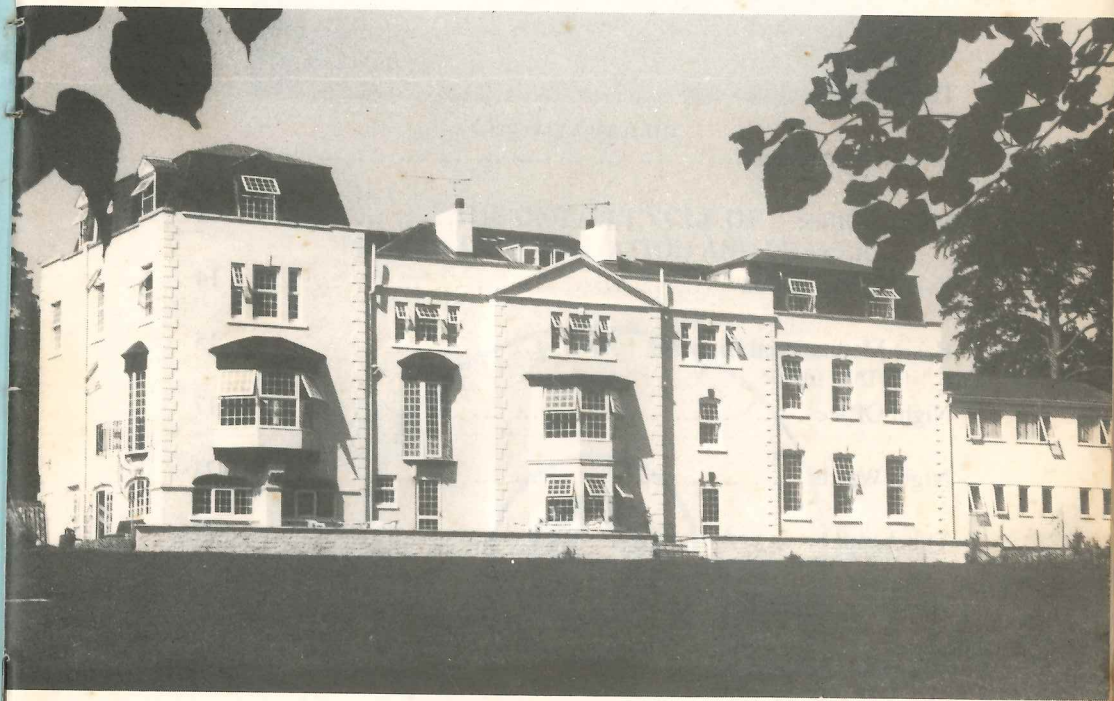


THE
OMEGA
OFFICES



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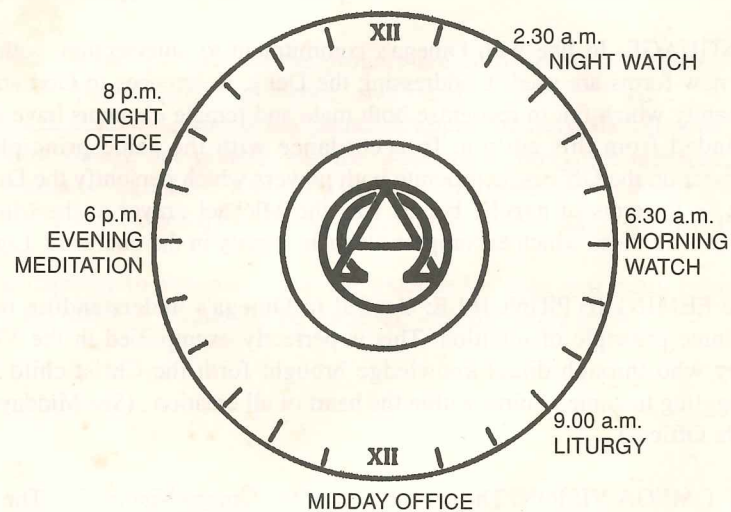
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Chapel of John XXIII

THE OMEGA CYCLE OF PRAYER AND MEDITATION AND PRAYER



INTRODUCTION TO THE FOURTH EDITION

An OFFICE is a framework for prayer and meditation. The Omega Offices are intended to provide minimum structures within which individuals and groups may learn to practise and use silence.

SILENCE is the seedbed which gives birth to stillness and it is from stillness that true perception proceeds.

The OMEGA OFFICES are now used widely in many countries both by groups and individuals. The present edition endeavours to incorporate the insights which have emerged as a result of this international usage.

In this new edition the DAILY LITURGY is included. It is so constructed that without departing from catholic order any member of the Community may act as president. (*See notes in the order of service*).

The MIDDAY OFFICE is directed towards the awakening and development of an awareness which is both personal and cosmic, for it relates our perception to the second coming of Christ which is the unveiling of the very Being of the Universe.

LANGUAGE: In line with Omega's commitment to 'intersection' both old and new forms are used in addressing the Deity. References to God and to humanity which fail to recognise both male and female elements have been excluded from this edition. In accordance with the same principle of intersection the Offices incorporate both prayers which personify the Divine activity in terms of angelic beings (*see the Michael prayer at the Midday Office*) and those which encompass all such activity in the one word 'Light'.

THE FEMININE PRINCIPLE: Central to Omega's understanding is the feminine principle of intuition. This is perfectly exemplified in the Virgin Mary who through direct knowledge brought forth the Christ child now 'struggling to come to birth within the heart of all creation'. (*See Midday and Night Offices*).

THE OMEGA VISION: The second part of the Omega Vision (*see 'The End of an Age' by Peter Spink*) which articulates the whole philosophy of The Omega Order, is included in this edition.

A NOTE ON MEDITATION

The form of meditation used is contemplative, i.e. a disciplined awareness from the heart.

The heart is both the source of love and detachment, for the love which is known by and which proceeds from the heart is agape or Divine Love. It knows no wanting but only giving.

Such love is not easily acquired. A disciplined creation of space for growth is necessary. But when there is the will and intention to do this then the process of giving and receiving begins immediately.

The effecting of the discipline necessary may be powerfully aided by the concept of Light; for 'the Light of the World Is Christ'. The visualisation of Light within the heart from which the radiations pour forth strengthens the will, quickens the imagination and effects the intention.

A NOTE ON THE USE OF SILENCE

Three distinct periods for the progressive cultivation of 'stillness' are provided - 'pause', 'period of silence', and 'silent meditation'.

Unless otherwise stated the pause is approximately six seconds, the period of silence one minute, and the silent meditation three minutes. The latter may be extended when a particular group has sufficiently grown together, but to extend these periods indefinitely is to break up the rhythm of the office.

The capacity to experience and use extended silence will result from the use of the office. It should not be confused with the office itself.

THE MORNING WATCH

LEADER says or sings:

'This Is The Day The Lord Has Made'

Response 'Let us rejoice and be glad in it, Alleluia'.

or

'Let us walk in the Light,
The Light that Lightens everyone, Alleluia'.

The Leader lights the Seven Branch Candlestick, saying:

'Like as the watchman looks for the morning,
So do our souls look for you O Christ. Come
in the dawning of this new day'.

Fifteen minutes silence

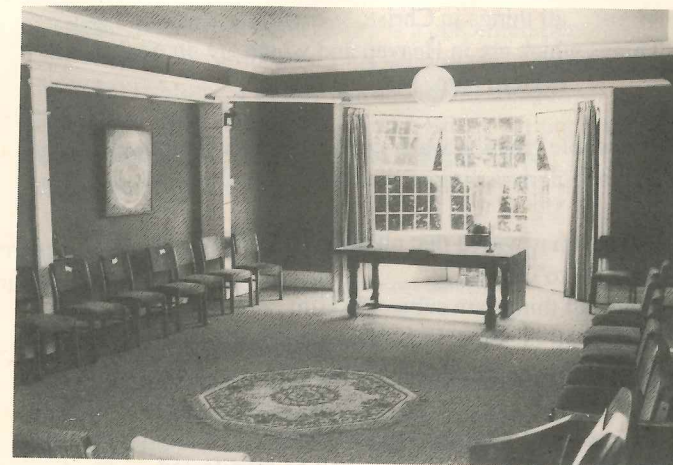
ALL SING: Christ whose glory fills the skies (a)
Christ the true the only Light
Sun of Healing now arise
Triumph o'er the shades of night.
Dayspring from on high draw near
Christlight in our hearts appear.

Reading from the Scriptures

ALL SING: Amen on one note

(a) adapted from a hymn by Charles Wesley

THE OMEGA DAILY LITURGY



The Michael Chapel

THE MINISTRY OF THE WORD

The Opening Sentence:

President: 'Behold I tell you a mystery'
Community: 'Christ in you the hope of Glory, Alleluia'

The Song of the Universal Christ (taken from the New Testament):

Christ is the image of the invisible God:
the first born of all creation.

By Him were all things created that are in Heaven
and on earth * things visible and invisible:
Whether thrones or dominions or principalities
or powers *
All things were created by Him and for Him.

Therefore those who are in Christ are part
of a new creation:
The old has passed away behold the new has come

This mystery has been hid from ages and generations
But is now manifest to His saints.

In the fullness of time God will gather together
all things in Christ:
Things which are in Heaven and which are on earth *
even in Him.

The whole creation waits with eager expectation:
For the full revealing of the children of God.

For God has willed that all things be subject
to Christ:

When all things are subject to Him
Then shall the Son Himself be subject to God *
That God may be all and in all.

We know not what we shall become:
But we know that when He shall be manifested
We shall be like Him *
For we shall see Him in He is.

Amen Amen:
Amen Amen.

A Meditative Dance may follow

Commemoration of the Day as appropriate

Silent Meditation
(approximately three minutes)
The Scripture Reading and reflection

Closing Prayer:

Blessed Lord who has caused all Holy Scriptures
to be written for our learning; grant that we may
so hear them, read, mark, learn and inwardly digest
them, that by patience and confirmation of your
holy word, we may embrace and always hold fast the blessed hope
of eternal life which you have given us
in Christ our Lord. Amen.

The President chants a passage from the Beatitudes

NOTE ON SCRIPTURE READING:

Central to the Community's life is a contemplative
approach to the Scriptures. This is quite distinct
from Bible 'study'. For this reason individuals do
not follow the readings in their own Bibles but practise
the discipline of 'listening'. Silent Meditation is
the preparation for this.

All remain seated whilst the president goes to the Oratory for the Bread of
the Communion, during which the altar is prepared.

NOTE ON THE HOLY COMMUNION

The Communion Bread is from that consecrated at the
Eucharist on the previous Sunday and 'reserved' in the
Oratory. This is in accordance with a practice of the
early Church when the faithful would take home the Holy
Bread on Sunday to be reserved and reverently consumed
during the week. It is a daily reminder and affirmation
of the mystical union which unites all 'the people of the
Way'.

THE MINISTRY OF THE SACRAMENT

The President returns and all stand

The Introit:

Psalm 117 (Tone 8.1)

President: Maranatha Maranatha:
Community: Maranatha Maranatha.

President: O praise the Lord all you nations:
Community: O praise Him all you peoples
For great is His loving-kindness towards us:
And the faithfulness of the Lord endures for ever
Praise the Lord.

Maranatha Maranatha:
Alleluia Alleluia.

The Ninefold Kyrie: *(sung by the Community facing the altar)*

Kyrie Eleison
Kyrie Eleison
Kyrie Eleison

Christe Eleison
Christe Eleison
Christe Eleison

Kyrie Eleison
Kyrie Eleison
Kyrie Eleison

The Prayer for Purity: *(All join in)*

Almighty God, unto whom all hearts are open,
all desires known, and from whom no secrets
are hid; cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit, that
we may perfectly love you and worthily magnify
your Holy Name; through Christ our Lord. Amen.

(All gather round the Altar)

The Lord's prayer *(All join in)*

THE HOLY COMMUNION

President: Confirm in us O Christ,

Response: Your Presence and your Power.

(All return to their seats)

The Gloria *(shortened version):*

Glory be to God on high
and to his people peace on earth.
We praise you, we bless you.
We worship you, we glorify you.
For you only are holy, you only are the Lord.
You only, O Christ, with the Holy Spirit,
Are most high in the glory of God the Father. Amen.

The Dismissal:

President: The Lord be with you

Response: And also with you.

President: Go forth in Peace

Response Thanks be to God.

The President departs with the Ciborium to the Oratory.

INVOCATIONS FOR DIFFERENT DAYS

1. SCIENCE - Upon Scientists and all those whose energies and talents are with humility directed to discovering the secrets of the universe let us invoke the blessings of the Lord of Creation.
2. MEDICINE - Upon all who work for the relief of suffering, and who exercise a ministry of healing let us invoke the blessings of the Healer of the Nations.
3. THE ARTS - Upon Artists, Poets, Musicians and upon all whose gifts and creative skills serve to restore and promote the harmony of creation let us invoke the Divine Spirit.
4. SOCIAL CONCERN - Upon all who work for justice, renewal of society and for true freedom for all mankind let us invoke the blessings of Almighty God.
5. POLITICS - Upon those who strive through dialogue and right action, without fear or favour to further human welfare and the good of the nations let us invoke the Divine blessing.
6. AGRICULTURE - Upon those who labour with reverence and skill to produce and preserve the fruits of the earth, let us invoke the blessings of the Creator.
7. We remember the Spiritual Leaders of the world, our Bishops
N..... and N..... and all the clergy and religious in our locality.

MIDDAY OFFICE

BELL

All stand

Leader: From the Unreal lead me to the Real,

All: from Darkness lead me to the Light,
from Death lead me to Immortality.

(The Upanishads)

Leader: The Angel of the Lord appeared unto Mary,
And she conceived by the Holy Spirit.

All: Hail Mary full of Grace (St. Luke, Chp.1)

The Lord is with you
Blessed are you among women
And blessed is the fruit of your womb Jesus.

Holy Mary, Mother of God
Pray for us now and in the hour of our death. Amen.

(Pause)

Leader: From the beginning till now the entire creation has been
travailing in one great act of giving birth: and not only
creation, but all of us who possess the first-fruits of the
Spirit. (Epistle to the Romans, Chp.8)

Therefore let us be mindful of the world of which we are part,
and of Christ's light, love and power, struggling to come to
birth within the heart of all creation.

All sit

(One minute silence)

Leader: Let us now by a conscious act place ourselves in the Divine
presence, and ask that we may be emptied of all desire save
that God may be all and in all. We so gather together all
those for whom our prayers are desired and hold them silently

in the Light, neither asking nor beseeching, just centred
with them in Christ.

(Three minutes silence)

BELL

Leader: Almighty God

All: we pray Thee grant us Thy grace and send Thy strong servant
Blessed Michael Archangel with spiritual sword of light to
purify and defend us, through Christ our Lord. Amen.

(A short reading)

Leader: Lord, make me an instrument of Your Peace!

All: Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy.
O Divine Master, grant that I may not so much seek
to be consoled, as to console;
to be understood, as to understand;
to be loved, as to love.
For it is in giving that we receive;
It is in pardoning that we are pardoned;
It is in dying that we are born to eternal life.
(The Prayer of St. Francis)

(Pause)

Leader: Beloved, now we are the children of God; it does not yet
appear what we shall be, but we know that when He shall be
manifested we shall be like Him for we shall see Him as he is.
(First Epistle of St. John, Chp.3)

All: Thanks be to God.

Threefold Amen.

EVENING MEDITATION

The Leader may introduce the meditation as follows:

We dedicate our meditation to the Unity of the
One in whom all things live and move and have their
being.

Fifteen minutes silent Meditation

*(Fundamental to all Omega meditation practices is centering in the heart.
A basic exercise is given on next page)*

The meditation may be concluded with the Omega Invocation as follows:

May the Light that shows the Way illuminate the mind,
May the Love that knows the Truth unfold within the heart,
May the Power that gives true Life arise within the soul,
Let Light and Love and Power raise all in Christ to God.

BASIC MEDITATIONAL EXERCISE

Intention The intention is to discover and relate to the still centre within, that is the heart. It may therefore be described as Christ-centred. These exercises may be used by individuals or groups.

Steps to Take; The first step concerns the physical body. Our aim is to find a position which combines relaxation and alertness. For most people this means sitting in a straight-backed chair. The head should be held erect, the hands clasped loosely in the lap or placed palms flat against the thighs, and the feet against the floor or tucked beneath the chair. This position will be modified according to individual needs. What is important is that as far as possible the position of the body should express the intention of the meditator. The physical form so becomes an outward sign of an inner state of being that is of relaxed alertness.

The Breath The body is now in position and we are ready to follow a process of relaxation. It is helpful to relate this to breathing. This is done systematically. Begin with the head and on the out-breath relax the scalp and facial muscles. Do the same with the shoulders, arms, waist, thighs, legs and feet. Finally breathe out several times as though through all the pores of the body, consciously relaxing the whole physical frame. If you become aware of the tightening up of any muscles, return to that part and again consciously relax. Take this slowly.

Observation With the mind's eye now observe your body - relaxed yet alert. Reverence your body, that is, accept it as a unique God-given vehicle of the real you.

The Emotions Allow yourself to become aware of your emotions. They too constitute a body. Unlike the physical body it is not confined in one limited space. It is immensely 'busy' in many areas. Allow yourself to become aware of any areas of emotional tension. Do not try to deal with or repress them. Recognize them; observe, acknowledge and let them go. As with the physical body, the process of stepping back from emotional tension may be related to the breathing, so on each outbreath let go of the pressures and the tensions.

The Intellect

The uncontrolled activity of the intellect blocks off true awareness. As with the emotions, so with the intellect, we need to distance ourselves, to step back from the incessant chatter of the brain. To 'try' to do this can be self-defeating. Allow the mind gradually to quieten down. Gently allow it to relate to one thing. So gradually bring the attention to the centre of the chest and allow it to focus there.

The Still Centre

We are now identifying the heart of our being. This is the still centre, the place of 'perfect clear perception'.

Refocusing

If and when the attention wanders, as you become aware of this, so gently return to the focal point and centre again. Remember it is the 'intention' that matters. Each return to the centre reinforces this.

Visualization

The concept of light is basic. This Light has the qualities both of peace and love. It is that described in the New Testament as the Light of the World.

Two points to remember

1. The Light is always present within the heart.
2. Centered in this Light, you are always in complete control.

NIGHT OFFICE

BELL

All stand

Leader: At eventide there shall be light - Alleluia
All: Alleluia, Alleluia

Leader: Before the ending of the day
All: Creator of the worlds we pray,
Our hearts attune to perfect praise
A hymn from all creation raise.

As night enfolds receding day
All fantasies and fears allay,
The light of faithfulness increase,
Our minds be stayed on Christ's own peace.

O Trinity, Love, Power and Light
Awaken us to inward sight,
Clear vision grant, and with the day
Unveil the Life, the Truth, the Way. Amen.

Leader: Blessed are you O Lord our God, King of the Universe, whose word creates the evening twilight. You create day and night; you roll away the light before the darkness, and the darkness before the light; you make the day to pass and the night to approach and divide the day from the night Blessed are you O Lord, whose word creates the evening twilight. (a)

Leader: Daylight has ended
All: Night is upon us
Yet unto you sustainer of all things
Darkness and Light, all times and all seasons
All are as one O Lord of Creation.

Leader: At this evening hour
May the understanding of all our hearts
Be opened to that Light
Which enlightens everyone
Who comes into the world.
For this is the Light which gives us true knowledge
Of the Name over all by which God is known.

'GOD IS LOVE. Those who dwell in love dwell in God and God in them. Let us love one another for love is of God, and everyone who loves is born of God and knows God. Those who do not love know not God for God is love.' (b)

In knowledge of this Love let us together in full assurance of faith radiate from our hearts to all creation love, joy and peace.

All sit

Silent Meditation

Leader: God be in my head
All: and in my understanding
God be in my eyes and in my looking
God be in my mouth and in my speaking
God be in my heart and in my thinking
God be at mine end and at my departing. (c)

Leader: O God who art beyond all knowledge
All: save that of love, give birth in our hearts to that which we cannot of ourselves conceive; and as in Blessed Mary, so in us bring forth the wisdom of all ages, now and in eternity. Amen.

Magnificat

Leader: My soul proclaims the greatness of the Lord:
All: my spirit rejoices in God my Saviour

Leader: For he has looked with favour on his lowly servant:
All: from this day all generations will call me blessed

Leader: The Almighty has done great things for me:
All: and holy is his name

Leader: He has mercy on those who fear him:
All: in every generation

Leader: He has shown the strength of his arm:
All: he has scattered the proud in their conceit

Leader: He has cast down the mighty from their thrones:
All: and has lifted up the lowly

Leader: He has filled the hungry with good things:
All: and the rich he has sent away empty

Leader: He has come to the help of his servant Israel:
All: for he has remembered his promise of mercy

Leader: The promise he made to our fathers:
All: to Abraham and his children for ever.

Leader: Hail Mary full of Grace
The Lord is with you
Blessed are you among women
And blessed is the fruit of your womb Jesus

All: Holy Mary, Mother of God
Pray for us now and in the hour of our death. Amen.

Leader: Be present O merciful God and protect us through the silent hours of this night so that we who are fatigued by the changes and chances of this fleeting world may repose upon your eternal changelessness, through Christ our Lord.

Guard us O Lord sleeping and guide us waking that asleep we may rest in peace and awake we may watch with Christ. (d)

Leader: At eventide there shall be light - Alleluia
All: Alleluia, Alleluia

Here the Community may sing a hymn or chant.

Period of silence (approximately 10 minutes)

The reading of the Scriptures - All stand

Leader: Deep peace of the running wave to you

All: Deep peace of the flowing air to you
Deep peace of the quiet earth to you
Deep peace of the shining stars to you
Deep peace of the son of peace to you. (e)

Maranatha, Maranatha, Maranatha.

REFERENCES

- (a) Jewish Prayer Book
- (b) from 1 John, 4
- (c) Sarum Primer 1558
- (d) Office of Compline
- (e) Gaelic Blessing

Maranatha: Aramaic word signifying 'Come Lord'
1 Corinthians, 16:22

NIGHT WATCH

The Leader lights the Omega Candles saying:
The Light shines on in the darkness (a)
and the darkness has never been able to overcome it

Leaders says: As Co-workers, together with Christ
let us offer ourselves for the renewal of all creation.

Leader reads from the Omega Vision:
'Length, breadth and depth and height
Themselves outgrowing
Do give themselves into a larger space.
All opposites are reconciled, and death itself now dies
And by this dying, resurrection life is lifted
Into the all embracing spiral of ascension
This is the Eucharist of all that finds its life
Through crucifixion
Where every broken wounded thing is drawn
Into the healing of that true Light
Which Lighteth everyone' (b)

Half an hours silence

The Amen is sounded on one continuous note.

REFERENCES

- (a) John 1, 4
- (b) From "The End of an Age" by Peter Spink page 97

THE AGAPE

A coming Together, a renewal of Unity
and a dedication to Service for
the 'People of the Way'

THE COMING TOGETHER

Leader: Agape or Divine love is the sign of the Christ centred man or woman. 'By this' said Jesus 'shall all know that you are my disciples'.

(pause)

I welcome you all in the name of the Lord.

Here may be used: a welcome dance, music,
a form of greeting,
followed by the sharing of news.

THE RENEWAL OF UNITY

(This may take place in the context of an ordinary meal)

Leader: Bread is the source of life. By it the body lives.
As a sign that we share one life let us eat of this bread together.

'Blessed are You, Lord our God, King of the Universe who brings
forth food out of the earth'. (a)

The leader then breaks the bread and the plate is passed around the circle. Each one takes from the loaf and eats, then passing the plate says 'I share with you in the common life'. The plate is returned to the table and the leader begins the Lord's Prayer.

(Period of Silence)

THE DEDICATION TO SERVICE

Leader: Let us call to mind the Divine plan and purpose for all humanity
and offer ourselves to serve God in one another and in all creation.

The Leader may commemorate particular needs, followed by a period of silence.

Reading of a passage from the Scriptures.

All stand, join hands and say or sing the Invocation.

(a) Jewish Prayer Book

AN ORDER FOR HEALING

(Suitable for use by Groups)

(If possible those taking part should sit in a circle)

Leader: "And the leaves of the trees were for the healing of
the nations". (a)

(pause)

"No man is an island" and to receive healing as an individual is to
enter into a responsibility for the healing of society and for the
planet which gives us life. (b)

The Divine plan for humanity and for all creation is harmony.
Wherever individuals and groups consciously align themselves
with this plan true healing is experienced. Such healing may
manifest on the physical, mental or emotional levels. It results in
wholeness of living. This may be described as the experience of
being "in Christ".

"For if any be in Christ they are becoming part of
a new creation". (c)

(pause)

In a series of simple steps let us then align ourselves as individuals
and as a group with the Divine healing activity. We begin with a
corporate affirmation of our will to become one with this Divine
plan and purpose.

All say together

"To the One from whom all life proceeds, who creates and sustains
through love, to Whom in Christ all things are returning, to His
service we offer ourselves".

(pause)

In order that we may become recipients of Christ's Light, Love and
Power let us now relax our bodies which are intended to be temples
of Holy Spirit. Let us detach from the pressure of our emotions and
from the chatter of our intellects.

(This may be done in silence or with help from the Leader).

Silent Meditation

Leader: "As those who have received it is our responsibility to give and to share. We therefore offer ourselves as channels of the healing light to all in need.

(Names will have been placed before upon the Altar. They may now be the focus of meditation).

Silent Meditation

The Leader sounds or says the Amen.

Leader: "Those who are to receive the laying on of hands for healing should be clear in their minds as to what it is they are seeking and should be prepared to offer themselves to serve one another, contemporary society and the life of the planet".

(Those wishing to receive healing now move into the appropriate chairs. Those appointed beforehand to share in the laying on of hands will stand one behind each chair and with the Leader will assist in the laying on of hands. The Leader moves to each one in turn to give the laying on of hands).

The following formula may be used:

"May the healing power of Christ, the One who fills all things and who is now appearing in Glory, enter into your mind, enter into your soul, enter into your body, and may you abound in charity to all humanity".

All return to their chairs.

A short reading.

(pause)

Leader: "Go forth into the world in peace. Be of good courage. Hold fast that which is good. Support the weak. Help the afflicted. Honour all. Love and serve the Lord".

REFERENCES

(a) Revelation 22, 2. (b) John Donne (c) II Cor, 5, 17

A COMMUNION PRAYER

We lift up our hearts.

We lift them far above all heavens,
above all levels of being and creation,
And with ourselves we bring creation.

For the heart may comprehend

all worlds

angelic orders

and all kingdoms

the beginning and the end, the first and the last

the Alpha, the Omega

the I AM, the CHRIST.

This is our responsibility and our privilege in union with

the patriarchs

the prophets

and the Masters of Wisdom of all the Ages

to comprehend 'the truth as it is in Jesus' and in time and space to offer ourselves a living sacrifice 'which is our reasonable service'.

And here we offer bread and wine

the fruits of creation

and the work of our hands

Representing for us both the Divine power and presence in all creation.

Now calling to mind the action and words of the Master Jesus who took into His hands bread and wine and offering them up said of the bread 'THIS IS MY BODY' and of the wine 'THIS IS MY BLOOD'

'This do as my memorial'

So we do this, uniting with Christ, the I AM, the Way, the Truth and the Life, who was, who is, and who is to come
And with uplifted hearts we look for the coming of His Kingdom
in POWER AND IN GREAT GLORY. AMEN.

This prayer has no authority other than that inherent within it. It contains the "essentials" of a Communion Consecration Prayer i.e. the words of Jesus at the Last Supper. Its wording sets the eucharistic action into a universal context.

THE OMEGA VISION, PART II

Let your meditation now become a hearing as a deeper level:
In some measure, as you have already learnt
Hear and see with those perceptions already given you by God
But long forgotten or neglected.

Such hearing, listening then becomes a sharing
In that very thing which we would grasp –
Not graspingly – for from such strivings to possess
The vision flees, evaporates, is gone.

No, hold by holding not, and find
by losing those securities in which is vested
All that crumbles with the body.
So shall you find – your seeking quick reveal
That you already have and know and see.

The paradox is clear, for this shall be a linking
To that strong reality, already holding YOU
So shall you make that most ready of responses
"YES, I know"

Those who would know that world and enter in
Must first the entrance find
And here the paradox is great;
For finding this and moving out beyond
The limitations which have till now
Constricted and constrained us
We find a 'coming home'.

And all this must we find ourselves, within ourselves,
And for that finding know – the readiness is all.
But how create a readiness to circumvent
The senses, take the barriers down
And draw aside the veils?

The answer lies within the space already there –
Ourselves within, But do not think that space
To be the world of thought or deep untried emotion
These two do both indeed exist, and in the first there lurks
The ever ready power of self-delusion
Where thoughts feed thought . . . divorced from all but thinking.

And in the second, fantasies do readily spring up
To take the guise of deep and fervent faith.
The one who longs to see the vision –
And if we do not 'long' we're not yet ready,
Must now begin to find, beyond these two

The place of clear perception:
The space to see, to be, to move and quickly to outgrow
Those limitations which the pattern of our living
has imposed upon us.

It is from here the vision stems, and only here.
There is no other place from which to see,
No other eyes to penetrate the veils. And he who sees
From this clear space, will, if he now persists
Along the road which stretches straight ahead
See not the static forms, the husks and masks
That hide and clothe the beings we call human –
The movements of their wills, emotions, thoughts
Like opening books, their contents clear
Will rise before him. Yet such seeing and such knowing
Will not give birth to pride, but rather
Will it seal his lips, contain his thoughts –
And through a clear directed will
Bring feeling into single-pointedness.
And if direction is not thus maintained
The vision will in this its part, not hold.
For only when such seers without guile or judgement look
May they proceed along this secret way.

And not to each, shall all the picture in its every part be clear
But all will find their parts within its forming.
The shaping of a pattern shall they see of which they are a shape
Yet are they now not central to its parts or shape
Though to its wholeness is their giving central.

The measure of the pattern's growing and its fast becoming
Are all determined by a Master Weaver –
And yet the Master does not weave alone;
For all are master who in that shape are weaving.
The threads, the colours and the constitution of its myriad parts
Are those, who being many now are one.

And in this willing giving to the whole
Is comprehended all communion that is holy.
It is the yielding of the one to all, the all to One.
The laying down and finding of a life.

But such a vision of the whole must take us now
Beyond those parts called falsely 'human'
For humankind is clearly something more
Than shapes we know by touch and sight and hearing.
These are but patterns printed on our senses
The shadows of a substance which is hidden.
The real is not a separation but a union,
And here we touch both sorrow and great joy,
The parts, the shadows and the shapes
Are but a showing forth in time
Of that which may be . . . can be
But without the vision never shall be.

Within the shapes and shadows we call human
Are mirrored all those parts
Which science and the senses have divided.
The essences of all creation there exist
Each giving to the other, yet not all
For that is mirrored only, which to the mirror
Shows its face. When in that mirror
The One and ALL is shown, then does the shadow fade
Its ghost-like fibres shrink and in its place
A substance rises, growing into manhood and the pattern
And where the fortress of our separation stood
Is nothing . . . yet . . . stands everything.

What are those essences which all pervade creation
The forms they take, their giving to the whole?
The life of rock, of vegetation and of animal
Are through creation's order but a flowering forth
Of energy in space. Faces of consciousness shown in time
Which out of time, rises through man to permeate the pattern
They too, are giving to the whole,
Their essences together are one power;
A power to be distilled by us,
Each occupies a field of force,
Where each with other interacts

And drawn, as by a pre-determined power
All bend themselves towards
The human shadow; as though
Into the shadow they would their ready
Substance yield, and wait upon its seeing.

And in the moment of our apprehending
The lower to the higher gives its life.
Eternity is now, and all things mortal
Are changed, as in the twinkling of an eye.
Thus we in time, now join the timeless dance which
Out of time, takes up the cosmic rhythm.
And passing time, no longer marks the rule
By which creation's measurements are made.

Length, breadth and depth and height,
Themselves outgrowing
Do give themselves into a larger space
All opposites are reconciled, and death itself now dies.
And by this dying, resurrection life is lifted
Into the all-embracing spiral of ascension.
This is the eucharist of all that finds its life
Through crucifixion.

Where every broken, wounded thing is drawn
Into the healing of that true light
Which lighteth everyone.

And look, those far infinities, which for the senses fixed
The boundaries of the Universe, are gone.
They too were shadows
Which, with the dawning of the Light,
Turn in upon themselves
And with the speed of that same Light,
Are all encompassed
In the human heart.

Thus is the Son of Man become the Lord of every Universe
Where Lordliness becomes the rule of perfect love.
And thus is our divinity begotten and Parenthood
Conceives eternal sons
All this is seen within that image

Once displayed in time.
There, in the once begetting of the One was shaped
A clear and early promise of the whole, which must
Within the heart of all mankind, in times own fullness
Out of time, be born,
So, in the Word made flesh, is confirmation
Made, of a begetting which can never cease.

Born of this timeless, ceaseless motion
The Godlike child in everyone shall raise its head
And of a perfect Love begotten
Utter the holy name 'I AM'

Here is the secret of the vision's flowering
Its full fruition and its harvest home
When, from earth's every hidden part
Shall sound those sacred words, and every atom
Of this rolling sphere, surrender to the Light.
Like shall be like, and breaking all fast bonds
Each child of Light shall raise it's head as one
And in a mighty unison, return into the Sun.

Here is the promised clear unveiling
Where past and future now fill out the whole
For He who is Himself the Sun's true splendour
With Light and Love and Power, fills all in all.

THE OMEGA ORDER

The OMEGA ORDER was founded in 1980. It is a modern ecumenical religious community of men and women, and exists to foster the New Consciousness in Religion, Science, Medicine and the Arts.

IN RELIGION: This is seen as the change from devotionalism to interior awareness as evidenced by the widespread desire for training in contemplative awareness.

IN SCIENCE: the new realisation that there is a connection at a profound level between the creative consciousness of humanity and the nature of material reality.

IN MEDICINE: the search for an holistic approach which takes into account not only the physical but also the emotional and spiritual dimensions of sickness and health.

IN THE ARTS: The recognition that to be intuitively in touch with the Universe is the source of all creative energy.

The Aims of the Order are as follows:

1. To follow those spiritual disciplines which awaken the heart to the truth as it is in Jesus.
2. To recognise Christ under all forms to the exclusion of none.
3. To encourage the Christ consciousness wherever it is found.
4. To work for co-operation with the evolving life of the planet.

The Order has no doctrines of its own but seeks through the disciplines of contemplative prayer and meditation to penetrate the essence of all doctrines. Its starting point is the Christian Religion.