



THE MARK

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Consenting to God's Grace

by Tim Cook

We Americans are a “can do” people raised and conditioned in a “can do” nation. Our short 200-year history is filled with stories of epic heroism and the overcoming of seemingly insurmountable obstacles by a rugged frontier spirit and the idealistic promise of our Constitution. While those epic myths are clearly not the whole story of our American psyche, they do set the tone for our self-image as overcomers and achievers.

That image and its attendant attitudes, however, are exactly the opposite of what God requires of us on the spiritual journey. A great deal of energy and time are usually expended in the beginning of the journey in disabusing ourselves of the notion that we must overcome obstacles and slay dragons in order to reach enlightenment and spiritual freedom. Nothing could be further from the truth. Salvation is a free gift and there is nothing we must or can do to earn it, achieve it or merit it. And for that reason it is one of the most difficult things in the world for “doers” to accept. There is absolutely nothing that we can “do” because all our attempts to “do” simply obscure the fact that God's love is always, already here, that it is utterly sufficient, and that he has

made a way for us to receive it.

What we must learn, then, if we want to experience God's Presence and not to just know about it, is how to do *no-thing* on purpose. Purposeful inaction is a skill and an acquired taste and it takes some time and often some trying experiences to learn it. It eventually becomes an ongoing attitude or a disposition, which, when we “get it,” seems so obvious that we wonder why we didn't catch on before.

The nature of grace requires a special kind of attention from us, a kind of active passivity that we learn by grace. Grace itself teaches us to let go of our incessant efforts and to simply let God's love into our experience. Father Thomas Keating teaches that we must learn to *consent* to God's presence and action in our lives. There's nothing heroic about it and the only thing to overcome is our unwillingness to let God love us right where we are, just as we are.

That very unwillingness is based on the fact that each of us has an extremely edited image of who we are, what we do and how we affect others. So we employ a mechanism called denial to ignore the parts we don't like and so don't accept. But those aspects of our personality that do not fit our idea of how

we should be do not go away just because we don't recognize them. They are simply repressed into the unconscious part of our personal consciousness to continue to operate in our lives as what Carl Jung called the shadow.

That shadow and other repressed material from childhood traumas that were never processed and integrated into a healthy self-sense combine to form a false-self that tries to hide those unacceptable behaviors and repressed memories by denying them and projecting them onto others so that they seem to be “out there” and thus not a problem. The problem, however, is that a false-self is just what its name implies. It is not a bad self or a wrong self; it's not a self at all. It's just a set of neurological habits that *seem* to be who we are. In fact, it is nothing but a set of reactions that we have lived with since childhood, reactions centered around the issues of power and control; affection, approval and esteem; and security and survival. Our actual true selves, our Christ-selves, are hidden by this mask of seemingness that we present to the world and ourselves and something in us always knows it. We can never quite relax; we feel a constant, subtle threatenedness and our vague sense

of foreboding and unfocused fear become so ordinary and usual that they fade into the background, unnoticed like elevator music or air pollution. It all seems normal.

But our barely concealed unrest cries out for remedy, for what Gurdjieff named self-calming. We try it through drinking or drugs or sex or anger or pornography or television or eating or shopping or acquisitions or surfing the internet or social media or spending or travel or seminars or hobbies or movies or financial planning or sports or work or religion or any of the infinite other ways available to us to distract ourselves from the disquieting feeling that our lives lack meaning because we, ourselves, are not real. We are made up and something in us knows it.

The self-calming, whatever our brand may be, has limitations. It only works for a little while in any particular form and then requires us to do it more and more intensely to keep it working or requires us to switch to another addictive distraction which will, likewise, soon require more intensity to remain effective. If we are fortunate, our excesses will someday bring us to our knees and we will let go and call out for the only real help there is for our human suffering and the only help we will ever need. And that help will come, not because we have earned it or because we deserve it or have done anything, but simply because we need it and ask for it.

God's grace comes pouring in, relief and release to anyone who

stops being a "can do" person long enough to cry out, really cry out, "I can't do this any more. I need help!" From that point on our false-self autobiography turns gradually but tangibly and perceptibly into God's story as he reveals himself and our true selves in and through our lives. He gives us what we could never give ourselves and does for us and through us what formerly seemed impossible. St. Paul tells us how grace operates in his letter to the Romans:

'Abraham entered into what God was doing for him, and that was the turning point. He trusted God to set him right instead of trying to be right on his own.'

If you're a hard worker and do a good job, you deserve your pay; we don't call your wages a gift. But if you see that the job is too big for you, that it's something only God can do, and you trust him to do it—you could never do it for yourself no matter how hard and long you worked—well, that trusting-him-to-do-it is what gets you set right with God, by God. Sheer gift. David confirms this way of looking at it, saying that the one who trusts God to do the putting-everything-right without insisting on having a say in it is one fortunate man:

Fortunate those whose crimes are carted off, whose sins are wiped clean from the slate.


Fortunate the person against whom the Lord does not keep score.

... That famous promise God gave Abraham—that he and his children would possess the earth— was not given because of something Abraham

did or would do. It was based on God's decision to put everything together for him, which Abraham then entered when he believed. If those who get what God gives them only get it by doing everything they are told to do and filling out all the right forms properly signed, that eliminates personal trust completely and turns the promise into an ironclad contract! That's not a promise; that's a business deal...

... When everything was hopeless, Abraham believed anyway, deciding to live not on the basis of what he saw he couldn't do but on what God said he would do.

*... He didn't tiptoe around God's promise asking cautiously skeptical questions. He plunged into the promise and came up strong, ready for God, sure that God would make good on what he had said. That's why it is said, 'Abraham was declared fit before God by trusting God to set him right.' But it's not just Abraham; it's also us! The same thing gets said about us when we embrace and believe the One who brought Jesus to life when the conditions were equally hopeless. The sacrificed Jesus made us fit for God, set us right with God. Romans 4:3-8, 13-14, 18, 20-25, *The Message**

The One who loves us is waiting within for each of us to learn that we are, after all is said and done, "can't do" people who need a lot of help and know where to find it. Our part, something we actually *can* do, is to gift ourselves with a twice-daily practice of Centering Prayer, which keeps us open and receptive to Infinite Grace, God's only Way for man. 

Divine Love = Contemplation

by Barbara Cook

Prayer is relationship with God. Centering Prayer is both a relationship with God and a discipline to further or deepen that relationship because it prepares our faculties to bear more God in our lives. It enables us to be open and receptive to God's presence and action in our lives. Through our practice of Centering Prayer we demonstrate our willingness to this Divine relationship and we open ourselves to receive the gift of *contemplative* prayer, which is a graceful blessing from God.

Contemplative prayer is a direct touch of God's love and presence in us, deeper than words. It changes us from inside out. It is called a gift because we can't make it happen or force it, but we can make ourselves available to it through Centering Prayer.

Contemplative prayer allows us to eventually abide in the contemplative state of consciousness, in which we are always, in all things and all conditions, aware of the presence of God. To be in contemplation is to be in union with the reality of God.

As we learn to consent to God's loving presence, we participate in His plan for us and we experience our oneness with Him and His creation – no longer as an egoistic, separate-feeling, dualistic, survival-oriented self, but consciously one with His love and living from it.

That is the transformative reality that all humanity has already been given in and through Christ, if we consent to it. It is God's plan for everyone, not just for "special" ones, but for anyone who says "yes" to His utterly magnanimous offer to make us all one holy, whole human family. Even though it is not the only way to transcend the ego-centered mind, it is the one that we have been freely given and it is available to anyone.

Through Jesus Christ's life, death, resurrection and ascension, God destroyed separation between matter and spirit and made a way for all persons to come home to their own true, Christ-selves. It is all already done for all time. That is His love for us and His gift to us. And though it is a gift and has already been given, it must be accepted by each of us individually. That is where free will enters in. We have the right to keep on living a fear-filled, separate-feeling life or we can turn our will to the reception of this gift of love, truth, and freedom from bondage to the ego. But God, in His perfect love for us, can't force us to receive His love.

As I think about Easter and the upcoming celebrations of Ascension and Pentecost, I am touched by the divine love of God, a substantial feeling that alters my sense of myself by opening or revealing or healing. It comes whenever the personality

is put aside for a moment. I know you have those experiences too. The reason we are able to feel that divine gift of God is because it is always there. We just aren't usually open to it.

For hundreds of years contemplative prayer was put on the "back burner;" people thought that if it was a gift of God, then he bestowed it rather at will, so there was no use thinking about it or wanting it because it was randomly distributed. That couldn't be further from the truth, because as I mentioned above, Jesus revealed that Christ is everyone's deepest nature. "I am in you and you are in me and we are in the Father;" and he told us, "it is the Father's good will to give you the Kingdom;" and, "the Kingdom of heaven is at hand." Yes, it is a gift, but it is there for the reception. No, we can't earn it, or make it happen; but we can consent to it and show that we are interested and prepare our faculties to receive it. That is what we are doing in our simple prayer of faith, Centering Prayer. We let go of our will and open to the Father's love or contemplation, and we trust God's will for us to be done at the perfect, divine time and that we will abide in the contemplative state – the kingdom of heaven.

Amen. 

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.

10th Guideline



The Eucharist is the celebration of life:
the coming together of all the material elements of the cosmos,
their emergence to consciousness in human persons
and the transformation of human consciousness into Divine consciousness.
It is the manifestation of the Divine in and through the Christian community.
We receive the Eucharist in order to become the Eucharist.

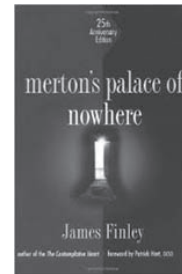
Multi-Day Centering Prayer Retreats at Cedarbrake

| | | |
|------------|--------------------------------------|-------|
| June 19-28 | 10-day | \$825 |
| June 19-23 | 5-day | \$425 |
| June 23-28 | 6-day | \$495 |
| Sep 11-16 | 6-day Forgiveness with Mary Dwyer | \$615 |

Contact the office to register.

CCH Bookstore

Community Reading in May



Merton's Palace of Nowhere
by James Finley

Titles supporting Self-Forgetting

Awakenings
by Fr. Thomas Keating

Forgotten Among the Lilies
Learning to Love Beyond Our Fears
by Fr. Ronald Rolheiser

Humble Pie
St. Benedict's Ladder of Humility
by Carol Bonomo

Distractions in Prayer:
Blessings or Curse?
St. Teresa of Avila's Teachings in
The Interior Castle
by Sr. Vilma Seelaus

Bookstore and Library Hours
Open Monday-Friday 9 am-4 pm
Sunday 9:30-10 am & 11:30 am-noon



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

Annual Aim: The Self

Know Thyself

Self-Forgetting by Mary Anne Best

Redemption is the capacity to be completely transformed to consent, to the taking over of our entire being by the divine goodness.

Centering Prayer, when it reaches the full consent to our nothingness is a perfect preparation for death, because it is death – death to the false self ... to the ego ... and even the True Self has been transcended.

Thomas Keating, The Gift of Life: Death & Dying, Life & Living

With our minds made still
and ready to receive,
with our self-generated fantasies
about God and ourselves
reduced to silence,
we are at last at the point
where we may begin to grow ...
on a journey without end
to find our way more deeply
into the heart of the trinitarian life.
We seek because in this self-forgetting
gazing towards the light of God in Christ,
we learn how to look at one another
and at the whole of God's creation.

Rowan Williams, Talk to Benedict XVI and the Synod of Bishops, October 2012

*He did not regard equality with God
something to be grasped.*

Rather, He emptied Himself. Philippians 2:6-7

Holy Saturday is the most mysterious of days, the day of the Great Silence. The day that Jesus “descended into hell,” the act the late Cardinal Hans Urs Von Baltasar suggests is the defining moment and the center of Christian faith and life. Why? Christ participated in hell, in the deepest sense of the word. Redemption penetrated into the deepest abyss. It is then that hell ceases to be hell because Christ is life and love, the bridge which connects man and God and thereby also connects people among themselves.

This day also comes one day after completing my work on the Contemplative Outreach online Lenten offering *Silence and the Spiritual Journey with Thomas Keating*. Two beloved colleagues and I had the privilege of developing, writing,

speaking and participating in this course, exploring the signposts of the spiritual journey through video clips and audio interviews with Fr. Thomas, through the liturgy, meditations, Visio Divina (the gazing upon art as if “seeing” the word of God, analogous to Lectio Divina), our own musings, and participation in a community of 760+ worldwide participants in an online forum. What follows are selections from my own writings and conversations that were published as part of the online course – offered as a fellow traveler on the Way to Redemption through self-forgetting *en Christo*.

The Divine Therapy

First, an introductory word from Fr. Thomas' book *Invitation to Love*:

“The regular practice of

contemplative prayer initiates a healing process that might be called the Divine Therapy. The level of deep rest accessed during the prayer periods loosens up the hard-pan around the emotional needs stored in the unconscious of which the body seems to be the warehouse. The psyche begins to evacuate spontaneously the undigested emotional materials of a lifetime, opening up new space for self-knowledge, freedom of choice, and the discovery of the divine presence within. As a consequence, a growing trust in God, a bonding with the Divine Therapist enables us to endure this process.”

Almost 30 years ago Thomas Keating filmed the *Spiritual Journey* series to explain the clear invitation revealed by Christ’s life:

“Accept the invitation to repent—change the direction in which you’re looking for happiness, accept Jesus’ invitation: take the divine therapy. ... Quiet your own interior mind, so that you can listen to what the Spirit is saying to your particular little cell, the little holon that you are within the greater holon of Christ’s Mystical Body. ... Divine Therapy is designed to enable us to [become the New Man] over a period of time ... with enormous intelligence to guide us through this process and a love that is absolutely unconditional and determined to bring this about at all costs. Come in and be healed is the invitation.”

My own spiritual journey began in earnest with the viewing of

the *Spiritual Journey* videos over 26 years ago and *bearing* the intriguing invitation of the Divine Therapy. Something resounded within me with Yes! I accepted the invitation and entered the path.

A growing trust comes. The Divine Therapy is a cascading movement of the Spirit that begins with the initial consent in the inner room. Then that invitation is expanded; that growing trust has now become a sense of allowing God to be God within me in all of my life. True, there is that initial consolation, a feeling of peace and affirmation of goodness that comes forth in the inner room – greater peace, greater calm, sometimes joy, and a capacity to be more concerned for others.

As trust deepens, a second experience comes: a purification of the unconscious that is penetrating, relentless, and revealing. Then the Divine Therapist extends our walls so to speak. Our inner room then becomes the whole of life, so that if I can see that everything is occurring in life is part of this therapy, then I can move through it with an awareness of grace and the movement of God.

It is usually only in retrospect that we realize this grace. In my experience, the purification that goes on actually has a certain movement, a movement that goes from purification to illumination. I have found that illumination isn’t anything grand. It’s just an understanding of the process, a raising of consciousness into a movement into my own destiny in

the great Body of Christ.

When the awareness of some of those repressed and wounded places comes into consciousness, rather than that being a source of distress, is actually very freeing. It’s as if something that had been repressed is now being lifted up and out as needed. Our being is lighter and even more joyful to meet life in a fuller way rather than having what is hidden hovering about in all of our relationships in life.

In this heart-to-heart encounter, my relationship with God moved from fear of retribution into one of great trust that God is a loving God and all that is given in and outside of my prayer periods is a gift from God for my own destiny, for my own good. God is safe, benign, loving and compassionate. This was a big change for me to realize all is given to me for good.

As Father Thomas has often said, I now had a “willingness to go anywhere or to go nowhere for the love of God.” It gave me the permission to move through the cross, my own cross, and into light, the resurrected life that is there as well.

The Night of Sense

When we’re ready to confront the truth about ourselves and the places of unlove, the mixed motivations, and the hidden darkness of our own unconscious, the Dark Nights begin – first, most likely, with the Night of Sense. It has many faces. Some can include:

- no satisfaction with worldly things
- dryness, aridity in both prayer and daily life
- no felt affirmation or consolation
- the sense that one is going backwards in the spiritual journey
- disinclination to practice discursive meditation and prayer
- awareness of our mixed motivations and the dark side of our personality
- a questioning whether there is any meaning or purpose to one's life – given the sometimes almost unbearable circumstances.

When we're in it, the Night of Sense may not look like a profound invitation from God, but it leads to deep healing and purification of our motivations and our hearts, into all of the other fruits that are given by the Spirit. I think of it as illuminations in the soul by God.

The Night of Sense is about freedom from our egoic self and a movement towards freedom in God. This begins with self-knowledge. Nothing is more helpful (albeit painful) than seeing one's own pride in action and being able to see this almost in the third person. I remember one of my earliest experiences of this as an emptiness and a total lack of satisfaction with all that I was, with all worldly things and accomplishments, as well as aridity in anything that might be approaching prayer or daily life – without any consolation.

I've grown to understand that the difference between outright depression and being in a Dark Night

is an intuition that the trial is going someplace and that God is with us. A depression period may be where one is unable to function at a normal level and everything seems bleak and dark. Depression can be a form of self-absorption, sometimes severe, when our world seems to collapse, whereas an awareness of being in the Dark Night, however vague it may be, has some assurance that God is with me throughout this trial.

It is important not to become discouraged, to think that we're doing something wrong, that we are offending God, that we should abandon this spiritual journey, that I have things to do, I have a family, I have responsibilities, I can't deal with this and my life! Keep going, assuring oneself in the grace of God, not giving up, resolving for the love of God to go through this desert no matter what.

This kind of inner orientation and commitment allows the work of the Night of Sense to do its work and to complete it for this point in time. This process of the Dark Nights, initiated by God, is not a one-time event, but rather transitional periods on a spiral staircase, and we may go through many of these as our props are one by one dismantled inwardly and outwardly.

Night of Spirit

The confrontation within continues. More and more truths are revealed: the remaining places of unlove, the mixed motivations, and the deeper hidden darkness of

our own unconscious are unveiled to us and even our programs for happiness prove empty. Now enters the place of the Night of Spirit. It too has many faces. Some may include purification of:

- the lingering effects of cultural conditioning, even religious conditioning
- religiosity and sentimentality
- spiritual pride
- the tendency to try and hold onto and possess spiritual gifts
- the secret satisfaction of being "chosen" as a recipient of spiritual gifts
- the temptation to assume a glamorous role because of these spiritual gifts, or be "seen of men" as an esteemed spiritual teacher
- our ideas of God – the God of our childhood – or the God worshipped by my particular group
- human supports and structures holding up our belief system
- rejection by groups from whom we have been drawing our human, religious, or spiritual identity
- the all-too-ready answers about what is right and wrong, good and bad

All felt mystical experiences disappear. The soul walks in darkness and unknowing.

Here is further confrontation by tests of Love, true life-giving Love. We find that this Love is a consuming fire, a blazing sword whose flames burn up all that is not love, all that one takes for love, within and without

– all that is merely pretense, habit and unexamined beliefs. We learn in a very deep way that the spiritual journey is not a success story, but a series of diminishments of self. The Night of Spirit is an intensive course.

Here's an example: I am not a natural presenter, and there's always some anxiety before a presentation. And then it came to me that all I have to do is to be concerned with my motivation. Am I here to do the will of God and to act for the glory of God? If so, everything else will be taken care of. If it's God's will that I make a fool out of myself, then it must be for good because more than any altruistic acts or anything that I do, it was given to me to understand that this God is interested in the one – "the Shepherd who went after the lone sheep" is more interested in my transformation than all of the work that I can possibly do, and that is how God is with everyone. Humiliation or no humiliation, if done in the motivation of serving God and the will of God, then everything else will be taken care of.

The fruit of the Night of Spirit is the awareness of the abiding presence of God in and through all, and seeing with the eye of the heart as we interact in ordinary life.

I have found at some point along the way, this becomes a one way street. We are being carried by the will of God, and what unfolds now is the will of God. There's

really no turning back.

Night of Self

The will is being absorbed in God, manifesting a new way of being in the world that enables one to live daily life from the conviction of the presence of God. Now with an open attitude toward everything, including ourselves, this new way of being allows responses to the present moment that are free of our own emotional, largely unconscious neediness, for our consciousness is being purified and illuminated more and more by the grace of God.

We have tremendous concern for all of life and can be present to people at the deepest level, perceiving all the while the presence of Christ; we can just be with anyone and everything – not trying to change anything or obtain anything. We abide in Christ consciousness, the consciousness of Absolute Love.

Again, rather than any kind of grand thing, it's really an emptying of self-will and self-reflection, which are the two obstacles to relationship with God, with others and with ourselves. I have found it to be a profound inner peace that is not born of any external condition or situation. In fact, it's a movement even beyond trust into this abiding peace that "all is well," as Julian of Norwich said. This is not to be "Pollyannaish" in one's approach to life, but there actually is a deep well of peace that abides in being, even though there could be parts of ourselves that are feeling tremendous suffering and



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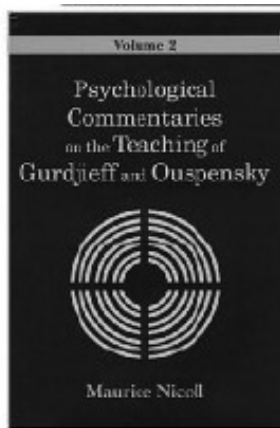
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The Work of Inner Christianity

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

Commentary on Real I


... We were created *before* we were born on this planet and we were created perfect—that is, with Real I. We were then sent down through descending levels and further descending levels, down to this Earth, and we were born with Essence. At a very early age Essence may be in touch with Real I because, as was said, only through Essence can you get in touch with Real I. G[urdjieff] once said: “Behind Essence lies Real I, and behind Real I lies God.” ...

Let me repeat: Essence, through which we can get in touch with Real I, cannot develop by itself beyond a very small point unless first of all it is surrounded with a side acquired from this planet which is called Personality, which, in turn, if we begin to work against the aspect of it called False Personality, will feed undeveloped Essence. As Essence begins to grow in this strange way, so does the possibility of finding flashes of Real I become more apparent to those

undergoing the process of this Work.

Let us put on the board horizontally*: False Personality, Personality, Essence, Real I, God. This is what we have to think about. This is the problem of Esotericism, and this is why it is so difficult to understand quite what Esoteric Teaching is saying. You must have understood by now that the Work teaches by implications *that we have forgotten ourselves*. That is why the Work starts with the idea that a man can remember himself. Think for yourself for a moment: if you are told that you must remember yourself, it must imply that you have forgotten yourself, and this must again imply that *once upon a time* you did remember yourself and have now forgotten yourself, and this is why everything is wrong with you and with other people in this life. The great teaching of the Work is that everyone has fallen asleep, everyone has forgotten

himself or herself, and that is why everything goes in the only possible way that it can go. That is also why it is said that we have to awaken from sleep and so the Work speaks about the necessity of trying to remember ourselves and not live all our lives asleep, identified with things, persons, events, with every unpleasant situation and all the rest.

You may ask why, if we were created perfect, at a level higher than Earth, it is necessary to be made to descend at all. The answer is that a being created perfect has contributed nothing to its own development. It would be easily tempted. Man by descent and ascent thus becomes stronger “than the angels”, as it is said somewhere. 

Maurice Nicoll, *Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky*, pages 1266-1267. 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.

*False Personality → Personality → Essence → Real I → God

HYPED Spaghetti Luncheon & Fundraiser

Harmony Youth Practicing Evolving Devotion,
the HYPED group, is fundraising for their annual pilgrimage to
The Lama Foundation in June 2015.

You're invited to support their annual fundraiser
(featuring lunch and entertainment by our teens)
at CCH on May 17 after Sunday service.

Luncheon tickets are sold in advance
and can be purchased at the event.

For more information about our Youth Programs,
please visit www.consciousharmony.org.

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sorrow for others, the world, and even for our self.

It is real. That's the joyful part of it. It is not just a theological or nice idea, it is a real possibility. In fact, it's everyone's destiny. We get glimpses under the veil what this may be like to actually reside in this place where it is truly "Thy will be done."

Abide in God

This standing between two natures – the human and the divine – and crucified there, is the human condition we seem to have been put on earth to experience. It cannot be anyone else's condition that we just merely hear about. It must be our own. It is not a condition that we can experience when convenient or just in special moments we have

set aside for prayer. It must become our condition for all of time, in the middle of ordinary, complex lives. It is inconvenient much of the time. But, in this *kenosis* – this affront to a diminishing ego reflecting on itself – lies the first and last real hope of being a full human being.

We have an opportunity to be fully alive and present to both of our natures. And from here we can intentionally accept the destiny for us as a channel of divine grace, manifesting on earth in our particular lives and returning this energy to flow back into the universe.

Abide in the highest.

Abide in me.

I abide in you.

Amen. 

MAY CALENDAR

Visit consciousharmony.org
for a complete listing of events

SPECIAL EVENTS

May 2-23

Adult Baptism Class
Saturdays 9-10:30 am

May 15-16

Commuter Retreat
Pre-register with office \$100

May 17

HYPED Spaghetti Luncheon & Fundraiser
see details at left

MONTHLY

1st Sundays

Bring non-perishables for Caritas

May 19

Gurdjieff Music 7:30-8:30 pm

WEEKLY

Sundays

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

Wednesdays

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

Thursdays

Work of Inner Christianity Class 7:30-9 pm

Fridays

Devotional Service 7:30-8:45 pm

DAILY

Mondays-Fridays 7-7:35 am

Centering Prayer Service in Theosis Chapel

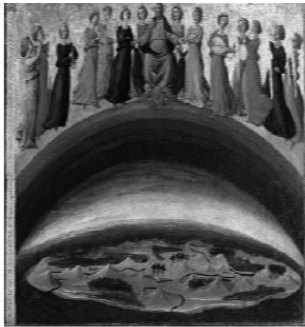
Recordings of services are available
through the Bookstore and online at
www.consciousharmony.org



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A Contemplative Christian Community
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*So then the Lord Jesus,
after He spoke to them,
was taken up into heaven
and took His seat
at the right hand of God.
... Afterwards Jesus Himself,
through them,
sent forth east to west
the sacred and imperishable
proclamation
of eternal salvation.
Amen.*

Mark 16: 19-20

The Grace of the Ascension

On Ascension Day we rejoice in the triumph of our Lord ...
We rejoice also in His invisible coming as a life-giving Spirit
into our hearts. ... He disappears out of this visible world,
but only to reenter it in the depths of every human heart,
there to invite us to experience the ripe fruit
of His Resurrection in the overflowing power
of the Holy Spirit ... gushing forth from our inmost being
and flowing through our entire human nature.

... The love of Christ is present in us as immense spiritual energy.
The Lord Jesus asks us to exercise it and pass it on
until it is our whole life. Then He will be all in all in us.
He will be what He is – the glorified Christ.

Thomas Keating, *Awakenings*