.

Suddenly my heart sank in terror -- and I came to myself. Only then I realized that just such a face is the face of Christ -- a face like all men's faces.

Ivan Turgenev

From the "Teachings on Mindfulness":
Shakyamuni Buddha

Again, a monk, when walking, knows that he is walking, when standing, knows that he is standing, when sitting knows that he is sitting, when lying down, knows that he is lying down. In whatever way his body is disposed, he knows that is how it is . . .

Again a monk, when going forward or back, is clearly aware of what he is doing, in looking forward or back he is clearly aware of what he is doing, in bending and stretching he is clearly aware of what he is doing, in carrying his inner and outer robe and his bowl he is clearly aware of what he is doing, in eating, drinking, chewing, and savouring he is clearly aware of what he is doing, in passing excrement or urine he is clearly aware of what he is doing, in walking, standing, sitting, falling asleep and waking up, in speaking or in staying silent, he is clearly aware of what he is doing . . .

And how, monks, does a monk abide contemplating feelings as feelings? Here a monk feeling a pleasant feeling knows that he feels a pleasant feeling; feeling a painful feeling he knows that he feels a painful feeling; feeling a feeling that is neither painful nor pleasant he knows that he feels a feeling that is neither painful nor pleasant.

Excerpted from the "Mahasatipatthana Sutta," from 'Thus Have I Heard: The Long Discourses of the Buddha', translated by Maurice Walshe, Wisdom Publications, London.

Tricycle: The Buddhist Review

Finally
with its four steps

THE THEME OF THE FOUR SAINTS

St. Andrew
signification

THE THEME OF DARKNESS
IN NATURE

DARKNESS AND WINTER
THE OPENING INNER IRIS
THE DECREASING KAIROS--CHRONOS TENSION

THE THEME OF THE EARTH
JUDGEMENT

St. Nicholas

.....
OPPORTUNITY of ADVENT
ITERATION VS. REPETITION
NEW YEARS AND COVENANTS
NOVEMBER 15: THE NATIVITY FAST
.....

This week is not only Advent, this year it is also Hanukkah, so finally tonight, I want to light one more candle by telling the true story of remembrance of a long ago Hanukkah that took place in a monastery.

It is

*why in the weekly confession of sins in church
we say "we"*

*"we acknowledge and bewail our manifold
sins and wickedness"*

Not I, but we acknowledge and bewail

Certainly truly repentance is not just a personal affair

Ultimately there must be collective repentance.

We are all locked into the same urbanization,

*the same technology, ^{the same consumer} culture that is adversarial
to the wisdom we all possess*

*This is why the fourth candle is the dark one
It is necessary for the darkness to commit
to persist, to be patient. to struggle with our debts*

*as did St. Joseph
and hold to the devotion to the light of the third candle*

QUOTES FOR ST. NICHOLAS' DAY

6. Wouldst thou understand thyself,
look to the world on every side.
Wouldst thou understand the world,
look into the depths of thy own being.
The Talmud

18. If you want to approach the Infinite, examine the finite on every side.

Goethe

12. Roshi:

We must now prepare a gift.

Chela:

But to whom shall we give this gift?

Roshi:

To the same to whom we give thanks.

Chela:

But to whom is that?

Roshi:

We give thanks to make us thankful. It is a small matter to whom we give the thanks.

Chela:

Then we give a gift to make us giving.

Roshi:

We become what we do.

21. To see a world in a grain of sand
And a heaven in a wild flower,
Hold Infinity in the palm of your hand
And eternity in an hour.

Blake

22. I saw well why the gods do not speak to us openly, nor let us answer. Till that word can be dug out of us, why should they hear the babble that we think we mean? How can they meet us face to face till we have faces?

C. S. Lewis

While we live our souls are dead within us,
but when we die our souls are restored to life.
Herakleidos

Wouldst thou understand thyself,
look to the world on every side.
Wouldst thou understand the world,
look into the depths of thy own being.
The Talmud

If you want to approach the Infinite, examine the finite on
every side.

Goethe

Listen to the silence. New life is stirring
New dreams are on the wing
New hope is being born.

The music of the spheres is silence.

To see a world in a grain of sand
And a heaven in a wild flower,
Hold Infinity in the palm of your hand
And eternity in an hour.

Blake

For the Christian the rhythms of creation were taken into
service to help us on our journey to meet the Lord, and the
yearly cycle of life on earth was more and more used to enable
us to share in the mystery of Christ.

E. Schilleebeck

TEMENOS

Our earthly lives are restricted as though to a narrow shore between a great ocean and a broad expanse of land. Indeed this shore upon which we live lies narrowly confined within three zones, each zone bounded by barriers which we probe only with great difficulty.

First: we live in a narrow zone at the boundary between earth and sky which we call the zoosphere, a zone that maintains for us air, moisture and warmth, while below is impenetrable solidity and above invisible vacuity.

Second: we live in a narrow zone at the boundary between past and future which we call the present, a zone that permits us to exchange energy and information with the world, while behind is only remembrance and ahead only speculation.

Third: we live in a narrow zone at the boundary between the inanimate and the immortal which we call the sentient, a zone that finds love and hope, while before lies decision and after lies death.

Each narrow region contains what we call the known, while without lies the great unknown. Both the impenetrable solidity of the earth and the invisible transparency of the air conceal from us although in different ways. Both our volatile recollections of the past and our misty glimpses of the future delimit what we know by their respective curtains. Both the well spring of life and the high wall of death differently hide our origins and our destinies. It is only that part of us within the confines of the cell defined by these six barriers that we know. Beyond the barriers we know not how far we may extend, how long we may endure, nor how significant we may be.

What is required of those who must walk along this shore whose path is obscured? If our destination is hidden, if only the immediate path may be discerned, how do we proceed? We can only focus on how we walk and where we step, taking each pace with care. There are those who refuse to proceed without knowing their destination. There are those who abandon the path and set off in various directions. But no matter what direction we take, to all the way ahead is obscured. This being so, the wisest no longer dispute the direction to take, but search for how most safely to walk.

But there is further wisdom to be found. Careful observation will permit us to discern greater portions of the path than that which lies immediately within our ken. We notice that certain features repeat after so many steps, and counting we see the same patterns repeating at different scales and the path begins to emerge as a fugue of interlaced familiar melodies. Then despite our limited perception, when we take our steps in time with these melodies, we find the path may be followed not only with safety but with confidence. Then as our skill increases, we find we may also safely step to variations of the familiar themes, and finally we learn confidently to step with joy to melodies new and more beautiful than any we have known.

12/02/89

ADVENT

0002

THE EARTH SEASON

The season of earth is the season of introversion, of quietness, of aloneness, of burial and of death. The time when the seed lies hidden, undergoing the invisible transformation that permits it to renew life. Though a time of quiet the season of earth is not a season of inactivity or idleness. It is a season of intense activity, ~~but inner invisible activity, vertical activity.~~ The activity of ~~deconstructing and restructuring that are the essences of renewal.~~ The activity of reorganization possible only through the interaction of the seed with its context of earth, seed in the womb of the Great Mother. All that will later appear as new enters the seed during this period of deep communication with the earth. Neither innovation nor new life occurs in the isolated seed. It comes in the exchange between the seed and the earth, in the exchange between the psyche and the unconscious.

The season of earth is the season when Persephone leaves the upper world to reign as queen in the inner kingdom, leaving Demeter to wander above in the cold winds mourning her loss, oblivious in her pain and sorrow to the activity of renewal taking place beneath her feet.

cf The renewal act in the temptation of the Buddha by Mara, the Bhumisparisamudra, calling the earth to witness.

Created: 12/2/89

Modified:

Reminder:

but invisible activity

SOME ADVENT SAINTS

- NOVEMBER 15 IN THE ORTHODOX CHURCH, THE BEGINNING OF THE FAST OF THE NATIVITY, 40 DAYS BEFORE CHRISTMAS.
- NOVEMBER 30 SAINT ANDREW, THE SIGNIFICATOR
APOSTLE AND MARTYR
PATRON SAINT OF RUSSIA AND SCOTLAND
SYMBOL: CROSS SALTIRE
- DECEMBER 3 SAINT FRANCIS XAVIER, PRIEST 1506-1552
A BASQUE, MISSIONARY TO INDIA AND JAPAN
- DECEMBER 4 SAINT JOHN DAMASCENE, PRIEST AND DOCTOR 675-749
WORKED UNDER CALIPHS, LAST OF THE GREEK FATHERS
- DECEMBER 6 SAINT NICHOLAS, BISHOP OF MYRA FOURTH CENTURY
PATRON SAINT OF SEAMEN AND CHILDREN
SYMBOL: THREE BALLS
- DECEMBER 7 SAINT AMBROSE, BISHOP OF MILAN AND DOCTOR 340-397
BORN IN GAUL, MADE BISHOP BEFORE HE WAS BAPTISED
RESPONSIBLE FOR THE CONVERSION OF ST. AUGUSTINE
"ALL WHO ARE LED BY THE SPIRIT ARE CHILDREN OF GOD"
- DECEMBER 8 THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY
ESTABLISHED BY POPE PIUS IX DEC. 8, 1854
- DECEMBER 12 OUR LADY OF GUADALUPE DECEMBER 1531
- DECEMBER 13 SAINT LUCY, VIRGIN AND MARTYR d 304
PATRON SAINT OF SWEDEN
SYMBOL: TWO EYES IN A DISH
- DECEMBER 14 SAINT JOHN OF THE CROSS, PRIEST AND DOCTOR 1542-1591
"WE SHOULD NOT BEAR ATTACHMENT TO ANYTHING"
- DECEMBER 17-24 THE SATURNALIA
- DECEMBER 21 SAINT THOMAS, THE DOUBTER, APOSTLE AND MARTYR
THOMAS DIDYMUS (TWIN) MISSIONARY TO SYRIA AND INDIA
PATRON SAINT OF CARPENTERS
SYMBOL: CARPENTER'S SQUARE

SAINT ANDREW THEMES

SIGNIFICATION AND DECISION MAKING
BEGINNING A JOURNEY
JOSEPH AND MARY TO BETHLEHEM
MAGI FOLLOWING THE STAR
HEAVENLY HOSTS TO EARTH
THE DIVINE CHILD TO THE HUMAN MOTHER
INTO THE EARTH, HIBERNATION
SEARCH FOR WISDOM
KNOW YOURSELF GOETHE
BEGINNINGS AND ENDINGS T.S. ELIOT
CYCLES
REPENTANCE, METANOIA
COURAGE
RECOGNITION OF THE TIMES, TIMING
SETTING, SELECTING THE PATH
JOHN THE BAPTIST

SIGNIFICATE
Choose
METANOIA

SAINT NICHOLAS THEMES

GIVING DETACHMENT
THE JOURNEY IS NOT FOR SELF, BUT FOR GOD
FOCUS, MINIATURIZATION
INFINITY IN THE INFINITESIMAL, CLOSURE and ENCLOSURE
GO INTO THE EARTH
GO INTO THE UNDERWORLD
GO INTO THE PRESENT
CAVERNS AND CAVES
GO WITHIN
TIME OF THE SEED
SIMPLICITY

Purity
DISCARD
FIND EMPTINESS

SAINT LUCIA THEMES

LIGHT AND DARKNESS, PHOS HILARION
ANTICIPATION, EXPECTATION
OUR EXPECTATIONS TODAY ARE DIMINISHED
ESPECIALLY ON OURSELVES
LONGING, HOPE TREES OF LIGHT
WHAT DO YOU EXPECT?
YOU GET WHAT YOU WANT

Silence & Darkness
See Amen

SAINT THOMAS THEMES

THE DARKEST TIME
REACHING THE EXTREMITY
WORKS VS GRACE, PEALGIUS
PERSIST WITHOUT HOPE
DOUBT AND TRUST
THE POWER OF DOUBT AND THE POWER OF BELIEF
THE POWER OF DISBELIEF AND THE POWER OF FAITH
SACRIFICE WHAT WE HAVE TO GO ON JOB KUBRICK CUBE
Severeid Quote RUBIK'S

Emptiness
Ready To Receive
Solitude
EXERT
WAIT

NOTES:

**FIND: ST PAUL'S "Thou fool..."
THE SERMONS OF ST BERNARD**

OTHER ITEMS:

ANAMNESIS: REMEMBRANCE, UNFORGET
PROLEPSIS: FORETHOUGHT, ANTICIPATION
METANOIA: AFTERTHOUGHT, REPENTENCE
TURN AROUND, CHANGE OF MIND UPON REFLECTION
MIMESIS: MIMICRY, IMITATION
REPENTENCE = REMORSE
TRANSFIGURATION

**PROMETHEUS
EPIMETHEUS**

FOURS: T/S p312

- 1st Sunday Watch
- 2nd Sunday Prepare
- 3rd Sunday Believe
- 4th Sunday Dream

1928 BOOK OF COMMON PRAYER

- 1st Sunday The first coming: Palm Sunday
- 2nd Sunday Second coming: Luke xxi 25
- 3rd Sunday John the Baptist: "Art thou the Christ?"
- 4th Sunday John the Baptist: I am not the Christ

Luke 21:26-7
*But he that is greatest
among you, let him be as
the younger, and he that
is chief as he that doeth
serve*

*I am among you
as he that serveth
cf. Satornalia
From Advent for the Family
- Auman*

- THE FOUR CANDLES**
- 1. The Prophecy Candle
 - 2. The Bethlehem Candle
 - 3. The Angels' Candle
 - 4. The Shepherds' Candle

WHEN WILL GOD CLEAR HIS NAME?

4 AFTER ADVENT

4.1 YULE: THE PHYSICAL TROPOS

**4.2 THE INCARNATION: GOD'S FULFILLMENT OF HIS PROMISE
GOD TRANSCENDANT BECOMES GOD IMMANENT**

4.2.1 THE NATIVITY: THE CHRIST CHILD

4.2.1.1 MADONNAS AND CHILDREN

4.3 EPIPHANY

4.3.1 THE SPREADING LIGHT AND THE BRIGHTENING LIGHT

4.3.2 THE VISUAL STAR FADES BUT THE INNER STAR REMAINS

**4.3.3 THE PEOPLE WHO HAVE WALKED IN DARKNESS
HAVE SEEN A GREAT LIGHT**

NOTES:

FIND: ST PAUL'S "Thou fool..."

THE SERMONS OF ST BERNARD

anticipation

*Prolepsis
Metanoia*

*Prometheus
Epimetheus*

OTHER ITEMS:

ANAMNESIS AND PROLEPSIS; REMEMBRANCE AND FORETHOUGHT

TRANSFIGURATION AND MIMESIS = imitations, mimicry

*Meta noia = Turn around, change of mind upon reflection
after thought, repentance*

Unforget

FOURS: T/S p312

1st Sunday Watch

2nd Sunday Prepare

3rd Sunday Believe

4th Sunday Dream

HOPE TRUST

INTERFACES

1928 BOOK OF COMMON PRAYER

1st Sunday The first coming: Palm Sunday

2nd Sunday Second coming: Luke xxi 25

3rd Sunday John the Baptist: "Art thou the Christ?"

4th Sunday John the Baptist: I am not the Christ

THE FOUR CANDLES

~~MOVE ST NICHOLAS DAY TO DEC 26TH~~

WHEN WILL GOD CLEAR HIS NAME?

PREPARE PERSONAL CALENDARS

Earth	Tangiferous	Touch	C
Air	Odiferous	Smell	N
Water	Gustiferous	Taste	H
Fire	Luminiferous	Sight	O
Air	Soniferous	Hear	

sight
C
fire
O air N
earth
Ca
touch

taste H water air N sound (smell)

INTERFACES

$\frac{4 \times 3}{2} = 6$

FIRE - EARTH	ASH - CINDER	CRYSTALS
EARTH - AIR	SOD - SOIL	DUST
AIR - WATER	MIST - FOAM - FOG	FOAM, FROTH, BUBBLES
WATER - FIRE	STEAM	QUENCHED
EARTH - WATER	MUD	SPRING
AIR - FIRE	CONFLAGRATION	BRIGHTNESS

11/13/91

A MEDITATION ON THE FOUR ELEMENTS
AN EXERCISE IN MYTHIC THINKING

FIRE C EARTH	CRYSTALS [INFORMATION] DIAMOND	EARTH C FIRE	CINDERS, ASHES
AIR C EARTH	SOIL, SOD [LIFE]	EARTH C AIR	DUST
WATER C AIR	MIST, FOG [MYSTERY]	AIR C WATER	FOAM, BUBBLES
WATER C FIRE	STEAM, [ENERGY]	FIRE C WATER	QUENCHED
WATER C EARTH	[PEACE, RENEWAL] WELL, SPRING	EARTH C WATER	MUD
FIRE C AIR	LIGHTENING ILLUMINATION [TRANSFORMATION]	AIR C FIRE	CONFLAGRATION

PROPER CONTAINMENT HIERARCHY

- EARTH
- AIR
- FIRE
- WATER

MYSTERY → WILL, A DYNAMIC

~ I CHING

MOUNTAIN
LAKE

FIRE C EARTH	DIAMOND	} NAORA WISDOM
FIRE C AIR	LIGHTENING	
WATER C EARTH	WELL SPRING	} GHANTA
WATER C FIRE	PEACE SUHATA STEAM ENERGY	
WATER C AIR	MIST, WILL	

COMPASSION

THE ADVENT JOURNEY

Advent is a journey. It is the journey of transformation, the journey of the archetype of new beginnings.

The journey out of Egypt
The pursuit of Pharaoh
Crossing the Red Sea
The scarcity of water
Mount Sinai

The journey to Bethlehem
The summons of Caesar
The pregnant wife
No room in the inn
The stable

These archetypal journeys begin with a response to the civil authority. They occur at a difficult time. There is privation and lack of resources. The end point is a bare mountain or bare stable. Then and only then can the remarkable event occur: A Theophany, God speaking to humankind.

No great change, either collective or personal takes place without this archetypal journey.

In life we enter upon a journey. (Which is part of an even greater journey.) We came here in order to be at some new place when we leave. Each year of life is a journey that is a miniature of life's journey. And Advent is a microcosmic journey mapping the Journey of the Year. Each of these journeys write upon the others.

Each moment is a lifetime to be lived.

Each day is a lifetime to be lived.

Each season is a lifetime to be lived.

Each year is a lifetime to be lived.

This is why to be in the moment is to live the journey of life.

Some moments, days, years, have more efficacy in their representation of other journeys than do others. Advent is the most potent representation of the year.

Buddhist doctrine holds that we must convert cyclical journeys into directed journeys. The purpose of life is to escape from the repeating cycles of life. So it is with Advent. In Advent we may escape from the repeating cycle of the year. We learn to iterate rather than repeat.

"There is a relation between the hours of our life and the centuries of time. The hours should be instructed by the ages and the ages explained by the hours." Emerson

FOURNESS

Fourfoldness is common to both nature and culture.

In Nature

The four forces:

Gravity, Coulomb, Weak, Strong

The four nitrogenous bases in DNA:

adenine--thymine, guanine--cytosine

The four basic elements of life:

Carbon, Oxygen, Nitrogen, Hydrogen

The four states of matter:

solid, liquid, gaseous, plasma
(electron gas, neutron, collapsed)

The four $E=0$ points in the Analemma

In Culture

The four elements:

Earth, Water, Air, Fire

The four seasons:

Winter, Summer, Spring, Fall

The four directions (and winds):

North, South, East, West

The four ages of man:

Childhood, Youth, Middle Age, Old Age

The four functions:

Sensation, Intuition, Thinking, Feeling

The four types:

Melancholic, Choleric, Phlegmatic, Sanguine

The four castles: Warrior, Prince, Priest, Merchant

In General

One neither is nor is not.

Two is necessary for existence.

Three is necessary for change.

Four is necessary for directed change and order

Four points are the minimum for creating three dimensions.

IN LOGIC: PROPORTIONS, QUADRIC DIAGRAMS

Four is without a center, but four with a center generates a new four. e.g. Beginning with CHON, transferring O to the center and adding M, the minerals gives:

		C		
		f		
		i		
		r		
		e		
N	air	O	water	H
		e		
		a		
		r		
		t		
		h		
		M		

*The Quintessential nature of Advent is 4-fold
climaxed by the Nativity → 5 fold*

There have been many attributes assigned to the four Sundays of Advent.

The Four Saints

November 30; St Andrew, Patron of Scotland and Russia,
the fisherman, the signficator, the responder
December 6; St Nicholas, Patron of children and seamen,
the gift bearer
December 13, St Lucia, Patron of vision,
the light bearer
December 21, St Thomas, Patron of carpenters,
the doubter (July 3)

The Four Candles

The four images of the Incarnation

1. Courage

There must be courage, the courage to begin, to undertake that which we fear and do not understand.

The image of St. Joseph and the Journey to Bethlehem

2. Simplicity

We must focus on fundamental things, on daily ordinary things, without fanfare, without acclaim, reward or recognition.

The image of the shepherds and the stable

3. Expectancy

We must have faith, we must believe and hope

The image of the star

4. Commitment

There must be devotion and constancy, the persistence and discipline to continue though uncertain, to keep the faith though our expectancy diminishes, to carry on though our hopes falter.

"To persist even when there is no hope"

William the Silent, George Washington

The image of the Magi

All of these Mary pondered in her heart

The Four Sundays:

The first Sunday

The Second Sunday

The Third Sunday, The Joyful Sunday, "Gaudete"

The Fourth Sunday

THE 4 steps in the Tibetan Double

1. ISOLATION
2. IMAGE
3. MERGING
4. PROJECTION

PLATT'S 4 STEPS OF TRANSFORMATION

1. THE DOUBLE BIND = THE PORTAL
2. DESTRUCTURING
3. SUDDEN SHIFT
4. INTEGRATION

cf. THE "12 STEPS" of AA's

The 4 Steps of Transformation

Zacharias
struck
dumb

1. The Soil is Turned
Descent into Darkness
2. Broken Down
Destructuring
3. Anewakened - Restructuring
4. Moistened - Tears, Repentance
- 5 The Seed is then Fertilized
Incarnation

1. RISK (Enter the Portal)
2. Destructuring
3. Covenant seed \leftrightarrow earth
An Instant of Affirmation
4. Restructuring

4 Sundays	4 Seasons	4 Stages	
Andrew	Winter	Childhood	Seed
Nicholas	Spring	Youth	
Lucia	Summer	Middle Age	
Thomas	Autumn	Old Age	

P51
ADSEASONS.DOC

DISK: JYADVENT

DOC 10

DROL OUVÉ

ADVENT 1971

The seasons of the year and the seasons of the day write and are written on one another. The year has its morning and the day its springtime. The year has its noontide and midnight and the day its solstices of light and darkness. As with the year and the day, it is with all cycles of life and the world. Each cycle writes its seasons on the others. It is thus that in this yearly time of darkness and anticipation we sense acutely the season of anxiety and expectation of our own lives and times. The zeitgeist of our times is infused with a sense of imminent metamorphosis. We feel the ending of an era and either rush to live out the old in the time that remains, or puzzle how and what to do to prepare for the new.

THAT

ADVENT
ORIL
both

The impending metamorphosis is much more than the snake's shedding of a skin, our need to shed an outgrown *worldviews* *weltanschauung*. Although this is a prerequisite for the transformation to come, it is not sufficient. There must be a de-structuring and re-structuring before innovation can occur. The soil must be turned and aerated before the new seed can be planted. The re-structuring is our task, the planting of the seed is God's task. In previous times we have been called to be co-workers with God. In these times we are called to something higher than before. We are *asked* required to move through a discontinuity, an unprecedented and frightening step for us. A discontinuity that not only marks the end of *business as usual* but even of *change as usual*.

What is happening? Is some new species about to appear among us or are we humans about to attain a new level of integration that may be termed an 'omega point'? Will the transcendent state come to the individual or will it develop out of an organic community, or both? Where will the metamorphosis take place? In the molecular biology laboratory? In the psyche of a few yogis? In a mutative jump in our children? There are those who see the new emergence in revolutionary social reform, other who see it in individual transcendence, and others in the arrival of a higher consciousness from elsewhere. Perhaps in all or in none *of these* it will occur

Whatever form emergence will take, the intervening times are mixed with fear and hope. Fear that we have locked ourselves irrevocably into a configuration that precludes *change* transformation and opts for destruction rather than *transformation* change. Hope that interventive powers both within ourselves and from Outside will safely navigate us through the discontinuity.

But if in your thought you must measure time into seasons, let each season encroach all the other seasons, and let today embrace the past with remembrance and the future with longing.

The Prophet

Gabriel

Kahlil Gibran

ADVENT WORKSHOPS 1991 CHURCH OF THE INCARNATION

WEDNESDAY, NOVEMBER 20

RELIGION AND TIME
THE LITURGICAL YEAR

WEDNESDAY, DECEMBER 4

ADVENT: THE SEASON OF THE EARTH
ST. ANDREW: THE PORTAL OF DARKNESS
ST. NICHOLAS: THE INFINITE IN THE INFINITESIMAL

WEDNESDAY, DECEMBER 18

ST. LUCIA: PHOS HILARON
TREES OF LIGHT
ST. THOMAS: THE VALUE OF DOUBT AND
THE POWER OF FAITH
THE INCARNATION

We must retain the courage of our doubts as well as of our convictions in this world of dangerous passionate certainties.

Eric Sevareid

ADVENT WORKSHOPS 1991
CHURCH OF THE INCARNATION

WEDNESDAY, NOVEMBER 20, 1991

THE THREE SESSION PLAN AND THE ERIC SEVAREID QUOTE

THE THEME OF THE FIRST SESSION

THE METROPOLITAN ANTHONY QUOTE

A BRIEF HISTORY AND THE RESULTS [91LITYR1.LYR]

INSPIRED TO LEARN MORE ABOUT OUR OWN BACKGROUND

THE SEASONS AND COLORS: ADVENT, CHRISTMAS, EPIPHANY,
LENT, EASTER, PENTACOST

THE JUXTAPOSITION OF BACKGROUNDS --> ENRICHMENT

WEALTH LIES IN OUR DIFFERENCES, IN DIVERSITY

THE ADVANTAGE OF NOT KNOWING TOO MUCH

ALLOWS SYNTHESIS, BYPASS CONVERSION

EXPERTS ARE LOCKED OUT OF SYNTHESIS, THEY KNOW TOO MUCH
FEYNMAN'S STORY

OPENNESS IS MORE THAN TOLERANCE

IT'S LISTENING, GETTING INTO THE OTHER'S SHOES

SACRIFICE AND GOING FORWARD, RUBIK'S CUBE

[RELEASE2.P51]

THE DANGER OF MOCKERY

MERE EMULATION IS MOCKERY

SOME TO WHOM OUR CURRENT SHALLOWNESS DOES NOT SPEAK

THE TIME TO ENRICH RATHER THAN SPREAD

A LITURGICAL YEAR CANNOT BE CONTRIVED

IN THE CONTENT, FORM OR TIMING OF ITS FEASTS AND FASTS

**IF A LITURGICAL YEAR CANNOT BE CONTRIVED, THEN WHAT HAVE BEEN ITS
SOURCES? WHAT SOURCES ARE AVAILABLE TO US?**

SOURCES

TRADITION, cf THE SAILING SHIP

SCRIPTURE, THE BOOK OF HOLY WISDOM, WHAT MAN HAS EXTRACTED
CREATION, GOD'S OWN BOOK

DIVINENESS, NOT DIVINITY, OF THE NATURAL ORDER

JESUS USE OF NATURE IN HIS TEACHING [HOLYNATR.DOC]

"The sun to rise on the good and the evil, the rain to
fall on the just and the unjust"

**WITH THESE THREE SOURCES WE TURN NOW TO OUR THEME:
RELIGION AND TIME AND THE LITURGICAL YEAR.**

FIRST, WHAT IS TIME?

THE IMPORTANCE OF TIME

"The worldview of both an individual and an age, i.e. the
perception of life and the concept of things preferred, is
essentially a view of time."

OTHER QUOTES ON TIME [TIMEXPL1.P51]

QUESTIONS UNITE US, ANSWERS DIVIDE US
BOTH SCIENCE AND RELIGION FIND A UNITY IN THE QUESTION OF TIME

WE LIVE IN TWO WORLDS

PHYSICAL AND MENTAL
MATTER AND SPIRIT
BRAIN AND MIND
OUTER AND INNER
SENSORY AND SUPERSENSIBLE
HARDWARE AND SOFTWARE
ENERGY AND INFORMATION
CLASSICAL AND QUANTUM

*The world as it is and
The world as it appears
through the working of the mind*

When the Word became flesh [Gosp acc. Jesus p262]
UBIQUITY --> SPACE, ETERNITY --> HISTORY
UNLIMITED BLESSEDNESS --> MUTATION AND DEATH

AND WE EXPERIENCE TWO KINDS OF TIME

CYCLIC: THE TIME OF THE SEASONS, OF DEATH AND RESURECTION

AND LINEAR: THE TIME OF EVOLUTION AND PROGRESS

SACRED: THE TIME OF ARCHETYPES, MYTH, METAPHOR

AND HISTORICAL: THE TIME OF UNIQUENESS, OF HAPPENING ONCE

PRIMORDIAL: THE TIME OUTSIDE OF TIME, ETERNITY

[CHRONOS1.P51]

AND TEMPORAL: THE TIME OF PAST, PRESENT, AND FUTURE
AND THERE ARE

KAIROS: THE FULLNESS OF TIME,
(Launch times, Lake Powell, Medication)
ECCLESIASTES 3:1-8 [CHRNKROS.P51]

AND CHRONOS: THE TIME OF THE CLOCK AND THE CALENDAR

*motion &
density time*

BOTH THESE TIMES ARE INVOLVED IN THE LIFE OF THE CHURCH
[RE2TIMES.P51]

Lay not up for yourselves treasures on earth ==> CYCLIC
Give no thought for the morrow ==> CYCLIC
The Kingdom of God is within you ==> CYCLIC
Weekly celebration of the Eucharist ==> CYCLIC

The awaiting the coming of the Messiah ==> HISTORIC
The second coming of the Christ ==> HISTORIC
The Transfiguration, with Moses and Elijah ==> HISTORIC
The Last Judgement ==> HISTORIC

THE CYCLICAL ENDLESS REPETITION OF PRAYERS OF CONFESSION
that we may hereafter live a godly, righteous and sober life
AGAINST

THE HISTORICAL WAITING FOR A MESSIAH WHO IS ALWAYS YET TO COME

HOW ARE THESE TWO TIMES TO BE MEDIATED?

THE CHURCH CANNOT DECIDE WHETHER TO VIEW
THE TREE AS TIMBER AND SEED FOR FOREST
OR THE TREE AS PERENNIAL SOURCE OF FRUIT
DOES GOD WANT FRUIT OR TIMBER?

See Peters article Feb. 12/20/93

FOUR MEDIATIONS HAVE BEEN PROPOSED:

1) SOME SAY THE MEDIATION LIES IN THE SOCIAL GOSPEL
TO CARE FOR THE POOR HERE AND NOW IS A SACRED FRUIT
CARING FOR THE POOR IS ALSO MAKING THE WORLD A BETTER PLACE
GOD WILL HARVEST BETTER TIMBER

2) OTHERS MEDIATE THE TWO TIMES BY PLAYING WITH SPIRALS AND
HELICES *carriers and*
COMBINING THE CYCLICAL AND HISTORICAL GIVES US A SPIRAL *mediation*
[TIME1.P51]

3) THE CLASSICAL THEOLOGICAL MEDIATION IS IN THE IDEA OF THE
FULFILLMENT OF PROPHECY. THE OLD TESTAMENT AND THE NEW TESTAMENT
ARE TWO MANIFESTATIONS OF THE SAME ARCHETYPE.

The Exodus and the Journey to Bethlehem
The law from Mount Sinai and the Sermon on the Mount
The old and new covenants etc.

THE QUESTION HERE IS WHETHER THERE IS TO BE STILL ANOTHER
DISPENSATION OR IS THE ONE THAT OCCURRED 2000 YEARS AGO THE LAST
THIS IS ESSENTIALLY SUMMARIZED BY THE ADAGE,
HISTORY REPEATS ITSELF

4) THE TWO TIMES ARE MEDIATED BY THE LITURGICAL YEAR.
WE REPEAT THE ANNUAL CYCLE, BUT IF PROPERLY ENTERED INTO WE
ARE TRANSFORMED BY THE CYCLE, THUS MEDIATING THE PRIMORDIAL AND
THE TEMPORAL.

REPEAT THE METROPOLITAN'S INJUNCTION

THIS IS A GREAT AND POWERFUL MYSTERY

THE LITURGICAL YEAR LIKE HOLY SCRIPTURE IS GOD GIVEN
ITS ORIGINS ARE IN GOD'S OWN BOOK, IN CREATION

THE SEASONS OF THE SUN --> LIGHT AND DARKNESS
THE OUTER DARKNESS GIVES US INNER DARKNESS --> S.A.D.
SEASONAL AFFECTIVE DISORDER

THE FORM OF THE S.A.D. DATA ==> DOUBLE CYCLE/YEAR

THE ANALEMMA: PICTURE

THE PHYSICAL YEAR AND THE SPIRITUAL YEAR
NORTH AND SOUTH
LIGHT AND DARK, THE SEASONS
EAST AND WEST
SECULAR-NATURE TENSION, EQUATION OF TIME
THE IRIS OF THE YEAR, EAST AND WEST
RECEPTIVITY AND ACTION

PERI-TIME VS DIA-TIME, OUTER TIME & INNER TIME
CAUSALITY VS SYNCHRONICITY [ONE CHAIN & MANY CHAINS]
THE CIRCLE OF FIFTHS

THE TWO GREAT LITURGICAL SEQUENCES
[2CYCLES.P51]

A HISTORY

to be The liturgical year material on which we will base our discussions this evening, had its origins some 20 years ago in an inspiration of Pastor Scott Hasarud, then of Messiah Lutheran Church in Pasadena. Pastor Hasarud wanted to ~~get~~ get his congregation more involved in the meaning and practice of the various celebrations of the Christian liturgical year and formed, like this, a Wednesday evening study group. The real inspiration came when it was decided to open participation to other denominations. Scott felt we could get a deeper perspective if we shared our different backgrounds. So began an interdenominational liturgical year study group. Through a Lutheran friend, I was invited to participate as a representative Anglican. However, for a representative of Anglicism, I was a poor choice, ignorant as I was of what was behind the Anglican liturgical year. But as representing the typical Anglican, for the same reason I was probably a good choice.

Our group consisted of Lutherans, Romans, Anglicans, and assorted protestants, and perhaps most importantly members of that 20th century sect known as Jungians. The Jungians were important because they brought Jews, agnostics, and new agers into the group. But were especially important because they supplied the infrastructure from which the commonality of all of our backgrounds could be discovered and a unity built.

The results?

I was forced to learn more about my own church. I studied the Prayer Book (1928) and had discussions with our Rector. For the first time I began to appreciate my own background.

In setting each of our own backgrounds in juxtaposition with the others, the ensuing dialogue was most enriching. We all discovered that wealth and richness lies in our differences not in one homogenizing dogma. No one attempted to proselyte the others and no one switched their church membership as a result of our meetings. Our concern was with synthesis not with proselyting.

Most importantly we discovered that the feasts and fasts of a liturgical year cannot be contrived in either form or timing.

I don't think this dialogue could have been held between, more knowledgeable ~~people~~, such as theologians or clergy. I am here reminded of what Nobel Laureate physicist Richard Feynman once said. He was disturbed that as he grew older and learned more his creativity and productivity decreased. He finally decided that he knew too much and this knowledge confined his imagination and limited his view of what was possible. Certainly knowledge in a limited organism such as the human, is adversarial to openness. Our ignorance was our blessing.

people who were

If
Imagination
then
creation
not
discovery
of
→
Next
Page

without really
listening

We also learned that tolerance is not enough. If we only abide each other without deeper understanding of the other's viewpoints, if we say its OK for you to have it your way and I'll protect your right to have your way, but we never really listen to one another, then our tolerance is but a thin shell ready to give way at the first breath of suspicion. We must aim for something higher, we must actually get into the shoes of the other.

of
Prime

There were also some negative results. Without the deeper understanding of the other, our celebration of their rites is but a mockery. To beat tom toms and dance in a circle Indian style is not honoring their customs, it is degrading them. Only if we are willing to immerse ourselves in the depths of their worldview, may we participate in their rituals.

We also learned that there are some to whom none of this speaks. But when the message was deepened and enriched, they began to hear it. Some said it was the first time they had seen relevance in religion. This says that Christians have been too much occupied with spreading the Gospel and too little occupied in enriching it. Without deepening, its power to inspire and transform erodes.

I feel that the Anglican community has a special opportunity here. It is one of the most pluralistic of religious communities, not only being world wide, but being free of narrow theological dogmas. The divisions within the church can lead to multi-ocular vision or to fragmentation. It is our ^{choice, or} challenge and our opportunity.

Imagination is more
important than knowledge.
- A. Einstein

ADVENT WORKSHOPS 1991
CHURCH OF THE INCARNATION

WEDNESDAY, DECEMBER 4, 1991

THE ADVENT SEASON

We are now in the Advent Season, the season of darkness, the season of the earth. The season of paradoxes, the season of choices. The season when we are called to make a journey, an unwilling journey, like the journey long ago to Bethlehem to be taxed. And those who choose to go on this journey indeed will be taxed. But the Advent Journey is not a journey you undertake for your own benefit, it is a journey, like the one of long ago, that is important to God.

In December, more than at any other time of the year, the tension between the everyday demands of our schedules and the longings and needs of our inner lives is greatest; but also in the darkness of December the opportunities for spiritual insight and growth are at a peak. Advent is the season when the seed for next years harvest lies quietly, preparing inwardly what it will later manifest outwardly. Advent is the season when we are called to inner exploration and discovery. It is the season to prepare to receive the great gift which is given to all those who will receive it.

THE LD POEM, "THE ADVENT JOURNEY"

The first paradox of Advent is that the journey of our own transformation is not for our sake. Though we be benefactors, that is but a side effect, the journey is for God's purpose, not ours.

The second paradox of Advent is that if we undertake this journey for our own sake, we block all transformation and defeat the purpose of God. We must undertake the journey emptied of our own desires and ends with complete detachment to the results. Only if we do not attempt to bind God to the limits of our petitions can God effect that which will bless us far beyond what we can pray for.

ST. JOHN OF THE CROSS, ON ATTACHMENT → *St. Nicholas*

And again quoting the Metropolitan Anthony, "Following the sequence leads people somewhere, to something higher, provided they are in a state of openness, being neither attached nor rejecting. Otherwise it all passes you by."

"If anyone will do my will, let him empty himself, take up the cross, and follow me." Matt. 16:24

A remarkable attribute of Advent is its multi-facetness. Many interpretations and themes are given to its fourfold structure. Each of them rich in meaning, but all taken together can reveal but a small part of the mystery that is unfolding in the preparation of the Incarnation.

The mystery of Advent lies in part in the four-foldedness itself. The four Sundays, the four candles, the four saints, directly or metaphorically represent aspects of the basic fourfold structure of the world, such as:

- THE FOUR SEASONS OF THE YEAR
- THE FOUR AGES OF MAN: CHILDHOOD, YOUTH, MATURITY, OLD AGE
- THE FOUR AGES OF WOMAN: CHILD, MAIDEN, MOTHER, CRONE
- THE FOUR ELEMENTS: EARTH, AIR, WATER, AND FIRE
- THE FOUR GOSPELS AND FOUR EVANGELISTS with their four symbols from pre-Christian times:
 - THE OX, THE LION, THE EAGLE, AND THE MAN

There may even be reflections of

- THE FOUR STATES OF MATTER: SOLID, LIQUID, GAS, PLASMA
- THE FOUR FORCES OF NATURE: COULOMB, GRAVITY, WEAK, AND STRONG
- THE FOUR DIMENSIONS OF SPACETIME:

That ye may be able to comprehend with all saints what is the breadth, and length, and depth, and height (Ephesians 3:18)
And perhaps

- THE FOUR ELEMENTS OF THE GENETIC CODE:
 - ADENINE, THYMINE, GUANINE, AND CYTOSINE
- and THE FOUR FUNCTIONS:
 - SENSATION, THINKING, FEELING, AND INTUITION

and on and on... *Mineral, Vegetable, Animal, Human*

The 4 Limits: Einstein, Schwarzschild, Heisenberg, Bell

You probably have your own favorite theme and interpretation of the four Sundays, the four Candles, and the four Saints. But I hope you do not hold that only your choice is right and the others are wrong. This would be to truncate a great mystery and limit its multitude of living facets to one.

.....
THE THEME OF JOURNEYS

In the poem, we encountered Advent through the theme of a journey. Again four journeys:

Mary and Joseph journeyed to Bethlehem

At perhaps about the same time, three magi started out on a journey to find the meaning of a bright star they had not previously seen.

These two journeys and together with two others were to effect a confluence at Bethlehem at the appointed time. The third was that of the heavenly hosts journeying from heaven to be present on earth to celebrate the great event, and the fourth journey was that of God becoming incarnate in the Holy Child.

The great event was a new theophany, God revealed as Love.

THE THEME OF REPENTANCE

In his sermon last Sunday Father Jack took us through the fourness of Advent with the theme of repentance.

The preparation for coming of the Christ is in the cry of John the Baptist--Repent!

But how do I repent? I don't know what it means-- repent. You tell me, repentance is not remorse. Being sorry for having done or not done something is not repentance. Repentance is having a new mind, a metanoia, a sea change in my life.

What must I do? How do I get such a new mind? What is metanoia?

You say I must confess my sins, but honestly I am not sure what my sins are. Someone said sin is preferring Santa Claus to Christ.

This is not facetious. This is an admission to the simplistic understanding that most of us have concerning repentance.

Repentance involves the four steps of transformation, the four steps already alluded to in THE ADVENT JOURNEY:
COURAGE, SIMPLICITY, EXPECTATION AND DEVOTION.

PERSISTENCE

Ortega said:

He who does not really feel himself lost, is lost without remission.

For true repentance:

There must exist a double bind, a catch 22 situation, a no win place where one is damned if they do and damned if they don't. Only in such a dilemma will one be truly ready for repentance.

[Otherwise the dilemma can only arise from a double bind of conscience. And what is the source of conscience?]

When in this condition, one must acknowledge it, stop denying it and blaming others and have the courage to face the responsibility for the situation. This and this alone is what confession is.

At this stage the first candle has been lit.

Next, one must seek emptiness, divesting oneself of ego and pride through humility, restitution and forgiveness of others. Emptiness requires simplicity. But here there is danger. Recall the parable of the man who cleaned his house and ridded it of all demons and devils. But he was now vulnerable and his empty house could be invaded by demons worse than those he had cast out. If your contrition is motivated toward self, it has the same motivation as the sin you would rid, and the process is blocked. A saint cannot be proud of his humility.

But the second candle has been lit.

*Only when I belong nowhere,
do I belong everywhere.*

What is needed in the darkness of our vulnerability is some glimpse of that light which is God's motivation for us, not ours. A glimpse that things can really change. What is possible for us, even us, through that light. Born is the expectation and hope we receive as we view the light of the third and bright candle,

Which has been lit all along.

In the weekly confession of sins in church, we say, "We acknowledge and bewail our manifold sins and wickedness..." Not 'I', but 'We' acknowledge and bewail.

Certainly repentance is not just a personal affair. Ultimately there must be collective repentance, the whole family, the whole community, a whole society, a whole church--and I might add, a whole gender. We are all locked into the same urbanization, the same technology, the same consumer culture that is adversarial to an inner wisdom we all possess. This is why the fourth candle is a dark one. It is necessary in the darkness to persist in our commitment, to be patient in our doubts and hold our devotion, like St. Joseph, to the light of the third candle until the true light be born.

.....

This week is not only Advent, this year it is also Hanukkah, so finally tonight, I want to light one more candle by telling the true story of remembrance of a long ago Hanukkah that took place in a monastery.

SUMMARY OF LECTURE 1
GIVEN NOVEMBER 20, 1991
CHURCH OF THE INCARNATION

"To everything there is a season, and a time for every purpose under the heaven". (Eccl. 3:1) This scripture is not a reminder to be sure to squeeze time for everything into your schedule book, it is an admonition to put your activities into tune with God's time.

To become attuned to God's time, to both the large and the subtle changes that occur in the cycle of the year has always been a purpose--conscious or not--in the religious life of man. Consequently, it is not surprising that in the liturgical calendars of many religions we find the occurrence of the same themes, same observances, and even the same dates. Many assume that the times set aside for various festivals and remembrances are arbitrary. But the temporal coincidences between celebrations in various ecclesiastical calendars are neither accidental nor arbitrary. They are manifestations of the timbre of time derived empirically and incorporated into the patterns of liturgical years. The Christian liturgical^{year} in particular has well marked the timbre of God's time, and its spiritual seasons are no more arbitrary than those of the climate.

These patterns in time contain great opportunities for those who study and attune to them, but they buffet and frustrate those who are ignorant or ignore them. Every religion attempts to mark and reference this fact with whatever symbols, rituals, and language it finds helpful.

SUMMARY OF LECTURE 2
GIVEN DECEMBER 4, 1991
CHURCH OF THE INCARNATION

gmt
Advent is the season of transformation. The season when the leaves, stalks and husks of last years life are returned to the earth for renewal and for the earth's own renewal. It is the season when the seeds of next years life lie buried in preparation for fertilization. The season when we seek our own transformation by discarding the leaves and husks of our lives through repentance, detachment, and simplicity; and prepare for the incarnation which will fertilize our soul seeds with the potential for a new life.

Advent is thus the crux of the year. If we do not prepare for the incarnation, our soul seeds will not come to new life and we will remain on the karmic wheel, living over and over the same aimlessness with its frustration and depression.

While ~~Advent occurs~~^{is} in the season of darkness,^{but} we must not fear nor flee the darkness, but risk it, become vulnerable and enter it, for paradoxically it is in the darkness that we find the light. The darkness is not evil, it is the emptiness God requires of us before the spirit of life and light can enter. Jung said, "Revelation takes hold of us when we are most vulnerable and insecure." as we are in the darkness.

Eliot
Let the dark come upon you
Which shall be the darkness of God
In order to arrive at what you are not
You must go through the way in which you are not.

Merton In contemplation, it is not so much what you do that counts, but what you allow to be done to you

SAINT ANDREW

THE THEME OF THE FOUR SAINTS

There are many saints days in Advent, including such important saints as St. John of Damascus (Dec 4), St. Ambrose (Dec 7), St. John of the Cross (Dec 14), ... but the traditional four saints associated with advent are:

St. Andrew, Apostle and Martyr

St. Nicholas, Bishop of Myra

St. Lucia, Virgin and Martyr

St. Thomas, Apostle and Martyr

Another important theme for the journey through advent to Christmas is built around these four saints.

We begin with

ST. ANDREW, APOSTLE AND MARTYR, November 30

Biography from the book of Lesser Feasts and Fasts

The important thing about St Andrew has not really been emphasized. St. Andrew was a significator. This term is somewhat a neologism, although today it has become an unlabeled profession. A significator is one who tells us what is important. One who is able to recognize an essence in the midst of stacks of data, one who is able to extract the signal from the noise. One who like St. Andrew could see in the midst of all those he encountered that here was someone special--this Jesus. He brought his brother and others to him. It said that Andrew did not become one of the inner circle, but had not he (or someone similarly gifted) responded to his particular insight there would have been no inner circle.

The significator has a special acuity that allows him to perceive lights that escape everyone else. Most of us get our idea of what is important from the observation of everyone else's notions of importance. But if something new comes along, unsignificated by the mass, most of us will miss it. Without the St. Andrews a new incarnation cannot be completed. We might say that St. Andrew played the role of midwife to the ministry of Jesus.

Our Advent question is, "how can we develop this inner insight, so that we can clearly see what and who is significant?" Or must we forever wait for the Dan Rathers and Tom Brokows to tell us?

But there is also the story of Jean d'Arc. She went to Orleans to do homage to the Dauphin. He and his advisors decided to make a fool of this upstart woman. A servant was selected to wear the Dauphin's robe and sit on the throne, while the Dauphin himself would hide in common dress in the background behind tiers of courtiers. When Joan entered the hall she walked toward the throne, and though she had never seen the Dauphin (and there were no photos in those days), she suddenly stopped and saw that who was on the throne was not whom she had come to see. She looked about the room, then walked directly toward the Dauphin, pushing the crowd aside and kneeled before him. Joan was also gifted with the insight of the significator. (While the church can honor this insightfulness in St Andrew, it burns Jean d'Arc at the stake as a witch.)

SAINT ANDREW THE SIGNIFICATOR APOSTLE AND MARTYR

Almighty God, who didst give such grace to thine apostle Andrew that he readily obeyed the call of thy Son Jesus Christ, and brought his brother with him: Give unto us, who are called by thy Word, grace to follow him without delay, and to bring those near to us into his gracious presence; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. Amen.

Most biographical notes on this Apostle begin "Andrew was Simon Peter's brother," and he is so described in the Gospels. Identifying Andrew as Peter's brother makes it easy to know who he is, but it also makes it easy to overlook the fact of Andrew's special gift to the company of Christ. The Gospel according to John tells how Andrew, a disciple of John the Baptist, was one of two disciples who followed Jesus after John had pointed him out, saying, "Behold the Lamb of God" (John I:29). Andrew and the other disciple went with Jesus and stayed with him, and Andrew's first act afterward was to find his brother and bring him to Jesus. We might call Andrew the first missionary in the company of the disciples.

Although Andrew was not part of the inner circle of disciples (Peter, James, and John), he is always named in the list of disciples, and appears prominently in several incidents. Andrew and Peter were fishermen, and Matthew's Gospel records Jesus' calling them from their occupation, and their immediated response to his call. Andrew was the disciple who brought the boy with the loaves and fishes to Jesus for the feeding of the multitude.

We hear little of Andrew as a prominent leader, and he seems always to be in the shadow of Peter. Eusebius, the Church historian, records his going to Scythia, but there is no reliable information about the end of his life. Tradition has it that he was fastened to an X-shaped cross and suffered death at the hands of angry pagans.

Andrew is the patron saint of Scotland and Russia.

SHALLOW DEPTHS

If you watch your life carefully you will discover quite soon that we hardly ever live from within outwards; instead we respond to incitement, to excitement. In other words, we live by reaction. Something happens and we respond, someone speaks and we answer.

But when we are left without anything that stimulates us to think, speak or act, we realize that there is very little in us that will prompt us to action in any direction at all.

This is really a very dramatic discovery. We are completely empty, we do not act from within ourselves but accept as our life a life which is actually fed in from outside; we are used to things happening which compel us to do other things. How seldom can we live simply by means of the depth and the richness we assume that there is within ourselves.

The Metropolitan Anthony

THE ROAD AHEAD

My Lord God,
I have no idea where I am going.
I do not see the road ahead of me.
I cannot know for certain where it will end.
Nor do I really know myself,
and the fact that I think that I am following
your will does not mean that I am
actually doing so.
But I believe that the desire to please you
does in fact please you.
And I hope I have that desire in all that I am
doing.
I hope that I will never do anything apart
from that desire.
And I know that if I do this,
you will lead me by the right road though I
may know nothing about it.
Therefore will I trust you always though I
may seem to be lost and in the shadow
of death.
I will not fear, for you are ever with me,
and you will never leave me to face my
perils alone.

Thomas Merton

"I said to my soul, be still,
And let the dark come upon you
Which shall be the darkness of God..."

→ *St. Lucia*

In order to arrive at what you are not
You must go through the way in which you are not.
And what you do not know is the only thing you know
And what you own is what you do not own
And where you are is where you are not.

What we call the beginning is often the end
And to make an end is to make a beginning.
The end is where we start from...

We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.
Through the unknown, remembered gate
When the last of earth left to discover
Is that which was the beginning..."

T. S. Eliot

QUOTES FOR ST. ANDREW'S DAY

7. In this season of the year, we stand before the portal of darkness. Dark December blurs our dreams and dreads, stirring them into a confusion that dims the remaining light and sets our souls in strife.

10. Listen to the silence. New life is stirring
 New dreams are on the wing
 New hope is being born.

25. The music of the spheres is silence.

17. We not only lack the vocabulary to discuss the inner world, we have no understandint whatsoever of the grammer.

24. After the battle of Wounded Knee, Black Elk said:
"There is no center any longer. The sacred tree is dead. We must return to the dark center to be reborn."

~~ERASE~~
~~ADYNT91A.051~~

~~ALSO~~
~~Rolling~~
~~ADAPTIC1~~

ST. ANDREW, APOSTLE AND MARTYR,

November 30

GO INTO
THE DARKNESS

The Significator

THEME: THE PORTALS OF DARKNESS, GATES TO THE INNERWORLD.

A RITE OF
PASSAGE
AN INITIATION

Biography: Andrew, patron saint of Russia and Scotland
Andrew the first responder, the risker
Andrew the signficator

INNER & OUTER SIGNIFICATION

The Christian New Year at the Season of Darkness

EDUCATION SHOULD TEACH
HOW TO BECOME YOUR OWN
SIGNIFICATOR. TODAY IT
DOES THE OPPOSITE

The nature of darkness

S.A.D. *Anticipation, Beard's Quads*

Darkness and Shadow *In eclipse expedition*

Black Elk's quote *- the center destruction of the center*

The attributes of darkness *- Mara Tripto na*

The Unknown and Unexperienced

Fear, Anticipation

The darknesses in Christian tradition

Matter as darkness, Nature as darkness

Heresies

The trunk, the branches, the leaves, the fruit

} → LUC

What is our personal darkness?

The search for **courage**

Avoiding Darkness

DARKNESS & SILENCE
WHAT IS THE IMAGE OF EMERGES DARKNESS?
WHAT DOES SILENCE SAY?

Exploring Darkness

& Silence

The path of Job, Gaia and AIDS

The path of Paradox

Lucifer, The Prince of Darkness

Meditation Type 1. Receiving the image (Progoff)

Confronting and working with the image

Charles Beard's quote

The Season of the Earth: The seed is in the ground, hibernation

Entering the Underworld, (Innerworld) Death and Burial

Encountering the Judge: *Judgment that ye be not* of "The Rapture"

Other traditions (Demeter and Persephone, etc.)

Bhumisparsmudra

Who is the Judge at the last (in the final) judgement?

The Color for St. Andrew: Blue

The Symbol of St. Andrew: The X cross *Saltire*

Image: The cave, *of the Nativity* ~~Claustrophobia~~ The Crypt, The Stable, where it began

OBJECT: For the Tokanoma

The Seven Earths: Earth: stone, clay

Air: soil (soil, turf)

Water: sand

Fire: metals, crystals, cinders (ashes)

THE EARTH SACRAMENTS:
BURIAL, PLANTING, BHUMISPARSUMUDA
~ DEATH & RESURRECTION

Creating Sacred Space

The tokanoma, for the meeting, for the home

MOVEMENT:

Entering sacred space

The church, yourself

Preview of possible activities for St. Nicholas morning

*Three candles
of darkness*

*Collective
Darkness*

*Personal
Darkness*

*LR #4
in TRUTHSOL.P51
SND*

Out of the void comes the Firmament
Out of the Darkness comes the Light
Out of the Situa comes the Angel's Song

Wendell Barry Reading 3

Jakob Boehme 1575-1624

3 Factors of Fallen Man

Spirit: The Principle of Light E-W

Soul: " of Darkness N-S

Body: The resultant Analemma

SAINT NICHOLAS

12/12/89, 1:00 p.m.

The bushy pine reaches for the winter sun, its brown cones sharply defined by the December light. A small bird rushes from somewhere and alights on a limb. The bird penetrates the tree branch by branch into its hidden interior. It sits motionless in a secluded world which is at once a part and a whole. When the world of open flight, of wind and cloud becomes too immense and too exposed the bird can find within the branches not only refuge from danger but relief from immensity. Each space created by the branches is a unique universe unto itself to be explored, savored and contemplated.

The bird and its private space are paradigms for us and our search for the inner universe we yearn to enter in the Advent season. We want to shrink the world down to graspable size, we find peacefulness in the small and fulfillment in the miniature. How is it we know that we shall understand the large by contemplating the small, that we shall find God in the Seed, that we shall experience infinity by encountering zero, and that we will encompass totality through nothingness? This is all paradoxical. But Advent is the Season of Paradox.

SAINT NICHOLAS

Very little is known about the life of St. Nicholas. He was born into a wealthy family at Patara, Lycia, Asia Minor. He was imprisoned and suffered torture during the persecution under the Emperor Diocletian. Nicholas was chosen bishop of Myra and devoted himself to helping the poor. It is possible that he was one of the bishops attending the First Ecumenical Council of Nicaea in 325. He died at Myra, where was buried in the cathedral. He was honored as a saint in Constantinople in the sixth century by the Emperor Justinian. His veneration became immensely popular in the West after the supposed removal of his relics to Bari, Italy, in 1087, after the Moslem invasion of Asia Minor. Countless churches in England, France and Germany bear his name. In England almost 400 churches were dedicated to him.

Tradition says that Nicholas devoted himself to works of charity. Hearing that an impoverished father had to sell his three daughters into prostitution because he had no money for their marriage dowry, Nicholas threw a small bag of gold into the poor man's window on three different evenings, and his daughters were able to marry. Finally, he was discovered as the bearer of these gifts.

At one time, he saved three innocent young men from execution by the powerful civil governor, Eustathius. At another time he came to the aid of seamen who called for his help during a storm at sea off the coast of Lycia. Suddenly appearing on their ship, he manned the ropes and sails beside the weary sailors and brought the vessel to port. Another tale relates that during a famine in his country, Nicholas was able through his prayers to guide some passing ships filled with grain to come to relieve his starving people.

Needless to say, with stories like these to his credit, Nicholas became a popular saint after his death. Seamen throughout Europe and Asia, as well as his own people, adopted him as their patron. More especially, Nicholas is famed as the patron of children. In Germany he became associated with Christmas, and as a giver of gifts on that holy day. And as a bearer of gifts to children, his name was brought to America by the Dutch colonists in New York, from whom he is popularly known as the kind and generous Santa Claus.

CLOSURE AND ENCLOSURE

There are times when the world becomes too large for us. We must make it smaller. We must be like a child focusing on the miniature world of toy trains or castles, doll houses and doll furniture. All else becomes unimportant when we focus on the small world before us. The smaller the world, the more at peace we are, the more harmonious everything becomes.

This is the logic of the Zen garden, to create an enclosure and shut out the large world, but to lose none of its infinite variety, by miniaturizing the mountains, the rivers, the islands and the sea. And such a garden puts us at peace.

This focusing on the immediate on the present is an important meditation. It is a deliberate act of ordering psychic energy. Concentration summons energy, Boredom is a diffusion of energy, and illness is the loss of concentration. When there is loss of focus there is a sense of defeat, the enemy is everywhere.

It is a paradox that closing down, enclosing and focusing opens up a world of great joy to us. Just as the table top of miniature trains and tunnels becomes a fascinating universe in itself.

Blake:

To see a world in a grain of sand
And a heaven in a wild flower,
Hold infinity in the palm of your hand
And eternity in an hour.

Seng-st'an (606) (Third Chan Patriarch)

The infinite universe stands always before your eyes,
Infinitely large and infinitely small;
No difference, for all definitions vanish.
(Real Philosophy p253)

There is an important difference between closure and enclosure. Closure cuts off both the outer and the inner. Enclosure shuts out only the outer, leaving access to the infinite through the inner.

I remember ^{VISITING} staying in a distant city one winter. Every morning I would have breakfast in the hotel coffee shop. Everyone was aloof, private and distant. Then one night a heavy blizzard struck, and in the morning the mood was entirely different. The world outside was shut off, but the world in the coffee shop changed. We were no longer strangers to each other. We had become old friends. We shared, joked and laughed. We had become a community, because the world had shrunk.

Enclosing is an important activity for Advent.

ADVENT WORKSHOPS 1991
CHURCH OF THE INCARNATION

WEDNESDAY, DECEMBER 18, 1991

Tonight we continue our journey through advent to Christmas.

Advent is the season of the earth. The time the seed is protected deep in the earth awaiting germination--the Incarnation. Advent is the season of introversion, of silence, of aloneness, of burial and of death. The time the hidden seed undergoes the transformation that permits it to renew life. Though a time of quiet the season of earth is not a season of inactivity or idleness. It is a season of intense activity, but inner invisible activity. The activity of de-structuring and re-structuring that are the essentials of renewal. The activity of reorganization possible only through the interaction of the seed with its context of earth--seed in the womb of the Great Mother. All that will later appear as new enters the seed during this period of deep communication with the earth. Neither innovation nor new life occurs in the isolated seed. It comes in the exchange between the seed and the earth, in the exchange between the psyche and the unconscious.

What does it mean to go into the earth?

It means to shut out the surface winter, the outer winter sent for the death of the old, for cleaning and renewing the world in preparation for that which is to be born now germinating within the earth.

It means to repair to an inner space, an enclosed space, the space of the cavern, the caves of the Essenes, the catacombs of the early Church; to a space that can be wholly dedicated to preparation of the new, the transformed. Without recourse to such a hidden space, the old can dominate and destroy that which seeks to be born. The new must appear in an unlikely place, in a stable, where Herod would never think to look for it. Naught can be brought to life without the protection of the hull of the seed, the shell of the egg, the womb of the mother. Christians could never have transcended the Pagan world save for their separate, hidden space. The catacomb was not merely a protection from persecution, as we ^{prefer} ~~are~~ chose to interpret it. The catacomb was a womb, a hidden space, shutting out the outer world, absolutely essential to the rebirth in Christ. *to the birth of the Christian world,*

It means the journey of the soul into the Underworld. This is a fearful journey, fearful because it is a journey that must be made alone. Groups cannot be transformed, only individuals can be transformed. We can worship together, we can take communion together, but transformation must be done alone, just as we must all die alone. Advent is the yearly opportunity to rehearse the journey to transformation which sooner or later we all must take.

I am concerned that we have little ^{of the} religious life alone. We used to prepare to take communion - no breakfast, ... Repentance is really a solitary affair not a communal affair, yet we confess and are absolved collectively

*cf
Marxism*

To many the fear of the underworld is so great that they question the necessity for such a journey. Why go into the innerworld? What, they ask, can possibly be gained by confronting the shadows, confronting the Dark One? But is not the Dark One sometimes called Lucifer, the light bearer? Does this Lord of the Underworld hold a key to transformation? Paradoxically, the answer is yes.

To stand before the Lord of the Underworld is to stand before the seat of judgement. What is judgement? It is coming face to face with the consequences of our choices. It is interesting to note that this Lord of the Underworld is the same who, in the form of the tempter, presents us with the choices in the first place.

As Satan, the Dark One presented Jesus in the desert with major choices. Last time we noted St. Andrew's role as a signicator. In looking at the temptations Satan placed before Jesus, we see Satan was also a signicator. He knew that Jesus was the Christ. The temptations Satan presented Jesus were not those to tempt an ordinary mortal. To change a stone into bread is not a temptation for most of us. Nor is to jump off a tower, nor to rule the world. These are things for which we are not capable. Only a God could be so tempted.

As an aside here it is interesting to compare the temptations Satan placed before Jesus with the temptations Mara put before Siddhartha. These were temptations that we mortals experience. The temptation of a life of luxury, the temptation of beautiful dancing girls, and these failing a threat of fearsome injury. The Buddha, as did Jesus, remained fast.

But there was a fourth and final temptation of the Buddha, well worth our contemplation. After years of asceticism and searching, and finally turning to the middle path, Siddhartha came to enlightenment, became a Buddha. On the night in which this happened, Mara came again to tempt him. "So you have at last done something no one has done, you have made a great break through, so you are enlightened, you are now a Buddha. I say, so what? No one is going to understand it, probably no one is going to believe it. I say to you to forget the whole thing. You are really out of touch, way out in left field. Just like everybody else all I can do is laugh at you." Siddhartha sat silently, then after a few moments said, "There will be those who will understand and believe." He then bent over and touched the earth, and said, "I have the earth as witness that this will be so." At this instant there was a great exchange of energy between Earth and the Buddha, Mara screamed and fled. And the future of the earth was changed. This touching of the earth, the so called "Bhumisparasmudra" has become a sacramental mudra for reassurance and courage in times of weariness and doubt.

In that instant what could have been lost forever was transformed into a heritage for all humankind. [at the resurrection?]
How can the Church help us prepare for this most important journey? What can we do together in Advent to help each of us along the path that must be walked alone?

the first step in repentance and transformation

*Two Versions
Mara vs Buddha
Mara vs Buddha
Mara vs Buddha*



Dorje Chang

Returning to the judgement. It is not only paradoxical that the Lord of the Underworld has the key to transformation, forcing us to face the consequences of our choices, it is paradoxical that it is we, not the Dark One who make the final judgement. We make the first judgement in our choices before the Dark Lord as tempter. He then forces us to confront the consequences of our choice, We then, facing the results, become our own judge and choose whether to select the path to transformation or return to the ever turning karmic wheel.

We should not bear attachment to anything, not to the practice of meditation or any consolation, sensory or spiritual, nor to any other insights. We should seek to be free and detached from all things, because any thought or discursive reflection or consolation upon which we lean will impede and disquiet us. It will make noise within the profound silence which we are given to possess for the sake of a deep and delicate listening. God speaks to the heart in this inner solitude. In supreme peace and tranquility, we listen to what the Lord God speaks to us for he speaks his peace in this solitude.

St. John of the Cross

Use: JOYSUBJ1.1051
(under L.Y.)

GO INTO
THE HERE
AND THE NOW
BECOME PRESENT

ST. NICHOLAS, BISHOP AND MARTYR, December 6

The Reserver

THEME: THE INFINITE IN THE INFINITESIMAL.

Closed w/ enclosing

**Biography: Nicholas, patron saint of children and mariners
Evolution to Santa Claus**

FATHER CHRISTMAS & THE ARCH DRUID

The world of the child, miniaturization
Enclosing and Converging, *FOCUSING*
Change of size ratio, realization of one's inner power
Security of enclosures, completeness, tractability
e.g. logical positivism

*Seeing w/ in an enclosure
TN Christ child in TN manger*

*But also, the purpose
of manipulation
is to close off
A paradox*

The paradox of the enclosures of fog and darkness:
Security of the small and local, increase in the
potential of what is 'out there'

BLAKE'S QUOTATION

The nature of fractals: As above, so below

*Boehm's
Contraction
Diffusion
Agency of the Unmanifest
Godhead*

Meditation Type 2. Focusing on the small and immediate
Shutting our distractions
On being present

~~The search for~~ simplicity

Thesaurism

**Story: Facelessness--The St. Nicholas doll
C. S. Lewis, "Until we have faces"
TURGENEV: The Face of Christ**

*willingness
Lose face to find FACE
Paradox*

The world of the seaman, navigation

*METANOIA ~ A NEW MIND ~ UTMOST
REPENTANCE ≠ REMORSE*

On entering a new world - 1^o EXISTENCE: SELF-MIRRORED
Repentance nor remorse

The Covenant (New Year's Resolutions)

*TROPES RECOVENANT: SEQUENTIAL THEOPHANIES
JOHN THE BAPTIST*

Fourness

The fournesses of Advent

The 4 Sundays, the four candles, the four Saints

Fourness in general: In nature, In culture

The Color for St. Nicholas: Red

The Symbol of St. Nicholas: Three balls

Image: Treasure, Gifts and giving

*The dilatation of
time*

Object: Hollowed walnut shell (***others?***) *MINIATURES*

Movement: Dance the dark side

*The concentration
of
consciousness*

Preview: Activities for St. Lucia's morning

PREPARE A CALENDAR

The hours of light contract until we focus on the inner seed
The hours of darkness dilate until the Christ Child can come

SAINT LUCIA

THE PORTAL OF DARKNESS

It is no accident that the New Year of the church coincides with the beginning of the seasonal period of greatest darkness. This is precisely where the ministry of the church begins--in a place and time of darkness.

Darkness, however, is another of the great paradoxes:

How is it that Lucifer, the light bearer, is also the Prince of Darkness?

② [St. John tells us that "God is light, and in him is no darkness at all." (1 John 1:5) But it is also said that in God light and darkness are one.

We instinctually fear and avoid the darkness and yet we know that only when it gets dark enough can we see the stars.

The paradoxical nature of darkness can ~~only~~ be resolved if we are willing to ^{consider} admit that, ~~we are calling two kinds of darkness by the same word.~~ like ^{many} other physical and spiritual concepts, darkness has many facets.

One ^{facet} kind of darkness is adversarial to light. In the first chapter of Genesis it says,
① [Darkness was on the face of the deep, and the spirit of God moved upon the face of the waters. And God said let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness.

In the Gospel of John it says,

③ [In the Word was life; and the life was the light of the world. And the light shineth in the darkness, and the darkness ^{over}overcame it not.

In other translations, it says the darkness comprehended not the light. But overcame or comprehended, there is implied an adversary relation between light and darkness. And certainly this is what we all feel.

But there is another ^{facet} kind of darkness. When we are sitting in the theater and the house lights begin to dim, the audience grows silent and a feeling of expectation, not fear, pervades the audience. Something new to us is about to occur. And this is one of the feelings that embraces us in the darkness of December, the expectancy that something new and wonderful is soon to happen. It is no accident that the Nativity is celebrated in this season.

Here the scriptures tell us:

④ [The Lord will come and will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts: and then shall every man praise God. (1 Cor 4:5)

This speaks of the treasures ^{yet} to be found in the darkness ^{treasures} that will lead us to ^{glorify} praise God.

Is not darkness but the yet unknown?

Darkness was on the face of the deep,
And the spirit of God moved on the face of the waters,
And God said let there be light: and there was light.
And God saw the light, that it was good:
And God divided the light from the darkness. Gen 1:2-4

St. John tells us that "God is light, and in him is no darkness at all"
But it is also said that in God light and darkness are one.

In the Gospel of John it says,
In the Word was life; and the life was the light of the world,
And the light shineth in the darkness
And the darkness comprehended it not. John 1:5-6

St Paul says,
The Lord will come and will both bring to light the hidden things of darkness,
and make manifest the counsels of the hearts: and shall every man praise
God. I Cor 4:5

God's darkness is superessential darkness
A mystery behind a mystery
A mystery within mystery that no light has ever penetrated

The final goal of being
is the darkness and the unknowability of the hidden divinity
which is that light which shines
but the darkness cannot comprehend it

God acts but the Godhead does not act
The mystery of the darkness of the eternal Godhead is unknown
and never was known
and never will be known

God dwells therein, unknown even to God's self.

Meister Eckhart Fox p43

The birth takes place in darkness
And not only is the Son of the heavenly Creator
born in this darkness
but you too are born there
as a child of the same heavenly Creator
and none other.
And the Creator
extends this same power to you
Out of the divine maternity bed
located in the Godhead
to eternally give birth.

Meister Eckhart Fox p79

Trip = 1963²/₀

ECLIPSE.WP6

I would like to recount a personal experience with this second aspect of darkness that made me come to feel that we have been too quick to equate darkness with evil.

Some thirty years ago, we were able to put together a new type of eclipse expedition. There was to be a total eclipse of the sun whose path crossed northern Canada. We were able to obtain a large jet plane and modify it to carry our telescopes, spectrographs, and other instruments. There were two ideas involved. First, to improve observing conditions by getting above as much of the atmosphere as possible. We were going to be able to fly at almost 50,000 feet. And second, we would fly east along the eclipse path and thus extend the time of totality by more than 30%

On the day of the eclipse there was a heavy cloud bank covering most of northern Canada, and we were thankful that we were assured a view of the eclipse by being thousands of feet above the clouds. As the time for the eclipse approached we got to altitude and took course at top speed along the eclipse path. We could look back and see in the distance a darkness beginning to cover the cloud bank. As we watched this darkness swept toward us at an incredible speed, like some devouring monster it blackened all in its path. It swept on and soon engulfed us, and we looked up and saw that the sun was gone and it was time to go to work.

Our project involved taking several short exposures with various filters in different wave lengths. We were so busy with our instruments that we could not tell what was going on. About half way through, it was necessary to change film. This was my partner's job and I had the privilege of a few

seconds direct view of the spectacle. Here we were suspended half way between heaven and earth and there was the amazing corona of the sun and adjacent were stars and planets that would not be visible again until another time of year. The whole universe was displayed above and beneath us. I had the strongest feeling that if I could just look at this spectacle long enough I could penetrate further into the truth than with all the data we could ever collect with our instruments. In that moment of deep darkness, I felt for the first time the oneness of all things, the earth, the sun, the stars, and we ourselves in the middle of it all. This was enlightenment. This was a glimpse of God.

You know, today I can't remember what the purpose of our observations was. We collected and reduced our data, wrote and published the report and it sits on some shelves in some libraries. But that does not matter. The exploration began with a telescope, but the message was received with the heart. For me now darkness is not fearful nor depressing. It has become through the path of knowing a way to the mystic's 'cloud of unknowing'. And this is what the darkness of Advent can be.

I often think about the astronauts and their encounter with darkness. In outer space all is black. But this is curious because space is filled with light. Light is everywhere and nowhere, and only when it strikes a bit of matter does it manifest itself. This give us a different way to look at light and dark, perhaps closer to the way it was before God separated the light from the darkness to make day and night. It is only on the surface of the earth that light and dark are so separated. Elsewhere they are intimately intertwined. I think this is why it is said that 'to God light and dark are as one'. I feel the time has come for us to venture into the darkness knowing that in its depths we will find a light greater than any we have known.

St. Lucia

Although apocryphal Acts survive, little is known about Lucy. She was born about 283 in Syracuse, Sicily, of a noble family. Her beauty is said to have attracted a pagan suitor, and, to discourage his attentions, Lucy is reported to have disfigured herself by plucking out her eyes, obeying the Gospel injunction, "If your eye is your undoing, pluck it out." In religious art, therefore, she is often portrayed bearing her eyes in a dish. Denounced as a Christian during the Diocletian persecution, she was killed by a sword through her throat in 303 A.D.

The name Lucy means "Light". Lucy has been regarded in popular devotion as the patron saint of those suffering from diseases of the eyes. Much beloved in Italy, her day is celebrated with torchlight processions and bonfires, a veritable feast of lights, inspired by the legend that she became blind on the shortest day of the year, which was December 13 before the calendar reform of 1582.

Lucy's fame spread throughout Europe, and especially to Sweden, "where tradition has it that Lucy, known as "Santa Lucia", could be seen, crowned with light, moving over frozen lakes, bringing food to the poor. A "Lucy bride" is chosen on her festival in Swedish towns, and, accompanied young people singing carols, she visits homes, bringing Christmas cheer and hospitality.

December is the month for sowing seed in Italy. As early as the time of Leo the Great (died, 411), pagan rites of purification had been replaced by fasting days on the Wednesday, Friday, and Saturday, at the times of the Winter, Spring, Summer, and Autumn solstices, with their agricultural festivities. These seasonal observances are known as Ember Days, from their Latin title, Quattuor Tempora. The vigils which began on the Saturday in each of the seasons were later appointed at Rome as times for ordinations, a custom which still obtains in the Book of Common Prayer, which assigns to these days prayers for Christian vocation and ministry. Pope Gregory the Great (died, 604) ordered that the Winter Ember Days follow Lucy's feast day on December 13.

Season of
The Feminine

The Great TROPOS
Washing of Feet on Maundy Thursday
Luke 21:26, The Saturnalia

GO INTO
THE LIGHT

ST. LUCIA, VIRGIN AND MARTYR. December 13

The Light Bearer

THEME: PHOS HILARON, THE LIGHT THAT CASTS NO SHADOW

The GLAMING

Biography: Lucy, patron saint of Sweden
Lucy, patron saint of the blind and those with eye
disease

Dec 12
Our Lady of
Guadalupe

Dec 8
The Immacula
Conception

On Light:

S.A.D. and light

Physical ideas of light. waves and particles

Photons and quantum reality, spirit and matter

White Light, container of all color

Four theories of light--Newton, Huygens, Goethe, quantum.

Zarathustra and the great dichotomy: War in Heaven

Ahura Mazda and Ahriman

The lights that cast shadows

Mane and Manicheism

Oneness and harmony: Lucifer becomes the 'Light Bearer'

The light that casts no shadow

The two paths:

1) It is opacity, not translucence,
that creates shadow.

2) The thousand candles of epiphanos
destroy all shadow.

AND THE LIFE WAS THE LIGHT OF ME
AND THE LIGHT SHINETH IN THE
DARKNESS, AND TH DARKNESS
COMPREHENDED/OVERCAME IT NOT

~~THE SEARCH FOR HOPE FAITH PATIENCE~~ EXPECTANCY

Trees of Light:

The Minorah

Chanukah (Dec 2-9, 1991)

The Chanukah Candle Story

The Christmas Tree

The Church as Tree of Light

Tree vs. Pole

On Orthodoxy and Heresies

TRENCAANT SHADOWS → ACUITY
ELONGATED

SHADOWS AS
SELF REFERENCE
EXISTENCE

.....
The Color for St. Lucia: Yellow

The Symbol of St. Lucia: Two eyes in a dish

Image: The star

Object: Candles, kaleidoscopes, prisms, lamps

Movement: Dance the light, dance into and out of the spiral

Preview: Activities for St. Thomas Day

STAINED GLASS

THE PEOPLE WHO HAVE WALKED IN DARKNESS
HAVE SEEN A GREAT LIGHT

ADQTLUC.P51

DISK:ADVENT

QUOTES FOR ST. LUCIA'S DAY

26. As the shadows lengthen the darkness grows, but at the same time another thing happens: The contrast deepens, and that which was unseen in the brightness is rendered visible.

27. When it gets dark enough you can see the stars.
Charles Beard

SAINT THOMAS

The Gospel according to John records several incidents in which Thomas appears, and from them we are able to gain some impression of the sort of man he was. When Jesus insisted on going to Judea, to visit his friends at Bethany, Thomas boldly declared, "Let us also go, that we may die with him" (John 11:16). At the Last Supper, he interrupted our Lord's discourse with the question, "Lord, we do not know where you are going; how can we know the way!" (John 14:5). And after Christ's resurrection, Thomas would not accept the account of the other apostles and the women, until Jesus appeared before him, showing him his wounds. This drew from him the first explicit acknowledgement of Christ's Godhead, "My Lord and my God!" (John 20:28).

Thomas appears to have been a thoughtful if rather literal-minded man, inclined to skepticism; but he was a staunch friend when his loyalty was once given. The expression "Doubting Thomas," which has become established in English usage, is not entirely fair to Thomas. He did not refuse belief: he wanted to believe, but did not dare, without further evidence. Because of his goodwill, Jesus gave him a sign, though Jesus had refused a sign to the Pharisees. His Lord's rebuke was well deserved: "Blessed are those who have not seen and yet believe" (John 20:29). The sign did not create faith; it merely released the faith which was in Thomas already.

According to an early tradition mentioned by Eusebius and others, Thomas evangelized the Parthians. Syrian Christians of Malabar, India, who call themselves the Mar Thoma Church, cherish a tradition that Thomas brought the Gospel to India. Several apocryphal writings have been attributed to him, the most prominent and interesting being the "Gospel of Thomas."

Thomas' honest questioning and doubt, and Jesus' assuring response to him, have given many modern Christians courage to persist in faith, even when they are still doubting and questioning.

*on the inverse, courage to doubt because assured by inner faith
cf Gregory quote*

Everliving God, who didst strengthen thine apostle Thomas with sure and certain faith in thy Son's resurrection: Grant us so perfectly and without doubt to believe in Jesus Christ, our Lord and our God, that our faith may never be found wanting in thy sight; through him who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. Amen.

Everliving God, who strengthened your apostle Thomas with firm and certain faith in your Son's resurrection: Grant us so perfectly and without doubt to believe in Jesus Christ, our Lord and our God, that our faith may never be found wanting in your sight; through him who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen

QUOTES FOR ST. THOMAS' DAY

9. We must reach beyond our highest goal in order to achieve even our lesser goals. Thus in preparing to give, we shall receive and be led to our own transformation.

14. The most beautiful and most profound emotion we can experience is the sensation of the mystical. He to whom this emotion is a stranger, who can no longer wonder and stand rapt in awe, is as good as dead.

Einstein

15. My religion consists of a humble admiration of the illimitable superior spirit who reveals himself in the slight details we are able to perceive with our frail and feeble minds. The deeply emotional conviction of the presence of a superior reasoning power, which is revealed in the incomprehensible Universe forms my idea of God.

Einstein

19. Love God and do what you please.

23. By this doubting of Thomas we are more confirmed in our belief than by the faith of the other apostles.

St. Gregory the Great

ON OPENNESS AND SACRIFICE

After a certain age, progress in living comes not from learning more but from unlearning what we have previously been taught. Vitality in life is primarily a matter of openness. Unfortunately the more we know the more closed we become, losing our vitality and verve for life. If we reach the point of being completely closed, we reach a state like physical death. Such a tree bears no fruit. It is broadly recognized that real innovation only comes from outside the system. But mere exposure to ideas and experiences that are novel to us is not enough. We must be willing to ^{risk and} sacrifice what we are before we can go further.

There is a popular puzzle known as Rubik's Cube. The task is to manipulate the nine parts on each of the six faces of the cube so that each face is all of one color. The solution demands that time and again the solver be willing to abandon and undo seemingly precious progress in order to go on. It is very difficult to sacrifice a cube which at long last has been solved for say, four faces, to go on for five and six. But one cannot go further without ^{making} the sacrifice. This isn't the gambler's 'double or nothing'. It is more the story of Job. Job had it made at the four face level, but God wanted him to go on. And in order to do this what he had gained had to be sacrificed.

In many senses western government, western economics, western science, and western religion, great achievements that they be, are all prisons. Not that they are wrong, but we have become locked into them and now they are too confining. They inhibit the great adventure of exploring further the facets of self and world. Returning to the analogy of Rubik's Cube, we must sacrifice the four faces we have succeeded in putting together, but what we take with us in going forward, that need not be abandoned, is what we have learned in ^{the} technique of puzzle solving.

We have learned, for example, that engaging contradictions and paradoxes leads to clarification and insight. This kind of knowledge we need not abandon.

*We must risk and sacrifice a shallow faith
in order to find a deeper faith*

*We must retrace our steps or perish → Advent
- Robert Graves*

WITHOUT SACRIFICE REPETITION CAN NEVER BECOME ITERATION

CREATION AND THE BIBLE

*Some call it
God's Body*

Many hold the Bible to be written by God and therefore take it as the ultimate source of truth. But there is another book unarguably written by God, the greatest source of truth and wisdom available to most of us. This is God's creation, the natural order, the cosmos itself. Both are to be read with profit. They give us binocular vision, so to speak. However, it is pointless to place these two books in an adversarial relation as has so often been done in the past, for they are written with different symbols and require different code books for their interpretation.

The finite cannot interact directly with the infinite. Accordingly, humans can experience God only through intermediaries, the most accessible intermediary being God's manifestation in his creation. But creation (or nature) is not God. It is a manifestation of God, but also for us a symbol of God. Thus to contemplate and experience the natural order can be an opportunity to experience God.

This sense of the divineness (^{sacredness} not divinity) of the natural order is a major premise in the parables of Jesus.

"Jesus did not feel the need of making up artificial illustrations for the truths He wished to teach. He found them ready made by the Creator of man and nature. Since nature and super-nature are of one order, you can take any part of that order and find in it illumination for other parts. Thus the rising of the sun and the falling of rain are religious things, for it is God who makes the sun to rise on the evil and the good and rain to fall on the just and the unjust (Matthew 5:45); the death of a sparrow can be contemplated without despairing of the goodness of nature, because the bird is 'not forgotten by your Father'." (Dodd, Parables of the Kingdom)

We may thus look to both nature and the Bible in searching for the Kingdom of God.

We do not experience God, ^{God} "He" is an inference or an interpretation of our spiritual experience.

IDOL AND TEMPLE, MYTH AND ARCHETYPE

When missionaries were sent from Rome to the outlying provinces A.D. 601, their instructions given by Pope Gregory I made clear the policy of the church:

"Let the shrines of idols by no means be destroyed but let the idols which are in them be destroyed. Let water be consecrated and sprinkled in these temples; let altars be erected... so that the people, not seeing their temples destroyed, may displace error, and recognize and adore the true God.. And because they were wont to sacrifice oxen to devils, some celebration should be given in exchange for this... they should celebrate a religious feast and worship God by their feasting, so that still keeping outward pleasure, they may more readily receive spiritual joys."

(Bede Eccl Hist of the English Nation)
from Enc. Brit. Christmas

*The Red Soldiers
Jesus Cleansing
the Temple*

Cortez

Chartres

The injunction to destroy the idols but preserve the temple is metaphorically equivalent to the replacement of a specific myth or metaphor with another while preserving the archetype that stands behind the myths. Pope Gregory may have recognized that it was the temple itself, that is, the archetype, that contained the meaningful essence, the specific myth being incidental. [In a deeper sense both the temple and the idol are symbols and they are fractally related.]

Over time myths, metaphors, and rituals lose their ability to energize and vitalize. Hence they are replaced or updated from time to time with either new interpretations or new theophanies in order to facilitate the understanding of the people. When the symbol is fresh, the people understand its message, but over the centuries the meaning is forgotten, yet the symbol itself remains in the temple though it has become hollow and no longer vitalizes the people. (the Hoyle effect) When the symbol has lost its savor it can be invaded with unwanted meanings, like in the parable of the house of the man which was cleansed of unclean spirits.

In early pagan times there was a deep understanding built on accumulated wisdom and symbolized in meaningful myths and metaphors. But by the lifetime of Jesus, the pagan symbols had dried up and were filled with distortions and misunderstandings. The early church fathers sought to revitalize the people by replacing the ancient symbols with new metaphors from the life and teachings of Jesus. For example, the turning of water into wine at the wedding at Cana, replaced the day in pagan tradition when certain springs turned to wine, or the day when the Nile became pure, a festival celebrated on January 6th (Tobi 11 in the Egyptian calendar) In Christian metaphor January 6, thus became associated with purification in the baptism of the Lord and with his miracle at Cana. The date of the purification of the Nile became the spiritual birthday of the Lord.

97/06/01

About the same time as Christianity was emerging, a great metamorphosis was taking place in the Pagan world. The Gods were being "deanthropomorphized" into forces & principles of the natural order. And philosophers such as Marcus Aurelius were moving beyond social ethics.

This development and the fountain of the Gospels were both cut off by the politization of the Church. It was a deal in infamy. The Church would give up the deeper gospels, the state would abolish all residues of paganism. In exchange, the Church would assume the mantle of Imperial Rome

But what is the deeper meaning behind all the specifics, whether pagan or Christian? What is the deeper meaning of water into wine whether in a pagan spring or a Christian miracle? This is the form of questioning that leads to the archetype, but the form of questioning rarely pursued.

Sometimes a side effect of Gregorian pouring of new wine into old bottles arises. This is confusion of wine with bottle. Alan Watts puts it this way:

"When myth is confused with history, it ceases to apply to man's inner life. The tragedy of Christian history is that it is a consistent failure to draw the life from the Christian myth and unlock its wisdom. Myth is only "revelation" so long as it is a message from heaven, that is, from the timeless and non-historical world. Expressing not what was true once, but what is true always. Thus the Incarnation is without effect or significance for human beings living today if it is mere history, it is a "salvic truth" only if its is perennial, a revelation of a timeless event going on within man always."

In the search for the meaning to be placed in the temple, we see that we must not only discriminate the metaphorical from the historical, we must discriminate the symbol from the symbolized. We will not find the God behind the symbol, the higher God behind the vernacular God, the archetype behind the myth, simply by replacing a devitalized interpretation with a new one, the pagan with the Christian, the Old Testament with the New Testament.

We must recognize that the Tao that can be spoken is not the true Tao. Our spiritual poverty today does not derive from the confusion of the historical and the metaphorical, although this has been an impediment to spiritual understanding. It derives from our substitution of a myth for the archetype. We have in effect become idolaters worshiping a symbol, no longer seeking the fountain head and thereby becoming cut off from the true waters of life.

It is one thing to replace an outdated myth with a new one, but to replace the archetype itself with a myth blocks the path of transformation.

For the current of our spiritual life creeds and rituals are channels which may thwart or help, according to their fixity or openness. When a symbol or spiritual idea becomes rigidly elaborate in its construction, it supplants the idea which it should support. In art and literature metaphors which are the symbol of our emotional perceptions excite our imagination but do not arrest it. For they never claim a monopoly of our attention; they leave open the way for the endless possibility of other metaphors. They lose their artistic value if they degenerate into fixed habits of expression. Shelley, in his poem on the skylark pours out images which we value because they are only a few suggestions of the immeasurableness of our enjoyment. But if, because of their fitness and beauty, a law were passed that while thinking about a skylark these images should be treated as final and no others admitted, then Shelley's poem would at once become false; for its truth is in its fluidity, in its modesty, which tacitly admits that it has not the last word.

Rabindranath Tagore

*The Second Coming*¹

Turning and turning in the widening gyre
The falcon cannot hear the falconer;
Things fall apart; the centre cannot hold;
Mere anarchy is loosed upon the world,
The blood-dimmed tide is loosed, and everywhere
The ceremony of innocence is drowned;
The best lack all conviction, while the worst
Are full of passionate intensity.

Surely some revelation is at hand;
Surely the Second Coming is at hand.
The Second Coming! Hardly are those words out
When a vast image out of *Spiritus Mundi*
Troubles my sight: somewhere in sands of the desert
A shape with lion body and the head of a man,
A gaze blank and pitiless as the sun,
Is moving its slow thighs, while all about it
Reel shadows of the indignant desert birds.
The darkness drops again; but now I know
That twenty centuries of stony sleep
Were vexed to nightmare by a rocking cradle,
And what rough beast, its hour come round at last,
Slouches towards Bethlehem to be born?

Yeats

Prison at the Lighting of the Third Advent Candle

O Phos Hilarion

We do not light the third candle
For it has always been lit.

Though its flame has always burned before us
Its light has been hidden from us

Obscured by the stubbornness of our hearts
And the feebleness of our resolve.

What we light now is but our discovery
that you are present even in the darkness of darkness

And that we may journey with joy
Assured that your light is ever with us

Leading us to that Holiest of Lights
From which no shadow is ever cast.

MEISTER

Now I shall tell you something I have never
spoken of before.

God enjoys him/herself.

In the same enjoyment in which God enjoys him/herself,
S/he enjoys all creatures.

God

finds joy and rapture

in us.

ECKHART

All that is good in creatures—
all their honeysweetness—

comes from God.

All things are pure and noble in God.

We love everything according to our own goodness.

We are to love all things that lead us to God—

That alone is love.

Think of the world you carry within you, and call this thinking what you will; whether it be remembering your own childhood or yearning towards your own future -- only be attentive to that which rises up in you and set it above everything that you observe about you. What happens in your innermost being is worthy of your whole love; you must somehow keep working at it and not lose too much time and too much courage in explaining your position to people...If it worries you and makes you afraid to think of your childhood and of the simplicity and quiet that goes with it, because you cannot believe any more in God, who appears everywhere in it, then ask yourself whether you really have lost God? Is it not, rather, that you have never possessed him? For when should that have been? Do you believe that a child can hold him, him whom men bear only with effort and whose weight crushes the old? Do you believe that any one who really had him could lose him like a little stone?...Why do you not think of him as the coming one, imminent from all eternity, the future one, the final fruit of a projecting his birth into coming ages and living your life like a painful and beautiful day in the history of a great gestation? Do you not see, how everything that happens is always beginning again, and could it not be his beginning, since beginning in itself is always so beautiful? If he is the most perfect, must not the lesser be before him, so that he can select himself out of fullness and overflow? Must he not be the last, in order to include everything in himself, and what sense would we have if he, whom we long for, had already been?...As the bees bring in the honey, so do we fetch the sweetest out of everything and build him. Even with the trivial, with the insignificant do we begin, with work and with rest after it, with a silence or with a small lonely joy, with or without supporters and participants, we begin him who we shall not live to know, even as our forebears could not live to know us. And yet they, who are long gone are in us, as predisposition, as a charge upon our destiny, as blood that stirs, and as a gesture that rises up out of the depths of time...Is there anything that can take from you the hope of thus some day being in him, the farthest, the ultimate?

Letters To A Young Poet
Rainer Maria Rilke

YULETIDE

12/12/89, 8:00 a.m.

This morning winter was in full bloom (so far as is possible in California). The temperature dropped to the low twenties, the bird bath was frozen solid and a thick frost whitened the orchard. The frost on the shingles created the illusion of snow on the roof and the junipers and cedars bending under the weight of the heavy frost conformed to the greeting card shapes of trees burdened with snow. A thick fog settled all around shrinking the world into the intimacy of a cozy room. The lagoon loomed through the fog dark, frozen, and bleak. Last year's solitary egret whose whiteness stood in stark contrast to the December darkness was missing this year. But even in the absence of that luminous symbol of life, the scene paradoxically radiated a strange warmth and coziness. Some invisible presence suffused the world with peace. How strange this affinity of closure with completeness, of solitude with joy.

I think we have never understood the true nature of winter. We glimpse its inert beauties and briefly behold its transforming spirit, but its real power eludes us. What we glimpse of winter we attempt to subsume with our cultural symbols, but we only capture a spoonful of the ocean. To recognize the warmth in winter's bleakness and the joyfulness in its solitude requires a different kind of sensitivity than that inculcated by our urban culture. It requires the sensitivity of Mila Repa sitting alone under the stars naked on a lofty glacier. Or the sensitivity of the white egret standing alone on one leg enshrouded by fog in the frozen lagoon.

One of the traditions preserved and invigorated by Augustus in his efforts to revive the spirit of old Rome was the Feast of the Saturnalia. He designated three days-December 17, 18 and 19-as legal holidays, although the celebration itself lasted seven days. It was an ancient festival, first observed, according to Livy, just after the battle of Lake Regillus in 496 B.C. Whatever its earlier nature may have been in later years it became a celebration of brotherhood and good will, and for these few days the slave could regard himself as the equal of his master.

The Saturnalia began on the morning of the 17th with sacrifices in the open air by the Forum in front of the temple of Saturn. An outdoor banquet followed in which the slaves sat down first and were served by senators and patricians. The slaves feasted and drank and enjoyed themselves without a word of reproach, and not until they had finished were the tables cleared and set for the patricians. The distinctions between slave and free were abrogated; slaves neglected their ordinary duties, wore the pilleus, the badge of freedom, and spoke as they pleased without restraint. The succeeding days were given over to private celebrations, visits to friends and the exchange of gifts. All classes surrendered themselves to the spirit of the occasion, and crowds thronged the public places, filling the air with the traditional greeting; "Io Saturnalia!" This temporary annulment of class distinctions, recalling an age when there had been no differences of social rank, expressed better than words, a conviction of the unjust and artificial nature of social inequality.

Later we see this carried one step further:

On Maundy Thursday, the night before the crucifixion.

Jesus instituted two sacraments

The first: A new meaning of the passover meal

cf. Gregory I New Wine into an old bottle.

The Eucharist, symbol of a new covenant.

The second: Washing the disciples feet

Symbolic that whosoever would lead, must be a servant.

*The only elite is the elite of responsibility
not privilege*

The only hierarchy, the hierarchy of service.

The Dalai Lama

CHRISTMAS

About Christmas

During this season of the year there are frequent letters to the editors of newspapers wishing to remind us that Christmas is a secular holiday as well as a religious holiday. Very true, both historically and culturally. Not only does the celebration of December 25th as a special holiday antedate the Christian adoption of this date, (one example, this date was earlier celebrated as the birthday of the Sun God of Mithra), but the customs of recent decades have removed this day from the exclusive possession of Christian groups and distributed it to everyone. One only needs to spend a day in December on the Ginza in Tokyo to be overwhelmed with the adoption and extension by the Japanese of the secular aspects of this holiday. Some Christians resent this evolution of Christmas. "Put Christ back in Christmas", they say. But that injunction should be for themselves and their own manner of celebrating this holiday. Christmas has become too big for any single interpretation to contain it. Christmas now belongs to everyone.

The patterns of psychic energy-flow at this time of year are fundamental, predating and transcending both religious and secular observances. Humans are caught in deep rooted temporal patterns of the earth and sky, like those that inform birds to fly south in autumn or other creatures to hibernate. Undeniably there is a special magic following the reversal of the forboding march of darkness that occurs at the Winter Solstice. But even when transferred to the Southern hemisphere, Christmas retains its special aura. This is a global phenomenon with more involved than just the north-south yearly journey of the sun.

CHRISTM, W52

Dec 23, 1986

WHAT ARE WE CELEBRATING WHEN WE CELEBRATE CHRISTMAS?

The Christian Celebration

- The birth of the Christ Child, God as an infant, the divinity of all infants
- The Incarnation, the virgin birth ⇒
- Mary, Madonnas, Motherhood

No Room in the Inn ⇒

• ST. LUKE
ST. MATTHEW

The Pagan Celebration YULE

- Winter, the winter solstice, the beauties of snow, frost, and ice
- Fire and warmth, lights in the darkness, trees whose blossoms are lights and The Stars
- A New Year, time for renewal

SATURNALIA
MITRA

The Secular Celebration

- Children and childhood, Santa and his reindeer, Miniaturization (Zan)
- Gift exchanges, cards, greetings, parties, feasting, revelry
- Various forms of art and music

CHRISTMAS CLASSICS: SECULAR

• A CHRISTMAS CAROL DICKENS 18

• THE NIGHT BEFORE CHRISTMAS
CLEMENT C. MOORE 182

• YES, VIRGINIA
D. HANLON 189

The origins of the various practices are complex and interactive. For instance, the Roman Saturnalia, was celebrated with gift exchanges and sharing, and the interchange of the position of slaves and masters.

THE SUN GOD

BRANIKWAH MENORAH

CHRISTMAS BELONGS TO EVERYONE

The Celebration of Christmas

A Christmas Meditation

I The Christian Celebration: Relating the season to the Gospel stories

- **The Nativity** [PROCESS] The celebration of all birth, the coming of the new into the world. But especially the celebration of a particular kind of birth--Virgin Birth, whose conception is not by the past, a mere permutation of existing genes, but by a transcendent agent bringing into the world that which had not been here before. [But in Christian tradition, there is also the claim, "that which is born has always been here". In order for this claim not to contradict Virgin Birth, the implication is that the true innovation consisted of the removal of some previously limiting inhibition. But the compilers of the Gospels wanted it both ways, for there are the two claims of both Virgin Birth and of Joseph being of the lineage of David.]
- **The Christ Child** [PRODUCT] The celebration of the divinity of the child born of Virgin Birth. Immanuel: God is with us, an infant yet infinite. How paradoxical to perceive of God, the Almighty, as an infant. And of God being given to our care, into the care of those who are in turn in His care. A precious loop. God born into a family, God becoming our brother, our sister. And in consequence, the celebration of the Christ Child becomes the celebration of all new born and the recognition of their divinity. For in a profound sense every child at birth is a Christ Child.
- **The Virgin** [AGENT] The celebration of the divinity of Mary, the Holy Mother, the protectress and nurturer of the Christ Child and the protectress and nurturer of us all. But in celebrating Mary, we also celebrate all motherhood and all mothers, those who have carried life in their womb and nurtured and protected life in its vulnerability.

These three Christian celebrations of Christmas are not solely the possession of Christian theology. It should be noted that the Christian celebrations are derived from earlier Pagan ones and are related primarily to nature, not the Gospels. At the deepest level Birth, Infant, and Mother are universal and aseasonal archetypes, belonging to all humanity and to all seasons of the year. However, when there is focus on a particular manifestation of these archetypes, such as the one recorded in the Gospels--the stable, the shepherds, and the star--we are able to internalize the archetype through our feelings, which is not possible with an archetype in abstract form. Indeed, humans come to understanding of essences better by means of stories than by intricate rituals, philosophical abstractions, or mathematical equations. Only when concepts can be reduced to story form does real understanding begin. The great teachers, a Jesus, a Siddhartha, could put archetypal essences into story form. And to some degree much of literature is an attempt to do the same. But we also need those who can extract the essence from the story and articulate it, a Carl Jung, a Joseph Campbell.. And to some degree preachers of sermons are attempting to do the same.

II The Pagan Celebration: Relating the season to nature

- **Winter** The celebration of winter, the season of introversion and transformation. The stilled world listening to the silence of the winter stars. The scars of the earth covered with a white purifying blanket, the beauty of the earth enhanced by the fanciful masks of frost, ice, and snow. The paradox between the intimacy and otherness we feel with the crystalline world of ice and snow. And the paradox between the constraints and the empowerments it provides us. The exhilaration of the gliding world of sleighs, skis, and skates releasing us from the rotating repetitious world of wheels.
- **The Solstice** The season of darkness moves to its climax. And as in a theater when the lights grow dim, feelings of anticipation rise. Although the darkness depresses our spirits (SAD, Seasonal Affective Disorder), anticipations accompanying the turning offset it. The yule log is set ablaze and the warmth and light of the hearth sustain us through the tropics.
- **The 25th of December** Dies Natales Invicti: The Darkness is overcome, and the good news spreads that light will prevail. It is the birthday of the renewed sun. And in consequence the beginning of a new year. The victory is celebrated with trees of light, menorahs. But even so, this day is the most special day of the year. The sun reaches its maximum velocity to the east, opening the day to its greatest span. The time of maximum receptivity. Nature's time and man's time are in phase, chronos and kairos become one.

When these seasonal archetypes are merged with the aseasonal archetypes, adorned with the stories of the stable, the shepherds, and the star, a mystery of profound beauty is created, and the whole becomes far greater than the sum of the parts.

*Only in the solitude of Darkness and Silence
can we begin to hear the angels' singing.*

*Only when it gets dark enough can you
see the stars.*

Charles Beard

Alternate Structure:

NATURE: WINTER, THE SOLSTICE, SNOW, STARS, ANALEMMA

PAGAN: Lights - Greens, Holly, Gemutlichkeit, FIRE, NEW YEAR

SECULAR: Gifts, Customs, Santa, Music, S. A. D., Children, anticipation

CHRISTIAN: Christ Child, Madonnas, Magi, Nativity, expectancy

III The Secular Celebration: Relating the season to culture and society

- **Exchange of gifts and greetings** This cultural tradition has focused especially on gifts to children. The idea of a gift bringer derived from legends concerning St. Nicholas of Myra, who threw gold through windows. In time the good saint became Father Christmas and in America, Santa Claus. The lore about Santa Claus has grown since the publication of Clement Moore's poem, "A Visit from Saint Nicholas" in 1823. New facets to the legends have been added almost every year since. With the focus on children has come the focus on toys, and on everything miniaturized, soldiers, trains, etc. Dolls reflect the archetypes of Infant and Mother. The miniature reflects the contractive and inward focus appropriate to the season.
- **Arts and music** One of the joys of Christmas is the joy of return after separation. Bringing out the old and familiar tree ornaments, singing old and familiar carols. All of this reminds us of past Christmases and serves to preserve them for us. For in these practices time is breached and Christmas becomes primordial, not being now, not being then, but being forever. Annually bringing out the art work and music that have grown up around this feast, links us to an archetype that involves all of the seasonal and aseasnal archetypes, an archetype that we may call Christmas.
- **Revelry** Recognition that this time of year is not like other times calls for a break in routine. There is release from the ordinary, everything is done with special effort. Special food, special decorations. special gatherings. It becomes a time for coming together, feasting, Gemutlichkeit, and revelry. Customs that date back at least as far as the Roman Saturnalia, when gifts were exchanged, feasts were held and masters served their slaves. A recognition that ordinary life was artificial, and the real was only to be had when we breached ~~the~~ time.

Most of what we celebrate and do at the Christmas season is related to a combination of some or all of these nine aspects.

Christmas belongs to everyone!

MATERIALIZATION AND ETHERIALIZATION

The idea of incarnation involves materialization or the introduction into the physical world of a material manifestation having a set of physical attributes, which takes its origin in activities on the spiritual level.

The idea of etherialization, on the other hand, involves the introduction into the spirit world of a set of spiritual properties which take their origin in activities in the physical world.

These processes are duals:

Materialization or Incarnation: spirit into matter

Etherialization or Transubstantiation, matter into spirit

What are the processes of materialization and etherialization and how are they effected?

There is the example of the painter who incarnates his subject into his ^{portrait} painting, in the sense of capturing the spiritual essences in the character of the subject. He does this through the etherialization of color. The color has in some sense acquired other than its purely material properties. One aspect of this etherialization of color is in the painter's development of the knowledge of the nature of colors. Such knowledge is a spirit essence etherialized from the matter world. In this case incarnation is achieved through etherialization. Something has gone from the matter world to the spirit world (knowledge of the properties of color) in order that something else (the characterization in the portrait) could go from the spirit world into the matter world. Incarnation and etherialization are thus both parts of a single exchange process that takes place between two worlds. 04/17

Another example is that of the Eucharist, in which the bread and wine are etherialized or "transubstantiated" ^{in body & blood} in order that the Christ may become incarnate ⁱⁿ the communicants. *~ A Book: Information is materialized into the book*

that it may be etherialized when read,
Christmas—the Great Incarnation—only became possible after centuries of the Law and the Prophets, through "Messianic Transubstantiations", the sufferings and cries to God of a people etherialized into the spirit world that the Christ might be incarnated. The Chosen were chosen to make possible this great materialization from the world of spirit.

In a converse example, that of the Transfiguration, an exchange is also seen to be taking place. Jesus went up into the mountain with three disciples who beheld a miraculous transforming or transfiguration of his physical body into spiritual essence, an etherialization ^{of} transubstantiation. But accompanying this the spirit essences of Moses and Elijah, became manifest in the material world—an incarnation. Again an exchange takes place between the two worlds.

From the point of view of this world, the primary part of the exchange in the case of Christmas was incarnation, and in the case of the transfiguration it was etherialization. From the viewpoint of the spirit world the primaries may be reversed. We accordingly may surmise that transfers between the worlds of matter and of spirit are always in the forms of exchanges. Incarnation must be enabled by etherialization and etherialization cannot be effected without there also being incarnation. (This has a certain parallel in the physical law of conservation of matter/energy.)

Another example of the incarnation/transubstantiation exchange is that involved in art and science. The scientist is concerned with extracting knowledge from the properties of things, i.e. creation of a non-material essence from manipulation of material essences—an etherialization process. The artist, on the other hand, is concerned with creating material forms that will contain his images and concepts—an incarnation process. But each must make exchanges in order to effect his task.

Exchange also involves the attribute of quality. A degenerate, anti-aesthetic art seems to accompany a positivistic, mechanistic science. Which is cause and which effect is uncertain, but exchange is not bound by causality. The question is, with what spirit world is this destructive exchange taking place.

*In the Incarnation, God becomes what we are
that we might become what God is.*

St. Irenaeus

BLESSING OF THE BREAD

BLESSED ARE YOU LORD GOD OF ALL CREATION

THROUGH YOUR GOODNESS WE HAVE THIS BREAD TO EAT

WHICH EARTH HAS GIVEN AND HUMAN HANDS HAVE MADE

LET IT BECOME FOR US A SOURCE OF NOURISHMENT AND STRENGTH.

THOU DIDST PREPARE THE EARTH TO CELEBRATE MULTIFOLD
DIVERSITY

AND AS WE BREAK THIS BREAD,

WE CELEBRATE OUR PORTION OF THAT DIVERSITY

ALL THE WHILE REMAINING ONE IN THEE.

// While all things were in quiet silence, and night was in the midst of her course, thine almighty Word, O lord, came down from thy royal throne.

In the middle of the centuries, at the depth of the year, the winter solstice, in the midst of the night, and in the cave, the depth of the earth, the King of Kings and Light of Lights was born in circumstances of the most extreme humility, amidst the animals in a crib of hay.

The Virgin today brings forth the Superessential and the earth offers a cave to the Unapproachable. I behold a mystery strange and wondrous the cave is heaven, and the virgin is the throne of the cherubim in the confines of the manger is laid the infinite.

The tradition holds that at the moment of the Lord's birth all nature was still as if time itself had missed a beat and paused in its course, and that the shock of a stillness so strange and sudden was known to all creatures so that, for a moment there was a universal revelation of the Incarnation of God. It was revealed to every class of creatures from the stones to the angels. It was made known to stone by the sudden crumbling of the Eternal Temple of Peace in Rome concerning which the Oracle of Apollo had prophesied that it would stand until the day when a virgin gave birth to a child. It was made known to the angels for the whole host of heaven had come down to earth and shone around the cave with a brilliance that turned night into day. Hardly had that intense throb of silence passed when all the nine choirs of heaven cried out, singing

Glory be to God on high and on earth peace to men of good will.
Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis. //

ON CHRISTMAS

We each find that some seasons of the year speak to us more deeply than others. This is more than having a favorite season, it is something related to our personal development, to where we are in our time of life, to where we are in our spiritual journey. So it is with the events marked in the liturgical year. To some of us Christmas, the Nativity, the Incarnation seems the central event of the liturgical year, to others it is Easter, the Resurrection. While to others such feasts as Epiphany, Pentecost, the Transfiguration, or Michaelmas, ... speak in some special way.

This sort of difference is not only marked personally by individual choice, but is marked in the church itself. Some branches of Christianity emphasize different events. For the Orthodox Christians, Epiphany speaks more meaningfully than the Nativity, the Crucifixion more than the Resurrection. For other groups, Pentecost is the central theme of the Christian life. No blame to any.

It is important to note, however, that to the secular world, to non Christians, Christmas looms larger than any other event. One only need spend Christmastide on the Ginza in Tokyo, or see this festival observed in Hindu and Muslim India to be overwhelmed with this fact. Why is this? Christmas is an event that those unfamiliar with the church's teaching, pagans, heathen, and especially children, resonate with. For the world at large, Christmas is bigger than all else. What is so special about it that naturally generates the desire to celebrate something. There is something ineffable, something to be expressed in symbolized forms in an attempt to grasp its meaning. We must remember that this date was celebrated long before the particular meaning of the Nativity was given it by the church.

*It is difficult to admit that there is a deeper 'religion',
that Christianity, and all our other ^{religious} formulations are but special
cases. The Tao that can be articulated is not the true Tao.*

*cf The Rabbi's story of the
Chinese Emperor and the jade*

*The specialness of Christmas is in the time of year
the movement of the sun in the calendar,*

while Unitarians revert to celebrating the Solstice

the Ginza Celebrates Christmas

Put Christ back into Christmas - yes

but as a festival of good will, Christmas belongs to everyone

THE ORIGINS OF CHRISTMAS
(Christmas Trivia)

Two birthdays of Jesus are celebrated. The birth after the flesh, celebrated at Christmas on December 25, and the birth after the spirit, celebrated at Epiphany on January 6.

The earliest identification of the nativity with the date, December 25 is in the writings of Theophilus of Antioch (c 180). He notes that "the Gauls contend that as they celebrate the birth of the Lord on Dec 25th, so ought they to celebrate the resurrection on Mar 25"

Hippolytus (c202) [cf Daniel 4:23]
Jesus was born at Bethlehem, on Wednesday, December 25, in the 42nd year of Augustus.

Origen (245) denounced any celebration of the birthday of Christ as regarding him "as if he were a pharaoh"

For Certain:

In the calendar of Philocalus (354)
"In the year 1 after Christ the Lord, Jesus was born on Friday, December 25, the 15th day of the new moon." (In fact, the 25th of December in the year 1 A.D. was a Sunday) However, this date has been reputed to have been selected to offset the celebration of the Mithraic, Natalis Solis Invicti, the birth of the unconquered sun. (and the darkness overcame it not)

Clement of Alexandria (c200)
Claimed that Christ was born on November 17, 3 B.C.
Other anonymous contemporary sources said Wednesday, March 28, the anniversary of the creation of the sun.

Certain Latins as early as 354 transferred the birthday being celebrated on January 6, to December 25. They were promptly denounced as being sun worshipers.

St. Chrysostom in a sermon delivered on December 20, 386 said that December 25th was from the beginning the date of the Nativity from Thrace to Cadiz. Definitely, the December 25th date was started in the West. By the year 400, Rome observed Dec 25, while the East observed January 6th. The quadragesima of Epiphany, i.e. the Presentation was celebrated on February 14 ^{until} the reign of Justinian, then changed to February 2.

In Britain, December 25th was a festival long before the coming of Christianity. Bede "The Angli began the year on December 25th. they called it Modranecht, Mother's Night"

The exchange of presents at Christmas was originally peculiar to Teutonic countries.

The celebration of Christmas was forbidden by the Puritan Parliament in 1644.

Epiphany was originally a commemoration of the baptism of the Lord, the birth after the spirit. Advent was from December 17th to January 5th. There were five sundays in Advent.

In the East, Epiphany came to be the Day of Lights, called the Theophany.

In the West, Epiphany became the Festival of the Three Kings.

The Miracle at Cana became associated with this date through the Alexandrian associations with the purification of the Nile.

January 6, was the date when the virgin Kore (Persephone) gave birth to the Aeon. Her symbol was kept in an underground shrine. The crypt of the Black Madonna of Chartres is probably one of Kore's shrines.

The Celebrations of Christmas

The Christmas season has been a time of celebration since pagan days. The Egyptians celebrated the resurrection of Osiris, the Romans Saturnalia, the Persians the birth of Mithra, Celtic peoples Yule, and various others the rebirth of the sun, all in the time frame mid-December to mid-January. This is not at all surprising since this season is marked by several significant astronomical events: the Winter solstice about December 21, the greatest length of a solar transit interval about December 25, and perihelion near January 5.

Today this season is still the occasion for the celebration of many festivals. In most western countries there are three principal observances: The Christian celebrations relating the season to Gospel stories; continuing Pagan celebrations relating the season to Nature; and Secular celebrations relating the season to a rich ever growing cultural heritage. In addition, the Jewish holiday of Chanukah has been adapted to the season, and the newly created African festival Kwanza has opted to be included among the celebrations of this time of year.

The Christian Celebration: Relating the season to the Gospel stories

The Nativity This is not only the celebration of a particular birth, but the celebration of all birth, the coming of the new into the world. But even more, the celebration of a particular kind of birth: Virgin Birth, whose conception is not by an agent of the continuing past, a mere permutation of existing genes, but by a transcendent agent bringing into the world that which had not been here before.

The Christ Child The celebration of the divinity of the child born of Virgin Birth. Immanuel: God is with us, an infant yet infinite. How paradoxical to perceive of God, the Almighty, as an infant. And of God being given to our care, into the care of those who are in turn in His care. A precious loop. God born into a family, God becoming our brother, our sister. And in consequence, the celebration of the Christ Child becomes the celebration of all new born and the recognition of their divinity. For in a profound sense every child at birth is a Christ Child, whose coming affirms us as members of the Holy Family to which all God's creatures belong.

The Virgin The celebration of the divinity of Mary, the Holy Mother, the protectress



and nurturer of the Christ Child and the protectress and nurturer of us all. But in celebrating Mary, we also celebrate all motherhood and all mothers, those who have carried life in their womb and nurtured and

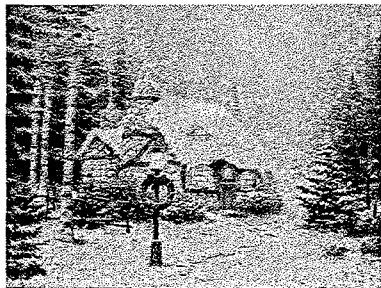
protected life during its greatest vulnerability.

These three Christian celebrations of Christmas are not solely the possession of Christian theology. It should be noted that the Christian celebrations are derived from earlier Pagan ones and are related primarily to nature, not the Gospels. At the deepest level Birth, Infant, and Mother are universal and aseasonal archetypes, belonging to all humanity and to all seasons

However, when there is focus on a particular manifestation of these archetypes, such as the one recorded in the Gospels--the stable, the shepherds, and the star--we are able to internalize the archetype through our feelings, which is not so easily done with an archetype in abstract form. Indeed, humans come to the understanding of essences better by means of stories and their enactment in ritual, than through philosophical abstractions, or mathematical equations. Only when a concept can be reduced to story form does full understanding begin. This is the heritage of universal myth. Such great teachers, as Jesus, and Siddhartha, were able to put archetypal essences succinctly into story form, and to some degree much of literature is an attempt to do the same. But we also need those who can re-extract the essence from the story and articulate it for us in new and different ways.

The Pagan Celebration: Relating the season to Nature

Winter The celebration of winter, the season of introversion and transformation. The stilled world listening to the silence of



the winter stars. The scars of earth covered with a white purifying blanket, the beauty of all enhanced by the fanciful masks of frost, ice, and snow. The paradox between the intimacy and the otherness we feel with the crystalline world of ice and snow. And the paradox between the constraints and the empowerments it provides us. The exhilaration of a gliding world of sleighs, skis, and skates,

redefining us and releasing us from the repetitious rotating world of wheels.

The Solstice The season of darkness moves to its climax. And as in a theater when the lights grow dim, feelings of anticipation rise. Although the darkness depresses our spirits (SAD, Seasonal Affective Disorder), anticipations accompanying the turning offset it. The yule log is set ablaze and the warmth and light of the hearth sustain us through the tropics.

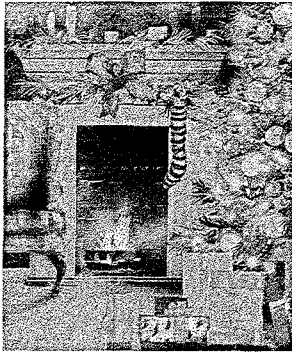
December 25th Dies Natales Invicti: The Darkness is overcome, and the good news spreads that light will prevail. It is the birthday of the renewed sun. And in consequence the beginning of a new year. The victory is celebrated with trees of light, Menorahs. But even so, this day is the most special day of the year. The sun reaches its maximum velocity to the east, opening the day to its greatest span. The time of maximum receptivity. Nature's time and man's time are in phase, Chronos and Kairos are one.

When these seasonal archetypes are merged with the aseasonal archetypes, adorned with the stories of the stable, the shepherds, and the star, a mystery of profound beauty is created., and the whole becomes far greater than the sum of the parts.

The Secular Celebration: Relating the season to culture and society

Exchange of gifts and greetings This cultural tradition has focused especially on gifts to children. The idea of a gift bringer derived from legends concerning St. Nicholas of Myra, who threw gold through windows. In time the good saint became Father Christmas and in America, Santa Claus. The lore about Santa Claus has

grown since the publication of Clement Moore's poem, "A Visit from Saint Nicholas" in 1822. New facets to the legends have been added almost every year since. Along with the focus on children has come the focus on toys, and on miniaturization of everything, houses, trains, soldiers...



Dolls reflect the archetypes of Infant and Mother. The miniatures enable a focus inward on the immediate and the present. With their help one can begin a meditation appropriate to this season.

Art and music One of the joys of Christmas is the joy of a return after a separation. Bringing out the old and familiar tree ornaments, singing old and familiar carols. All of this reminds us of past Christmases and serves to preserve them for us. For in these practices time is breached and Christmas becomes primordial, not being now, not being then, but being forever. Annually bringing out the art work and music that have grown up around this feast, links us to an archetype that involves all of the seasonal and aseasonal archetypes, an archetype that we have come to call **Christmas**.

Revelry Recognition that this time of year is not like other times calls for a break in

routine. There is release from the ordinary, everything is done with special effort. Special food, special decorations. special gatherings. It becomes a time for coming together, feasting, *Gemutlichkeit*, and revelry. Customs that date back at least as far as the Roman Saturnalia, when gifts were exchanged, feasts were held and masters served their slaves. A recognition that ordinary life was artificial, and the real was only to be had when we could breach time.

Most of what we celebrate and do at the Christmas season is related to a combination of some or all of these nine aspects. But beyond these three traditions of the West, elsewhere Christmas also looms large. One need only spend Christmastide on the Ginza in Tokyo, or see this festival observed in Hindu and Muslim India to become aware that for the world at large there is something special about the season that generates the desire to celebrate. While it may be difficult for Christians to admit that there is a 'deeper religion' guiding us that manifests its truth especially in this season, they may feel affirmed that with their story they have captured and articulated one glorious facet of this spirit and given a great gift to the world. And none need feel inadequate in that they can only articulate the ineffable in small part.

We can only conclude:

Christmas belongs to everyone!

Illustrations

1. Madonna and Child--Botticelli
2. Stone Hearth Hutch--Thomas Kinkade
3. American Classics

EPIPHANY

EPIPHANY

INTRODUCTION

Tonight we have come together to celebrate a special day. But we may rightly ask, 'Why is this a special day?' Or for that matter what makes any day special? Are not all days the same, each 24 hours long. Of course sometimes night prevails, sometimes daylight, but a day is still just a day. Yet in all cultures, both past and present, certain days are set aside as being special. These days usually mark some anniversary, the commemoration of some historical (or supposed historical) event, such as the signing of the Declaration of Independence on the fourth of July.

Frequently, however, the original meaning of the commemoration is lost and even the date is shifted. We have in recent memory the example of November 11th. In 1918 an armistice ending the "War to end all wars", was signed. The symbolic time and date of the 11th hour of the 11th day of the 11th month was selected to impress future generations with the fact that time is short for terminating the terrible role of war in social history. But all of this was soon altered and the original meaning forgotten. After new wars, the day became 'Veterans Day', and though for a while still celebrated on November 11th, soon the day was shifted to the nearest Monday or Friday to accommodate the emerging overriding value of 'the long week end'.

So why is today, January 6th, a special day? What does it commemorate? In ancient Egypt, this date was set aside for the Festival of Osiris. It marked the rebirth of this god who had been cut into pieces, but was brought together again into renewed life. As with November 11th in our time, this date was taken over and given new meanings by later peoples. In Christian tradition, it marked the Baptism of Jesus, which is to say the day of his spiritual birth (as contrasted with the Nativity or day of physical birth). More recently in the Christian West, this day was selected to mark the visit of the Three Kings to the Christchild bringing their gifts and coming to worship. But going back before the Kings, before the baptism, before Osiris, was there anything that made this day special, causing it to attract the various festivals? When we look at the natural order itself, before cultures or civilizations, the answer was yes, this was a special day.

96/01/06

EPIPHI, WPG

On or about this date the earth moves to its closest distance from the sun, the point in the orbit called perihelion. Also on this date the motion of the sun in the sky changes from being dominantly eastward to dominantly northward. It is a tropic when the sun truly begins its northward journey. And at the latitude of Alexandria and roughly throughout the world's temperate zone, this is the date of latest sunrise, the day of the darkest morning. It is not surprising then that in many cultures, peoples sensed a day of basic cosmic significance and found historical or mythic reasons to celebrate it. The point in all of this is that most special days are really special, but what we project or attach to them and what we tell ourselves is the reason for our celebration can be quite arbitrary and even distorting. But what emerges here is an awareness of two different ways of looking at time. One as **historical**, time as linear and ongoing, the other as **cyclical**, time as recurring and repeating.

The year is a great cycle, with the patterns of movement of the sun repeated over and over, giving us the seasons, times of light and darkness, times of heat and cold, and times filled with more subtle effects. Primitive and pagan peoples celebrated the year for what it was, for the visible happenings of the extremes of the solstices, the balance of the equinoxes, the numinous times of the spirit and the manifest times of the earth. The ancient Hebrews were credited with departing from this level of celebration of the raw cyclical year to the level of substituting for the sun-earth-moon events a set of historical happenings—Passover, Purim, Rosh na-shanah, ... Christians followed this practice, Easter, Christmas, Epiphany,... using their own historical or mythic events. And this practice prevails in the West. Our national festivals, except perhaps Thanksgiving, mark anniversaries, birthdays or historical events.

However, in the historical mode of celebration we have lost touch with the underlying cycles, with the real basis for Kairos—the proper time to celebrate certain aspects of life— which authenticates history and not the reverse. For example, in celebrating Christmas as an historic event we lose its true power, its power as a cyclic event. Something symbolized by Christmas has a reality beyond the historic and mythic and it occurs in the depths of December not just once but every year. In our age we have embraced Chronos and rejected Kairos. We have substituted remembrance for recognition, and in doing so have ^{chased} replaced ~~to~~ ^{over}immortality ^{with} mortality.

EPIPHANY

EPIPHANY 1996

STAGING

PRE:

Faralitos
Creche
Music

Potluck Meal
Clean up

Drumming
Dimming of lights
Lighting candle

Dedication of the meeting - *Because of this Birth - much died of. Radiant*
Bring gifts to the altar - *basket*

Antiphonic opening statements

Ecclesiastes 3:1-8
Romans 14:5
~~John Burroughs~~
~~T.S. Elliot~~

Presentation of Material

what is special about this day?

Retelling of Christmas story

When to the 3 Kings, ritual of gift selection and offerings

Coats, Candles, Drum, Eliot
~~Music~~

*talk about gifts
shane - past year
this evening*

January 2, 1996

EPIPHANY 1996

Traditional Themes of Epiphany:

- Light to the gentiles
- Gifts of the Magi
- Spiritual birth of Jesus
- [Nile and Cana, Osiris]

Some remarks about time:

- Chronos vs Kairos *time vs timing*
- Historical vs. Cyclical *The Cyclical as path to the primordial*
- Primordial time
- ~~Time vs Energy~~ *Trade off*

Introduction: Special Days: Jan 6 Nov 11

The Season of Darkness: Astronomical facts: Earth-Sun patterns

- December 8 to January 6 The eastward motion of the sun
- The winter solstice December 22
- The 25th of December
- The day of greatest eastern velocity, *The dilation of the day ⇒ receptive*
- The equation of time = 0
- Perihelion January 4/5

The Season of Darkness: Cultural coping

- Pagan: Yule, Saturnalia
- Jewish: Hanukkah
- Christian: Birthday of the Christ
- Secular: Santa Claus, S.A.D. *LIGHT*
- Kwanzaa: Dec 26 to Jan 1



2001

Recognition vs Recollection : *PERSONAL COPING*

- Archetype vs Manifestation
- Cycle as history vs cycle as nature
- Jewish-Christian vs. Pagan-Primordial
- Myth as primordial representation of archetype
- On Stories

The Three Kings:

- On giving and receiving - *EXCHANGE*
- St. Vincent de Paul
- Saturnalia, Till we have faces
- The Annunciation *confrontation*

Mysterium & Mystery for story

Retelling the Christmas Story Metaphorically & literally antiphenally

No room in the Inn *closed age → crucifixion*

Virgin Birth *true innovation, mutation*

Manger: Place where animals feed *place which allows, Einstein in Berne, Tesla*

East coming West *Start in the East*

The gifts of the Magi *Teachings from the East*

From the Gita *Krishna + the Transfiguration → Transformation*

From the Dhammapada *The Temptations, No thought for the morrow*

From the Tao te Ching *God + God Head → Hierarchy*

[Zarathustra] *Birth-Death Poem:*

Maha Vira *Non-Violence → Love your enemy*

2001
archetype

6th Century BC

Radiant

Buddha Mind
Birth + Death

Wisdom - Teachings

Questions

Prophecy

4th Gift

Bodhisattva

West → East

For Earth

Exchange of Gifts

The Sower & the pots

Jesus Buddha

On Christmas Day, we behold the Gift we have been given. On Epiphany, we bring our gifts in return. But so often we feel our gifts are unworthy, so what are we to do? We can give to God by giving to others the gift God has given to us.

But perhaps God does not feel as we do, that our gifts are unworthy. We must be as children showing our crayola drawing to our parents. The traditions of the Church are a selected set of these crayola drawings--to be preserved--but not to be considered irreplaceable by what we can draw as we become more mature.

Let us worship God as He wishes to be worshipped, not as we wish to worship Him.

CHAPTER XIII

OF THE GREAT COUNTRY OF PERSIA; WITH SOME
ACCOUNT OF THE THREE KINGS

Persia is a great country, which was in old times very illustrious and powerful; but now the Tartars have wasted and destroyed it.

In Persia is the city of Saba, from which the three Magi set out when they went to worship Jesus Christ; and in this city they are buried, in three very large and beautiful monuments, side by side. And above them there is a square building, carefully kept. The bodies are still entire, with the hair and beard remaining. One of these was called Gaspar, the second Melchior, and the third Balthasar. Messer Marco Polo asked a great many questions of the people of that city as to these three Magi, but never one could he find that knew aught of the matter, except that these were three kings who were buried there in days of old. However, at a place three days' journey distant he heard of what I am going to tell you. He found a village there which goes by the name of Cala Ataperistan, which is as much as to say, "The castle of the fire worshipers." And the name is rightly applied, for the people there do worship fire, and I will tell you why.

They relate that in old times three kings of that country went away to worship a prophet that was born, and they carried with them three manner of offerings, gold, and frankincense, and myrrh; in order to ascertain whether that prophet were God, or an earthly king, or a physician. For, said they, if he take the gold, then he is an earthly king; if he take the incense he is God; if he take the myrrh he is a physician.

So it came to pass when they had come to the place where the Child was born, the youngest of the three kings went in first, and found the Child apparently just of his own age; so he went forth again marveling greatly. The middle one entered next, and like the first he found the Child seemingly of his own age; so he also went forth again and marveled greatly. Lastly, the eldest went in, and as it had befallen the other two, so it befell him. And he went forth very pensive. And when the three had joined one another, each told what he had seen; and then they all marveled the more. So they agreed to go in all three together, and on doing so they beheld the Child with the appearance of its actual age, to wit, some thirteen days. Then they adored, and presented their gold and incense and myrrh. And the Child took all the three offerings, and then gave them a small closed box; whereupon the kings departed to return into their own land.

CHAPTER XIV

WHAT BEFELL WHEN THE THREE KINGS RETURNED TO THEIR OWN COUNTRY

And when they had ridden many days they said they would see what the Child had given them. So they opened the little box, and inside it they found a stone. On seeing this they began to wonder what this might be that the Child had given them, and what was the import thereof. Now the signification was this: when they presented their offerings, the Child had accepted all three, and when they saw that they had said within themselves that he was the true God, and the true king, and the true physician. And what the gift of the stone implied was that this faith which had begun in them should abide firm as a rock. For he well knew what was in their thoughts. However, they had no understanding at all of this signification of the gift of the stone; so they cast it into a well. Then straightway a fire from Heaven descended into that well wherein the stone had been cast.

And when the three kings beheld this marvel they were sore amazed, and it greatly repented them that they had cast away the stone; for well they then perceived that it had a great and holy-meaning. So they took of that fire, and carried it into their own country, and placed it in a rich and beautiful church. And there the people keep it continually burning, and worship it as a god, and all the sacrifices they offer are kindled with that fire. And if ever the fire becomes extinct they go to other cities round about where the same faith is held, and obtain of that fire from them, and carry it to the church. And this is the reason why the people of this country worship fire. They will often go ten days' journey to get of that fire.

Such then was the story told by the people of that castle to Messer Marco Polo; they declared to him for a truth that such was their history, and that one of the three kings was of the city called Saba, and the second of Ava, and the third of that very castle where they still worship fire, with the people of all the country round about.

On or about this date the earth moves to its closest distance from the sun, the point in the orbit called perihelion. Also on this date the motion of the sun in the sky changes from being dominantly eastward to dominantly northward. It is a tropic when the sun truly begins its northward journey. And at the latitude of Alexandria and roughly throughout the world's temperate zone, this is the date of latest sunrise, the day of the darkest morning. It is not surprising then that in many cultures, peoples sensed a day of basic cosmic significance and found historical or mythic reasons to celebrate it. The point in all of this is that most special days are really special, but what we project or attach to them and what we tell ourselves is the reason for our celebration can be quite arbitrary and even distorting. But what emerges here is an awareness of two different ways of looking at time. One as **historical**, time as linear and ongoing, the other as **cyclical**, time as recurring and repeating.

The year is a great cycle, with the patterns of movement of the sun repeated over and over, giving us the seasons, times of light and darkness, times of heat and cold, and times filled with more subtle effects. Primitive and pagan peoples celebrated the year for what it was, for the visible happenings of the extremes of the solstices, the balance of the equinoxes, the numinous times of the spirit and the manifest times of the earth. The ancient Hebrews were credited with departing from this level of celebration of the raw cyclical year to the level of substituting for the sun-earth-moon events a set of historical happenings—Passover, Purim, Rosh a shanah, ... Christians followed this practice, Easter, Christmas, Epiphany,... using their own historical or mythic events. And this practice prevails in the West. Our national festivals, except perhaps Thanksgiving, mark anniversaries, birthdays or historical events.

In this mode of celebration we have lost touch with the underlying cycles, with the real basis for Kairos—the proper time to celebrate certain aspects of life—having nothing to do with history. In celebrating Christmas, for example, as an historic event, we lose its true power as a cyclic event, something that happens every year in the depths of December and has a reality beyond the historical and mythic. We have embraced Chronos and lost Kairos. We have substituted remembrance for recognition, and consequently have substituted mortality for immortality.

CHANUKKAH

REMEMBRANCE OF A LONG AGO HANUKKAH IN A MONASTERY

By ISAAC NEUMAN (Los Angeles Times, December 21, 1981)

In the hard winter of 1940, I was 17 years old. In my hometown in Poland, there was no coal for us Jews of the ghetto. Day after day, I would rise early in the morning to queue up at one of the coal dealers, waiting patiently for my turn. The Germans and the Poles were given theirs first; by the time I reached the gate, there was never anything left.

One day, as I was returning from hours of waiting in the coal line, I took a different route home. The temperature was far below zero, and biting winds blew in my face. Passing a little monastery, I decided to enter and thaw my half-frozen limbs. A kindly monk asked, me whether I wanted food. When I nodded, he motioned me to follow him. He led me through a long, dark corridor and into a shed where pigs were housed. He asked me to wait there, and promised to return soon with some hot soup.

As I looked around, I envied the pigs, obviously well-fed and not the least concerned about the German soldiers. If I had prayed at that moment, I would have asked God to change me into a pig. For them there was no queuing up. They had an abundance of food and no forced labor. They had no fear for tomorrow. They knew nothing about frustration.

The monk returned with a steaming pot of potato soup. I squatted on the floor, and my nostrils were filled with the odors of hot potatoes and onions, as well as the smells of the pig shed. When I finished my soup, the monk handed me a small piece of bread. I broke it into little pieces and used it to wipe up every last bit of the potatoes. Then I licked the spoon until it was completely dry. My hunger was only half-quelled, for I had not had a good meal in days. I thanked my new friend, and asked him if there was any work for me on the premises. He hesitated. Finally he said that if I didn't mind sleeping in the shed, I could stay awhile, doing odd jobs around the place, but on one condition--that I never go beyond the monastery gates.

I agreed.

I immediately started on the job, which consisted, among other things, of tending the ovens, cleaning the kitchen and catering to the needs of the pigs.

From time to time, I would be called away from my routine work and asked to substitute for one of the altar boys inside the chapel of St. Martin. I enjoyed this new status, but it made me feel ill at ease. I felt somewhat hypocritical, as a Jewish boy, carrying a big portrait of the Madonna and standing at the altar together with the faithful. At times my lips would mumble a Hebrew prayer. As December approached, I became more restless than ever. Memories of home and the festival of Hanukkah at Grandmother's house flooded my heart. I could not help remembering Grandfather shining the brass menorah, and all the grandchildren preparing the wicks. I remembered the sweet smell of Grandmother's pancakes and the Palestinian olive oil.

My restlessness became unbearable as the melodies of the Hanukkah holiday kept returning to my mind. If only I could do something to chase these melodies away! I was sure that if I could light one candle and recite the blessing over it, the melodies and memories would disappear.

In the little monastery chapel, dozens of candles were lit every day, and here I was with not even one candle to light on the first night of Hanukkah.

At times, as I passed through the semi darkened nave of the chapel and noticed a candle that had been snuffed out. I wanted to take it and hide it in my pocket but how could I? These candles were designated for St. Martin, St. Barbara, St. Joseph and the Madonna. Certainly their donors had not brought them to be used for a Jewish festival.

One evening, as I was turning off the lights and snuffing out the few burning candles, I noticed a mass of wax that had been dripping down onto the floor from one of the small side altars. Aware that this would never be used again, I carefully scratched it off the floor and hid it in my pocket. I returned to my abode, lay down and tried to sleep. But sleep would not come.

Sure, you have the wax. You could even make your own candle, but where would you light it?

It was past midnight when I fell asleep. I dreamt about Grandfather shining the old brass menorah. When he finished, he called on me. I was very small, and he pinched me on my cheeks and said, "Tonight, you light the first candle." Then I awoke, and found myself still in the pig shed. At first I wanted to cry, but then I decided I was too old for that. Instead, I started to search for a place where I could light my candle. One of the smaller buildings serving as a dormitory for the monks had a trapdoor that led into a small attic through a hole used by the chimney sweep. After a lot of perilous climbing on lintels and woodwork, I made my way up. I felt my way in the darkness and found nothing but dust and gravel. My fingers felt the outline of a chimney. Where the chimney narrowed, there was on each side a little ledge, half a brick in width. I took out my wax and began to knead it. I tore off one of the fringes of my prayer shawl and placed it in the center of the wax. When I finished rolling it, I lit the candle and placed it on the ledge.

My heart was bursting with joy as, in a barely audible voice, I chanted the Maoz Tsur. For a moment, I thought I felt my grandfather's pinch on my cheek. Happy memories filled my heart. The walls of the cloister disappeared. The cold, hunger and misery of daily life vanished. Once again I was part of a link in the long chain of the tradition of Judaism. Not even a squeak at the trapdoor turned me aside from the burning taper.

Not until I felt a bony hand on my shoulder did I realize where I was.

It was the hand of Peter, a lay brother in the monastery. I had never liked Peter, never trusted him. From the way he had eyed me, I had constantly feared he would turn me over to the Nazis.

Come on, why don't you say it?

Yes, I am a Jew. I have been hiding here, serving as an altar boy, eating your food and enjoying your hospitality. Go ahead, why don't you call the Gestapo? I don't care anymore.

Peter's eyes moistened. Silently he stood there. After endless agonizing seconds, he said, "Let us sing together Maoz Tsur."

He actually knew the Hebrew words and melody. We continued together. The two shadows on the wall merged into one.