

Foreword

We already have many religions and spiritual approaches that bring us feelings of peace and transcendence. Why introduce another view of God? While our view of God may bring us peace, but it also brings us pain, shame and alienation from ourselves, each other and God. For some of us, it turns us away from God altogether.

Sacred Union: The Healing of God offers an alternate view of God and an alternate view of ourselves in relation to God. Its purpose is to:

- Help relieve the shame and blame on the planet
- Bring us into deeper relationship with ourselves, each other and God
- Support us in maturing as individuals and as a species
- Suggest a deeper purpose to our individual and collective lives
- Deal with the pain that has caused many to reject God.

If we could move closer to these goals, would it be worth reconsidering our relationship with God? Would it be worth examining some of our most dearly held beliefs? Would it be worth challenging ourselves in new ways? Would it be worth reading this book and seeing for ourselves if this new paradigm answers our questions and supports our growth?

Let me take a moment to define what I mean by God. I believe that there is an order in the universe. For example, whether we look at a flower or a star, there are sub-atomic particles that underlie everything in creation. This is God, the organizing principle of everything, the all.

There is great beauty and grandeur in this creative force. And there is great peace and transcendence in this creative force. But if God underlies all being, then everything is, in fact, an aspect of God. God is the totality, not just the aspects of reality we prefer. And so God is chaos, as well as order; pain, as well as comfort. God is hate, as well as love; ignorance, as well as knowing. God is humanity, as well as the divine. God is imperfect and evolving, as well as perfect and never-changing.

God is the Totality in the Process of Evolution, and this is the God who is the subject of this book. This conception of God contrasts with the traditional view of God. Traditionally, God is seen as only perfect: all-loving, all-knowing and all-powerful. And I believe that this conception of God comes from deep in the human psyche and fills a profound human need.

Why do we believe in the perfect God? First, most of us lacked sufficient nurturing as children. Perhaps our parents were too young or too old, or they had too many kids, were ill-prepared, unhappy, stressed, afraid, sick, ignorant, immature, abusive, overwhelmed, unstable, mentally ill, alcoholic or otherwise addicted. Whatever the reasons, most of our parents lacked the fundamental skills and resources needed to provide for our needs and the needs of our siblings, and this lack of sufficient nurturing left us both emotionally impaired and hungry for unconditional love.

Second, even with the best of parenting, life is difficult and uncertain. Our parents couldn't protect us from all the challenges of life, and neither can we. We search for ways to insulate ourselves from the possibility of accidents, economic downturns, unemployment, illness, old age, war, loneliness, depression. We try money, education, marriage, insurance, status, property, seniority, health programs, positive thinking,

anything to protect ourselves from the uncertainties of life, yet we know we're never completely safe.

Unconditional love and safety, these are fundamental human needs and fundamental human lacks. And into these voids steps the perfect God. God is the all-loving, all-knowing being or force that accepts us unconditionally and makes us feel safe. God gives us a sense of security and comfort that are crucial for our emotional and spiritual well-being. God is the source, the protector, the perfect parent we never had.

Good as far as it goes. But our belief in the perfect God comes with a price. The price is:

- Shame and blame, because if God is perfect, when things go wrong, it must be our fault or the fault of someone else, or it's our attitude that's to blame.
- Alienation from ourselves and each other, because if we can't love the totality of God – the parts we like and the parts we don't – we can't love the totality of ourselves and each other.
- Denial, because we continue trying to believe that God is all-loving and protective, even though that's not our experience of life.
- The loss of God and the turning to atheism for those who cannot reconcile the idea of a perfect God with the reality of daily life.
- ***The price is the loss of a relationship with the God that is, because we insist upon a relationship with the God that isn't.***

If God is actually the totality in the process of evolution, why have we not embraced that concept? For many of us, it is painful to let go of the idea that God is all-loving and all-powerful. Without the perfect God, we seem to be faced only with stark reality, a reality that is unsafe and stressful, where there is no heavenly father or mother who will save us from the pain of existence. We would seem to lose God.

But the opposite is, in fact, the case. By releasing our old concept of God, we can embrace a new one, one that reconciles our intuitive experience of a loving God with our common sense about the pain of life. We can embrace God, the Totality, in the Process of Evolution.

How are we changed by embracing this new conception of God?

- Once we let go of the idea that God is perfect, we can accept the totality of God.
- Once we accept the totality of God, we see ourselves as like God, rather than as different from God.
- Once we see ourselves as like God, we can let go of shame and blame and learn to accept and love the totality of ourselves. Our imperfections are not our fault; they are manifestations of our living, evolving God.
- Once we see ourselves as manifestations of our living, evolving God, we can mature as individuals and as a species. We are no longer God's "children" needing to be saved; we are aspects of God participating in God's evolution.
- And once we see that we are part of God's evolution, we understand our deeper purpose: to participate in our own growth and evolution, while contributing to the evolution of the whole, which means to participate simultaneously in the healing of ourselves and God.

Do we lose the loving God? No. We can always connect to the aspects of God's consciousness that radiate love. But we gain a more complex and real God, a God that evolves through struggle and integration. And we gain a more complex and real

relationship to God, one whereby we can love God without shaming ourselves or denying our experience of life.

I invite you to read this book in its entirety. It describes the journey of humanity and our evolving God. It is, in fact, a part of that journey, with all the sorrows, misunderstandings, anger, love and reconciliation that this journey requires. As with any journey, if you give up along the way, you will never reach the destination, which is the doorway to Sacred Union. And only by coming to that destination will you know whether it was worth the trip.

Thank you.