



THE MARK

January 2014
Volume 26
Number 1

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



A SACRED WORLD

2014

Embodied Spirituality in a Sacred World

by Tim Cook

When Fr. Keating made his first visit to our church in 1988, to present Centering Prayer to the community, I used every bit of free time with him to ask questions about the Spiritual Journey. I knew that I was in the presence of someone who could help me fill in some of the gaps in my knowledge about the many and varied aspects of human development and potential as they relate to Christianity and to myself as a spiritually evolving member of our species. One of the most important things I asked him that day was for recommendations of readings in this area. He replied, “Well, of course, you’ve read Michael Washburn’s *Ego and Dynamic Ground* haven’t you?” Well no, I hadn’t. But within a few days, the book was in my hands and I opened it with great expectations, followed immediately by immense disappointment. I couldn’t read it. It was too dense, too hard, and way over my head. I was about to give up on it when Spirit reminded me where the recommendation had come from. I knew that he would have never suggested something that wasn’t possible for me; so I decided to simply dive in to the book, slowly read it for as long as it took, and to think deeply and

carefully about the ideas presented.

Washburn is a Transpersonal Psychologist and I am not. He is an academic and I am not. His writing made my brain feel like it was about to blow all its fuses; but somehow I just kept on reading and thinking and praying for the help I needed to understand. If anyone else had recommended that book to me, I am sure that I would have quickly put it aside. But as I persisted through the first few chapters, the book began to come to life in my hands and I began to see into and through the amazing ideas about human development that Washburn was proposing. When I had finished the book, I felt astonished that I had been able to read it at all and was even more amazed at what it enabled me to see about my own personal history and the history of human evolution; and I quickly and happily reread the entire book.

So when Fr. Keating told me about a new Washburn book, I was on board. This new one was called *Embodied Spiritually in a Sacred World*. This was happily a much easier read, but was nonetheless a profound, paradigm busting and mind-opening gift. The title alone offers insights and clues as to what Washburn sees as the fundamental

purpose of human beings and their relationship to our planetary home and he reveals the spiral patterns of our development as it moves from the pre-personal stages that mark our lives up to the age of 3 to 5 years and then on to the personality development that lasts into young adulthood. Each developmental level unfolds from the one that preceded it. The developmental stages that most interest us at The Church of Conscious Harmony are what may be thought of as optional stages. They are referred to as transpersonal and they mark our conscious entry into the deeper stages of human possibility. This is the stage that we know as the Spiritual Journey and it is not a stage required of us for life in society. All preparation for ordinary cultural and social participation comes to us in the earlier stages of personal growth.

John the Baptist sets the tone for these further transpersonal stages of development with his clear understanding of his relationship with his cousin, the Christ, “He must increase; I must decrease.” John represents the illuminated intellect, the consciousness in each of us that knows that it will never get enough power and control, affection and

esteem, or symbols of security and survival. The social personality, acquired by the education, imitation and inculturation of the historical times we live in, now begins to progressively release its hold on our identity, our feeling of “I.” As its deceptively false feeling of a separate self diminishes, the feeling of “I” moves into ever deeper realms of consciousness with progressive freedom from unconsciously dualistic judgement by appearances and a greater feeling of unity and wholeness.

Looking back from this more expansive consciousness, we are able to see how cramped, limited and limiting our former points of view have been. We also begin to experience “resurrection” as our attention – once trapped in mental formations above the neck, almost solely in the head – begins to move back down into the body, which it had rejected in childhood in favor of a mental ego, an empty image of a self. Without our even knowing it, we had been essentially bodiless. Now, with the descent of the feeling of “I,” we discover that we are actually “reincarnating” as we begin to experience our bodies as temples of the spirit.

Karlfried Graf Durkheim, in his priceless book, *The Way of Transformation: Daily Life as Spiritual Practice*, puts it like this:

If a human being is to become a Person, however, inner mental-spiritual development is not the sole requirement: the body,

too, needs to be developed. If we regard and treat the body merely as a thing, a piece of the world, we remain blind to its meaning. Even in the body, a human being as subject is not a thing, a mere biological organism. But what do we mean by the “body” of a person? It is the mode in which one, as a subject, is visibly present to the world. Taken thus, the body, in a human sense, can only be rightly understood and worked on when we continually bear in mind the person who lives as this body, that person who—as a “somebody”—is always renewing themselves, always striving to unfold and to be in the world, in accordance with their inner law. Thus the body is not only something which a person has, but the somebody one is in the world.

Our culture has tended to see our God-given bodies as objects, set over and against other separate seeming objects that are the bodies of other’s and also separate from the great body of the world itself. Contemporary culture tends to see the world as an inanimate source of resources and a stage for political struggles. How we see our bodies and how we view the world are remarkably similar. As we renew our direct experience of the body and its direct experience of the senses, unmediated by thoughts, mental categories and reflections; we begin to see both our bodies

and the world through the eyes and Mind of Christ. The body is revealed as a temple of the Spirit and the Earth as its holy and sacred home. St. Paul puts it like this,

the god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel that displays the glory of Christ, who is the image of God. For what we preach is not ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus’ sake. For God, who said, “Let light shine out of darkness,” made his light shine in our hearts to give us the light of the knowledge of God’s glory displayed in the face of Christ. But we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us.

(2 Corinthians 4:4-7 NIV)

Our Spiritual Journey will fulfill its purpose as each of us returns our own feeling of “I,” our self-sense to the very body, now matured, from which it departed in childhood into that “far country” of a self-concept or disembodied image of a self. Re-embodied, we join the legions of those who, before us and those who will follow us in returning our feeling of “I” to our bodies and joining our lives to The Life and The Light of The Risen Christ who waits discovery within each human person. Each of us is a cell in The Body of Christ. All bodies are His body. The earth and the entire Cosmos is His body. Holy, holy, holy is His temple. ☉

In Stillness and In Silence

Your Soul Shall Find Its Rest

by Barbara Cook

It was on our last Centering Prayer retreat that I really got the importance of the injunction from Psalm 46, *Be still and know that I am God* and I felt a deeper level of that invitation. Prayer is relationship with God and Centering Prayer is really such a perfect form of prayer that there is no way we can mess it up, except by simply not doing it or by getting up and leaving before the timer goes off. That disconnects the intimate communion. If we just show up and are simply there, that communion will happen no matter whether we feel it or not. Centering Prayer is infinitely democratic. If we just show up and do the prayer, the relationship is happening; no matter who we are and whatever our background. Simply by following the steps given in the guidelines, we become receptive and consent to God's always present Presence, love and healing action within.

At one retreat, our friend, Father Carl Arico, shared his understanding that the prayer is itself our offering or surrendering to God. For these 30 minutes twice a day, we offer Him our heart, body, and mind. We

surrender our heart just by being there. Our heart is our will to God. It is not emotional or sentimental, but just our will. So when we are praying to God twice a day, we are giving our will or our hearts to Him the whole time.


When we are ready to pray, we find a comfortable way to park our bodies so that we might forget about them for 30 minutes. Stillness is how we surrender our bodies. Our bodies, like our minds, are perpetual motion machines. To still and quiet the body is to make it receptive. I usually just invite it to relax and to open; then, I forget about it for the whole time of prayer.

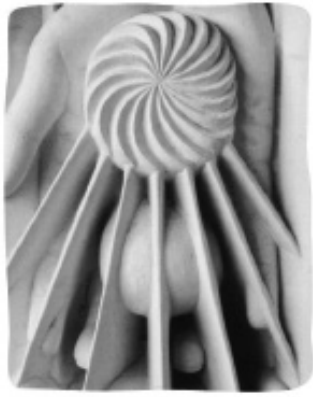
Our minds are surrendered, during the time of prayer, when we sit and ever so gently say our sacred word to begin the prayer. From reports I hear from retreatants, I get the impression that we sometimes feel that our minds are supposed to be silent or to have no thoughts at all. But that is just not true. It is very rare to have no thoughts at all. So if thoughts are there, we just don't engage with them. If they start to attract our attention, we

ever so gently return to our sacred word and let go of that thought. We give up our attempted control of our thinking faculty, and relax, opening the mind to be receptive to God's first word, silence.

For the time of our prayer period, we allow the mind, body, and heart to become relaxed, alert, and still. In other words, we have given them to God for this brief time, in an act of love and trust that opens us to intimate communion with Him.

The stillness and silence of Centering Prayer is a beautiful and simple way to open to the right now Presence of God and to prepare our faculties to receive Him. Then we rest in Him as trustingly and peacefully as a weaned child resting on his mother's breast. In stillness and in silence there is no need or expectation or demand; just a deep feeling of God's infinite oneness, a touch of His personal presence. That is its own reward.

Centering Prayer is the best way I know of to love God with our whole mind, body, and will and to allow Him to love us, so we can love our neighbors as our selves. 



A SACRED WORLD 2014

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.

*I was beside Him as His craftsman,
and I was His delight day by day,
playing before Him all the while,
playing on the surface of His earth;
and I found delight in the human race.*

Proverbs 8:30-31

Who can fail to perceive the great symbolic gesture
of Baptism in the general history of matter?
Christ immerses Himself in the waters of Jordan,
symbol of the forces of the earth.

These He sanctifies.
And as He emerges,
with the water which runs off of His body,
He elevates the whole world.

Pierre Teilhard de Chardin, *Divine Milieu*

Just to be is a blessing.
Just to live is holy.

Abraham Joshua Heschel, *I Asked for Wonder*



Photo of 'The Hand of God' courtesy of Michael Begeman.

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 2014, 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 26 (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



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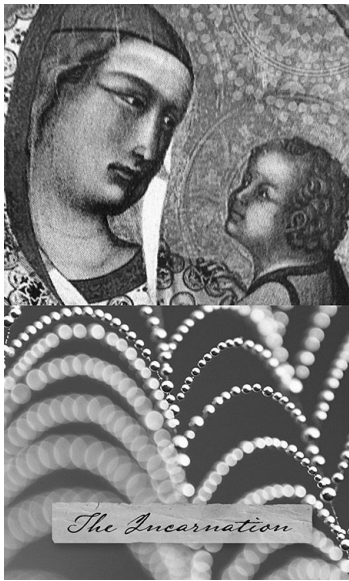
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God looked at everything He had made, and He found it very good. Genesis 1:31

Annual Aim: A Sacred World

Soundings of Conscious Harmony

The Incarnation by Mary Anne Best

*What good is it to me
if Mary gave birth
to the Son of God
fourteen hundred years ago
and I do not also give birth
to the Son of God
in my time and in my culture?*

*We are all meant to be
Mothers of God.*

Meister Eckhart

*I move my hand
and my hand is all Christ.*

Syme on the New Theologian,
Hymns of Divine Love

*For God so loved the world,
that he gave his only begotten Son,
that whosoever believeth in him
should not perish,
but have everlasting life.*

John 3:16

*At that time I will bring you home, and at that time I will gather you ...
I bring about your restoration before your very eyes.* Zephaniah 3:20

Then you shall be radiant at what you see. Isaiah 60:5

I remember the moment well – a striking moment, a moment that, as it is said in *The Work*, was a three-centered moment. The Angel of the Annunciation came to me in a flash and said: *Now you are going home*. And, then doing what angels of the Annunciation do, disappeared. Silence. It was the fall of 1987. It would be decades before the fullness of this announcement would reveal itself. There has been a very long gestation.

At first there were stirrings, inklings and dryness with where I was – caught in worldliness of having, getting, desiring, and wanting more. O yes, there had been signs along the way, signs that allowed me to know that there was more than my sensory life ... like the way I backed-into declaring a major in college, for example. I have always been interested in ancient history,

anthropology, archaeology. Where did we come from? What traces did those forbearers leave for us? Were they wise? Did they know things that we/I did not? What were those mysterious paintings in the caves at Lascaux? What were they trying to tell us? What was behind the Sphinx? I wanted to know all this and much more as a very young person. By the time I had to declare a major, I had explored many things but a moment came when I could postpone a commitment no longer (second half of the junior year), and my father urged me to major in business – a most unusual choice for a woman in the 1960s. And so, I reasoned, there is so much that is mysterious in the past and though I wish to know, I'll just participate to the fullness in the present; and, what better way than to be a part of the world of today? And

continued on page 8

there was a further quiet thought that it didn't really matter anyway. I set out on a journey into the world with many questions remaining about this mysterious puzzle called life. And time flowed ... going outward and outward ... with no greater understanding. Then, came that moment in 1987, *I was going home*. Home?

Now I have recently come to see that the passage outward from birth ... out into the world of exploration, discovery, acquisition, sorrow and joy, encompassing beginnings and endings ... begins and ends – the great cycle of life is lawful and good. I have come to see that indeed it didn't matter what I did in life; it was a journey outward and that journey would yield its fruits, but, ultimately, like everyone's journey, it is to come full circle: *Home*.

And this going home includes a divestiture – into the 'graced nothingness,' into the purity of the essentials in the words of the poet Robert Lax. And the meaning of life, the fullness of Man, will never be fully realized and experienced until one completes this circuitous return – this return to the Creator.

Behold an infant's soul, my son, that is not yet cut off ... a thing of beauty to behold ... still hanging from the Cosmic Soul!
Corpus Hermeticum

The child is a person who has come from the Great Mystery, and I, who am an old [wo]man, am about to return to the Great Mystery. And so in reality, we are close to each other. Black Elk

This past February, I was given

a short-cut into the awareness of the meaning of 'going home,' which for me has become the meaning of Incarnation, the fullness of life while in this life – with the birth of my grandson, Charlie. In his short life, he has already given me profound gifts (clues) as to what it is to be an incarnated human being ... dare I say, giving birth to Christ? I will share these lessons with you:

The Gift of Being. Just hours after his birth I looked at him up very close and he looked back! Or, I should say, he looked and radiated back. There was mutual recognition. His presence seemed to transmit the 'Original Template,' arising from another realm. Clearly, the radiance that streamed forth from him from his birth and continues to this day is of a heavenly origin – as Mr. Nicoll would say, "from the stars." I gaze at him and wonder:

What is Man *really*? *Who* are you?
Why are you here?

Confronted with the vast mystery of his existence, how can I not confront the mystery of my own ... or the mystery of *any* being at all? Ignorance of my true nature, the nature of my being, has to be root of all I do that might be deemed 'sin,' ignorance, useless suffering – for myself, as well as for others. This is expressed so poetically by the psalmist who declares:

*When I see the heavens, the work of
Your hands, the moon and the stars
which You arranged, what is man that
you should be mindful of him, woman
that you care for her?* from Psalm 8

Jacob Boehme, the 17th century

German mystic, captures the reality of Being so poetically:

For *you must* realize that earth unfolds its properties and powers in union with Heaven aloft above us, and there is one Heart, one Being, one Will, one God, all in all. When this is forgotten, 'confusion and disturbance resonate throughout one's whole being.'

There is no such confusion and disturbance (yet) resonating from Charlie's being. He begs the question: Is the *going home* back to the simple reality of being as an extraordinary gift and there is no longer any need to get, have, or hold on to anything?

The Gift of Non-Violence. The writer of *Meditations on the Tarot*, outlines the distressing currents born of the individual and collective wills: the desire to take or get, the desire to retain or keep, the desire to advance at the expense of others, the desire to hold onto at the expense of others, the desire for personal greatness. These are the roots of violence. O yes, I know these.

In contrast, here is one, as yet, who is without violence. I hear the words of Maurice Nicoll speaking of a man without violence (a man of the Incarnation) on page 1500 in the *Commentaries*:

I would have to go in a direction I never went in. I thought much about this direction. How could I define it to myself? I would have been violent to all those recruits who paid no attention. Yes, that was it. This man showed no violence. He

had not a will of violence. He seemed purified from all violence. That was the secret. That was the source of the curious power I detected in him. *A man without violence.* And then I reflected that to reach him I had to get across to the other side of the deep gulf full of the bones of prehistoric beasts, where the non-violent lived and taught – the country of the non-violent, where the recruits were being taught. I had been given only a glance into the meaning of a new will – a will not based on violence or on having my own way. I repeat – it was only a glance. But I realize the possibilities of following this new will and new direction lie in every moment of my life.

The Gift of Silence. With Charlie, there is a being-to-being exchange. Like going on a Centering Prayer retreat and falling in love with everyone present. Why is this so? Because we meet one another at the center, the Source of existence – in God, in love, on a level of being far outside ordinary awareness. This must be part of our essential nature. We can enter into the silence of the spheres daily – twice daily. It may seem void of anything extraordinary, but we are learning the secret of secrets: to live an ordinary life with extraordinary love, even if we can't as yet perceive it. We are practicing ... Incarnation.

In ancient traditions, silence was called 'the breast of the Father,' transcendence in the midst of

immanence. What if I were to dwell in the Ground of Silence – transcendence – in the midst of ordinary life?

The Gift of Non-Judgment. With Charlie, I feel recognized, yet not judged. With this acceptance, there are new, even playful, dimensions of my own being that are awakened. I am given access to the best of my own being, allowing me to become fully human, rather than wearing the mask of pretense. I seem to also have access to the Original Template – my deepest being – with him and experience a joyous, light freedom.

Finally, The Gift of Gratuitous Love. Not earned. Not worthy. Just is.

Is it possible that one who lives in True Self, belonging to a hierarchy of beings – celestial in origin – living 'as little children' is indeed part of the blessed Incarnation of Christ on earth, an enlightened cell in the Great Body? And all is at once mysterious and very simple: the bestowal of being. *Just to be is a blessing; just to live is holy*, said a very wise man.

You are within me urging me to find you. It is you who tells me of the longed-for being. Your voice calls me to the far-off land. If I wake, it is you who wakes me. If I sleep, sleep falls from your hand. You are the Spirit urging me to find you."

Robert Lax, Psalm

Blessed be God, who lives forever! Amen. ☸

CCH Bookstore

Community Reading
begins January 13

The Wounded Healer
by Henri Nouwen



In this hope-filled and profoundly simple book, Henri Nouwen offers a radically fresh interpretation of how we can best service others, which includes leaving ourselves open as fellow human beings with the same wounds and suffering as those whom we serve. In other words, we heal from our wounds.

The bookstore is your source of
Daily Readers for the new-year:

A Little Daily Wisdom – Christian Women Mystics, by C. Butcher

By Way of the Desert – early Church fathers & mothers, by B. Bangley

Centering Prayers – Companion for Going Deeper into the Love of God, by P. Haas

Daily Reader for Contemplative Living – excerpts from Fr. Keating's writings

365 Dalai Lama – Daily Advice from the Heart

and many more to select from

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

Soundings of Harmony

The world is full of implicit religion,
and the inspired saints and poets, who say that the birds 'praise God'
when they sing, are in no way mistaken. Because it is
their tiny life itself which sings the 'great life'
and makes heard, through its countless variations,
the same news which is as old as the world
and new as the day:
Life lives and vibrates in me.

What homage to the source of life is expressed
by these small streams of life: the birds which sing!
... Life proceeds from a holy source,
it flows towards an end of supreme worth,
and is gift, benediction and vocation.

Meditations on the Tarot

There is a communion with God through earth
– a sacrament of the world –
spreading like a halo round the Eucharist.

Pierre Teilhard de Chardin, *Toward the Future*

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

36th Guideline



Humility is an attitude of honesty with God, oneself, and all reality.
It enables us to be at peace in the presence of our powerlessness
and to rest in the forgetfulness of self.

January Calendar

Visit consciousharmony.org
for a complete listing of events

Special Events

Intro to Centering Prayer
Jan 18 + 6 Mondays

Centering Prayer Retreat
Jan 25 8:30 am-4:30 pm
\$15

Monthly

Caritas Food Bank
1st Sunday of each month
Bring non-perishable items

Tuesday Enrichment 7:30 pm
Jan 21 Gurdjieff Music

Community Workday
Jan 4 9 am-noon

Weekly

Prayer Circle
Wednesdays 9:15 am

Contemplative Lunch
Wednesdays 12 noon

Mid-Week Communion Service
Wednesdays 6-7 pm

Lessons in Truth
Wednesdays 7:30 pm
Begins Jan 8 Register in the office.

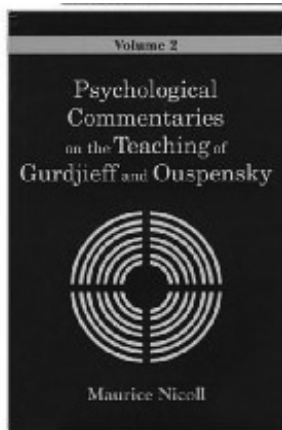
Simple Explanation of Work Ideas
Thursdays 7:30 pm
Begins Jan 9. Register in the office.

Work of Inner Christianity Class
Thursdays 7:30 pm

Daily

Weekday Centering Prayer Service
M-F 7-7:35 am in Theosis Chapel

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



The Work

of Inner Christianity

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


On Re-Birth

Everyone knows that the New Testament says that a man can be re-born, or born again, or born anew, or born *from above* (literally interpreted). Christ says to Nicodemus: “Unless a man is born again, he cannot see the kingdom of God.” (John 3:3) This means in the language of the Work that a man cannot enter the Conscious Circle of Humanity unless he is born anew or born from the Work. ... Amongst Conscious Humanity there is understanding. We seek in the Work to learn a common language in order to understand each other a little better. We seek ultimately to be *born*, but in order to be born we must die, and in order to die we must first awaken. ... If you think for a moment you will see how impossible it is to *die* to oneself unless one *awakens to oneself*, however painful the awakening may be.

I will add one thing more here. You remember that it is said that C influences which come directly from Conscious Mankind are always turned into B influences when they pass out into life. From those schools which were connected with Christ nothing emerged into outer life for at least half a century. It

is only within the atmosphere of a school that C influences can be really preserved. Without this atmosphere people will adapt them to themselves and to *their* level of understanding and to what *they* think is right or wrong. The consequence is that essential points are missed, things are wrongly arranged, all harsh things are left out, and things that seem incredible from a life point of view are also omitted. Moreover everything is adulterated with the general prejudices, general customs and moral views of the time. Then you must remember that in those days every manuscript had to be copied by hand and the scribes would naturally alter sentences that they did not agree with or understand, or they would insert things that they thought ought to have been said, etc. C influences cannot exist in life, and always turn into B influences. The mind of Man based on the senses has to be raised so that he no longer—to give one example—thinks in terms of Yes *or* No about everything...

I would like to say that we should understand and always try to keep in mind that in this Work we are not trying to remain as we are, but

to change, and that change does not mean remaining as we are. All change is inner and starts from the inner—from beginning to see what one is like. No one can remain the same as he is and change. Buffers, attitudes, pictures of oneself, mechanical behaviour, typical forms of internal considering, of making accounts against others, all our ideas of life, and ways of thinking, and forms of self-estimation, above all, the ways in which we identify—all these things in ourselves must change if we are going to change. You cannot, as long as you hold on to your buffers and ingrained ways of taking and judging things, your self-esteem and your typical reactions, become *changed* in yourself—even if you go into a desert and live on a glass of water a day. To change it is necessary that people work on themselves and try to *separate* themselves from what they are, and observe themselves, in accordance with what the Work says. 

Maurice Nicoll, *Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky*, pages 348-352. 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.



The Church of Conscious Harmony
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*After their audience with the king,
the Magi set out.
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.*

Matthew 2:9-11

Epiphany

Epiphany is the feast of contemplatives in the Church,
in all the world religions and in humanity.
We can't escape the invitation to become a contemplative
because all we have to do to receive it is to be born ...
At the culmination of the Christmas season is the feast of the Epiphany.
Epiphany means revelation.
What revelation?
Each of us is manifesting God,
or at least we have the potential of doing so
along with every other creature ... but there is more.
The feast of Epiphany reveals that God is inviting us
to participate in the union of the Son of God with human nature.
The Incarnation of the Word made flesh is the marriage
between the divine and human nature in Jesus Christ.
We share in the mystery of the Word made flesh
in virtue of the oneness of the human species
and become one body with Christ.

If we have any existence at all,
we must be present to and penetrated by this Presence.

Why not cultivate it?
That is the invitation of the Epiphany.

Thomas Keating, *Contemplative Outreach News* December 2013

