



THE CHANNEL

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My beloved friends, you are in the presence of Christ, He is here, always with you; you have God's blessings. Reach out so that you can be helped where you need it most, when you are in disturbance or disharmony of any nature.

Many of you find yourselves in turmoil because you feel that I now "bring in" Jesus Christ. This is an error in your perception; I always talked about His existence, from the very beginning of my task with you. There was a period in which we had to emphasize your own inner processes; you had to learn the subtlety of the unconscious processes in order to explore yourself in depth. Only through this exploration can a belief in God and a commitment to all His aspects become meaningful. Only through self exploration can you find out God's truth; otherwise you are superimposing a belief, covering up whatever unconscious material there may exist in you, that you need to deal with.

I am a spirit of truth my friends and I could never, I would not, lead you astray. If I speak of Jesus Christ's reality, which is an aspect of God's reality, it is only because you are no longer need to erect barriers of any sort. These barriers can take many forms. For many years we have worked with the barriers of plain ordinary lower self traits and attitudes. Now we deal with barriers of a more subtle nature. All I am asking you to do is to open yourself up to new considerations and possibilities; I am not asking you to accept my words blindly. If my words are not truth, you should not accept them. But if they are, you must not barricade yourself against them. For it is necessary to know, to grasp, to experience whatever truth exists so that you can attain your full potential and be who you are ultimately are.

Lecture #246 - Tradition, It's Divine and Distorted Aspects



Editor's Corner

Welcome to the fourth issue of The Channel's new beginning, our last of this first year. In our continued effort to grow, this issue brings us to the development of some themes that we hope to have run through coming issues.

The first theme is initiated with the quote from the lecture on Tradition. It's been a hope of mine to have a special issue highlighting reflections from the Jewish and Christian religions as well as writings from the Guide. It did not happen for Hanukkah/Christmas or Easter/Passover but here we are with a beginning with the articles **Pesach: The Voice of Freedom, the Silence of Slavery** and **Make Me An Instrument Of Thy Peace: Teaching Pathwork In Israel.**

And there is the additional hope of sharing from the Muslim faith for the future and perhaps Buddhism too. With the reality of war so prevalent and some of the roots of war grounded in religious conflicts currently and from the past, this feels very important.

A second theme I see is inter-region sharing. Wendy Hubbard of the Mid-Atlantic Region graciously agreed to allow us to reprint her article from Pathwords. Brian O'Donnell's article, **Authority and Transparency, What Is Our Relationship to Leadership?** seemed to fit beautifully into the theme and was initially presented to the Pathwork of California.

Thank you Wendy, Iris, and Brian for your work, inspiration, writing, and the sharing of it!

Articles, Poems and Stories

Pesach: The Voice of Freedom, the Silence of Slavery

By Rabbi Mordechai Gafni (edited by Iris Markham)

Passover in Hebrew is Pesach. Pe-Sach is a combination of two words: Peh, meaning "mouth," and sach, meaning "talk." Pe-Sach, therefore, means the mouth that talks.

A complex passage in the Zohar (a glorious twelfth-century text that is foundational to Kabbalah, Jewish mysticism), suggests that there are three stages in the continuum from slavery to freedom. The first stage is silence. The second involves moving from silence to sound to speech. And the third stage is speech – voice and articulated word.

The First Stage: The Silence of Slavery

In the first stage, slavery, we are mute and dumb. We live our lives without ever really crying out. The routines of the everyday deaden our sense of the injustice and our passions atrophy amid the narrowness of "Egypt." In the biblical myth, the Hebrews were silent in Egypt; pain broke their spirits and they became mute – no longer able to even cry out.

In a less familiar reading of the biblical story, the Israelites were successful and prosperous. However, the deadening quality and comfort of their routine had anesthetized the sensitivity to the wounds of alienation. How many of us suffer and hurt, yet remain fundamentally unaware of our suffering?

To be numb to pain is to be prone to a deeper damage.

The Second Stage: from Silence to Sound

The beginning of freedom is the emergence of voice. “When Moses came, voice came,” writes the Zohar. Moses does what the charismatic revolutionary always does: he gives voice to the people. Indeed, the bible records the beginning of redemption: “...It came to pass in the course of many days that the King of Egypt died and the children of Israel sighed by reason of the bondage and they cried out and their cry came up unto God.”

The enslaved Israelites are received by the presence of God at the point when they move from the dumb silent slave to sound, which is the beginning of speech, the characteristic of a free people. This “cry” is not an elegantly articulated protest; it is a cry as of a wolf, or the cry of an infant. It is primal, impassioned, pre-civilized, a howl of protest that makes it into the halls of heaven, heard by God himself.

The Third Stage: Sacred Conversation

In the third stage, voice gives birth to word. Now we are able to tell our story, to speak authentically with each other, to articulate clearly both our needs and our visions of a better world.

“Messiah” in the original Hebrew is understood by the Kabbalists, quite astoundingly, to mean “conversation.” Master Nachum of Chernobyl, mystic and philosopher, points out that the Hebrew word for messiah, Mashiach, can be understood as the Hebrew word

Ma-shiach – meaning “from dialogue” or “of conversation.” His assertion radically implies that the Messiah is potentially present in every human conversation, every mutual act of voice-giving. All authentic conversation is sacred conversation. The ability to have an honest face-to-face talk in which both sides are true to themselves, vulnerable and powerful at the same time, is Messianic. Simply put, sacred conversation is the vessel that receives the light of Messiah.

Sounds of Silence

Soul journeys are not only linear but circular, taking us spiraling upward and beyond. The path takes us from silence to speech and then back – to a higher silence that will birth a higher speech. The Kabbalists say, “A voice issues forth daily from Sinai saying, ‘I am the Lord your God.’” This is not a statement of theology but an affirmation of meaning and relationship, based on voices in sacred conversation. On that auspicious day at Sinai, we heard a voice not so much because God spoke, but because we listened. We got quiet. So did the whole world.

Speech itself has two forms: voice and silence. First, there is speech that comes from speech. It is unconnected to the deep silence. We speak because we cannot tolerate the silence – its emptiness is painful and oppressive. The second kind of speech wells from the silence. We all know the difference between conversing with a person who speaks from speech and a person who speaks from silence.

Imaginereadingwordswithoutanyspacesbetweenthem – it’s not easy to

comprehend what is being said, is it?
What a jumbled, mumbled world it
would be without the empty spaces!

Some teachers have taught that the revelation heard long ago at Mount Sinai when God spoke to human beings was an event occurring once in the lifetime of the universe. The mystics insist that another reading is possible, that the voice of revelation has never ended. So if the voice still continues, in what form does it live on? It thrives in the voice of the human being who speaks from silence. This is Silence of Presence. And, when we listen deeply, we are able to uncover the God-voice within us. We become present in the silence. We are called by the Presence – the God-voice within us – that wells up from the silence.

Make Me An Instrument Of Thy Peace: Teaching Pathwork In Israel

Wendy Hubbard

In September my husband Tom and I had the opportunity to assist in the first weekend of the first year of the Israeli Transformation Program. I have wanted to go to Israel all of my life; this was our first trip there.

When we arrive, my first impressions are very powerful. Returning Israeli youth break into joyous patriotic songs in the airport arrival terminal. Hebrew is spoken and written all around me--this language is alive! Israeli flags flying, the six-pointed star of David proudly on display--this is a homeland for the Jews, my people. Are these my tears flowing?

Plans for this began three years ago when I met Sigal – the inspiration for the Israeli Pathwork -- at the international conference in Italy. It was one of those inexplicable Pathwork connections: love at first sight. In the past three years Sigal has been gently guiding her two lecture study groups and periodic workshops to the point of now having twenty-five committed students.

The weekend begins like many, with a brief go-around and a writing of intentions on slips of paper. We put these on the altar, overflowing the small basket. I am transported to the Western Wall where I had stood the day before, surrounded by women from all over the world, praying. So many pieces of paper, pilgrim's prayers brought and crammed into every nook of the Wall, an ancient tradition. My intention was, "May I be of service, an instrument of thy peace."

The Israelis come to Pathwork with strong intellectual interest, and we study four lectures in our three days together. At the end of the first lecture study we do some Core and experiential exercises. The sharing takes us deeper. We hear: "My mother was a Holocaust survivor." "My grandmother ran away to Israel to marry. The rest of the family was killed in the Holocaust." "I was separated from my family at age four and sent to a Kibbutz." "My grandfather, orphaned by the war, walked to Israel from Ukraine." Everyone in the group has served in the Israeli military, many have seen combat. The cumulative history of such extreme pain and suffering is difficult to fully comprehend and feel.

These are for the most part secular Jews; there is little mention of God. The combined wounding of either religious extremism or the sense of

abandonment by God is also in the room to hold.

In the evening of the first day we pair up, with one person lying on a mattress and the other holding the space. The invitation is to begin kicking and hitting with fists. Very few people can do this with emotion. The overriding feeling is: "We must be good, we must be quiet, we cannot let out any feelings. There is no place for this; this must not be done." Being good, looking good, being quiet truly feels like life and death – a vestigial belief left over from the concentration camps, from centuries of persecution. Finally, one woman is able to ride the anger all the way through her body to the feelings of pain underneath—an indescribable grief that feels thousands of years old.

The second day is about separation and perfectionism, and we study Lectures 75, The Great Transition in Human Development, and 97, Perfectionism Obstructs Happiness. Separation and perfectionism are part of the mass image of this group: "In isolation and perfectionism I will be safe. Without this defense there will be chaos and destruction. I will not survive it!" The teachings and the exercises lead us to feel the real pain of these strategies. Some in the group are feeling this pain, and the price they have paid, for the first time in their lives. What can be done with all this pain?

Some individual work begins. The compassion and intimacy that the group has built through the years begins to hold us. One group member spontaneously suggests a song. The song is "I Am Opening to Love." I happen to have it with me on a CD. It is part of a compilation of favorite Pathwork songs, a gift from a student at Sevenoaks. As we sing together, our arms around each

other, I realize that this student was Jewish and that his generosity is now being felt 7,000 miles away in Israel. Here is the answer: there is enough love to hold all this pain.

It is the final day and we are already contracting – how to leave? It has gone by so fast. We have just begun! How will everyone get what they need? Tom teaches Lecture #200, The Cosmic Feeling. Everyone in the group is on the edge of their chairs. Tom's passion for the Pathwork teachings is met with such hunger for truth and healing!

Near the end, Johan leads us in a guided meditation. Going inside, we are invited to meet someone who has a message for us. I meet an Arab woman whom I had seen in the old city of Jerusalem. She is totally covered in flowing cloth, only her eyes are visible. It is an intense encounter with myself. I see how I have covered up my passion for my religion and culture all these years.

At the end we each take an intention from the basket, trusting we will get just the one we need. The one I choose is written in the mysterious yet familiar Hebrew script. It says: "To be myself, fully present, with an open heart."

How else to be instruments of peace? Since returning from this experience, I have been generating some ideas of how to offer continued support to this group. If you are interested please contact me at whubbard@compuserve.com, or 434-973-2211.

Authority and Transparency

What is Our Relationship to Leadership?

by Brian O'Donnell

There are many ways to describe the goals of the Pathwork. In this moment what comes to me is that we are here to learn to be followers. Perhaps all of our learning and processing is to prepare us to follow. To follow what you may ask. Ultimately we are called to follow the Will of God. This is the aim of our work. This is manifest through our opening to the Real Self and its many ways of communicating to us - through feelings, thoughts, inspirations, knowing beyond words...

We are also called to follow the example and inspiration of Jesus Christ. He is the Master Helper and is here to serve us as we find our way Home. Can we follow His way as demonstrated by his life and death? Can we follow his present moment nudges and guiding as we negotiate the world of duality?

There is also the call to follow human authority in this community. We are best served when we can surrender to our helpers. Our helpers align with our Higher Selves and assist us in meeting and transforming what may be impossible on our own. Other examples of the need to follow is the leadership of the community. Those that are called to direct the Pathwork through service on the Board and Faculty bodies. They cannot complete their task if there is not true followership.

Yet to truly be a follower requires a developed sense of self responsibility and maturity. It asks of us to speak our truth even if it is uncomfortable. It asks

of us to ask questions in an open manner and good will. It asks of us to empty ourselves of preconceived judgments about authority.

To truly be a mature follower means relinquishing the insistence on God (or any outer authority) to bring results to us that only we can give ourselves. Wherever we want an outer God because we are afraid to stand on our own two feet, true followership is obstructed. Thus the oft used phrase "Thy will be done" can be either an ultimate betrayal of our task here or the ultimate surrender. It depends on the motivation of the impulse. Is it an avoidance of the difficult task of individuation or is it a flowering of this individuation?

The Guide tells us we all react to authority. It is the first conflict in this incarnation. No matter how enlightened the authority may be, the child feels restricted by the limits and prohibitions that have been placed upon it. The expression of authority that most of us have experienced in our lives has not been the enlightened kind but has been distorted in some ways. Some of us have experienced authority as hostile, some as indulgent and some as indifferent. Or there may have been a mixture of these expressions of authority. Each distortion has had its effect on us.

The Guide describes two basic reactions to authority. (The idea of reaction is that it is based on limited information and is rigid and self reinforcing.) First, is the rebellious law breaker. This is the individual who experiences authority as hindering and restrictive. Authority is not be trusted and indeed is to be opposed. The other is the goody-goody

law upholder. This person believes that if they side with the authority they will be safe. The law upholder hides the rebel in their staunch and rigid expression of law and order which only creates a viscous circle with the law breaker who senses the unholy motivation.

Contrary to our reactions and images about authority we need such holding and containment. Authority in its rightful expression provides structure and order. It can deliver justice and protection from the immature energies of the undeveloped parts of humanity.

Developed Authority has a feeling of being with the follower and not lording over the follower. The Guide mentions Jesus Christ as the exemplar of developed authority. He didn't condemn or judge the criminals and prostitutes He walked with. Jesus emanated that He understood them and accepted them even though He saw the limits to their behavior and attitudes and called them to this.

So this community needs authorities who are willing to be unpopular. Who counter the pull to collude with the followers demands to be indulged and spared their own fate. This community needs authorities who are willing to examine their motives in choosing authority and to be transparent is this process. Yet also these leaders need to resist the invitation to feed the transferenceal hunger of the followers to know everything about the "parent".

This community needs leaders who give selflessly and who are willing to claim when they can't be neutral or empty about a particular issue. This will be felt by those who follow. A new model will

be set in motion.

A part of the Divine Influx the Guide refers to is the development and refinement of authority and followership. For we are all called to authority (at minimum for our own lives) and followership. Being a member of the pathwork community gives us the laboratory to hone these emerging capacities.

Brian O'Donnell's remarks served as an introduction to the Pathwork of California's January Saturday Night Group which Brian led as an exploration of Authority and Transparency. Brian is a senior helper who has helped Pathwork communities around the world. He is a master swimmer and lives in Ann Arbor where it snows a lot.

Important Pathwork lectures related to these topics include #46 - Authority, #52 - The God Image, #237 - Leadership and #242 - Political Systems. With Pathwork of California board elections scheduled in April, it would be good to be familiar with these lectures.

- c Chordae Tendonae

I am I am tired of being single.
I am I am tired of being told how lucky I am.
Tha That I can go anywhere...no strings attached.

For For once in my Life,
I'd I'd like to "stay put".

I'd I'd like to be around to go fishing with my nephews.
To go To go biking on the trails. Racing 'em to the Dairy Queen.

Wat Watching them argue over who is going to get to light the fire.
Wat Watching John cremate yet-another marshmallow.
Wat Watching Bobby meticulously stir his Taco-Bell sauce into the Camper's Stew.

Snuggled in our pup tent.
Lying on the beach in our pajamas.
Looking up at the endless stars.

Kayaking with that wise and vibrant Yooper girl.
Tromping through the woods together on a crisp fall day.
Tooling down 75.
Yakking all the way...the long trip flying by in no time.

Blessing all those Trilliums in the Spring.
As the last ice cube is swallowed by the Bay.
I can walk for Eternity on that beach.
Sugar-sand all squishy between my toes.

I want to hear the loons.

But it looks like I'll be leaving again.
A river of tears diluting my mocha at the Roast-n-Toast.
Strange glances from all the Fudgies at the table next to me

Tonight's glorious purple-and-pink velvet sunset does not comfort me.
It only makes it worse.

I've been blessed with a place of Beauty.
I guess I should "buckle down" and "accept reality".
Accept the cars and the noises and the crowding and the scurry-and-hurry.
Be grateful for my apartment that looks out over a parking lot.

You ungrateful spoiled brat, you.
Don't you know that all good things eventually come to an end?
Don't you know that you are "dispensable"?
Don't you know that you should be grateful to even be alive!

You want to start up a business?
Well, so do I.
You – you just have those three cats and your farm animals.
Me – I've got a daughter and husband.
I've been here forever.
You. You are new.
Me - I need to make a living. And that's hard to do up here.
You – you can leave.

You want to practice up here in the land that you love?
The land of your childhood, your grandparents' cottages?
That misshapen ancient tree in front of those cottages.
The one the Odawa bent on purpose.
The one they used to signal a change of direction in the Path.

You want to practice up here in the land that you adore?
Amidst the whispering pines and that sacred Lake?

But, you have no experience.
And, besides, we already have someone.

The world is your oyster!
Think of the endless possibilities!

But now I am not thinking of possibilities.
Just questions...without answers.

What if I want to stay near my dear friends?
What if I want to go out to their farm and see the new calves?
What if I want to stay up to two a.m. laughing and yakking on the couch with the Pup by our side?
What if I want to go to a concert at the barn?

What if my heart-strings ARE attached?
What if I don't want to leave again?

Quit being a baby and grow up!
You – you don't have any commitments.
You – you don't have any connections.
You – you can start all over again.

You – send us a card and let us know how you are doing, OK?

You – you can leave.

The "chordae tendonae" are tiny little tendons that attach the heart valves to the heart muscle.

They help stabilize the leaflets of the heart valves, so that blood can smoothly flow through the valves.

Without them, the valves and, consequently, the heart would not be able to function properly.

"Chordae Tendonae" is frequently translated as "Heart Strings".

By Margaret Comfort

Community Happenings:

Community Weekend: March 17-19

There were 22 people in attendance.
Three new people were present. Even with the lower cost there was a profit so the Helpers can be partially paid for their work.

*

It was a pleasure for me to be a part of the GLP reunion weekend in March. It's great to connect with Pathworkers, those I've known and the new people. I feel very grateful and honored to have found the Pathwork at an early age, so to be able to integrate the teachings and growth into my life. I love the reunion weekends to feel the sense of community that I've missed so much from PTP, groups with Michael Roblee, and Core Energetic Training. The process during the core bodywork on the weekend and the space given me for personal work, was very helpful and continues to nurture my process. Thank you so much to all who attended the weekend. I personally appreciate the support and time for community and process.

Many of you know that my pastor, Rev. Mark Keely died a few weeks ago, and I was very saddened by the loss. The words that came to me were, "Life is less beautiful without him here." I feel a sense of him with me though, and it feels like I can be closer with him now in a way. I've been very active in the church that my family has attended all my life, Fort St. Presbyterian Church, downtown Detroit. Mark had expanded spiritual and religious beliefs, so it was easy for me to be a part of the church, feeling his acceptance of my questions and beliefs beyond the doctrine and dogma of the church and someone whom I could talk with about those differences and not feel judged. Now, I'm not sure if I'll remain active in the church, well, in that church, anyway.

I'm sharing all of these thoughts and feelings with you because the GLP and the Pathwork has brought and continues to bring hope and brightness to my being; so that I come back to, in grief or

anger or gloom, that, "Life is truly beautiful."

Much love and blessings to all of you,

Rita Millhensch

Helpers' Meeting: February 11

Present: Michael, Brian, Ruth Ann, Susan and Lonnie.

Absent: Iris, Linda, Lisa, and Sharon

Michael and Brian agreed to lead the Community Weekend using Lecture 225. They will ask Iris to lead something for the evening. Linda will take the led on Friday night and Sunday.

A discussion regarding programs took place. Brian offered that many regions do programming from the bottom up meaning that the Helper organizes it and then has oversight by the Helpers/Leadership group. For example, PTP programs are offered in Helper's home and held monthly. It was encouraging to look at new ways of doing things that were more flexible and less costly.

Leaders' Meeting: March 20

Present: Iris, Michael, Brian, Susan, Sharon, Lisa, Linda.

Absent: Tara, Ruth Ann, Lonnie, Ann

There was an assessment of the Community Weekend. How to incorporate new people was discussed and trying new things. We agreed to do it again next year.

Sage Walker weekend was discussed. The fee was raised to \$125 per person and agreement to stay with the concept

that people discern what was right for them to pay was reviewed.

It was approved to pay the NAPA dues of \$304.

Michael Kairys has made changes to the web page. It was approved to buy Front Page for GLP so people can make updates on the site. Susan will receive training and look for interested people.

Helpership Training program was discussed. Susan presented a description and the May 1st meeting will be devoted to reviewing the plan. Susan will arrange for Ingrid to teleconference during the meeting.

Susan would like to claim Helpership in June. June 25th was set for a Commitment ceremony. An all Helpers meeting is set for the same day which would include those in training and those interested in starting. They would meet from 10-2. From 3-5 would be a community gathering with Susan claiming Helpership and any others who want to make a stage commitment.

The current teleconferencing phone is not working. A new phone will be looked into.

Leaders' Weekend: April 8,9

Sagewalker led the leaders in the weekend of process work. She shared this poem **The Essential Rumi** by Coleman Barks.

CRY OUT IN YOUR WEAKNESS

A dragon was pulling a bear into its terrible mouth.

A courageous man went and rescued the bear.

There are such helpers in the world, who rush to save

Anyone who cries out. Like mercy itself,

They run toward the screaming.

And they can't be bought off.

If you were to ask one of those, "Why did you come

So quickly?" he or she would say,

"Because I heard

Your helplessness."

Where lowland is,

That's where water goes, All medicine wants

Is pain to cure.

And don't just ask for

one mercy.

Let them flood in. Let the sky open under your feet.

Take the cotton out of your ears, the cotton

Of consolations, so you can hear the sphere-music.

Push the hair out of your eyes.

Blow the phlegm from your nose,

And from your brain.

Let the wind breeze through.

Leave no residue in yourself from that bilious fever.

Take the cure for impotence,

That your manhood may shoot forth,

And a hundred new beings come of our coming.

Tear the binding from around the foot Of your soul, and let it race around the track

In front of the crowd. Loosen the knot of greed

So tight on your neck. Accept your new good luck.

Give your weakness

To one who helps.

Crying out loud and weeping are great resources.

A nursing mother, all she does
Is wait to hear her child.

Just a little beginning-whimper,
And she's there.

God created the child, that is, your
wanting,
So that it might cry out, so that milk
might come.

Cry out! Don't be stolid and silent
With your pain. Lament! And let the
milk
Of loving flow into you.

The hard rain and wind
Are ways the cloud has
To take care of us.

Be patient.
Respond to every call
That excites your spirit.

Ignore those that make you fearful
And sad, that degrade you
Back toward disease and death.

Rumi....

Windsor Inspiration Network
Presentation: April 10

Ruth Ann Wilhelm spoke about her personal journey with the Pathwork and her experience using Path concepts on her journey with her husband with his illnesses. She hopes to offer a lecture study group in Windsor in the near future.

Prayers/Celebrations

On March 30, I became a first time grandfather. Emily Diane Loch was 6 lbs. 20 in. My son Adam and wife Jennifer are the proud parents. The only downside is that they live in a northwestern Chicago suburb. Guess we'll be doing some traveling. Emily already has her own website but I'm not supposed to give out the password (Family only).

Submitted by Robert Loch

GLP Vision Statement

The Great Lakes Pathwork is part of a worldwide community embodying the principles of spiritual law and divine consciousness as outlined by the Guide. We are a safe place to discover oneness in ourselves, with each other, and with God. We offer as our gift, disciplined and comprehensive transformation, becoming fully spiritual in our full humanness.

INFO QUICK!!

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Reminder: Please send articles, poems, inspirations, prayers to Susan Cogar or Ruth Ann Wilhelm for the next edition of **The Channel**.

Calendar

May 1 – Helpers' Meeting

May 22 – Helpers' Meeting

June 22 – Leaders' Meeting

**June 25 – All Helpers' Meeting,
Commitment Ceremony**

The Channel is a quarterly newsletter for the Great Lakes Pathwork. All contributions should be sent by email typed to cogarrs@aol.com and rabob@mnsi.net, or mailed to

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