



**White Robed Monks
of St. Benedict**

Network News

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Abbot's Notes

Peace be with you.

A year has passed. About the only true statement we can make is that the Universe has aged yet another year, given Earth-time as we humans create it.

Yet is this ageing true? The mystical/spiritual traditions teach that there is no time, time being but our projection. Time is but an illusion that, given our brain structure, is a product of our own linear way of thinking—itself a conditioned habit pattern of behavior in “advanced” cultures.

We look into the mirror, we detect change. We look at our children, spouses, parents; we detect change. We visit places anew and detect taller trees. Yes, there is change. Such change we call time.

And what is real in terms of time? The past, the present, the future—each existing in time, a product of our imagination. And where and when does the past, present, and future exist but in our own minds—not in space-time reality. The past is a current mental projection of past events that no longer are. The same is true for our projected fantasies about future events. Equally true is that of which we term the present.

And what is the present? Do not the poets classically define the present as that which is now past and not yet future—oh, the ever fleeting present (that isn't).

What is true is only now and now and now. *Now* is not in time as *now* is not a subjective reality. It is an objective given once, always, an no more. And only now. *The Eternal Now* as Rudolf Otto once described this experience.

When mindful, we are present now to our own men-

tal activity (thoughts), physicality (feelings/sensations), interpretations (emotions) just as we are now, now-here. We are unmindful to the extent we are caught in time and hence no-where, getting no where fast, repeating the past over and over again.

The more we are no-where we think we are somewhere, moving some place, going in some direction. There is a difference between thinking we are moving in some direction and moving in some direction. Every once in a while we wake up to the fact that where we are is just where we always have been, subject to (victims of) the same conditioning that we elected as being true at some point. Then we can let go.

The situation remains the same because we have not changed our belief systems. In truth, we have not changed our belief system about our belief systems. We may think we have and we have not.

If we ever want to know what we believe, we just have a look around and be mindful of our thoughts-feelings-emotions—our experience of what we each perceive. *The universe I know is a reflection of my own self. I can only know what I am. The image maker strives to maintain the image at all costs—by controlling the reproduction by realigning the production.* (R.D. Laing)

Only when we decide to become present now here are we positioned to be aware of the belief system(s) we are employing to generate our experience and, by simultaneous coincidence, our perception of our own reality.

We come more and more aware now here that alleged reality is nothing more and nothing less than our own creation. *Beauty exists in the*

eye of the beholder. So does everything else, including our perception of our own reality. We awaken to the absolute reality that we create reality in our own image and likeness. We cease resisting who we are.

Just as we have created God and gods in our own image and likeness, our governments, our families, our communities, our race and the culture traits therein. Nature? Nurture? Neither? Both? It does not matter as in the end are we not each responsible for not only that we believe, but also what we believe — either out of personal responsibility and integrity or reactive fear and denial?

Skeptics have often wondered at the Christian message of fraternal brotherhood, love, and forgiveness as it is lived out in Christian communities near and far for better or for worse. The Christian message can only be so if we believe the in it to be so. One does not need belief in Christ, the Christian God, or even the Holy Spirit. What one must believe now here is in the possibility of such being so. It is within this believing in that the Word is made flesh. The Golden Rule.

For some 2000 years the Christian message has been preached. The Islamic and Buddhist messages seem to be listened to more so than the Christian message. Perhaps Christians do not practice what they preach—caught intellectually in their Christian history and belief systems rather than the now here? Who knows?

In a year's time how much more compassionate, forgiving, and mindful are we individually and as a people? Are we attached to our belief?

Peace and joy!
+Robert OSB

Special point of insight:
www.6seconds.org

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A few minutes ago, I went to help Emma get ready to go. "NO!" she shouted, "Go Away," and slammed the door. Because I am "an emotional intelligence expert" I opened the door and shouted back, "That is rude and mean and I will not let you talk to me like that!" and almost slammed the door back.

Sigh. How can it be so hard to think and act like a human?

My impulse is to give consequences, to make her see the negative effect of this kind of behavior by making it feel bad. Dress it up all you want, but that's punishment. I want to hurt her back because she hurt me.

I rationalize that hurting back as a way of changing her behavior. This behaviorist response is rooted in a mechanistic way of viewing people — if I exert the right influence, I can predictably shape behavior in response.

In my work it is so easy to help principals and managers see that the mechanistic approach doesn't work. I find it so easy to help them reframe their way of seeing people and situations to identify the underlying humanness. To start with care and empathy and create a context where people WANT to "do right."

And on days like this in my own family, I reduce myself to a blustering boss who doesn't connect, doesn't empathize, and lays down the law. Which I wouldn't mind so much if it actually worked. At all. Even for five minutes!

My conclusion for the moment I know that I'd benefit from humility, and so I got a daughter who will work very hard to teach me that.

Perhaps you have a similar struggle at home or at work —** Hold onto the goal. ** Sometimes I think to myself, "If I had a pill that would make Emma obedient and docile for life, would I give it to her?" Absolutely not! I want the adult Emma to create her own world — to fight injustice, to challenge assumptions, to expand the limits of what's possible, and to never settle for mediocrity just because it's status quo. Taking away her fire would not help that.

Perhaps more challenging, I want her to do it with grace, with a loving heart, and with pure intentions — so I have to model that here and now.

A Paradox?

The paradox of our time in history is that we have taller buildings but shorter tempers; wider freeways, but narrower viewpoints.

We spend more, but have less; we buy more but enjoy less.

We have bigger houses and smaller families, more conveniences, but less time; we have more degrees, but less sense; more knowledge, but less judgment; more experts, yet more problems, more medicine, but less wellness.

We drink too much, smoke too much, spend too recklessly, laugh too little, drive too fast, get too angry, stay up too late, get up too tired, read too little, watch TV too much, and pray too seldom.

We have multiplied our possessions, but reduced our values.

We talk too much, love too seldom, and hate too often.

We've learned how to make a living, but not a life,

We've added years to life not life to years.

We've been all the way to the moon and back, but have trouble crossing the street to meet a new neighbor.

We conquered outer space but not inner space.

We've done larger things, but not better things.

We've cleaned up the air, but polluted the soul.

We've conquered the atom, but not our prejudice.

We write more, but learn less.

We plan more, but accomplish less.

We've learned to rush, but not to wait.

We build more computers to hold more information to produce more copies than ever, but we communicate less and less.

These are the times of fast foods and slow digestion; big men and small character; steep profits and shallow relationships.

These are the days of two incomes but more divorce, fancier houses but broken homes.

These are days of quick trips, disposable diapers, throwaway morality, one-night stands, overweight bodies, and pills that do everything from cheer to quiet, to kill.

It is a time when there is much in the show window and nothing in the

stockroom. A time when technology can bring this letter to you, and a time when you can choose either to share this insight, or to just hit Delete.

Remember, spend some time with your loved ones, because they are not going to be around forever.

Remember, say a kind word to someone who looks up to you in awe, because that little person soon will grow up and leave your side.

Remember, to give a warm hug to the one next to you, because that is the only treasure you can give with your heart and it doesn't cost a cent.

Remember, to say "I Love you" to your partner and your loved ones, but most of all mean it.

A kiss and an embrace will mend hurt when it comes from deep inside of you.

Remember to hold hands and cherish the moment, for some day that person will not be there again.

Give time to love, give time to speak, give time to share the precious thoughts in your mind.

Give time to live.

“Instructions for Life ” by the Dalai Lama

Instructions for Life in the new millennium from the Dalai Lama

01. Take into account that great love and great achievements involve great risk.

02. When you lose, don't lose the lesson.

03. Follow the three R's Respect for self, Respect for others, responsibility for all your actions.

04. Remember that not getting what you want is sometimes a wonderful stroke of luck.

05. Learn the rules so you know how to break them properly.

06. Don't let a little dispute injure a great friendship.

07. When you realize you've made a mistake, take immediate steps to correct it.

08. Spend some time alone every day.

09. Open your arms to change, but don't let go of your values.

10. Remember that silence is sometimes the best answer.

11. Live a good, honorable life. Then, when you get older and think back you'll be able to enjoy it a second time.

12. A loving atmosphere in your home is the foundation for your life.

13. In disagreements with loved ones, deal only with the current situa-

tion.

14. Don't bring up the past.

15. Share your knowledge. It's a way to achieve immortality.

16. Be gentle with the earth.

17. Once a year, go someplace you've never been before.

18. Remember that the best relationship is one in which your love for each other exceeds your need for each other.

19. Judge your success by what you had to give up in order to get it.

20. Approach love and cooking with reckless abandon.

Peace.

Perhaps there is a subtle distinction:

I believe in One God.

I believe that there is One God.

To believe *in* suggests an attitude of heart—as I believe in you.

To believe *that* suggests an attitude of intellect—as I believe that you say who are you.

Is it not so that God, by any name, is an attitude of heart given that God is Love? (1 Jn 16)

Religions' Belief Systems

Source: <http://www.cftech.com/BrainBank/OTHERREFERENCE/RELIGION/MajorReligion.html>

Editors Note: We believe. I believe. It is the nature of humans to believe. What we believe and how we handle our belief systems is worthy of reflection. We humans kill each other because of what we believe that we are right. A common trait to most believers is: My belief is the right one, the only one, the true one. So believe or die. We humans do what we do not based on truth for the most part, but more so upon what we believe is true. What we believe is true has nothing to do with what is true. What we believe has only to do with what we believe. With this thought in mind/heart, let us review and reflect upon what we have created as religious belief systems:

Unlike most belief systems that are less rigid in their external structures and may be transmitted orally from one generation to the next, whether by family members or by religious leaders within the community, religious beliefs are organized and codified, often based on the teachings and writings of one or more founders of virtually every society that has ever existed.

While religious beliefs are of great importance to those who hold them, the less formalistic belief systems — variously referred to as animist or tribal religions, and adhered to by peoples all over the world — have proven somewhat enigmatic to Western minds. The scope of this listing, therefore, deals only with those religions that most Westerners have at least a peripheral acquaintance with, ones that employ certain readily identifiable tenets, beliefs, and doctrines.

Baha'i

Baha'i has more than 5 million followers (as of 1996). It was founded by Mirza Husayn 'Ali Nuri, who took the name Baha'u'llah (Glory of God) while in exile in Baghdad. Baha'u'llah's coming had been foretold by Mirza Ali Mohammad, known as al-Bab, who founded Babism in 1844, from which the Baha'i faith grew. The central tenets of the Baha'i faith are the oneness

of God, the oneness of humanity, and the common foundation of all religion. Baha'ists also believe in the equality of men and women, universal education, world peace, and the creation of a world federal system of government.

Buddhism

Buddhism has 307 million followers. It was founded by Siddhartha Gautama, known as the Buddha (Enlightened One), in southern Nepal in the sixth and fifth centuries B.C. The Buddha achieved enlightenment through meditation and gathered a community of monks to carry on his teachings. Buddhism teaches that meditation and the practice of good religious and moral behavior can lead to Nirvana, the state of enlightenment, although before achieving Nirvana one is subject to repeated lifetimes that are good or bad depending on one's actions (karma). The doctrines of the Buddha describe temporal life as featuring "four noble truths": Existence is a realm of suffering; desire, along with the belief in the importance of one's self, causes suffering; achievement of Nirvana ends suffering; and Nirvana is attained only by meditation and by following the path of righteousness in action, thought, and attitude.

Confucianism

A faith with 5.6 million followers (as of 1996), Confucianism was founded by Confucius, a Chinese philosopher, in the sixth and fifth centuries B.C. Confucius's sayings and dialogues, known collectively as the Analects, were written down by his followers. Confucianism, which grew out of a tumultuous time in Chinese history, stresses the relationship between individuals, their families, and society, based on *li* (proper behavior) and *jen* (sympathetic attitude). Its practical, socially oriented philosophy was challenged by the more mystical precepts of Taoism and Buddhism, which were partially incorporated to create neo-Confucianism during the Sung dynasty (A.D. 960-1279). The overthrow of the Chinese monarchy and the communist revolution during the twentieth century have severely lessened the influence of Confucianism on modern Chinese culture.

Ethical Culture

Ethical Culture, which has 7,000 followers, was founded as the Society for Ethical Culture in 1876 in New York City by Felix Adler. The International Union of Ethical Societies was formed in 1896. It joined other humanist organizations in 1952 to form the International Humanist and Ethical Union, based in Utrecht, The Netherlands. The Ethical Culture movement stresses the importance of ethics and morality in human interaction, although it offers no system of ethics or other religious beliefs of its own.

Hinduism

A religion with 648 million followers (as of 1996), Hinduism developed from indigenous religions of India in combination with Aryan religions brought to India c. 1500 B.C. and codified in the Veda and the Upanishads, the sacred scriptures of Hinduism. Hinduism is a term used to broadly describe a vast array of sects to which most Indians belong. Although many Hindu reject the caste system — in which people are born into a particular subgroup that determines their religious, social, and work-related duties — it is widely accepted and classifies society at large into four groups: the Brahmins or priests, the rulers and warriors, the farmers and merchants, and the peasants and laborers. The goals of Hinduism are release from repeated reincarnation through the practice of yoga, adherence to Vedic scriptures, and devotion to a personal guru. Various deities are worshipped at shrines; the divine trinity, representing the cyclical nature of the universe, are Brahma the creator, Vishnu the preserver, and Shiva the destroyer.

Islam

Islam has 840 million followers*. It was founded by the prophet Muhammad, who received the holy scriptures of Islam, the Koran, from Allah (God) C. A.D. 610. Islam (Arabic for "submission to God") maintains that Muhammad is the last in a long line of holy prophets, preceded by Adam, Abraham, Moses, and Jesus. In addition to being devoted to the Koran, followers of Islam (Muslims) are de-

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Religions' Belief Systems (Con't)

voted to the worship of Allah through the Five Pillars: the statement "There is no god but God, and Muhammad is his prophet"; prayer, conducted five times a day while facing Mecca; the giving of alms; the keeping of the fast of Ramadan during the ninth month of the Muslim year; and the making of a pilgrimage at least once to Mecca, if possible. The two main divisions of Islam are the Sunni and the Shiite; the Wahabis are the most important Sunni sect, while the Shiite sects include the Assassins, the Druses, and the Fatimids, among numerous others.

Judaism

Stemming from the descendants of Judea, Judaism was founded C. 2000 B.C. by Abraham, Isaac, and Jacob and has 18 million followers. Judaism espouses belief in a monotheistic God, who is creator of the universe and who leads His people, the Jews, by speaking through prophets. His word is revealed in the Hebrew Bible (or Old Testament), especially in that part known as the Torah. The Torah also contains, according to rabbinic tradition, a total of 613 biblical commandments, including the Ten Commandments, which are explicated in the Talmud. Jews believe that the human condition can be improved, that the letter and the spirit of the Torah must be followed, and that a Messiah will eventually bring the world to a state of paradise. Judaism promotes community among all people of Jewish faith, dedication to a synagogue or temple (the basic social unit of a group of Jews, led by a rabbi), and the importance of family life. Religious observance takes place both at home and in temple. Judaism is divided into three main groups who vary in their interpretation of those parts of the Torah that deal with personal, communal, international, and religious activities; the Orthodox community, which views the Torah as derived from God, and therefore absolutely binding; the Reform movement, which follows primarily its ethical content; and the Conservative Jews, who follow most of the observances set out in the Torah but allow for change in the face of modern life. A fourth group, Reconstructionist Jews, rejects the concept of the Jews as God's chosen people,

yet maintains rituals as part of the Judaic cultural heritage.

Orthodox Eastern Church

With 158 million* followers, the Orthodox Eastern Church is the second largest Christian community in the world. It began its split from the Roman Catholic Church in the fifth century; the break was finalized in 1054. The followers of the Orthodox Church are in fact members of many different denominations, including the Church of Greece, the Church of Cyprus, and the Russian Orthodox church. Orthodox religion holds biblical Scripture and tradition, guided by the Holy Spirit as expressed in the consciousness of the entire Orthodox community, to be the source of Christian truth. It rejects doctrine developed by the Western churches. Doctrine was established by seven ecumenical councils held between 325 and 787 and amended by other councils in the late Byzantine period. Relations between the Orthodox churches and Roman Catholicism have improved since Vatican Council II (1962-65).

Major Protestant Denominations in the United States

Amish Mennonites (220,000)

The Bible is the sole rule of faith; beliefs are outlined in the Dordrecht Confession of Faith (1632); Mennonites shun worldly ways and modern innovation (education and technology); the sacraments are adult baptism and communion

Baptists (31 million)

No creed; authority stems from the Bible; most Baptists oppose the use of alcohol and tobacco; baptism is by total immersion.

Church of Christ (1.6 million)

The New Testament is believed in and what is written in the Bible is followed without elaboration; rites are not ornate; baptism is of adults.

Church of England (6,000)

Supremacy of the Bible is the test of doctrine; emphasis is on the most essential Christian doctrines and creeds; the Book of Common Prayer is used; the Church of England is part of the Anglican community, which is represented in the United States

mainly by the Episcopal Church.

Episcopal Church (2.7 million)

Worship is based on the Book of Common Prayer and interpretation of the Bible using a modified version of the Thirty-Nine Articles (originally written for the Church of England in 1563); services range from spartan to ornate, from liberal to conservative; baptism is of infants.

Lutheran Church (8 million)

Faith is based on the Bible and the Augsburg Confession (written in 1530); salvation comes through faith alone; services include the Lord's Supper (communion); Lutherans are mostly conservative in religious and social ethics; infants are baptized, the church is organized in synods; the two largest synods in the United States are the Evangelical Lutheran Church in America and the Lutheran Church-Missouri Synod.

Methodist Church (13.5 million)

The name derives from the founders' desire to study religion "by rule and method" and follow the Bible interpreted by tradition and reason; worship varies by denomination within Methodism (the United Methodist Church is the largest congregation); the church is perfectionist in social dealings; communion and the baptism of infants and adults are practiced

Pentecostal churches (3.5 million)

Baptism in the Holy Spirit, speaking in tongues, faith healing, and the second coming of Jesus are believed in; of the various Pentecostal churches, the Assemblies of God is the largest; a perfectionist attitude toward secular affairs is common; services feature enthusiastic sermons and hymns; adult baptism and communion are practiced.

Presbyterian Church (3.2 million)

Faith is in the Bible; the sacraments are infant baptism and communion; the church is organized as a system of courts in which clergy and lay members (presbyters) participate at local, regional, and national levels; services are simple, with emphasis on the sermon.

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Religions' Belief Systems (Con't)

Seventh-Day Adventist Church

(734,527)

The Bible is the only creed; the second coming of Jesus is emphasized; members abstain from alcoholic beverages and tobacco; baptism and communion are practiced

United Church of Christ (1.7 million)

Belief in the Bible is guided by the Statement of Faith (written in 1959); the church is organized by congregations, which are represented at a general synod that sets policy; services are simple, with emphasis on the sermon; infant baptism and communion are practiced.

The Church of Jesus Christ of Latter-Day Saints (Mormons)

(4.5 million)

Faith is based on the Bible, The Book of Mormon, The Doctrine and Covenants, and The Pearl of Great Price, all of which are considered scripture; stress is placed on revelation through the connection of spiritual and physical worlds and through proselytizing; members abstain from alcohol and tobacco and believe in community self-reliance; public services are conservative; there is baptism, laying on of hands, and communion; a secret temple holds other ceremonies, including baptism for the dead.

Jehovah's Witnesses (893,000)

Belief is in the imminent second coming of Christ and the potential salvation of mortal souls during the millennium; all members are ministers who proselytize their faith with door-to-door missionary work; members refuse service in the armed forces, will not salute national flags or participate in politics, will not accept blood transfusions (but will accept all other forms of medical treatment), and discourage smoking, drunkenness, and gambling

Religious Society of Friends (Quakers) (113,000)

Reliance is on the Inner Light, the voice of God's Holy Spirit experienced within each person; meetings are

characterized by quiet meditation without ritual or sermon; Quakers are active in peace, education, and social welfare movements; they refuse to bear arms or take oaths; earlier schisms are still reflected in three main affiliations of Friends

Unitarian Universalist Association (171,000)

Members profess no creed; strong social, ethical, and humanitarian concerns are manifest in the search for religious truth through freedom of belief; heists, humanists, and agnostics are accepted in religious fellowship; efforts are aimed at the creation of a worldwide interfaith religious community; many members come from other denominations and religions.

Roman Catholicism

The Roman Catholic Church, with 900 million* followers, is the largest Christian church in the world. It claims direct historical descent from the church founded by the apostle Peter. The Pope in Rome is the spiritual leader of all Roman Catholics. He administers church affairs through bishops and priests. Members accept the gospel of Jesus Christ and the teachings of the Bible, as well as the church's interpretations of these. God's grace is conveyed through the seven sacraments, especially the Eucharist or communion that is celebrated at mass, the regular service or worship. The other six sacraments are baptism, confirmation, penance, holy orders, matrimony, and anointing of the sick. Redemption through Jesus Christ is professed as the sole method of obtaining salvation, which is necessary to ensure a place in heaven after life on earth.

Rosicrucianism

Rosicrucianism is a modern movement begun in 1868 by R.W. Little that claims ties to an older Society of the Rose and Cross that was founded in Germany in 1413 by Christian

Rosencreuz. The number of its followers is uncertain. The Ancient Mystical Order Rosae Crusis (AMORC) was founded in San Jose, California, in 1915 by H. Spencer Lewis. The Rosicrucian Brotherhood was established in Quakertown, Pennsylvania, by Reuben Swinburne Clymer in 1902. Both sects could be classified as either fraternal or religious organizations, although they claim to empower members with cosmic forces by unveiling secret wisdom regarding the laws of nature

Shinto

Shinto, with 3.5 million* followers, is the ancient native religion of Japan, established long before the introduction of writing to Japan in the fifth century A.D. The origins of its beliefs and rituals are unknown. Shinto stresses belief in a great many spiritual beings and gods, known as *Kami*, who are paid tribute at shrines and honored by festivals, and reverence for ancestors. While there is no overall dogma, adherents of Shinto are expected to remember and celebrate the *kami*, support the societies of which the *kami* are patrons, remain pure and sincere, and enjoy life.

Taoism

Both a philosophy and a religion, Taoism was founded in China by Lao-tzu, who is traditionally said to have been born in 604 B.C. Its number of followers is uncertain. It derives primarily from the *Tao-te-ching*, which claims that an ever-changing universe follows the Tao, or path. The Tao can be known only by emulating its quietude and effortless simplicity; Taoism prescribes that people live simply, spontaneously, and in close touch with nature and that they mediate to achieve contact with the Tao. Temples and monasteries, maintained by Taoist priests, are important in some Taoist sects. Since the Communist revolution, Taoism has been actively discouraged in the People's Republic of China, although it continues to flourish in Taiwan.

Fenyang addressed the monks, saying, "The sound of the bell. The chirp of the sparrow. Through these things the true source can be met. Seeking it someplace else is deluded waste of effort. If you grasp some belief then it will be like a brisk wind extinguishing a flame. Not believing will be like a ditch in a flat plain. Affairs press upon us without end, rising forms and painted patterns. Therefore Lingshan spoke of the moon. The 6th Ancestor pointed to the moon. Where is this moon? Point it out for me. Tell me directly and don't go looking for it up in the sky!" (Ferguson)

(Believe and not be attached to the belief.)

Hints On Raising Children by Louise Frechette

http://www.innerself.com/Parenting/Hints_On_Raising_Children.htm

About The Author

Louise Frechette works with children daily as she runs a day care center and enjoys sharing her insights with others. Louise can be reached at: 1027 13th Avenue, SE, Minneapolis, MN 55414. The above article was first printed in 'The Holy Encounter Newsletter' and is reprinted (on line) by permission of. Miracle Distribution Center, 1141 East Ash Avenue, Fullerton, CA 92631.

How you ask your children to listen, and what you choose to see in them will help determine their response to you. Don't allow your ego to make you feel guilty for not doing it perfectly. The myth of the perfect parent is as much a myth as that of the perfect child. A Course In Miracles reminds us that no one comes into this world without an ego and their own agenda.

What we need to stop thinking is that the monumental task of parenting and educating our children is solely in our hands. It isn't. It's a joint venture, a sacred trust between ourselves, our children, and God. We are together because our lessons of forgiveness are the same. We can be grateful to them for reminding us of our own unhealed guilt and fears.

We don't have a magic formula with which to raise our children, but we have been blessed with a miracle formula handed down to us by the only Perfect Parent. "To follow the Holy Spirit's guidance is to let yourself be absolved of guilt. It is the essence of the Atonement. It is the core of the curriculum. The imagined usurping of functions not your own is the basis of fear ... To return the function e to the One to Whom it belongs is I thus the escape from fear. And it is this that -lets the memory of love return to YOU.

Raising Them Day By Day

Here are a few ideas and a very brief summary of the main methods that

have worked miracles for me and which I hope will do the same for you:

1. Start out the day by asking the Holy Spirit to help you and your children to be more willing to listen to His Guidance. Follow it with a prayer of forgiveness for any grievances you may be holding towards your child or anyone.

2. Motivate your children with kind words of trust that reflect your decision to see their loving Self rather than their ego. Which voice you listen to within yourself brings them closer or farther from wanting to listen to you.

3. Disciplining children calls for love and boundaries. Start with love, then add the boundaries as they are called for. If you are not able to start with love, then start with boundaries, then add the love. When boundaries are set out of love they bring sanity, not guilt.

4. When your children don't listen to you, see it first as a call for communication, not an attack on you. Let them know how you feel in a non-condemning way and listen to their feelings.- Do they understand your need? And do you understand their need? Your greater wisdom as a parent will determine what is negotiable and what isn't.

5. When kind words and patience don't work, it is because your children are identified with their ego and don't value the love you're giving them. Don't wait until you have run out of patience before giving them a choice between listening or facing a consequence. They need the boundary of a consequence rather than a threat, to stop the lack of cooperation before it brings more fear to you and to them. Consequences provide the way in which children learn one of the most fundamental laws of the mind - the power of their own choices Be consistent and follow through with exactly what you say the consequence is going to be. It is not meant to control them, but to lead them away from the control their ego has on them so they can be more free to love.

6. Time out can be misused and overused way if we aren't careful. But when nothing else works, it is unavoidable. Its purpose should never be to punish a child, but to shift the focus from conflict to one of giving them time to reflect on their choice and to help them see the value of cooperating .It should be no more than a few minutes long, then followed up with peaceful discussion to allow love to replace guilt.

7. The best and most powerful way to minimize the need for consequences or time out is devote time every day to teaching your children who their real Self is. They need to be taught how to ask for the Help that is within their mind and how to correct their mistakes by practicing time and time again gentle, loving, and respectful ways of being. As Jesus reminds us of our lack of commitment: "The problem is not one of concentration; it is the belief that no one, including yourself [and your children], is worth consistent effort. Side with me consistently against this deception, and do not permit this shabby belief to pull you back

Remember - you can't fall. You can make mistakes, but you can't fail. You're a child of Love and your Innocence and your children's Innocence is guaranteed by God.

Some Web Sites:

<http://www.belief.net/>

<http://home.earthlink.net/~srama/index.html>

<http://www.innerexplorations.com/ewtext/east-wes.htm>

<http://www.lighthousewoods.com/christian.html>

<http://www.tearsofflorona.com/merton.html>

http://www.kyrie.com/inner/contemplative/contemplative_prayer_western_tradition.htm

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*We find God in our own being,
which is the mirror of God.
Thomas Merton*

Bodhgaya, India—A Donation Request

The Maha Bodhi Vidyapeeth Project began in started 1990 to provide education to the poor and the needy of Budhgaya. The late Ven. Bulath Singhala Panajarma Thero, project originator, realized that a economic prosperity could only be brought about if education was widespread. At the time education was concentrated to a limited number of people.

Current student population is 165. The school runs on limited means mostly from donations. The students come to the Maha Bodhi Center and will be moving to a partially constructed school with work remaining incomplete due to financial restraints. A computer education facility is also planned because we realize that the people can progress only

in this day and age if they are computer literate. A proper school can only be constructed and maintained if we receive funds and donations from people who want to make a difference in the life of the needy and underprivileged of Budhgaya.

The population of our school consists of the poor and lower middle class people of Budhgaya and nearby villages. The students mainly come from families that cannot afford decent education for their wards in expensive schools.

The parents are mainly people who are daily earners and cannot afford to pay fees in these schools. Hence, they enroll their wards in the Maha Bodhi because they get free education and a decent one at that.

What is noteworthy is the fact that they have great enthusiasm for education and every admission period there is a great rush for the enrollment of students. But, due to our limited space and means we are not able to enroll everyone. Thus some of them have to we disappoint.

Hence, we are always on the lookout for sponsors and people with good intention who can help us in this Noble Cause so that we can impart the Gift of Knowledge to these students who are very much part of the future of the World.

Please help our students. Any amount is a help. Please offer a donation through the White Robed Monks noting "for MahaBodhi" (pls see pg 8).

**White Robed Monks
of St. Benedict**

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Peace and Joy!

How to Detach from a Belief—Why?

How to detach from a belief and experience freedom and peace of mind? Use a centering meditation taught by Tarthang Tulku in his *Hidden Mind of Freedom*:

"Working with thoughts (beliefs) by opening them as they arise can bring many pleasant feelings, which—without attachment—also become our meditation. We can even go into the thoughts that judge other thoughts, and, embracing this judging mind, become united with it."

"By relying on the light of awareness you can see that the difficulties you face are manifestations of your own concepts. Going deeply into your thoughts, you will see how you create your experience, how you alone are the judge who determines heaven and hell, good and bad."

"Whatever experience arises, stay with it, expand it, and heat it up. If you remain within the intense

core of the experience, the meditator unites with thoughts and emotions, and everything dissolves. Then awareness grows powerful and one-pointed. As thoughts and emotions are increasingly included within this field of awareness, they become more useful. Instead of being a cause of frustration or confusion, they become agents of well-being. . . ."

And why?

A Native American grandfather was talking to his grandson about how he felt. He said, "I feel as if I have two wolves fighting in my heart. One wolf is the vengeful, angry, violent one. The other wolf is the loving, compassionate one." The grandson asked him, "Which wolf will win the fight in your heart?" The grandfather answered, "The one I feed. (Thank you Michael Butler)

May all beings be happy.
Amen.

Peace. Please help us out in covering costs for this Newsletter and supporting our activities:



OR if you wish to make a donation via **PayPay**, please visit our home page www.whiterobedmonks.org and click "About Making a Donation"

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And thank you. May many blessings be to you and yours now and forevermore. Peace and joy!