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# *Healing of Resentment*

GENEVIEVE BURNELL

Healing of Resentment  
*Christmas Greetings*

Lecture Number

*from*  
199

*in the series*

PROCESSION OF DOCTRINE

*by*  
**MR. AND MRS. ALAN G. KEIM**

GENEVIEVE BURNELL

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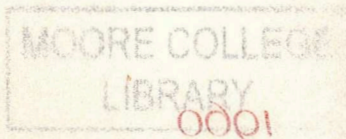
*Published by*

Burnell Library of Religious Research  
2966 Colorado Street  
Pasadena, California, U.S.A.  
**1960**

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## \* Healing of Resentment

Today, the Fifth Sunday After Pentecost, we are invited to the understanding of the supreme gift bestowed upon us by the Divine Lover of all mankind. He gives this gift which is Himself in a very special way, a way that we as rational human beings, can appreciate. He gives Himself in a very personal way; He gives Himself as Love. And love is the governing factor of the world.

We have just been speaking to you on the subject of the \*\*Invisible Government. Love is the action of this Invisible Government presiding over and in, weaving in and out through everything; and every person who has love in his heart has God.

According to the Evangelist John, God is named "Love;" "God is Love." But we seem

\*Class lecture, July 10, 1960

\*\*Reference to three-day Seminar July 7, 8, 9, 1960

to experience, in our world, many degrees of love. Some love that we know certainly seems to have no indication of being divine, but, instead, has all the earmarks of being the reverse. We find so much seeming impurity in the experience of this love; yet, love itself can never be impure, because Love is God. Love is unchangeable, eternal; and it is indivisible although we seem to make distinctions in it. A wonderful gift to man is the power to love. It really is the energy pervading all our best experience—the action of love.

It is, as we said a moment ago, a governing factor. It governs you, and it governs your world. It is also a uniting force. We are just giving you a few of these points regarding love to show you how important a factor it is in your experience. In fact, it is the law of God—Love. He has bestowed this upon us, the power to participate in His governing action, by giving Himself to us as Love.

Now, the subject of today pertains to the Fifth Sunday After Pentecost. Pentecost, as

you know, commemorates the descent upon the world of the Holy Spirit Who is Love. We are now experiencing this although at the moment it seems invisible to us—this action of God's Love. The Spirit, the Holy Spirit, is given the proper name of "Love." It is the Spirit, Love, the Spirit of God; and it prevails.

Historically speaking, we are under the Spirit's dispensation at this present time in this world; regardless of what you think about the state of the world, or what you read in the papers about it or what you hear about it over the radio or from your neighbor, it prevails. We are even now under the invisible dispensation of the Holy Spirit that is Love.

So, let us inform ourselves concerning this law of the Supreme Lover. In the government and direction of created things we recognize the guiding lines as laws. The divine law of God has been given twice visibly; thus the action of the INVISIBLE government has been manifest twice in a VISIBLE form as law, which is the revealed expression of God's Wis-

dom and God's Love specifically directed to man's welfare.

Now, the lesson today pertains to the practice, the personal practice and the universal practice of love. The same rule holds true whether it is in relation to your own personal and small dimensions of experience or when it expands to the larger and wider dimensions of the world; it is the same law, and its practice is of the same importance.

I have here Chronicle of Reality 1030, report of a lecture that my father gave years ago on this particular Sunday, this very special Sunday, the Fifth after Pentecost. This Sunday is the fifth within the divine circle of the benedictive action bestowed by the Holy Spirit of Love, that is, the fifth Sunday after the Holy Spirit had descended upon the disciples of this Lover of all mankind. As the fifth, this Sunday has a very special significance, which pertains to the government of all things, because it is

through the practice of love that the invisible becomes visible.

\*. . . [It is] called five because it represents [signifies] the cosmic inheritance.

That which the world has inherited direct from God is God Himself. He does not give the world other than Himself; He gives the world Himself. Even in the world of—we might say of illusion—He has given something real. He has given Love which is God—not something other than Himself—to delight the heart of humanity. Man's only real delight is God.

One time I was talking to a woman, and she was absolutely amazed when the point was presented that this world was not created simply for man's enjoyment, that there is a much greater purpose in life than this. Creation is the expression of God's Wisdom and Love; the immediate pleasure man experiences in this is entirely incidental. The only real pur-

\*Chronicle of Reality, 1030, by George Edwin Burnell, page 9



pose is the visible and invisible expression of God's Love, Wisdom, and Power.

If you have the ability to enjoy this love of the Supreme Lover and experience it in yourself, to that same extent you enjoy it and simultaneously pour it forth into a visible world.

There are many mistaken ideas about love. People think that love is a treasure that they want to gain for themselves; they want people to pour out love on them. But real love is not so much experienced in BEING loved as it is in loving! Saint Thomas Aquinas makes an important point of this special characteristic of love—that real love is not in being loved, but in loving. And just recently I read a book by a very prominent psychiatrist, Eric Fromm, to be exact, on the subject of love. In speaking of love, he said: 'The art of living is the art of loving. From this scientific angle, that is, from the point of psychiatry, he says that the greatest mistake people make is in thinking that love is something that they are to receive,

when, actually, it is only fully experienced in giving. We know it is a gift given by the Supreme Lover that man may use it in the art of living. Love is in loving, not in absorbing and hoarding love. It is a great power, for it completely erases and eradicates the poisonous, the viciously poisonous resentments that so disintegrate humanity.

This Sunday is particularly directed against poisonous resentment. Its lesson heals all resentment and shows that you cannot offer yourself to God in devotion, in prayer, in anything, unless you have freed yourself from resentment. Resentment! The psychiatrists will tell you the lurid stories of what resentment does to health. It is one of the most vicious poisons in the world, worse by far than a rattlesnake bite or a tarantula sting. The doctors can draw mental pictures of what happens to a human being when he nurtures resentment in his heart. Although they do not say this, the most fearful result is that with resentment in the heart one cannot commune with God.

Today we become acquainted with this wonderful inheritance of God Himself in a form that is most pertinent to man, the exercise of love that heals the poison of resentment.

The lesson for today is taken from the fifth chapter of St. Matthew—a number five again. Five is a cosmic number, which means that it pertains to the whole world. The universal spiritual action of God is love. You manifest His Presence in yourself when you actuate love. You are equipped for God, you are created so that you can receive God. God created you to have a capacity for Himself. Your capacity for God is expressed in this special form of love which heals resentment. Your capacity is not merely to receive love, but to dispense it also, for you have not actually received it unless you can give it. You can not store up love like a miser. You do not really have it unless you give it forth to others.

In the lesson today we have cosmic instruction regarding law and its twofold promulgation. The twofold law is distinguished, not to

separate, but to unite. We distinguish the Old Law from the New Law that we may unite them in our own hearts.

The Lord, the Supreme Lover of all mankind, came into the world because God loved the world. God sent His Son, His Word, Himself, into this world—the Supreme Lover of all mankind entered into the world that He might manifest love. And those who call themselves His followers, who appropriate to themselves the name of Christian, are invited to manifest this love in an effectual form.

\*Unless your justice [your love] abound more than that of the scribes and pharisees, you shall not enter into the kingdom of heaven.

Actually you cannot be in any other place than the kingdom of heaven. You know this. You do not have to enter it, but it does need to enter into you. As the Lord said, The Kingdom of Heaven is within. But, until you have found it as love within yourself, you can never

\*The Liturgical Year, by Abbot Gueranger, Time After Pentecost, Vol. II., page 141



know its surrounding presence. The poison of resentment darkens perception and prevents you from recognizing the truth; and you cannot even offer yourself to God until you have freed yourself from this poison. We have a certain obligation, responsibility, which is part of the very freedom God has given us; we have a responsibility to our freedom of thought, word, and deed, not to use it to build up resentment and the poisons that accumulate therefrom, but to free ourselves from resentment and to offer ourselves, pure, at the altar of God, for our devotion. If you have resentment in your heart when you are praying, how can your prayers penetrate your own poisonous atmosphere?

Unless your justice abound more than that of the scribes and pharisees, you shall not enter into the kingdom of heaven.

Our Lord called attention to the justice of the Old Law which had set up prohibitions, restrictive lines, curbs, to guide man in his actions. "Thou shalt not" was the form of

the Old Law. Jesus said, you have heard "Thou shalt not kill"—and He repeated the list of "shalt nots"—"all these you have heard." He was, then, talking to people who were well versed in commandments, who boasted and were proud of being law-abiding citizens of their time; they were over-scrupulous in regard to the letter of the law, but they did not have the abounding justice which springs from love.

When the Lord, this Lover of all mankind, came to the world, He took upon His own Person the letter of the Old Law. He did not reject the letter; He added the Spirit. He did not condemn prohibitions; He gave them the perfection of infallibility. He gave fulfillment; He gave justice a heart and soul, He gave it grace, beauty, the reality of Himself.

The Old Law exposed the evils of mankind; but it was not strong enough to heal, or to help man to avoid the pitfalls; in fact it seemed to work just the other way, and often was a temptation. You know how, when you lay down the law to a child—oh, we have had

many such an experience—you tell a child not to do something and you can hardly leave the house before he does the very thing he was told not to do. Why is this? Because you have put the idea into his mind! Consequently the modern-day child psychiatrist tells the modern-day parents to put positive and constructive ideas into the children's minds, to encourage them in good which will automatically curb evil. Make suggestions that are constructive to their will, rather than to tie their hands. To lay down the law tends to stir up a lot of resentment in a child or in an adult; condemnation builds resentment.

When the Lord came into the world He did not, however, refute the Old Law, which could only expose sin. His law of abounding love and justice heals sin. He gave a real meaning to law. He told the people how they could have their mistakes healed and how, in Him, they would have the strength to avoid future mistakes. He did not enforce His New Law with prohibitions. He supported the Old Law and

gave it subsistence with His New Law which is a law of grace. His law of love was written in the heart of man by the Spirit of Truth Itself. Humanity had been directed toward the New Law by the Old, hence the Old Law was not abandoned, but fulfilled in the New.

The axiom of grace is this: Grace does not destroy nature, rather, it heals and perfects nature. It does not eliminate the Old Law, it illuminates the Old Law and fulfills it in the New. Yet, this New Law is less burdensome, although it goes much deeper, for it is enforced from the inside justice to the external action. It proceeds from the very root of action, the will, and it is much more extensive because it penetrates into the flesh from the very soul itself; it works from the soul into visible government by justice operated in love.

The injunction of the New Law goes deep, for it acts through the Spirit to manifest in the external. The New Law prescribes love, rather than simply restraining your hand and your speech—holding your tongue. You know



how hard that is sometimes, especially when you are filled with resentment! It is not easy to be soft-spoken and tender when there is hate in the heart. But it is easy to be kind when your heart is full of love; then you can give nothing else but love.

Divine Love is the glory of the soul, the deification of the soul. When love has completely laid hold of your inmost being, it radiates forth as the gift of healing. Deification of the soul by inheritance from the Divine Lover is a miraculous gift. This gift radiates forth into exterior action and is especially called the Gift of Miracles, the Gift of Healing. It heals inside and outside. Do you know what the particular healing action of this love is? Forgiveness!

Here are two little books. The first one is named "Probatica: Symbol of Forgiveness," and it tells of the specific action of love. Forgiveness is this action of love. God forgives mankind; He forgave mankind before man had even thought of transgressing God's law.

Eternally forgiven! Forgiveness was stored up in a great pool of mercy because forgiveness is one with God's Love.

\*All forgiveness must proceed from God . . .

In regard to this, one says, "I am a very forgiving person." And he, figuratively, pats himself on the back because he has forgiven so many so much. One can go around, saying, "I have forgiven this person, I have forgiven that person, I have forgiven this other person;" and he can list all the offences he has forgiven these people. It is amazing! But, remember, real forgiveness must proceed from God; and it proceeds from God as Love; and it acts in you as love, and the radiating forth of this love, the outpouring of this love, as a great healing—healing forgiveness.

If you forgive as God forgives and in perfect communion with God you will not remember the iniquity . . .

No more patting yourself on the back! Would you miss that? True forgiveness is such

\*Probatica: Symbol of Forgiveness, by  
Genevieve Burnell



humility! Such a sense of your own nothingness that you will not remember the iniquities; you will not even remember that you have forgiven, or what you have forgiven, because forgiveness is the complete wiping out of all offenses.

If a person is to make any kind of judgment at all—if he is legitimate in his judgment, he must have justice abounding, more than the Pharisees. And the FIRST requirement of his judgment is that he shall extirpate evil and all sense of condemnation. The extirpation of evil is the first requisite of true judgment. You may read this statement anywhere in spiritual books which seek to enlighten one on this subject of forgiveness.

Today's lesson from the Gospel of St. Matthew is directed toward the practice of forgiveness, so that you may offer yourself to God without the poison of resentment. People, like the Pharisees, have the letter rather than the spirit of justice, and they say, "I was quite justified in what I did." I have heard this

statement time and time again—"I was entirely justified in my anger." But what is justifying anger? You may argue that the Lord Himself exercised justifying anger. He went into the temple and found the people selling and bartering wares hither and yon, and He went in with a whipcord and He cleaned the place out, because the Lord's house is a house of prayer. Here was an example of justifying anger; but justifying anger is not anger in the way most people know it. And if you want insight regarding purifying anger, I'll suggest some further reading material to expand the comprehension of this subject. This little booklet from the Answers to Students Course given by my mother, is an account of "Purifying Anger." The question is asked:

\*How shall I treat . . .

(the word "treat" is used, but its meaning is broad, suggesting, "how shall I deal with" a situation)

\*Purifying Anger, by  
Mary Lamoreaux Burnell, page 1

to heal someone of anger?

Maybe you have put such a question yourself. What are you going to do when confronted with violence in another person—anger? How are you going to treat or deal with the situation? We have been told that when a person strikes us, we are to turn the other cheek; but we do not like to do this because we know what happens to us in such a case. What we need is outpouring love that heals and extirpates evil—and does not build up resentment. Resentment, as said before, is the great poison of the human race. It is worse than any rattlesnake bite—this venom of resentment. Its very worst characteristic is that you cannot approach God if you have resentment in your heart.

The outstanding point of this lesson is recorded for us by the Evangelist St. Matthew in the fifth chapter of his Gospel. Five is a cosmic number because the lesson is universal. The emphasis is on the disposition necessary when we offer a gift of ourselves—the only

kind of real giving is giving oneself. If you go to the altar of truth to make your sacrifice of self, and there is anger and resentment in your heart between you and another, how can you be acceptable? First it is necessary to be reconciled to your brother.

If you have resentment in your heart, if you are holding on to your grudges and poisons, how can you approach truth? You are so full of something that is not truth—resentment, condemnation, holding grudges—that even though truth is poured forth upon you, you have shut your own heart to it. You cannot receive the mercy of God and the forgiveness of God unless you, yourself, practice mercy and forgiveness. "Blessed are the merciful for they shall receive mercy." The requirement of receiving forgiveness is that you open the channels of your heart to the flow of forgiveness, because forgiveness proceeds in and out through the same channel, the channel of love.

Forgive, that you may be forgiven! This is so important that it has been emphasized over



and over throughout the New Testament. One cannot estimate the importance of forgiveness, the importance of love; in fact, it is a sign, it is a symbol, it is the badge of a true Christian. The question is asked, "How shall we know them?" And the answer is, a Christian does not have to wear a certain kind of costume, he does not have to wear a convention badge with his name and denomination written on it. How shall we know them? The badge is love: See how they love one another!

The counsels regarding the measure of love are concise. People are always wanting to measure their emotions; it belongs to the mind of the world to want to measure everything. How shall we love God? We love Him without measure; our measure is without measure. To gauge the perception of our love for God, the Evangelist John says that it is easy to measure the extent of our love for God by the degree of our love for our neighbor. What a trap this is! You can love God Whom you do not see, but the neighbor you see every day

soon irritates you. Yet, this is the rule prescribed. You say, I CAN'T love my neighbor, just look at all the things he does that I don't like!

We are talking about the outpouring of divine and healing love. We may not like all the things that a person does, but we can love the PERSON who does them, and that loving of the PERSON who does them is what heals. There is no healing in condemnation, nor in calling attention to the person's faults. The healing is the revelation of beauty that love discerns in the person himself, the real appreciation of that person. This is most healing. Before you know it, faults have dissolved like shadows in the presence of love. Then only shall we have all-abiding love in us; then only shall we be able to enjoy the unspeakable mysteries of divine union with the Supreme Lover. Reconciliation! The answer is in extirpating the poison of resentment!

One of the ways most important to the exercise of forgiveness is towards oneself. In



fact, everything really has to be done within oneself. That is the secret disclosed in this little booklet called "Purifying Anger"—the healing must be done within oneself. We must first purify ourselves—thus the importance of self-forgiveness.

In fact, we cannot truly love God if we are full of self-condemnation. We must have proper love for ourselves to have proper love for God—not an inordinate love of self, not a selfish love, but a real love and understanding opens the way to God's love. We are measured in our love for our neighbor by our love for ourselves, so how can we actually love our neighbor when we are always condemning ourselves? Psychiatrists will tell you the same truth. They have re-discovered a powerful principle. They have re-discovered love, the governing power of the world. There is more real power in love than in any other force in the world. We who are God's children cannot be acceptable to Him when our hearts are turned away by resentment. God does not

sanction hearts full of resentment, so the injunction is: As far as lies in one's power, be at peace with all men.

Love is God. If we are to have His likeness in us, it must be there by love. We are made to the image and the likeness of God. According to our nature we have His image in us, and this is our capacity for His likeness also, experienced in love. Love is our experience of likeness. Love is the gift of divine likeness; we must return the gift of love to God to maintain the likeness. Love is inclusive and it is measured by the way we love our neighbor because the neighbor also bears the image. We return God's love to God. This love forms a miraculous cycle; because He so loved the world, He sent His Son to those who would love Him. Love is the basis of being acceptable to Him and being free from resentment, for resentment and love cannot be reconciled as they cancel each other out. When love heals, we may be brought into this wonderful sense of union with God, and the joy of this union.

Love is an indwelling force. According to nature we live and move and have our being in God. But by the action of grace, the New Law that is written in the heart, we have His likeness also, and He lives and moves and has His Being in us. He has His Being in us by the love that we, ourselves, pour forth. Love can not be hoarded away, it is experienced only by giving; by loving is the only way we can test ourselves as to how much love we actually have. Love is not proved in any other way than by our capacity for giving love. The spirit of love is called "Gift." The Holy Spirit, Love, is also named "Gift." Love and Gift are the One Spirit; they are a complete action. Love is a gift, so if you have this gift, it is manifest in your power of giving love. God said:

\*Look into me, and be saved.

Look into the love of God and be saved.

I am going to read you the benedictive prayer to be found at the end of the Chronicle

\*Cf. Isaiah 45:22

which pertains to this particular subject of to-day's lesson:

\*And now may the Spirit postulate in this visible and invisible group . . .

We have spoken of the Invisible Government. This Invisible Government becomes visible through the action of love.

of those who have caught the joy—  
postulate unto them  
something of these wondrous streets,  
that they may look through the people  
to see the people,

that ability to see with such prevision as has been described in the recent Seminar—to see the people through the people, to have the ability, because of love, to see what is really true, not what only seems true.

that they may look through their events,  
look through all things,  
be much alone with that glory, that ecstasy,  
that chant of heavenly wisdom!

Let us put this love into practice in the deepest way, the way the Lord Himself has ex-

\*Chronicle of Reality 1030, by  
George Edwin Burnell, page 33

plained to us, the ability to fulfill the law, not by forcibly holding ourselves back from killing the person we are annoyed with, but by practicing that action of this healing. You cannot be angry with them, because if you are angry you build up resentment, and your whole viewpoint is poisoned; and how can you look into God and be saved, with this rankling in your soul! Let this New Law be written in your heart and let it radiate forth with its healing power of forgiveness.

And now, our prayer and Benediction:

\*O God, who hast prepared invisible good things for them that love thee: pour forth into our hearts an affectionate love for thee: that, loving thee, in all things, and above all things, we may come to the enjoyment of thy promises, which surpass all that we could desire."

Let our words be as one word, the all-pervading love that unites this Mystical Body of the Lord:

\*The Liturgical Year, by Abbot Gueranger, Time After Pentecost, Vol. II., page 149

\*All the Presence there is,  
All the Power there is,  
All the Consciousness there is,  
Is *Love*, the *Living Spirit Almighty*.

\*AXIOMS: Book of Health, by George Edwin Burnell, page 80



