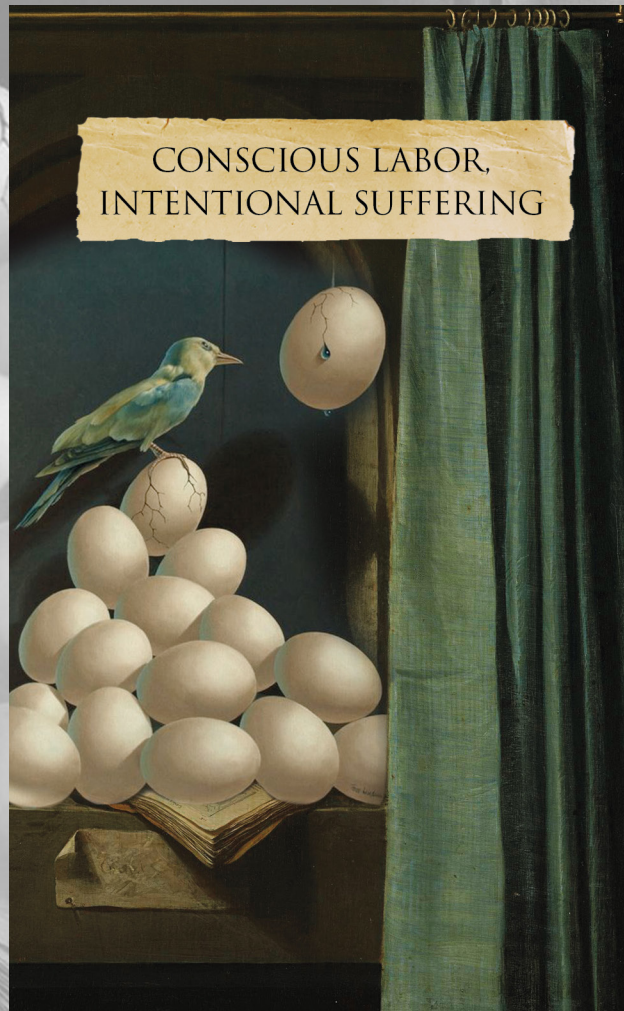


March 2019
Volume 31
Number 3



THE MARK

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



PERHAPS IT TAKES A LIFETIME TO BE BORN

BY PETER HAAS

Last October, on my way to a Centering Prayer retreat at New Camaldoli Hermitage, I stopped by a cozy bookstore in Carmel-by-the-Sea and happened upon a slim collection of poems by Robinson Jeffers. I turned to the poem entitled “Night” and was transported through Jeffers’ words into a kind of prayer for our 2019 community Annual Aim, “New Creation”. With slight adaptation, here are the lines that spoke to me so forcefully:

“Remember a deep inward,
the calm Mother,
the quietness of womb and egg.
The primal and the later silences...”

Perhaps this poem evokes something in you too – a remembrance beyond romance and poetry: A language that speaks of the power of silence in our lives. A silence that mothers not smothers. A silence that creates not confuses. A silence that releases not contains. A silence that takes us ever deeper, first by gentle steps, then by later shades into the silence of silence.

The spiritual journey is a gestation of silence in us. We are conceived by the grace of silence, formed in the surrender to silence,

birthed in the consent to silence. Surely the phrase “conscious labor and intentional suffering” is grounded in the agonies and joys of our experiences of inward formation and transformation in and through the silence. Yes, by way of the silence, we discover ourselves being born and re-born from one way of being into another, from reactivity to peace, from jealousy to harmony, and so on.

I have experienced the silence as a grace that faithfully births new creation in me. I have also learned that life is infused with labor and suffering. We cannot escape them. The invitation is to encounter the labor and suffering of our lifetime in different ways – more consciously, more intentionally. We are invited to take action, to work to make changes, to make effort to *not* be the same way we have always been, spoken or acted. This is why we apply the Work of Inner Christianity on ourselves and this is why we ask the silence to Work on and in us.

Maurice Nicoll helps us see the connection between conscious labor and intentional suffering, and the inward broadening of something new being born in us.

Interestingly, the new birth also is accompanied by a letting go of something we often hold on to: our self. He writes, “Now an increase of consciousness of oneself means more room in the inner world of oneself. But this broadening, this expansion of consciousness, can take place only at the expense of the usual feeling of oneself, which is connected with personality, and this usual feeling of oneself will fight to retain its power ... We think that myself is I and even say ‘I myself’, so we cling to the source of our discomforts and distress and resent being separated from it. Yes, we even cling to all the bitterness, anger, and hate in ourselves, never becoming conscious enough to see that we must work on ourselves, while we are in the way, or ... in recurrence ...” (*Commentaries*, p. 1523).

It is in the very moment of seeing how we cling to our discomfort and distress that we are invited to make conscious effort. That is often the moment when it is easiest to turn and run, to give into self-pity or despair and choose not to Work. Choose not to let the silence birth us open into a new way of being. It is very easy to keep repeating the



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same mistakes.

Our mistakes though, are often our greatest teachers. They help us see the shape of our self inwardly and especially illuminate the craters of darkness and pain, places within us that still need healing, integration and benevolence. This possibility of healing through seeing becomes all the clearer when we pair Jeffers' poem with Thomas Merton's teaching, who urges us that "there is in all visible things an invisible fecundity, a dimmed light, a meek namelessness, a hidden wholeness. This mysterious unity and integrity is wisdom, the mother of all..."

I believe that new being can be born in each of us – cellularly, psychologically and spiritually. I've seen it happening in our community over and over again. I've seen it happen in my life. I never could have imagined that my life would have unfolded along the same fault lines. And yet it has and is. I am observing it all; discovering both the tenacious roots of my fragmentation, and also the unyielding tenderness of divine grace healing me through silence and Work. Morning by morning, new mercies are seen. Nothing

needs to be resolved all at once. Spirit is timeless, yet always right on time. So be gracious with the gentle filament that holds your soul and body together. And remember with me that the day is my temple, time my tempo, the hours my cadence into Silence, my timeless beloved and Mother of all. Perhaps it takes a lifetime to be born. ☺

SUNDAY SERMON SERIES

March 3
No Judgement
Luke 6.37-45

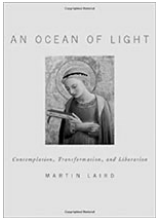
March 10
A Lenten Arising
Luke 4.1-13

March 17
A Lenten Arising
Luke 9.28-36

March 24
A Lenten Arising
Luke 13.1-9

March 31
A Lenten Arising
Luke 15.1-3, 11-32

BOOK LOOK



Martin Laird's new book, *An Ocean of Light: Contemplation, Transformation, and Liberation* is the third installment in his contemplative, must-read trilogy. Like his prior two books, *Into the Silent Land* and *A Sunlit Absence*, Laird's new book richly mines the wisdom of the contemplative tradition yet articulates it all in fresh, compelling and beautiful ways. In Part One, Laird focuses on the nature of divine union, and in Part Two, Laird explores three aspects of spiritual thinking he terms Reactive Mind, Receptive Mind and Luminous Mind. And finally, in Part Three, Laird gifts the contemplative world and all spiritual seekers with an extraordinary real and emotionally engaging discussion on some of the difficulties of the spiritual journey, such as depression and encountering dark nights.

MARCH COMMUNITY READING

Mindful Silence: The Heart of Christian Contemplation
by Phileena Heuertz

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.

GUIDELINE 14

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.

CCH BOOKSTORE

SUGGESTED TITLES FOR MARCH
CONSCIOUS LABOR,
INTENTIONAL SUFFERING



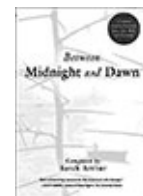
The Work Life
Work Talks 1960
by Beryl Pogson



Life Is Real Only Then, When 'I Am'
All and Everything Third Series
by G. I. Gurdjieff

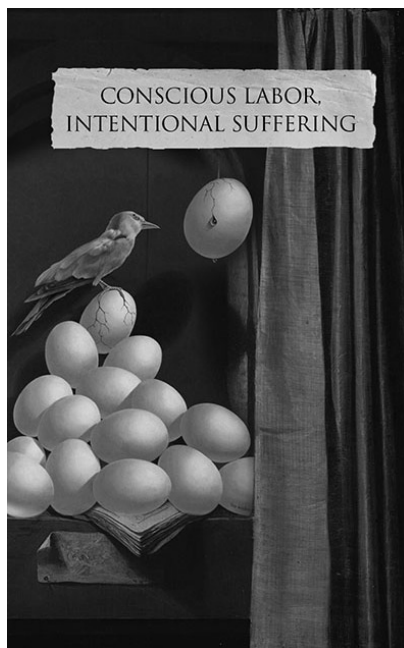


A Way Other Than Our Own
Devotions for Lent
by Walter Brueggemann



Between Midnight and Dawn
*A Literary Guide to Lent,
Holy Week, Eastertide*
by Sarah Arthur

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



Whoever is in Christ is a new creation ...

behold, new things have come.

2 Corinthians 5:17

ANNUAL AIM: A NEW CREATION

CONSCIOUS LABOR AND INTENTIONAL SUFFERING

BY DAMEY MEYER

[Conscious labor] can be put as plainly as this: whenever we see something that must be done, it means that we become conscious. Seeing what is necessary and seeing what is necessary, as necessary, is the first condition of conscious labor.

It is only when we do what has to be done simply because it has to be done that work can liberate us from our own egoism.

... Gurdjieff always presents the idea of conscious labor as connected with service to the future.

... The serving of the future is a very special action and a way of liberation ... from grasping, demanding for ourselves, avoiding reality, deceiving ourselves and others.

... Intentional suffering is the suffering incurred, that one exposes oneself to, in order to do one's duty.

How is it to be with us? It is not enough to say: "I wish to serve. I must be able to serve."

It is not legitimate to say: "I'll serve when it suits me,"

because it works out that we have to serve just when it does not suit us.

We have to be like the air and let everything take us, deny ourselves to nothing, let everything be transmitted through us.

J. G. Bennett, "Conscious Labor and Intentional Suffering," *Talks on Beelzebub's Tales*

In the summer of 2015, I felt the nudge to make a change in the circumstances of my life. This would mark the first time that I would listen to these nudges with a deep sense of trust, the kind of trust where you are not able to see clearly past the very next step; but,

in faith you take the step anyway – consciously and intentionally.

At that time, I had been attending the Church of Conscious Harmony for five years. I loved our ministers, Tim and Barbara Cook, and felt a deep sense of belonging and peace within the community.

Yet, at this point along my journey, I had not jumped into the practices and the faith teachings with my whole heart. With compassion, I can now see that I was just not ready to trust and consent to the presence and action of God within. God was pursuing me, whispering

in my ear as I slept through services, exhausted from the life I had created. The community at CCH held me as I was healing from past beliefs of a judgmental God, learning to breathe in love, and trusting that this process is *for* me and all humanity.

Consenting to the Presence and Action of God Within

Through this support, the light of Love began to find its way into my heart. It was only then that I could know and feel God in a woman I barely knew. I needed to retreat physically from my current relationship. I had already uprooted my family once and wanted to protect my children from emotional pain. I was terrified of losing their love. I had every reason to stay put. But Spirit was nudging me and said, "It's time." As this woman and I were walking across the bridge leaving the sanctuary, I made the request to stay with her for the weekend. The answer was, "Come." She asked if I needed to stay longer. In disbelief and gratitude, I explained my situation. The answer was, "Come." And when I tried to pay for the gift with promises, the answer was, "No, just come."

I felt known and seen by God in those precious moments. This God that had been so far away and so disappointed in me, was inviting me to come to a safe place and rest awhile. God expected nothing from me in return. I understood what it

meant to fall prostrate in awe. I so desperately wanted to drop to the wooden deck where we both stood and weep.

This conscious moment on the bridge was a *conversion* experience for me. Though I didn't know it at the time, this experience moved me from dipping my toe in the water to jumping into the mystery that is God. It was the difference between knowing *about* God and *experiencing* the spacious presence and love that is God through this personal manifestation of love.

I moved into this new space, literally and figuratively, my children following, and I began my second education (understanding the vertical/spiritual dimension) in the home of two lovely people who could very well have been my own parents and who were providing their own service to the future. I eagerly watched and took in impressions of "the parents," (as their daughter affectionately refers to them). They modeled twice-a-day Centering Prayer, regular attendance at services and Thursday night classes for the Work of Inner Christianity, and they communicated with each other and with me using the ideas and terminology of the Work. Slowly, patiently, God was beginning to show me "another reality in me that was stronger than the external reality." (Maurice Nicoll, *Psychological Commentaries*, p. 1381)

They loved me as one of their

own. They treated my children as they would have treated their own grandchildren. I felt adopted, completely loved and accepted. My personality needed to feel safe in order to release, let go and **trust** the process. I feel so grateful that I was given the opportunity to learn this new language of love and presence through immersion – day-in-day-out reading, watching, listening, feeling, experiencing.

One of my sons, who would have been nine at the time, picked out a book from the CCH bookstore, *Centering Prayers* by Peter Traben Haas. It quickly became my favorite book. Not only was it accessible in small amounts of time in between kids and my own school work, but it also spoke of such a personal love and affection for God, unlike any I had ever read. A deep **trust** was evident in the prayers. As Bernadette Roberts called it, the *truth sensor* in me was saying *Yes*.

The Courage to See My "self"

During my stay with the Parents, we would often observe mechanical behaviors in my children. There was one policing behavior that triggered an emotional response in me, one of exasperation, anger, and a desire to make it go away. I thought they learned the behavior from their father, but I could sense a distant feeling of responsibility. I also felt guilty, in trouble, and wanted to hide.

Fast forward two years into

my personal relationship with my beloved. The accusation came that I was treating him like a child – policing, hovering, controlling. My mechanical reaction was to defend and deny. Then I felt immense anger. Knowing that an emotional reaction points to an unwillingness to see something in myself, I continued observing this strong wave of emotion. I was confronting the exposed parts of my personality that I had unconsciously hidden for so long.

As I softened and my nervous system regulated, I began to see the many ways I attempt to control my environment, a skill that once offered great comfort, even protection, in my unpredictable and dysfunctional family of origin. As a child, I vowed never to be like the adults in my life. If any part of myself even so much as reminded me of them, I hastily buried the emotion or sensation, pretending that all was okay, afraid someone would see through the façade. Ultimately, I was afraid of despising myself and feeling unworthy of love.

With compassion and great courage, I acknowledged the actions that had contributed to this current fall out. Intellectually, I knew that it was not “I” that wished to control or hide, and I could sense the part of myself that wanted to feel shame, a familiar cage of suffering that I was so accustomed to living in. This shame and unworthiness are

the mechanical sufferings I was and am being called to sacrifice, in service of allowing Spirit, my True Self, to shine.

Willingness to Die

In Rebecca Nottingham’s book, *The Work*, she reminds me that “Sacrificing your mechanical suffering means dying to the negativity that keeps you identified and asleep.” For me, letting go of mechanical suffering often feels like dying right up to the point of releasing my white-knuckled grip. Almost everything in me is holding on to some role, emotion, or idea I have of myself like my life will end if I let go. At times, I am so completely identified with shame that feeling loved and accepted is a more terrifying proposition. When I finally consent to the truth that I’m loved and nothing can separate me from that, a deep breath follows, often a flood of grateful tears or a belly laugh and complete freedom.

Among the gifts that are available in this dying process is that of intentional suffering and forgiveness. As I humbly reflect on the mechanical control that I wield at times, I can’t help but look at others with compassionate love and understanding. Again, Rebecca’s wisdom says, “If you can forgive because you understand that you need forgiveness also and have been given it already, then you would have sacrificed taking offense, anger, irritability, complaining,

impatience, fear, and judgement. And you would be free of the burden and pain these mechanical sufferings cause.”

Conscious Labor and Intentional Suffering

As I consent to the letting go of my mechanical suffering and commit to Centering Prayer and the Work of Inner Christianity, I’m finding that I experience suffering of a different nature. I feel the nudge to say Yes to God, whether it be in service at the church, in personal matters, or with neighbors and friends. I often don’t know what will be asked of me or what aspects of my personality will be challenged, but I trust in the process. I trust in God’s goodness. I consciously choose, knowing in a profound way that whatever the challenge, it is for the good of me and those around me.

A great example is when I felt the call to serve on a Seva team. When I first started, that meant all five of my children got up early as well. The message was something like, “We’re leaving for church a little earlier than we’d leave for school. You can serve with me, or you can find your classroom and hang out.” Getting to the church building by 7 a.m., with food and children in tow, was very challenging, and at times, involved suffering. I believe that saying yes to Spirit is always in the best interest to all parties involved. Even when

continued from page 7

we feel challenged, I trust that is exactly what Spirit had in mind. I've learned to look past what seems logical or reasonable to my limited mind and step out in faith.

Another example is being called to a higher level of responsibility. As J. G. Bennett says, "... it works out that we have to serve just when it does not suit us ... let everything be transmitted through us." A multitude of things in life clamor for my attention. Rather than attempt to quiet the noise of distraction by mechanically doing, I have found that I am most at peace when I take time to sink into the moment and trust the Spirit within to discern the next action. Spirit may request that a neighbor be asked to dinner or a child's behavior be addressed. It may be as simple as sweeping the floor or emptying the trash or as involved as writing an article for *The Mark*. At times, I may prefer to walk on by, but the nudge comes into my consciousness, to see what is necessary as necessary. Whatever it may be, once it is seen, becomes my duty to consciously tend to it. This action of service is liberating. Rather than grasping for my old self and avoiding reality, the very thing that is unfolding before me **is** reality.

I consent to this conscious labor of love and intentional suffering, knowing that with each step I take, God's love has always met and will always meet all my needs. I give freely. And receive joyfully. ☸

SEVA: A SACRAMENT OF PRESENCE

BY PAMELA BEGEMAN

Fr. Thomas Keating describes the spiritual journey as a river with two guiding banks, one of service and one of devotion. He says in *Open Mind, Open Heart*,

"Dedication to God is developed by commitment to one's spiritual practices for God's sake. Service to others is the outgoing movement of the heart promoted by compassion. It neutralizes the deep-rooted tendency to become preoccupied with our own spiritual journey and how we are doing. The habit of service to others is developed by [remembering] God in what we do and by exercising compassion for others, beginning with those with whom we live. To accept everyone unconditionally is to fulfill the commandment to *love your neighbor as yourself*."

A commitment to *seva*, the Sanskrit word for "selfless service," has been a foundational aspect of this community since its inception over 30 years ago. Almost since the moment I walked through the church doors, I've been a member of one of its *seva* teams, which serve the community every week

by consciously preparing the church for the day's activities, serving an average of 80 people home-cooked breakfast, and cleaning and closing the church after everyone has left. But it wasn't until I went to India in both 2003 and 2006 and visited an ashram suggested by Tim Cook that I really understood and received the gift that *seva* offers.

Gobind Sadan, near New Delhi, is built on the site where its founder and teacher, Baba Virsa Singh, had a miraculous encounter with Jesus. Through the devoted work and prayer of its members, this former garbage dump has been transformed into a beautiful village-like community, with lush gardens and cultivated farmland, an oasis amidst poverty and chaos. Chanters and mediators encircle eternal sacred fires (*havans*) that have burned continuously since 1968 to purify the world, promote world peace and bring the Light of God into the world. Everyone rises early and works while chanting the names of God. The poor come for assistance and prayer. Every evening, the community gathers at a special pristine garden called Jesus Place, the exact location where Babaji had his personal

encounter with Jesus. Hundreds of candles are lit around a special wooden statue of Jesus adorned with clothing and flowers. Children run around, excitedly waiting for the ceremonial prasad (sweets) to be passed around after the prayers. When the preparations are complete, The Lord's Prayer is repeated in as many languages as are spoken among the people present. And when we returned in 2006, a special chant to Mother Mary had been added to this prayer time. The beauty of this daily evening service is indescribable.

The deep devotion and hospitality of this community break a heart wide open. After a few days in this orderly, harmonious atmosphere thick with the manifestations of the two greatest commandments, the Western mind and heart are forever imprinted with a new way of living and being. God indeed has come to earth in the form of Christ in this community, which is embodied and lived out daily.

We were treated like royalty. Special dinners were arranged, spontaneous late-night celebrations with treats that were painstakingly chosen from New Delhi's bakeries

were presented, and special performances were hosted by travelers from around the world. The outpouring of love was never-ending. As Fr. Thomas says in *An Invitation to Love*, "When someone treats you in such a way that it makes you think of God, that person clearly is a sacrament of God's presence."

Lord, help me to lead a life which warrants my existence¹

I came back from India with this life-changing experience of service and serving and felt a new call to what the Work of Inner Christianity calls "the three lines of the Work" – work on my own purification and awakening; work for the sake of others' awakening; and work on behalf of Awakening itself, or all that is Good and True. Passages like these read during my daily devotions would burn in my heart:

"... We must know ourselves much better than we do in the running stream of life: and out of that knowledge we must become responsible to one another and to ourselves."

"What have you done *beyond*

yourself? ... What situations have you transformed?"²

"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."³

Thus, the work began on establishing a new seva program and a contemplative leadership formation process, which is now in its 16th year.

Service is devotion ... a manifest form of love of God.

In committing to some form of service, whether it is a seva team, the youth program, serving retreats, or any number of the church's service opportunities, I give my will in the form of my attention, efforts and affections to something other than my own desires and needs. As a student of the Work, I practice "coming under more laws to come under fewer," which means I intentionally practice a "rule of life," with a wish for a deeper experience of God and others. At first, my service commitment may feel like a duty or a way to

feel good about myself. But if the commitment is sustained, it can evolve into “conscious labor and intentional suffering.” Awareness awakens and the inner observer comes alive during engagement in ordinary activities. The self is seen in the Light as it manifests through identifications, attachments, self-love and limiting ways of engaging or not engaging. Over time, through effort, wish and grace, participation in seva opens me to “give freely,” to let love flow out to others, and to practice stewardship for my church, my community and others. I release the limits on myself and my life. “Me and mine” move to “we and our.” Self-love transforms to self-less service. In the spirit of kenosis, I give myself away and yet find myself receiving much more than the little I give. Seva becomes a form of devotion, a choice-less choice, a way of deepening my relationship with the living Christ.

Christ moves among the pots and pans⁴

Seva begins with the simple and the ordinary: sweeping pathways, washing dishes, taking out garbage. In practicing these activities intentionally and devotionally while at church, this conscious engagement transfers to our homes and workplaces. It is not about working hard and doing tasks perfectly; rather the aim is *ora et labora* – the union of work and prayer, of awakening to the reality of God’s presence in all we do, in

everyone we meet and in all we are.


Members of the Sunday morning seva teams practice the presence of God in the ordinary. For example, we bring home-cooked food for the community breakfast. In this simple, ordinary act, we embody the love of God by consciously attending to the chosen recipe, to the selection of ingredients and to manifestation of a new creation from disparate elements. We participate in creation and through this conscious participation, we offer ourselves as Food in the food; being feeds being.

The Christ Project⁵

From practice with the simple and ordinary, we can then be called by the Spirit into greater and greater participation. The principles and evolutionary theology of Pierre Teilhard de Chardin invite people to the next level of seva: that of serving the evolution of humanity and of all creation. To participate in God’s “Christ Project” on Earth, we are invited to see ourselves as interdependent parts of a greater whole, team players, community-builders, peacemakers, and therefore, co-creators with Christ. What happens to another human affects me and vice versa.

Those dedicated to the Christ Project are “not satisfied with the status quo, but are intent on maximizing potentials and stretching the horizon, envisioning what does not yet exist and making it happen,” one step at a time. De

Chardin calls this “loving the not-yet.” Each person has work to do as part of this grand project. My work is connected to the efforts of my brothers and sisters and theirs to mine. In this view, it becomes part of my work to support and encourage others, since the success of the great project depends on the success of its members. The mystical body of Christ is both individual and cosmic, and includes all creation. De Chardin invites us “to love creation with a generative love, a love that wants to produce something new with the materials that surround us. Creation is something that wants to be continually re-created. It needs us to re-create it. It needs our human spirit to image what that transformation will be and to love it generatively into being.”

How do I begin to participate in the Christ Project? I begin with the first line – work on myself in service to deepening my relationship with God and incarnating Christ in me. But it doesn’t stop there; I take the next step and the next and the next, ever deepening my consent and surrender to All That Is. The Spirit knows what to do with each Yes we offer. 

1 John Fuchs, *Forty Years After Gurdjieff*

2 Both quotes from Maurice Nicoll, *The Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky*

3 Thomas Merton, *No Man Is an Island*

4 Teresa of Avila

5 The following paragraphs are excerpted from Louis M. Savary, *The New Spiritual Exercises in the Spirit of Pierre Teilhard de Chardin*

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

LIVING THE WORK OF INNER CHRISTIANITY IN DAILY LIFE


YOUR BEING ATTRACTS YOUR LIFE

Work Idea: *Your being attracts your life.* This idea is multifaceted and has many layers. Everything has its own being: a planet, a plant, a tiger, the tide, a cloud, a mountain, an ant. Even briefly sitting with this thought we know it to be true. It is experiential. To take it one step further, think of the being of an infant, a toddler, and a teenager. They are far from the same. We can say there exists a certain universal being that can encompass each one of them. Change is done through increasing one's knowledge and changing one's being. Knowledge of what? Knowledge of ourselves, gained through self-observation and application of the Work ideas to oneself can change our being. Remember the Work teaches we are not properly conscious and the primary aim is to increase consciousness.

Work Source: Maurice Nicoll writes, "The study of your own being is essential to working on yourself ... what do we mean when it is said that our being attracts our life? Here, for example, is a person who attracts people of a certain kind. What is it that attracts these people? What attracts these people is that person's being. What we do not understand is that the sphere

of this person's being attracts only certain things and repels others. But at first we have no idea and even complain about it." (*Commentaries*, p. 1441).

Practical Application: As with all of the ideas of the Work, it is necessary to observe what this Work idea means to yourself. Try it on. All that is required is personal experience. This month, work to reflect on your being. Reflect on when you lose your temper. It is said that where we lose our temper often reveals, in that moment, the limit of one's being. Before you lose your temper, make a conscious effort to intentionally bear the feeling *without expressing any external manifestation*. Instead, say the phrase to yourself inwardly, and outwardly if needed: "O God come to my assistance."

Supplemental Resources: Byron Katie's process of inquiry is useful. When your temper rises, ask the question to your mind that is generating the disruptive thoughts and feelings: "Is it true? Can I absolutely know for sure that it is true?" 

For more experience with these teachings, you are invited to attend the Work of Inner Christianity class held Thursdays 7:30-9:00 p.m. at The Church of Conscious Harmony.

MARCH CALENDAR

Visit consciousharmony.org for a complete listing of events

SPECIAL EVENTS

Ash Wednesday Service
Mar 6 noon-1pm

Simple Explanations of Work Ideas
Mar 7-Apr 11 (six consecutive Thursday evenings at 7:30pm) no cost - Preregister

One-Day Centering Prayer Retreat
Mar 9 9am-4pm
\$20 Preregister. Bring a brown bag lunch.

Two-Day Commuter Retreat
Mar 10-11 Sun 8am-4pm, Mon 8:30-4pm
\$100 Preregister.

Gurdjieff Music
Mar 19 7:30-8:30pm

MONTHLY

1st Sundays
Bring non-perishables for Caritas

WEEKLY

Sundays
Lectio Divina 8-9am
Prayer Circle 9:15-9:45am
Worship Service 10-11:30am
Youth Program 10-11:30am
Fellowship 11:30am

Wednesdays
Contemplative Lunch noon-1pm
Contemplative Communion Service 6-7pm

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

Saturdays
Scriptorium noon-12:50pm

DAILY

Sunday-Saturday 7-7:35am
Centering Prayer Service, Theosis Chapel

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



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LENT



White Crucifixion, Marc Chagall 1938

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

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

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

Romans 6:5-6, 8

Union with Christ on the cross –
our entrance into his experience
– leads to the death of our separate-self sense.
To embrace the cross of Christ is to be willing
to leave behind the self as a fixed point of reference.
It is to die to all separation, even to a self
that has been transformed.

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

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

Thomas Keating, *The Mystery of Christ*