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# GIVING BIRTH TO A FORGIVING HEART

**F**or all have sinned, and come short of the glory of God. *-St. Paul (Romans 3:23)*

Ann Ree shared this from her talk, “A Perfect Heart”:

*I told all of you that I was told by the Master to ask my heart what it wanted. I looked into my heart and I said, “What do you want?” The heart spoke to me and said, “I want you to have more forgiveness.”* *-Ann Ree Colton*

This is one of those passages from Ann Ree that takes your breath away. My first reaction is, if Ann Ree needs to forgive more then there’s no chance for someone like me. But then on further reflection, it makes sense that as one becomes more refined and closer to the heart of Jesus that so much more is expected in the high calling of Christ. By Ann Ree sharing this story, it is meant to encourage and inspire us to the do the same. We too have the capacity with each Christmas tide to give birth to more and more forgiveness. The greatest gift we can give at Christmas is forgiveness.

*No one can enter the Altar of God or the Altar of his own heart at Christmas or at any other time unless he first forgives those who have harmed him or have put barriers before him.* *-Ann Ree Colton*

I have never thought myself to be a vengeful person or one who has difficulty forgiving. Yet in recent months I have been uncovering decades of hurts and perceived injuries that I have not truly forgiven or released. These memories still sting and resurface under times of initiation. Jonathan referred to this as “black lightning,” wherein one negative encounter sets off an entire memory chain of all the other times of hurt and pain. From this we can understand that memory plays a crucial role in our giving birth to forgiveness. How do we heal and forgive painful memories? Ann Ree says we must explode them!

*Your memories can be your master and it is*

*through the erasing of these memories or that is, exploding them, that you’re enabled to move into fresh alignments of thought processes and emotional aptitudes while in the physical world because your emotions are imprisoned to your memories and all that you have in your emotions of frustration and guilt are all tied in your memories.* *-Ann Ree Colton*



We explode the memory by going inward and seeing the memory for what it is – something we have created. The irony of forgiveness is that it does not allow us to escape the wound. To the contrary, we have to enter into the raw center of the wound and experience the hurt of what we have set into action. When a memory has been stored with pain, it will be released with pain. When we focus on blame and unforgiveness of the other, this allows us to ignore and deny our own pain. But if we really let ourselves feel the depth of our pain, we would never want to inflict this on anyone else. When we feel the pain, we honor the lesson and what it is that God and our souls are trying to teach us. This is part of Intentional Suffering, that we face our sins with courage and honesty.

*It is important that we face ourselves; this is one part of Intentional Suffering. The energy that comes from facing oneself and being honest flows out as compassion for all others who make mistakes.* *-Ann Ree Colton*

What stood out to me in this passage from Ann Ree is that we gain energy from facing ourselves. Contained within our painful memory of unforgiveness is tremendous energy. Wounds and trauma clots are like frozen energy. Through self-honesty and forgiveness we melt the frozen energy. It is similar to when Moses smote the rock and waters came out abundantly (Numbers 20:11). Through self-honesty, we strike

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the rock of our hardened and resisting heart and explode our buried memory and from this, the waters of compassion and forgiving grace pour forth.

We can always tell if we are truly facing ourselves, because in so doing we will become more compassionate, more merciful toward ourselves and others. It is only in taking responsibility for our wounds, by taking up our cross, that true healing can come. Any remnant of blame prevents the healing of our hearts. When we see the truth of our woundedness and hurt, this allows us to re-write a new story, a new narrative that assumes self-responsibility while simultaneously offering ourselves compassion for our own unknowing and deep vulnerability. Jesus said, *“Father, forgive them; for they know not what they do”*

*(St. Luke 23:34)*. When the veil of the world Undersoul and ancestral gene compulsions take over our consciousness, we truly are unknowing, we are unconscious. Through the redemption grace of Jesus, we are given the way to re-write a Christ-filled story, in which we are no longer the center of the story as victim. We have the power of creating a bigger story, a universal story of eternal brotherhood in Christ.



*“Father, Forgive Them for They Know not What They Do”* by Jonathan Murro

One of the most powerful spiritual practices we have for exploding painful memories and giving birth to forgiveness is the gift of confession. From John the Beloved, *“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness”* (1 John 1:9). In November’s 2016 *Agape* publication, “From the Archives,” was an article where Ann Ree shares this potent practice of confession. Ann Ree says we should speak words something to the effect: *“I forgive you and I ask for your forgiveness. I make confession for you, for your mother, for your father, for your grandfather, and great-grandfather. And into the third generation I make confession for you and I see you as absolved. I am absolved”* (Ann Ree Colton). We can never be absolved until we see the other as absolved. We behold them in their true state of innocence. We cannot forgive when we are identified with our ego self. Nor can we will or mentalize forgiveness. Forgiveness is a natural and effortless expression of our Higher Self. Forgiveness is an opening, softening, expanding of our hearts. We enlarge

our hearts to embrace not only our own, but the sins and unknowing of others.

In our confessions, repentance, and apologies, it is not necessarily red blood we will shed, but the tears of contrition, which Ann Ree calls white blood. Ann Ree states, *“Tears are white blood and they are the blessed part of our spirit flowing out of contrition and good motive.”* Our tears of repentance come to purify and baptize that we be made pure in the blood of the lamb. Every time we ask for forgiveness or pass forgiveness to another, this is as a contraction or labor pain in the heart in which we give birth more fully to the Christ Child within. Through forgiveness, we make all things new in Christ Jesus.

If we believe ourselves to be a victim on any level, this is yet part of the Jehovah consciousness. To be a victim there must be a perpetrator. To believe we are a victim, is still subscribing to a punishing God in which we are harmed, demeaned, and penalized in some manner. Jesus was not a victim. Nor are we victims of Omnipresence. Any time we have non-forgiveness, we are strengthening our ties with Jehovah and the left side of the brain. Through forgiveness we enter the right side of the brain and freedom through Christ.

*The left side of the brain is the Jehovah side.....*

*On the level of sin in Jehovah, one is subjected to prolonged timing of sins and their correction. Under the Christ functioning in the right side of the brain, one acts within the mastery of Time with the competency to erase and devour sins and the memory of sins, and thus be free and liberated, timeless through soul-powers within the Christ. -Ann Ree Colton*

Through the right side of the brain we gain mastery of time and are able to devour sins. This is profound. Forgiveness is an act of transcendence. Through forgiveness we become timeless. When we are timeless, there are no wounds buried in our past, there is no fear of being wounded in the future. In the eternal now, there is no sin. Sin only exists in the Maya grid of space and time. In the Eternal Now, we are rooted and centered in redemption grace and the forgiving love of God. There is no sin in Christ.

*When we forgive others we unite with Jesus on the cross when He said, “Father, forgive them for they know not what they do”* (St. Luke 23:34).

*-Martay Breeze*

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For-giving is a selfless and sacrificial act of giving. We are sacrificing our pride, sacrificing our hurt, sacrificing our illusion of separateness. We cannot be lukewarm in our forgiving, we must give and forgive with a whole heart. In forgiving, we are giving our hearts to the other, in other words, we are giving our hearts to Jesus.

*Unto those who seem not to know or to blend, I give; And in giving, I forgive. -Ann Ree Colton*

Sometimes I think we have such a hard time forgiving ourselves because if we forgive our sin, we interpret this to mean we are being lenient or indulgent with our sin. By beating ourselves up, we want to demonstrate and prove to God that we recognize how very sinful we are. Yet self-recrimination only perpetuates the cycle of shame and unforgiveness. We nullify what Jesus did on the cross when we refuse to receive God's forgiveness and pardon. Jonathan said, "How many times does Jesus have to die for you?" Shame and unforgiveness bind us to the sins of our past. Only when we forgive ourselves for our sin and unknowing, can we enter the door to redemption grace.

*If you have to say to God a million times a day, "Forgive me," you have to say it. -Ann Ree Colton*

Wouldn't it be effortless if there was an Emotional App we could download called "Forgiveness." Yet we know it's not quite that easy. Despite our best intentions, giving birth to forgiveness can be hard won. Deep down I think we're really fearful of forgiving. When we hold onto blame, judgment, condemnation, we can totally avoid dealing with the tremendous sense of hurt we are harboring. There is a saying that goes, "Vengeance is a lazy form of grief" (from the movie: *The Interpreter*, 2005). So much of the world's anger, fear, and violence is perpetuated by this spirit of unforgiveness and vengeance which in reality is unrealized and unconscious grief and sorrow.

Holding onto non-forgiveness gives us a false sense of power and control. If we don't forgive another, this also fortifies the belief that I am right and you are wrong. We mistakenly believe that if we don't forgive, we won't be vulnerable to further pain and feelings of diminishment. We know it is our ego that feels diminished and "less than" when we are wounded. Jesus was in no way diminished or made inferior when he was beaten, spit at, betrayed, abandoned, crucified. At one with His Father, and His True Eternal Self, Jesus was transcendent, triumphant, glorifying God, One

with His Will, one with the perfection of all souls in Christ.

When we have been injured and feel rejected or betrayed our inclination is to emotionally separate ourselves from the offender, thinking this to be a protection – when in truth, separateness weakens us, makes us even more powerless. Separateness keeps us small and debilitated. Anything that creates separateness is only perpetuating a sense of woundedness. One of Ann Ree's mantrams states, "For I would also heal the wounds of separateness." Forgiveness brings unity. Only in unity lies true strength, healing, and power, not power over or power against, but the true omnipotent power of God bringing us into perfect wholeness and oneness with Him.

*Forgiveness is holiness; by forgiveness the Universe is held together. -Mahabharata*

Forgiveness is the unifying force of the whole Universe! Jesus tells us to pray to Our Father: "Forgive us our debts, as we forgive our debtors" (St. Matthew 6:12). This is because our debtors are revealing to us our debts, our sins. When we forgive our debtors we are in truth forgiving and freeing ourselves. Only in the fantasy of the lower mind does separateness exist. There is no other. Not two, not two.

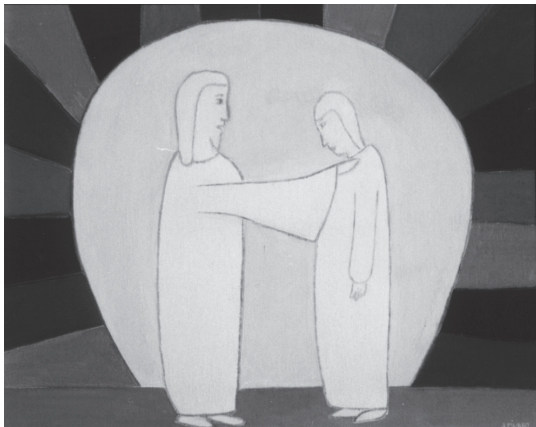
*No one has ever harmed us. Only ourselves have harmed ourselves. We have set up rules out of our own negativities and ego whereby we receive the negative of what we create. -Ann Ree Colton*

There is something profoundly liberating when we come to this realization that we can never in truth be harmed or wounded. We are then free from the need to armor our hearts. When we can't be wounded we have nothing to lose; there is nothing to fear, there is nothing to defend. Jesus said, "Thou couldest have no power at all against me, except it were given thee from above" (St. John 19:11). Jesus says, it does not matter what another person does to us, they can maim or murder our physical body, but no one has power to remove the love and forgiveness of God from our hearts. From Ann Ree: "As Stephen did call out pure words above the sound of falling stones, so do I pray for a forgiving heart, a selfless love." Stephen cared more for the liberation of the souls of those who were murdering him than for his very own life. When Ann Ree writes, "We are bound together in our sins; and we are bound together in our souls," I tend to focus more on the "We are bound together in our sins," part. Yet if we read Saint Paul's words, within his fervent epistles can be heard the voices of the many martyrs that Saint Paul helped put to

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death. In every revelation of Saint Paul, there is something of Stephen's soul-passing and soul's grace. We are one in our souls. Every act of soul's grace lifts and blesses us all.

In seeking to give birth to forgiveness, it is important to understand what forgiveness is not. For example, forgiveness is not condoning or being permissive with our own or another's behavior. We are still accountable and must make reparation and restitution for our sin. When we forgive, we aren't saying it's okay that you've committed adultery, or murder, that you've lied or been verbally abusive. When we forgive we see more clearly how to set boundaries, how to take responsibility for our needs and what sort of changes have to be made in our lives.



*"Thy Sins are Forgiven Thee"* by Jonathan Murro

Forgiveness is not weakness, it does not make me less than or under another's control. When we forgive, this is the boldest and bravest thing we can do. Jesus was at the pinnacle of spiritual power when He lay limp and dying on the cross and said, *"Father, forgive them; for they know not what they do"* (St. Luke 23:34). It takes great courage to break the cycle of unforgiveness. When we forgive, we free ourselves from a limiting prison of our own making.

*A person doesn't die from a snakebite. But he can die from the venom that pours through the body after the snake is dead. The venom that pours through our system after we have been hurt can hurt us more than the original hurt. All of us have been bitten. We have all been mistreated, lied to, cheated on and stolen from. We've all been abused in some way. Everyone has the opportunity to stop the venom with forgiveness.*

*-Jackie Kosednar<sup>1</sup>*

It is important to know that forgiveness isn't forgetting. It was deeply impactful for me when Matthew and I went

to Dachau many years ago where there is a sign that says, *"Never forget."* Forgiveness doesn't make us gullible in committing the same sin again. It is actually unforgiveness that locks us into the cycle of denial and repression in which we re-commit the same sins and samskaras over and over again. When we forgive, we have true remembrance of God and His plan of mercy and grace. Jesus told us, *"Take, eat: this is my body, which is broken for you: this do in remembrance of me"* (1 Corinthians 11:24). In taking the Continuum Sacrament each morning, we remember Jesus and His promises, His miracle grace, His resurrection, and also we remember what Jesus underwent to pass us the gift of forgiveness. We don't remember the atrocities of Dachau to bind us to pain or revenge, we remember the suffering of others, the suffering of Jesus in reverence – remembering what happens when we turn away from God's Love and also in holy recognition of the brave suffering of those who have gone before us.

Recently I watched a documentary on Leonard Nimoy who played the character of Spock from *Star Trek*. Many people commented on how they were enamored with Spock's rational, non-emotional, no nonsense approach to life and relationships. I can't help but think one of the reasons Spock's character has become such a popular icon is the appeal of being invulnerable to feeling hurt and pain. There is some part of us that wishes we could avoid altogether the messiness of emotions and the turmoil and confusion they cause us. Of course it is this same vulnerability within our emotions that becomes a stigmata of healing love and compassion for others. It is only when we forgive that the wound of vulnerability becomes a stigmata of power and grace.

*The wound is the place where the light enters you.*

*-Rumi*

We can liken non-forgiveness to a computer virus that will destroy and corrupt all of our internal data. We are looking through a glass darkly when we have an unforgiving heart. We are all familiar with the popular acronym, "WWJD?" (What would Jesus do?) Something I have been experimenting with is to change that around a bit. Instead I ask, "WITWJ?" (What if that was Jesus?) So, when I'm driving and someone pulls in front of me and goes 20 miles under the speed limit, instead of expressing impatience, I ask, What if that was Jesus? And this helps me to take a deep breath and bless the driver and slow down. When my husband forgets to do something that I've expressly asked him to do, I stop, and say, What if that was Jesus? And sometimes (unfortunately not always) I can release my anger and bring

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forth forgiveness and compassion for my precious beloved. The beauty of this inquiry is that in reality, the other *is* Jesus.

*Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.* -St. Matthew 25:40

If we say we love God and yet have unforgiveness toward ourselves or our brother, then we are deluding ourselves. The words of John the Beloved, *“If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?”* (1 John 4:20) In many ways, it can be easier to love God as a universal abstract spirit. Loving God incarnated as your neighbor takes on a whole new level of challenge. One way we can be sure we have not forgiven is when we find ourselves in an astral conversation. We are yet justifying our actions, our rightness, rationalizing the supremacy of our perspective, avoiding the truth and pain of what our little ego does not want to confront.

*Forgiveness frees one from the shackles of bitter resentments. Unforgiveness keeps one bound to that which he does not forgive in others. By being unforgiving on any level, one attracts to himself a constant, repetitious pattern in life of attracting persons who have the same traits as those he cannot or will not forgive.* -Jonathan Murro

The irony of an astral argument is that in truth we are arguing with God. And we can be sure who is going to win that argument! In turning the other cheek, we are not victims of another's cruelty or thoughtlessness. We willingly take the other's blow into us and through forgiveness offer a cup of cold water which is redemption grace. In turning the other cheek, we break the chain of karma. To offer forgiveness, we become free from cause and effect and give birth to the Third Aspect which is Christ resurrected and redeemed.

After all this focus on forgiveness, it is a paradox to discover that we are not in any position to truly forgive another. God is the Judge, and it is presumptuous to think that in any ultimate sense we could ever judge or forgive the sin of another.

*Forgiveness of the sins of others is not within the full prerogative of any human being. Charity toward the sins of others works as divine righteousness which provides God's true accounting*

*on the level of forgiveness.* -Ann Ree Colton

Only God has the true authority to forgive sins, yet on the human level of forgiveness we work to heal the wounds of separateness through love and charity. Through love, we provide the means through which God's forgiveness can manifest itself. When we forgive, we are no longer bound to the other through resentment or bound to the perceived injury we have been harboring, instead we are bonded together in unity through reconciliation and compassion for all souls. We love with holy releasing, placing our trust in God's unfailing justice and mercy for all.

Jesus did not forgive us on the cross. Jesus says, *“Father, forgive them, for they know not what they do”* (St. Luke 23:34). Jesus reveals He is not the source of forgiveness. Jesus passes to us the forgiving, merciful, redemptive love of the Father, that we in turn may pass this to others. Forgiveness is not something we do, rather, forgiveness is an integral part of who we are. I can't help but think this is why people felt such a sense of joy and well-being when they entered Ann Ree's aura, because Ann Ree radiated the Father's forgiveness. One's burdens were lifted and persons felt the depth of God's healing love. I don't know that this was anything Ann Ree did consciously, but rather she was a fountain of healing waters, her very being radiating with the virtues of Jesus.

In this sacred Christmas timing, we remember and honor the birth of our Lord Jesus into this eternity and into our hearts. We remember also what is to come, this pure white, innocent lamb who will give His life that we may be forgiven for our unknowing and be reconciled onto God. I pray deeply and fervently we will answer Jonathan's call when he asks:

*Where are the sheep? Where are the lambs?  
.....Where are the pure in heart, the harmless,  
the forgiving, the selfless, the loving, the giving  
of their all to God?* -Jonathan Murro

*These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb....For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.*  
-Revelation 7:14,17

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<sup>1</sup> Jackie Kosednar, <http://www.themindfulword.org/2013/forgiveness-heal-body-mind/> ❖