The Lord's Prayer in Aramaic

Abwûn

"Oh Thou, from whom the breath of life comes,

d'bwaschmâja

who fills all realms of sound, light and vibration.

Nethkâdasch schmach

May Your light be experienced in my utmost holiest.

Têtê malkuthach.

Your Heavenly Domain approaches.

Nehwê tzevjânach aikâna d'bwaschmâja af b'arha.

Let Your will come true - in the universe (all that vibrates) just as on earth (that is material and dense).

Hawvlân lachma d'sûnkanân jaomâna.

Give us wisdom (understanding, assistance) for our daily need,

Waschboklân chaubên wachtahên

Aikâna daf chnân schwoken l'chaijabên.

detach the fetters of faults that bind us, (karma) like we let go the quilt of others.

Wela tachlân l'nesjuna

Let us not be lost in superficial things (materialism, common temptations), ela patzân min bischa.

but let us be freed from that what keeps us off from our true purpose.

Metol dilachie malkutha wahaila wateschbuchta l'ahlâm almîn.

From You comes the all-working will, the lively strength to act, the song that beautifies all and renews itself from age to age.

Amên.

Sealed in trust, faith and truth. (I confirm with my entire being)

Prayer Leader:

Ginny Schiros 2 / 20 / 2018

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Beyond the words, we stand in awe





Our prayer is characterized by silence ~

Be still and know that I am God!

In that silence we listen for a new word.
God is present in all our lives.
God cares for us, and
our life experiences are a source
of deepening knowledge of God and self.

Inspired by God's Word in the silence we share from our hearts.

Renew · Refresh · Refocus

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To Ponder: Alan Watts in The Wisdom of Insecurity

Ideas and words cannot plumb the ultimate mystery of life, that Reality or, if you will, God cannot be comprehended by the finite mind. Almost every spiritual tradition recognizes that a point must come when two things must happen: man must surrender his separate-feeling "I," and must face the fact that he cannot know, that is, define, the Ultimate.

These spiritual traditions also recognize that beyond this point there lies a "vision of God" which cannot be put into words and which is certainly something utterly different from perceiving a radiant gentleman on a golden throne, or a literal flash of blinding light. These spiritual traditions also indicate that this vision is a restoration of something we once had, and "lost" because we did not or could not appreciate it. This vision is, then, the unclouded awareness of this undefinable "something" which we call life, present reality, the great stream, the eternal now—an awareness without the sense of separation from it.

The moment I name it, it is no longer God: it is man, tree, green, black, red, soft, hard, long, short, atom, universe. One would readily agree with any theologian who deplores pantheism that these denizens of the world of verbiage and convention, these sundry "things" conceived as fixed and distinct entities, are not God. If you ask me to show you God, I will point you to the sun, or a tree, or a worm. But if you say, "You mean then that God is the sun, the tree, the worm and all other things?"—I shall have to say that you have missed the point entirely.



Reading: Psalms Redux: Poems and Prayers by Carla A. Grosch-Miller Psalm 145

Stillpoint and Centre, Wonder and Way, I praise You.

Eternal Source, Cohering Power, Mystery Beyond our Knowing.

What song can I sing That could capture Your essence? I am dumb. Only silence may suffice.

Yet try I must, that the generations will know, and the seeking will find and the finding will live

with grace and purpose, in peace and patience, with joy and kindness.

The old words clang, their resonance lost in time. Yet the power beneath remains, to tease and haunt, as shackle and lifeline.

This is our conundrum: to glimpse eternity in frail vessels that are words, that our own flesh -equally frailmay tell the story of life abundant.

Sharing...
a word...

a phrase...

a reflection...