

Turning into Love

Eternal time becomes present in the point of this naked now, when we kindle our desire and enter into the ground of Love's silence, in the sacred spaciousness of our afternoon CEN gatherings. As I light my candle, burn incense, listen to the aroma of its silent music, settle into a soft silence, and turn all my ways of knowing into the ground of my heart, I open into our loving communion held in the communion of the Beloveds of the Trinity. My intention is to be one in the heart of all Love, and to be one with my companions who are also turning into the ground of the heart at this time.



In this divine Heart of hearts, we naturally unite in a one-ing that is ever maturing, ever ripening, ever deepening. Our intention is what the Cloud of Unknowing seer calls, "a naked intent."ⁱ Naked intent is a desire to love with the whole of who we are only for Love's sake. We desire to contribute to the incarnating of Love in our world, to love our world into wellness, into wholeness. For Julian of Norwich, our intent is naked when we come to prayer simply, fully and homely. Our intent is naked when all our intent is set, wholly in beholding our Beloved, so much so that we turn into the point where we behold the beholding, until we become one beholding. In this beholding, we can only pray as God stirs us at the time.ⁱⁱ Centuries later, Teilhard de Chardin encourages this same naked intent, inviting us to awaken the red hot fires of God's simplicity.ⁱⁱⁱ This enflamed, single-hearted simplicity, creates an inner

spaciousness, where the evolutionary divine desire for more creative union, for a more intense sense of one-ing may be realized. Our intention, our desire is to be one, to awaken in *contemplatio* and to give all that we are to the Spirit's evolutionary desire for human beings to become more conscious of ourselves converging in the ever-loving, intensely personal, centre of centres, Christ Omega. We desire to see as Christ sees, to be Christ for each other in our world.

Recently, some members of the CEN had a beautiful weekend of reflection on the wisdom of Beatrice Bruteau, especially her insights into neo-feminine consciousness. Beatrice suggests that the awakening of neo-feminine consciousness is a new turn in the spiral of our fluctuating, but ever evolving unitive consciousness that is truly new. This turn in the spiral, into a more intense reciprocal creative union in Christ, initiates a genuine, radical, evolutionary transformation of our sense of who we are and the basic perceptions that inform our awareness. In this turn, the ground of our identity shifts from an isolated separate self, into the ground of our heart, into the ground of the heart of Christ, into the communal body of Christ. Beatrice invites us to be ever attentive to this delicate turning into Christ and foresees how we are now being invited to nurture this unitive, or one-ing consciousness that emerges from the ground of our mystical union in Christ. This oneness in vision that arises from the intimacy of the kiss of heart in Heart within our divine lover, initiates a sense of an organic participatory love consciousness. In this consciousness, Beatrice says, "we experience our own consciousness subjectively, as subjects, from the inside. We know by being it... Being aware as subject of subject by being subject, in a fully luminous (not unaware or unconscious) way."^{iv} This consciousness is mystical, Beatrice affirms. In other words, we know by being one with our Beloved, in a fully luminous way.

"Neo," highlights that this is a new, evolutionary consciousness, while "feminine," stresses that this consciousness includes the wisdom of the divine feminine that intrinsically infuses creative Love energy. Importantly, Beatrice does not use the term neo-feminism in a binary, dualistic, or gendered way. Rather, Beatrice stresses how feminine energy is essentially unitive, naturally centrating and creating more unity, more oneness.

Beatrice highlights four qualities of this neo-feminine consciousness that are intrinsic to a naked intent to love from the ground of Love's luminous presence in our world. First, the intention of a neo-feminine consciousness is always to nurture the uniqueness of individuals as a whole, esteeming embodied-transcendent personhood, valuing each one equally as a person, made in the image and likeness of the divine. Thus, we appreciate that to be a person is to be relational. We never treat persons as an abstraction, or a role. Second, this neo-feminine consciousness is intuitive, in the sense that our knowing arises from the ground of our oneness in Christ, not from the thinking of our discursive mind. Beatrice distinguishes between our "intuition," that arises directly from the divine, without mediation, compared to "intellectual" knowledge that consciously knows what it does and how.



Second, this neo-feminine consciousness is intuitive, in the sense that our knowing arises from the ground of our oneness in Christ, not from the thinking of our discursive mind. Beatrice distinguishes between our “intuition,” that arises directly from the divine, without mediation, compared to “intellectual” knowledge that consciously knows what it does and how. She calls for us to develop the “intellectual intuition” of creative love that is passive in allowing the Spirit to work through us, while also being active and creative in our intention to share life and move toward making something new for the future.^v And importantly, in this neo-feminine vision our identity forms from the mutual affirmation of our enfleshed and transcendent nature originally on-ed in Christ. It is never established by mutual negation, where we separate and divide, compare and compete with one another, that is so prevalent in our culture today. As this “intellectual intuition” strengthens we know that we all participate in the body of Christ. We see how it is natural for us to foster an organic, relational, participatory, communal consciousness that arises from our mutual participation in the centre of the heart of Christ. Our intention is then, to foster this communion.

Third, this neo-feminine consciousness seeks to perceive existentially, rather than essentially, valuing lived experience in creation. When we live from this neo-feminine awareness, we awaken our centre and meet heart centre to heart centre in Christ. We enter into the lives of others at the level of our transcendent personhood, in Christ. We appreciate that we are uniquely ourselves and at the same time in communion with all other human beings and creation, as one radiant life centre. We are a living “I” in the one who is “I AM.” Fourth, because neo-feminine consciousness arises from the ground of Spirit and is an act of Spirit, that understands as a whole. We see the whole from within the whole. Therefore, in this neo-feminine awareness, our

intention is a naked intent, because it is the Spirit's intention. Beatrice continually stresses that in order to develop this revolution in consciousness we must journey within and do the necessary healing work and contemplative practice that will enable us to become more deeply reflexive, or turned within, to the ground of our heart, until our transcendent heart-self awakens as "I," in Christ, who dwells at the centre of our being. This one-ing in Christ is simultaneously a one-ing in the communion of the Trinity, that naturally and consciously "radiates being goodness in an unceasing circulating mutual indwelling, like the Trinity."^{vi} Indeed, our intention is to pour our love into this encircling mutual indwelling of all in the creative love of the Trinity.

Beatrice asks, is it possible to enter into such a transformed state of consciousness and answers, "Yes."^{vii} She reminds us that some are already living this way. And hopefully we can say we are. But she says that what we have not yet thoroughly realized is that we are inescapably creators of the future. We determine the basic value patterns of perception that mould our future experience. Moreover, in his perceptive article "*The Diaphanous Universe*," Martin Laird suggests that the mystic weaves together a mesh of consciousness, which binds together the destiny of humanity and the destiny of the cosmos. The contemplative is one whose consciousness is of such a texture that it adds to the transformation of the noosphere.^{viii} When we meet in contemplation with a naked intent, in the profound simplicity of a single desire and centre in Christ, we contribute our love into these divine centrating energies of Love. When we give our heart in love, we enable the naturally centrating dynamism of contemplation to channel our human energies into the evolutionary desire of our divine Lovers. When we turn into love, we also turn into the communion of collective humankind, and we turn into creation. Radically then, this involution becomes evolution, creating a re-revolution.



Beatrice, affirms that this revolution will come, and I would suggest that it is here now, in this point of being present within the Presence, as in the words of Beatrice, "we turn and the world turns with us."^{ix} Now is the eternal moment, the luminous point, where we must again make a turn into our heart centre in contemplation, and be consciously one within our Beloved Omega. May our one-ing together in Omega shower love more fully into our world.

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ⁱ See, *The Cloud of Unknowing*, Chapter 3.

ⁱⁱ See, Julian of Norwich, *A Revelation of Love*, Chapters 42-43 for Julian's teachings about prayer.

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- iii Teilhard de Chardin, *Writings in a Time of War*, trans, René Hague (New York: Harper and Row, 1968), 108.
- iv Bruteau, Beatrice. *God's Ecstasy: The Creation of a Self-Creating World* (New York: Crossroad, 1997), 162.
- v Bruteau, *God's Ecstasy*, 60.
- vi Bruteau, *God's Ecstasy*, 60.
- vii Bruteau, *God's Ecstasy*, 31.
- viii Martin Laird, "The Diaphanous Universe: Mysticism in the Thought of Teilhard de Chardin," *Studies in Spirituality* 4 (1994), 234.
- ix Bruteau, *God's Ecstasy*, 32.