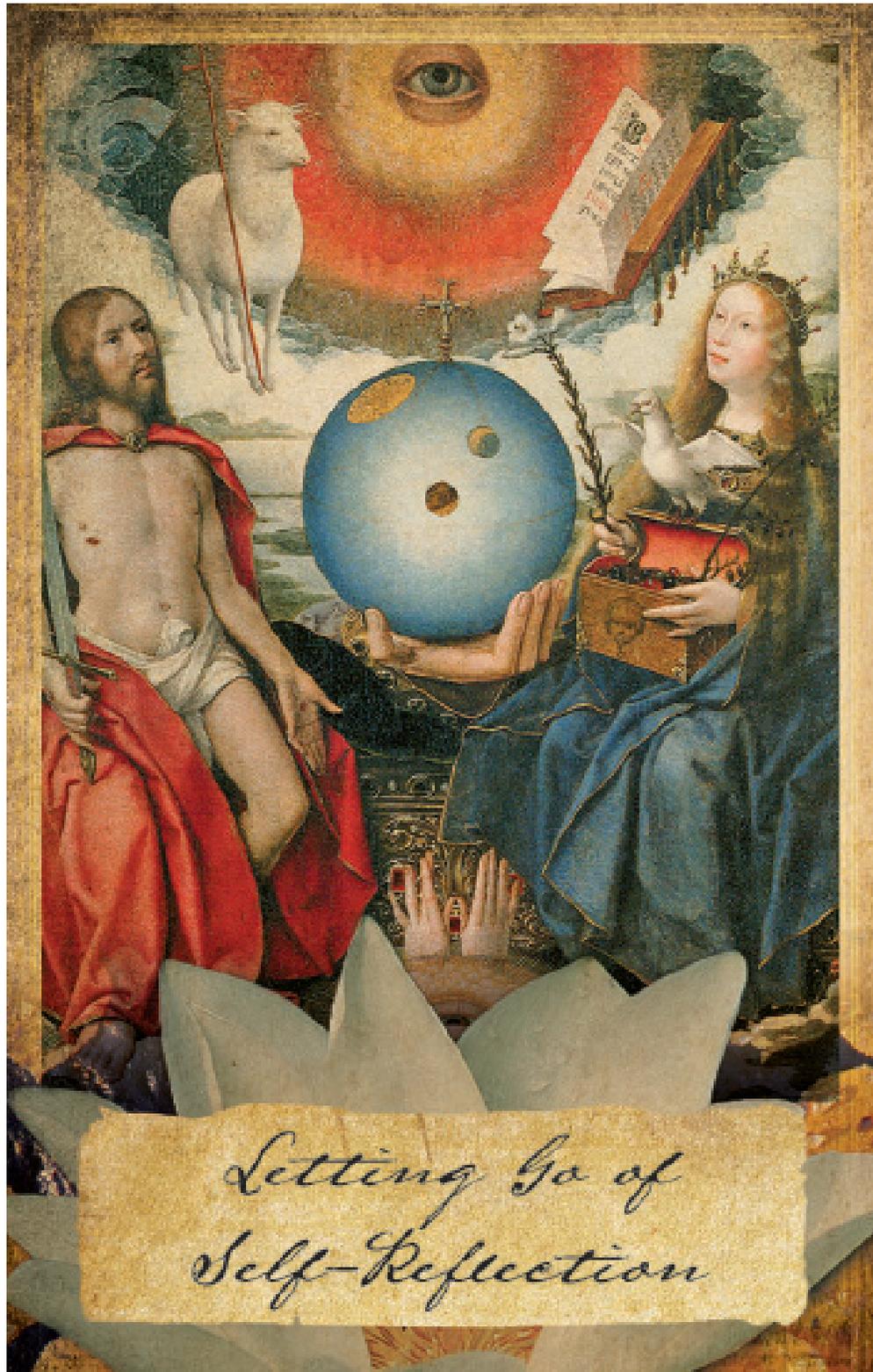




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# THE MARK

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# OVERCOMING HAPPENS FROM INSIDE OUT

by Tim Cook

I graduated from college in the 60s, at the height of the social and political convulsions that American society was going through. I did not understand why we were at war and why guys my age were being drafted and sent overseas. The inequalities and injustices that were tearing our cities apart and the lack of rights for women and minorities seemed insane to me. The violence in Selma, Alabama and the assassinations of John Kennedy, Martin Luther King and Bobby Kennedy almost made me crazy. I could not imagine how I could find meaning in a world that seemed so off balance and so out of touch with what I thought reality should be. I found no hope in what the future seemed to offer and found no solace anywhere in my life. My parents did not share my views and we grew distant. Life, itself, seemed utterly meaningless to me and I had no spiritual values to fall back on or to support me. So I got depressed, drank heavily and partied much. The conditions of life felt overwhelming to me.

Since I had failed my physical when I was drafted and was classified 4-F, there was nothing to hold me here and I moved to Canada to get away from the

constant sense of divisiveness and anger that I felt in America. There, I found work and made new friends. Among them was a group of English and Australian rugby players who made me realize that the partying I had done up until that time was amateurish. I tried to overlook the background of news about the difficulties back home, but it still bothered me. Surely there was more to life than this; surely there was more meaning than this. The partying continued but the depression remained. Try as I might, I could not forget the distressing social, economic and political conditions of the world. I found little reason to want to live and thought often about suicide.

One day I was having coffee with a coworker when he suggested that I read a book he offered me. It was called, *The Wisdom of Insecurity*, by Alan Watts. As I read the book something astonishing happened to my mind. I could almost see it turn around and swivel 180° on its axis and I realized that I had been seeing the entire world backwards. I had been looking for meaning in the external world, where it could never be found. I had been darkly fascinated by the

conditions of the world around me; economic conditions, social conditions, political conditions, material conditions and ethical conditions. I had been looking and looking at the conditions of the world seeking meaning and truth in them and now I saw my error. I discovered suddenly and dramatically that meaning comes from within and that the conditions of the world do not contain us or confine us. Those conditions had seduced my attention and hypnotized me, but now I was suddenly awake and aware of God, The Great Condition in which all worldly conditions come and go.

The depression disappeared, even though the world stayed the same. An enormous change came over my experience of life and I became aware that the world had always been just like it was in the 60s and just like it is now, and that it probably always will be. That's what Solomon was observing and commenting on in the Bible:

*What was will be again, what happened will happen again. There's nothing new on this earth. Year after year it's the same old thing. Does someone*

*call out, "Hey, this is new"? Don't get excited—it's the same old story. Nobody remembers what happened yesterday. And the things that will happen tomorrow? Nobody'll remember them either.*

(Ecclesiastes 1:9-11 The Message)

I had been depressed because of worldly conditions. Unable to even imagine how I could be happy when the world was in the condition it was in. I had been futilely wishing the world would change so that I could be happy. I learned that the world is just as it is. It changes when individual people realize that they live in God and only appear in the world. In utter reality the world neither contains us nor controls us. It can only hypnotize us into believing that it does. When the grace of God revealed to me that my happiness, my peace and my joy were now and had always been waiting within me for discovery I was overwhelmed with gratitude and relief.

Looking back on the life that has unfolded for me in the ensuing four to five decades makes it absolutely clear to me that our freedom, peace, happiness and joy do not come from the world but are poured into our lives by God from within us. The world can never become a more loving place without the love that each one of us can bring to it. That love comes

to us from the deep interior silence where God reveals himself to us in a personal, experiential way.

Christ invites us to join him,

*"I've told you all this so that trusting me, you will be unshakable and assured, deeply at peace. In this godless world you will continue to experience difficulties. But take heart! I've conquered the world."*

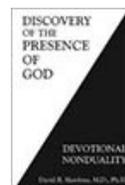
(John 16:32-33 The Message)

I now understand that the overcoming happens from inside out. The tools of the Work of Inner Christianity enable us to become responsible for and free from the mental and emotional blocks to the outpouring of that love. The daily practice of Centering Prayer opens us to ever deeper relationship with the divine source of that love. And the Eucharist grounds us in the experiential reality of Christ's presence in the material world. Love overcomes the power of the world and it does so again and again as one by one human beings release their fascinated gaze at the ever unstable and unloving conditions around us; to give their full and devoted attention to the love that lives us.

I am humbled and grateful that God released me from my dark focus on the world's problems. And I'm overjoyed each time I see another person joining Christ in overcoming the world with love. ☸

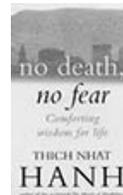
## CCH BOOKSTORE

Community Reading  
beginning in mid-June



*Discovery of the Presence of God  
Devotional Nonduality*  
by David Hawkins

Titles supporting  
Letting Go of Self-Reflection



*No Death, No Fear*  
by Thich Nhat Hanh



*Care of Mind - Care of Spirit*  
by Gerald May



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

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

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# NEW GROWTH IN THE SPIRIT

by Barbara Cook

Each weekday at 7 a.m. in Theosis Chapel there is a half hour of Centering Prayer. We close the prayer period with a brief, inspiring reading from *The Daily Reader for Contemplative Living* by Fr. Thomas Keating.

I highly recommend this book for anyone on the spiritual journey. It is a collection of short selections from twelve of his books; presented in a couple of paragraphs each day. It highlights various aspects of the spiritual journey, ties them to scripture and calls us to consciousness; reminding us of this incredible journey we are on by our consent to God's invitation. There is an enormous amount of contemplative and mystical literature available to us today. Yet, although all mystical literature may sound alike because it is not expressed in our ordinary language, there is really a vast degree of difference depending on how deeply the author has gone into the journey.

Our beloved Fr. Thomas has consistently offered a deep, simple, straight, and true-to-our-roots path, which so many of us have found bears fruit in our lives. He once said the contemplative path is not about gathering more and more information, but about hearing the

same things over and over again until we become humble enough to let them in so they can transform us. Our usual way of reading might be to read or even speed read through a book and, thinking that we've now got all it has to give us, we move on to the next thing. If we hunger like that for mastery or acquisition of knowledge, we may never sink deeply into what lies before us. That is why I so love this simple and powerful way to stay grounded in the path to God. One page a day, no matter what else I'm reading, guides me, reminds me, encourages me and grounds me in the utter simplicity of the contemplative way.

The reading that really spoke to me most recently was from *Crisis of Faith Crisis of Love* where Thomas reminds us that just as in external human development, so in spiritual development, there are crises where our old ways don't work anymore and our new way hasn't yet entered. It may feel very difficult; but in faith, we can just be with it and not try too hard to resolve it by ourselves. In patient trust in God and his plan for our lives; we'll be blessed with just the new growth we need.

It reminded me of myself as a young mother. God blessed

me with two very sweet and cooperative babies and with the luxury of 5 years between them. I began to notice that we would be enjoying a peaceful life and then there would be several days of terrific turmoil. Just when I would begin thinking I can't take this behavior anymore and that maybe I should return to the work force since I'm just not cut out for motherhood, the blessed child would begin to crawl or speak or perhaps walk. Just before every milestone in development there was a crisis and then I gradually began to see that my child's erratic, frustrated behavior meant that some new growth was happening. A personal example we can all remember is adolescence. It tends to be a few years of crisis for all concerned adults and children alike.

Fr. Thomas' reminder in *The Daily Reader* helped me see all the change in circumstances in our beloved CCH community in the same light: as a crisis before new growth individually and collectively. It helped me to trust the processes and to trust God even more deeply as we move forward together into the glorious mystery in love and faith. 

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# DARKNESS BECOMES LIGHT

...It is not in the light of words that we must seek light. The light of a word is still something created, ephemeral—part of our nothingness. If we become attached to that light, we are halting on the way; we shall never reach the goal. That is why God bestows on souls whom He leaves the grace of refusing them this light. He leaves them in darkness, and it is that darkness that becomes light: *And night shall be my light in my pleasures.*

The true light shines in the darkness, but one must get accustomed to finding it there. At first one is terrified: light is such a lovely and necessary thing. But, little by little, the day begins to dawn, and one sees that the light we miss is an inferior light, whilst that which is growing is much purer.

The light which is lacking at these times is our own light. We no longer perceive our state of grace, or rather we do not feel it. We no longer find within us that soothing assurance of belonging to God. What we do find in ourselves is division and darkness.

We must go beyond this stage. We must get out of ourselves, and despise the voice that doubts or argues or despairs. We must listen to that other voice which speaks to us from the depths of our soul,

and says to us: ‘God is Love: to be separated from Him there must be an act of the faculty of loving—a love opposed to His love. I do not see that in myself; therefore...’

That is the true light, the light that shines in the darkness. But because it does shine in the darkness, we have to pass through these hours of darkness, hours when one says: ‘My God, I do not see that I have willed to offend you, but I am no longer conscious of my love for you. I no longer feel the attachment of my will to your Goodness, or taste the union of my spirit with your Truth. But I do know that to offend you one must will to do so, and since I do not wish that, then I believe that I

have not done so’.

We must be content with this single light from within, and attach ourselves to it alone—the light of Him Who is the Voice or Word. That is why all other voices must be stilled. Even when they make themselves heard, they do not speak to us; they no longer tell us anything. God closes the ear that is conscious of them, in order that He may open the ear which listens to the voice from within.

The divine Will—that is our true light, and it is the light of Love. The soul desiring this Will knows that it is in Truth and holiness, even if everything else cries out to it that it is in error and evil. Ⓜ

A Carthusian, *They Speak by Silences*, pages 16–17.

## 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.

### 11<sup>TH</sup> GUIDELINE

In addition to being present in the sacraments,  
Christ is present in a special manner  
in every crisis and important event of our lives.



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# ANNUAL AIM: THE SELF

## KNOW THYSELF

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

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## LETTING GO OF SELF-REFLECTION by Mary Lea McAnally

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Finally, reflection of self becomes the chief obstacle because this hinders the innocence of divine union.

Thomas Keating, *Open Mind, Open Heart*

Little by little,  
we enter into prayer  
without intentionality  
except to consent  
... and consent becomes surrender  
... and surrender becomes  
total receptivity  
... and, as the process continues,  
total receptivity becomes  
effortless, peaceful.  
It is free and has nothing  
to attain, to get, or desire –  
even enlightenment,  
or the desire for peace,  
or spiritual experience.  
All this is still ego,  
however devoutly masked.  
So, no thinking,  
no reflection, no desires,  
no words, no thing  
... just receptivity and consent.

Thomas Keating, *Heartfulness:  
Transformation in Christ*

*Be still, and know that I am God!*

Psalm 46:11

After a Sunday service in early January, a stranger introduced herself and invited me to participate more fully in the life of our church. I was being asked to write an article for *The Mark*. My internal response was “what?”

The drive home from church afforded some space for self-observation. One part of my false personality was strongly urging flight (“So sorry; I am terribly busy at work at the moment.”). Another part felt exposed and vulnerable (“What do they know about my story?”). A third threatened to burst into hysterical laughter at the absurdity of me writing something for our church newsletter (“What do I have to say?”).

The following Sunday, a woman stood and spoke during the service. She revealed that writing for *The*

*Mark* had been a highlight of the previous year. She knew not why she had been asked, but she trusted it was for a higher purpose. She said writing had been a transformational experience. Okay God, message received. I’ll write.

I was puzzled to learn the assigned topic: “Letting Go of Self Reflection.” What does this really mean? Am I not instructed by the Work of Inner Christianity (WOIC) to self-observe? Am I not supposed to reflect on the self as a means of deepening my understanding of my inner life? Have I been doing it all wrong?

During the ensuing months, I have learned about self-reflection: what it means, how it differs from reflection, how I engage in it, and why it’s counterproductive to my spiritual transformation. As a

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result, I have a deep wish to let go of my self-reflection. Okay God, let's write.

I arrived at The Church of Conscious Harmony five years ago seeking change. Our long-comfortable Catholic community no longer met our spiritual needs. I wanted a change of venue, a change in fellow travelers, a new preacher... My soul was longing for something and CCH seemed to promise change.

But early on, I heard Tim say "change nothing" and I was confused. Weren't we called to change for the better? How is change different than transformation? I was actually seeking transformation, but working for change. I did not understand the difference for a long time. First, I needed to learn that there are two distinct dimensions to my human existence. One dimension is the horizontal dimension, the dimension of time, human effort, and doing. Change happens along the horizontal dimension. The other is the vertical dimension, the dimension of consciousness and the awareness of belonging to the eternal.

*Set your minds on things that are above, not on things that are on earth.* (Colossians 3:1-2)

The vertical dimension is the dimension of being, where transformation happens.

To say it another way, transformation does not happen with the passage of time or through deliberate efforts. What brings transformation is light –

divine light – the light of Christ consciousness. In preparing this article, I contemplated my journey and discerned divine "lights" of increasing intensity that have encouraged my transformation.

Immediately after joining CCH, I attended an Introduction to Centering Prayer class. During those six weeks, God gently lit a candle within me, a candle whose light led to a new prayerfulness, attentiveness, and quiet opening. I began to sit twice a day. I read words of wisdom from Anthony de Mello and Thomas Keating. During this time, I mostly basked in divine consolation in that God's candle had created enough light to allow my inner eye to discern certain false personality behaviors, yet the light was dim enough to obscure their sharp edges and keep me from seeing too much. Maurice Nicoll says, "but many changes must take place in Time (the horizontal) before any degree of transformation can occur. The inner arrangement of a man must change, before the transforming influences from higher centers (the vertical) can begin to reach him."

Six months later, I attended my first WOIC class. Initially, it was awkward and even jarring to listen to others share how they had "Worked" during the prior week, to hear them reveal their multiplicity, and confess (in the purest and holiest sense of the word) how they had missed the mark. I attended as a passive observer for a long time rather than as a "fellow student in

the Work."

Finally, during class one night, God switched on a ceiling light for me. A classmate shared an experience that was painful to hear. Even though her sharing was done with humor and many laughed, I did not. My gut was wrenched by what I had heard and I found myself weeping. Donald said to the group, "We're laughing, yes, but do any of us really believe that this Classmate is only talking about herself?" Aha! The light came on. I could see clearly that the Classmate was actually talking about me. I knew why I was weeping; the Classmate's courageous, uncritical self-observation was what I was called to begin. I understood in that moment, that the Work (indeed Christianity itself) is not a spectator sport; I needed to get in the game. And I was scared.

I began to Work with the ceiling light on. I made efforts on the side of knowledge by reading Nicoll's Commentaries more seriously. I listened to the daily scriptures with a phone app, went on a five-day retreat and several one-day retreats, started to share my observations in class, and joined a Seva group. I Worked. Yes, it was discouraging to observe the dark sides of my personality. It was humiliating (thank you God), but I was truly fine with it during that period.

Slowly, I began to see that transformation cannot be rushed; it happens on God's time. This was (is) hard for me because I have an 'I' named Bossy Boots who likes to be

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in charge. In my work, I set goals, direct traffic, measure results, and hold people accountable. In this “little w” work, I can do. But in my “big W” Work, I cannot do. I do not get to direct traffic; in fact, it is not ‘T’ who sets the goal of my transformation.

*For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast.* (Ephesians 2:8-9)

Then, last fall, the light went out. Several events coalesced and I plunged into darkness. First, a change in leadership at the office caused uncertainty and a power grab ensued. Despite prayer and Work efforts, I was hopelessly identified with the palace intrigue. I was able to self-observe (nothing was lost), but I just could not get any inner separation. I was attached and unable to non-identify or self-remember.

Second, I hired two incredibly competent, experienced people. Initially, I was thrilled with the new team members. But soon I felt insecure and with a good dose of negative imagination, came to believe that my new employees considered me incompetent. I spent an inordinate amount of time worrying that I was a seriously flawed leader. My sits were tortured; many days, I would hear the ending bell and realize that I had not whispered my sacred word once in 20 minutes. I was losing my center of gravity.

Third, I got my first Work partner. One of my false personality ‘T’s (Miss Overachiever) viewed this as a new project. Determined to “do,” Miss O ratcheted up the intensity of my Work by insisting that I be more intentional with my self-observation. I had to set a daily aim, which gave me an opportunity for daily failure. Daily sharing with my partner provided audible evidence of my inability to non-identify and self-remember. Of course my jaundiced view of the Work was related to the maelstrom at work; and looking back, my Work partner was a life line through it all. Still, I was miserable and desperate.

Just before Christmas, I determined to quit my job. I told a number of loved ones and colleagues that I would do exactly that. I was deep into a Dark Night and needed divine light, but nothing seemed to come. Running seemed the only option.

However, after a Sunday service in early January, an angel approached and invited me to participate more fully in my own transformation... and miraculously a search light turned on and focused its powerful beam for me.

Over the course of the past few months and in preparing this article, I have come to understand that my experiences of the Dark Nights of the soul were directly attributable to my incessant self-reflection.

So, what is self-reflection and why do I need to let it go? Put simply, self-reflection is

inappropriate self-consciousness. By self-consciousness, I mean putting (and keeping) the self at the center of my consciousness. Other synonyms that work for me are self-absorption and internal considering. Because the “self” is constructed, self-reflection focuses on something that is false (the false self). This displaces focus on God. That’s why I need to let go of self-reflection.

Let’s look at some concrete examples of how I self-reflect:

I self-reflect when I obsess over feelings and thereby convert an emotion into feelings about the feeling. A biggie for me is self-pity. I spend considerable time away from home for work and feelings of loneliness often creep in. I work too much and don’t set strong boundaries; I become attached to my role in the world. David Hawkins might say I get a “big overwhelm.” Lonely and overwhelmed, I start to feel sorry for myself. A false personality that I’ve named Poor Poor Pitiful Me (PPPM) comes to visit and she throws a pity party.

Of course, I ought not ignore my PPPM feelings, I MUST feel them; for as Hawkins explains, by experiencing them fully I can accept them and let them go. But I get into trouble when I pay unwarranted attention to PPPM; I feed her with my energy and negative imagination and in so doing, I encourage her to keep the party going. By self-reflecting, feelings of loneliness and being overwhelmed grow into

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useless suffering. I am reminded of Mark Twain's words, "My life has been full of terrible misfortunes, most of which never happened."

I self-reflect when I find fault with myself and let shame grow. This is not humility; it too is useless suffering. God made me in her own image when she gave me the gift of being me. When I judge myself and come up short, I reject God's gift.

*Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth. (2 Timothy 2:15)*

God approves of this worker and calls me to approve of her too.

I self-reflect with excessive worry over what others think of me, how they perceive me, and how they feel about me. The Work teaches me to "externally consider always;" that is, imagine what the other person is experiencing. This appropriate love of the other becomes love of self when I stop considering the other's experience of me and focus on how I feel about *their* experience of me.

I self-reflect when I judge my own transformation. While it is okay to ponder how God's light guides my spiritual growth, I veer dangerously south when I spend time critically evaluating the current state of my being. The irony is that self-reflection about my transformation is counter-productive to transformation. This is why I need to let go of self-reflection.

Reflecting, pondering, and wondering can deepen my self-

understanding and encourage growth and transformation, but not when the reflection becomes incessant self-analysis with a probing need to know. Richard Rohr says, "Incorporating negative and self-critical thinking is essential to true ... understanding. At the same time, we must also trust that we are held irrevocably in the mystery of God's love, without fully understanding it. Alongside all our knowing, accompanying every bit of our knowing must be the humble 'knowing that we do not know.'"

Make no mistake, I can actively participate in my transformation, indeed I must. However, participation needs to come in the form of passive acceptance. I must let go of self-reflection, self-pity, self-criticism, and self-doubt. I must let go of judging myself harshly each time I wander into the same bad neighborhoods and tumble into the same behavioral holes. Indeed, I need to go beyond acceptance and actually welcome the flaws and the tumbles; I must rejoice in the seemingly, agonizingly slow progress of my transformation. This new understanding has allowed me to regain my center of gravity at work and accept that I must let go of my need for control.

I have a strong wish: I wish to accept where I stand each day at the intersection of the horizontal and the vertical. I wish to look "up" and feel God's transformative light pour over me and to experience eternity one moment at a time. I wish to let go. 



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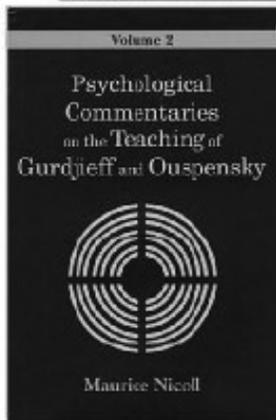
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# THE WORK

## OF INNER CHRISTIANITY

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

### WHICH SELF DO YOU REMEMBER?

When you are in a state of real self-observation you can see different 'I's trying to take hold of you.... All these 'I's wish you to say Yes to them, to consent to what they suggest. Now to what do you have to say No? You have to say No to yourself and not to the others, and this is Self-Remembering. You do not say No to the 'I's but you say No to yourself. G. used to say: "In Self-Remembering which self do you wish to remember?" I do not suppose anyone will understand what I mean here but at the same time it may explain something that you may have experienced. In this state of agreement between 'I' and Myself, a state is reached in which no 'I's can touch you for the time being and although they wish you to say Yes and, as it were, beckon, 'I' and Myself have agreed together to say No, not to each 'I' individually, for that would simply lead to argument with them, which is nearly always fatal, but this agreement is rather

a silence in which 'I' and Myself decide to say No to ourselves as if we could not be disturbed by any 'I's surrounding us, as if we were going to occupy ourselves with something quite different, as if 'I' and Myself were in some conversation with one another that none of these surrounding 'I's had any power over. This is the best description that I can give you at present of Self-Remembering—this agreement between 'I' and Myself. Let us not waste time asking what exactly 'I' means there or what Myself means but only recall that Self-Remembering means remembering and so contacting some self in us that lifts us above the power of the crowd of 'I's. Of course the state I describe is transitory but it is a quite different experience, nor must you expect that if you ever touch it everything is going to be quite easy afterwards. Remember that learning this Work, understanding it and doing it, is a task that lasts our

whole life-time. Now I will only give you one hint of what 'I' and Myself means. There is something in us called the soul about which the Work rarely speaks but which it acknowledges. The Work says that the soul is a very small thing in us at present and is merely a point of intensity. The Work says that where we are most identified is where this point of intensity goes into some desire, some 'I'. The Work also says that this small thing called the soul must get much bigger and that this is only possible through not identifying with oneself and not always going with one's self-will, so perhaps you will see from this hint how it comes about that if 'I' and Myself are in agreement no surrounding 'I's in me have any power.

Maurice Nicoll, *Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky*, pages 678-679. 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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# SEEDS

The purest prayer is something on which  
it is impossible to reflect until after it is over.

And when the grace has gone  
we no longer seek to reflect on it,

because we realize that it belongs to another order of things,  
and that it will be in some sense debased by our reflecting on it.

Such prayer desires no witness,  
even the witness of our own souls.

It seeks to keep itself entirely hidden in God.

The experience remains in our spirit like a wound,  
like a scar that will not heal.

But we do not reflect upon it.

This living wound may become a source of knowledge,  
if we are to instruct others in the ways of prayer;  
or else it may become a bar and an obstacle to knowledge,  
a seal of silence set upon the soul,  
closing the way to words and thoughts,  
so that we can say nothing of it to other men.

Thomas Merton, *Seeds*, page 79.

## 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. Double room prices listed.

## JUNE CALENDAR

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

### SPECIAL EVENTS

June 13

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

June 14 at 1pm Enrichment Offering  
the movie "One" will be shown.

June 17 7:30-9pm "Essence of Christian  
Mysticism" class, 8 - Wednesdays, led by Tim

June 19-23

5-Day Centering Prayer Retreat

June 19-28

10-Day Centering Prayer Retreat

June 23-28

6-Day Centering Prayer Retreat

### MONTHLY

1st Sundays

Bring non-perishables for Caritas

June 16

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

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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  
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*Jesus said to the disciples,  
I give you a new commandment:  
love one another.  
As I have loved you,  
so you also should love one another.'*

John 13:34

## THE NEW COMMANDMENT

To love our neighbor from the perspective of the True Self, as one possessing the image of God, is a great insight, but it still is not the fullness of the Kingdom of God ... A new commandment characterizes the Christian faith.

It is to love one another as Jesus has loved us.

This is much more difficult. This is to love others in their individuality ... just as they are with each one's grocery list of faults, unbearable habits, unreasonable demands, and impossible characteristics.

The new commandment is to accept others unconditionally; that is to say, without the least wish to change them.

To love them in their individuality is the way Jesus has loved us. This love is what Saint Augustine calls 'bearing the unbearable.'

By showing love unwearingly, no matter what happens, we imitate and pass on the mercy that Christ has shown for us.

... And by exercising this unconditional love, the dismantling of the false self takes place.

Thomas Keating, *Awakenings*