



THE MARK

January 2015
Volume 27
Number 1

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



Know Thyself

by Tim Cook

The Temple to Apollo in Delphi, Greece bore a message to all who came to visit the Oracle. Chiseled in stone above the entry that admitted the petitioners to the temple was the simple, yet mysterious command, “Know Thyself.” For more than 500 years that profound injunction greeted and perplexed visitors and philosophers alike. In *Phaedrus*, Plato quotes Socrates as saying that he had no time to speculate on “mythology” or other “far-flung” topics. He stated: “I have no leisure for them at all; and the reason, my friend, is this: I am not yet able, as the Delphic inscription has it, to know myself; so it seems to me ridiculous, when I do not yet know that, to investigate irrelevant things.”

Could it be that we, fellow citizens of the human condition 2500 years further down the timestream from Socrates, have also not yet been able to know ourselves? If a simple personal inquiry shows this ignorance to be our condition, are we then willing to be as wise as Socrates; knowing that without that fundamental knowledge, everything else we’ve ever learned or experienced is absolutely without meaning, merit or purpose? Without true knowledge of self as a foundation, everything we heap on top of that great unknown is without stability; like a house built

on sand. “I” am the foundational identity on which my entire life and experience are built. Is it actually possible that I don’t know myself? And could it be that unlike Socrates, I am busily distracted investigating “far-flung” topics?

I was a young high school boy when I first heard the injunction, “Know Thyself” and it seemed absolutely absurd to me. How could I possibly not know myself. I am myself; what else is there to know? Later, as I was beginning to awaken, I found that I was unable to control myself. Compulsive eating and excessive drinking ran away with my life and I became aware that I did not, in fact, know myself. Something was running the show but it would not be obedient to “me.” One day, in frustration, I shouted, “Who am I?” and from deep inside I heard a voice respond, “Who’s asking?” I was startled and unsettled as I wondered, “Who said that?” I clearly did not know myself. Soon, the search for self-knowledge had replaced my interest in many of the “far-flung” topics that had formerly occupied my attention.

I was led to the study of the Work of Inner Christianity; and it provided me tools and concepts that gradually opened the dark mystery

of my personhood to the light of my personal consciousness and the Light of Christ. I learned that, although, we all take ourselves to be one single, unchanging “I;” nothing could be further from the truth. In fact, our personal identity, our acquired personality, is a multiplicity. We are, not one, but many, like the possessed man Jesus encountered in the territory of the Gerasenes. When Jesus asked him his name he replied,

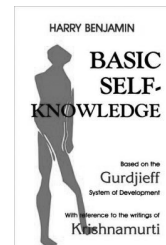
My name is Legion, for we are many.

(Mark 5:9)

Discovering and ultimately transcending our own version of that “many-ness” begins with the process of self-observation. We divide our attention into a side which observes and a side which is observed. The observer is the always present, never changing witness to both our interior and our exterior world. For purposes of gaining self-knowledge, we temporarily let go of our fascinations with the outer world and its people and events and focus, instead, on our inner landscape and all its fragmented reactions, desires, aversions and voices. As we develop our inner vision and become skillful observers of our psychological content, we become increasingly aware that none of those many

CCH Bookstore

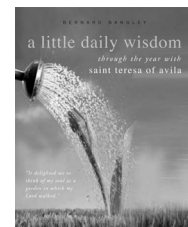
January Community Reading



Basic Self-Knowledge

Based on the Gurdjieff system and writings from Krishnamurti
by Harry Benjamin

Daily Readers for beginning 2015



A Little Daily Wisdom

Through the Year with St. Teresa of Avila
by Bernard Bangley

A Little Daily Wisdom from the Early Church

by Bernard Bangley

Centering Prayers

*A One-Year Daily Companion for Going
Deeper into the Love of God*

by Peter Traben Haas

Bookstore and Library Hours

Monday-Friday 9 am-3:30 pm

Sunday 9-10 am & 11:30 am-12:30 pm

voices, suggestions and commentaries about the world, our families and our friends are 'I,' the True Self. The True Self can never see itself because it is what is doing the seeing. The seer is never seen. Anything that can be seen is not the seer.

We can practice self-observation anywhere and under virtually any condition and each time we see one of our countless small 'I's we are increasing the light of consciousness in what had formerly been the darkened invisibility of our personal inner world. That light gradually outshines the inner confusion that had reigned unnoticed in our psychological interior. We realize, "This thought is not I. This feeling is not I. This sensation is not I." We are beginning to know ourselves by first discovering what is not ourselves and releasing our feeling of identity with our ever-changing content.

Our Thursday evening classes on the Work of Inner Christianity and our daily study of this Work lead us ever deeper into interior freedom and spiritual rebirth. We learn from others who have walked the way of self-knowledge before us and share our discoveries with others in our community. Together we are embarking on the grand adventure of self-discovery enjoined on the human

race, chiseled in stone, so long ago at Delphi. As a community of shared experience; we realize the profound truth written by Maurice Nicoll in *The Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky*,

"This work is beautiful when you see why it exists and what it means. It is about liberation. It is as beautiful as if, locked for years in a prison, you see a stranger entering who offers you a key. But you may refuse it because you have acquired prison habits and have forgotten your origin, which is from the stars."

When we couple our personal efforts with the graceful touch of God's love through our daily practice of Centering Prayer and regular participation in the Eucharist; we are destined for the transformation our hearts have been yearning for all our lives. This transformation is not imaginary and it is not for a few elite. Look around our community; the light of God is shining out from friends who are beginning to know themselves. Together we are joining St. Paul in true self-knowledge,

I no longer live, but Christ lives in me (Galatians 2:20)

Our very bodies are becoming his temples. ☉

I Die Daily

by Barbara Cook

This year, our annual aim involves exploring the idea of self. What is self? What is beyond self? We'll be observing, discovering and non-identifying with our selves. Last year I got a small preview of that exploration during my study of Bernadette Roberts' book, *The Real Christ*. I suddenly saw that if self were gone; what would be left would be Christ. That's the whole point of Christianity; Christ in you, your hope of glory as St. Paul put it.

I remember Fr. Thomas Keating saying, "Every Christian should be familiar with the idea of dying to self because that is what we do in baptism." We ritually go beneath the water to symbolize dying to ourselves so that we rise to new life with Christ. Even so, our western materialistic mind-set clings to self as though it were life itself. It takes time to develop that new interior life. This year's exploration will, no doubt, deepen our experience of dying to self.

Those of us with a regular Centering Prayer practice are well acquainted with the act of dying to self. We experience it every day as we open to God's presence, his love and his healing action within. We let go of our selves for 20-30 minutes twice a day, every day; dying to our way of knowing and to the programs for happiness that have been running us since we were children. St. Paul

was absolutely clear, "I die daily," we do too.

These mini-deaths, these moments of letting go leaves space for Christ to grow in us. This growth, like all growth, is a slow process; aided by the Holy Spirit through retreats, scripture study and Lectio Divina. We are also aided by the study of the Christian Contemplative tradition and Fr. Keating's extraordinary insights into the spiritual journey.

God's amazing love for each of us gradually encourages each of us to truly wish to release the old man, to actually die to self and participate in the creation of the new man. We discover that we

are each a cell in the Mystical Body of Christ and we learn that all our efforts and practice are a blessing to the entire body. We are increasingly attracted to acts of selfless service that magnify the health and vitality of the entire body.

Our progressive transformation does not make us into a better person with improved behaviors. It makes us into an entirely new person in Christ. If that is what we ask him for, that is what we will get. God has given us everything needed for this journey; our part is to simply say yes, to consent to the journey.

I am looking forward to sharing this year with you, as we open, let go, die to the old and come to life. ☺

Special Classes: Participate, Grow, Transform

If you are interested in participating in any of the special classes or offerings that begin in January*, please contact the church office to register.

The study of Bernadette Roberts' book, *The Real Christ*, offered on Wednesdays 7:30-9 pm from January 21-March 25 with Tim Cook, requires pre-registration by January 16.

*See page 11 for more details.

Contact the church office to register.
512-347-9673 or email officemgr@consciousharmony.org

Books are available in the bookstore.



The Self

KNOW THYSELF

2015

We believe ...
The Omnipresent took flesh
in the Virgin Mary and
became the historical man, Jesus.
Although this divine person incarnated
at a moment in history, He remains
eternally present
to every human being –
past, present, and to come –
as Christ.

We are created in the image
and likeness of God.
Our basic nature, like God's nature, is
absolute good.
Transformation into conscious unity with
the Living God
is possible in this life.
Indeed, *theosis*, personal incarnation of
Christ, is the aim and purpose
of every human life.
Transformation is only possible through
the power and grace
of the Holy Spirit.
Self-knowledge and daily spiritual
practice are necessary
for those who wish to awaken.
God is Love.
Love is eternally present.

An Invitation

You are invited to join in community
... to participate in intention and will to God
... to renew your commitment to the spiritual journey,
moving ever deeper together as a community
of intention, practice and devotion.
... and, in so doing, manifest
conscious harmony
with all life.

All glory to God.

*All of us, gazing with unveiled face on the glory of the Lord,
are being transformed into the same image from glory to glory,
as from the Lord who is the Spirit.*

2 Corinthians 3: 18

What are the instructions given to man?
Know thyself: and this refers to the mirror.
... What is this mirror, then, if not the divine spirit?
When a man looks into it and sees himself in it,
he turns away from all that is called gods and demons.
He attaches himself to a process of purification,
through the instrument of the mirror, which becomes the Holy Spirit,
and becomes a perfect man. By means of the mirror he eventually
sees God who is in him ... in the light of the eye
of the Spirit.

Maurice Nicoll, *The Mark*



A Special Invitation ...

To participate in the Tenth Man School

My Father is at work until now, so I am at work.
John 5: 17

The sole aim of the Tenth Man School is to be a transforming agent of the Spirit, assisting the process and reality of *theosis* for one another, that each may "*know myself as Christ, as my Father knows me,*" fully human, fully divine, always guided by the Spirit and rooted in Eternal Love.

Membership in the School is a declaration of intentional relationship to the Divine Mystery that is God, and to all creation. It is a formal expression of a personal hunger and commitment to be transformed, and to live a committed life in service of this aim.

The prerequisite for membership in the School is being a formal member of The Church of Conscious Harmony (i.e., have completed the classes and read the books required for membership).

A member of the School is a member of The Church of Conscious Harmony who chooses to deepen his or her commitment to the spiritual journey by becoming a member of the School.

The term of this commitment is for 2015, renewable annually thereafter.
A member commits to a Rule of Life that includes:

1. Twice daily Centering Prayer practice
2. Daily reading of Scripture
3. Daily reading of the *Work of Inner Christianity*
4. Daily conscious movement (e.g., tai chi, yoga, walking)
5. Small group participation, as available
6. Commitment to attend Centering Prayer retreats
7. Seva group or YES program participation
8. Tithing
9. Regular attendance at Sunday Services

An intention to participate in the Tenth Man School is to be submitted by January 25 (contact the office for an acceptance card).

We are the recipients of a multi-faceted Tradition, the strands of which have been woven together into a new rope for us to jump for.

Tim Cook, January 8, 2008

In the Name of the Father, and of the Son, and in the Name of the Holy Spirit. Amen



The Church of Conscious Harmony
A Contemplative Christian Community

7406 Newhall Lane
Austin, Texas 78746
512.347.9673
512.347.9675 fax
www.consciousharmony.org

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Michael Begeman
Pamela Begeman
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Eric DeJemett
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Jim McCune
Lauri Raymond

MUSIC

Susan Boulden, Director
musicdir@consciousharmony.org
Sue Young

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childmin@consciousharmony.org
Jacque Botto, Assistant to the Children's Director
Don Hale, Youth Director
youthdir@consciousharmony.org
David Jenkins, Assistant to the Youth Director

OFFICE

Mon-Fri 8:30 am-4:30 pm
Donald Genung, Business Mgr
bizmgr@consciousharmony.org
Lisa Genung, Office Mgr
officemgr@consciousharmony.org

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Sun 9-10 am & 11:30 am-12:30 pm
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Virginia Maxwell, Manager
bookmgr@consciousharmony.org

NEWSLETTER

Sandra Ely, Editor
garzaely@swbell.net
Carol Hagar, Design
lifesart@austin.rr.com



All of us ... are being transformed into the same image from glory to glory. 2 Corinthians 3:18

Annual Aim: The Self

Know Thyself

Who Are You? A Series of Meditations

by Pamela Beġeman

Self-Awareness

I long to see you
making your home
in the cell
of self-knowledge,
so that you may
attain perfect love.

Why?

Because we see
our own nothingness,
that our very existence
is ours by grace ...
given to us with boundless love.

Catherine of Siena,
The Letters of St. Catherine of Siena

*Go forth ... to the land
that I will show you.*

Genesis 12:1

The first stage in regeneration ... in the spirit,
is awakening to what we are like, and this
is only possible through increasing consciousness of oneself.
... I must study this person in the light of being
someone in me that I am unaware of.
... As I admit him [her] gradually into my consciousness
I will become whole
... and the feeling of oneself begins to alter,
and one knows it and thanks God.

Maurice Nicoll, *Commentaries*

“Someone in Me That I Am Unaware of”

It was well after midnight and we were waiting for our food. After a night of tequila and live music, we were settling down and sobering up. He looked across the table from me and said, “Who are you?” I thought he was joking and threw some wise crack back at him. He asked me again. Since we had only been friends a few months, I gave him the resume answer. He persisted, calmly, with an intense focused attention on me, “No, *who are you* – beyond the

roles, beyond your history?” The energy of the evening had definitely changed. My mouth dropped open to respond and nothing came out.

I went home agitated. I couldn’t sleep. I knew there was an answer, a very deep answer, but I didn’t know it. How could I not know? I felt duped, blind, ignorant – and suddenly – very, very alive. I wanted to know this answer like a drowning person wants a breath of air.

The next morning at work, I marched into his office, sat down and looked at him with the same intense,

focused attention he had directed at me the night before. “I want to know the answer. Tell me.”

In this moment, my life orientation and direction completely shifted. Thus began my spiritual journey with a single, intentional question, “Who are you?” and it continues to this day more than 17 years later.

“The First Stage of Regeneration Is Awakening”

This existential, center-of-gravity question reverberates through all time and through all traditions. Recently, it showed up in the most surprising of places, which reenergized the question in me, and gave me much hope that its transformative action is still working its way through human consciousness.

Prince Ea, rapper and activist from St. Louis Missouri, gave this impromptu reply to a questioner while walking to his car in September 2014 (recorded on video):

“How do you fix Ferguson is the question. ... We fix Ferguson in the same way we fix Afghanistan, Gaza, Palestine, Chicago – and that is to stop. We have to stop and be open to the possibility that we have been brainwashed on every single level of our lives. Brainwashed with conditioned thoughts, thoughts that we have followed, died over, killed over, gotten angry, sad, and depressed over.

“... We’re so loyal to these thoughts, right? We got to question them because they were created by the culture that we were born in. Look

at that that word. ‘Cult-ure.’ ... This culture taught us that race was real and we believed it. It taught us that war and violence creates peace and we believed it. It taught us that love was weakness and we believed it. We ate it up, right? Open any history book ... You’ll notice a trend. Generation after f***** generation is the same story over and over again. We’ve tried everything from politics to protests to rallies to riots to marches. None of it works.

“These things create short term results, not lasting solutions. Just because our parents or grandparents believed something or did something doesn’t mean that we have to continue that cycle, man. Yo, this is our time, right now, as I stand here right now. This is our time.

“Billions have come before us and billions will come after us. We have a chance right now to make a real difference or we can die doing the same thing that we have been doing over and over, expecting different results.

“The question then is: What have we not done? Everybody is worried about changing this, changing that - what’s on the outside. But we have forgotten about that which is looking outside, which is ourselves.

“Who are you? Who are you in the deepest sense?

I’m not talking about your race, your ethnicity, your heritage, your ancestry. I’m not even talking about your experiences or your memories. Who are you in the deepest sense?

“Figure it out because there will never be external peace if there is not first internal peace. Once you figure that out, I promise you, the entire world will transform, will change. As more and more people find themselves, mankind has the opportunity to transform into ‘kind man.’

“Jesus once said that, ‘Forgive them, they know not what they do.’ Think about that. Forgive them, they know not what they do. They know not what they do because *they know not who they are* [emphasis added].

“A lot of people, they won’t understand the words that I’m saying. They just won’t hear it. ... But for the few of you ... I urge you to try it. Try to find out who you are inside of your body or what you are inside of your body. What do you got to lose? ...”

This is exactly the invitation of this year’s annual aim for each of us.

“I Will Become Whole ... and Thank God”

... Who am I? This or the other? Am I one person today and tomorrow another? Am I both at once? A hypocrite before others, And before myself a contemptibly

woebegone weakling? Or is something within me still like a beaten army, Fleeing in disorder from victory already achieved? Who am I? They mock me, these lonely questions of mine. Whoever I am, Thou knowest, O God, I am Thine! Excerpted from “Who Am I?” a poem by Dietrich Bonhoeffer, March 4, 1946

The practice of the Work of Inner Christianity invites me to wake up, to become whole through self-awareness of my fragmentation and through faith in the already present fact of my divine-human nature through Christ.

“We See Our Own Nothingness”

The question of “who am I” is only the beginning, a portal into a whole new Reality. However, a common trap of the spiritual journey is that it can devolve into narcissistic reflection, egoically co-opted into an ongoing “selfie” propped up by all the best teachings and practices. Humiliations and failures then literally become “God-sends,” and surrender becomes the real and only practice. I learn and let go of who I am *not*, and the questions begin to change. As Bernadette Roberts emphasizes, the focus shifts to “what I am” ... and who and what God is. Eventually, questions like these dissolve altogether.

“The ultimate abandonment of one’s role is not to have a self as a fixed point of reference; it is the freedom to manifest God through one’s own uniqueness. ... To be no one is to be everyone. To be no self is to be the true Self. To be nothing is to be everything. In a sense, it

is ... a kind of fifth Gospel: ... when you have been liberated ... you are in a space that is both empty of self and full of God.

“Christ became one of us in order to make us into *what he is* [emphasis added]. ... *Christ lives in us*. This is our answer to every question, experience or discovery. We are called out of nothingness to work at this. It is the Father’s will. ... It is our true reality. *Christ lives in us* means that he prays, acts, thinks, loves, suffers, and dies in us; and at the deepest level *is our true Self*. ... Our precious

days on earth – the spiritual journey – are not primarily about us, or even about our transformation in Christ. They are about God *taking over our lives in every detail*. ... Living daily life and the evolution of consciousness are not primarily about ‘us.’ They are about God. ... The goal is not just union, or even unity with God, but God *incarnating in our humanity with all its circumstances*.”

Thomas Keating, *The Human Condition and Reflections on the Unknowable*

Oh God, come to my assistance. Oh Lord, make haste to help me! May it be so. ☉

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.

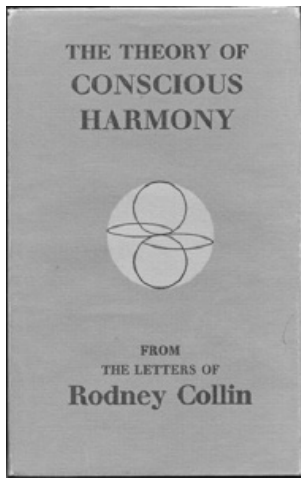
One principle will appear in these pages each month

6th Guideline



The particular consequences of original sin include all the self-serving habits that have been woven into our personality from the time we were conceived;

all the emotional damage that has come from our early environment and upbringing; all the harm that other people have done to us knowingly or unknowingly at an age when we could not defend ourselves; and the methods we acquired – many of them now unconscious – to ward off the pain of unbearable situations.



The Work of Inner Christianity

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

What Is Our Work All About?

Our work is to realize conscious harmony. First, in oneself individually. Then, in one's group. Then, gradually between groups and so projected infinitely out into the world. Individually, we must realize harmony between all our functions, all our interests, all our duties, all sides of our life—dedicating the harmonious whole to God and to the Work. This is what our studies are preparing us for. They have no other purpose.

Each person has to recreate the whole System intellectually for himself and in himself. This is the scaffolding of his new creation. Nobody else can do it for him, and what he finds is his own.

At the same time, the construction of one's own intellectual 'model of the universe' is *only* scaffolding. This is the skeleton. A new kind of living flesh must grow upon it, a new body. What does this mean? It means learning to live in the soul and from the soul.

When one does this, all the complicated structure of ideas which one has created resolves into something very simple, very direct.

What is our work all about? It is to enable man to live consciously in three bodies, in three worlds, and so

realize the Divine Plan. A physical body was given him by Nature at birth. Somewhere exists the original Divine spark launched from God and which, re-found, will be his conscious spirit. But ordinary man has no feeling for that body which was created to connect the two—the soul.

The soul is the bridge between body and spirit, between earth and Heaven. It is there, but you have to become aware of it, you have to feel it, you have to live in it.


You feel the soul by opening your heart to people, by accepting what is. The soul grows through the heart. The heart is the door of the soul. But with all ordinary man, this door is blocked with fear, prejudice, doubt. His heart is not open to the world. He only takes from it what he wants to take, in the way he wants to take it. If he could just *be himself*, *be his whole self*, without fear and without self-protection, he would already live from the soul. So learn simply to *be*, to *be* your *whole* self.

First you must live in awareness of your physical body. Then in awareness of your soul. Then in awareness of your spirit.

There is one thing more. Everyone who goes far in this Work

must learn how to rest. The tensions which he meets will be too strong for him otherwise. In fact there is only one true kind of rest—this is in the thought of God, in the remembrance of God, in God.

There are two visions of the Universe. And we have to learn to cultivate them alternately. One is the vision of the Hierarchy of Beings, of the ladder up which we and all others must struggle by labor, sacrifice, service, understanding. This is the way of School. The other is the direct vision of God, of a Divine vibration which pervades and sustains all beings everywhere, from rock to Christ, from moon to sun. These two visions are the day and the night of our work. We labor in the one, we rest in the other. It has to be like that.

This is why our Tradition is not a substitute for religion. It is the complement of it. Every man [every woman] needs a religion, and probably a Church, to sustain [them] in the vision of God. 

Rodney Collin, *The Theory of Conscious Harmony*, pages 104-106. For more information and experience with these teachings, you are invited to attend the Work of Inner Christianity class held every Thursday at 7:30 p.m. at The Church of Conscious Harmony.

SEEDS

If I do not know who I am, it is because
I think I am the sort of person everyone around me wants to be.
Perhaps I have never asked myself whether I really wanted to become
what everybody else seems to want to become.
Perhaps if I only realized that I do not admire what everyone seems to admire,
I would really begin to live after all.
I would be liberated from the painful duty of saying what I really do not think
and of acting in a way that betrays God's truth and the integrity of my own soul.
Why do we have to spend our lives striving to be something
that we would never want to be, if we only knew what we wanted?
Why do we waste our time doing things which, if we only stopped to think
about them, are just the opposite of what we were made for?
We cannot be ourselves unless we know ourselves.
But self-knowledge is impossible when thoughtless
and automatic activity keeps our souls in confusion.
In order to know ourselves it is not necessary to cease all activity
in order to think about ourselves.
That would be useless, and would probably do most of us a great deal of harm.
But we have to cut down our activity to the point
where we can think calmly and reasonably about our actions.
We cannot begin to know ourselves until we can see the real reasons
why we do the things we do, and we cannot be ourselves until our actions
correspond to our intentions, and our intentions
are appropriate to our own situation.
But that is enough. It is not necessary that we succeed in everything.
A man can be perfect and still reap no fruit from his work,
and it may happen that a man who is able to accomplish very little
is much more of a person than another who seems to accomplish very much.

Thomas Merton, *No Man Is an Island*, pages 125-126.

Multi-Day Centering Prayer Retreats at Cedarbrake

Jan 21-25	5-day	Renewal	\$425
Feb 27-Mar 8	10-day	Lenten	\$825

Call the office to register 512-347-9673

JANUARY CALENDAR

Visit consciousharmony.org
for a complete listing of events

SPECIAL EVENTS

Jan 10
One-Day Centering Prayer Retreat
8:30 am-4:30 pm
\$15 Bring a potluck dish to share.

Jan 15-Feb 19
Simple Explanation of Work Ideas
Thursdays 7:30 pm

Jan 17
Intro to Centering Prayer
8:30 am-3:15 pm
plus 6 consecutive Mondays 7:30-9 pm
\$75 Pre-register with the office.

Jan 21-Mar 25
The Real Christ
Wednesdays 7:30-9 pm

Jan 28-Mar 25
Lessons in Truth
Wednesdays 7:30-9 pm

MONTHLY

1st Sundays
Bring non-perishables for Caritas

Jan 20
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

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



The Church of Conscious Harmony
A Contemplative Christian Community
7406 Newhall Lane Austin, Texas 78746

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*When Jesus was born in Bethlehem of Judea,
in the days of King Herod, behold,
magi from the east arrived in Jerusalem, saying,
'Where is the newborn king of the Jews?' . . .
And, behold, the star that they had seen
at its rising preceded them, until it came
and stopped over the place where the child was.
They were overjoyed at seeing the star,
and on entering the house they saw
the child with Mary His mother.
They prostrated themselves and did Him homage.
Then they opened their treasures
and offered Him gifts
of gold, frankincense and myrrh.*

Matthew 2:1-2, 9-11

EPIPHANY

The Unfolding Stages of Faith

The magi were astrologers in search of the truth.
They stand for genuine seekers of the truth throughout the ages.
Everyone in the human family is invited to the banquet of divine love
in virtue of God becoming a human being.
Through faith we accept this remote call to divine union.
Here is the spiritual meaning of the historical event.
As the light of faith grows brighter, we perceive the meaning of the event
for us as individuals and begin to experience the unfolding of the stages
of faith leading to divine union. Thus, the coming of the magi presents us with a panoramic
view of what the divine light is revealing at this sacred season.

The full development of faith is the accessing
of the divine presence within us and submitting to its transforming power.
The Spirit of God, present in Christ, begins to manifest in us.
We make the grace of Christ's Incarnation, Passion, Death, and Resurrection
actual by our consent.

Do you consent to become divine? That is the question of the day.

Thomas Keating, *The Mystery of Christ, Awakenings, Reawakenings*

*Rise up in splendor, Jerusalem!
Your LIGHT has come,
the glory of the Lord
shines upon you.
Upon you the Lord shines,
and over you appears His glory.*

Isaiah 60:1