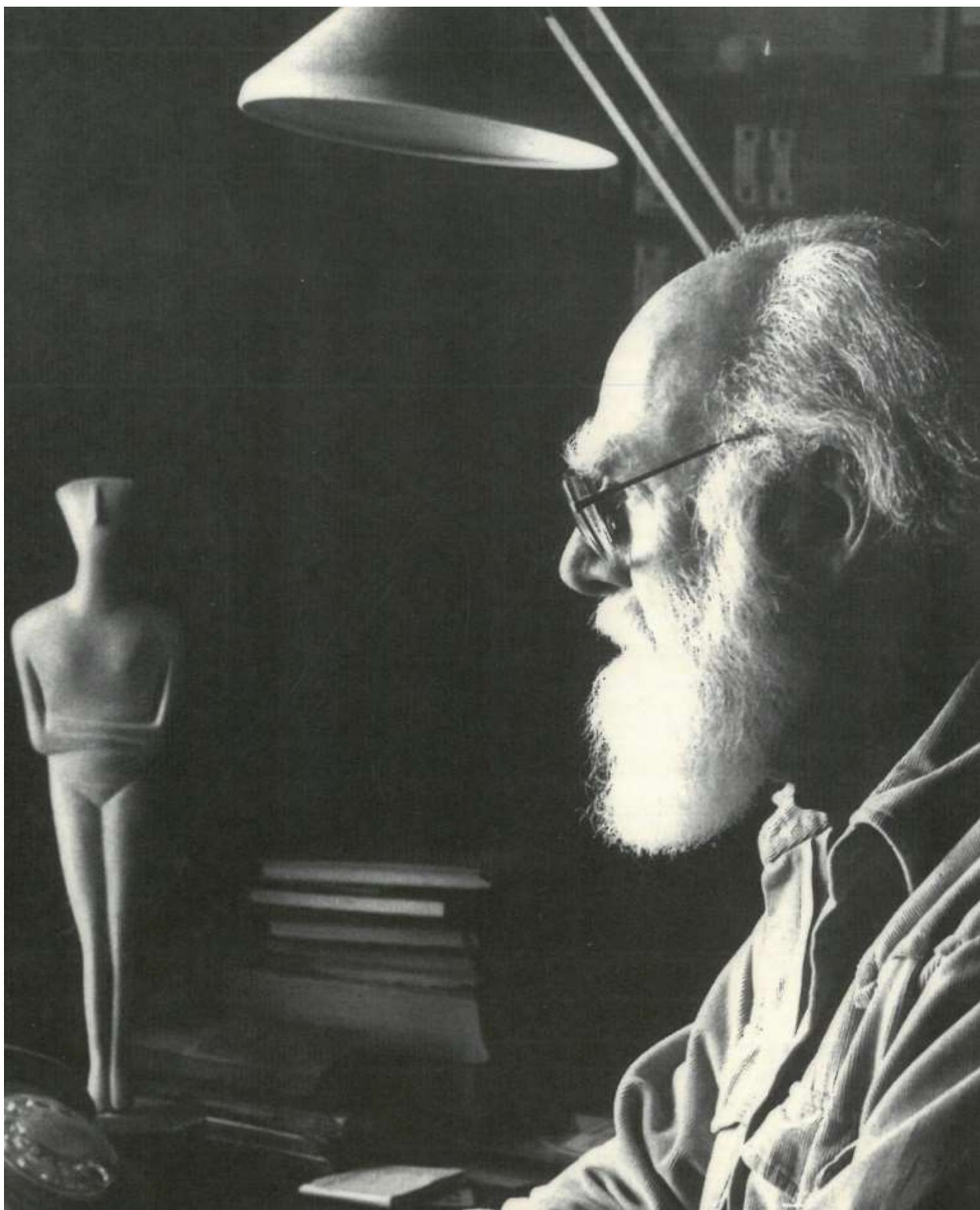


TOM BASS *Occasional Prayers*



Occasional Prayers

TOM BASS



DEDICATION

I dedicate
this book
and pray
that it may be
for those
who yearn
to find
a way into
the knowing
that God
is in us,
in everything,
and everywhere.

IN THAT DARKNESS

When I am
most alone,
touched by adversity
or suffer loss-

When I am
most devastated
and afraid-

In that darkness
I will hear
the voice that says
'It is I, be not afraid'

Then I will know that
in all the circumstances
of my life
it is you, my God,
who speaks to me.

This poem accompanies the sculpture by Tom Bass (In That Darkness) which appears on the cover of this book.

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Tom Bass

Sydney

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My Way To Talk To God

As I dare to put my prayers into a book, I want to declare myself as one who has none of the credentials that would be expected of a writer of prayers.

I am not a theologian, a poet or a philosopher. When I review my life, and the things that have brought me to the writing of prayers, I see myself simply as one of those people who asks the questions, ‘Who am I?’, ‘What is the purpose of my life?’, ‘What has God to do with the things that happen in the world and to me?’

How can I explain or account for the wonder, beauty and intricacy of a shell, a flower or the human body? When the answer is given that these things are determined by a genetic code, I feel I have only been given part of the answer.

My life has been a constant search for the other part of the answer. I have put that story of my quest into this little book because I hope that it may resonate with whoever is on the same road with me. Somewhere along the road I remembered Christ’s words when he said: ‘Seek and ye shall find, ask and it will be opened unto you.’ I have learned that these words mean what they say.

Recently, for the first time, I found it necessary to explain and clarify my reason and need to engage in regular prayer – how over a period of years, I have been writing prayers, a process of writing and rewriting and gradually developing the intention, meaning and purpose of the prayers.

Why have I done this? Why do I feel the need to do it? These questions arose in a conversation I had with one who lives in a state of quiet confidence and innate belief, with certainty that what will happen is what should happen. This person feels right and content with who they are, whereas I have always felt differently – that something eluded me, that somehow I couldn’t get things right. Most of all, try as I might, I could never feel a direct connection with God or with Christ, and I yearned to be able to do that.

I began to write my prayers in 1984, at a particular moment, after a particular set of experiences, which I describe in ‘How I Found My Way to God’. Since that moment, I have been on a journey and my prayers are an essential part of it. My hope in publishing them is that they may help others to realise some of the things that have come to me, and that they may be encouraged to find their own way to have a discourse with their God.

At this point I should explain the intention of my prayers. To me, prayer is never for the purpose of supplication, or to ask for something. For me prayer is fundamentally a declaration of trust, a thanksgiving, and an affirmation of the things I have realised about my relationship with God, of which I need to be constantly reminded.

During these years of writing, I have found that my sense of God, the way that the creation process works in the world and in me has become clearer and more defined. When

the prayers ask for anything, it is for a better understanding of the nature of God, the way that God's energy works in the world and in me. They ask for a deeper knowledge of my way of being with others in the things I do, and the way I respond to change. Now I see that all change is the action of creation itself.

There was a time in my quest, when I tried to express my relationship to God as a jagged fragment, broken off the great rock of God, being worn down and refined to my essential unique shape, like a water-worn pebble. Now I say it in another way – God is the energy of all spirit and matter. The energy that holds a rock together is the same energy that holds me together and gives me form, and that energy is God. D. H. Lawrence sees it as:

The fine, fine wind that finds its way through the
chaos of the world, if only it bear me, carry me,
if only most lovely of all I yield myself to it and
am borrowed...
it will carry me.

The implications of those things are vast, and my comprehension of them is limited. It is such a paradox, so complex and pervasive, that it is only through prayer and formulating the questions as well as I can, that little by little I can enter into the wonder and mystery of it.

As we set out on the quest, and as we learn to formulate our questions, we are shown what we seek and our questions are answered generously. We are not supplicants. We are explorers who have entered a world of other realities which will reveal themselves to us as we plot the course, and as we are open, never presuming to know what we do not know.

How I Found My Way To God

My story is not one of conversion, or of faith in a particular institutional religion. As I look back now, it is the opposite of that. I now see that in order to find God, it was necessary for me to walk away from those things. When I found God, it was not in a faith, dogma or a particular place. I found that God is innate to me, in every living being and everything that is. God is the energy of change and the nucleus of all spirit and matter.

But the reality of my life is that in the hour-to-hour, day-to-day events of my life, I lose hold of that other reality, and leave God out of the equation, and go into my fears, resentments and retaliation. I name the things that happen as good or bad, unfair, too much or too little. It takes a long time to let go of those old habitual responses.

The only claim I can make now is that the recovery time has shortened between the initial reaction and getting back to total trust in the other reality, the knowledge that the event and I are an integral part of the whole process of creation. If there is a sin or failure for me, it is to stand in the way of the endless process of creation.

This is where I am on the journey. Now I will retrace my steps on that journey.

* * *

The first faint realisation I can recall that there was something beyond the daily round of my life was when I was eight years old. My family lived in Gundagai where my father was the baker. Neither of my parents went to church. My father would have called himself an atheist; my mother was nominally an Anglican, but she had become disenchanted with the Anglican Church. I think she was alienated by the snobbery she had encountered.

Despite this, she sent me to Sunday school, and just at that time, a choir was formed and I joined it. I wore a cassock and surplice and celluloid collar and I loved it. Gradually over the space of two years, one by one, the others dropped out of the choir and I was the only one left. Still I kept going. Looking back, I feel sure that was the beginning of my spiritual life.

My family left Gundagai when I was 10 years old and we moved to Sydney. I lost contact with church for a couple of years, and then I went to Holy Trinity Church in Dulwich Hill. Again I joined the choir and was intensely involved in the life of the church. On Sunday I participated in the Junior Service, sang in the Choir Service, went to Sunday School and then sang at Evensong.

At Sunday School one day, the teacher told us that when Christ died on the cross, he saved all sinners. He pointed to us and said, 'That means you and you and you!' I felt so directly affected by that statement that I needed to understand it. So I asked the teacher how

an event that happened nearly two thousand years ago saved me. He couldn't tell me and after the class, when I asked him again, he replied, 'If you insist on asking that question, I will have to take you to the rector.' So we went to the rector who said, 'I believe you have problems, Tom.' I told him what I needed to understand. After a long awkward pause, he said, 'Well, Tom, there are certain mysteries in the church. You simply have to have faith and believe.' This was a further stage in the pilgrimage which would bring me, after a long time, to God.

It was probably a dozen years later that I listened to a play on the radio about the life of Christ, *The Man Born To Be King* by Dorothy L. Sayers. Whenever Christ appeared in the play, there was a passage of music from Ravel's 'Pavane for a Dead Princess'. I was deeply stirred by the recurrence of that theme. Newly married and in the army, after years of struggling through the depression – carrying my swag and working shearing sheds and doing a dozen other different jobs – I gradually returned to my need to find God.

I read T. S. Eliot's *Four Quartets* as they were published one at a time. I was affected by them. I didn't know how to relate them to my quest, but they resonated with my feelings. At about the same time, I read Aldous Huxley's *Perennial Philosophy*. Again I was stirred by the wisdom and the sacred insights, but I was still left to find my own way.

Then I began to listen to a regular Sunday night program on the ABC – Plain Christianity. Each week an eminent churchman or theologian would speak for half an hour. I would listen each week always hoping that I would hear something that would help me find my way.

The war ended, I completed my sculpture studies, and one day when I was teaching at the National Art School, an architect appeared who wanted a sculptured crucifix for a Jesuit College at Pymble. Nobody else wanted to do it and I got the job. So I began to actualise my deepest impulse.

The crucifix was a great success and is still much valued by the Jesuits. Then the same firm of architects was commissioned to build a church at Yass for Bishop Guilford Young, then the youngest Roman Catholic bishop in the world. His brief to the architect called for significant works of art to be created for the church.

By this time I had defined my intention as a sculptor to be a maker of totems – significant images of social values and community aspirations. A meeting was arranged with Guilford Young. His vision was to have Catholic teaching and theology made visible. We had an extraordinary meeting of minds. From that point I began to carve and sculpt my way into the church. This culminated in my conversion to Catholicism, along with my whole family, and an intense ten year love affair with the church. I was enraptured with it because it gave liturgical form to the things I most desired. I was breaking new ground and giving form to sacred things. Gradually, however, I became aware of the political and hierarchical structures of the Church and finally they expressed themselves so brutally and oppressively that I had leave. That was in 1968 and it was the second time I had walked away from organised

religion. I went out into a spiritual vacuum, as T. S. Eliot said in the Quartets, ‘I went by the way of dispossession, the way in which there was no ecstasy.’

In 1969 I was in New York in the midst of a major crisis of identity. I had lost hold of the idea of myself as a civic sculptor, totem-maker, and social communicator, and my marriage of thirty-five years was in crisis. All of this was the highly charged effect of being in America combined with the changes that were already imminent in my life. All my values and ways of being were in such a state of turbulence and flux that I hardly knew which way to turn. My mind was teeming with the contradiction between my old attitudes and the things I was seeing in America.

One night I was lying in my bed at the Chelsea Hotel in New York – haunt of artists and writers from Brendan Behan and Dylan Thomas to Andy Warhol – and, quite spontaneously, an image came into my mind. It was the image of an Australian house on top of a hill. It had a veranda all around it. Immediately I realised that the house was me and I had never been inside it. I had always existed on the veranda of the house. From that moment, my vow was that I would get into that house and occupy it.

The feeling that I was still on the veranda went on for years, but finally, many years later, I realised that I was inside my house. The way in had been to find my identity in God. The culture I came from in Australia had always said that God was somewhere outside of me. My way into the house was to realise that I am part of God.

In the years that I was finding my way into the house, there were profound changes in my life. My career changed from simply being a sculptor to being a teacher of sculpture. During that time I re-examined long-held beliefs and attitudes. A real turning point came when I realised that I had always seen myself as a victim and that I lived my life like that. Then a friend introduced me to the series of writings called *The Course in Miracles*. A constant theme in these writings was the need for forgiveness. That and the consciousness of being victim began to have an effect on me. During that time, I experienced a series of personal relationships which were very different from what I had experienced in my earlier life. My life was being challenged and turned upside down in every way.

One day in April 1984 I was sitting at the table where I did my writing and reading, when I was given a vivid realisation of the nature and purpose of the vast, endless process of God’s creation.

There is a kind of obvious simplicity about my realisation that is almost embarrassing. Yet it is radically different to the generally accepted view of the world, of the events of history and our lives. The accepted view is that the most things that occur are not quite right – they are either too soon, too late, too much or not enough. The question is often asked about major disasters or injustices, ‘Why does God permit such things?’ My realisation was simply that every event, everything that happens, has ultimate meaning and purpose. That instead of asking why did God permit this or that, we should ask: ‘What is the ultimate meaning or purpose of this event?’ realising that the answer may lie far in the future.

At that moment, I was given an image of the creation process as a water-worn pebble which has been shaped by countless collisions, some of which may have been quite catastrophic, but which ultimately result in a perfected form.

On the night of that same day, or it may have been in the morning, I had a dream that I was with God. I was present and a witness in the dream. I was standing before God, who was a powerful, black-bearded Byzantine figure seated on a simple throne. He was God or Christ or both and I was speaking to Him and saying that now I understood His teaching and His creation process. He agreed that I did understand. That was a complete episode in the dream.

Then I was with Him a second time, just as it was the first time. But the second time I saw what was in His mind as printed text in an arc of letters of light above His head, and He said: ‘Now you know what is in the mind of God.’ I have no memory of the meaning of the text.

For some months prior to this I had been reading the lessons from the *Course in Miracles* and that day I had reached Lesson No. 157 which came to me as awe-inspiring confirmation of the reality of the realisation that had preceded it. The message in it was precisely related to the dream. The lesson is entitled “Into His presence would I enter now”, and in the explanation it says:

Today it will be given to you to feel a touch of Heaven...Today we will embark upon a course you have not dreamed of. But the Holy One, the Giver of the happy dreams of life, Translator of perception into truth, the holy Guide to Heaven given you, has dreamed for you this journey which you make and start today...Into Christ’s presence will we enter now, serenely unaware of everything except his shining face and perfect love.

I can hardly read that even now without bursting into tears. It was a complete confirmation. It was only part of the journey, of course but before that I felt like a blind man and now I didn’t feel like a blind man.

* * *

NOW I AM READY AND WOULD ENTER INTO GOD'S PRESENCE - LESSON 157

This is a day of silence and of trust
A special time of promise in your calendar of days
A time that heaven has set apart to shine a timeless light
upon when echoes of eternity are heard
This day is Holy because it ushers in a new experience
A different awareness
Today you learn to feel the Joy of Life.

This is a crucial turning point in your process
A new dimension is added now
A fresh experience that sheds light on all that you have learned so far and prepares you
for what you have yet to learn.
It brings you to the door where learning ceases and the highest reaches you can
possibly attain.
You are left here for an instant and you go beyond it sure of your direction and your
only goal.

Today is given to you to feel a touch of Heaven
Though you will return to the paths of learning,
Yet you have come far enough along the way to alter time
sufficiently to rise above its laws
and walk into eternity a while
You will learn to do this increasingly
To come to the Holy place
To leave you for a moment to yourself

God will direct you today
For what you ask for now is what He wills
Having joined your will with His this day
What you ask must be given to you
Nothing is needed now but this knowledge to light your mind
And let it rest in still anticipation and quiet joy.

From this day onward your life takes on genuine devotion
A glow that travels from your fingertips to those you touch
And blesses those you look upon
A vision reaches everyone you meet or who thinks of you
Your experience today will so transform your mind
that it becomes the touchstone of God
Your body will be sanctified today
Its only purpose being now to bring the Vision that you
experience today – to Light the World.

Experience such as this cannot be given directly
And yet it leaves a vision in our eyes which we can offer to
Every one that they may come sooner to the same experience

in which the World is quietly forgotten
and Heaven is remembered for a while.
As this experience increases
All goals but this seem of little worth
The World to which you will return becomes a little closer to
The end of time
More like heaven in its ways a little nearer to its deliverance
And you who bring the Light will see the Light more surely
The Vision more distinct.

The time will come when you will not return in the same form
in which you now appear
For you will have no need of it yet it has a purpose now
And will serve it well
Today you will embark upon a course you have not dreamed of but the Holy One.

The Giver of Dreams and Vision
Translator of Perception into Truth
the Holy Guide to Heaven
Has dreamed for you, this journey which you make and start today
The experience that this day holds out to you,
to be your own.

Into Christ's presence you will enter now serenely unaware of everything except His
Shining Face and Perfect Love.

But there will be an instant which transcends all vision
even this the Holiest –
This you will never teach
For you did not attain it through learning
Yet your Vision speaks
of your remembering
Of what you knew that instant
And will surely know again.

From *A Course in Miracles*

The quest that began in New York to find the way into my house had culminated in these three events and I had entered into that other reality. The full meaning of what had happened would only reveal itself to me gradually. As I write and revise the prayers, the deeper meanings go on unfolding to me.

As I worked my way through the changes, letting go of old beliefs and attitudes, I learned to meditate. Through the practice of meditation I found my way into a new consciousness.

Then, a good friend made me a gift of a little bag of rune stones and a book that told the meaning of the glyphs engraved on each stone. There is a way to use the rune stones when one is confronted with a problem or complex situation. Whatever that may be is considered carefully and out of that a question is formulated. The question may then be put to the rune stones in three ways.

The first way is to ask the runes –

What is the core issue involved in the problem?

The second way is to ask –

What is the course of action to be taken to deal with the problem?

The third way is to ask -

What will be the outcome when this course is followed?

The answers the runes give are uncannily accurate, but the questions must be properly formulated.

At first glance this may seem like fortune telling. In fact it is another way of going to the Delphic Oracle. The answers come from our own inner knowing; that part of our minds that is beyond the conscious mind, what is sometimes called the Higher Consciousness.

When I first began to consult the runes, I was fascinated with the answers that came and the novelty of it. Then gradually I began to realise that I had been given a way to go into myself, to know the answers that are not available to the ordinary conscious mind.

It was inevitable that the practice of meditation, the runes and my prayers should come together. The three things formed into a daily ritual of prayer and meditation. I came to a point in this practice when the thought came to me that because the answers the runes gave me came from my own inner knowing, I should be able to go directly to that part of me without using the runes. It was hard for me to take that step, but at last I overcame my attachment to the runes. I had to trust that if I asked, it would be opened unto me. I formed the question carefully and waited. The answer came immediately. I thought, that can't be it. It came and it was so simple. I looked at it again and there it was, so simple but perfectly right. That was the first time I had ever gone into my house unaided. It was the beginning.

Gradually, tentatively, the trust grew in me that I could go to that part of me that is in my house. It had been so long, so much had happened since that day in New York, when the possibility of getting off the veranda had seemed so remote. Only slowly did the certainty grow in me that I was there at last.

On 19th September 1993, almost 25 years after I'd seen the image of the house with the veranda in New York, I wrote:

HOUSE WARMING

The time has come
after long
searching and yearning
to be who I am,
to enter into
my own house
to live in it
to be in it –
the undreamed of
images and shapes,
dreams and visions
of the other reality,
carefully put away
and waiting
inside my house,
waiting until now
to be brought out
and shown as
the rare and precious
things that they are –
dare I believe that the time has come
for me to go
into myself, my house?

That I have done
what had to be done
to gain
the right of entry,
to bring me
to this moment,
to be in
this sacred place,
in my own house and
in the other reality
that flows into it –
this is the moment
that I have waited
and worked for
and dreamed of
all my life –
now it has come
and each day
every moment will be
a new discovery
of what is in me
and what enters into my house.

My journey has been to realise the immanence of God, as opposed to the habitual and ingrained ways of conceiving God I had been taught as a child, of always seeing God at a distance from me, outside me. In the Catholic Church He was in the word, in the priest, the sacrament, the altar, the tabernacle, always distant from me. I think it was Teilhard de Chardin who suggested that God was present in us as a tiny sacred flame deep in our heart. He was getting closer to it but it still seemed remote, inaccessible at ordinary times. Then

gradually I began to realise that I am actually part of God, then it finally came to me that I am a fragment of God, as we all are. Each one of us begins our soul's journey as a jagged fragment of God, no two of us alike.

From then on I began to make and build the consciousness of not needing to go anywhere to find Him, that there is a way to connect with God in and through our own being. I remembered Christ's words, 'Seek and ye shall find, ask and it shall be opened unto you.' Then later, I found a saying of Christ's who as God had come to live among men. He said, 'I have come to be as you are so that you may come to be like me.' To me Christ was saying that He and every being is a unique part of God and the essence of his teaching is to bring that reality to our consciousness.

So the paradox of being in two realities goes on, of living and working and responding to the demands of this mundane reality, while remembering and constantly reconnecting with that other reality, and seeing the unique part of God that is shown to us in each person we know and meet. It is to see the sacredness in the whole of creation, in every tree and rock, in the soul and water, in a cup or even a humble milk carton. To have the courage to take risks and make mistakes, to learn through them gradually, ultimately to learn to formulate and ask our questions through prayer, knowing that the answer will be given to us, the answer that will reveal the meaning, value and purpose of everything that is obscure and inexplicable to us. Then the light will shine on and through this mundane reality and it will be radiant and sacred.

MEDITATION

INTRODUCTION

These prayers are the essential part of the mediation that began for me in or about 1984. They have often been revised and added to since then, and that process will no doubt go on, because to me the modifications, refinements and additions I make to them are a form of dialogue I have with God.

I am aware that some people may regard these prayers as being heretical, that was never my intention. Whatever they are has come out of a deep need in me to make a real and direct connection with my God as the source of everything that is.

The sequence of prayers is like this:

I begin with the 'Meditation Prayer' after which I read the previous day's meditation.

The 'Lord's Prayer'. I have written this version of it because I need to define in my own words what I feel is the real meaning of it. Then I meditate until an insight forms in my mind which is sometimes in the form of a question.

The 'Consulting Prayer' is to prepare me for my written meditation which develops from the previous insight or question.

The 'Thanksgiving Prayer' is a combination of gratitude for all that has been given to me and aspiration for those things that I ardently hope to become.

The 'Affirmation Prayer' is to focus my yearning to become whole.

The 'Mandorla Prayer' is to acknowledge that I am existing in the paradox of the intersection of two realities.

The 'Life and Energy Prayer' is to acknowledge and give thanks to the Great Source.

The 'Healing Prayer' is the prayer of my whole body, mind and soul.

The 'Daily Prayer' is for going into the day.

The 'Final Prayer' is for the integration of all that has come out of and into my meditation.

MEDITATION PRAYER

My God and
Faithful Oracle
within me,
translator of perception
into truth,
I come to You
in this meditation
to find the understanding
which will reveal
the true purpose,
direction,
and sacred meaning of my life.

Then all
that is irrelevant
will fall away,
and I will see
in the light of
my inner knowing.
Amen.

29. X. 92

LORD'S PRAYER

Infinite God
Who is
our Father and Mother,
Your Name is
all that is Holy –
I want to be in Your
eternal sacred reality
and for my will
to be in harmony
with yours –
I trust that each day
You will give me what I need
to do what I have to do –
that You
will forgive my mistakes
and I will learn
to forgive myself – and
to be immune to evil –
because you are God,
Source and Creator
of all that is – that
the purpose of my life
is to realise that
I am an integral part of You,
ultimately to merge
and coincide with You
utterly.
Amen.

25. X. 91

I have revised my version of the Lord's Prayer because I am concerned about the idea of God as our father, the paternalistic implications of it, and the reaction to that of God being called she. The concept of God is so vast and limitless that God can be anything and everything.

The word progenitor is beyond gender and names the originator of all creation.

T.B.

June 1999

THE LORD'S PRAYER

Infinite God
You who are
the progenitor
of our being
Your Name is
all that is Holy –
I want to be in Your
eternal sacred reality
and for my will
to be in harmony
with Yours –
I trust that each day
You will give me what I need
to do what I have to do –
that as You
forgive my mistakes
I will learn
to forgive myself
and others
that You will help me
to overcome temptation
to be immune to evil
because You are God
Source and Creator
of all that is – that
the purpose of my life
is to realise that
I am integral part of You
ultimately to merge
and coincide with You
utterly.
Amen.

CONSULTING PRAYER

Knowing that I am
an integral part of You,
my God,
formulating the question well,
asking through prayer
and addressing
my inner knowing
which is You, God,
at the core of my being,
that is all I do –
action is not required
my heart is ready to open.
I will let go
my fear and resistance
and allow
Your Love and Joy
and Right Action
to flow through me –
I will open my arms
wide to receive
and be still –
now Your word
from my own heart
is to come through.
Amen.

3. VIII. 93.

THANKSGIVING PRAYER

Infinite God
of my innermost being,
Maker and Source
of all that is,
I thank You
for the life and energy
You give me
and for my part
in the work of creation –
I want my will to be
an integral part of yours –
to meditate and formulate
and ask the questions well
which will reveal
the true purpose
and sacred meaning
of every moment in my life –
to be fearlessly and
joyfully alive –
I thank You for
the light and shadow
You give to me, that
reveals the whole form
and nature of my being.

I pray that each day
I will see more clearly
how to resolve and overcome
my fears and cravings,
expectations, resentments
and judgements of others –
to forgive and to love myself –
to be aware and honour
the innate wisdom
of You, my God, in myself,
in each person, group and event
in my life, so that
Your Love and Joy
will love through me
and I will become
what was always in Your Mind
for me to be,
Your unique instrument,
an extension of You,
ultimately to merge and coincide
with You, utterly.
Amen.

11. VIII. 91

DAILY AFFIRMATION PRAYER

Knowing that I am
a unique part of
You my God,
that what I am is
eternal and infinite –
that I abound in
beauty and strength,
that this is my day,
my moment,
that everything
I attract to me
is for my evolution
growth and shaping –
I affirm only
my will
to find the sacred
wholeness of my being –
to learn to listen,
to love, to trust
my intuition,
my feelings,
my life process,
my whole sensual nature,
my shadow side
and the Living Christ
within me, Who is
Your Son and Daughter
and my true Self
as well.
Amen.

15. V. 93

THE MANDORLA PRAYER

To be
in the Mandorla
is to be
in the overlap
of the two spheres
of this reality
and that other –

It is to be
willing to be,
in the paradox
of being,
in the intersection
of time
and eternity –

It is to allow
the shadow and
the light of
the Divine Being
within me
to reveal
the true shape and form
of what I am
in all that I do.
Amen.

29. VI. 93

LIFE AND ENERGY PRAYER

Fountain and Source
of all Life and Energy
today I will remember
that I will have all
the energy I need
to do
what I have to do –
I have only to ask,
to use it well
and to give thanks.
Amen.

19. VIII. 91

HEALING PRAYER

God and Creator
of all that is,
I know that Your
Divine Healing Power
is within me –
vitalising and perfecting
every bone,
muscle, nerve,
sinew, blood vessel
and every cell
of my body –
I know that
my whole being
is flooded with
your Divine Healing Energy
Amen.

31. X. 92

DAILY PRAYER

As I go
into this day
my whole day
will be a prayer
to trust
that I will know
how to love
where to go,
what to do,
how to be,
what I uniquely am –
to do
without doing
so that
everything is done.
Amen.

5. V. 93

THE FINAL PRAYER

I trust that
the real content
and meaning
of my prayers,
this meditation,
and my insights
will seep into
my whole being.
Amen.

15. V. 93

PRAYERS

GOD IS

Everything
is energy,
the wind
is energy,
water is
energy,
wood is
energy,
fire is
energy,
and my soul
is energy
of another kind.
Electricity
is energy,
and everything
is God.
God is not
One thing,
God is
everything,
God is
the energy
of all spirit
and matter,
the energy
of change.

12. III. 1998

WAKING PRAYER

Infinite God
and God of my
innermost being,
hallow me
this day.
Uplift my spirit
into power
into knowing,
into life
into love
into joy
into this day.
Amen.

9. IX. 91

MORNING PRAYER

It is morning
and it is
a new day –
Again we say
That You are
our God
You are with us
as we wake –
You are present
in the morning light,
in the clear air
of the new day.

We trust that
You will be
in each moment
of this day –
We will know
that You are
always here
in our work
and all we do.
Amen.

20. VII. 85

TRUST PRAYER

This is another day
to trust in –
of not knowing
of fear and doubt –
and yet,
of knowing that
there is another reality
that goes on beating - and
although it is unseen
it is more real
than this reality.

This is a day
to remember that
there are things
to be done

that can only
be done here –
to lose no time
in that endeavour.

I pray that
I will find the way
through the barrier
of uncertainty
to become
all that it is
possible for me
to be.
Amen.

22. XI. 96

DAILY PRAYER

As I go
into this day
a whole day
will be a prayer
to trust
that I will always
find the way
to do what
I have to do –
To encourage
and nurture
the people in my life,
the way to love,
where to go,
and how to be
the essence of what I am –
To do without doing
So that
everything is done.
Amen.

EARTH PRAYER

God of Creation
my prayer is
that I will become
fully aware
that I am
a living part
of the organism
of Your
Planet Earth
that I will come
to know and love
the Earth mind
the wonder and beauty
and mystery of it
so that I can direct
the love and
healing energy
that is due to it
Amen.

18. IX. 96

THE WATER OF CONSCIOUSNESS

Today I am feeling the water
of the Nattai Gorge
pounding and flowing
through my body –
and the water is
the flow of consciousness
that seems to come
from the rocks –
and swirls and forms
into dense little eddies
that are like thoughts
or the germs of ideas
which slide into the vortex
to be swirled away
into new forms – yes,
that is what
I am yearning to be,
not any more
an isolated drop
but in and of
the moving waters

swirling and eddying –
some times
seeming to be still
but always moving
with the flow of consciousness
to the great water
to merge and re-emerge –
and now it is raining and
the water in its endless flow,
is flowing in to me
and through me –
I am the flow
and my power is
the power of the whole water
of consciousness
to flow and spray and run
and to pound and gurgle
and move with the
endless movement of it.

19. IX. 93

THE GIFT OF SIGHT

What a great gift
of sight I was given,
being able,
when I have
understood something
to say, now I see –
to see the light
and the way that
its sister shadow
reveals the form
of things – and
when the light moves
the form changes –
and we say, isn't that
a beautiful red –
when the light
comes through our wine.

I love the sight of light
when it falls on water
and leaves – and these words
as they come together
to say what I have seen –
and I am thankful
for the seeing I do
when I am unaware.

To do
the ordinary things

I have to do –
what a great gift it is
to see my lover,
my son, my friends
to see this day
and all the days
of my life – my eyes
are always there
telling me about
the grain of wood,
the miracle of
a piece of fruit,
a slice of bread,
a created form
the magic order
or the folds of fabric –
even the sight of
the sound of things,
of rustling sheets
and fingers making music –
all this time, my eyes
have served me and
given me untold gifts
of life and living and
of being in the world
and part of
the life of God.
Amen.

NEEDING AND WANTING

What does it
really mean,
needing and wanting?
Is it to be
compelled, not free –
and wanting
does that imply
a deficiency,
a kind of poverty?
Is it deprivation,
being dispossessed?
It may be all that, but
You my God
know my real need
and the way
to satisfy it.
Amen.

FINDING THE SOLUTION

My God
You know
what my real needs are –
I will stop
my wanting
and expecting,
and do what
I have to do –
Define my need and
bring it to You.

I will not presume to
contrive solutions,
and I wait on the wisdom
and resolution
that comes from
my inner knowing
which is You,
my God,
at the core
of my being.
Amen.

NOT KNOWING WHAT TO DO PRAYER

Being undecided
not knowing
what to do –
or how to do it
I will
remind myself
that Christ
told us
'to seek and we shall find'
'to ask and
it will be opened unto us'
that You,
our God,
are our
inner knowing
and You
will answer.
Amen.

THE PRAYER OF DILEMMA

In this
moment of fear,
doubt and indecision,
I renew my trust
in the purpose
that was always
in Your mind
for me –
That this problem
is part
of that purpose –
That there is
a right course of
action to be taken –
That my inner knowing
knows what it is,
I have only to ask.
Amen.

30. VIII. 85

WHAT TO DO PRAYER

In this state
of uncertainty,
of not knowing
what to do – or
where to go
I will remember
that You are God
and You have
placed the thing
to do
so close to me
that my
searching
in the distance
conceals it
from me –
I will trust
That You have put
the thing to do
right at hand.
Amen.

21. XI. 96

ENDING IS BEGINNING

Thank God
that in the
cycles of time
there are three
kinds of energy –
the creative force
and love
of beginning,
the integrating force
of maintaining
and doing,
the terminating force of completion.

An ending is
a kind of death
and there is a
time of grieving,
there is loss.

It may be the death of
part of us,
or of one
dear to us.
Something has died,
is gone, has ended.

This morning I am grieving
and yet I know
when that is done,
the creative force
of love will come
and there will be
a new beginning.
Amen.

22. XI. 96

PRAYER FOR A TIME OF UPHEAVAL AND CONFUSION

At a time
of upheaval
stress and
confusion,
when I am
fearful and
uncertain,
when everything
I hoped for
seems
to be gone,
I will remember
that You
are my God.
That in every event,
in all my adversities,
You are there
to tell me
what I need
to know,
to grow and
be closer to You
in my inner knowing.
Amen.

MESSAGE

Being diminished
is being
put down
in some way –
to be ill
or ailing
in pain
or impaired.
It may even be
some form
of humiliation,
a consciousness
of inadequacy –
whatever it is,
gradually,
we come to realise
that whenever
we are brought low,
it is our God who is
speaking to us,
and we
need to
get the message.
Amen.

24. XI. 85

RESIST NOT EVIL

This sacred planet
is being ravaged,
plundered, desecrated,
so ruthlessly and
so fast that
nothing is exempted.
Every living thing
is threatened.
We are all part of it –
this ravenous charging beast
is dragging the juggernaut
of our world
at awful speed to
the precipice of chaos.

Are we helpless?
Is there nothing
we can do to
avert this madness?

When God was with us
as the Christ – he said
‘Fear not’
‘Resist not evil’
So the answer is to
go into the chaos
fearlessly,
knowing that
if we do that,
we will come
through the chaos
into perfect order.
We will not fear
or resist evil and
the world will be
consecrated.

1998

BUREAUCRATIC BUNGLER

This morning,
I felt powerless,
enraged, full of
righteous indignation
with those bureaucrats
who had the power, I felt,
to say 'no' unjustly.
I was angry, resentful.
Now, I am appalled
at my failure
to realise
that I missed
an opportunity
to respond
to the event
confidently,
knowing that
God is in everything –
even in the bureaucrats.
To trust in
the outcome –
that they really
wanted to help.

27. II. 98

FAILURE

Today
even before
I was
fully awake,
I was aware
that I had failed,
was guilty of an indiscretion,
even a betrayal
to You,
the God within me,
and in all
the Universe.

I bring my failure
and unworthiness
to accept

the rebuke
and to do
the cleansing
I must do.

That done
I will make
my way
to find my wholeness,
that is to be in You –
and You in me –
knowing that
You are
in everything.
Amen.

RESPONSE PRAYER

Feeling
badly treated,
that it was unfair
unjust, spiteful,
the way I was treated
what can I do?
Knowing that You, my God,
are with me,
I will do nothing
to add to what was said
or done
or not done.
I will score
no points,
nor retaliate.
Then when
reparation comes,
nothing will stand
in the way
of the
new beginning.
Amen.

2. VIII. 85

BEING HURT

The fact is
that You, God
manifest to us
in innumerable ways –
I remember that
when You were
in the world
as Christ, You said
‘Resist not evil’
‘Do good to those
who hurt you’

I have come
to understand
that the way
to respond
to hurtful actions
is to forgive,
not to retaliate,
or judge, or
to become involved
in the hurting –
instead,
to ask the question
what is this
telling me –
to love the messenger.

4. VIII. 96

28. II. 97

FORGIVING

To be
unforgiving
is to be
imprisoned
in old fears,
anger and resentment,
unable
to be free
of the past.

To forgive
is to know
and understand
that only You,
my God, know
the whole truth,
and You
always forgive.

Letting go of my fear
and anger
and my grievances
is the only way
to my forgiving,
and to come
closer to You.
I will begin by
forgiving myself.
Amen.

24. VII. 85

WITHHOLDING JUDGEMENT

How often
I rush in
to make
a judgement
based on
my limited knowledge.

I know
that only
You my God
know
the whole story
about everything
and You
always forgive.

It is so easy
to assume
that I know,
to judge
and condemn,
not really knowing.

I will work hard
to give that up.
Amen.

18. IX. 93

GETTING IT WRONG

There is
a saying that
if you don't
make mistakes
you don't
make anything.

I will
remind myself
that in every
failure or mistake
there is
the revelation
of another way
to do it,
that in every
setback
or disaster

I will find
a hidden opportunity
to learn and grow,
to take another step.

GETTING IT WRONG PRAYER

I affirm that
You, my God,
are in me
and around me,
in every part
of my life.
I pray that
I will become
more and more
aware that
when I make
a mistake –
or get something wrong –
that in every failure
you are speaking
to me –
knowing that,
I can learn
and grow
from every setback, mistake
or disaster,
and I will find
the hidden opportunity
in those things
to take
another step.

27. III. 97

LOST, STOLEN OR STRAYED

When something is
lost, stolen or strayed
my response is fear,
resentment, frustration.

I label this event
as bad or wrong,
or I have failed.

When I do that,
although it is not
gift-wrapped,
there may be
an important message,
or a gift in it.

How easy it is
to forget that
God is in everything.

I pray that
I will ask the question,
and look for the meaning
in everything
that happens.

I. 98

DO IT PRAYER

Don't doubt it, do it!

Do what

has to be done,

allow the rest

to happen, fear not.

Even more

than we are doers,

we are deciders.

When the decision is made

the doing is effortless,

because the energy

of creation

supports and empowers

our action.

Even a delay

may prove beneficial.

Be patient,

not hectic or needy,

don't lust after outcomes,

set your house in order,

be clear and wait on

the will of Heaven.

Amen.

KNOWING AND BEING

To You, God,
Who knows
and is in
everything,
I have realised
that knowing is
one thing
but to be
what you know
is another.

I pray
that I will
not merely
say those words,
that I will be patient
and put my
whole energy
into becoming
what I know.
Amen.

23. IX. 96

ENLIGHTENMENT PRAYER

Infinite God,
I know that You are
in everything,
but it seems
that my perceptions
and vision
are obscured.

I pray that
Your universal light
will shine on me,
that Your deep brilliance
will light up
the darkest parts
of the massive obscurities
in which I move,
that you alone can
light the way
which leads to
the inward perfection
for which
Your creation yearns.
Amen.

26. II. 97

NOW I AM READY

Now I know that
I am ready –
my prayer
is answered
at last –
my heart
is opened –
right action
is ready
to flow
through me –
there is
no need
for movement –
your word
from my
own heart
is to come
through.
Amen.

18. XI. 96

MIRACLE PRAYER

My God,
You know
it is possible
that today
I could be
living in a miracle,
but I need
to remember
that You
reveal Yourself
in everything,
that I share
in Your creation,
and it is possible
for me
to live
in Your
miraculous reality.
Amen.

1996

BELIEFS

All that I have done,
that I have been,
that I am,
is what I believe.

There are
cupboards in me
crammed with
old beliefs.

I need
that space.

Amen.

15. X. 82

16. II. 97

SACRED CHANGE PRAYER

God of Creation,
You who are
the energy of change,
that is the nucleus
of all spirit and matter,
I trust that Your
divine transforming
power
is working within me,
and in the world,
to change what needs
to be changed.
I pray that I will have
the wisdom and insight
to understand and accept
the changes
that come to me,
to see and act upon
what flows from that.
Amen.

THE SHAPING PRAYER

God
of all creation
I begin
to understand
that whenever
I undergo
some loss,
or adversity,
however painful
or devastating
it may be –
I will remember
that every event
is part of the
sequence of events
that is shaping me
to become
the true shape
that it was always
in Your mind
that I should be.
Amen.

22. XI. 96

THE OPPORTUNITY PRAYER

I affirm that
You, my God,
are in every
part of my life
in me and around me.
I pray that
I will be
evermore
aware that
when I make
a mistake,
or get something
wrong,
in every failure
You are speaking to me –
knowing that
I can learn
and grow
from every setback –
and I will find
the opportunity
concealed in it
to take another step.
Amen.

CREATION

When
I am working
or making
something,
the reality is
that I am
part of God.
I am involved
in the whole
vast work
of creation.

I am
not merely
an instrument
but an
integral part
of the
endless change
and transformation
of matter.

I am
a co-creator
with God
who is
working in me
with all
my imperfections.

THE PRAYER TO TRUST THE WIND OF CHANGE

God of Change,
You who are
the Energy
of Endless Creation,
it is hard for me
to distinguish between
what I want to do and
what really needs
to happen.
I pray
that I will go
beyond my fears
and apprehension
to trust what happens
has meaning and purpose,
to do what I have to do
knowing that You are
the Fine, Fine Wind
that takes its course
through the chaos
of the world –
to yield to it and trust
that it will carry me
where I need to go.
Amen.

THE REMEMBERING PRAYER

You know,
my God,
how often
I go through a day
acting as though
You didn't exist –
forgetting.

I pray for the day
when I am
reminded of and see
Your presence in
everything that is.
Then I will be aware of the
dignity and beauty
of each person,
the value and meaning
in every event and
every material thing
that I use – the air,
the light,
the touch and taste,
the shape and space of things –
then You, the God
of my inner knowing,
will be my constant guise
and companion.
Amen.

8. IX. 85

THE CLARE COMMUNITY PRAYER

Dear God,
You who are
the Mother and Father
of all people,
our Brother Christ
and the Holy Spirit
of our innermost being –
we know how great
is the need
of our prayer and healing
to the world –
we trust that
with your guidance
we will find the way
to make
the contemplative life
relevant to this age –
that we will attract
to our work
whoever is needed
for us to do
what we have to do.
Amen.

22. VII. 95

19. XI. 96

LOVING

Loving
makes everything
possible –
so I must ask
what stands
in the way
of my loving?
Is it the
controlled agenda?
the fear?
the jealousy?
the envy?
expectations
and judgements?
ambition?
self-interest?
doubts?
Is it
the failure
to see that
God is
in everyone,
in every event?
Amen.

LOVE

Today
give that
starving man
or woman
a few crumbs,
a crust,
even the
whole loaf
of the bread
of your love,
and you
will be
the richer.
Make your bread
a gift – or you
may starve.

6. X. 82

GIVING LOVE

How to have
and give
a crumb,
a crust,
even
the whole loaf
of the bread
of your love?
If you don't
have it,
how else,
but to bake
the first loaf
yourself.

1982

THE MEANING OF LOVING

Loving for me
is to love
Margo and Peter,
my whole family
my friends,
and all the people
in my life.

To love Australia
and the whole planet,
to love the God of Creation
and my soul.

To love
without craving,
to love
being and knowing
that it is God
Who loves through me.

To love
making things
that have meaning
and beauty.

To love helping others
to make things.

Even
to love the enemy
and not to be afraid
of being old,
even of dying.

19. VII. 93

THE SIGN

This is the prayer
that I will
remember
to do
the little things
for the ones I love,
to be thoughtful
and considerate –
the wordless things
that say
I love you –
that I am thinking
and feeling
for you –
to bring a little gift,
a book,
a flower,
a piece of fruit,
a special sign
that you are
precious to me.

14. III. 1998

THE GREAT AND SMALL THINGS

When we think
of the origin
and source
of all creation
which is called God,
we realise
that the energy
of God
is in everything,
in you and me,
and that when we work
and do the things
we do,
we are part
of the whole
vast, endless
act of creation –
and while we
are doing that,
to remember
to love and care for
those we love,
to be thoughtful
and mindful of
the small things
that are acts of love
for those
who are nearest
to us.

14. III. 1998

GOD IN EVERYONE

This is a prayer
to the God
within me –
that I will
never fail
to realise
that God is there
in everyone I meet
and work with.

That there are
no exceptions,
no matter
how difficult
or unpleasant
they may be.

That when
they are that,
almost certainly
they are reflecting
something of that
in me.

I pray that
I will be able
to love
those who
seem to be
my enemies.

14. III. 1998

GOD'S LOVER

When we ask
how did it all begin,
what keeps
the planets moving
in their orbits,
we know that
it is the energy
of God –
then when God
came to live
among us
as the Christ,
He told us
that there is
another thing
that binds
everything together –
that is Love,
and he said
'Love one another
as I have loved you'.
And when we love
it is the love
of God
that loves through us.
I pray that
I will become
God's lover.

15. III. 1998

MEDITATION ON FEAR

Knowing that
nothing is more
corrosive and destructive
than fear –
that when it takes over,
we feel powerless
and angry, we panic.

It is probably
old anger that
has been waiting to
give vent to itself
by taking revenge,
to retaliate.

I pray that
I will remember that
the man who was God,
Jesus Christ, said,
'Be not afraid'
'Do good to those
that hurt you' –
that this rage, this fear
is the need
to release old anger,
and to remember that
there is a way to do it
that is harmless.
Amen.

ONE STEP AT A TIME

Infinite God,
each day
my understanding grows
that You are innate
in my life and being.
I am
impatient to be
totally absorbed
into You – and yet
I am thankful
that You
have reminded me
how devastating
it would be – to presume
to do that
until I am ready.
I will take
one step
at a time
until the time
is right.
Amen.

18. IX. 96

ENDLESS CREATION

My God,
knowing now
in a small way
the vast sweep
of your endless creation,
I pray that day by day
I will become
more sensitive and aware,
and give
greater honour
to every detail of
what is happening,
and my own part
in it.
And to be aware
that everyone is
touched by,
and affected by
what happens –
that no one is exempt.
Amen.

THE JOURNEY PRAYER

As we go
on our journey,
we trust
that You are
everywhere
with us
at the core
of our being.

We pray
that our home
will be safe
and we will be
protected
in all that we do.

We go
on our way rejoicing,
held in a shining light
that blesses and heals
all we touch,
because we know
that God is everywhere,
in us and around us.
Amen.

THE HOUSE PRAYER

Creator God,
You are the Energy that
holds everything together,
We know that You are
in this house,
in this place in a way
that has special meaning
for us –
that this is a sacred place.
We pray that You will
guide us in all that we do
in our life here.
We ask that
You will release
any unhappy
or negative energies
that are attached
to this place
and allow them to go
wherever
they need to go.
We give thanks to You
for all that it means
to be in this sacred place,
and to do
what is to be done here.
Amen.

1994

PETER'S PRAYER

Thank you God
for all
the good things that
I am given –
for Mummy and Daddy,
for the good food,
and the fun
I have had today.
Thank you for
my teacher, and the things
I have learned,
for the sunshine,
and my friends.
Thank you, God,
for this wonderful
world.

1998

THE SAFE DRIVING PRAYER

Between now
and our return,
we know
that our lives
are hanging
on a thread.
We will drive
considerately,
with care
and courtesy,
safe in
the knowledge
that You
our God
are with us.
Amen.

23. XI. 96

CHRISTMAS PRAYER

Each year
at this time,
there is
this rebirthing,
and Christ
is born again,
and
there is joy
at the new beginning,
the new
life of Christ in us.

Hozannah!

Halleluia!

Amen.

EASTER

Each year
at this time,
we are reminded
of Christ's willingness
to die –
new life
has risen –
and death is
the beginning
of a new
beginning –
an outburst
of joy
and certainty
that death is
not an end,
that only
when we are
willing to die,
there will be
new life in us,
new joy.
Amen.

ALL USED UP

The desired
result is
to be
like a tree
come near
to the end
of its time –
or a child
at the end
of its day
expending
the last burst
of living energy
joyfully –
I will
sleep well
knowing
that I am
all used up.

12. X. 82

THE GATEWAY

It may be that
today you have come
to a point
on your journey
where deep
changing forces
are at work
in your life.

The time may have come
for you
to visualise yourself
standing at a gateway
on high ground
where your entire life
lies out
behind and below you.

Now it may be time
for you to pause,
and review your past,
the learnings and joys,
the victories and sorrows,
everything it took
to bring you here,
to observe it all,
and release it all.

In letting go the past
you claim the right
to new life –
beyond the gateway.

THE LAST LAP

As I enter
what may be
the last lap
of my life,
it is crucial
that I should
fulfil my purpose
for this life.

To consummate
is to complete
or to perfect
what is
to be done
so that nothing
is left undone.

When that is done,

I can go
in peace.

Amen.

31. X. 92

28. II. 97

WHEN IS THE TIME

There are days
when I wish
that I could die,
that I have
done enough,
that I am
no longer relevant
to this time.

But who am I
to judge
when it is time,
or what I have
yet to do?
I will trust
that I am part
of a complex sequence
of events,
played out
in this reality
and that other.

I pray that
I will know
when it is time.
Amen.

I AM NOT THE JUDGE

The great thing
is to trust that
there are things
that I still have to do –
not necessarily
the things
that I feel
I should do,
or want to do,
but the things
that even though
I am unaware
of them,
are the things
that only
I can do.
I will keep going,
and trust
that I am not
the judge of
when it is time
for me to go.

15. IV. 98

DYING

What does
it mean
to die?
How many kinds of death
are there?
Any ending
is a kind of dying.
The ending of
a relationship
or something
that has been
done –
to grieve
for it – then to
let it go,
to be willing
to allow something
we have been

or done
to come to
and end,
and so
to allow
the new thing
that is waiting
to happen.
Then
death is seen
as part of
the whole cycle
of life,
and is always
followed by
a new beginning.

27. III. 97

ON DEATH AND DYING

As I come nearer
to the end
of my life,
I ask myself
what have I done
in my life?
What have I done
that I ought not
to have done?
What have I not done
that I ought
to have done?
What have I been given
that is good?
What love have I given
or has been given to me?
And I answer
much has been given to me
of love and good things
I have done things
that are not good,
I have had the good fortune
to be able to do
some good things.

And what of dying?
It is a hard process,
it is painful
being unable to do
what I used to do,
and yet, being able

to be a guide
and to help others.
And what of death?
There is a brief pang
of fear and grief,
and then there is
the peace and certainty
of knowing
that my soul
is in a continuum,
and that this life is
only one phase of that.

Then I ask,
how much did I do
that I came here to do?
When I come
to the next part
of my soul's existence
I will know,
and I will go
wherever my soul
needs me to go,
and at last, my soul
will merge and coincide
with my God,
and it will be
what was always
in the mind of God
that it should be.

THE GOOD GOD PRAYER

I thank You for
the gift of the day
that is ending now.

I thank You for
the possibilities
in every part
of this day,
even those I missed.

I thank You for
Your guidance
as I worked through
the problems and challenges
of the day.

I thank You for
all You gave me
to do what
had to be done –
the health and food
and love,
the energy to work.

I pray that tomorrow
I will do more,
and understand more
each day.

Amen.

22. XI. 96

A DAY'S END PRAYER

We have
come to the end
of this day –
we have
breathed its air
and seen
its light
come and go –
we have
been with You
as we lived through
each moment
of this day.
Amen.

18. XI. 96

DAY'S END PRAYER

At the ending
of this day,
I reflect on
what I have done,
and on what has
come into my life,
and I ask
what new thing
have I learned?
What have I realised
or understood better?
How well
have I remembered
that God is
in everything?
Is there anything
I regret
that I did or
did not do today?
Have I forgiven myself
or anyone
who has offended me?
Has there been
love in this day,
given by me
or to me?

I give thanks for that love
and for the health
and energy
that I have enjoyed.
And if
there has been pain
I will look for
the hidden benefit
concealed in it.
Now at last
to lay down my head
in peace.
Amen.

6. XI. 96

TOM BASS

Tom Bass was one of Australia's most important sculptors in the 20th Century. Born in 1916, he continued as an active sculptor as well as a teacher of sculpture at his Sydney school up until his death in 2010. He was awarded the Order of Australia for his services to sculpture.

Over his long career, he produced a number of the most significant works in 20th century Australian public sculpture such as *The Falconer* at the University of New South Wales, *The Death of Socrates* at Melbourne University, *Ethos* in Canberra's Civic Square, and the *Entrance Sculpture* at the National Library in Canberra.

He was also well-known for his many works for children, and for his religious sculpture which is to be found in churches, cathedrals, schools, colleges and religious houses throughout Australia.

Occasional Prayers is the distillation of his lifelong spiritual journey. It is a journey which has at times brought him into contact with organised religion, and at other times has taken highly individual directions. From this quest, and the vicissitudes of experience, Tom has produced this series of prayers which speak directly and honestly about one man's dialogue with his Maker.

The book includes an introduction in which Tom describes his own spiritual journey. There is a cycle of morning meditation prayers which can be used to prepare for the day, and there is a collection of nearly sixty other prayers which reflect upon feelings such as love, doubt, forgiveness and many other attitudes and situations we all experience in the course of our lives.

Readers may find that Tom's words articulate their own unspoken feelings, and may also be moved to follow Tom's example by beginning to write their own prayers. As Tom says in his introduction:

My hope in publishing them is that they may help others to realise some of the things that have come to me, and that they may be encouraged to find their own way to have a discourse with their God.

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