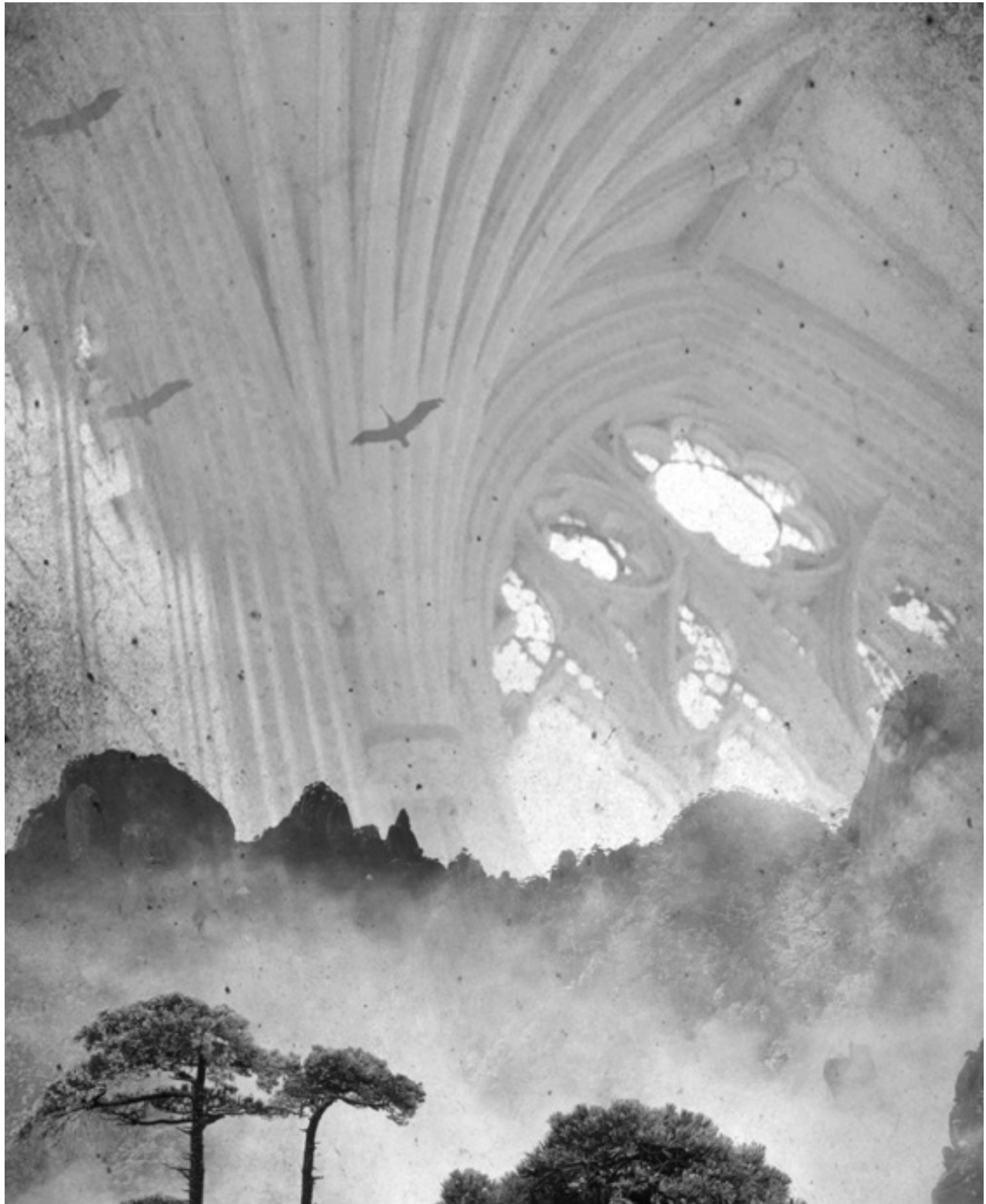




THE MARK

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What Is Time to Me?

by Tim Cook

Though many brilliant and educated minds have taken their best shot at defining or describing the mystery of time; none of their answers or insights had any value for me until I found my own way to come to terms with it in the ordinary experiences of my life. Time is the second most personal experience of all of our experiences. Our experience of time is never static. It varies constantly and even differs for me as the circumstances and people vary and change in my life. And, of course, it is doing the same thing in each of the people I relate to. That is why time has been called, “Unique Subjectivity.” You can’t get much more personal than that. I have been greatly blessed by pondering that idea. Maybe you will too.

The sometimes casually dismissive words, “What is that to me?” have profound significance when it comes to my experience of time. No matter what we call it or how we define it; we still have to meet it and deal with it every day. And if we aren’t spiritually and emotionally grounded, our encounter with time can be overwhelming in

its vastness and depressing to our vulnerable smallness. King David’s son, Solomon, confronts us with his bleak vision of time for man:

‘Meaningless! Meaningless!’ says the Teacher. ‘Utterly meaningless! Everything is meaningless.’ What does man gain from all his labor at which he toils under the sun? Generations come and generations go, but the earth remains forever. The sun rises and the sun sets, and hurries back to where it rises. The wind blows to the south and turns to the north; round and round it goes, ever returning on its course. All streams flow into the sea, yet the sea is never full. To the place the streams come from, there they return again. All things are wearisome, more than one can say. The eye never has enough of seeing, nor the ear its fill of hearing. What has been will be again; what has been done will be done again; there is nothing new under the sun. Is there anything of which one can say, ‘Look! This is something new’? It was here already, long ago; it was here before our time. There is no remembrance of men of old, and even those who are yet to come will not be remembered by those

who follow. Ecclesiastes 1:1-11

Solomon sees the endless recurrence of circular time as season follows season and epoch follows epoch in the vast cycles that govern the world of appearances. There we play out our lives on the stage of history, then disappear without a trace into the shadowy zone we call the past. Solomon’s response to the wearisome cycle he sees is equally depressing,

So I hated life, because the work that is done under the sun was grievous to me. All of it is meaningless, a chasing after the wind. I hated all the things I had toiled for under the sun, because I must leave them to the one who comes after me. And who knows whether he will be a wise man or a fool? Yet he will have control over all the work into which I have poured my effort and skill under the sun. This too is meaningless. So my heart began to despair over all my toilsome labor under the sun. For a man may do his work with wisdom, knowledge and skill, and then he must leave all he owns to someone who has not worked

Be still and know that I am God.

Psalm 46:10

for it. This too is meaningless and a great misfortune. What does a man get for all the toil and anxious striving with which he labors under the sun? All his days his work is pain and grief; even at night his mind does not rest. This too is meaningless. A man can do nothing better than to eat and drink and find satisfaction in his work. This too, I see, is from the hand of God, for without Him, who can eat or find enjoyment? To the man who pleases Him, God gives wisdom, knowledge and happiness, but to the sinner He gives the task of gathering and storing up wealth to hand it over to the one who pleases God. This too is meaningless, a chasing after the wind.

Ecclesiastes 2:17-26


If we look at contemporary life from Solomon's viewpoint, we'll see that most of what occupies our attention falls into that class of activities that he would call meaningless. At our current level of human development society as a whole is caught up in the ever-accelerating currents of horizontal time. Here cultural events and cosmic influences draw the world

irresistibly along from past to future. And if we try to find our meaning there we'll end up disappointed and empty. We'll become like blind Sampson grinding at the mill; taking our turn playing out the roles that occupy generation after generation of sleeping humanity, hoping against hope that somehow conditions are going to get better.

Solomon reminds us, however, that we do not need to remain stuck in endless rounds of karmic cause and effect. He reminds us that the way out of our grind is simply to let God in; to "please" God, as he puts it. He calls on us to lift our attention into vertical time, above the hustle and bustle. If we remain identified with the horizontal, physical round we miss the entire meaning of man. The meaning of man is God. God is Spirit and we are Spirit. And we "please" Him when we give Him our attention. Through the very link created by our conscious awareness of His Presence, He gives us "wisdom, knowledge and happiness" and the deep meaning our souls are longing for.

Happiness is not found in conditions or possessions or circumstances. Wisdom is not found in the future. Knowledge does not come from the past. All graces and all good are always found now. God is found now or He is not found at all. To "please" Him we must find our way here, by stepping out of forward moving time; into vertical time, the eternal now where His graces and blessings await us.

We sanctify our time by coming to rest in God in our twice daily times of Centering Prayer. Abraham Joshua Heschel speaks of it with a poet's feeling and a prophet's fire, "In the tempestuous ocean of time and toil there are islands of stillness where man may enter a harbor and reclaim his dignity." Our hope is in God whom Heschel says calls us "to share what is eternal in time, to turn from the results of creation to the mystery of creation; from the world of creation to the creation of the world." At rest in the eternal now, we find that He has made our very lives something new under the sun

Be still and know that I am God. 

Spirit Abhors Fullness

by Barbara Cook

For the last couple of months, I've been pondering the idea "nature abhors a vacuum" and its interior counterpart "Spirit abhors fullness." God cannot fill what is already full. I've noticed that very often when a silent space opens up during a conversation, one of us, serving our social nature, will tend to jump in with an idea or plan.

That tendency can be of great service, such as when a community event finishes and people just flow together to cleanup and, without a plan, simply spontaneously work together to do what needs to be done. The vacuum of a common need draws forth a community response that makes light work that is shared by many hands.

On an inner level, however, it is often best to leave spaces unfilled with our personal actions, ideas and words. That makes room for the inspiration of Spirit to flow in with other, perhaps unimagined, possibilities from the infinite *potential* of Creation. Sometimes we find it hard to bear silent spaces and rush in too quickly to fill the seeming void. These silent spaces can be a providential opportunity to practice "active passivity," an intentional attitude of expectant openness.

Our Godly Play program has helped many of us to practice this attitude by introducing us to the

practice of wondering. The well-prepared storyteller shares the story with the circle of children and then asks "wondering questions" instead of giving his or her understanding of their meaning. Then both the storyteller and the children get to listen as the Holy Spirit gradually fills in the silent spaces with answers and insights that can nurture and amaze everyone. Without quick pat answers, the Spirit is given space to lead. Godly Play teachers find this way of blessed openness serving their home and work lives too.

I've noticed that it's my personality or my false-self that can't stand the silent spaces and wants to simply jump in to fill them. Our social nature is powerfully inclined to fill any vacuum. But in Centering Prayer, we are learning to purposely open up, mind and heart, to become a space for God. By sitting with God for 20-30 minutes twice a day, we are practicing the active relaxation of that "must-fill-the-space-muscle." By simply allowing space between the ceaseless words of mind chatter; we practice listening to God's first word, silence. We listen to no-thing (nothing). Gradually that deep listening becomes a natural background of peace and freedom for the activities of our ordinary lives.

The deep relaxation that comes with Centering Prayer allows for

the progressive emptying of self and makes way for the Spirit. The traditional name for this process is the Greek word "kenosis," meaning self-emptying. As kenosis progresses, it releases the fullness of our wordy self-centeredness and makes room for Christ within to grow. The spiritual gifts that were imparted to us at baptism begin to show forth.

Doing nothing on purpose is certainly counter cultural and it may seem like backward thinking to those parts of us that already feel overloaded and too busy to take time out, but the truth is quite the reverse. By resting in God, we not only develop new energy and awareness, but we also do our part to take a bit of stress and tension out of our overstressed world.

We can join our own personal consciousness to that of John the Baptist who spoke of his relationship to Christ saying, *I must decrease and he must increase*. It works just the same for our false-self and Christ within each of us. By doing our daily time of prayer and taking time for annual retreats, we are actually making a space for God to flow into that vacuum we are creating. Remember, "Spirit abhors fullness." When we are not so full of ourselves, God can heal us and even do his work through us. I wonder what that might look like in each of our lives. I wonder. ☺

SEEDS

Contemplation

Contemplation is the highest expression of man's intellectual and spiritual life.

It is that life itself, fully awake, fully active, fully aware that it is alive.

It is spiritual wonder. It is spontaneous awe at the sacredness of life, of being.

It is gratitude for life, for awareness and for being.

It is a vivid realization of the fact that life and being in us proceed from an invisible, transcendent...Source... It is, above all, awareness of the reality of that Source.

It *knows* the Source, obscurely, inexplicably,

but with a certitude that goes both beyond reason and beyond simple faith.

Thomas Merton, *Seeds*, pages 86-87.

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

37th Guideline



Hope springs from the continuing experience of God's compassion and help.

Patience is hope in action.

It waits for the saving help of God without giving up, giving in, or going away, and for any length of time.

CCH Bookstore

Community Reading
begins February 17

*Anger:
Wisdom for Cooling the Flames*
by Thich Nhat Hanh



With exquisite simplicity, the reader is given tools and advice for transforming relationships, focusing energy, and rejuvenating those parts of ourselves that have been laid waste by anger. Thich Nhat Hanh writes that each reader has the power "to change everything."

Other books of interest

*Tools Matter for Practicing the
Spiritual Life*

by Mary Margaret Funk

Tools include: manual labor, vigils, the Jesus prayer, ceaseless prayer and fasting.

Lectio Matters

by Mary Margaret Funk

Details are given on lectio divina as a way of praying by sustained immersion into a revelatory text.


Mary Margaret Funk is a Benedictine nun of Our Lady of Grace Monastery, Beech Grove Indiana.

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

Space and Time

Most of us succumb to the magnetic property of things and evaluate events by their tangible results. We appreciate things that are displayed in the realm of Space. The truth, however, is that the genuinely precious is encountered in the realm of Time rather than in Space. Monuments of bronze live by the grace of the memory of those who gaze at their form, while moments of the soul endure even when banished to the back of the mind. Feelings, thoughts, are our own, while possessions are alien and often treacherous to the self. To be is more essential than to have. Though we deal with things, we live in deeds.

Pagans exalt sacred things, the Prophets extol sacred deeds. The most precious object that has ever been on earth were the Two Tablets of stone which Moses received upon Mount Sinai: "The tablets were the work of God, and the writing was the writing of God, graven upon the tablets." But when coming down the mount-the Two Tablets he had just received in his hands-Moses saw the people dance around the Golden Calf, he cast the Tablets out of his hands and broke them before their eyes.

The stone is broken, but the Words are alive. The replica Moses had subsequently made is gone too, but the Words did not die. They still knock at our gates as if begging to be engraved "on the Tablets of every heart." While others have carried their piety, fervor, faith into magnificent songs of architecture, our ancestors had neither the skill nor the material necessary to produce comparable structures. Phoenician craftsman had to be brought to Jerusalem by Solomon the King to assist in erecting the Temple for the Lord. But there were Jews who knew how to lay bricks in the soul, to rear holiness made of simple deeds, of study and prayer, of care, of fear and love. They knew how to pattern and raise a pyramid that no one could see but God. 

Abraham Joshua Heschel, *I Asked for Wonder*, pages 104-105.



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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 Sanctification of Time by Jill Frank

To witness the perpetual marvel
of the world's coming into being
is to sense the presence
of the Giver in the given,
to realize that the source
of time is eternity,
that the secret of being is the eternal
within time.
We cannot solve the problem of time
through the conquest of space,
nor through pyramids or fame.
We can only solve the problem of time
through sanctification of time.
... Creation is the language of God.
Time is His song,
and things of space
the consonants in the song.
To sanctify time
is to sing the vowels
in unison with Him.

Abraham Joshua Heschel, *The Sabbath*

*How manifold are Thy works, O Lord.
... All of them wait for Thee,
that Thou mayest give them their food
in due season.
... Thou hidest Thy face, they vanish.
... Thou sendest forth Thy spirit,
they are created.*

Psalm 104:24, 27, 29

...to sense the presence of the Giver in the given, to realize
that the source of time is eternity, that the secret of being
is the eternal within time....we can only solve the problem
of time through sanctification of time.

Abraham Joshua Heschel, *The Sabbath*

So what about the problem of time? I suspect that many of you might join me in the experience that the problem of time is “not enough” of it. Of course there are many stories we tell of “not enough” and “if only.” For some it’s money for others it’s love or insert your special flavor, but for me, time used to be my top story line. I always said, “my time is more valuable than money” and that led to a certain anxiety of needing to save or not spend it or waste it, which manifested in hasty decisions, impatience, hurry and a general lack of presence. I either spun like a little top trying to

do it ALL, overextended and not present for anything, or did a lot of living in my head, mostly in the future, in small plans about what I could, should or would be doing. Exhausting!

When this topic was offered, I was immediately grateful for the opportunity to explore what has changed because although I still have the same tendencies, there has been a shift. I recently recall telling some friends that I find myself facing more responsibilities and challenges daily and yet there is generally a sense of ease and an abundance of time for what really matters. Abraham

Joshua Heschel writes, “We can only solve the problem of time through sanctification of time. To men alone time is elusive; to *men with God* time is eternity in disguise...”

To sanctify is to set apart for sacred use; to make holy or to purify. So, what is it to sanctify time? What has led to my experience of shift from lack to abundance? It seems to me the answer is in Self-Remembering, which is a state. If you want to get to Texas, you have to leave California. So if I want to get to the state of self-remembering, which is also called the 3rd State of Consciousness, I need to leave the 2nd State of Consciousness, which in the Work of Inner Christianity is known as “man asleep” in which people “walk about and talk and also write books and take part in politics and kill one another.” (Maurice Nicoll, *Psychological Commentaries on the Teachings of Gurdjieff and Ouspensky*, p. 155)

In my own process, years of Self-Observation shed light on constant spinning and movement or its opposite of zoning out so I could relax. I refer to it as “spinning” because I have a visual of a spin class where you sit on a stationary bicycle and burn calories without actually going anywhere. All my movement was often ineffective due to vague intention and lack of focused attention. I’ll never forget when my 2 year old son asked me

one time, “Why do you have to make everything so difficult?” as I was trying to perform a simple task of buckling him in his car seat. The jaws of those around, including myself, dropped...out of the mouth of babes. I was in a constant state of hurry with my mind often elsewhere, so even seemingly simple things were made difficult.

I received a “conscious shock” one Thursday night in the Work class when I heard that hurry was a form of negative emotion. It can take a long time of perhaps hearing something with our external ears before we have *ears to hear* and take it in for personal use. I had already seen how much worry was generated with the need to always be doing. I was coming to an acceptance that this worry was a form of negative emotion that in fact drained my force and was a block to purposeful action; but now adding in hurry... Wow, so my bubbly constant movement façade needed an overhaul. That’s the light coming into darkness!

The second part of the process put forth in the Work is Non-Identifying or separating from what we see. Not giving it our “feeling of I.” There are so many things that we say ‘I’ to and yet the Work teaches that as we are, we have no unchanging ‘I’ but are a multiplicity. There is one fragment of my false personality or ‘I’ that spends a lot

of energy looking like she’s doing, with the underlying story that doing is how she is valued and therefore loved; however, I can separate and know that this is not ‘I’. There is another close inner cohort that knows it all, that is, what she and everyone else “should” be doing, and this is not ‘I’. The Work says, that man cannot do, but we can Work. As we separate from these ‘I’s they become passive and can be used by something higher.

In my experience when I am not identified with thinking I know what should be done or in thinking it’s me that’s doing, I can go right to the third part of the process which is Self-Remembering. I mentioned that this is a state where I remember what I am, a beloved child of God. I am being lived and I can let go of my entire story and consent to the moment just as it is. I become humble and then I can see and hear and be moved by Spirit. In the Work it is said that as we move inward below the surface of our little daily wills, small plans and mechanical ways of talking and relating to life, we actually open to or hear “Higher Centers” which know us and understand us and are always showering us with everything we need. Rodney Collin writes, “When true self-remembering comes, one does not want to alter oneself, or others; ... one swallows what is,

and becomes free.” (*The Theory of Conscious Harmony*, p. 71)

Could sanctification of time be as simple as remembering our True Self? Does our True Self, the one that we are wishing to remember, already live in conscious harmony which is not subject to time and knows that there is no problem? Are the things where I sense lack - such as money, love and time - actually energy, perhaps different types of energy, but all meant to flow? As Jacob Needleman says in *Time and the Soul*, “time cannot be saved, it can only be given ... in order to receive the hand must be open.”

So perhaps my experience with time is based on my way of relating to it and using it. Where I put my attention becomes very important. If every moment that I am here is an opportunity to relate as Christ seeing Christ in this world, I would want to give full attention to exactly what is in front of me. When this aim comes up to meet me, I am in awe of the beauty found in the most unlikely people, places and events. There is no better or worse moment when they are all in God; there is no wasted force in resistance.

In the Work it is said that if we are working with the process of Self-Observing, Non-Identifying and Self-Remembering, then nothing is wasted. We live in an infinitely generous and lawful universe in

which as it is said in Ecclesiastes, there is a time for everything. If we miss an opportunity the first time around, we can be sure if it's something that is meant for our growth and transformation, it will come around again and perhaps we'll have consciousness for a new choice.

Christianity has been called the way of the Cross. Bearing my cross could be being right here on it in the middle where the two beams cross—the horizontal beam of time, fully human, just as I am; and the vertical beam of scale, fully divine, bearing the mystery. Perhaps my part in the sanctification of time is to remember the Truth; to keep my arms stretched out wide, hands open, grounded and rooted in Love and let it flow, bearing all the moments without resistance. This moment is important, it is given to me by the Giver of Life; I'm exactly where I'm supposed to be and God is in it ALL including the parts I'm anxiously trying to get past! I am being lived and breathed and moved by Spirit and all I need do is accept what I'm being given, and Work to remove obstacles to receiving and being part of the great flow of God.

So my experience of time has shifted. My primary residence is in a different state. I still forget my new address often, but I'm grounded and anchored at home now with a memory of eternal moments. I

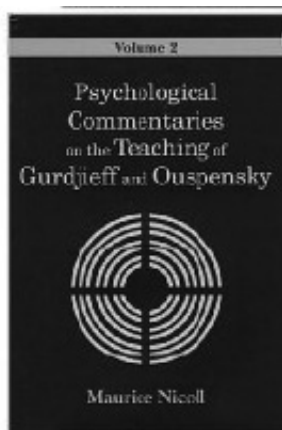
wish to consent every day and every moment to God's grace and I practice the Work to remove the obstacles so that I can experience Time as Eternity. In my experience, this is my daily practice. Coming to the mat twice each day relaxes my attention from the thoughts and brings me back to the sacred. Conscious movement brings me down out of my head and into the body, which is the sacred receptacle for the divine. When the body is in alignment, my nervous system gets a rest. Sacred readings take my intellectual center from shallow parts into deeper to receive and combine with conscious intention for the day.

I am gifted to be in a community of spiritual practice where I have opportunities to Work with others of common intention. David Richo writes “Wisdom is so big that no one person has it all. We need one another to piece its fragments together in successive moments in time. This is how the timeless makes its entrance into our puzzled and puzzle-solving world.” (*Shadow Dance*, p. 80)

Perhaps ours is to join together weaving together all the sacred moments in a Sacred World.

“Life proceeds from a holy source; it **flows** towards an end of supreme worth, and is gift, benediction and vocation.”

Meditations on the Tarot 



The Work

of Inner Christianity

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

Time-Body

The present moment is both in Time and in Eternity. It is the meeting-place of Time and Eternity. Eternity enters every present moment in moving Time, at right angles to it.

Time and Eternity can be represented as the Cross.

Man is both in Time and in Eternity. Eternity is vertical to Time—and this is the direction of Self-Remembering—the feeling of oneself *now*. Every *now* is eternal ... and can be experienced as a different taste from Time. Notice that I do not speak any longer of the present moment registered by the senses, but of *now*, of this internal experience that Self-Remembering can actually give. Real 'I' is in Eternity—not in Time. Self-Remembering is out of Time and Personality. It is not surprising that Self-Remembering can give a feeling utterly different from that given by our relation to hurrying, anxious Time. Essence, being eternal, has not the feelings of Personality which are of Time only. To think from Time gives no real feeling of oneself, or rather it gives a wrong feeling—our usual feeling of ourselves ... incomplete, unfinished, and so internally helpless. Only


another force coming from a different direction can make Personality passive and feed Essence—the eternal part of us. One can then begin to see that all esoteric teaching must have the quality of *Eternity* about it, and being so can develop Essence, which is eternal. Through all Time, through all the ages, esoteric teaching remains the same. It always says the same things. It always teaches the same things. It is above Time and change. It is Eternity in Time—and so it speaks always of eternal life ... everything we do now affects the *past* as well as the future of our life. One act of non-identifying now influences *your past as well as your future*. Your relation to people in the past will change, by work on yourself now. Not only will you change your own past, but possibly theirs. This is very difficult to grasp so I come back to the beginning of this paper where it was said that to change our Being and to increase consciousness we need new ideas beyond those given by the senses.

... If Being develops, the direction is vertical. One will see one's life differently. Higher Being is *above* lower Being. At this moment

you can go with 'I's below you or above you. You can spoil something silently in yourself or not. You can say something to yourself or not. It will all remain in the Time-Body, but on different levels, according to its quality. All the life is there—in the Time-Body. But by work now, things can be changed in the past and the Time-Body connected in a different way—as one might loop up bits of a long, flexible string and lengthen others. When we feel that all the past is there and living in the dimension of living Time, our sense of ourselves alters. Indeed, it alters very much, by our realizing first that passing Time cancels nothing and secondly that one can change things in the past now—not by useless sad regret, but by active work on ourselves. We are not connected with a dead past but with a living past. Every act of work vibrates through the whole Time-Body and alters things in it. I can act now on my past. I can change now my behavior thirty years ago. (A)

Maurice Nicoll, *Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky*, pages 944-947. 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.

In Its Own Moment

I like very much indeed the distinction between *chronos* and *kairos*. This is something we need very much first to know about, and then to learn to sense. *Kairos* always connected with me with the law of octaves, and with becoming sensitive to the note which is sounding *now*. To be aware of the *kairos* for each action means evoking minimum resistance. Something which is quite easy to perform in its 'moment' may be impossible before, and terribly laborious afterward. To perform each thing in its own moment also means that it does not steal time from other things. I think the whole problem of how to make use of and enjoy all sides of life to the full is exactly connected with this question of the *kairos* for each thing and relationship, and with not allowing anything or any relation—however admirable—to steal from most important of all, in our special work and in this time before us, becoming aware of the *kairos* means becoming aware of the great plan which is trying to realize itself *in its own time and in its own order*. 

Rodney Collin, *The Theory of Conscious Harmony*, pages 166-167.

2014 Centering Prayer Retreat Schedule

1 & 2-Day Retreats at CCH

Feb 15, Saturday, 8:30 - 4:30
Feb 16-17, Sun/Mon, 8-7 / 7-4:30
Apr 5, Saturday, 8:30 - 4:30
Apr 19, Saturday, 8:30 - 12:30
May 16-17, Fri/Sat, 8:45-5:30/8:45-5:45
Jun 14, Saturday, 8:30 - 4:30
Jul 12, Saturday, 8:30 - 4:30
Aug 9-10, Sat/Sun, 8:45-5:45 / 8-5:30
Sep 13, Saturday, 8:30 - 4:30
Oct 18, Saturday, 8:30 - 4:30
Nov 15, Saturday, 12:30 - 5:00
Dec 13, Saturday, 8:30 - 4:30

Multi-Day Overnight Retreats at Cedarbrake Retreat Center

Mar 14-23
10-day Lenten Retreat
Jun 17-22
6-day Welcoming Prayer
Jul 18-22
5-day Summer Retreat
Jul 22-27
6-day Summer Retreat
Jul 18-27
10-day Summer Retreat
Dec 1-7
7-day Advent Retreat

Register in person on retreat day for the half day and one day retreats. Pre-register with the office for the commuter retreats. Some retreats are potluck/bring a dish to share for lunch and some are bring a brown bag. Food is provided at the commuter retreats.

Please call the office (512-347-9673) to register for multi-day retreats. All meals and lodging will be provided for multi-day retreats.

February Calendar

Visit consciousharmony.org
for a complete listing of events

Special Events

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

Two Day Centering Prayer Retreat
Feb 16 8am-7pm Feb 17 7am-4:30pm
Preregister with office; \$100

Monthly

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

Community Workday
Feb 8 9 am-noon

Tuesday Enrichment 7:30 pm
Feb 18 Gurdjieff Music

Weekly

Centering Prayer Support Group
Tuesdays 7:30 pm

Prayer Circle
Wednesdays 9:15 am

Contemplative Lunch
Wednesdays 12 noon

Mid-Week Communion Service
Wednesdays 6-7 pm

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



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*I came that they may have life
and have it to the full.*

John 10:10

*You shall seek the Lord, your God;
and you shall indeed find Him
when you search after Him
with your whole heart
and your whole soul.*

Deuteronomy 4:29

ORDINARY TIME

Ordinary Time is time that has been transformed by the eternal values introduced by Jesus through His entrance into the space-time continuum of human experience.

Every moment of chronological time is now the precious present in which eternal values are being offered, communicated and transmitted.

Chronological and eternal time intersect in the mystery of the present moment and become one: the stream of time and eternity are co-terminus.

The liturgy, under the influence of the Spirit, examines the teaching and example of Jesus from this contemplative perspective.

Jesus' teachings ... show how ordinary life is transformed by the power of the Gospel and by the divine light, life and love transmitted through the liturgy.

In this sense, Ordinary Time is in fact totally extraordinary – time that has been transformed or time to be transformed.

Thomas Keating, *The Mystery of Christ*

