

A COURSE IN MIRACLES STUDY GROUP WITH RAJ

July 5th 2015

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THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good Afternoon. And welcome to everyone joining us on the Internet.

We have a new Chapter:

[Chapter Twenty]¹

The Promise of The Resurrection

And it begins with these words:

This is Palm Sunday, . .

Well, of course we're not reading this in sync with the real Palm Sunday. It was Palm Sunday when I was dictating this to Helen. But you have an interesting correlative circumstance occurring on your globe that renders this section that we're going to discuss this afternoon, and provides an opportunity to truly put into practice what we've been reading about overcoming the *Obstacles to Peace*, rendering what the *Course* teaches practical today.

This is Palm Sunday, the celebration of victory and the acceptance of the truth.

Now, you have a country on your globe that had a referendum today and they voted "No." They voted "not to agree." The country of course, is Greece. And they voted not to agree with the European Union. Greece is in financial distress—significant distress. But you know what? They wouldn't agree to abandon their integrity.

They voted. They chose to *stand* in an acknowledgement of their worth because the agreement they were invited to join in said, "you have lost your worth and therefore, you must be obedient to the rules that we set up for those who have lost their worth. And of course, the rules were established in order for those laying down the rules not to lose *money*. And that meant that the one significant element was left out, the element of Brotherhood . . . *the element of Brotherhood*.

Now, you all know of the parable of the shepherd whose flock was missing a member—one lost sheep.² And the shepherd left the ninety and nine of the flock and went looking for the one lost sheep in order to bring that one back into the fold so that wholeness was *reestablished*, so that the integrity of the flock was reestablished.

Of course the shepherd could have said, “Well . . . if that one had been paying attention, he wouldn’t have gotten lost, he wouldn’t have lost sight of the rest of the flock. Therefore, he deserves whatever happens. I’m not going to go back and find him.”

Well, you get the point. The point is, that there’s one part of the European Union that is in a bad situation—apparently lost its footing—apparently. Not truly through neglect, but through circumstances—circumstances governed by the almighty god of money.

Now, because they voted to stand in their integrity, even when everyone is claiming that they have lost it, *that is their victory!*

Again . . .

This is Palm Sunday, the celebration of victory and the acceptance of the truth. Let us not spend this holy week brooding on the crucifixion of God’s Son, but happily in the celebration of his release.

This coming week in Greece and in the European Union, it is a turning point—it is a point for deciding. And the decision, if it does not involve the overriding element of Brotherhood, if decision is not made for the purpose of bringing all of the lambs back into the fold, then there will be problems. *But*, that’s not the purpose of the holy week. That’s not the purpose of what has been set into motion by the celebration of victory by the willingness of the Greek people to acknowledge and stand firmly in integrity that they know they have, no matter what the circumstances are. And their demand to have the results of what happens in the coming week or weeks reflect that integrity rather than a lack of integrity.

That is victory. That is the Vision of holiness and the promise of Resurrection.

For Easter is the sign of peace, not pain.

And this week from Palm Sunday to Easter Sunday is often called, “Easter week.” And what I want to convey is that, correlatively speaking, the globe is in an Easter week right now. And the call for Brotherhood has been made . . . has been announced. And every single one of you everywhere, is called upon to recognize the Christ and the promise of this week and the Resurrection that is the result of abiding in one’s integrity and *disagreeing* with anything other than that.

It takes courage. Whether it’s a country making a decision, or whether it’s you standing up to a threat of a disease or accident or injury or a failing marriage, or any other circumstance that seems inevitably to call for or foretell of disaster, of negative consequences.

Greece has taken that stance. You, as brothers and sisters of everyone in Greece as well as everyone in the European Union, you are called upon to register your recognition of Brotherhood, instead of standing on mutually agreed upon principles that haven't arisen out of Love.

And so, I am talking about this today because what we happen to be reading tonight is pertinent to it and because it is a significant and urgent call for everyone to participate in this week and the circumstances in the European Union to look for the Christ, to see the Christ, to confirm the Christ, so that Resurrection is the inevitable outcome for *everyone*, not just Greece but for the European Union and for the rest of the world. Because I promise you, you're all in one boat and nothing can go on in Europe that doesn't affect you—that you have *no part in*.

And so let's practice abandoning the obstacles of peace by bringing into play the element of Brotherhood and taking your place in that Brotherhood *actively* by doing the two-step, by going into the Silence and by saying, "Father," or "Holy Spirit, what is the truth here? What is the Answer that illuminates the divine wholeness of everyone—that blesses everyone, puts no one at a disadvantage and requires no one to accept as a premise that they're at a disadvantage because of their poverty of wealth, or poverty of mind or poverty of faith."

Acknowledging poverty does not generate abundance. Recognizing that poverty exists and invalidating it is what promotes abundance, because there's no mutual agreement to bind one to something which isn't true.

A slain Christ has no meaning.

If I had been crucified and simply died, it would've had no meaning. If Greece is crucified and dies, it has no meaning for Greece or for the European Union or for any of the rest of you.

A slain Christ has no meaning.

So withdraw your attention from anything that would promote or substantiate *good reason* . . . ha-ha. . . for having *a slain Christ*, for Greece being abandoned and not brought back and kept in the flock.

A slain Christ has no meaning. But a RISEN Christ becomes the symbol of the Son of God's forgiveness on himself; . .

You know what? Today Greece became the symbol of the Son of God's forgiveness on Himself. They did not hold themselves to . . . (whew!) to an incorrect and destructive definition of themselves. In the abandonment of that . . . in the unwillingness to embrace it, they forgave themselves.

A slain Christ has no meaning. But a RISEN Christ becomes the symbol of the Son of God's forgiveness on himself; the sign he looks upon himself as healed and whole.

In other words, Greece, today said, “We are neither behind the point of perfection nor advancing toward it. We are at that point and we insist upon understanding ourselves therefrom and we insist upon everyone else understanding us therefrom and dealing with us *on that basis*.” You see?

The first sub-heading in this chapter is called:

Holy Week

It’s the week we’re in with a different Christ. But the same dynamics.

This week begins with palms . . .

. . . it began today in Greece’s decision. It’s the equivalent of the week beginning with *palms*. Those in Greece may not all feel that they are behaving victoriously. But they are.

This week begins with palms and ends with lilies, . .

. . . that’s the promise of this week for Greece and for the European Union. Because remember, that what blesses Greece blesses the European Union and strengthens it when all one-hundred of the sheep are in the flock, the flock is whole. *It is not at a disadvantage, it is nothing less than what it was created to be.*

Let no dark sign of crucifixion intervene between the journey and its purpose; . .

. . . the journey being, coming back into Jerusalem triumphantly . . .

. . . *between the acceptance of the truth and its expression.*

So, you, through the use of memory, can begin holy week remembering the crucifixion and not the Resurrection and feeling bad and rehearsing the steps leading up to the horrible act of crucifixion and all that everyone has agreed it means.

But . . .

Let no dark sign of crucifixion intervene between the journey and its purpose; between the acceptance of the truth and its expression.

As you go through this week, do not look at the news and assume the worst for Greece, or justify whatever negative might happen. Don’t do it! Watch how you are using your thoughts and see whether your thoughts lead to the crucifixion of the Son of God or the “hundredth sheep.”

This week we celebrate life, not death.

That is what this week is about in Europe. It’s a week of celebrating life because life has been set into motion by the strength and courage of the Greek people who have said, “We have integrity

and we're acknowledging it and we're standing with it and we require everyone else to deal with us in light of our integrity as we resolve the problem!"

This week we celebrate life, not death. And we honor the perfect purity of the Son of God, and not his sins.

And of course, every one of your brothers and sisters is the Son of God. And every brother and sister who is in Greece is your Brother and Sister whose Father is God, whose divinity is equal. And if one is at a disadvantage, then another who seems to be at great advantage will naturally *support* the one that is apparently at a disadvantage and get rid of the disadvantage and demonstrate Brotherhood. That's what this is about.

Offer each other the gift of lilies, not the crown of thorns; . .

You see? Greece was offered a crown of thorns and they said, "No thank you. There is another way to look at this, and we want everyone to take advantage of the opportunity to look at it a different way. Take away the thorns. We don't accept the offer."

Offer each other the gift of lilies, not the crown of thorns; the gift of love and not the "gift" . . .

. . . which is no gift . . .

. . . of fear. You stand beside each other, thorns in one hand and lilies in the other, uncertain which to give.

Mind you, this applies equally to those in Greece, but it also applies equally to those in the European Union.

You stand beside each other, thorns in one hand and lilies in the other, . .

So you say, "Wow, I get it! I need to give lilies to those in Greece." But then part of you will say, "Well then, I must offer the gift of thorns to the European Union, because someone's wrong and someone has to pay for it . . . the penalty that is." So you must make sure that you're not gifting thorns to *any of the members of the European Union*, whether it's the one lost member or the other ninety and nine.

Join now with me and throw away the thorns, offering the lilies to replace them.

These words so specifically address what needs to be addressed this week on your Globe, that I am very grateful to be able to share it.

This Easter, . .

. . . this Easter week, which will end in Resurrection, . .

. . . I would have the gift of your forgiveness offered by you to me, . .

. . . and likewise, this Easter, your brothers and sisters in Greece and in the European Union, would have the gift of your forgiveness offered by you to them. *That's the call!* And that is why I am bringing it up.

. . . I would have the gift of your forgiveness offered by you to me, and returned by me to you.

Your brothers in the European Union would like your forgiveness offered to them, so that they might return it to you, and so that they might return it to each other and be blessed through the events that transpire, rather than hurt and creating that which calls for further love and correction and a more significant practice of Brotherhood.

We CANNOT be united in crucifixion and in death.

And obviously the European Union and Greece cannot be united in *penalty* and in the breakup of the Union.

Nor can the resurrection be complete till your forgiveness rests on Christ along with mine.

Your forgiveness needs to rest upon whatever fault you might feel the Greeks engaged in, or whatever fault the European Union might be engaged in.

. . . the resurrection [cannot] be complete till your forgiveness rests on Christ along with mine. A week is short, and yet this holy week . . .

. . . literally, the next seven days in July in the year 2015.

. . . this holy week is the symbol of the whole journey the Son of God has undertaken.

Undertaken today by the vote they made that honored themselves and their integrity.

He started with the sign of victory, . . .

. . . meaning Jesus, me. But Greece started with the . . .

the sign of victory, the promise of the resurrection, already given him.

Given him because it abided in the recognition of worth that gave them the strength to say, "No!"

Let him not wander into the temptation of crucifixion, and delay him there.

[Chuckling] And I would say, "Don't push him" . . .

. . . into the temptation of crucifixion, and delay him there.

Join your brother in his recognition of his integrity. Acknowledge it, and confirm it and stand shoulder to shoulder, or mind to mind, if I can put it that way, confirming his integrity because *you see yours embodied in his*.

Help him to go in peace beyond it, . . .

. . . the *temptation of crucifixion*. They need support. And also those governing the European Union need support in having the Vision that *resolves* the situation while blessing all of the participants, not just the few at the expense of one.

Help him to go in peace beyond it, [the temptation of crucifixion] with the light of his own innocence lighting his way to his redemption and release.

The light of his own innocence shown more brightly today because of the commitment with which the Greek people declared it.

Hold him not back with thorns and nails, . . .

Don't threaten him. Don't frighten him. Don't do things to get him to change his mind and abandon his recognition of his integrity just so that financial stability for the rich can be had. Financial stability can be had *without threatening anyone in the realm of economics*, although it might cost some part of their wealth, in order to make the Brotherhood, in order to make the Union whole. But it will only make it whole *if it is an expression of Love*.

Those governing the European Union need support in being able to feel the love that will arise to promote the correction that blesses all alike. *And that's your task to support*. That's your part in the Brotherhood.

Hold him not back with thorns and nails, when his redemption is so near.

No, hell, I know . . . there are many who say, "Oh, there redemption isn't near. They're so far down the hole they will probably never get out of it!" Well, what a *prophecy*. What a thing to put in the air to influence and affect the minds of others and keep them from realizing that inspiration is at the threshold of their mind—the inspiration necessary to provide answers that bless everyone and release everyone from the experience of austerity.

Hold him not back with thorns and nails, when his redemption is so near. But let the whiteness of your shining gift of lilies speed him on his way to . . .

. . . what? . . .

. . . to resurrection.

But remember, *what you give you get to keep*. What the European Union gives to Greece *it gets to keep*. If they give a requirement of austerity they get to keep austerity. If they give the gift of

Love and of answers that quickly resolve the problem, the European Union and those in it are relieved of the penalties of the previous austerity. They get to keep it too. They get to have it too.

If you see glimpses of the face of Christ behind the veil, looking between the snow white petals of the lilies you have received and given as your gift, . .

. . . what? . .

. . . you will behold each other's face and RECOGNIZE it.

You'll see the Christ in them, they'll see the Christ in you and you will both recognize your Brotherhood *as Christ*. You, the Greeks, the European Union, you're all part of the whole flock.

I was a stranger and you took me in, not knowing who I was.

You see? Many are looking at Greece and saying, "We don't know you! [Chuckling] You're certainly not the Christ, are you . . . you're a poor example of humanity. You can't possibly be the Sons and Daughters of God. I don't recognize you. If you're the Son or Daughter of God [chuckling] I don't recognize you!"

Well, get busy then in your own head, in your own mind and desire, through the practice of the holy instant, to know what the truth is here, so that you might experience the Son of God there, the Christ there, so that you recognize amongst the lilies, your Brother the Christ, which confirms your Christhood and all are blessed.

I was a stranger and you took me in, not knowing who I was. Yet for your gift of lilies you WILL know. In your forgiveness of this stranger, . .

. . . this . . . uh-h . . . strange group in Greece.

In your forgiveness of this stranger, alien to you and yet your ancient Friend, lie his release and your redemption with him.

Greece has not always been in a state of lack. And Greece has been an ancient Friend to many. It is not unreasonable to share the ancient Friendship now, today, with Greece, with your Brothers and Sisters there.

The time of Easter is a time of joy, and not of mourning.

So don't make it a time of mourning. Don't turn this coming week into a process of demoralization and decay of structures of Brotherhood that have existed for time immemorial.

Look on your risen Friend, . .

. . . the Christ that the Holy Spirit has helped you see right there where there was a tendency to say, "I don't know you. I'm not going to come and find you and bring you back into the fold."

Look on your risen Friend, and celebrate his holiness along with me. For Easter is the time of YOUR salvation, along with mine.

You celebrate Easter at a particular time of the year. But this is Easter week. And next week is Easter week. Today is Easter day and every day is Easter day. Every day is the day to be willing to silence human will and the negative definitions that you apply to yourself, so that you might in the silence turn your attention *away from your pet theories* to the Father or to the Holy Spirit to gather your information from a more reliable Source—One whose information, for lack of better words, is *transformational*, healing and redeeming, bringing you and your brothers and sisters back into the true apprehension of who and what you all Are.

You need the support you will get by means of the support you *give* to the people of Greece and those running the European Union. The support you *give to them* of their capacity to recognize truth because they care to Love while they're looking for the truth, and not condemn.

It's a wonderful week, and I am encouraging every single one of you whose hearing my voice to use this week, to use every day as an opportunity to consciously embrace the movement of Easter week as it is enfolding toward resurrection in the European Union and therefore in *your world*. I of course, will be with you every step of the way.

I love you very much and I look forward to being with you next time.

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¹*A Course In Miracles (reference pages)*
Chapter 20 – THE PROMISE OF THE RESURRECTION
Sparkly Book – p. 478 / JCIM – p. 200 / CIMS – p. 402
Chapter 20 – THE VISION OF HOLINESS
First Edition – p. 396 / Second Edition – p. 425
²Luke 15:1-7

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