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THE MARK

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Shameless, Our Once And Future Goodness

by Tim Cook

When my therapist asked me to go back in memory to the time in my life when I first experienced the feeling of shame; I couldn't remember any time when shame had not been a fundamental part of my identity. As the therapeutic process took my awareness deeper and deeper into early memories; it became pretty obvious where that awful, destructive feeling had originated. Images rose up out of my unconscious mind and showed me picture after picture, some even from as young as a toddler, of my Dad and Gramma shaming me. It was done with an almost ceremonial ritual. The adult would bend down and extend the right index finger pointed at the child's face. Then the extended index finger of the adult's left hand would repeatedly stroke the extended right finger toward the child, from the hand out to the tip of the pointing finger, as though the adult was pushing and pushing an invisible substance into the child's face. This powerful gesture would always be accompanied by an angry adult voice saying over and over, "you should be ashamed of yourself" or "shame on you." It was strong and enduring magic that effectively undermined any feeling of worth or lovability in the basic

foundation of my personality.

As the origin of this core dysfunctional behavior was revealed, I felt betrayed by my elders and directed an attitude of blame toward them. At one session of therapy, I blurted out, "Well it worked Gramma. I hope you're happy." Now, though, from a deeper, more mature perspective, I understand that neither Dad nor Gramma invented that insidious little ritual. It's the kind of thing that has been passed down the ages along with our traditions and cultural identity. Psychological debris, flowing down to us through time from the past, is what is referred to as the human condition. None of us invented it, yet all of us have inherited some aspect of it. The question then is what do we do with it? In my case, I was even ashamed of my shame. So I hid it. I hid it from myself and others, repressed it so thoroughly, and completely denied that it was even there. Instead of knowing it and recognizing it for what it was, I simply felt bad. No matter what else was going on in my circumstances, underneath every experience, I simply felt bad about myself.

But in denying that part of myself, the experience of shame didn't go away nor did it help. It

was simply repressed into the unconscious aspect of my personal consciousness where it remained, emanating a feeling of personal negation; almost like barrels of buried nuclear waste emanating invisible, toxic radiation into the surrounding environment. No matter what I did or did not do; I had become what Jesus called, "a house divided against itself." I was like the moon; I had a light side that stood revealed to the world and I had a shadowy dark side that was always hidden from the world and even, for the most part, from the rest of my multi-faceted self. The accusing fingers and the angry voices that shamed the child I had been had created the prison of the man that I had become.

Shame made me hide from love and from the light of consciousness. That was my version of the human condition and I know that you have your own version. It's the condition of all of us. The first two chapters of Genesis describe the process in allegorical terms as it began for the whole human race. Adam and Eve were living in the Garden of Eden, in the closest intimacy with God, with whom they were accustomed to walk in the "cool of the day."

The man and his wife were both

God saw all that He had made, and it was very good. Genesis 1:31

naked, and they felt no shame.
Genesis 2:25.

They experienced perfect oneness with their Creator. They had nothing to hide. Then the proto-couple made a choice with their God-given free will. They chose to act on their own, as if they were separate from God. They then experienced what has come to be known as “the Fall.”

Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.
Genesis 3:7

When God came looking for them He couldn't find them; so He called out, “Where are you?” Adam's telling response could have been spoken by any of us,

I was afraid because I was naked, so
I hid. Genesis 3:10

Every one of us entered this world with nothing to hide. We had no split between our outer and inner experience. The specifics of what is hidden are unique for each of us, but we all share the experience of an inner dividedness. And that inner split, that feeling of division, is just what Christ came to heal in the whole of humanity.

The Good News for each of us is that Christ entered into human history in an act of Divine

Love, bringing Divine Light into that split-off, unconscious interior darkness in order to restore it to the undivided wholeness of vibrant Life it was at birth. Through Jesus, the Light itself came into the darkness of human experience. Now Christ invites each of us to participate in the ongoingness of that same redemptive process. Christ in each of us is conscious light that unifies our interior experience and reunifies us with God. Our part is to recognize our fragmented condition, own it and ask for the spiritual help we need to bring our hidden shames to God's endlessly forgiving love.

The entire liturgical year of the Christian faith is set up to assist us in the restoration of our human/divine wholeness. The liturgical calendar marks the annual progression of the Christian spiritual cycle. Each season celebrates and re-affirms one of the fundamental aspects of the process of our restoration to wholeness. Fr. Keating writes,

“The liturgical year focuses on the three great theological ideas that form the heart of Christian revelation: divine light, life and love. They constitute the gradual unfolding of what we mean by grace, God's gratuitous sharing of His nature with us.

As the primary focus of divine activity, each emphasizes a special stage or aspect of God's self communication. ... In the liturgical year they are expanded in order to be studied and savored one by one the better to search out and assimilate the divine riches contained in each of them. ... Divine light is experienced as wisdom, divine life as empowering and divine love as transforming.”

We are about to enter the Easter season, beginning with Lent on Ash Wednesday. Lent provides us with the focus and the healing influences we need to continue our restoration to the feeling of wholeness and oneness with our Creator. We begin with a reminder of just how small and in need of help we are. As we receive our ashes, we hear the words of a difficult to remember truth, “... dust you are and to dust you will return.” Those words are our reminder not to linger in zones of dark unconscious, moonlike, divided identity. We were made good, made for the light, made by the Light. We were made good and Christ restores us to the personal experience of our basic core of goodness.

In Christ, we are shameless. 

Radical Trust in God

by Barbara Cook


“Radical trust.” My heart leaped when I first heard Fr. Keating speak those liberating words. I knew that I was hearing an invitation to a deeper life being offered by a truly trustworthy guide on the spiritual journey. Radical trust; I wondered if I actually lived it. Fr. Thomas’ words offered me an opportunity for an examination of conscience. How much do I really trust God?

Fr. Thomas went on to say that the spiritual journey can be extremely difficult if we don’t know or experience God’s love for us personally and if we don’t understand His desire to give us everything, even the Kingdom of God. We are called out of our ordinary, culturally imposed ways of thinking and knowing in order to be given new eyes, new ears and new hearts. When we accept the Mind of Christ, we are given hearts of flesh to replace our stony, self-protective old hearts. But, as in all things, we must first let go of the old if we are to receive something new. This letting go requires trust. We place our trust in the One who

is inviting us and transforming us.

In one of the very first video conferences, Fr. Keating asks us, “What is your attitude toward God?” This might be a good moment for each of us to do a bit of self-inquiry and to look at just what our attitude toward God is. Whatever it is, it is very likely that our attitude was picked up during childhood and internalized before we had developed our critical thinking faculties or had adequate information. An unexamined God attitude is likely to be childish and simplistic. We could have God in our minds as a judge, ready at the drop of a hat to condemn us to eternal hell; or as a bad cop, looking to arrest and punish us; or even as some frightful monster who plays with us for His satisfaction. Our view of God may also be influenced by our early family life and early experiences of church teachings and school. Childhood influences can condition us to mirror God’s love or produce a cracked mirror that reflects terror.

Once we’ve clearly seen and reflected on the God attitudes that we’ve brought with us from early childhood; we can, as adults, let them go. We can see that as real as they may have seemed; they are simply childish. We can simply offer them up to God and ask for His help in replacing them with feelings of God’s love that Jesus revealed to us. This is the God who overcame all separation and even death as we know it.

With a frank examination of our personal beliefs and a prayerful turning to the God of love, mercy and healing; we can be touched and inspired to grow in grace and spiritual stature. We can meet God in a real relationship of fearlessness and great expectation as we step further along on our journey toward radical trust. We learn to meet Him in His world of silent presence, love and transformation through our twice-daily practice of Centering Prayer. In this ever-deepening friendship, we discover that we can let go of our tight hold on who we think we are and open to what God knows we are. 

On Worrying After Committing a Fault

Worrying after committing a fault is a second fault, and adds to the first. It is even graver. It was St. Francis of Sales who used to say this, and he knew what he was talking about. This is the reason. A fault is an act against a virtue or a commandment. Anxiety is contrary to the greatest of all the commandments, as well as against the queen of all the virtues. It is a sin against charity, and against faith in the love of God. A person who is anxious does not really believe in that love. For belief in that love has the promise of eternal life. *...be that believeth in me hath everlasting life.* This is the very centre of our life. Around it we should gather all our mind's thoughts, all our heart's affections, all our daily actions. As the saying is (and it is a very true and beautiful one), we 'harmonize' them: that is, we make harmony out of them.

That is, in fact, what the life of faith essentially is—co-ordinated harmony. No matter how varied its movements, and how replete with activity, it remains always a unity. For it has God as its principle and term, and so partakes of His one-ness. These various elements are only the material of which life is composed, but that isn't life. Life is the hidden principle which animates, co-ordinates, directs and unifies all these elements. For the soul with real faith, this principle is the Holy Ghost. ☉

A Carthusian, *They Speak by Silences*, pages 124-125.

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

38th Guideline



The disintegrating and dying of our false self
is our participation in the passion and death of Jesus.

The building of our new self, based on the transforming power of divine love,
is our participation in his risen life.

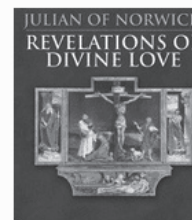
CCH Bookstore

In preparation for
Fr. William Meninger's presentation
of Julian of Norwich
at CCH on March 17th & 18th
from 7-9 pm

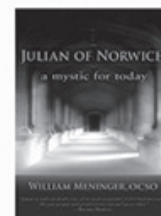
The Complete Julian of Norwich
by Fr. John-Julian



Julian of Norwich:
Selections from *Revelations of Divine Love*



*Julian of Norwich:
A Mystic for Today*
by Fr. William Meninger



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



A young man came for spiritual
consultation,
angry and distressed because he couldn't
make any sense
out of his Christianity.

... What did Father Anthony suggest?
The archbishop listened intently and
then made a rather
surprising suggestion: that the young man
simply go home
and make one hundred full prostrations
a day for a month.

... When he returned a month later, his
eyes were glowing with faith.

... Through the deep, rhythmic gestures
of bowing and emptying himself,
the man came to understand something
that could not
be found by the mind. It lived in his
body.

In connecting with his body, he
reconnected with the
wellsprings of his faith.

Cynthia Bourgeault,
The Wisdom Way of Knowing

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

Acts of Contrition by Kristi Michener

Prayer of Contrition

Most merciful God, I confess that I am asleep in thought, word,
and deed, by what I have done, and by what I have left undone.
I have not loved You with my whole heart; I have not loved my neighbor as myself.
I am truly sorry and I humbly ask for help.
In the Name of Your Son Jesus Christ,
have mercy on me and forgive me;

It seems to me that if we are
open and seeking, we are blessed to
find that we live in a Sacred World
where events and opportunities may
converge miraculously—often in the
form of a precious gift.

I was given such a gift in the
winter of 2013, but it was not until
recently that I began to understand
what had occurred. I had been
participating in a study group at The
Church of Conscious Harmony on
“The Acts of the Apostles and the
Work,” when I received a phone call
from my son letting me know that
his company was sending him to
work temporarily in the Middle East.
Because of the tenuous state of that
part of the world, I felt a great fear
for his safety arising within me. I
knew that the potency of this fear

was not reasonable, and I thought
that my faith should have been able
to counteract it. Nevertheless, over
the next few days, the fear awoke me
in the night, filling my imagination
with visions of terrible events which
might befall him. And, for several
nights, it was as though I could feel
fear hovering over my bed, waiting
for me to awaken so it could begin
its work again. I was overwhelmed
and wondered what had happened to
my faith and trust in God.

As I used the tools that are taught
in the Work of Inner Christianity, I
was able to observe the manner in
which this fear was overpowering
me; and because of this, I was able
to begin to see some things in a new
way. First, I realized that I had been
raised to believe that worry and fear

were a sign that you were a caring person and, conversely, that the refusal to worry was an indicator that you really did not love. Indeed, prior to her death in 2012, my mother and I had many discussions about how her constant list of worries might indicate a lack of faith in God's goodness. During that time, I had frequently passed judgment on her for her choice to respond to life's events with apprehension and fear.

Maurice Nicoll in the *Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky*, speaks to this:

"One of the deepest remarks in the Gospels is the Saying of Christ: 'Judge not, that ye be not judged' (Matthew 7:1)."

He goes on to point out:

"Now you know that the Work teaches that when you judge the other person you must try to find what is wrong with yourself (for)...if you judge anyone you may be projecting what you do not see in yourself on to the other person." (p. 1429)

So, I came to see that these circumstances were providing me an opportunity to see the role that fear was playing in my own life, to have a new understanding of my mother (along with contrition over my judgment of her), and to explore a new way of responding to life's events—in self-observation, in prayer, and in Faith.

Synchronistically, during our first study group meeting following my son's phone call, our group leader, Mary Anne Best, read to us a passage from Cynthia Bourgeault's *The Wisdom Way of Knowing* (the passage is part of this month's Sacred World

focus: Acts of Contrition). In it, the young man is distressed and angry because he cannot make sense of his Christianity. His spiritual leader suggests that he make one hundred prostrations a day for a month. Ms. Bourgeault reports that:

"...in Orthodox practice a full prostration (occurs when)...one goes flat out on the floor, face down, with arms outstretched, holds the position for at least a good long in-and-out breath; and then slowly rises to one's feet."

The passage continues:

"When he returned a month later, his eyes were glowing with faith....Through the deep, rhythmic gestures of bowing and emptying himself, the man came to understand something that could not be found by the mind. It lived in his body. In connecting with his body, he reconnected with the wellsprings of his faith." (p. 29)

As a part of our study that evening, we also discussed the Prayer of Contrition which can be found in many different forms. One of the versions is the beautiful prayer at the beginning of this article, which is also a part of this month's Sacred World Focus. The simplest version of this prayer is sometimes called the "Jesus Prayer" and is probably the most commonly known version:

"Lord Jesus Christ, Son of God,
Have mercy on me, a sinner."

Having received my early religious training in a traditional protestant church, the idea of an Act of Contrition including prostration seemed very strange to me. The God of my upbringing was distinctly

separate from us, and He was a judge—rewarding good behaviors and punishing wicked ones. As a result of that early training, my only idea of an Act of Contrition was that it must be a self-punishing act one would undergo in order to seek God's forgiveness for a wicked action or deed.

Through my Centering Prayer practice and my study of Mr. Nicoll's work at the Church of Conscious Harmony, I had learned to be with God in a new and inviting way. As a result, I found myself wondering and opening to a very new way of understanding the Act of Contrition. As part of our study later that evening, we received an invitation:

"If you are moved to do so, practice this sacred gesture daily in your Morning Prayer practice and once prostrate, recite the Jesus Prayer."

Upon receiving this invitation, something deep within me said: "Yes!" and a commitment to this prayer and sacred gesture began as a part of my next morning's prayer time.

Over the course of the next several weeks, I found a wonderful comfort in the sacred gesture of the prayer; and, as I look back now, I can see that it was a part of what opened me to receive God's Grace at this difficult time. During this time, I also received help as I shared my struggle with fear with the members of my small Work group. I asked for prayers from our community, I practiced affirmations, and I learned to pray for God's light—His help and guidance in a way that I had never been able to pray before. What I received in return was the experience

each morning of a deepening of my relationship with God—as though in the Act of Contrition I was allowing myself to be held in His arms and to become more deeply grounded in His Being.

Through God’s Grace, I began to experience other changes, too. In looking back at my journals from that time, I find that the words of the Prayer and the affirmations began weaving themselves into my day. I noticed that the fear which had been hovering over my bed was no longer in my room when I awoke. Soon I noticed that fear did not come calling until I was outside of the room where I do my morning prayers. Then, I found it had left my house. At first, it waited for me on the street where I took my morning walks; but eventually, with great gratitude, I found myself laughing as I saw a fearful thought approach and realized that God was with me on the walk and that I did not need to be afraid. Indeed, instead of entertaining fear and worry on my morning walks, I found myself silently reciting the words of the Prayer, repeating parts of an affirmation, or sometimes spontaneously singing.

Although it felt enormous, this interior struggle took place over only a short few weeks; and it was not until recently when I read Ms. Bourgealt’s book and reflected on my experience from that time, that I began to grasp what had happened. In *The Wisdom Way of Knowing*, Ms. Bourgealt says,

“...the most subtle lessons of the spiritual path are conveyed


in gesture, not in words.”

She suggests that there are gestures “... through which sacred knowledge has traditionally been handed down”

and that this young man’s prostrations allowed him to work

“...intensely with ... humility, self-emptying, (and) adoration. These were the missing ‘feeling tones’ he needed to find in himself before faith could become anything more in him than just an empty concept.” (p. 30)

I believe that practicing this sacred gesture brought me a similar gift—beyond the efforts of the intellect and the emotion—prayer in its physical form. I believe it played a critical part in opening me to receive God’s Grace and in deepening my Faith in his Great Goodness.

Recently, I had a conversation with my son who is working in the Middle East again. I was delighted to be able to talk to him without experiencing fear for his safety and with the certain knowledge that God is always present and available when we ask. I am grateful for the gift this sacred gesture brought me, for my community of practice, for the teachings of the Work, for the increased faith I have come to know as a part of this experience, and for the inner taste which calls me back to this practice now—as the Lenten season approaches and we are reminded of the Sacredness of God’s World which surrounds us and this great Life which fills our beings and also fills the birds with song. 



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God of My Heart: Meditations on Feasts and Fasts

This meditation gives us another side of Fénelon: a glimpse of his personal conversations with God. As you read his words, you will find yourself challenged to follow Fénelon on his journey, traveling the Royal Way of the Cross.

Dear God, I have now entered a time of privation and abstinence. But it serves no purpose to fast from food, which nourishes the body, if we do not also fast from everything that serves to nourish the love of self. Divine spouse of souls, give me the inner chasteness, the purity of heart, the separation from every created thing, the soberness that your apostle spoke of—soberness that consists not only of the sparing use of food and drink, but also the cultivation of an earnestly thoughtful character marked by temperance, moderation, and seriousness. When practicing soberness, we use created things only out of necessity. It is a blessed fast when the soul holds all the senses in a state of being deprived of anything that exceeds what is sufficient and necessary. It is a holy abstinence when the soul's hunger is filled by God's will and never feeds on its own will....

Dear God, let all created things keep silence before me, and let me keep silence before them in this holy season of Lent. Let my soul be fed in silence by fasting from all vain conversation. Let me feed on you alone and on the cross of your son, Jesus.

But must I be in continual fear of breaking this inner fast through consolations that I might enjoy on the outside? No, dear God, you do not want that kind of anguish and worry. Your Spirit is a spirit of love and freedom, not a spirit of fear and servitude. Therefore, I will renounce everything that is not in your order of things for me. I will renounce everything that I experience that diverts me too much from my true purpose. I will renounce everything that people who are leading me to you deem that I must set aside. Finally, I will renounce everything that you yourself will take away from me through the events of your divine providence.

I will peacefully bear all these privations. And here is what I will add to them: in every innocent and necessary conversation, I will cut out what you cause me to feel inwardly to be nothing other than seeking myself. When I feel myself brought to make some kind of sacrifice over

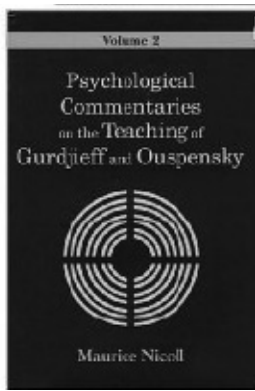
and above that, I will do it cheerfully. Furthermore, dear God, I know that you desire that hearts that love you should keep a wide berth from things of the world.

I will behave with confidence and trust, like a child that plays in its mother's arms. I will rejoice before the Lord. I will do my best to give joy to others. I will pour out my heart without fear in the company of God's children. All I want is forthrightness, freedom from guile, and the joy of the Holy Spirit.

Therefore, dear God, keep far away from me that sad and fearful understanding that is always gnawing on itself, that is always holding scales in its hands to weigh the tiniest thing, out of fear of breaking that inner fast! It does you an injustice not to behave simply with you, like a child. That kind of harsh inflexibility is unworthy of your fatherly compassion. You want us to love you alone—that is what is meant by your being a “jealous God.” But when we love you, you allow love to behave freely, and you see quite well what truly comes from love.

Therefore, dear God, I will fast from every movement of the will that is not yours. But I will fast out of love, in the freedom and in

continued on page 11



The Work

of Inner Christianity


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

Incomplete and Unintelligent Self-Observation

The Work says that in the practice of Self-Observation we should notice that things come in pairs. One reason is due to the Law of the Pendulum. A swing in one direction is followed sooner or later by a swing in the opposite direction. For example, one is over-excited and then too depressed. It is useless to observe only one of these two states. It will not stop them. One follows the other and you must draw the feeling of I gradually out of both. Ouspensky frequently pointed out that we did not notice how things come in pairs. He usually would say: “Incomplete observation”, when anyone gave a personal observation at a meeting. For years people tend to observe just one thing and perhaps a week later observe another thing. If you do this it is no wonder that you get no map of yourselves—that is, of what lies in you and the paths connecting them in your psychological country within. For example, if you do something that afterwards you feel ashamed of and depreciate yourself about, you may observe what you have done but not observe that the resulting negative phase of feeling ashamed and depreciating yourself can lead round and give strength to your doing whatever it was again. In other words, the doing it and feeling of remorse can form a self reinforcing circle. It is the same with self-justifying or making excuses

following bad behaviour. If you could be more conscious and not identify so completely with the remorse or justifying that follows your behaviour, the power of the mechanical cycle might be gradually lessened. Remember to try sometimes to see with your understanding how you are giving energy to what you identify with, and that the only remedy is not to identify. I am no believer in repentance and tears as indications of the turning over a new leaf. As likely as not they will reinforce the active side of the old state. I do not think that vows are of any use either—such as “I will never do that again, I swear it”. You will do it again. Such methods of approach are not Work-methods. The uses of observation, not identifying and understanding are Work-methods, and they can give permanent results. G. said that once you have really understood for yourself why you must not do something, it is a crime against yourself and against the Work to go on doing it. Some of you must know by now that not to do something because you are told not to is quite different from not doing it because you *understand* why you should not. Pray always, therefore, for understanding. It will be given to you according to your valuation of the Work and according to your realization of your need of the Work and according to your patience with yourself.

Now as regards making more

prolonged self-observations so that you can become more conscious of how things are connected in you and in this way begin to make a map of yourself to which you can add. You have heard the phrase “State is place”. The idea is that when you are in a particular *state* you are, psychologically, in a certain *place* in yourself. You perhaps know that the surface of the physical brain is divided into different areas or places. One place sees, another hears, another feels on being stimulated, and so on. Consider now the diagram of many ‘Ts’, which is psychological. When you are in a particular ‘T’ or group of similar ‘Ts’ and are identified, they will induce a particular state in you. That is, if they love being bitter and negative, you, being identified and taking them as *you*, will feel bitter and negative. Your *state* will be due to the *place* you are in. That is what it means that “State is Place”. There are many dangerous places in the psychological city of yourself. It is necessary to study them by prolonged Self-Observation and try to become increasingly conscious of the roads that lead to them, and why you go down them. This is intelligent observation. 

Maurice Nicoll, *Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky*, pages 1724-1725. 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.


continued from page 9

the abundance of my heart. How unhappy is the soul that is shrunken and dried up upon itself, that is afraid of everything, and that, because of its fear, has no time to love and to run generously after the divine Bridegroom! How strict is the fast that you cause the soul to undergo, yet without torturing it. Nothing remains in the heart except the beloved, leaving the soul only fainting and ready to expire with love.

This is the great fast, when mortals see their poverty completely exposed, when the slightest vestige of their life in themselves is torn out by the roots. Who can understand that great fast of pure faith? Where is there a soul that has enough courage to accomplish it? What limitless privation that is! What

renouncing of ourselves as well as of the most vain things outside ourselves! What faithfulness of a soul that leaves itself behind in order to follow you out of a jealous love, without shrinking back, allowing everything to be taken away from it!

Lord, this is the sacrifice of those who worship you in spirit and truth. It is out of these trials that we become worthy of you.

Go ahead, Lord: make my soul empty, hungry, and fainting. Do with me according to your good pleasure. I will keep silence, I will worship you, and I will keep saying, "Your will be done." And not mine. You are the only thing that I desire, dear God. 

The Complete Fénelon, pages 256-258. François Fénelon was a seventeenth-century French archbishop, controversial theologian and spiritual thinker. His letters of counsel have inspired generations of Christians ever since.

Let Conscience Grow

Ask yourself sincerely: What do I want?
Try to answer without self-criticism or sentiment.
Learn to have confidence in the indications of conscience.
When you have found in yourself a place of strength
and security, guard it and establish yourself there.

Rodney Collin, *The Theory of Conscious Harmony*, page 19.

CCH Special Event

Fr. William Meninger
"Julian of Norwich - A Mystic for Today"

Monday & Tuesday March 17-18, 7-9PM
Pre-register with the CCH office. \$30

March Calendar

Visit consciousharmony.org
for a complete listing of events

Special Events

Contemplative Outreach United Day of Prayer
Mar 15 9 am-3 pm
Westlake Hills Presbyterian Church
\$25 Preregister at www.heartoftexas-co.org
or call 817.797.9244

Fr William Meninger
Mar 17-18
see details below

Monthly

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

Community Workday
Mar 8 9 am-noon

Tuesday Enrichment 7:30 pm
Mar 25 Gurdjieff Music

Weekly

Centering Prayer Support Group
Tuesdays 7:30 -9 pm

Prayer Circle
Wednesdays 9:15 - 10 am

Contemplative Lunch
Wednesdays 12 - 1 pm

Mid-Week Communion Service
Wednesdays 6-7 pm

Work of Inner Christianity Class
Thursdays 7:30 pm

Devotional Service
Fridays 7:30-8:45 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 Church of Conscious Harmony
A Contemplative Christian Community
7406 Newhall Lane Austin, Texas 78746

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White Crucifixion, Marc Chagall 1938

*For if we have grown
into union with Him
through a death like His,
we shall also be united with Him
in the Resurrection.*

*We know that our old self was crucified
with Him*

*If then, we have died with Christ,
we believe that we shall also live with Him.*

Romans 6:5-6, 8

LENT

Union with Christ on the cross – our entrance into his experience
– leads to the death of our separate-self sense.

To embrace the cross of Christ is to be willing
to leave behind the self as a fixed point of reference.

It is to die to all separation, even to a self
that has been transformed.

It is to be one with God, not just to experience it.

Jesus' invitation to
'take up your cross every day and follow me'
is a call to do what he actually did.

Thomas Keating, *The Mystery of Christ*

