



THE MARK

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Life Giving Living

by Tim Cook

The Native American tribes of the Northwest United States and Canada have an ancient tradition that is as insightful into human nature as it is powerful at keeping tribal relationships in balance. That tradition is called Potlatch and it involves letting go of possessions through generous sharing of abundance. This is almost the diametric opposite of the way we behave and the values we put forward in Western culture. In the potlatch, the host challenged a guest Chieftain to exceed him in his “power” to give away or to destroy goods. If the guest did not return 100% on the gifts received and destroy even more wealth in a bigger and better bonfire, he and his people lost face and so his “power” was diminished. Hierarchical relations within and between clans, villages, and nations, were observed and reinforced through the distribution or sometimes destruction of wealth, dance performances, and other ceremonies. The status of any given family was raised not by who had the most resources, but by who distributed the most resources. The hosts would demonstrate their wealth and prominence through giving away goods.

Wikipedia reports the difficulty this created for missionaries who wanted to save them from their savage state and civilize them,

“Potlatches went through a history of rigorous ban by both the Canadian and United States federal governments, continuing underground despite the risk of criminal punishment, ... Potlatching was made illegal in Canada in 1884 in an amendment to the Indian Act and in the United States in the late 19th century, largely at the urging of missionaries and government agents who considered it ‘a worse than useless custom’ that was seen as wasteful, unproductive, and contrary to civilized values. ... The potlatch was seen as a key target in assimilation policies and agendas. Missionary William Duncan wrote in 1875 that the potlatch was ‘by far the most formidable of all obstacles in the way of Indians becoming Christians, or even civilized.’ Thus in 1884, the Indian Act was revised to include clauses banning the Potlatch and making it illegal

to practice. Section 3 of the Act read,

‘Every Indian or other person who engages in or assists in celebrating the Indian festival known as the ‘Potlatch’ or the Indian dance known as the ‘Tamanawas’ is guilty of a misdemeanor, and shall be liable to imprisonment for a term not more than six nor less than two months in any gaol or other place of confinement; and, any Indian or other person who encourages, either directly or indirectly, an Indian or Indians to get up such a festival or dance, or to celebrate the same, or who shall assist in the celebration of same is guilty of a like offence, and shall be liable to the same punishment.’”

I wonder how they would have handled Jesus on this culturally tender issue. Like the pagan Native Americans the

missionaries were trying to save; Jesus was not a Christian. But he certainly agreed with the potlatch way of life. Would he be charged with “encouraging or assisting” the Native American peoples “criminal” behavior when he said,

Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you. Luke 6:38 NIV

Christ was pointing out something wonderful to our fear based cultural poverty consciousness. In the Western world, humanity has yet to see the invisible, yet absolutely literal reality of infinite abundance. As God’s own creations, each of us are heirs to abundant life on every level and every dimension of our lives, social, economic, bodily, emotionally, intellectually, soul and spirit. We are manifestations of Divine Life and Love. And all of its endlessly brimming-over qualities are our heritage and birthright. To come into that inheritance, we simply need to learn to act in the same way our Father God acts; the way Jesus modelled for us; giving it all away.


It doesn’t take but a moment for us to look up from our clinging to notice and be amazed by the way Great Nature operates. Everything is flowing in endless tidal rhythms of giving and receiving. Notice the breath; taking in and letting go

and making room for more breath. Notice the heart filling with blood then pressing it out, making room for more blood. Good conversation involves speaking and listening, making room for friendship. You’ll see it in the heavens and in every forest and meadow. Living systems, systems that are vitally alive. It also doesn’t take much looking to become aware of the opposite case too. When there is no flow, there is no activity of life. Check out the level of vital aliveness in rocks and ice and you’ll see what I mean.

Here is another translation of

the quote from Luke I used earlier in this article. The Risen Christ is speaking in each of our hearts right now:

Give away your life; you will find life given back, but not merely given back - given back with bonus and a blessing. Giving, not getting, is the way. Generosity begets generosity. Luke 6:38 The Message

Coming to Life in this way glorifies our Creator, blesses our love-starved world and brings us to the real life our hearts are yearning for. 

Let Good Things Go

Sometimes by ‘letting go’

we allow some ‘grace’ to enter by another channel,
which all our mental efforts have hitherto kept out.

Stillness is a quality of the heart.

We must not expect to find it
among doubts of the mind—

it is the mind which must make way for it.

One must not try to cling on to opportunities which have come,
however pleasant and comforting.

For that is the way to kill them.

Let good things go without regret.

Then better ones may come.

Rodney Collin, *The Theory of Conscious Harmony*, pages 66, 67.

Seeds: Beyond Attachment

There is a kind of crude materialism in religious life which makes sincerely holy men believe that abnegation means simply giving up things that please the five exterior senses. But that is scarcely the beginning of abnegation.

Of course we have to be detached from gross and sensual things before the interior life can even begin. But once it has begun it will make little progress unless we become more and more detached even from rational and intellectual and spiritual goods.

A man who hopes to become a contemplative by detaching himself only from the things that are forbidden by reason, will not even begin to know the meaning of contemplation. For the way to God lies through deep darkness in which all knowledge and all created wisdom and all pleasure and prudence and all human hope and human joy are defeated and annulled by the overwhelming purity of the light and the presence of God.

It is not enough to possess and enjoy material and spiritual things within the limits of rational moderation: we must be able to rise above all joy and pass beyond all possession if we will come to

the pure possession and enjoyment of God. This distinction is very important and yet it is often forgotten even by spiritual writers. It is quite true, of moderate, temperate use of them brings us to closer union with Him. It is also true that those who are most closely united to Him and detached from their exterior self are able to taste the purest joy in the beauty of created things, which is no longer an obstacle to the light of God.

But in between the temperate use of created things, the virtuous life of reasonable moderation, and the totally spiritualized purity of the saint, which is like a recovery of Adam's innocence in Paradise, in the world's childhood, there lies an abyss which can only be crossed by a blind leap of ascetic detachment.

Beyond rational temperance there comes a sacrificial death which is on a higher level than mere virtue or practiced discipline. Here the Cross of Christ enters into the life of the contemplative. Without the mystical death that completely separate him from created things, there is no perfect freedom and no advance into the promised land of mystical union.

But this "death" of sense and

of spirit which brings the final liberation from attachment, is not the fruit of man's own ascetic effort alone. The Dark Night, the crisis of suffering that rends our roots out of this world, is a pure gift of God. Yet it is also a gift which we must in some degree prepare ourselves to receive by heroic acts of self-denial. For unless it is clear that we mean seriously to undertake a *total renunciation of all attachments*, the Holy Spirit will not lead us into the true darkness, the heart of mystical desolation, in which God Himself mysteriously liberates us from confusion, from the multiplicity of needs and desires, in order to give us unity in and with Himself.

In a word, we must face with great resoluteness the task of going beyond ordinary temperance and strive for complete emptiness if we seek to pass beyond the limitations of human virtuousness and enter into the perfect freedom of the sons of God from whom all things are light and joy because all are seen and tasted in and for God. The mystic lives in emptiness, in freedom, and if he had no longer a limited and exclusive "self" that distinguished him from God and

continued on page 5


You Can't Out Give God

by Barbara Cook


As Fr. Thomas Keating has reminded us, God is constantly emptying himself out into His creation, nanosecond by nanosecond; He is totally self-giving. For us to be in God's likeness, we must learn to be self-giving like Him also. But since we tend to be totally self-centered in our incipient state; we need to find a way to begin putting our attention towards being continuously aware of God, and to establish a relationship with him, our Giver, our Father. We do that through prayer, because prayer is relationship in which we are giving ourselves, through attention to God. That is especially true in Centering Prayer in which we are not asking for anything but just sitting with God as he is; silently communing with him by giving ourselves to him for 20 or 30 minutes twice a day.

When we give back even that

Seeds... continued from page 4

other men. He has, therefore, died with Christ and entered into the "risen life" promised to the true sons of God. Even the joys of the lower levels of contemplation must themselves be renounced by anyone who seeks to pass over into the Promised Land. 

tiny bit of our time and attention; God lovingly receives our gift of self and gives back even more of his love, life, and light to us. Although "getting" isn't the reason we pray; we, nonetheless, know that we can never give anything to God without him pouring even more back to us. To experience deeper intimacy with our Father, God; we simply begin by spending some time with Him. God's responsiveness is always amazing.

We soon learn that as we give more time and attention to the relationship, the more overflowing good comes back in return. We'll see it as we spend time in community worship, in common prayer and on retreats. We'll notice what happens to our relationship with God and we'll witness the healing of the false self as we release its values and the emotional wounds of a lifetime. God wants to give us everything, the whole works; but we must learn to consent to his offering and let go of our tight hold on ourselves for a little while each day. God is not pushy and he would never force himself on us, but if we open to Him, we will be led to a new life in Christ. 

CCH Bookstore

Community Reading
begins Monday, May 5

The Cloud of Unknowing
with the *Book of Privy Counsel*
A new translation
by Carmen Acevedo Butcher



"We cannot think our way to God," declares the anonymous author of this fourteenth-century masterpiece of Christian mysticism, "because God can be loved, but not thought." *The Cloud of Unknowing* is a profound and practical guide to the path of Divine union – written in the form of letters from a spiritual master to an aspiring contemplative.

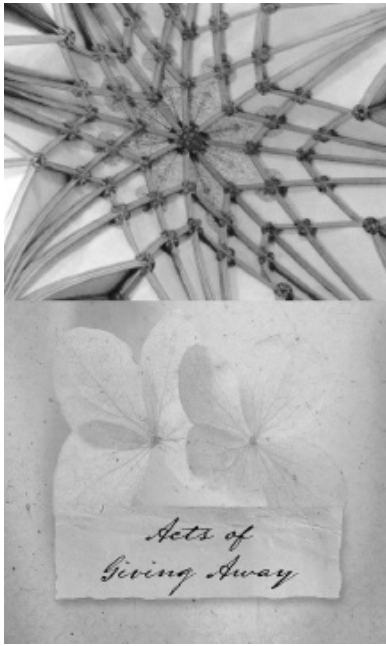
Other books of interest

The Christian and Anxiety
by Hans Urs von Balthasar



Taking Sacred Scripture as its point of departure, it seeks to grasp the general Christian laws that determine the meaning and limits of anxiety, so as to finally establish its essence in a speculative way.

Bookstore and Library Hours
Monday-Friday 9 am-3:30 pm
Sunday 9-10 am & 11:30 am-12:30 pm



God looked at everything He had made, and He found it very good. Genesis 1:31

Annual Aim: A Sacred World

Acts of Giving Away by Frank Ivy

The first Fruit of the Spirit ...
is a self-giving love
... a participation
in God's unconditional love
... leading to self-surrender to God
and to the compassionate love
of others
... to faith that God is present
... based on a truth that we can't
immediately see or feel ...
a movement of the Spirit
that leads to freedom.

Thomas Keating, *Fruits and Gifts of the Spirit*

*I pray that they may be one,
as we are one, I in them and You in me,
that they may be brought
to perfection as one,
that the world may know
that You sent me,
and that You loved them
even as You loved me.*

John 17:22-23

When blessed by the invitation to write a short essay on my spiritual journey for *The Mark*, I quickly accepted, no doubt urged on by that part of me that can never seem to ever get enough attention. Upon beginning the task, a whole other part of me jumped up to say "What have you committed to do and why did you agree to a deadline?" Seeing divergent parts of my personality are not a new development in my life, but I have begun to learn, on my journey, that dissonant ideas and values also exist in the lives of others. I have learned that they are just another phenomenon to observe and to not get caught up by judging their efficacy. This lesson was accompanied by another learned spiritual principle, all of us are children of God, no less than the moon, the sun and the stars.

To begin to sense that life is for

learning such lessons rather than for short-term goals has been a long and arduous process. As a child of the 50s and an adolescent/young adult of the 60s, I started from an entirely different perspective. I spent all of the 50s attending a parochial school and too often adopting the views of my T.V. and movie heroes. Certainty was the order of the day. I learned that one had to just be sure about being right; once sure, then I could go ahead and act accordingly. Ingrained in my childhood education was the principle that there is a right way and a wrong way to everything; and if I chose the wrong way too often, I would, at the minimum, spend a long, long time in Purgatory. I studied logic in junior high school and learned to rely upon my learned 'objective, logically supported' yes or no view. It would be many decades before it even occurred to me that

not only was my view subjective, but there is a yes *and* no aspect to everything.

None of this is meant to imply that I had anything less than wonderful loving parents who instilled values that they had worked hard to learn. However, my journey has led me to conclude that important limitations on any education exist; one can only teach based on one's own education and experience; and however noble the intentions of the teacher, these limitations hold. My Catholic education weighed heavily against this cognition. Again and again, it was drilled into my head that between the Church and family, I would be provided with all the tools and answers that I would ever need. Through the decade of the 50s, I absolutely accepted these views as "gospel." That was about to radically change.

Growing up on the border, there was easy access to spirits. I began to drown my inevitable hormonal eruptions and newly perceived conflicts with the views of my parents with large amounts of alcohol on a regular basis. The assassinations of beloved societal leaders and national unrest with the war in Vietnam spurred on my race away from childhood values toward alcoholism and drug addiction. For twenty years, efforts at spiritual growth took a back seat to radical politics, surreptitious drug use, irresponsible sex, and rock 'n roll. A beneficial, and some would say incidental, side

effect of this personal revolution was a growing willingness to learn and adopt new and independent views.

By 1970 I had finished my formal education. More and more I began to recognize the gnawing belief that there was more going on than met the eye. I viscerally knew that *something* existed that trumped man-created rules. I sensed something with a higher source and purpose. I spent the next 15 years of my life escaping the grip of alcohol and drug addiction while taking baby steps on my spiritual journey. A turning point came with exposure to the writings of Ram Dass (born Richard Alpert) through *Be Here Now*. With near total abandonment of Catholicism came a willingness to entertain the teachings of Maharishi Mahesh Yogi and Transcendental Meditation. I began to sit in silence twice daily for 20 minutes per sit and was led by interest in Alpert to Alan Watts and *The Wisdom of Insecurity*. I had little to no concept of what these new ideas would foster.

With the birth of my daughter in 1983 came a perceived need to expose her to church and "religion," which led to my family attending a Unity Church and my then seemingly incidental exposure to the teachings of my spiritual way mentors, Tim and Barbara. It was another event with my child, however, that encouraged me to give up drugs and alcohol. Our daily routine, upon my arrival home after a day at the office, was for me to spend 15-20 minutes entertaining

her on a Little Tikes swing that I had hung from a branch in a large live oak. We had been following this routine for months without a thought as to any potential hazard; but one day, I suddenly knew that the thick hemp rope that attached the swing to the tree was about to break and potentially cause great harm to my child. Prior to putting her on the swing, I repeatedly tugged on the swing to test the strength of the rope and it held fast. At this point I was intellectually convinced that I had been imagining any problem, but something screamed out to take much care. On the first strong push, the rope snapped. I was ready to and did catch my daughter before any harm could come to her. My belief in a personal and loving God was thus given a substantial booster shot of faith. Try as my sensual mind might, there was simply no way I could imagine that the piece of rope could have communicated with me.

Exposure to Tim and Barbara's teachings and this event seemed to spur me on to abandon alcohol and drugs for Alcoholics Anonymous and God. At the time, little did I know how much more I would need to give up and change to really progress on my journey. I continued to go to church, modestly contributing my money and time. I continued to meditate twice daily and began some yoga studies. My readings expanded to include *Lessons in Truth*, *A Course in Miracles* and some Jacob Needleman. My family

gave me a copy of the then out-of-print *Psychological Commentaries on the Teachings of Gurdjieff and Ouspensky*, which I began to study.

I didn't know it then, but I had the basic tools in hand for the next part of my spiritual journey. All that was required of me was a lifetime of study and lots of clearing away of distractions to make room for the kind of intense and long-term work that would be required. In 2009 my business went bankrupt and I went from living with my wife and youngest child in a million dollar home in Westlake to living alone in a small two bedroom rented apartment in south Austin. With my savings gone, the distractions of running a large office removed, and no family to come home to every night, I was properly situated, albeit unknowingly, to begin my journey in earnest. It wasn't exactly Job's story, but was close enough to his plight for my taste. And although it wasn't intentional acts of giving away, Spirit had blessed and continues to bless me by creating more room for God.

Now I rarely miss Sunday, Wednesday or Friday night services. I have a daily practice of Spiritual readings and lengthened my time in the silence to 30 minutes every morning and late afternoon. My spiritual practice has expanded by tithing to The Church of Conscious Harmony as my primary spiritual guide, participation in small groups,

regular attendance at the Thursday night class on the Work of Inner Christianity, daily conversations with a Work partner, and active membership in the Tenth Man School. It is finally becoming clearer that my neighbor is really Christ in disguise, as am I on a good day. I no longer think in terms of yes *or* no, but rather both yes *and* no. I find myself making the sign of the cross, like a practicing Catholic, when our ministers pray, "In the name of the Father, the Son and the Holy Spirit." I no longer feel a need to throw the baby out with the bath water. We are all children of God.

Today I have largely reconciled with my old family and started a new business that sustains my life without distracting from the primary work on my spirit or *being* as it's referred to in the Work of Inner Christianity. The world of Spirit is now primary in my life and I am happy to say that my focus, most of the time, is on my church community. I have learned that a life of spiritual discipline is attractive on levels previously unseen; now, I try to put myself under more laws so that I may be under fewer. On many levels, I have come to understand and believe that,

"God's love has always met and will always meet all my needs. I give freely and receive joyfully and how blessed we are to simply remember God."

Amen. 



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Why Are You Here

by Ginger Barnett

The words rang in my being as my co-volunteer posed the question to the group of women gathered in the education building at the Hobby Unit for their weekly 12-Step meeting, Emotions Anonymous (EA). There was no escape. My turn was coming. Why *am* I here – sitting in this room in a maximum security prison with 16 inmates, convicted of crimes I know not of? When the room full of eyes turned to me, I felt the sting of tears as my heart spoke, “I’m here because you’re my family, my sisters, and I love you.”

We couldn’t be more different in the world of appearances, these women and I. I’ve been given a sheltered and privileged life; my sisters at Hobby have not. But they Work. And I Work. They share deeply. I’m struck with our shared humanity – our common suffering. Surely we are One.

Contemplative Outreach has a little booklet called *Locked Up and Free*. It’s a primer on Centering Prayer for those incarcerated, and we give it to every newcomer to the group. We teach and practice Centering

Prayer with the women each time we are at Hobby. It’s the 11th Step:

“Sought through prayer and meditation to improve our conscious contact with God as we understood God, praying only for knowledge of God’s will for us and the power to carry that out.”

What courage it takes to consent – to sit in silence, to work the 12-Step Program, to take a moral inventory – in short, to consent to the transformative process. What a privilege – and a shock – to be in the company of those who are on the Way to being free, yet locked up, while I, in my own prison without walls, persevere in my journey to be free. My sisters remind and encourage me to stay the course.

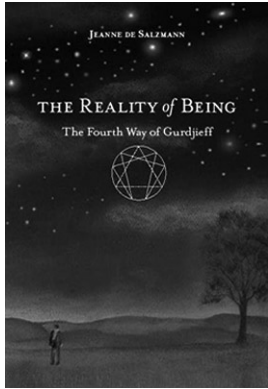
Hobby Unit is reputed to be the roughest of the women’s prisons in the State (this reputation is corroborated by the EA women who’ve done time at other units). As the EA group is not a prison-sponsored program, the meetings can only be held with volunteers in attendance. The women tell us that the weekly

EA meeting is the only time/place where they have the feeling that anyone really cares about them.

I’m not privy to the realities of prison life, but I’m pretty sure something extraordinary happens in that classroom at Hobby each week when we sit together with our friends. I’ve witnessed – sometimes with surprise – many transformational moments during the time that I’ve shared with the women at Hobby, including willingness, guardedness, laughter, expressions of deep inner pain, anger, and fear, relief, gratitude, mischief, frustration, humor, honesty, friendship, and more.

Again, I’m struck with our shared humanity – our multiplicity. Surely we are One. And I am grateful. ☺

One of the ministries through The Church of Conscious Harmony serves the Hobby unit prison for women in Marlin, Texas. The EA program has continued in its original form for over eight years. Barbara and several volunteers, from CCH and the Unity Center, take turns going to the prison in pairs to support the weekly program as sponsors, so the women can conduct their meeting and experience time in Centering Prayer. To learn more about this ministry, please contact Tracy at tlgreiner1@gmail.com. Training is provided.



The Work of Inner Christianity

My Father is still working, and I also am working. John 5:17

The Death of My Ordinary “I”

I remember myself in the moment when I do not see myself as an object, when consciousness leaves no room for division. It is the moment when, feeling consciousness, I feel I am consciousness. I feel “I.” Remembering oneself is the emotional shock that occurs when all the energies in us come into contact. This emits a creative vibration ... So, remembering oneself cannot remain static.

In my habitual state my experience is vague and nebulous. Thoughts, waves of emotions and tensions arise. The thoughts do not come all at once; they arrive one after the other. It is the same with the emotions. When one thought has passed, another arises. But between the two there is an interval, a stop, a space that is extremely important. ... In this interval I can become aware of what is behind the movement. No thought lasts; what appears must disappear. The disappearing is as important as the appearing. It is part of the same fact. And if I can live the two, accept them both, I am beyond the appearance and the disappearance. I contain them. In this moment, my centers enter into relation with each other, a relation that comes by itself.


Opening to our essential being, the higher centers, requires a state

of unity. But, in our usual state, our center of gravity is always refused in favor of the ego and displaced toward the upper part of the body. This cuts us off from our true form. The separation from our essential nature brings suffering. When it is strong, this suffering brings an opening that allows a coming together toward unity. There must be a decision, a determination to follow the way through which our essential being is calling us. This requires a perpetual contact with this essential being if we are to become able to serve and express a force that transcends us. We need to die to one level—as ego—in order to be reborn on another.

... I feel the need for silence, a real silence, emptiness. At the same time...I want to serve myself. And I need to accept this fact, to live it, to suffer it rather than seek a way out. To resolve it today would be an escape, a way of brushing aside what is unavoidable. ... I feel this reality that calls me but ... I do not have faith in it ... I am afraid, afraid of disappearing.

In order for me to pass beyond this fragmentation, this separation from my essential being, all the energy in me needs to blend. It needs to be entirely liberated. Do I see the necessity for this? Do I accept it, do I wish it? For this, an absolute

tranquility needs to appear in all the parts of myself. ... It is to see my nothingness, my attachment, my fear of losing the meaning I attribute to myself. Instead of always wanting to be right, I see my contradictions. ... I see everything together, both my ego and the real “I.”

In so seeing, I liberate myself. For a moment I am no longer the same. My freed attention, my consciousness, then knows what I am essentially. This is the death of my ordinary “I.” To remember oneself means to die to oneself, to the lie of one’s imagination. I have the taste of understanding through awareness of the lack of understanding. In remembering oneself, it is the letting go of the ego that allows a new consciousness to penetrate. Then I see that the ordinary “I” is a phantom, a projection of my self. In fact, everything I take as manifestation is not something separate, but a projection of the essential. Returning to the source, I become conscious of that which arises not to fall back, that which is not born and does not die—the eternal Self. 

Jeanne de Salzmann, *The Reality of Being – The Fourth Way of Gurdjieff*, pages 262-64. For more information and experience with these teachings, you are invited to attend the *Work of Inner Christianity* class held Thursdays at 7:30 p.m. at The Church of Conscious Harmony.

Guidelines for Christian Life, Growth and Transformation

Fr. Thomas Keating, in his seminal work *Open Mind, Open Heart*, lists 42 principles underlying the Christian spiritual journey.

Fr. Keating asks that these principles be read according to the method of Lectio Divina. One principle will appear in these pages each month

40th Guideline



Human effort depends on grace even as it invites it.

Whatever degree of divine union we may reach bears no proportion to our effort. It is the sheer gift of divine love.

I Shall Not Want

The Lord is my shepherd; I shall not want. Psalm 23:1

When I have God, what else could I want? Truly, God himself is the only good there is—and his goodness is never-ending. And so I say to all the falsely “good” things of the earth. “Get away from me! You are unworthy of bearing the name ‘good.’ The only thing you are good for is to make people bad!” Nothing is good except God. He is in my heart, and I will always carry him within me. It does not matter if God takes away my pleasures, my riches, my honors, my authority, my friends, my health, and even my life. As long as he does not hide himself from my heart, I will always be rich. I will not have lost anything at all. No, I will have held on to the One who is of everything.

The Lord has been searching for me in all my wanderings away from him. He has loved me when I have not loved him. He has looked on me with gentle tenderness in spite of my ingratitude. I am in his hands. He is leading me according to his wishes.

I feel how weak I am—and how strong God is. And if I keep my trust in his power, I will never lack for anything. ☺

The Complete Fénelon, pages 209-10. François Fénelon was a seventeenth-century French archbishop, controversial theologian and spiritual thinker. Surrounded by the splendor and decadence of the most powerful court in Europe, he chose a different path, one that took him through enormous inner suffering – he lost his job, his fame, his money, and many of his friends – and into a relationship with God that few have known. His words have been widely read for three centuries.

MAY CALENDAR

Visit consciousharmony.org for a complete listing of events

SPECIAL EVENTS

May 16-17

Two-Day Centering Prayer Retreat
7am-4:30pm Fri 7:30-4:30pm Sat
\$100 Pre-register with the office.

May 25

HYPED Spaghetti Dinner & Fundraiser
11:45am - after Worship Service
Tickets sold in advance. To donate an item for the Silent Auction, please contact the office by May 18.

MONTHLY

1st Sunday

Bring non-perishable food items for Caritas

May 10

Community Workday 9am-noon

May 20

Gurdjieff Music 7:30-8:30pm

WEEKLY

Sundays

Lectio Divina 8-9am
Worship Service 10-11:30am
Youth Program 10-11:30am
Fellowship 11:30am

Tuesdays

Centering Prayer Support Group 7:30-9pm

Wednesdays

Prayer Circle 9:15-10am
Contemplative Lunch noon-1pm
Communion Service 6-7pm

Thursdays

Work of Inner Christianity Class 7:30pm

Fridays

Devotional Service 7:30-8:45pm

DAILY

Mondays-Fridays 7-7:35am

Centering Prayer Service in Theosis Chapel

Recordings of services are available through the Bookstore and online at www.consciousharmony.org



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The Grace of the Ascension

The cosmic Christ, revealed in the mystery of the Ascension, manifests our deep self and the inner nature of all reality. What is manifested is the living, vibrant Spirit, filling us and all things with boundless life and love. The Spirit is always present, yet always coming to us. That is because the divine actuality becomes present in a new way each time we move to a new level of spiritual awareness. The Spirit has been given; yet He is always waiting to be received so that He can give Himself again – and more completely.

Thomas Keating, *The Heart of the World*

*He told them,
'You don't get to know the time.
Timing is the Father's business.
What you'll get is the Holy Spirit.
And when the Holy Spirit
comes on you,
you will be able to be my witnesses
... even to the ends of the world.'
These were His last words.
As they watched, He was taken up
and disappeared in a cloud.*

The Acts of the Apostles 1:7-9

*I'll be with you
... day after day after day,
right up to the end of the age.'*

Matthew 28:20

