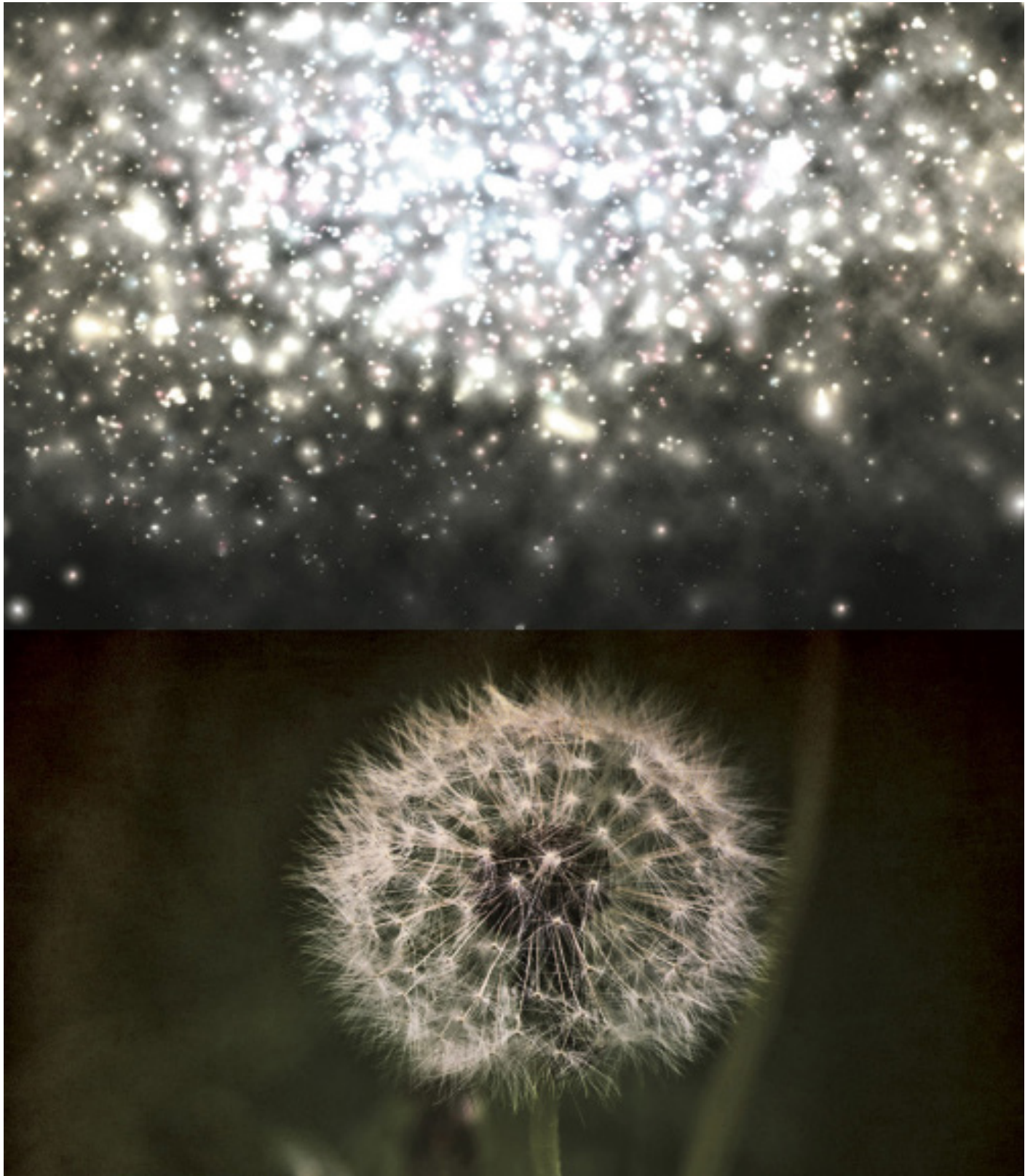




THE MARK

August 2014
Volume 26
Number 8

A Publication of The Church of Conscious Harmony ♦ A Contemplative Christian Community



You Are the Light

by Tim Cook

*The Word was first,
the Word present to God.
God present to the Word.
The Word was God,
in readiness for God from day one.*

*Everything was created through him;
nothing – not one thing! -
came into being without him.
What came into existence was Life,
and the Life was Light to live by.
The Life-Light blazed out of the darkness;
the darkness couldn't put it out. ...*

*The Life-Light was the real thing:
Every person entering Life
he brings into Light.
(John1:1-5, 9 *The Message*)*

Our son Erik was just two years old when Barb and her family moved from Chicago to a small mountain town in Colorado. On their first night there Erik, who had never been out of the city before, looked up at the sky and was enchanted, awestruck and literally captivated by the stunning reality of the stark black sky and the stars that looked close enough to touch. It's not so hard to understand how a baby could relate to the starry heavens when

we understand the deep personal meanings of John's mystical Gospel. John is telling us that in the time he spent in the company of Jesus he learned that all of creation is light and that each human being is a personal manifestation of that infinite light. All of life is light and light is life itself; aware, intelligent, creative and whole. Erik had only recently entered this world but the light in him, the very awareness with which he looked out at the world, connected with and recognized the light of the stars in some mysterious, deep, elemental way. And he still vividly remembers that ecstatic moment today, 42 years later.

Valentin Tomberg explains in, *Lazarus, Come Forth:*

“The starry heaven at night impregnates the soul that has become quiet and still. It speaks to the soul of the silent majesty of God and bears witness to the kingdom of eternal Being – beyond birth and death, beyond evolution and involution. The solemn majesty of the starry heaven proclaims the presence – the all-pervading presence – the holy Being underlying the universe ...

within temporal existence ...
in all its multiplicity.”

Countless civilizations have risen and fallen, wars have decimated populations, plagues have swept over the earth and cataclysmic natural phenomena have reshaped continents; yet the starry heaven seems unmoved, the changeless witness to a reality that pervades and yet transcends all human affairs.

Creation emerges as a cascade of living light that is eternally pouring down from the heavenly Source; through a living chain of galactic clusters, galaxies, solar systems, planets and through the biological manifestations of that same light in our planetary home. Each cell of each creature and even all the atomic structures of the mineral world are vibrating with the manifesting power of the infinite intelligence that is right now and always creating everything. The hands with which you are holding this paper, the eyes that are seeing these words, the countless metabolic processes and mysterious personal intelligence that are right now enabling us to read and the very awareness that experiences the reading are all manifestations of that same creative light. ☉

“We can never sneer at the stars, mock the dawn or scoff at the totality of being.”

~Abraham Joshua Heschel

There is nowhere we can go and no condition we can experience that can even in the smallest detail be in any possible way separate from that living, loving, Light that is now and always creating all that is. In that perfect Light there is perfect wholeness and perfect Oneness between every manifested creature and all seeming others. It is only when we fail to notice, appreciate and surrender our lives in love and service to that One that the seemingly insurmountable difficulties arise in our lives and cause us to feel separate from It and to experience the despair and isolation that arises from that seeming separation.

The astronomical, geological, archeological, and historical record of our universe and our home planet make it perfectly obvious that each of us are extremely recent arrivals and very temporary residents in this world. At birth; we emerged from the Great Mystery. After our brief “three-score and ten” years of manifested appearance we will disappear and return to the Great Mystery. How we live during the time of our appearance is a matter of our own choices, which our Creator gave us complete freedom to make.


Considering the always present

wonder of the magnificent starry heavens above us and our absolute dependence on the invisible Presence that is living all of it, including ourselves; it seems inconceivable that we could ever live unaware of It. But I believe that that is exactly why Western humanity does live that unaware way; because It is literally inconceivable and we are attracted to and even possessed by concepts. We tend to live in our heads, thinking to assert control over life through rational, intellectual processes. And we tend to ignore the Great Mystery because our attempts to figure it all out always have and always must be frustrated by Its inconceivability. Babies and small children have uncluttered souls that are still, quiet, and silent. They can still see. But as each of us was gradually shaped by the cultural imprint of the busy world of social, economic and political affairs, the starry heavens and all they imply simply faded into the background; replaced by electronic screens and the “news.”

Abraham Joshua Heschel expressed it profoundly and clearly in *I Asked for Wonder* when he wrote, “We can never sneer at the stars, mock the dawn or scoff at the totality of being.

Sublime grandeur evokes unhesitating, unflinching awe. Away from the immense, cloistered in our own concepts, we may scorn and revile everything. But standing between earth and sky, we are silenced by the sight....”

Finding our way back to the conscious inner stillness and silence from which we emerged and to which we will inevitably return is not an option if we are to fulfill the purpose for which we were born. We are given life to know, love and serve our Creator. We don’t need to travel to mountains to feel our right now relationship with him. He is now and always waiting for us to return our attention to his silent Presence within us. Centering Prayer opens us to the healing experience of that great silence. The very same silence that embraces the stars awaits our discovery within us. The very same light that pours out of the stars has actually, mysteriously become each of us. And It wants us to know It. All that is is Light. Light is all there is. Jesus could not have spoken more clearly or directly,

You are the light of the world.
(Matt. 5:14) 

This Is a Totally Non-Violent Prayer

by Barbara Cook

Fr. Thomas Keating teaches that Centering Prayer is a totally non-violent prayer. When I was finally able to grasp that truth; I felt a deep smile of recognition and relief on the inside. I could instantly see how, until that moment, I had been using my sacred word like a baseball bat; trying to bat all the thoughts out of my mind so I could have inner peace. It was a pretty forceful action on my part, not at all like the instructions given when we learned the prayer. They say “whenever we notice that we have become interested in thought; we are to ever-so-gently return to our sacred word.” It was clear that my personality, the Barbara part of me, had a specific outcome in mind. I want peace, but I wanted it on my terms. I wanted to feel like I was in control; even though the prayer invites us to let go into God on his terms.

That insight came when I was on retreat. So during our next prayer period, I followed the instructions exactly and introduced my sacred word ever-so-gently whenever I became aware that I was engaged with a thought. By simply making my activity more gentle and easeful,

my time with God felt peaceful and less agitated. It had been my inability to hear and take in the simple instruction that caused disturbance in my prayer. It hadn’t actually prevented the prayer, but I could clearly see how much better it felt when I could do it gently.

As I relaxed more deeply and my interior action became more gentle, I began to experience God like Psalmist describes him, “merciful and kind, slow to anger and quick to forgive.” Everything about Centering Prayer reveals the gentle yet vast generosity of God. It offers us an invitation to begin a real, experiential relationship with him or to deepen the one we already have.

There are just four guidelines for Centering Prayer.

1. Choose a sacred word as the symbol of your intention to consent to God’s presence and action within.
2. Sitting comfortably and with eyes closed, settle briefly and silently introduce the sacred word.
3. When engaged with your thoughts, return ever-so-gently to the sacred word.

4. At the end of the prayer period, remain in silence with eyes closed for a couple of minutes.

Notice that they are not rules; but guidelines. Fr. Thomas makes it clear that if we don’t get them exactly right at first; they’ll become clearer and clearer as we go deeper in the prayer. What counts is our intention to be with God in his first language, silence. We simply express our intention and then do it the best we can, knowing that God will respond.

This is how I have come to know God in his healing interior activity through his subtle, gentle presence. This prayer has helped me to see and acknowledge my own interior violence, to own it and to move toward greater inner gentleness. For his part, God has shown me that he is a loving presence and that he can do more for me than I can for myself.

The Holy Spirit of God has given us Centering Prayer; a loving, gentle fail-proof way to connect with God at the center of our being. He transforms us as we practice this gentle, heart-opening prayer. ☸

Meditations

We invite you to spend time and experience the quotes below—to read and enter each of the ideas separately, as if you are in conversation with God. Let Spirit guide the topics for reflection, wonder and discussion. As the community explores this month’s aim, “The Starry Heaven at Night,” we have an opportunity to return to these quotes in the coming weeks, to experience them again and again, to look upon the summer night skies and continue this exploration, and to observe what else Spirit reveals about our place in this Sacred World.

“The crying of a baby sends sound waves to galaxies thousands of light years away.” ~Madeleine L’Engle

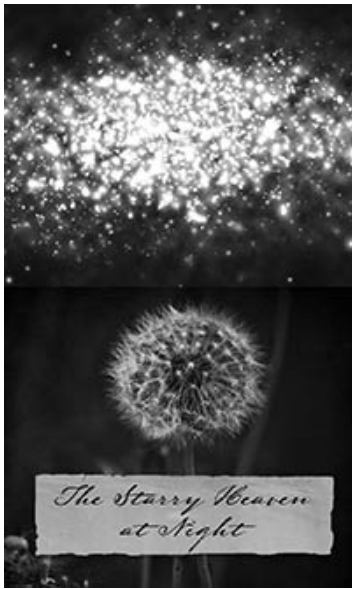
“...Awareness of God does not come by degrees from timidity to intellectual temerity; it is not decision reached at the crossroads of doubt. It comes when, drifting in the wilderness, having gone astray, we suddenly behold the immutable polar star. Out of endless anxiety, out of denial and despair, the soul bursts out in speechless crying.” ~Abraham Joshua Heschel

Not all flesh is the same: People have one kind of flesh, animals have another, birds another and fish another. There are also heavenly bodies and there are earthly bodies; but the splendor of the heavenly bodies is one kind, and the splendor of the earthly bodies is another. The sun has one kind of splendor, the moon another and the stars another; and star differs from star in splendor. So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body.

Corinthians 15:38-44

“Love, in Divine Mind, is the idea of universal unity. In expression, it is the power that joins and binds together the universe and everything in it. Love is a harmonizing, constructive power. When it is made active in consciousness, it conserves substance and reconstructs, rebuilds, and restores man and his world.... As divine love enters into the thought process, every cell of my body is poised and balanced in space, in right mathematical order as to weight and relative distance.” ~Charles Fillmore

“In the unitive vision the identity of the individual with the universal is experienced, and it is perceived that this identity encompasses all being as an eternally valid fact. It has not come into being with the seer’s attainment to the vision, but simply is. What comes into being, or, more truly, is developed in the seer, is the seer’s capacity to perceive the identity. In this context it seems meaningless to say that any individual man ever attains anything. The spirit raises its human vehicle out of its own being and, through this vehicle, achieves knowledge both of the qualities it has made manifest to itself and of the undifferentiated and unmanifest being within which all qualities inhere. Our life is its life; our awareness is its awareness; our desire to live, to experience, and to know, is its desire. And the motivation which urges men to turn inwards to self-discovery is the driving motive behind the whole universe, a motive that seems to be as inherent to the nature of being as is consciousness itself.” ~Sri Madhava Ashish



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

Annual Aim: A Sacred World

The Starry Heaven at Night by Frances Franklin

The starry heaven at night
impregnates the soul
that has become quiet and still.
It speaks to the soul
of the silent majesty of God
and bears witness
to the kingdom of eternal Being
– beyond birth and death,
beyond evolution and involution.
The solemn majesty
of the starry heaven
proclaims the presence
– the all-pervading presence –
the holy Being underlying the universe
... within temporal existence
... in all its multiplicity.

Valentin Tomberg,
Lazarus, Come Forth!

Sanctus, Sanctus, Sanctus
Holy, holy, holy Lord, God of power and
might,
Heaven and earth are full of Your glory.
Hosanna in the highest!
Blessed is he who comes in the name of
the Lord.
Hosanna in the highest!

Prayer used in the Christian liturgy,
going back to North Africa, year 200

“Ms. Franklin! Ms. Franklin! Do you want to hear something really cool?” Carlos was usually a very quiet 8th grader, who I didn’t often see socializing with other students. In fact he rarely made direct eye contact with me. So for him to literally burst into the orchestra classroom so excitedly was quite a surprise. “Sure!” I responded, trying to sound interested. Carlos continued, “Did you know that everything in the Universe, including us, is all made of star particles? Isn’t that weird!?” Now I was genuinely interested and completely dumbstruck for a moment as I stared at him in amazement—not because I didn’t believe *what* he said, but more because he actually *said* it. Snapping me out of my own silence he insisted, “Isn’t that cool?” “That’s awesome! Where did you hear that?” His response was, “We watched a film in my science class.” I asked him what film and he couldn’t remember anything about it except that everything is made of star particles.

One of the many beautiful aspects of this moment was that Carlos was in his third year of playing the violin in the orchestra. The very first song he and his classmates learned to play two years prior as beginners on their violins, violas, cellos, and basses for their first concert ever was

“Twinkle, Twinkle, Little Star
How I wonder what you are
Up above the world so high
Like a diamond in the sky
Twinkle, Twinkle, Little Star
How I wonder what you
are...”

I stood there with Carlos, who seemed to suddenly know that he was that little star! Other students were entering and exiting the orchestra room picking up their instruments, while Carlos just stood there staring at his hands and fingers and then back at me. “Can you believe we’re made of the same stuff as stars?” he asked me.

Another more profound aspect of this encounter was that moments

before Carlos burst into the orchestra room, I had finished teaching the most challenging students of the day. I was feeling drained, discouraged, frustrated, exasperated, and eager to go home. I was at a low place, a dark place, a kind of night within myself and not feeling like engaging with students anymore that day. Carlos' enthusiastic arrival into the room snapped me out of it. I woke up! This young man just reminded me where I come from, where we all come from. He reminded me that my life and worth were not merely dependent on the fluorescent-lit, windowless, room where I had just finished trying to teach restless adolescents, but that I have a higher source, meaning, and purpose. And more importantly, we are *all* from the same place and *all* connected! Moments before it was night in my consciousness and a little star named Carlos came in shining brightly.

On Thursday nights at the Church of Conscious Harmony, we study the cosmology and psychology in the *Work of Inner Christianity* class. The cosmology engages ideas related to the origin and structure of the universe and our place in it. Maurice Nicoll tells us in the *Psychological Commentaries* that we come from the level of the starry galaxy. In his letter to a person called Mr. Bush, he writes:

“This teaching tells us that the essence of each of us comes down from the stars.”

The Commentaries teach us that essence is the most real part of us. I personally understand my

essence to be the eternal part of my being whose development is dependent on intentional contact with God. However, I must admit my own skepticism when I first encountered this statement and related esoteric ideas on Thursday nights. I look nothing like a star; I certainly don't feel like one, so how can this be? And further, are stars or stellar phenomena even important on the spiritual journey? What does Scripture have to say about the importance of stars?

In the beginning, God created the heavens... Genesis 1:1

Simply reflecting on this statement stops me in my mental tracks. I invite readers to take this moment right now and repeat this statement gently:

In the beginning, God created the heavens...

As I do so, I feel an expansion in my whole being. My mind is blown. I wasn't created first and then the heavens for me, but the heavens came first. In fact scripture mentions the word stars, more than 65 times!

*When I consider your heavens,
the work of your fingers,
the moon and the stars,
which you have set in place,
what is mankind that you are
mindful of them,
human beings that you care for
them?* Psalms 8:3-4

In the Thursday night class, we are encouraged to ponder and think about the cosmological aspect of inner Christianity, to think about the cosmos and our relationship with it, we ponder ideas larger than our everyday way of taking life. In

Psalms 8:3, the writer does exactly that where it says, “When I *consider*.” This statement causes me to reflect on times I have genuinely considered the heavens. One of those times was in childhood.

On a hot, humid August night in the early 1990s, my brother and I lay on our backs on the warm driveway of our north Austin home staring at the sky hoping to glimpse a shooting star during the annual Perseid meteor shower. My father who was out of town on business at that time made sure that we knew about the meteor shower and the night of peak activity. As we eagerly awaited spotting our first meteor ever... my younger brother said,

“You know, we could really be upside down, looking down at the meteor shower with only the force of gravity keeping us on the earth. Since the earth is round there really is no such thing as up or down, gravity just keeps us here. We're all upside down.”

It was funny to consider at first, but also very thought provoking. Growing up in a traditionally Christian home, I believed in God, but in that moment, I thought, God is a Genius!

I invite readers, whether sitting, standing, or reclining, to pause and feel into the experience of the observation my brother made. We are upside down held in place by gravity looking out at the sky.

Like all of us, I grew up taking for

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granted that the earth is round and there is gravity. But the knowledge of that in my intellect until that moment had not shifted my consciousness from the idea that the sky is up and the earth is down. But in that moment at about the age of 19, I had a paradigm shifting experience. I felt a different scale and dimension of my own existence and of the universe. Even today years later, when I recall that moment, I am able to energetically connect with it in a way that seems to drop the sense of my center of gravity (the feeling of myself) from the head and down into the belly and out to every inch of my being. The realization that I am not standing myself on the earth, but rather being “stood” enlivens every cell of my body and I feel a profound sense of wonder, genuine wonder!

It was with sheer delight that my brother and I lay on the driveway into the wee hours of the morning excitedly pointing at shooting stars and exclaiming, “There’s one! ... And another one! ... Did you see that? ... W-o-wwww!” To our human eyes some seemed smaller, some much more grand, some moved quickly and some leisurely glided across the sky as they subtly changed colors.

Reflecting on that night, one of the things that I was surprised by was the silence of the stars. These majestic miracles in the cosmos shone brilliantly in the heavens without making a sound. Perhaps I had seen enough sci-fi movies that I expected the meteor shower to be accompanied by a cacophonous John Williams symphony of clanging,

clashing, and trumpet blasts, but this starry night sky displayed its shimmering, brilliant Presence in profound silence.

As I feel into that night from the perspective of having practiced Centering Prayer for the past seven years. I am aware that when I close my eyes and wait in The Silence for and with God, that I consent to being transformed by the One who is creating the heavens and transforming the skies.

Recently I watched a documentary narrated by one of my favorite cosmologists, Stephen Hawking. He describes countless calculations of the formation of the universe including the multitudes of galaxies, temperatures of stars, including our sun, and makes this observation:

“We’re (humankind) living just as it dawns on us that the earth and everything around us was made by the stars. Boiling furnaces of hydrogen gas, like our sun made even the atoms in your eyelashes.”

God created and is creating the heavens...and our eyelashes. I am reminded from time to time that God is closer than my very breath. But when I remember my own encounters with the starry heavens at night, I feel God as the source of my fingers as they type this article, and my eyes as I watch the letters form on the computer screen.

Another encounter I wish to share happened on Ash Wednesday of this

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The Great Work of Harmony

It has seemed to me that we must anticipate the time when there will again be a single science formed by the union of astrology and astronomy—that is, all the new knowledge of modern astronomy combined with the ancient understanding of celestial intelligence and celestial influence. It is one example of the great work of harmonizing all the apparent contradictions of human experience and human knowledge, which is our task today. Very much may depend upon the degree in which man can imagine and project harmony in our particular age.

In ancient Egypt science, religion and craft formed one single body of knowledge—as it must do again eventually.

At the same time, it is clear that the Egyptian priests anticipated and prepared for the coming of Christ far in advance. Evidently at the incarnation, a break had to be made with the past, so that men should realise the magnitude of what had happened. For two thousand years there has been a kind of schism between the pre-Christian and the post-Christian world. As I say, I think it was necessary in order that men should realise that some quite *new* chance had come to the earth. But now I believe this division has to be healed. It has to be shown that all memorials of truth in all ages of the earth belong to the same plan, and come from the same source. It is the same work of harmony.

Rodney Collin, *The Theory of Conscious Harmony*, pages 138-139.

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year. The minister dipped his fingers into the bowl of ashes and marked my forehead with them in the sign of the cross. I couldn't help but notice the scintillating sparkle of the ashes in the bowl. He said, "(Wo)man thou art dust and to dust you will return."

As I exited the sanctuary in silence, images of stardust from that August night all those years ago came to me. The melody of *Twinkle, Twinkle Little Star* sounded in my heart and blended with the lyrics "how I wonder what I AM." ☺

CCH Bookstore

Summer Reading Ideas

The Wisdom of Wilderness

by Gerald May



Experiencing the healing powers of nature

From Teilhard to Omega

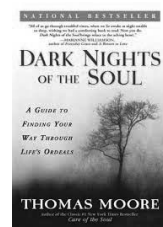
by Ilia Delio



Co-creating an unfinished universe

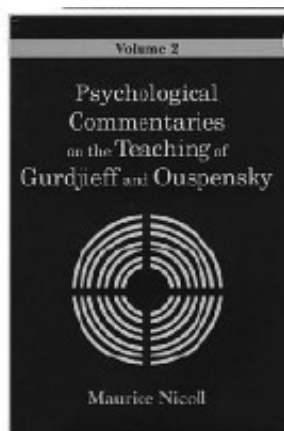
Dark Nights of the Soul

by Thomas Moore



A guide to finding your way through life's ordeals

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




The Work of Inner Christianity

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

Leads Us Back to Where We Have Originally Come From

This work, this system of teaching, these ideas we are studying, are the most beautiful things you can possibly imagine—and they are new to us. No, they are far more lovely and beautiful than anything you can imagine. They accuse you only of being asleep. They hold no conviction of sin in them. They ask you quite gently to observe yourself. It is you yourself who must accuse yourself. Let us take one of the ideas of this teaching—an idea about *essence*. This teaching tells us that the essence of each of us comes down from the stars. You will remember the Ray of Creation. Essence comes down from the note *La* (Starry Galaxy) and passing through the note *Sol* (the Sun) and then the note *Fa* (the planetary zone) enters the earth. We are not merely born of our parents; our parents create the apparatus for the reception of this essence that comes from the stars. And all work, whether personal work, work with others in the work, or work for the work itself—and these are the three necessary lines of work for anyone who wishes to remain in this work—is to lead us back to where we have originally come from. Now each one of us is down here, on this dark planet, so low down in the Ray of Creation, because he or she has

some special thing in themselves, some special factor, or *chief feature* to see, to observe, to become conscious of and to begin to dislike, and so to work against. It may be meanness, or cruelty, or lying, or self-pride, or fear, or ignorance, and so on. And if a man or woman dies without seeing why they are here and what is the real reason of their lives, can it be called anything but a tragedy? Each one of you is here, on the earth, because from the work point of view you have something very special and very important to see in yourselves and struggle against with all your skill and ingenuity, with all your strength of mind and will and soul and heart and body. But of course if you pride yourselves on your virtues—well, what can happen save that self-righteousness and so false personality will be increased every day you live: and the result will be that you will crystallize out in such narrow viewpoints and attitudes and become *dead people*. ... The dead are those dead to all possibility of working on themselves and so changing themselves. Now the work can only be done in the spirit of its own beauty and light, in the spirit of its true message and significance. Life on earth is nothing but a field for working on oneself, so that one

can return from whence one came. To take life as an *end* in itself is not to understand the work, and it may cause a wrong attitude which may be the source of many negative emotions and of useless efforts made in negative states. For to work in a negative way is useless. It is only through some kind of delight, some feeling of joy or pleasure or some genuine affection or desire, that a person can work and bring about any change of being in himself. ... And when a person begins to take up his own “cross”—that is, to observe—and does it in such a spirit, then he will get results. But if he does it heavily, out of the conviction of sin, nothing will ever come out of it, and especially if he shows others what he is trying to do, and likes to look miserable or grave or sad. ... This work, if you will listen to it and hear it in your hearts, is the most beautiful thing you could possibly hear. It speaks not of sin, but of being asleep, just as the Gospels do not really speak of sin, but only of *missing the mark*—the Greek word means that. Can we hear the work? 

Maurice Nicoll, *Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky*, pages 9-11. 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

1st Guideline



The fundamental goodness of human nature, like the mystery of the Trinity, Grace, and the Incarnation, is an essential element of Christian faith.

This basic core of goodness is capable of unlimited development; indeed, of becoming transformed into Christ and deified.

SEEDS

The Divine Love for Humanity

That God should assume Mary into heaven is not just a glorification of a "Mother Goddess."

Quite the contrary, it is the expression of the divine love for humanity, and a very special manifestation of God's respect for His creatures, His desire to do honor to the beings He has made in His own image, and most particularly His respect for the *body* which was destined to be the temple of His glory.

If Mary is believed to be assumed into heaven, it is because we too are one day, by the grace of God, to dwell where she is.

If human nature is glorified in her, it is because God desires it to be glorified in us too, and it is for this reason that His Son, taking flesh, came into the world.

Thomas Merton, *New Seeds of Contemplation*, page 172-173.

AUGUST CALENDAR

Visit consciousharmony.org for a complete listing of events

SPECIAL EVENTS

Aug 2

Introduction to Centering Prayer
8:30 am-3:30 pm
plus 6 consecutive Thursdays 6-7:30 pm
\$75 Pre-register with the office.

Aug 9-10

2-Day Commuter Retreat
Saturday 8:45 am-5:45 pm
Sunday 8 am-5:30 pm
\$100 Pre-register with the office.

MONTHLY

1st Sundays

Bring non-perishable items for Caritas

Aug 19

Gurdjieff Music 7:30-8:30 pm

WEEKLY

Sundays

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

Tuesdays

Centering Prayer Support Group 7:30-9 pm

Wednesdays

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

Thursdays

Work of Inner Christianity Class 7:30-9 pm

Fridays

Devotional Service 7:30-8:45 pm

DAILY

Mondays-Fridays 7-7:35 am

Centering Prayer Service in Theosis Chapel

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



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*All of us, gazing with
unveiled face
on the glory of the Lord,
are becoming transformed
into the same image
from glory to glory.*

2 Corinthians 3:18

The Transfiguration

The Transfiguration reveals the basic pattern of the Christian path.

Jesus, by his example and teaching, approaches from without in order to awaken us to his divine Presence within.

The Eternal Word of God has always been speaking to us interiorly, but we have not been able to hear.

When we are adequately prepared, the interior Word begins to be heard. The external word of Scripture and the interior Word arising from the depths of our being become one.

Our inner experience is confirmed by what we hear in the liturgy and read in Scripture . . . Awakening to the divine Presence emerges from what Meister Eckhardt called 'the ground of being' – that level of being which in Christ is divine by nature and which in us is divine by participation.

Thomas Keating, *The Mystery of Christ*

