

Magdalen Community at Rothko Chapel

Sunday, August 6, 2006, 10:00 a.m.

The Magdalen Community is a connective community seeking conversation and dialogue with other spiritualities and religious traditions.

Call to Silence and Opening Meditation

A Conversation between a scientist (Fritjof Capra) and a Benedictine (David Steindl-Rast)

Fritjof: In the very beginning of our conversation, you said, David, that spirituality for you is the way in which the religious experience flows into everyday life. I would like to discuss specific examples of how this would help us in solving the problems we face today.

David: Fine... I could pick out salvation, for instance. In the new paradigm salvation is no longer seen as a private affair. Formerly you could easily get the wrong impression that salvation was a private matter. Now, in this new holistic approach, the emphasis falls on its social implications.

Fritjof: What exactly do you mean?

David: When we speak of salvation, we are talking about the process of going from alienation to community. The key term in the message of Jesus is the "Kingdom of God." That doesn't mean heaven or any other particular place; translated into contemporary terminology, "Kingdom of God" means the experience of ultimate belonging plus the kind of society that results when we take our belonging seriously and act upon it.

Readings and Call to conversation

*A Reading from *Belonging to the Universe: Explorations on the Frontiers of Science and Spirituality*. Fritjof Capra and David Steindl-Rast (Harper San Francisco, 1991)*

If we take salvation in a holistic sense... then we come back to the original understanding that the Kingdom is not only a change in my heart but a change in my heart that has all these social implications. I will then behave toward others as one behaves when one belongs. I will be a fully responsible member in the Earth Household. (p. 170-171)

A Reading from Peace More Than An End to War: Selections from the writings of Baha'u'llah, the Bab, Abdu'l-Baha, Shoghi Effendi and the Universal House of Justice, (Wilmette, Illinois: Baha'i Publishing Trust, 1986.)

"Baha'is see human life as evolutionary and perceive the rise and fall of civilizations as part of an overall progression from families and tribes to city-states and nations. They see the turbulence of our time as evidence of a transition from sovereign national states to a world commonwealth that will establish and preserve peace, while safeguarding personal freedom and individual initiative. World peace, Baha'is believe, is inevitable, and they are confident that people of vision and motivation will guide [humankind] to its glorious destiny.

The Baha'i approach to the achievement of peace calls for fundamental changes in all aspects of behavior-- individual, interpersonal, corporate, and international-- based upon the belief that human beings have an innate capacity for harmony and cooperation, which, unfortunately, has been suppressed by religious fanaticism and the spread of divisive ideologies. The Baha'i teachings prescribe education for a world citizenship, the fostering of effective communication, and the eradication of prejudice. They advocate social reconstruction and administration based on the principle of the oneness of [humankind]. Each of these behavioral changes supports the others, and all are bases for the Baha'i commitment to encouraging the convocation for an international meeting of nations. According to Abdu'l-Baha, the son and appointed successor of Baha'u'llah, such a meeting "must conclude a binding treaty" in which "the limits and frontiers of each and every nation should be clearly fixed, the principles underlying the relationship of governments towards one another definitely laid down, and all international agreements and obligations ascertained." (xi, *Peace More Than An End to War*)

A Reading from The Gospel of Mary Magdalene, translation by Jean-Yves Leloup

[...] "What is matter? Will it last forever?" The Teacher answered: "All that is born, all that is created, all the elements of nature are interwoven and united with each other. All that is composed shall be decomposed; everything returns to its roots; matter returns to the origins of matter. Those who have ears, let them hear."

A Reading from the Gospel of Luke, 9: 28-36

Now about eight days after these sayings he took with him Peter and John and James, and went up on the mountain to pray. And as he was praying, the appearance of his countenance was altered, and his raiment became dazzling white. And behold, two men talked with him, Moses and Eli'jah, who appeared in glory and spoke of his departure, which he was to accomplish at Jerusalem. Now Peter and those who were with him were heavy with sleep, and when they wakened they saw his glory and the two men who stood with him. And as the men were parting from him, Peter said to Jesus, "Master, it is well that we are here; let us make three

booths, one for you and one for Moses and one for Eli'jah" -- not knowing what he said. As he said this, a cloud came and overshadowed them; and they were afraid as they entered the cloud. And a voice came out of the cloud, saying, "This is my Son, my Chosen; listen to him!" And when the voice had spoken, Jesus was found alone. And they kept silence and told no one in those days anything of what they had seen.

Closing Meditation - A voice from Lebanon

Closing Dialogue

Solo: Where are you from?

Unison: We have come from the place where light is produced from itself.

Solo: Where is that place?

Unison: It's a mystery.

Solo: But can you say you image the light?

Unison: Yes, indeed. We carry the light within.

Solo: And the peace?

Unison: Yes, also the peace.

Solo: How do you know of such light and such peace?

Unison: The sign is the feeling.

The sign is the movement from within.

The sign is the passion for the well-being of all.

Solo: What are your other signs?

Unison: Our recognitions of injustice and hatred and oppression throughout the globe, of power struggles and violence that seem unending.

Solo: Can we turn those around?

Unison: We must seek to do so.

Solo: Are you willing to spread your light and your peace?

Unison: We are eager to spread them.

They spread just as love spreads.

Solo: The kingdom spreads out on the earth, just as love spreads.

Unison: But some people are not aware of it.

Solo: Yet you are aware.

Unison: Yes, indeed.

We are aware of the light and the movement and the peace.

And we cannot stand back.

We will step forward.

*We will overcome the violence, the domination, the hatred,
and spread love.*

*As an expression of appreciation to The Rothko Chapel for use of this sacred space,
your love offering in the box marked "Magdalen Community"
will be gratefully received.*



*For more information about the Magdalen Community, please contact Bridgitt Ayers,
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