

MESSAGE ABOUT
COMMUNION

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Would the Blessed Father speak to us of communion—tell us what it is, what really happens when we commune?

As you come before Me in great love and joy, in appreciation for That which you recognize as being Myself, and as you feel That welling up within your own heart, you recognize that It is identical with That which you come before Me to know and to experience. And in doing so, the spirit within you merges with That which you recognize as Me, and in the merging you realize that It was never apart, It was never separate—It was always one—and that communion itself is only a recognition of what always was and always will be, that which is into all eternity—a state in which there can be no separation, for separation itself is only an imagination gone awry. It is an idea conceived within the mind to be that which cannot be, to be apart from, simply as a way of letting the imagination go in directions that are not real—allowing it to fantasize about something that could not be. And it was this fantasy that brought about what you have sometimes called “the Fall”—an imagination that allowed you to think of yourself as being separate and to think of yourself as doing and creating in your own way, but in a way that was not in accordance with My Will. It was not a way that had its roots in oneness and in extending but rather a way that was trying to create something that was not a part of you—an attempt to allow yourself to, as it were, paint a picture and let it have its own existence.

And that which you imagined and attempted to create, very quickly, in its limited state of awareness, forgot its origin.

*As a result of the forgetting, there came about feelings of fear, of insecurity—feelings of a need to defend oneself—and as this fantasy became the place where your thoughts dwelt, your mind appeared to be confined; and it became a habit for you. You forgot your source, you forgot where you came from, you forgot where you actually really are, because it was as if you had opened a window and looked outside, and then in perceiving yourself as being **out there**, you forgot that you were still inside the room. And as your experience of these aberrations, these fantasies that appeared to be real, became so gruesome, so fearful, you called for help. You asked to be allowed to return, which in reality was not a proper request because you had never left, but actually you were asking to be helped to release the fantasies and be freed from them—to withdraw from the window, to turn away from it and look back into the Heart whence you came: to gaze upon the Beauty and the Light there—the Purity—to know the Love that surrounded you—the Love in which you dwelt and existed—and to know that Joy again.*

And then came the concept of communing, which for you came to mean, in the beginning, shorter periods of time in which you turned back and gazed into that Light. Then you returned again into the world you thought you had created—where your seeming existence appeared to be and where you saw others who appeared to be lost in the fantasy. And so you began to describe this period of gazing back into the Light as a period of communing, which was really just a recognition of where you always were, where you still are. This was a short period of forgetting your fantasies before you returned,

*realizing that now you had a new mission, you had a task, you had an obligation—you had an **opportunity**—to go back into the fantasized world that seemed separate and gather unto you and speak to those who were still lost in that fantasy—speak to them of this wonderful experience of returning to knowledge, to knowing, to living in the true reality of what you are; speak to them and encourage them to allow you to take them by the hand, to put your arm around them and bring them back into this experience of what would at first seem to them to be a fantasy until they realized it was true reality.*

And as you brought them back, you said, “Oh, Blessed Father, I bring one with me who was lost—lost in his fantasies—and who thought there was no hope. I bring this one with me and I say, ‘Help him that he may, in the beginning—for a moment at least—release those fantasies, gaze into the Light, vanish into the Love, know whence he came, and know the security of belonging in You—of knowing that he is there with You—so that he may then, after knowing this, release his fear and feelings of insecurity and, at least for a short while, just rest in that knowing of eternal, limitless Joy and limitless Light and Love.’ And then may he return with me to go back into that world of fantasy seeking others, some who are crying out, who desire to return, and who will agree to come quickly, but also going further and recognizing those who have never called out, who have never thought there was a hope, and who seem to have lost all will—who dwell in a stupor, in the sense of being stunned, gazing into nothingness, and feeling there is no hope. And may he touch such a one upon the shoulder, greet him in love, and say to him, ‘My dear brother, I come to embrace you; I come to speak to you of love, of joy; I come to lead you away from this grayness in

which you dwell—a murky darkness that seems to zap you of all feelings of any sort of existence, of energy, of any light or hope, of any love. First of all, allow me to just embrace you, to fold you into my arms, to let you know how much you are loved and what a joy it is that I have found you in this land of nothingness, and then to gaze upon your countenance and speak to you of the untold beauty that is there within your heart, waiting for me to gently part the clouds away—to remove them as you allow—and to gasp at the beauty of a Light so brilliant, of a Love that is there waiting to be joined with, so that you may know that this is what communion is—a joining, a joining of two like beings.

“‘And in so joining you allow me to take you back with me into the full knowing and experience of this limitless Love and Joy, so that you may know that total communion with the Father and know you rest in His Heart with me, and that we may—at least for a short while before returning into that darkness to seek another—forget the darkness, knowing that it does not exist. It never existed; it was just a wild fantasy—a fantasy that can be released, for it was based upon nothing. It was based upon a desire to think of, to know of, ourselves as being separate, which we really are not, and now we want to allow that fantasy to disappear.’” This, My child, is what communion is—a returning into a knowing of that which always was. And I am pleased that you want to know more about it—about your role in assisting your brothers.

With respect to the fantasy, please comment on the role of the Son and the creation of the physical universe.

NOTE: The Son referred to in the answer given below is not the third Person of the Trinity or Jesus but rather the Sonship—all created souls

who are considered to be one Son, with Jesus being the first embodiment of the *whole* Son.

First of all, I would speak to you of true creation. Creation came about when I, in My own Heart and Mind, desired to create a Son, One so like unto Myself that no difference could be seen except that I extended the Son so that I could behold Him and know of Myself, know of My own Being, as I saw My Son there extending and radiating this limitless Light and this Love—extending great waves of It that had no end. This was true creation—an extension that was not apart from or separated from Myself. I had great joy in this Son. As I looked upon Him, My joy had no end. And I encouraged My Son to also create in the same way: to extend parts of Himself in great Love and behold that, and yet to know that it was also Myself—that it was not an extension only of the Son but also an extension of Myself knowing Itself, all mingled and swirled together and just radiating Love with great joy.

*But the Son desired also something called “free will.” In My limitless Love, I allowed what was called free will, and yet it was itself not a total creation—it only appeared to be—for in free will there was **total** free will, and there was also the ability to **imagine** that one could have a will of one’s own that might be separate from the Father. But the Son was not separate from the Father; therefore, such a free will was not really true—it was a fantasy. And in this free will the Son went forth rejoicing in Its creative processes, but as it might appear, or as a storyteller might say, one bright and beautiful day the thought came into the mind of the Son, “In My free will I could be separate from the Father and go about just doing my own thing. I could create all these things in My own way.” And so, the fantasy continued, and the Son began what might be called by some on earth the creation of the great*

physical and manifest universe—the fantasies. This was not a true creation—it was an imaginary creation. And this imaginary creation was born in this imaginary free will of the Son. And yet, the Son had great Power, great Energy, and did, in a burst—in this imaginary world—bring about what has been thought of as the creation of the Father.

*Although the forms that were created were imaginary, they were still created **within** the Son, who was within the Father; and there is nothing in this manifest, created, physical world—or universe—that is not a part of the Father. So, in the great burst of Energy and Light, as it might be beheld on a physical level, and the Love that would be perceived and thought of as separate and limited, there, always lying underneath, was the Father. This world could not have existed if the Father had not also been there indwelling it and waiting for those perceived forms and fantasies to come to recognition that only the forms were a fantasy, but the true reality was still the Father, connected with the Father, always with the Father and having the ability with Its will—Its fantasized free will—to return to the recognition of what always was and could never be changed. And so, what appeared to have been a great physical burst of Light and Love in the creation of a universe that was separate and a world of separate beings—what appeared to be such—was just a fantasy, and at any point in time any being who appears to be lost in this world has the free will—which it perceives itself as having—to turn and say, “Take me back. I would know my Father.” And in so doing, it returns “of its own free will”—as you would have it—to knowing that it still rests in Me. I have unlimited Joy in My Son and unconditional Love for Him, and I have never condemned Him for His fantasies that went awry and appeared to cause Him to suffer.*

I always knew that the suffering He thought He was experiencing would lead Him back, rushing into My arms and saying, "I thank you, Father, for what You are and for what I am and for bringing Me to the recognition of it, and now for allowing me to assist in bringing all others who have thought they were lost into this recognition, so that their perceived ideas may simply fall away as if they have lifted a robe from their shoulders and allowed it to drop." And you know you rest in My arms, in My heart; and your joy is full. This, My son, explains to you this great fantasy of nothingness that you may at any point release.

The Heavenly Father is asked to tell us how to commune with Him, or what we must do in order to allow communion to take place.

The first step in communion is to desire it, but there is also a precursor to the desire—for many. It is to become so lost in the fantasy that you begin to feel that you suffer; and there is pain, there is agony; and you want to know Love, you want to feel Love, you cry out for Love. And as you cry out for Love, then you desire to know it—you open your heart to some extent to the possibility—and as you desire it and ask for it, then everything that is needed in the process of allowing the scales to be removed from your eyes and you to know that you stand in Holy Light will be prepared for you. You then desire to know Perfection and Holiness and to release all your fantasies of other than that so that they may be removed. But one of the ways in which you are assisted in this process is to look upon another brother, and as you at first see the form, see the limited nature, and also become aware of his feelings of hopelessness, his agony, and his pain—as you understand that and identify with it to some extent—you then agree to

consider this form, these limitations, to be just a very thin mask across Holiness; and you agree to reach forth and say, "Allow me to part those clouds gently so that I may gaze upon the purity which you are." And as you gaze upon it, that within you that is identical with it wells up within your heart, and you feel the communing—you feel a joining of yourself with this brother—because what he is, is so beautiful, and you have allowed the mask to be drawn away, the veil of nothingness. And as you see that—allow yourself to be willing to desire to see that—you allow the mask and veil across your own heart to fall, for they fall simultaneously. And you feel that Holiness within yourself; you embrace your brother; and then you know this oneness that is. This is how you begin to know communion.

As you do this more often, you will then realize that you can also just at any moment release all your fantasies and allow that communion with Me to take place. But it is much easier to begin by looking for it in your brothers and participating in drawing back the veil, for as you become a part of the process of your brother, you know Love; and you realize your oneness with him. You also realize that participating in the process of your brother is a part of your own process of returning to full knowingness, for you cannot be apart from him; and to know him fully as yourself, you must also join in his process. This, My child, is the process of communing.

Are there different ways of communing?

Surely, as you recognize that each brother is unique in some way and each one has his own preferences and appearances of talents and gifts, you will come to know that, for some, one way might be easier than another. For some, to understand

*intellectually the process of this fantasized creation and the process of returning by lifting the veil, by desiring to return—desiring to gaze upon the Holiness in a brother—for some, the intellectual process is the easiest way, for the world of ideas is the world in which they, in their limited state, like to dwell, in which they have joy. Then for others it is the heart—the love. They desire to understand how to draw that veil back gently and, by using the imagination, to fantasize initially that there is this limitless Love of the Father in the heart of a brother and, as they draw the veil back, to imagine: It is the Father there! And they then **know** Him in this Love and this limitless state. In that moment they commune: first, by using their imagination and their fantasy to change what was a dream of pain and suffering, and guilt and fear, to a dream of no pain and no guilt—by fantasizing pure and holy Light and eternal Love in that heart.*

This is a process, and yet, you may also at any moment simply pause and say, “Father, I know that I am your child. In this moment I want to know myself resting in Your Heart—to experience this limitless Love—so that it may be refreshed in my memory and I may be better able to go back into the world of fantasy that went awry and bring it into the experience and knowledge of my brothers.” So, for each one there is prepared a way—the easiest way possible for him or her—and they will be assisted. They need only have the willingness and the desire, or even at some point say, “My desire and willingness are weak; grant me the desire and willingness to know this.” Even that is of great benefit to your brothers.

What is the place of communion in creation? What is its purpose?

In the original creation, of extension of My beloved Son, communion, you might say, was constant, never ending, for extension is not separation; and so communion might be said to be eternal, without end. The place of communion in the created worlds that were the result of that fantasy is that it is the process of returning to full knowledge and experience of resting in the Father and knowing that you are His Son and never have been apart from Him—nor could you be. In the world of fantasy, communion exists in the beginning as a series of experiences, steps along the way: going from one experience of communion to another and broadening your understanding, broadening your view and your experience of reality. At first the experience of reality is a perception, but it becomes a knowing of true creation, which can only be in oneness—which is in the Father, for true creation is not in existence apart from Him.

Is there anything more that can be added about how to commune with the Divine Spirit in other people?

Communion always begins with a desire, and in some cases it may come about because of your perceptions in this world of fantasy that went awry. It may be a desire to see something other than the pain, the ugliness, the separation, the agony, that you are perceiving with your physical senses. You are weary of this, and you desire to commune because you want to see something better; and in the beginning this may be, more often than not, the reason that you would desire to do so. But, My dear child, as you do this more and more often, you will desire to commune, not to get away from these things but in order to know once again that wholeness, that oneness, and to know your brother as whole and at-one with Myself and with you. It will be a desire to know beauty and joy and

wholeness, and to release a perception of anything other than that, even the perception of perfection, so that you may go beyond it and know the joy that satisfies any kind of longing or yearning; know the love that releases any kind of feeling of fear, of insecurity, of being alone; and know that you rest always in My Heart. And as you begin to desire communion for this reason, you will do it more and more and more until one day you will realize that you actually are dwelling in this state constantly and those perceived forms and that fantasy, that fantasy of horror—the awful movie you allowed yourself to make—was just nothing.

As you encounter your brothers who may seem to be lost in that movie—the fantasy—you are so anchored in My Love and in the vision of Holiness that you hardly perceive what your brother is seeing, feeling, and thinking that he knows. You gaze with such intensity upon My Being in his heart that it awakens him, and he realizes that this fantasy of his is not real. You touch that within him, and as he looks upon you, he thinks he is seeing something within you that is a fantasy, but one that is beautiful, and it is because you have embraced the spirit within him that you bring it forth to his remembrance—a remembrance that is never lost but, of his own doing and his own will, it would be extremely difficult for him to recall. But by your focusing upon it so that you see nothing else—this holiness within his heart—you allow that remembrance to come forth with such ease that he is amazed by it, he looks upon it, and he is drawn toward it and wants to enter into it. And he says, “Take me with you. Never release me. I want to be with you.” Then you, in your great love, put your arms around him and feel yourself merge with him; and you know

this oneness, this being in holiness, this perceived communion, that really never ceases to exist.

Is communing then the best way to do our part in helping to dispel sorrow and suffering in the world and in bringing hope and joy to others?

Absolutely, absolutely! But, My dear child, this does not in any way mean that you just get yourself blissed out in this communion and forget that, for some of your brothers, they are not in that state totally with you. As you desire to know this in fullness, you also have such great desire to assist in helping your brothers regain this memory that you would never leave one stranded there in the darkness crying out. And you realize that you must at first meet them where they are and that, for some, the first step in helping them could just be a kind deed: a smile that radiates love at a time when they are perhaps being a bit unkind to you; being helpful and kind with infinite patience—patience that never accepts the dream of fantasy as true and does not belittle them by reacting to it, but looks straight through their fantasy and acknowledges that they are pure and holy and that they are your brothers—that what they perceive in no way belittles them or causes you to feel that they have any less value to you—or for Me. You meet them where they are, and you grant them every kind and loving deed that helps and assists them in their return, for you are eternally interlocked with each one, intertwined with them, and assist in their returning. And you also realize that this is your greatest joy, for you could not know your joy apart from them.

Does this then answer the question of whether there is more we should do after communing, or how we can best be vessels for the Father to help our brothers and sisters?

Yes, communion itself, in the beginning—for you—is awakening that memory; and then after it is awakened, you realize your role in this process—your role in assisting. And communion eventually becomes a constant thing.

Why is there a reluctance to commune at times?

For some brothers, and at times for yourself—as you so well know, My dear child—the reluctance comes because of your allowing yourself to identify with this world of form and fantasy and with this perceived separation—this perceived free will to be separated from Me. And then as you look upon your brothers, you see the same thing that you have fantasized yourself, and you reject it because you reject your own perceptions. You see that they are not full, they are not pure, they are not holy—they are limited, they are sick. And as you see that in your brother and you reject it, you are then reluctant. You may say, “This one is so obnoxious. Why would I want to see the Father in him?” And so you are reluctant. It takes great desire and will on your part to get over this hump, and it only takes a couple of experiences of just looking beyond for you, after an initial rejection, to realize that you are not happy in your condemnation and that your joy is to commune. And you assist your brothers in also getting over this hump by doing such with them, for as you know, many times have you gone deep within and talked to your brothers, embraced them, spoken to them of the great love within them, and even asked that they allow Me within them to bless you. And then after such a communing you have come to know, to realize, that it

assisted your brothers in releasing some of their fantasies, some of their pain.

So, there is resistance, and in part this is because of having so allowed yourself to get lost in the fantasy, but also—as you begin to return and desire to assist your brothers—this resistance serves a holy purpose, for it allows you to understand your brothers. It also allows them to realize that you understand, for they then see that you can also sometimes reject—the difference being that you use it as a tool and go beyond it. And as they see that you do that, they desire to do so themselves. So, the resistance—at some point, as you desire and ask for all things in your experience to be holy—becomes a holy tool in your process of returning and in your process of being a part of the return of your brothers.

Is there an incongruity between some of the messages about creation that seem to indicate all creation was of God and other messages that seem to indicate that creation of the physical universe came about through the Son?

This has also been addressed earlier in this session. Those who come seeking the process of the heart seek to know from the heart of Love, and in the beginning they still lean heavily upon teachings from the past. Initially, teachings are given in the way in which they can best accept, for so are they best assisted. Some teachings have taught of the creation as being totally of the Father, and so this is not challenged at first. But in this session We have also spoken of these things, and there is no incongruity; it is just that there is a difference in perception as one journeys along the way.

A message from the Supreme Being is requested.

And so now, My dear child, be assured that you rest in My Heart; you are always in My Heart. You participate in this process with your brothers, but you always know that you are in My Heart, even when you are in the created worlds. I created you simply to know Myself extended so that I could gaze upon It—not as a separate child or being, but that I might know Myself, and My Light and My Love that radiate. These are expressions of My Being, which without the Child was a state of total serenity and stillness, a state of being. It is always My great delight to create and know My Creation, to look upon the Beauty and Holiness of It and to see Myself—to see Myself there. And now I urge you: Give up all personal desires—all fantasies—and allow yourself to be Myself coming into the experience of your brothers who are lost in their dream, in their fantasy. Allow Me to lead you to each experience, to lead you moment by moment without any resistance on your part, without a desire to go to a particular place, be with a particular person, or have certain circumstances or situations. Allow your greatest desire to be to allow Me to come to your brothers as you and to allow Me, in My infinite Wisdom, to know which brothers are now ready for a helping hand, and in what way. Allow me to lead you to each one. Greet each one as Myself come to you, realizing that in their perceived state of separation they feel lost and that your helping hand is the greatest thing that you could allow. Realize that it is your duty, your obligation, to assist your brothers, for you know that in drawing back that veil and looking upon Myself in them, you are fulfilled.

So, go forth from this day forward, asking all through the day, “Father, what is Your Will in this moment? Lead me where You would have me go; help me to always recognize You; help me not to be deceived by the mask, the veil, across

*the heart of my brother.” And know that in desiring this, all is perfect, all is arranged, all is provided for. Depend upon Me. Trust Me totally, even as your Blessed Brother, known as Jesus the Christ, trusted Me totally—He **never** doubted! He is your example; follow Him. And know He walks beside you. He is always there. And now you know what your calling is, what your job is, your task; but consider it to be an **opportunity**, a blessing from the Father. Go forth each moment of the day desiring to allow My Light and Love to radiate from you—to embrace your brothers in spirit, as well as in body when it is appropriate. Embrace them all and release all concerns about your health, nutrition, your finances, what is needed—all provisions for the journey. Give that over to Me and walk forth free, for only when you are totally free can you be, as an empty vessel, of most assistance to your brothers and allow Me to manifest and express as you on earth.*