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# THE MARK

A Publication of The Church of Conscious Harmony v A Contemplative Christian Community



*Loving Human Beings  
in a Human Way*

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# CO-CREATIVE LOVE

by Tim Cook

Recent scientific breakthroughs and achievements are utterly astonishing. The Hubble Space Telescope sends visual images of vast galaxies and nebulae and of the earliest light that emanated from the Big Bang beginning of the Universe. NASA's Voyager space probe reaches the farthest limits of our solar system; New Horizons sends us clear photographs of Neptune and its moons. Human beings have walked on our own moon and returned to Earth and now it seems as if Mars is the next goal for human landing.

Here on Earth, we look into smaller and smaller particles of the stuff of matter and discover neutrinos and bosons, and more subatomic layers of Creation. 3-D printers are now growing noses, ears and other structures made of real human tissue to replace injured body parts. Transplant surgeons replace seemingly destroyed faces with faces donated by the families of the recently deceased. Cars have collision avoidance systems and can stop by themselves if a crash seems imminent.

The human creature is an amazing being with a seemingly

endless capacity to imagine and create tools to do virtually anything. Our capacity to invent tools began with stone axes and spears and has now reached the ability to invent tools to perform tasks that were unimaginable even just a few, short years ago. To say that the sky is the limit would be a colossal understatement.

And it doesn't stop there. The ever-more destructive weapons that we are creating are becoming less and less personal. One person in an office in Virginia can fly unmanned drones in a country on the other side of the world, push a button to release a missile that destroys people that appear to him or her only as pixels on a computer screen, and then drive home through rush hour traffic in time for a family dinner.

What amazing, seemingly unlimited, creative and inventive power our Creator has given us. And yet, for all our technical inventions and intellectual theories, we remain, as a species, at the level of our ancient ancestors when it comes to getting along with each other. God has endowed us, his human creations, with unlimited potential

in every aspect of our lives and most especially in the heart. Our hearts are capable of infinite expansion and compassionate expressions of love. Maybe our fascinated attention has become so stuck in attending to what we have done and what we might do that we have forgotten to attend to the Life of the Heart. The heart touches the world with wonder and tender care and recognizes the Creator is actively present in all creation and is in fact, the very heart of all that exists. But, in the world of the heart, there are no numbers; there's nothing to be counted or compared; nothing is lacking; nothing is in excess. There is no doubt or fear in the heart; nothing to reject; and nothing to cling to. That may be why we find it is so difficult to trust our lives to the heart. We might not even know what the experience of the heart feels like because the world of the heart is qualitative. Since our values and interests are so seduced and attracted to objects, perhaps we can't count or see or number the qualitative values of the heart; and we might not even know they are always here. But even though it may be invisible to our senses, we all

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recognize it immediately whenever its invisible quality warms our souls, whether from within or without.

When our granddaughter, Frances, was about four years old, she frequently sat in meditation with Barbara and me. We always prayed for a minimum of 20 minutes and often for 30. Frannie stayed with us; quiet and still. One day, as we stood up to leave after our prayer, she noticed the picture by the votive candle that we always leave burning in the prayer room. On this particular day; it happened to depict the Sacred Heart of Jesus, which shows Jesus pointing with both index fingers to his radiant heart as it shines out from within his chest to bless the world. Frances quietly looked at it for a moment, then turned to us and said, "Jesus is in my heart and Mommy and Daddy are in my heart." I then asked her, "Is there room enough in there for Mamaw and me too?" She lowered her head and looked down at the center of her chest for several silent moments. Then she suddenly looked up with a look of astonishment on her face and said, "My heart is HUGE; there's room enough in there for everyone!" I knew that she was speaking for all of us. Each and every one of us bears the huge heart of Christ, burning with the Light of God with us from the moment we are born. When we were children our hearts had room enough for everyone.

The deep memory of our open-hearted native state never

disappears. It does, however, go underground, hidden by layer upon layer of the strata of undigested emotional wounds and traumas that accumulate in our bodies as the unconscious shadow of our progressive social conditioning and experiences. Even though the experience of the heart is covered over by emotional debris, it remains active in our experience as an unquenchable longing; a hunger and thirst for meaning and Truth; a faint memory of another way of life than that which we find in the world revealed by our senses; an aching longing that remains unsatisfied by the world of measurement and quantities. St. Paul explains it to us hopefully:

*All around us we observe a pregnant creation. The difficult times of pain throughout the world are simply birth pangs. But it's not only around us; it's within us. The Spirit of God is arousing us within. We're also feeling the birth pangs.* (Romans 8:22 The Message)

The heart in each of us and the heart of all creation is straining upward and forward toward a new creation; a creation based not on quantities, but on the most fundamental quality in the entire universe, love.

There are now over 7 Billion of our species on our ever-shrinking planet. We've evolved in many ways since our tribal days. But that very great and good evolution has been largely related to technologically improved living conditions for some

of us in some parts of the world. What remains for us is participation in the continuing evolution of our species to a stage not only beyond tribalism, but also beyond our current state of selfish individualism that prizes personal advantage over the well-being of our sisters, our brothers and the planet Earth that is our common home.

Man is the self-reflective animal, capable of pondering our experience and created to be infinitely capable of change and adaptation. We have, however, come to a time that seems to portend the next stage in the unfoldment of our unlimited potential; the stage of the heart that has room enough for everyone. The necessary unfolding of that heart-based potential will proceed on an individual basis as each of us, one-by-one, discovers, uncovers and reveals that our Life is in the heart and that our heart is the heart of the world, Christ.

This uncovering proceeds day-by-day as our devotion to our silent practice of Centering Prayer and the Work of Inner Christianity excavates layer after layer of unconscious conditioning to reveal the radiant source of our inner longings—the huge heart that we experienced as children. Jesus calls us ever deeper as he speaks to the ages,

*I'm telling you, once and for all, that unless you return to square one and start over like children, you're not even going to get a look at the kingdom, let alone get in.*

(Matthew 18:2 The Message) 



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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.

### 14<sup>TH</sup> GUIDELINE



Listening to God's word in scripture and the liturgy,  
waiting upon God in prayer, and responsiveness to his inspirations  
help to distinguish how the two selves  
are operating in particular circumstances.

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## SEEDS

We do not exist for ourselves alone, and it is only when we are fully convinced of this fact that we begin to love ourselves properly and thus also love others. What do I mean by loving ourselves properly? I mean, first of all, desiring to live, accepting life as a very great gift and a great good, not because of what it gives us, but because of what it enables us to give to others...

If we live for others, we will gradually discover that no one expects us to be "as gods." We will see that we are human, like everyone else, that we all have weaknesses and deficiencies, and that these limitations of ours play a most important part in all our lives. It is because of them that we need others and others need us. We are not all weak in the same spots, and so we supplement and complete one another, each one making up in himself for the lack in another.

Thomas Merton, *Seeds*, page 136.

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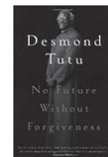
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## CCH BOOKSTORE

Titles supporting the monthly theme,  
'Loving Human Beings  
in a Loving Way'



*The Sacred Art of Lovingkindness  
Preparing to Practice*  
by Rabbi Rami Shapiro



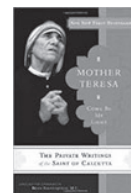
*No Future Without Forgiveness*  
by Desmond Tutu



*Radical Hospitality*  
by Lonni Pratt & Fr. Daniel Homan



*Fruits and Gifts of the Spirit*  
by Thomas Keating



*Come Be My Light*  
by Mother Teresa

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

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# DIVINE LOVE IS SHEER VULNERABILITY

by Barbara Cook

Last month on August 3<sup>rd</sup>, a young member of our community was killed in an auto accident. That Monday during the 7 a.m. Centering Prayer Service, we read, as usual, from *The Daily Reader for Contemplative Living* by Thomas Keating. The selection I read that day came from his book, *The Heart Of the World*, which speaks directly to our vocation as contemplatives—people who have given their lives to God and know he is love and is here now, whatever the outer circumstances appear to be... On that morning, I had mistakenly chosen the reading that was actually meant for August 4<sup>th</sup>. It quoted Jesus, “Love each other as I have loved you.” Then Fr. Thomas goes on to comment “Vulnerability means to be hurt over and over again without seeking to love less, but more. Divine Love is sheer vulnerability; sheer openness to giving. To experience death many times over and also encounter the joy of ever rising again...the best way to receive Divine Love is to give it away, the more we give away the more we increase our capacity

to receive.”

I thank God for Fr. Thomas and for Centering Prayer. Through this practice we begin to see God everywhere, with the X-ray eyes of faith, even in the most God-awful circumstances. That is what our community got to witness in the Utts family in meeting young Tommy Utts’ death. He was bright, energetic, a lover, a server, an eagle scout, a recent graduate, preparing to go off to college in Colorado, and just 18. To the human mind, his life had just begun and was now gone. But perhaps he had finished life on earth in a blaze of glory, completed his assignment with flying colors, and gone on. What we do know is that he was and is in the love of God.

Many of us attended his memorial ... to share our love and grief with his parents, Steve and Kathy, and his sister, Lilly, in a small and simple way, through our caring presence. It was such an honoring of Tommy and a gift to see the way his family expressed their love for him and their appreciation for his brief and full life. They freely shared God’s overflowing love with

all of the hundreds who gathered to be with them. We witnessed them upheld by prayer; vulnerably open to giving and receiving that love. Jesus said, “You can tell my disciples by their love.”

Our calling is to be fully human and fully divine. Our example is Jesus the Christ, who showed us how to love when being betrayed, abandoned, falsely accused, met with refusal of the gift of love, and eventually crucified. He did not love less but more, saying at last, *Father forgive them for they know not what they do.*

Centering Prayer is a beautiful prayer that opens us to receive God’s love and be healed of our self-centeredness. Through its practice we begin to love as God loves us, fully, mercifully, without conditions, and forgiving without limit. We find ourselves willing to be vulnerable; to being hurt over and over again; and not loving less, but loving more. That is how God enters our world and how our false-self dies to its tiny world to be reborn as Christ, now fully capable of loving as God loves. ☉



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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*

## LOVING HUMAN BEINGS IN A HUMAN WAY

by Greta Gardner

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The human being down here  
in the darkness of his fleshly state  
is as mysterious  
as the saints in heaven  
in the light of their glory.  
There are in him  
inexhaustible treasures,  
constellations without end  
of sweetness and beauty  
which ask to be recognized  
and which usually escape  
completely the futility  
of our regard.

Love brings a remedy for that.  
One must ... undertake seriously  
to recognize the innumerable  
universes that one's fellow being  
carries with him.  
This is the business of  
contemplative love.

Jacques Maritain, conference to the  
Little Brothers of Jesus on their vocation

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*This is my commandment:  
love one another as I love you  
... go and bear fruit  
that will remain.*

John 15:12,16

To borrow a phrase from St. Augustine (*Confessions* IV.7)  
– ‘to love human beings in a human way’ – is to love them  
not for what they may promise me,  
to love them not as if they were there to provide me  
with lasting safety and comfort,  
but as fragile fellow-creatures held in the love of God.  
I discover how to see other persons and things  
for what they are in relation to God, not to me.  
And it is here that true justice as well as true love has its roots.

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

For me, the revelation and  
sharing of God's love and mercy  
are the purpose of Christ's  
manifestation on earth. Christ's  
unstinting outpouring of conscious  
understanding, love and compassion  
encompasses all he referred to  
when he said, *As I have loved you,  
so you must love one another* (John  
13:34). This Higher Love is a

pinnacle of “loving human beings  
in a human way.” It is also an  
example of true theosis or union  
with the God source.

Like Christ, I am both mortal  
and eternal. The behaviors,  
sensations, feelings and thoughts  
of my life are preserved for a  
short while after my death in the  
memories of others. However with

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transformation through receptivity to God, I can feed my eternal spirit and act as an undying force of presence. I can be a point of God's energetic emanation of conscious love. As a spiritual vessel, I am a tendril reaching toward and simultaneously made up of God's celestial body, living with faith in this ongoing transformation.

How I interpret "love" depends on the level of being from which I experience it. The spiritual radiation of God's love is unending, bountiful and complete; from a higher source or level of being than what we usually call mortal love. In contrast, love among human beings is generally culturally-defined, impermanent, and mostly based on my individual needs and desires.

The expression of mortal love at the day-to-day level is most often made up actions that reflect the "love" that my personality actually wants to receive itself. This can include such things as words of affirmation, acts of service, physical touch, quality time and receiving gifts (See Gary Chapman's book, *The Five Languages of Love*). They are different means for me to satisfy the needs and desires that drive my personalities in areas such as security, power and esteem. In this way I feed my own and other's personal programs for happiness. This mortal form of

"love" is a commodity.

In the material world, mortal love helps lubricate social life. But it also has its drawbacks. In the past, if friends or lovers did not meet my expectations in my "language of love," feelings of blame or judgement arose. I often observed my personality reacting emotionally and becoming insecure, impatient, or otherwise negative. Consciously or unintentionally, I behaved or thought hurtfully of myself or others. I sometimes spoke in anger, sought solitude, or withheld affection, quality time or help. In college I self-medicated with alcohol or drugs to suppress my feelings. Through this twisted behavior, I made others suffer with me as I wallowed in my own unstated or unfulfilled needs and desires. This mortal "love" and its opposite were tied to my attitudes and judgments about others behaviors.

Christ called us initially to love our neighbors as ourselves, which is a consideration of others in the light of our own personalities. I tried "putting myself in the other person's shoes" and observed that I was selfish – yes, I was "forgiving," but only in terms of what I wanted and what felt right for me. I was tolerant rather than merciful, and based my neighborliness on personal preference.

This was my attitude when I worked for 15 years overseas as an environmental and social scientist. My ideals were lofty and I was driven to "change the world." I was very analytical, very intellectual and very opinionated. I was impatient and lacked compassion for social and family obligations of my teammates and former partners. I was ruled by my habitual, mechanical and logical mind and had little flexibility or understanding of emotions or little sympathy for physical exhaustion or people's need for down time. And while research results provided solutions to many challenging problems, my attitude was a detriment to the team.

A severe infectious disease brought me to the realization that I had limited time on earth. One of my colleagues died from it. I contracted a long-lasting high fever that effectively burned the scientific brilliance from my brain. This period and the years following allowed me to observe how prideful I had been as an international scientist, and how bereft and lost I felt when this role was gone. My long-term recuperation also gave me time to consider that art and physical awareness were two new paths I wanted to pursue.

I decided to end my foreign career and move to the U.S. Within the following 5 years, I gained a

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degree in Welding and the Metal Arts, sold jewelry, learned a dance movement called NIA, which allowed me to “embody,” and became an instructor. Due to childhood abuse I had always been dissociated from my body, but these changes opened the world of full-body sensuality to me. Gradually my sense of self shifted from that of a Spock-like “mind” to a person living, feeling and perceiving in a more balanced, three-centered body. I began learning to love myself as a whole being.

I also began to practice greater support of others. For instance, I worked on a hotline for gay youth who, in the late 1990s, did not have access to internet support and were often suicidal and self-mutilating due to social stigma and psychological distress. I spent many years raising funds for Safeplace and increasing consciousness and support for battered women and children in Austin. I worked in food banks and other nonprofit organizations concerned with improving people’s quality of life. In short, I used my potential for interconnection with others to serve their human needs.

My standards for attitude and behavior toward others began to reflect my demonstration of worldly human love. I was better able to observe when I conscientiously

practiced consideration for other people or was more altruistic. I was being called to open my heart and mind by being aware of people’s situations and their personal perspectives. And as old patterns fell away, more time was devoted toward others. I became less the intellectual introvert and more outgoing. Nonetheless, judgment was a central characteristic of my personality and these charitable works were based on my own self-interest.

It was in 2001 that my spiritual life began. I had left a long term relationship I thought would last forever and fell into a deep depression. This dark night was lifted by the practice of contemplative prayer during a two-month long silent retreat at the Lebh Shomea House of Prayer in South Texas. Here I learned to witness my own self-inflicted suffering by directly experiencing the negative energy and mental torment of blame and judgment of myself and others. I learned a bit about compassion: the ability to “feel-with” myself or with another in our glory or anguish, and gained understanding that all suffering is simply non-present feeling, and feeling is simply energy. We can do with this energy what we consciously choose, if we are awake and aware of it.

So I practiced sitting in silence

for two hours a day at Lebh Shomea, living there for three two-month periods. I relied on God’s mercy to transform me, giving away any attempt to “do” anything. This receptivity seemed like a form of “active” passivity which opened and prepared my being for the Divine, and also allowed unneeded past negativity or trauma to pass from me safely. I finally became more loving and vulnerable toward myself. I accepted that God’s intention for me was more mysterious and magnificent than my imagination could fathom.

The year 2003 was a year of great spiritual awakening with much grace and gifts of the Holy Spirit. At the end of that year I was led – *by its name alone* – to the Church of Conscious Harmony, where I began studying the Gurdjieff work and the work of Fr. Thomas Keating. CCH impressed me because of its immense heart and presence of its ministers and congregation. I became a member of the Tenth Man School.

I was also led to seek spiritual growth outside of CCH and discerned a need to become more vulnerable. I did so by serving as a hospice volunteer in nursing homes. In this way I learned to be attentive, aware, conscious, understanding and loving with new and dying friends who were



often in pain, states of fear, anger, denial, insecurity or acceptance. Conscious compassion or “feeling with” allowed my hospice friends/patients and me to witness a higher level of spiritual energy, which frequently involved sharing not only suffering, but its transcendence as pure radiant power. Here my support was in my presence, not in my effort. The selfless love we often learned to share was beyond pain’s absence and beyond relief: it existed simply and clearly in the present and because we could “be here, NOW.” It was and still is a blessing to be with another at their passing.

For the last 10 years, I have been a massage therapist. My practice is the pleasure and skill of sensation and helping release areas of tension or tightness in the human body. Both the client and I bring attention and compassion to areas of discomfort, pain or need with the aim of healing. Continuing awareness, openness to the mystery of this process, and compassionate companionship are important parts of the work where I use three sets of skills. First is an intelligence about anatomy, physical problems and practices to release and relax muscles, connective tissue and bone. Second is the sense of touch to locate, apply pressure and evaluate the body. Finally, I

sink into my heart and spirit. I intentionally practice massage with my companion in a moving meditation, which is both a prayer and its manifestation. This is my vocation.

And since 2004, on every fifth Sunday, I participate with other church members in Seva: selfless service to our church in gratitude and love. We devote ourselves as a living offering to God, to the Church, to our ministers and the rest of the congregation. Our preparation is a prayer carried out through active service to the church sanctuary and grounds, at the morning meal after Lectio Divina, and during cleanup. Our role is not only to complete our duties, but to represent the beauty and truth of God’s infinite compassion and glory as we strive to become more Christ-like. We become the sensitive source of that love and blessing we long for. It radiates inwardly but also outwardly and among us.

Cynthia Bourgeault, in *Centering Prayer and Inner Awakening*, says that the unitive state with God can be reached in two ways. Through asceticism or “monkhood,” one stores up and concentrates spiritual energy for individual transformation. In contrast, kenosis is a “radical squandering” of God’s limitless love: an outpouring of love that is as



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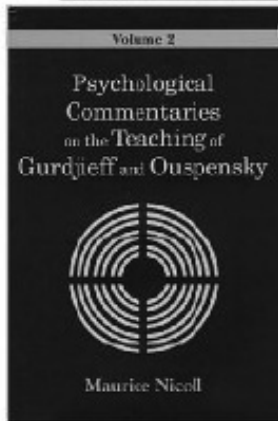
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# THE WORK

## OF INNER CHRISTIANITY

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

### CONSCIOUS LOVE IS NOT BLIND

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External considering is always conscious. It is anti-mechanical and so requires conscious effort. Internal considering is always mechanical and so effortless—that is, not conscious, but the work of the machine. To put yourself consciously in the position of another person and *see yourself in him and him in yourself* is a conscious act requiring conscious effort. Internal considering goes by itself and is mechanical. Just cheering up a person who is miserable is ordinary human and reasonable behaviour, but if it is a question of the Work—and here the Second Line of Work comes in—you have to listen to the person internally and find the corresponding thing in yourself—that is, to reflect the person in yourself as by a mirror, finding the same thing in yourself and not denying it, and then the other person will undergo a change of state without your saying anything. You do not blame but accept and by doing this you make room for the other person to alter. We have, in the Second Line, to make room for others. This is quite different from helping the person

in the ordinary sense, which is simply the blind leading the blind. External considering demands listening internally and finding the same thing in yourself—that is, if you have sufficient self-observation and self-knowledge. You cannot influence others if you do not know the other person in yourself.

External considering is seeing the state of a person and remembering that you were in that state, because in the Work everyone passes through the same states as, say, an older, intelligent person has passed through and remembers. Intelligence means seeing the truth of a thing. As I implied, the mere finding in yourself of this state of the other person, without saying anything, will help the other person. External considering is a deep internal act and is based on an increase of consciousness—that is, on love—for all real love is consciousness of another person's difficulties through finding the same difficulties in yourself. Conscious love is not blind. This makes a new neutralizing force—a Work-force. So in a sense it is done in silence—internally. It can be

done, even if you are not in the presence of the other person, by inner work and by always finding the same state in yourself for which you might tend to blame the other person and perhaps nobly try not to, and call it self-sacrifice. This is useless suffering. But when you are externally considering, which is inner, you must not shew it outwardly—otherwise it becomes condescension and so goes into False Personality. To imagine *you*, as you are, can help another is always condescension. That is, it is based on the idea that you know better. You can, by sitting in your room and doing this inner work of external considering, this consciousness of your Work-neighbour, actually change the state of that person at a distance, but only by becoming conscious of the same state in yourself and so seeing him or her in yourself. So you climb down, as it were, and do not feel superior. ☉

Maurice Nicoll, *Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky*, pages 1025-1026. 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.

boundless, conscious and eternal as its source. It will never be in short supply. We are in the process of being transformed by welcoming God's in-dwelling, immanent, and transcendent being. Seva is inward work on ourselves, but it becomes kenosis as we learn to pour out the love that so constantly blesses us.

I wish to participate in my own transformation by practicing inner work such as Centering Prayer and the Gurdjieff Work. Through different levels of "loving humans in a human way" and much inner work, my being has gradually transformed. Judgments have fallen away. I am a better observer and listener. I am more present and selfless with friends, and in day-to-day interactions. When I have become a more constant and willing vessel to receive God's Love, I wish to act in love with

kenosis in any situation that allows another human being to find an end to suffering.

God has gifted me with the experience of worldly love to eventually mold me into a more perfect vessel for higher love, which was Christ's manifestation and is his legacy. Allowing myself to be vulnerable, receptive and selfless in the present moment, I create a temple for God's love. Then can I receive and perceive all that surrounds me with infinite compassion. I have compassion for everything, since everything is myself in God's unity. This understanding is faith. Then, I can self-remember that I am a being of light, of star-dust, filled with the eternal higher love of God, part of God's being, yearning toward and ultimately returning to union with the Divine One. ☸

MULTI-DAY CENTERING PRAYER RETREAT AT CEDARBRAKE

Sep 11-16

6-day Forgiveness theme led by Mary Dwyer

\$615 (double room) \$690 (single room)

"Being on a multi-day silent retreat provides a unique opportunity for intimacy with God. A true safe haven for your spirit where nothing from the outside—no phone calls, emails, letters, media—can hijack your consciousness away from the work God has in store for you. The silence alone works miracles, and when combined with tools like the Welcoming Prayer or Forgiveness Practice, you are empowered to embark on a new level of being in the world with all the world presents. It's healing and transformative. Just do it!"

~feedback from a 2014 Welcoming Prayer Retreatant

Contact 512.347.9673 or officemgr@consciouharmony.org to register.

SEPTEMBER CALENDAR

Visit consciouharmony.org for a complete listing of events

SPECIAL EVENTS

Sep 11-16

6-Day Forgiveness Retreat  
Please call the office to register

Sep 19

1-Day Centering Prayer Retreat  
8:30am-4:30pm bring your lunch  
\$15 no need to preregister

Sep 30

New Member Class (1 of 4) 7:30pm  
Call the office to register

MONTHLY

1st Sundays

Bring non-perishables for Caritas

Sep 15

Gurdjieff Music 7:30-8:30pm

WEEKLY

Sundays

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

Wednesdays

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

Thursdays 7:30-9pm

Work of Inner Christianity Class

Fridays 7:30-8:45pm

Devotional Service

DAILY

Mondays-Fridays 7-7:35am

Centering Prayer Service in Theosis Chapel

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



THE CHURCH *of* CONSCIOUS HARMONY  
A CONTEMPLATIVE CHRISTIAN COMMUNITY  
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*When Jesus saw His mother  
and the disciple there  
whom He loved,  
He said to His mother,  
“Woman, behold your son.”  
Then, He said to the disciple,  
“Behold, your mother.”*

John 19:26-27

∞

## OUR LADY OF SORROWS

Mary’s intimate relationship with Christ, her disposition of self-surrender, her alert receptivity, and her promptness in responding to the wishes of the Spirit are the great contemplative virtues.

Mary is the paradigm of those who are manifesting Christ in their individual lives. Her compassion was rooted in the kind of love that God has for us – a love that is tender, firm and completely self-giving.

... God is reigning despite all appearances to the contrary. The risen Christ is ever-present. This is the faith that Mary had when she looked on what was left of her Son and yet saw Him reigning from the cross – the triumph of God hidden in the greatest suffering. This makes her our companion and support in every conceivable trial.

Thomas Keating, *Awakenings*

