

**Lectionary**  
Readings for every day  
You Select!



	<b>Psalm</b>	<b>Epistle/OT</b>	<b>Gospel</b>
Monday 10 May:	149:1-5	Acts 16:11-15	John 15:26-16:4
Tuesday 11 May:	138	Acts 16:22-34	John 16:22-34
Wednesday 12 May:	148:1,2,11-14	Acts 17:15,22-18:1	John 16:12-15
Thursday 13 May: (Ascension Day)	93	Acts 1:1-11	Luke 24:44-53
Friday 14 May:	47:1-6	Acts 18:9-18	John 16:20-23
Saturday 15 May:	47:1,2,7-10 18-19	Acts 18:22-end	John 16:23-28
<b>Sunday 16 May <u>Easter 7</u></b>			
Ps 97; Acts 16:16-34; Rev 22:12-14,16-17,20-21; John 17:20-26			

	<b>Psalm</b>	<b>Epistle/OT</b>	<b>Gospel</b>
Monday 17 May:	68:1-end	Acts 19:1-8	John 16:29-33
Tuesday 18 May:	68:9,10,19,20	Acts 20:17-27	John 17:1-11
Wednesday 19 May:	68:28,29, 32-36	Acts 20:28-38	John 17:11-19
Thursday 20 May:	16:1,5-end	Acts 22:30;23:6-11	John 17:20-26
Friday 21 May:	103:1,2,11,12	Acts 25:13-21	John 21:15-19 19-20
Saturday 22 May:	11:4-end	Acts 28:16-20,30,31	John 21:20-25
<b>Sunday 23 May <u>Pentecost</u></b>			
Ps 104:24-34,35b; Gen 11:1-9; Acts 2:1-21; John 14:8-17(25-27)			

	<b>Psalm</b>	<b>Epistle/OT</b>	<b>Gospel</b>
Monday 24 May:	111	1 Pet 1:3-9	Mark 10:17-27
Tuesday 25 May:	98:1-5	1 Pet 1:10-16	Mark 10:28-31
Wednesday 26 May:	147:12-end	1 Pet 1:18-25	Mark 10:32-45
Thursday 27 May:	100	1 Pet 2:2-5,9-12	Mark 10:46-52
Friday 28 May:	96:10-end	1 Pet 4:7-13	Mark 11:11-26
Saturday 29 May:	63:1-6	Jude 17:20-25	Mark 11:27-33
<b>Sunday 30 May <u>Trinity</u></b>			
Ps 8; Prov 8:1-4,22-31; Rom 5:1-5; John 16:12-15			

in the HCUC

**No. 6**

**For 9 May 2010**

**Dear Friends**

The first sentence of the chapter began: “Meditation should be the hub of our lives. Yet, it may be the most talked about and least practiced of the activities recommended by every spiritual teacher.”

Stop a moment. Are you feeling some minor guilt buttons being pushed? Do you have a feeling of “I suppose I should try to meditate” or “I ought to give it a go”? Well the first comment I want to make is to encourage you to drop all ‘oughts’ and ‘shoulds’ that people may attach to meditation. Relax and don’t clobber yourself with guilt. Its not helpful to try meditation on the basis of guilt.

The dimension of the church that I experienced never said a word about meditation. It just never featured. Most of its so-called spiritual teaching was head stuff—theology, dogma, creeds, debates with lots of moralistic ‘oughts’ and ‘shoulds’. So for many of us it (meditation) is not part of our tradition and certainly not part of our environment. Although meditation has been practiced for thousands of years, it is only in the last century when East met West on the spiritual plane that we began to be aware of this dimension we call meditation. Because it seems to be purely Eastern in origin there is a suspicion in many Christian circles that it is foreign, alien and at worst dangerous and anti-Christian. (I have been personally warned against meditation several times; always by ardent conservative people who say that when you meditate you are letting your rational control go and that’s when the devil comes out and takes control in us.)

There are many reasons why we find it hard to establish meditation as part of our spiritual practice. Briefly and inadequately let us note:-

- \* From day one of our lives we are learning to respond to things, sounds, faces, experiences. As we make our way through all this it gets more and more complicated and demanding with education, work, relationships, family, taxes—on and on it goes. And we work hard to keep balanced, safe and healthy. And 99% of our energy is put into these areas of life. So meditation is a luxury of time we don’t feel we can afford.
- \* In our culture action and doing is a priority over attention to being.
- \* Also in our society the mind (which is important—eg to help us understand what meditation is about and how it works) and the rational logical dimension is given precedence over the heart. The balance is uneven.
- \* Our ego insists on being in control of our lives and undermines every effort we make to control our lives from a deeper, wiser centre within us.
- \* As human beings we are unaware of our true enduring Self. So to say “Meet your True Self through meditation”, doesn’t make sense for very many people.

**Sincerely - Lester**

## JANUS—THE GOD WHO LOOKS BOTH WAYS

Most meditation programmes begin by pointing out the benefits to the human instrument—the body—with its major components we label as physical, mental and psychological. This is a natural place to start and the benefits have been tested by biofeedback methods and are well confirmed and listed.

- Physically—stress lessened, lowered blood pressure, more relaxed, more energy, better health.
- Mentally—less confusion, more clarity of thinking, ability to drop crooked patterns of thought, a calmer mind, better focus on the important issues.
- Psychologically—a less hassled reaction to stress, greater acceptance of others and their opposing views, being positive and hopeful about life in the future, feeling more whole, balanced and centred, feelings are less of a roller-coaster ride.

These aspects of our amazing body instrument are not separate entities, they are like a very skilled musical trio inter-weaving notes, tones, pace and sound. So too meditation will enhance the body's ability to carry or move us through the maelstrom of daily life. It may focus only on the outer aspects of our normal 3 dimensional existence. But it is more. It is an instrument designed to look into a fourth dimension and to discover the unsuspected treasures of that dimension—what the eye has not seen, or the ear heard or the heart of humans imagined is the way the Bible expresses it. (see Isaiah 64:4 and 1 Cor 2:9)

### Behind the Words

At first glance the Bible seems to have little to say that is linked to the deepest goal of meditation. Certainly that is true in relation to the use of the word meditation (the Psalms are an exception: eg Ps 1:2, 63:6, 119:15ff). However there are lots of glimpses of the fourth dimension, and many assurances that it is available to us personally and already exists within us. Some examples from the pre-Jesus days:

- \* The word is very near you, it is in your mouth and in your heart. (Deut 30:11-14)  
We don't have to go to India or join an ashram. The dimension that some call eternal bliss, or inner harmony, or heaven, or nirvana, or Christ consciousness, or our true unborn, undying Self—all this, whatever the words, is present as our current hidden inner being. The doorway towards it is the practice of meditation.
- \* Meditating on 'the law of the Lord ...' (Ps 1:2) is a thousand miles removed from studying a book of law, or learning a set of rules. Its not a legal exercise. It is much more a way of being open to know which way the grain flows in the universe. For if we go against the direction of the grain our hands get full of splinters—pain, discomfort and infection can result in our lives. Jesus 'saw' the flow of the grain and responded "Not the way I was hoping but Your way (will) God" — the wisdom at the heart of the universe revealed through using the body-instrument to meditate.
- \* As Elijah discovered the inner depths are not encountered in loud dramatic externals like fire, wind, earthquakes (or even the fires and whirlwinds within us) but in the stillness within.

## DOORWAY TO KNOWING

Be still and know ... Ps 46

We possibly wonder how we can know by being still. What can we know through meditation? Truth, peace, bliss ... who we are, why we are here and the purpose of life? What would you say?

Truth is within ourselves: it takes no rise  
From outward things, what e'er you may believe

There is an inmost centre in us all

Where truth abides in fullness, and around

Wall upon wall, the gross flesh hems it in

This perfect, clear perception— which is truth.

A baffling and perverting carnal mesh

Binds it, and makes all error: and to KNOW,

Rather consists in opening out a way

Whence the imprisoned splendour may escape,

Than in effecting entry for a light Supposed to be without.

- Robert Browning

Meditation is choosing life instead of death.

Meditation can mean stumbling blocks can become stepping-stones because we see the situation from the view of divine wisdom.

Meditation is the awakening of the awareness in the prodigal who comes to himself and says "I will return".

Meditation can take us on a journey to Home.

Jesus said: "Behold I stand at the door and knock ..."

Meditation is opening the door and inviting him in. He refuses to be an uninvited guest. There is a gentle pressure, a knocking of the energy of life, love and light to flow through us, but it must be invited and allowed to flow. This requires intention and time.

- H B Puryear