

Ben SILVESTER

THE SEVENFOLD CALL



Peter Spink

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The Path of the Mystic	DLT	1983
The End of an Age	OT	1983
A Time for Knowledge	OT	1984

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THE SEVENFOLD CALL

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PREFACE

The Omega Order is a modern Religious Community within the traditions of Catholic spirituality exemplified in the lives of such spiritual giants as St. Benedict and St. Francis of Assisi, and to which the great Religious Communities have borne witness throughout history. The hall mark of the Order is 'Contemplation in action'.

The Order was founded in 1980 and the Mother House is at Kent House Priory, Tunbridge Wells, England. Companions of the Order are those who make a commitment to live in Community and to work out the principles outlined in this booklet.

The Order has many Co-workers (equivalent to the third orders of the traditional religious communities) in the U.K. New Zealand, Australia and other countries. In New Zealand the work is linked to its own Charitable Trust 'The New Zealand Omega Trust Board', pending the establishment of a House of Companions.

The guidelines by which the Order operates are as follows:

- 1) To practise 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 may be found.
- 4) To work for co-operation with the evolving life of the planet.

INTRODUCTION

All the great religions have through the ages made provision for men and women with a strong desire to make a special dedication of their lives to God.

Hinduism has its ashrams, Islam its Dervish Orders, Judaism its Holy men under vows. Buddhism and Christianity have their monasteries and convents.

This commitment has always been for the few and, properly understood, made on behalf of the many. Only those with an unwavering sense of being called to such a life can joyfully respond to its demands. Those whose motivations are wrong find only disillusionment.

Those who are truly called know that in no other way can they follow the straight path of obedience to the will of God or properly serve the age in which they live.

By the commonly accepted norms of conventional behaviour such a life is deemed repressive and unreasonable. It is only in the light of realities which take us beyond reason that its significance may be realised.

Every age and culture has need of the Divine Wisdom if life is to be seen to have meaning beyond the confines of animal and physical existence, and if the flame of hope is to be kept alive within society.

It is through men and women who against all reason are prepared to give themselves totally for the needs of the age in which they live that such a vision is maintained. This Booklet describes the essential ingredients of the call to such a life and how a response may be made which relates both to history and the needs of a new age.

Though intended primarily for those who are considering the implications of becoming Companions of the Omega Order, the principles here indicated have universal application.

THE CALL TO SILENCE

Companions of the Omega Order are conscious above all else of a particular call to relate to the interior world of which the creation is a visible expression. The essence of that world is the Divine dynamic which has operated at every stage of human history. It is described in the New Testament as 'that light which lighteth everyone'.

A Community of Companions has as its primary concern conscious co-operation with this dynamic for the age in which they live. In other words they desire above all else to hear the voice of God speaking in our day.

This is no vague aspiration nor haphazard search. It involves putting into operation the laws of the spiritual life which constitute a step by step following of what Jesus called the 'straight path'.

The means of access to this interior world is the awakened heart. Companions therefore are committed to a life style which embodies and expresses those spiritual disciplines which 'awaken the heart to the truth as it is in Jesus'.

The first of these disciplines is the use and sustaining of corporate external silence. The silencing of the human voice is a powerful means of developing awareness and creating the conditions which enable self observation to take place.

External silence is of value only in so far as it leads beyond itself and opens the door into interior silence. The conditions are then right for the opening of the inner ear. When once this has taken place it is possible to begin the process of becoming attuned to the sounds within the silence. This is parallel to the learning of a new language and requires both time and patience. The rhythm of the community life which surrounds each Companion is geared to this new process of attunement.

Far from being a vacuum the silence to which the opening of the heart gives access contains many octaves of sound. Each is related to the other, and the whole constitutes the true harmony of the 'new creation' signified and mirrored by the birth, life, death and resurrection of Christ.

THE CALL TO COMMUNITY

The harmonies of these octaves to which the attuned heart has access have nothing to do with our physical capacity for hearing. This silent music like the high frequencies of the natural world is beyond the capacity of natural human beings to hear.

This world is also beyond the reach of those who are emotionally centred. Those who are thus bound can reach no further than sense perception and into what is commonly called the psychic world which is but a reflection of human emotions.

This hearing is available to what the New Testament calls 'spiritual man'. Like all the sense organs of the human being the ear has a spiritual counterpart, and it is to the awakening of this organ of higher consciousness and to its use in relation to the needs of contemporary society that Companions are called to make a special dedication of their lives.

The octaves of sound to which the inner ear becomes attuned in the newly acquired capacity for both exterior and interior silence express for those with ears to hear the reality of the 'new Creation in Christ', where old things are passing away and all things are becoming new. Silence thus becomes the primary medium whereby the intangible is touched and translated into human experience. It is then that the intuitive faculty begins to function.

The understanding thus acquired is no fanciful esoteric speculation, for it relates and is related immediately to the Companion's chosen life work. It is translated at once into true intercessory prayer. For the sounds that have been heard are those of like calling to like — resonances which transcend all the barriers erected by human limitations. The music which can now be heard is that which brings a deep assurance of the essential unity of all things, and for the realising of this unity the Companion's life becomes a fervent prayer.

The Companion is thus drawn to an understanding of the words of Jesus: 'I if I be lifted up will draw all men unto me' and is conscious of being part of this reality. It is then that sounds are heard of the Christ manifesting through all creation.

This is a great mystery which unfolds to those who are prepared to enter in and to learn from the silence. It is the Companions' task to earth this mystery in the daily life of the community of which each is a part, and by this means into the world beyond.

The straight path to God is for all. Living in a contemplative community, that is a community whose *raison d'être* is to learn to 'look into the whole' is only for those who are clearly called to do so.

Such a calling has nothing whatever to do with personal inclinations or wishes. As with Mary who was called to bring forth the Christ child and thus become the Mother of God, such a summons is of Divine origin. 'not of the will of the flesh but of God'.

The prerequisite of those wishing to offer themselves as Companions is that they should already have found within themselves a measure of completion and fulfillment. This is important, for when this has taken place the step into such a life is a continuation of a process well begun and moving towards fruition.

Companions at once find themselves operating from within a paradox. Before entering the community they have found the path of fulfillment, yet they also know that only in and through a corporate life style can they as individuals be true to their perceptions of 'the truth is it is in Jesus'.

A contemplative community is in no sense a haven of rest, a refuge from the pressures of life, or an arena for perpetual preoccupation with personal problems. Those who cannot live alone or who need emotional support from a group are likely to find that the demands of such a community increase rather than alleviate their difficulties.

Fitness for life in a contemplative community presupposes a certain stage of emotional maturity, and those who can truly share its life are ready to give themselves in self forgetfulness to its primary work. This is to release into human consciousness and experience the Omega Vision. (see 'The End of an Age').

Nevertheless because it is a sense of the Divine call rather than personal desire or temperamental inclination that brings Companions together, the demands of the life upon each individual are considerable. There are no escape routes from the pressures of this life style. The daily routine is created in order to build up a pressure which for those who are ready and able to respond acts as a physical, emotional and mental stimulus, drawing out each individual's full potential. Without a clear conviction of being called by God this may quickly become unsustainable. When entered into as a response to a Divine propulsion it is one of joyful fulfillment.

THE CALL TO THE LIFE OF FAITH

Living in community does not automatically obliterate defects of personality nor those human idiosyncracies which are the lot of all humanity. Rather does it quickly focus and expose them. It is only the common commitment to the greater good, i.e. the Divine plan and purpose, that holds such diverse elements together. When this is obscured communities quickly become internally fragmented and either fall apart or are held together only by external conformity. However, in giving ourselves to the vision we share in that of which all are a part and where as a result continuous healing and renewal take place.

The corporate commitment of the community is to a 'work', and Companions, with all their individual shortcomings, understand themselves to be co-creators in the work of the transformation of creation. What does this mean?

Through the rhythm of its carefully ordered life the community endeavours to function at the point where two worlds meet, between the 'heavenly spheres' and those worlds confined within the boundaries of the five senses. Through their spiritual disciplines corporately practised, its members operate in consciousness between that level of reality described by St. Paul as 'Where Christ sits at the right hand of God the Father' and the world where the laws of death and disintegration function.

For the Companion the New Testament is a unique collection of images which reflect this process; both the spiritual journey of the individual and that of humanity as a whole are mirrored there. Christ is seen to be the great prototype of what the human being is destined to become, and the ideal of unity to which they aspire is that expressed in the doctrine of 'the body of Christ', that cosmic reality of which the created order is a visible sign.'

They claim no special revelation or knowledge but are committed to consciously enter into the mystery described in the New Testament as the making of all things new by Christ. Jesus Himself expressed this mystery in relation to humanity when He spoke of His true Self as 'the Son of man who came down from Heaven' and 'who is in Heaven'. So is the pattern in the heavens impregnated into the earthly until the very Being of the Universe is unveiled and the Second Coming realised.

All this is incarnated into a rhythm of practical everyday living. In this way is the vision earthed and extended by those who are called by God to work together for this purpose.

The life of faith is the very opposite of that lived by St. Paul's 'natural' man and of those described by Jesus as being obsessed with such considerations as 'what shall we eat, what shall we drink, and how shall we be clothed?'

Jesus taught that there is another way which may be followed and proved. 'Seek first the Kingdom of God and His righteousness', He declared 'and all these things shall be added unto you.'

This is a law of the spiritual life which the intending Companion will have already been putting to the test, for the 'spiritual life' IS the life of faith. These are the principles by which individuals 'grow up into Christ' and by which the Kingdom of God is being built.

The journeyings of the people of God recorded in the Old Testament are allegories of these principles of faith. One dramatic example may be seen in their arrival at the banks of the Jordan. Between them and the land of promise and plenty flowed the river of separation. Clear guidance had brought them to its brink. Now came the great test of faith. They were bidden to prepare to cross. In perfect obedience the priests who led the way lifted their feet to take the first steps and 'as the soles of their feet touched the river . . . the waters rolled backwards'.

A very little knowledge of the history of spiritual awareness shows that in the application of these laws God is 'no respecter of persons'. It was by such faith that the great Protestant Faith Missions spread throughout the world in the nineteenth century when, with no guaranteed means of support, thousands went forth to preach the gospel. At the same time a great revival of Catholic spirituality was taking place in the Church of England and from this there sprang 'by faith' Religious Communities for men and women, which became great power houses of prayer, often totally rejected by the organised churches. In more recent times the same principles have been seen to operate through 'New Age' communities, now called 'the laws of manifestation'. Wherever there are men and women whose hearts are opened by love, and who are prepared to stake their all upon the Divine faithfulness, so there is an abundance of supply for all their needs.

THE CALL TO INTERSECTION

To such a life of testing and proving is the Companion called. And this will apply to every aspect of life. There is now no division between secular and sacred, spiritual and material, for all are one. First, last and all the time is the responsibility of 'doing the will of the Father'. When this is the prior concern and when there is a willingness to sacrifice all other considerations to this end, and when there is a readiness to move forward in obedience, then all that is needful is given and there are no limits to possibilities.

Communities of faith operate as powerful catalysts within society, for they do not exist for themselves but to bear witness to and to put into operation laws and values by which humanity may rise to its true potential.

The life of faith has to do with much more than the provision of individual and corporate material needs. This is but the corollary to following the path of obedience to the will of God and the opening of the heart to one's fellows.

Faith is the means by which vision is translated into experience. It sees possibility where none apparently exists, potential both in people and situations which are hidden from natural understanding. Faith can create a world of reality within which doubt, despair and hopelessness find no place. In Biblical terms this is the bringing of the new Jerusalem down from Heaven.

Faith is not obscurantism, for the eye which can perceive the hand of God at work and which 'moves mountains' is also totally aware that in order that faith may triumph and for the creation of the 'new heavens and the new earth', the 'former things must pass away'. It is into and through this process of passing away that only faith can take us. There is no other way into the new creation.

Faith ignites greater faith. And this is the ministry in which every Companion is called to share. Its ministry is hidden and unseen. Its reward is that of being at the heart of a process by which a creation now 'groaning and travailing in pain' is being lifted into the 'glorious liberty of the children of God'.

Intersection may be described as standing at a point between two worlds which at the level of rational thought are in contradiction, but which at a deeper level are seen to be one.

A perfect example of this may be seen throughout history in the experience of the true mystics. Emerging from the heart of all the great religions they find themselves within conflicting belief patterns which superficially divide them. In their common experience of the Divine love and their touching of reality they are essentially united.

Companions are called to be part of the learning and teaching process which stems from this realisation. For this is at the centre of what has been called the 'new consciousness'. It is to know that belief patterns and words, concepts and ideals, theological definitions, dogma and doctrine are all articulations of the truth. They do not in themselves constitute truth. The truth as revealed par excellence in Jesus and which He declared would 'set men free' is not an intellectual formulation but that which in a given situation awakens to reality. It is only the conditioned mind that refuses to see this and which takes refuge in 'statements of the truth'.

Nevertheless the inheritors of a Western history, culture and religion find their spiritual origins in a particular formulation of the truth and for this reason Companions operate from within this context. In relation to the Christian Church they follow the 'Third Way' which they relate to the traditions of Catholic Christianity. (see 'The End of an Age').

They stand therefore at a point of intersection between Concepts of truth and 'the truth as it is in Jesus', and here they find no conflict, but rather two levels of understanding.

They stand also with the same perception between the unseen and the visible worlds, concerned with the reconciliation of the two. Each is seen to be a part of the whole. The material world is a reflection in time and space of a greater reality. From this perspective there is no conflict between matter and spirit. And the mirror image into which Companions learn to look in order to 'know that which is already known' is the incarnation of Christ.

At this point of intersection between the human and the Divine, the Companion is concerned with the energising of the material world by (Holy) Spirit, or what in the East is called the 'divinisation of matter'.

The community which endeavours to operate in this way refuses to take refuge in labels and pigeonholes which restrict its areas of operation. Its drawing power and attraction will be increasingly to those who, apparently divided at the level of thought processes, are in their growing understanding of the nature of spiritual truth aware of the real meaning of 'unity in Christ'.

Companions therefore are concerned with the 'new Ecumenism', i.e. the oneness of all the 'people of the Way', and seek to grow in understanding of the mystery of the 'uplifted Christ' declared in St. John's Gospel; 'I if I be lifted up . . . will draw all men to myself'.

The practice of intersection will be applied to all areas of life, for to the extent that we perceive the realities of the 'unseen' world, so do we become acutely aware that the divisions between human beings are not those prescribed by religion, politics, economics and social groupings. These are but formulations and structures which contain within themselves opposing operations and motivations. Once this has been seen and understood and the real divisions recognised, so do we learn to align ourselves with the Divine dynamic which cuts across all such false separations.

Functioning in this way the Companion will be called to minister to a wide cross section of humanity and to meet them at their own point of enquiry, learning not only to minister to material and emotional needs, but to feed and clothe the Christ within, thus 'recognising Christ under all forms to the exclusion of none.'

THE CALL TO SACRIFICE

It is a universal law that life at its highest form of manifestation comes to birth only through death at a lower level. This law operates throughout all creation, but only by human beings can energy be consciously transmuted in this way. This is the meaning of St. Paul's words concerning 'baptism into the death of Christ' and also being 'risen with Him'. To those who share in this true immersion into new life He then exhorts them to 'seek those things which are above'. When personal satisfaction is sacrificed to a greater good this rising to life takes place.

This paradox of life through death is also expressed in the words of Jesus: 'He that loseth his life shall find it', and again 'except a corn of wheat fall into the ground and die it abides alone, but if it dies it brings forth much fruit'. This is the nature of the sacrifice to which the Companion is called.

It is important to be clear as to the difference between this conscious laying aside of legitimate personal satisfaction for a greater work or service to others and the repression of unrealised emotions. The former is a path to freedom, the other to self delusion and unbalance.

The call to sacrifice can only be answered by those who know themselves and without guilt or fear are capable of experiencing their full humanity. It is a spurious and dangerous asceticism that builds an edifice of pseudo spiritual practices upon a foundation of unresolved energies. The end results may well be explosive.

The Companion is not afraid of his or her sexuality and understands it to be an energy capable of expression at more than one level. Like the human faculty for hearing, the physiological manifestation of sex has its spiritual counterpart. The manner of its expression will proceed from the conscious commitment made by individual Companions.

Fundamental to the sacrifice made by each Companion is the surrender of personal rights, ambitions and legitimate interests for the good of the whole. Conversely for the sake of the community the individual will be prepared to develop aspects of his or her potential which might otherwise have remained dormant and unrealised.

There is nothing stereotyped or static about the nature of the sacrifice, for it is related to the needs of the present. That which in one situation or set of circumstances is seen to be the corn of wheat which dying will give birth to life may in another be consumed as it is. Each individual retains and indeed develops a sense of personal responsibility and choice in this area. There are no blueprints or rules, but within the context of a common discipline each seeks to learn and to live by the 'law of love'.

All this requires of each Companion a commitment to the rest of the community which takes priority over personal wishes and, as Jesus said, is the 'taking up of the cross daily'. The sacrifice offered in this manner results in the 'finding of the pearl of great price'.

THE CALL TO A LIFE OF PRAYER

True prayer is the will to align one's energies with the Divine plan and purpose and to do so with disregard for outcome or personal cost. In such activity are contained all the elements of a consecrated life. Faith is the motivating force of such a dedication, and vision its fruit. Its effects in terms of powerful creative energies are beyond calculation. They are in fact the stuff by which the Kingdom of God is built — its bricks and mortar.

Wherever human beings move away from introverted self concern and give themselves to a greater good, here true prayer is being offered. It is prayer in Christ's name, i.e. in His power. It is the tapping of those inexhaustible resources which exist 'for the healing of the nations'.

This is described by Jesus as 'abiding in Christ'. The imagery He used to illustrate this truth is that of the vine and its branches. 'When you do this' He says, 'you shall ask what you will, and it shall be done unto you'. Once the human will is at one with the Cosmic will all things are possible, for a higher law than that of 'sin and death' comes into play. This is the atonement for which the death of Christ on the cross is history's great mirror image.

It is to discover the secrets of this way of prayer that the Companion is called. It is the heart of the contemplative life and towards which the community's daily living is geared. The dying, risen Christ is the icon or image into which the Companion is called to look for the sake of all humanity. Herein lies the secret hidden in the words of the writer of St. John's gospel. 'For as Moses lifted up the serpent in the wilderness even so must the son of man be lifted up that whosoever believeth in Him shall not perish but have everlasting life'.

The Companion's life consists of a total dedication to this process of 'prayer-looking' on behalf of others. A vital channel is thus opened between the Divine Source and humanity. The Companion's prayer will be undifferentiating, that is it will not be an expression of personal preferences or dispositions towards others but 'according to the will of God'. So do such prayers express that of the Cosmic Being Himself uttered in the Garden of Gethsemane, 'Father not my will but Thine be done'.

All this is far removed from that popular misconception of prayer whereby the deity is seen as manipulated into alternative courses of action by a capricious humanity.

The New Testament injunction to 'pray without ceasing' is entered into by the focussing of a life in the direction of its true fulfillment.

It is in reaction to the trivialising of the whole concept of prayer that in recent years in the West the word has practically disappeared from the vocabulary of the young who, outside of traditional religious circles, have nevertheless been opening up to a true spiritual awareness. The one word 'meditation' has been used to comprehend the true meaning of prayer.

The time is now ripe, both in our ministry of learning and teaching, to awaken understanding of prayer's significance.

With the capacity for penetrating ancient forms and touching the essence or dynamic within it is time to recognise that within the rich treasury of Western spirituality are many such great vehicles of the prayer spirit. Into this category come the Lord's Prayer, the rosary and the Angelus. Each a powerful vehicle for the expression of the life of prayer.

At the centre of the prayer life for countless millions has been for generations the consecrated bread of the Mass or Holy Communion. Here we may see the perfect icon of the Divine presence, where the visible and the invisible blend and unite, and here the Companion who has learned to hear and see will be conscious of the drawing power of a truly sacrificial offering 'for the sins of the whole world'.

THE CALL TO BE A WATCHMAN

The concept of the watchman is derived from the Old Testament. The picture it presents is that of a man patrolling the bounds of a walled city. From his vantage point between the city and the world outside he is able to comprehend wide vistas stretching far beyond the city limits, and to declare and interpret what he sees to the inhabitants.

The knowledge that the dynamic of truth can never be incapsulated inside boxes of human creation will ensure that Companions are ever seeking to live, move and have their being at a level where they are able to see beyond their own and others conditioning. On the tip toes of expectancy therefore they will scan the horizon with the eye of the contemplative.

It will be seen then that the ministry of the Watchman relates at once to that of Intersection. Having learned to listen and look the watchman is able to communicate things as they are. And as on the day of Pentecost such communicating, if it is to go beyond the 'confusion of tongues', must be to each in their own language. Companions then must learn, whilst recognising their own spiritual roots, to be free of any one framework of thought either religious or philosophical, for to be bound in such a way means ultimately to deny Christ.

Companions claim no special knowledge other than that which is perceived from and by the heart. They claim only to operate in accordance with the Pauline assertion that in Christ 'are hid all the treasures of wisdom and knowledge' and that to every age and culture this treasury is opened to all who will open their eyes to see and their ears to hear.

Companions see themselves as within the long and honoured traditions established by the great Religious Communities of the past. This they value and as heirs of the past see themselves as making a particular and specific contribution to the needs of the new age into which we are now being called.

As watchmen they look for the signs of the times and endeavour to hear what the 'Spirit is saying to the churches' today. They try not to limit the manner of the Spirit's speaking by their own prejudices and limitations, but to recognise that all life is one and that within all areas of endeavour and research: Science, Medicine, Agriculture, the Arts, Education, Philosophy and Religion, a new and glorious aspect of the countenance of the one risen Christ is discernible.

To see this requires respect for all form. Only by this means is it possible to work in accordance with the fourth of Omega's guidelines 'to work for co-operation with the evolving life of the planet'.

The call then is to the Contemplative life, a looking into God. Between this commitment and the life of a fully earthed human being there is no conflict. Indeed the reverse is true, for this is to contemplate humanity itself and to see at its very heart meaning, purpose and an evolution of being which cannot be separated from the very essence of the planet. To know this is to penetrate the mystery of the unity between the redeemed psyche of humanity and that of the planet.

The demands of a life dedicated to the realisation of such a vision are great, and those who find themselves drawn in this direction will consider well the cost. For as we have already seen such a life must be lived at a point of tension between many paradoxes, with values which are not those commonly recognised as conventional or traditional. Asserting their continuity with the old, Companions know themselves to belong to the new; independent of yet respecting all form. Seeking always to centre in the heart they touch that source by which the intellect is activated. Seeing clearly into the world of spirit they are grounded by their disciplines into the world of matter. Committed to a vision that goes far beyond individual spirituality they recognise the infinite worth of each person. Loving and revering the created order they recognise it to be but a reflection of a greater reality, to which in the fullness of time it must yield itself up. Looking into the future they strive to live fully in the present moment and remind themselves that a true love for all humanity can proceed only from the knowledge that 'I AM'.

Such is the calling of a true contemplative. It is the life to which each Companion aspires.

FROM THE COMMON DISCIPLINE OF THE OMEGA ORDER

Companions elect to live by the 'Common Discipline' of the Order. This constitutes a framework or special life style through which individuals may grow together in community for the fulfillment of a particular purpose. It is a pattern of life which for those who know themselves to be called of God is the way to the realisation of what Jesus called 'the true self'.

Communities of Companions do not exist for themselves but to realise and release in contemporary society an awareness of the Omega Vision, i.e. the Christ who is struggling to come to birth within the heart of all creation.

Companions make a threefold profession within the community. This involves 1) dedication of creative energies, 2) sharing of possessions, 3) commitment to the Divine Will. The specific implications of these three aspects are worked out by each individual on entering the community.

The releasing of the Vision comes through service. True service proceeds from an accurate perception of the real needs of those whom we would serve, and the development of this discernment is the primary aim of the community. By such means do we experience and share in Agape or Divine Love. Stemming from this is the community's endeavour to receive all guests as Christ Himself.

The daily rhythm of community life is related to the disciplines of contemplative awareness. Body, mind and emotions are all engaged towards the achievement of this end. The carrying out of every task however menial has a significance in itself. No activity may be described as non-spiritual. All work carried out with contemplative awareness IS meditation, worship and prayer. Times set apart for these purposes are a conscious affirmation of this truth.

Central to community life are the daily Offices. These are designed to give training in the use of silence. For the understanding and the use of silence is at the very heart of the call to become a Companion. Through silence the mind may become a still clear pool of reflection wherein truth is mirrored. Each day there are six of these. A seventh is used during the night on the eve of great Festivals.

The Community preserves its integrity and maintains direction through the proper exercise of authority. Ultimate authority lies within each individual. This authority is invested within the community where it finds its authentic expression. Voice and direction to this authority is given by the Prior.

Each Companion holds him/her self in readiness at all times to go anywhere in response to the needs of the community or in fulfillment of their commitment to service.

Such a commitment can only be made and accepted after careful testing, for the demands of this life style are very considerable. A clear sense of the Divine call is a prerequisite, and this requires 'proving'. At least a year's testing of the call through living in the community is necessary before admission as a Companion.

The Community of Companions and the Co-Workers are complementary each to the other. For the aim of each Community is to be a true heart centre within its network of supporting Co-Workers.

**All enquiries to be addressed to the Prior,
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THE OMEGA ORDER

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

IN RELIGION: this is seen as the change from devotion-ism 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 reverence Christ under all forms to the exclusion of none.
3. To encourage the Christ consciousness wherever it is found.
4. To work for cooperation 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.