

# *A Oneing Presence*

*Our soul is God's winning place, Julian of Norwich*



When you make the two into One,  
when you make the inner like the outer  
and the higher like the low;  
when you make male and female  
into a single One,  
so that the male is not male  
and the female is not female ;  
when you have eyes in your eyes,  
a hand in your hand,  
a foot in your foot,  
and an icon in your icon,  
then you will enter the Kingdom.

(Gospel of Thomas Log 22)

Grounding in the ground, aligning head-body-heart-womb

Light-en-ing — opening to the flowing light of the one who is Light

Sensitizing to a metaphysics of flow

Dropping into the heart centre, awakening the mystical sense of the heart

Be-holding, knitting, oneing, (Julian of Norwich)

Vacare et videre—still seeing (Ps 45:11), (Gertrude of Helfta)

Voided clarity (Marguerite Porette)

*Silentium mysticum*

Aware-ing, with an embodied heart-womb-mind, fine tuning bodily-felt participatory awareness

Knowing through communion

Face to face – heart to heart—body-heart-soul-mind

Reflexive consciousness, noetic coincidence, co-in-side-ing in Omega (Teilhard de Chardin, Beatrice Bruteau)

Holographic vision, Holomovement (David Bohm)

Identifying patterns

Activating a theology of embrace, or what Miroslav Volf, calls, “a phenomenology of embrace.” In this embrace, we open to the other and create a space in ourselves for the other to come in, as we make a movement out of ourselves so as to enter the space created by the other. We embrace and then open into receiving the genuine identity of the other, and allowing the other to be truly themselves.

See, Miroslav Volf, *Exclusion and Embrace: A Theological Exploration of Identity, Otherness and Reconciliation* (Nashville: Abingdon Press, 1996), 141-144.



Heart awareness surrenders to the already-present but unknown and unlived human-worldearth completeness. In contemplative presence, whatever we notice also notices us, and the distinction between ourselves and what we notice folds into a complex and beautiful singularity in which the centre, the periphery, and all between exists simultaneously as bodily feeling, knowing, and act. Such unified presence occurs through accessing the heart, noticing that we are doing nothing more than uniting with heart-being, the contemplative centre of individual life, as well as “worldbeing.” The resonance occurring between these two centers of the Center — the Cosmos-Earth Rhythm — takes us into the primary rhythm of existence, the ongoing creation of spirit-matter-soul, and true individuality.

Sardello, Robert. *Heartfulness*, Colorado: Goldenstone Press, 2017. (8-9). Kindle Edition.

**The Self—Heartself**, essence, love knot, deep self, unselfed self, voided self, true self, naked self, point, substance, scintilla, spark, centre, inner penetralia, sanctuary, le point de vierge, I am, Omega

**Christic Mind**, unitive consciousness, non-dual consciousness

**Trinitarian Wisdom Knowing**— Perichoresis — Enstatic/Ecstatic — Oneing — Wisdom

Memory, Understanding, Will (Augustine)

Love, Lover, Loving

Eternal Womb, Birthed, Birther

Silence, Word, Song

**Mystical Union**— oneing, fruition, contemplation, ecstasy/ecstasy

**Consciousness** — is the great natural force of cosmic energy that includes everything, that enables us to know and to respond to the environment. Teilhard describes consciousness as the “within-ness” of things, “the substance and heart of life in the process of evolution.”

See, Teilhard de Chardin, *Human Phenomenon*, 178.

Wayne Teasdale, emphasises how unity is the basis of consciousness. “Unity, is the “golden string” the very thread of identity, allowing each successive moment of the stream of moments called life to be related to the centre of knowing, to a subject who can claim each experience as one’s own.” Teasdale stresses that consciousness is the deep ontological unity that runs through and sustains all that is and can be.

Wayne Teasdale, “Christianity and Eastern Religions,” *The Other Half of Our Soul*, 132.

...this consciousness view is the direct access to the intrinsic nature of Being. What is “known” in the “mystical experience” is the ontological structure of the Whole. Because we ourselves exist on every level of the Whole. We are the incarnational union. We are not only “one side” of it, the finite, objective material side. We are the union of intrinsic/extrinsic, subjective/objective, absolute/relative, infinite/finite. It is the nature of being to be this way. Therefore we are this way. We know ourselves as being this way; thus we know Being is this way. The knowing and the being are one. That’s mystical.

Beatrice Bruteau, *Radical Optimism*, 162.

I understand consciousness as the mindfulness or awareness that underscores in some way evolution’s direction.

Ilia Delio, *The Unbearable Wholeness of Being*. xxi.