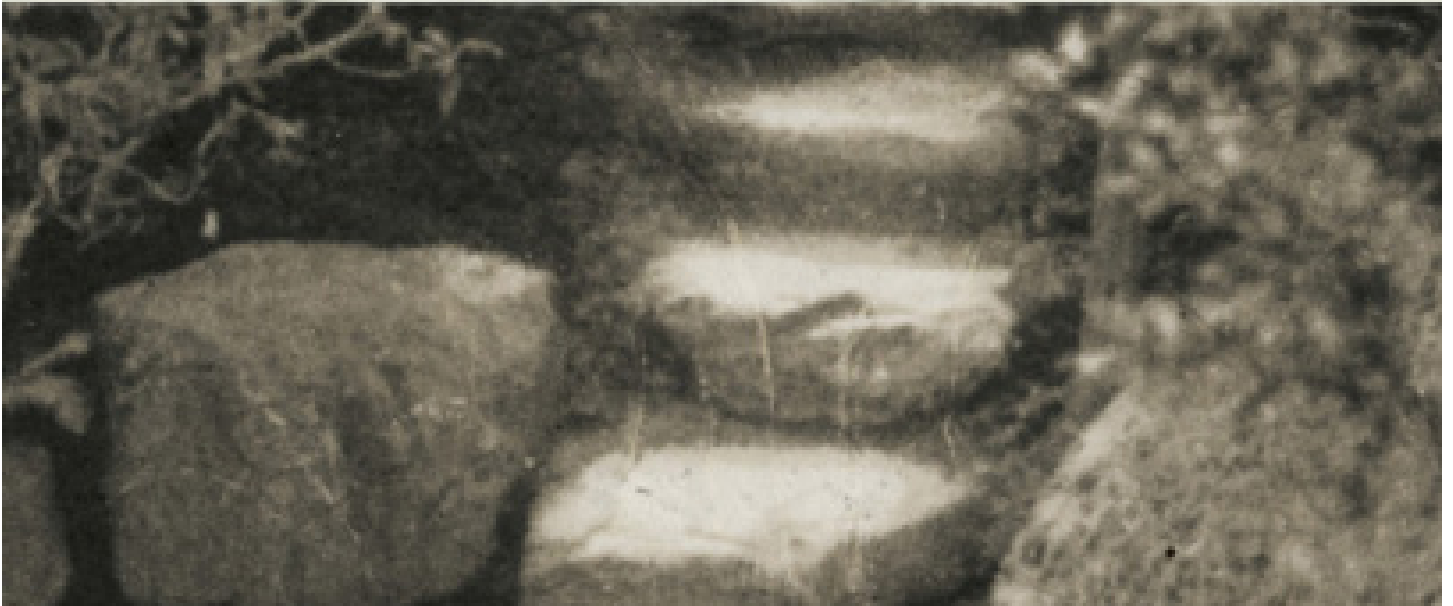




# THE MARK

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# Growth Is a Miracle

by Tim Cook

I was 25 years old and my newly awakened self was haunting every bookstore in Toronto looking for information on the newly discovered world of Spirit; a world I had, until a few weeks earlier, never even suspected of existing. Suddenly, my eyes fell on a title that leaped out to my attention, *In Search of the Miraculous* by P.D. Ouspensky. Opening to the first page I read,

“When leaving Petersburg at the start of my journey I had said that I was going to “seek the miraculous.” The “miraculous” is very difficult to define. But for me this word had a quite definite meaning. I had come to the conclusion a long time ago that there was no escape from the labyrinth of contradictions in which we live except by an entirely new road, unlike anything hitherto known or used by us. But where this new or forgotten road began I was unable to say. I already knew then as an undoubted fact that beyond the thin film of false reality there existed another reality from which, for some reason, something separated us. The

“miraculous” was a penetration into this unknown reality. ... On the return journey... everything I had thought about the results of my search was thrown into confusion by the wild absurdity of the war and by all the emotions which filled the air, conversation, and newspapers, and which, against my will, often affected me.”

I knew instantly that this book would open a door I needed to go through. I knew I had to find that new road and go on that journey and find the other reality he spoke of. Back home the false reality was still firmly in charge of the world. Vietnam, the current war, was tearing America apart; people driven mad by injustice were rioting; the cities were burning; President Kennedy, Martin Luther King, Bobby Kennedy and students at Kent State were all shot dead. It was driving me crazy. But here was hope; there is another reality and it can be found. I knew that my life was beginning a new chapter. The book felt like a life-preserver that had been thrown to a drowning man.

46 years have passed since that precious book opened new vistas

and a new life for me. I have seen and experienced so many and such an array of miracles that it is truly astonishing to look back to them and to see how God was leading me deeper and deeper into His Great Heart of Love through each of them. Now I know that the miraculous is the true nature of Reality itself.

At first I thought the miracles I hungered to experience would be on the scale of Jesus walking on water, turning water into wine, healing lepers or raising the dead. And I have seen and experienced some astonishing blessings of that sort. I was once instantly healed of a horrendous infection. I saw Barbara, near death, healed in a day. Along with about 80 people from our church, I saw cooling rain instantly called down from a cloudless, scorching Texas sky by a visiting teacher’s plea to Mother Mary. I have no doubt at all that with God all things are possible.

But as my journey has progressed I’ve also come to know that miracles don’t at all have to be spectacular to qualify as miraculous. One of the greatest miracles in my life began at the old Robert Mueller Airport right

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*“Contemplative prayer is the world in which God can do anything. ... a new world appears within and around us and the impossible becomes an everyday experience.” ~Fr. Thomas Keating*

here in Austin when Fr. Thomas Keating stepped off the plane and began our friendship with a holy hug. A few weeks earlier I had read, in chapter two of his magnum opus, *Open Mind, Open Heart*,

“Contemplative prayer is the world in which God can do anything. To move into that realm is the greatest adventure. It is to be open to the Infinite and hence to infinite possibilities. Our private, self-made worlds come to an end; a new world appears within and around us and the impossible becomes an everyday experience. Yet the world that prayer reveals is barely noticeable in the ordinary course of events.”

Over the years I learned that the world that prayer reveals is indeed nearly invisible; just as the process of a life intentionally lived in God imperceptibly unfolds day by day. But it becomes vibrantly apparent when we look back down the road from which we’ve come and contemplate the amazing fruit that has unfolded in each of our lives and in our community over time. This prayer based miracle is not a sudden

flash of graceful intervention. It is a stunning example, in the world of human experience, of the universal miracle of growth.

Look out your window, touch your garden, ponder your children, look at your hand, touch your loving dog or cat. Each and every living thing we sense and the very senses that let us be aware of these wonders grew from a single cell. The nearly invisible growth of all living beings is pulsed inexorably onward by the absolutely invisible but undeniably present activity of Life Itself. Each living thing is more than an object. It is Life growing from single, similar looking, tiny, invisible cells that slowly explode outward to manifest the infinite variety of living forms that we see anywhere and everywhere we turn. Life is growth. Growth is miraculous.

Jesus said,  
*God’s kingdom is like seed thrown on a field by a man who then goes to bed and forgets about it. The seed sprouts and grows – he has no idea how it happens. The earth does it all without his help: first a green stem of grass, then a bud, then a ripened grain. When the grain is fully formed, he reaps – harvest time.* (Mark 4:26-29 NIV)

The one that writes this and the one who reads it began as single cells. Now through the miraculous process of growth over time; here we are right now manifested as bones and organs and sinews and tissues and nerves and glands. We’ve been grown through clear and definite stages. We were like seeds in utero, sprouts as children, stems as teens and buds as adults. We have no idea how it happens. We simply see that it does. An invisible reality is expressing itself visibly; the formless is growing all form.

But there is more to us than our forms; and it is our growth in consciousness and love that creates the ripened grain of our lives and bears the fruit the divine gardener intends to harvest from his human creations. That is why our church exists. Together, we are a garden of ripening fruit. The Eucharist and our spiritual practices, Centering Prayer and The Work of Inner Christianity are the sun and water and food that feed and sustain our growth. Our physical growth was given to us. The ripened fruit of consciousness and love requires our participation, our attention and will; yet its growth

*continued on page 9*

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# Deepening Our Relationship with God

by Barbara Cook

As I write this article, I am preparing to go on a Centering Prayer Retreat. In spite of my increased to do list; I can feel my heart leaning forward toward the time I'll spend in prayer and solitude with God. Even though I'll be working as a cook on this retreat, I will be in that special place with time intended for God. Working or not, it is time apart; truly a vacation with the Beloved.

Before we discovered Centering Prayer, I had done an Eastern meditation for 9 years. I did it daily as instructed and I was sitting with Tim in what I can see now felt to me like a vague amorphous cosmic deity. We studied spiritual teachings all the time, went to church, ministered at church and went to India to meet holy persons. We were faithful in our daily practice, which was fully directed to getting into relationship with God, and I was growing so I didn't realize that something was missing.

But after the first reading of Fr. Thomas Keating's, *Open Mind Open Heart*; I understood his simple and inclusive teaching, and my meditation practice changed into prayer. I began a silent relationship with God through Christ that became personal, intimate and revealing. What I had been practicing in the dark, now felt

like the real thing I had been seeking all the time. Then when we watched the *Spiritual Journey* videos by Father Thomas our whole search was given context and understanding. It felt to me like we were really just getting started but now on solid ground. God was incorporating everything in my life into a new foundation; now with Christ as the cornerstone.

I had gone from knowing about God to having a lively relationship with him. Now when I sat to pray, I was sitting with God, listening, opening, being loved, and being healed. About two years into Centering Prayer, I went on my first retreat and I came away knowing, without doubt, that the bottom line was, is and always will be love. Not that the retreat was all lovey; sometimes it was difficult. But I truly knew I was being loved by God. It was two years before I did my second 10-day retreat. By then I felt like a sponge wrung completely dry; empty of the living water that the immersion experience of a retreat gives. From then on I was back every year to rest in God to be healed and filled for ten amazing days of grace.

Sometime in the early '90s, Fr. Thomas commented that so many of us from The Church of Conscious

Harmony went to Snowmass on retreats, that we should start having retreats down around Austin, so that people didn't have the extra expense of airfare and the difficulty of travel. So at his bidding and knowing the great value of retreats; we began hosting retreats in our area.

The first one was in 1995 with Fr. Thomas as retreat master and Pat Johnson and Maryanne Mathieson, the retreat staff from Snowmass, cooking for us and mentoring us in the art of giving retreats. I served as the third staff person learning everything I could from them so that we could host retreats on our own. Our experience was amazing; 40 people came and it was absolutely clear that the Holy Spirit was leading and guiding us every step of the way. After that retreat, willing partners, Sherry Trommer and Marty Badgett, who had been touched by God through Centering Prayer, offered their services and we began hosting retreats. And our retreat staff was being formed and taught by God's Spirit.

As a result of what we experienced on that very first Centering Prayer retreat 19 years ago; I have since worked on most of the retreats that we've offered. That means that I've been able to sit in prayer at least two

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hours a day for five retreats a year. I have really observed how that time spent with God deepens our relationship with Him through His transforming grace.

Fr. Thomas once said that being with God is like going home; it is the most natural thing we do. On retreat, we go to our true home; where we spend five to ten days with God and get to recognize Him and know Him in His ordinariness. And we begin to

see Him in the ordinariness of our own everyday lives.

Our relationship with God is like any love relationship. It includes the routine of daily life; the continual re-discovering of ourselves and each other; and it includes hard times, dry times, high times, the necessary times of renewal, and times apart.

If we listen with our hearts we can hear God calling us home,

*“Come apart awhile and spend some time with me.”* ☉

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## Centering Prayer Retreats

Participate. Heal. Grow. Transform.

When Contemplative Outreach began offering retreats, they offered only 10-day retreats because of the depth of the silence and the healing and growth they produced.

Each month either 1-day, 2-day, 3-day or half-day retreats are offered at the church.

In July, we are offering a 10-day retreat that is open to anyone who has had a Centering Prayer practice for one year or more.

We also have a 5-day or a 6-day retreat option, within the 10-day retreat, open to anyone with a regular practice of Centering Prayer.

Are you ready to deepen your relationship with God?

For more information on our upcoming Centering Prayer retreats, please contact the office or visit [consciousnessharmony.org](http://consciousnessharmony.org). The upcoming multi-day overnight retreats are held at Cedarbrake Retreat Center in Belton, TX. Partial scholarships are available.

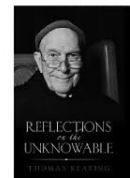
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## CCH Bookstore

July Community Reading

*Reflections on the Unknowable*

by Fr. Thomas Keating



Features an examination of concepts of the Divine and 31 brief homilies.

Other titles for summer reading

*Soil and Sacrament*

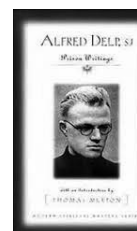
by Fred Bahmson



A treatise on finding God in gardening.

*Prison Writings*

by Alfred Delp



A series of meditations on Advent, the Lord's Prayer and more, written by this German Jesuit while imprisoned by the Nazis.

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



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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

The Miraculous in Action by Guy Yeadon

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How do we relate these two, the  
miraculous and life?

Through action.

Without action, there is no  
miraculous and no life.

The miraculous is the entry into an  
action of a conscious force  
that knows why and  
how the action is performed.

And it is this force that sees  
what has to be done  
and directs my thought and body.

... In order to act in this way,

I need to be free,  
without any image or idea,  
without thought  
trapped in memory.

... Action is immediate,  
without the intervention  
of thought.

... Each act requires a certain freedom  
of my body, a one-pointedness  
of my thought, and an interest,  
a warmth for what is being done.

This will bring me  
a new way of living.

Jeanne de Salzmann,

*The Reality of Being – The Fourth Way of Gurdjieff*

*You shall love the Lord, your God, with all your heart,*

*with all your being, with all your strength,*

*and with all your mind, and your neighbor as yourself.*

*... Do this and you will live.*

Luke 10:27-28

Ram Dass has a famous quote;  
“if you think you’re enlightened, go  
spend a week with your family.” The  
same could be said for this endeavor;  
“if you think you’re enlightened, go  
write an article for *The Mark!*”

Writing this article is, as I have  
witnessed it, miraculous. Not in the  
Biblically epic sense, but as a witness  
to the transformative power of a  
loving God that has responded to a  
desire for clarity. Carl Jung said, “I  
don’t believe in God, I know God”  
and my Centering Prayer practice  
has revealed that same intimate and  
experiential truth. I now know where  
my power and identity reside and I  
thank God every day for the Church  
of Conscious Harmony (CCH) that

so skillfully and lovingly opened the  
gate for me to find my way.

Like Tim, I was a salesman at the  
end of my rope. I had built a flimsy  
house of cards that revolved around  
business trips, ego trips, booze,  
money, and the many distractions  
that tend to come with them. I was  
drawn to the drama and chaos the  
fast life so sheepishly provides...I  
perfected my mask as I thought. And  
then it hit, God’s perfectly timed and  
clichéd mid-life crisis forced one of  
his most refined rebels a chance to  
follow his purer yearnings!

Amazingly, even before the crisis,  
I was a seeker, reading the likes of  
Thomas Merton, Krishnamurti,  
Christopher Isherwood, Alan Watts,

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Kahlil Gibran, and Jon Kabat-Zinn, but alas transformation had not yet consciously budded. Reading and intellectual discourse have never been enough. The frustration of

*“It’s what changed my life—Centering Prayer and the Work of Inner Christianity—two solutions offered by CCH that teach **how** to love God, love your neighbor, and love yourself.”*

self-improvement and self-will could not stop the re-occurrences. Until I found myself at CCH’s threshold... for the first time I felt an epiphanous, conscious understanding of being in the hands of a loving Creator, unfazed by any and all of my carousing. By His great love, it had all been used to draw me here.

Luke 10:27-28 is the central message of the New Testament: *Loving God and loving your neighbor as yourself*. Billions of Christians would agree and profess this is how they carry out the Gospels in their lives. Yet, if this ubiquitous gesture were a matter of cooperative will-power and collective agreement, our world would already look like one of those Star Trek planets where everyone got along and all loved each other! However you don’t have to be the most cynical and jaded atheist on the planet to realize that over the past 2000 years we haven’t exactly executed, integrated, modeled, or pulled off the utopia that Luke seemed to think is so attainable.

So the solution for many of us is not in clever theology, or

passionate Biblical regurgitation, but in something more helpful. I found it almost immediately upon walking on the CCH campus, a practice and ethos that lives this most central

passage in a fashion I hadn’t found before. It’s what changed my life—Centering Prayer and the Work of Inner Christianity—two solutions offered by CCH that teach how to love God, love your neighbor, and love yourself.

Before coming to CCH, I certainly didn’t respond to God’s love well and clearly had my own ways of selfishly interacting with my neighbor. More to the heart, how I lived with God, and by extension my neighbor, was all dictated by my own steady diet of self-loathing and contempt—remembering the ego trips, booze and everything else I deemed desirable.

But I found my true heart’s desire through these church doors and through the work it encouraged me to practice and to embrace. And as I have practiced, Centering Prayer has

enabled me to love God back; not by hoping, or thinking, or wishing, or by some sort of de-cluttering of my heart, but by experiencing the silence—the reality of His love. Centering Prayer is my intentional choice to be One with my Father. Now I better believe and know my spiritual identity, holding my worldly one with an open hand—seeing it for the empty identifier it truly is.

The Holy Trinity is my state of consciousness and I have a deeply integrated sense of self that resides in God. That is an identity I love, enjoy and appreciate. If you would have asked me my identity pre-CCH, I would have mentioned things such as being from England, being a triplet, working on wall street, dressing like James Bond, my golf handicap, being part of the 1984 national championship collegiate soccer team, blah, blah, blah.

How would I answer that now? I am an intentional man...one who loves passionately those things that love back...a man who yearns to create a world of acceptance by embracing the spirit of unconditional love for myself and others. I am a spiritual man, so very consciously, giving my attention to the God that I so gratefully commit my life to and His People that He so carefully places in my path. Can you say miracle?

*“When we self-remember we can actually accomplish the gospels and be One with God and neighbor. Love God. Love your neighbor. Change the world!”*

*continued on page 8*

I had to love God and myself before I could honestly love my neighbor. Centering Prayer and other meditative practices have enabled me to invisibly connect and melt and be one with all humanity. Unfortunately for me, that is not enough to effectively, consistently, genuinely, nor attentively love my neighbor as myself. This is where the brilliance of the Work comes in. When I am *identified* it's almost impossible for me to love my neighbor. Noticing I'm *identified* is a good start; but for me, that's usually not enough. I can't think myself to self-remembering; I have to breathe myself there. In Hebrew and Aramaic the word breath and spirit are synonymous. The breath is a bridge away from the false/identified personality to our true/spiritual identity...to God...to Christ...to a higher level of consciousness...to the peace that passes understanding. The breath parts the red sea and brings us out of bondage to freedom.

The Dalai Lama recently stated, "If every 8 year old in the world is taught meditation, we will eliminate violence from the world within one generation." Why? When we self-remember we can actually accomplish the gospels and be One with God and neighbor. Love God. Love your neighbor. Change the world!

In the recent Thomas Keating movie, *A Rising Tide of Silence*, one of the monks being interviewed states that Thomas does not love indiscriminately, he loves everyone.

As I was watching I said to myself, "that's what I do." It did not feel arrogant. Both, Thomas and Tim teach that we can be like them, not by being special, but by intentionally paying attention to God in the same way they do! It is a miracle in action that we can love our neighbor.

Through this intentionality to God, more miracles have occurred, such as graduating with a Masters in Counseling from the Seminary of the Southwest last May, teaching Centering Prayer and meditation at three local drug-treatment facilities and having a private meditation consulting business. I am also a spiritual advisor and conduct a Sunday service at Austin Recovery, delivering a sermon each week. Those who know me will tell you this is a miracle! Ten years ago, not many, if any, would have chosen me to be on the board of directors for the Recovery Alliance of Austin, to host a mindfulness camp this summer through Seton Cove, to teach mindfulness at an eating disorder treatment center, or to work with adults who have ADHD at the Life Empowerment Center. This is truly the miraculous in action!

I suffer from severely impaired attention issues, which for much of my life got the best of me. Having tried most available medications, they did not statistically improve my condition. Three years ago, I tried a new tactic. And as of six months ago, still using no medication, just tons of meditation, my attention levels are in the normal range. The miracle of meditation!



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I'd like to end this with a prayer and encourage you to take a few long, deep, deliberate, and mindful breaths before you read this prayer out loud...

*Dear God,*

*Thank you for the miracles you bestow upon ALL who pay attention to YOU! Amen. ☸*

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*Growth Is a Miracle continued from page 3*

remains just as mysterious and miraculous as our forms.

Would you like to see a miracle right now? If you've been with us for a while and have seriously taken up the practices we share, I invite you to stop for a moment and look back at your life. Look out at the world through the eyes you looked through when you came here. Feel how you felt; remember what you feared, how the future appeared, and how others were held in your heart. See, you have grown in consciousness and love.

We have all grown together in Christ but we have never been the ones who have done the growing. We are being imperceptibly grown; day by day; penetrated and filled to overflowing love by the mysterious, invisible Reality we call God; even while we continue to appear and work and buy and sell in what can never be more than "a thin film of false reality." Our daily practices and devotion to God keep us solidly grounded in the very real miracle of spiritual growth even though we still have no idea how it happens. ☸

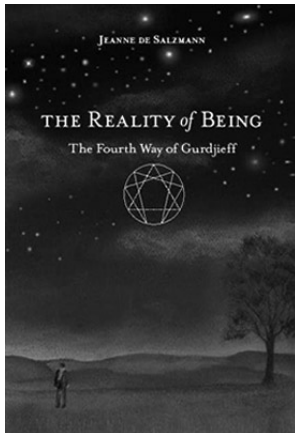
## "...that they may be one"

This inspiration, written by Jean Vanier, was originally published in the *Magnificat* as the "Meditation of the Day" on June 5, 2014.

More and more people are becoming conscious that our God is not just a powerful Lord telling us to obey or be punished, but our God is *family*. Our God is three persons in love with each other; our God is communion. And this beautiful and loving God is calling us humans into this life of love. We are not alone; we are called together to drop barriers, to become vulnerable, to become one. The greatest thirst of God is that "they may be one, perfectly one, totally one." But we have to die to all the powers of egoism in ourselves in order to be reborn for this new and deeper unity where our uniqueness and personal gifts and creativity are not crushed but enlivened and enhanced.

Community means caring: caring for people. Dietrich Bonhoeffer says: "He who loves community destroys community; he who loves the brethren builds community." A community is not an abstract ideal. We are not striving for perfect community. Community is not an ideal; it is people. It is you and I. In community we are called to love people just as they are with their wounds and their gifts, not as we would want them to be. Community means giving them space, helping them to grow. It means also receiving from them so that we too can grow. It is giving each other freedom; it is giving each other trust; it is confirming but also challenging each other. We give dignity to each other by the way we listen to each other, in a spirit of trust and of dying to oneself so that the other may live, grow, and give.

Jean Vanier is the founder of l'Arche, an international network of communities for the mentally disabled.



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# The Work of Inner Christianity

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

## The Miraculous and Life in Action

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In coming together to practice the work to be present in practical activities, we are drawn by an irresistible desire for the miraculous but find ourselves working at mundane tasks like construction, cleaning, cooking, pottery. How do we relate these two, the miraculous and life? Through action. Without action, there is no miraculous and no life.

When we think of an action, we never think that actions can be radically different in themselves, in their quality. ... We are blind to the forces that enter into our actions. Of course, we know that our action is meant to reach an aim, and we expect a result from it. We always think of the aim, of the result, but never of the action itself. Nevertheless, the aim does not determine the action. It is the quality of the force entering an action that conditions it, that makes it automatic or creative. The miraculous is the entry into an action of a conscious force that knows why and how the action is performed.


Each act, everything we do—working with wood or stone, making a meal or a work of art, or thinking—can be either automatic or a creation. In my habitual state I always proceed by repetition. ... My head applies itself, my body follows, and at times I am interested. But all this is

merely automatic, and something in me knows it. There is no need for the action to be performed in one particular way or another, and I can do it at a tempo that pleases me. I may succeed in doing something well, but this has no power to change me. It contains no power of action, of creation.

The situation is completely different when my action is not a repetition but something new, an action that can only take place in the present moment to respond to a need I recognize right now. Then there is only one possible speed, and no other tempo can replace it. In a creative action, this comes from a life force that is irresistible, recognized as a truth I obey. And it is this force that sees what has to be done and directs my thought and body. It creates an act and an object, which contains a dynamism and intelligence that are irresistible. The word must be said, the sound emitted.

In order to act in this way, I need to be free, without any image or idea, without thought trapped in memory. Freedom is not freedom from something, but freedom to be in the present, in a moment that never existed before. Action is immediate, without the intervention of thought. I never know; I learn. It is always

new. In order to learn, I must have freedom to look. The thinking is silent, entirely silent, free. It sees. In this state, we can understand and carry out an action with all the parts ourselves. We can even act together with others, provided that, in this moment, all have the same seriousness and intensity.

An action depends on the way my energy is engaged at the very moment I act. I have to be conscious of this at the moment of action and feel the movement of the energy going toward its goal. Once the movement has begun, it is too late to intervene. What has been launched no longer belongs to me. Nothing can stop it from giving the results that will follow—whether good or bad, strong or weak, pure or distorted. Everything is thus determined by the disposition of my different centers at the moment of the action. Each act requires a certain freedom of my body, a one-pointedness of my thought, and an interest, a warmth for what is being done. This will bring me a new way of living. 

Jeanne de Salzmann, *The Reality of Being—The Fourth Way of Gurdjieff*, pages 272-274. 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.

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## 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

### 42<sup>nd</sup> Guideline



What Jesus proposed to his disciples as the Way  
is his own example:  
the forgiveness of everything and everyone  
and the service of others in their needs.  
"Love one another as I have loved you."

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## Seeds

### A Call to Freedom

Am I sure that the meaning of my life is the meaning God intends for it?  
Does God impose a meaning on my life from the *outside*,  
through event, custom, routine, law, system, impact with others in society?

Or am I called to *create from within*, with him, with his grace,  
a meaning which reflects his truth and makes me his "word"  
spoken freely in my personal situation?

My true identity lies hidden in God's call to my freedom  
and my response to him.

This means I must use my freedom in order to *love*,  
with full responsibility and authenticity,  
not merely receiving a form imposed on me by external forces,  
or forming my own life according to an approved social pattern,  
but directing my love to the personal reality of my brother,  
and embracing God's will in its naked, often impenetrable mystery.

Thomas Merton, *Seeds*, page 132.

## JULY CALENDAR

Visit [consciousharmony.org](http://consciousharmony.org)  
for a complete listing of events

### SPECIAL EVENTS

July 12  
One-Day Centering Prayer Retreat  
8:30 am-4:30 pm  
\$15 Bring a potluck dish to share.

July 17-Aug 21  
Simple Explanation of Work Ideas  
7:30-9 pm  
Pre-register with the office.

### MONTHLY

1st Sundays  
Bring non-perishable items for Caritas

July 15  
Gurdjieff Music 7:30-8:30 pm

July 19  
Community Workday 9 am-noon

### WEEKLY

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

Tuesdays  
Centering Prayer Support Group 7:30-9 pm

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

Thursdays  
Work of Inner Christianity Class 7:30-9 pm

Fridays  
Devotional Service 7:30-8:45 pm

### DAILY

Mondays-Fridays 7-7:35 am  
Centering Prayer Service in Theosis Chapel

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Recordings of services are available  
through the Bookstore and online at  
[www.consciousharmony.org](http://www.consciousharmony.org)



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

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The time of the year not associated  
 with the major seasons  
 of the Church calendar is known as Ordinary Time.  
 This period of ordinary time is sometimes known  
 as the season of Pentecost.  
 It extends until the start of Advent.  
 It is the time of manifestation  
 of what Jesus taught by His life,  
 death, Resurrection and Ascension . . .  
 the fullness of possibility of a human life.  
 Ordinary life can be transformed  
 by the power of the Word  
 and become totally extraordinary.

∞

## True Happiness

When He saw the crowds, Jesus went up the mountain,  
 and after He had sat down, His disciples gathered around Him,  
 and He began to teach them, saying:  
 Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.  
 Blessed are they who mourn, for they will be comforted.  
 Blessed are the meek, for they will inherit the land.  
 Blessed are they who hunger and thirst for righteousness,  
 for they will be satisfied.  
 Blessed are the merciful, for they will be shown mercy.  
 Blessed are the pure of heart, for they will see God.  
 Blessed are the peacemakers, for they will be called children of God.  
 Blessed are they who are persecuted for the sake of righteousness,  
 for theirs is the Kingdom of Heaven.  
 Blessed are you when they insult you and persecute you  
 and utter every kind of evil against you because of me.  
 Rejoice and be glad, for your reward will be great in heaven,  
 For in the same way, they persecuted the prophets  
 who were before you.

Matthew 5:1-12

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