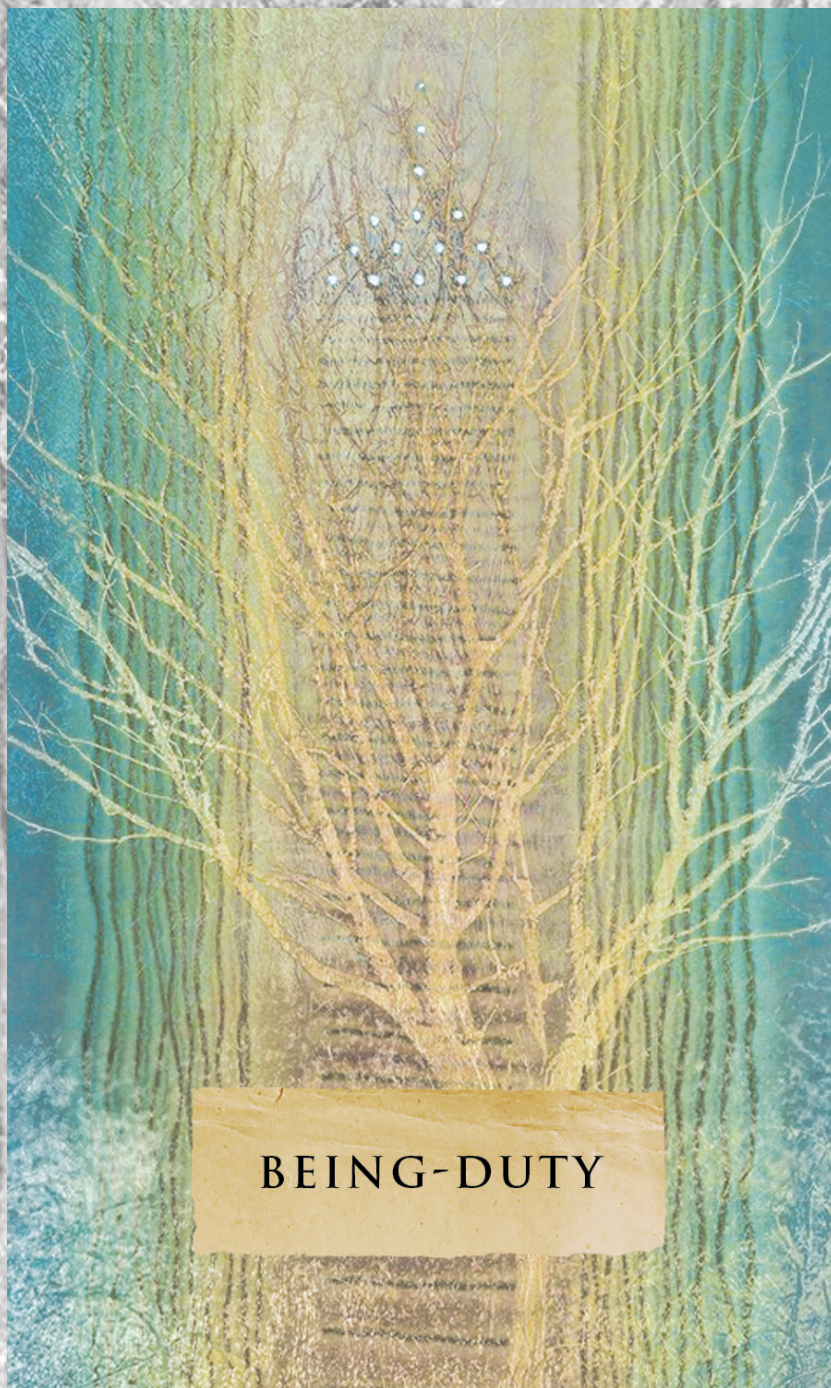


July 2023
Volume 35
Number 7

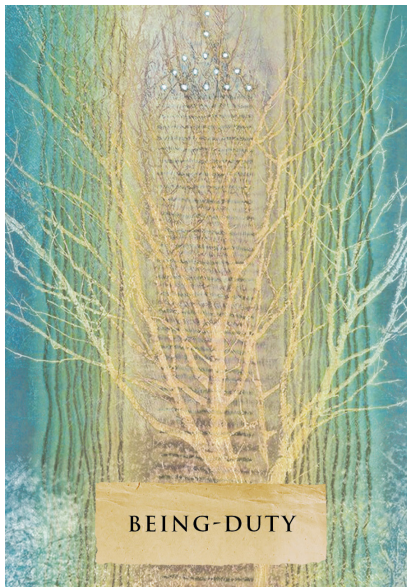


The Mark

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



BEING-DUTY



Holy, holy, holy ... the whole earth is filled with God's glory! Isaiah 6:3

ANNUAL AIM: HOLY REMEMBERING

ON FREEDOM AND DUTY BY PETER HAAS

Each person has an ideal,
an aspiration,
for something higher. ...
Listening to the call
is a state of prayer. ...
True prayer is establishing
this contact and
being nourished by it,
nourished by this special material,
which is called Grace.

Jeanne de Salzmann, *The Reality of Being:
The Fourth Way of Gurdjieff*

The heavens declare
the glory of God,
the firmament proclaims
the works of his hands.
Day unto day pours forth speech,
night unto night
whispers knowledge ...
a report goes forth
through all the earth,
their messages,
to the utmost ends of the world.
Psalm 19:2-3, 5

The mind remains silent, and there is an immense awe
as Creation now appears as Revelation –
iridescent, radiant as though enchanted,
and vibrant with the efflorescence of unmistakable Divinity. ...
All is intrinsically worshipful as a consequence
of the conscious awareness of the Presence of God
as Creation in its most minute details. ...
Therefore, all things are seen as sacred and holy;
all things ‘both large and small’ are sacred;
thus, *Gloria in Excelsis Deo!*

July tends to invite pondering
about the nature of freedom. One
aspect of freedom that is rarely
understood is that one cannot be
free without duty. Duty is the blood
of freedom. Another way of saying
this is that freedom thrives on duty,
but not just any kind of duty, such
as following rules. A deeper kind
of duty, which the Work of Inner
Christianity terms Being-Duty, is
our exploration.

Tales As a System of Being-Duty

The curious phrase “being

duty” is an abbreviation of a core
concept that George Gurdjieff
developed in *Beelzebub's Tales to
His Grandson*. Gurdjieff termed
it Being-Partkdolg-Duty, which
he defines as conscious labors and
intentional suffering. Gurdjieff
taught that in so doing, one of
the primary possibilities is that we
can contribute to our potential for
higher development in novel ways
that are beyond the scope of this
article. The Christian tradition
more quietly refers to this potential
as the resurrection body or the

heavenly body.

In staying more down to earth, two primary aspects of conscious labor(s) and intentional suffering are to self-observe and self-remember. These subjects have claimed our attention this year in The Journey School curriculum in fruitful ways. A further aspect of conscious labors and intentional suffering can be in relationship to others, in service to humankind, and even to God.

On a practical and relational level, being-duty toward others is the ability to endure the unpleasant manifestations of others toward yourself. Being-duty toward God is something very sacred – a kind of surrender of negativity and suffering for the greater whole – to purposes that are a great mystery to us and vital to the evolution of our species, the planet and God’s cosmos.

The Cross As Symbol of Being-Duty

In the Christian tradition, Jesus spoke of being-duty in his own unique way, such as when he taught:

*If anyone would come after me,
let him deny himself and take
up his cross and follow me.
For whoever would save his
life will lose it, but whoever
loses his life for my sake will
find it. For what will it profit
a man if he gains the whole
world and forfeits his soul?
Or what shall a man give in*

return for his soul?

Matthew 16:24-26

Obviously, Jesus provides the quintessential model of being-duty to others and to God, symbolized by his own self-surrender. In his own humility and self-emptying, an untold center opens, which connects and unites him to the deeper spiritual dimension, even if it temporarily shears him away from his vibrant inner life and sense of oneness with God. This shearing does not last for long, but it is a profound conscious labor and intentional suffering: to let go of one’s felt oneness with the divine and all the orientation and comfort it gives you.

The Delight and Freedom of Duty

Our culture tends to minimize the importance of duty in favor of the valuation of freedom. While freedom is a wonderful gift, perhaps it is too easy to forget how much of our freedom is rooted in the duty and duties kept by others, for our benefit.

Duty is not a dirty word. Duty is the union of being and doing for the sake of others, or for something larger than yourself. Duty is more than doing the Work. Duty is both a once and ongoing act of the will, a choice to be and do for something or someone greater than yourself. Duty does not think of what it will gain or what is in its best interest.

In fact, another word for duty is love. We do what we love. We choose what we love. And so, we can see that the joy and delight of duty is that it allows us to love, and shows us what we love. Our choices, and the freedom that allows us to choose what we love, and to choose what we are serving, and to choose our duty, consciously. When we do, we release ourselves from many other options and because of our choice, our duty, we are freed from many other possibilities. Duty shapes freedom, and freedom shapes duty.

Duty helps us focus our life energy, and in so doing, frees us from many other choices. Freedom may not be endless choices, but rather choosing the best thing and giving oneself to it completely. Freedom may be the abandonment of our will to that one choice that frees us in a profound way. Thus, giving ourselves to this is freeing us from everything else.

One practical takeaway for living our life might be to observe where we have too much freedom and to choose something that focuses our freedom and efforts more specifically – as an act of duty. Such a focus and limiting choice reveals our being and our duty – and creates useful friction. We should always bear in mind that: freedom *for* something is also freedom *from* something. Ⓐ

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

REFLECTIONS ON THE WORK OF INNER CHRISTIANITY

REMEMBERING TRUTHS HELPS RAISE OUR LEVEL OF BEING BY MARY LEA McANALLY

Recently, I cleaned out our garage, lugging dozens of useful (free!) items to the curb. A week later, a neighbor stopped me to say her son had snagged a skateboard from the pile. “He rides the board to school every day, it’s been great for him. And for me too. I no longer have to drive him; my mornings are quiet and lovely. So, thanks!” I was delighted to learn that my “gift” was being used as I had hoped and that it was bestowing unintended blessings. I could think of no better *thank you* than that.

The Creator has bestowed tremendous and unique gifts to each of us (1 Cor. 12). How can we best give thanks?

The Work of Inner Christianity teaches many truths. One is that we are born as self-developing organisms, incomplete psychologically, but we can Work (with God) to develop ourselves. This is an exciting idea – with intentional Work effort, sparked by grace, I can self-develop and raise my level of being!

While there are many ways

to understand levels of being, the Ray of Creation provides a useful framework; my level of being is “raised” when I move up the Ray. As a human on planet earth, I am governed by 48 laws. I move through life mostly asleep, in routine self-deception, governed by egoistic emotions. To raise my level of being means to move up to a higher plane (or inward to a deeper place), say to World 24, the world of conscious man, the kingdom of heaven, or the “imaginal realm” as Cynthia Bourgeault teaches. If I continue moving up (or rather in) to World 12, the Christic world, dualistic thinking dissolves and I see with Christ-consciousness and experience the “Omega point” as Teilhard de Chardin describes. Or perhaps I move beyond.... This describes the “what” of raising my level of being. Let’s shift to the “how.”

“Just as a string of a piano or harp cannot vibrate at its true resonant frequency if it is coated with rust or dirt, so at each stage or level of being man has to be cleaned

or purified.” (*A Recapitulation of the Lord’s Prayer*)

Raising one’s level of being is the ongoing Work of a lifetime! First, we must work on the side of knowledge. We read, learn concepts, and acquire new vocabulary. Then, we work on the side of being, we apply the ideas to our own situation, we observe our inner landscape, we self-remember, we continue striving, praying, transforming – again and again....

With the what and the how briefly sketched, let’s turn to the more important question – why make effort to raise my level of being? Short answer: to fulfill a sacred duty to thank God for the amazing gift of my life. This constitutes my Being-Duty.

For some, the word “duty” connotes burden, heavy expectations, joyless mechanical performance, “doing” that is devoid of intention. I have come to see duty in the context of conscious labor and intentional suffering where I welcome the obligation as something sacred that

has been entrusted to me. Think here of the parable of the wedding feast: we who have woken up have been called, and with effort and God's grace, we can be among the chosen who put on the wedding garment and move to a higher/deeper level of being. Is that duty or is it perhaps a blessing?

I offer three Work ideas to explain how raising my level of being expresses gratitude to God for the gifts bestowed to me.

First, the second Obligionian striving (as taught by G.I. Gurdjieff) enjoins us "to have a constant and unflagging instinctive need for self-perfection in the sense of being," which speaks directly to moving up the great Ray. Coming under fewer laws, I enjoy more freedom and inner peace. Because my level of being draws my life, higher levels attract higher influences, which further develop and deepen my being. It's an upward spiral! And lest we judge this as selfish, recall *it is your Father's good pleasure to give you the kingdom.* (Luke 12:32) God is pleased to have me dwell in the kingdom.

Second, as a Christian, I aim to live the truths of the gospel, to respond to the Savior's entreaty to *feed my sheep*. I wish to open to deep agape love, to use my gifts in the service of lightening our Common Father's sorrow (the fourth Obligionian striving), to become Christ to others.

Here, I must proceed with great caution because without first

working on my being, "doing comes from ego, even if it looks selfless, and it can cause more harm than good." (Richard Rohr) I have experienced how my own *doing* with wrong intentions, with a lack of humility or purity of heart can go seriously awry and even create damage. Boris Mouravieff sheds light on why this is in the first volume of *Gnosis*, "[W]e generally explain the failure of our attempts to act as due to lack of will. That is not correct. It is neither the will, nor to be more accurate, the intensity of desire which is lacking in these cases; to be precise, we lack *being*, which would allow us first to understand and so obtain the power that gives access to *savoir-faire*." P.D. Ouspensky also makes clear that raising my level of being is imperative to becoming a Christian in more than name: "In order to be a good Christian, one must *be*. To be means to be master of oneself. If a man is not his own master, he has nothing and can have nothing. And he cannot be a Christian, he is simply a machine. ... To be able to help people one must first learn to help oneself." (*In Search of the Miraculous*)

My prayer is that my Work on the side of being will help align my actions with God's will such that I fully respond to Jesus' call to *Let your light so shine before men, that they may see your good works, and glorify your Father in heaven.* (Matthew 5)

The third link between level of being and gratitude is cosmological; it extends beyond the personal and

interpersonal reasons mentioned above. Mouravieff states it like this, "As a cell of organic life on Earth, man plays a part in the development in the Ray of Creation." (*Gnosis* 1). Only humans can play this part and provide the world with energies that otherwise would not be transmitted. But the part must be played by *conscious* humans. Unconscious, operating from outer parts of center, we waste critical energy. We leak force at lower levels of being. Bourgeault does a fantastic job of making these ideas accessible in chapter three of *Eye of the Heart*. She provides a compelling argument for each of us to raise our level of being and facilitate the needed cosmological energy exchange: "When that function goes unperformed (or gets performed in a distorted or toxic way) it is not merely our "immortal souls" that suffer; the entire cosmic equilibrium is thrown out of whack." Thus, I have a role to play in the evolution of the Cosmos and the evolution of God. (Ilia Delio)

Fulfilling my being duty allows me to live in heaven right here, right now, to be the hands of Christ from a place of truth, intention and love, and to do my small part to assist the evolution of the cosmos. I do this out of sacred duty to truly see and to fully welcome the gifts I have been given, and importantly to use them in the service of God's holy will. I can think of no better way to say *thank you* than that. ☺

THE WORKSHOP

Welcome to the Workshop, where we ponder a question submitted by a participant of The Journey School. Each month, the Workshop aims to answer a question directly related to someone's experience by applying Work ideas to their life in a practical way.

QUESTION: I'm having a difficult time externally considering a person in my life who I experience as being needy, demanding, and also lazy. Can you share any tips on the practice of external considering with a personality that I find difficult and draining to be around?

REPLY: One way to Work with this type of perception is to neutralize its power by finding moments or experiences or seasons in your life where you were, or were perceived to be by others, as needy, demanding, or lazy.

Can you locate in yourself the very things you dislike in another? Oftentimes the reason another person's behavior triggers our dislike or negative emotion of judgment, is because there is something about that behavior that we haven't reconciled within our self.

Another way of saying this is that we often *see what we be*. We are irritated in another by what we don't like in our own self, or from our past. As hard as it may be to see or acknowledge, much of our "suffering" can be traced back to dynamics and feelings in our past that we haven't quite reconciled or drained the energetic charge.

On the more relational side, one way of approaching this Work might be to *like what you dislike* and proactively, even slyly, give even before they ask. And perhaps by giving them a lot more than they ask for.

In this way, you actually use the situation to do your Work – being free from attachment to supply or resources and taking their behavior as well as your feelings and thoughts of judgement out of the equation altogether. Before you can even protest, give them an unusually generous amount of money/time/resources while uncritically self-observing. Notice what shifts!

Is it easier to external consider when you aim to play by a different set of rules? The rules of grace and blessings, which no one deserves, is readily available as a way of experiencing the power of being beyond judgment. This is a divine quality – to bestow blessings and grace to those who may and may not deserve it. ☸

Submit a question for consideration to the Workshop to: minister@consciousharmony.org.

WISDOM FOR THE DECADES: WHAT I WISH I KNEW THEN THAT I NOW REMEMBER

This July, we begin our summer series focusing on remembering our life and sharing what we remember with the younger generations. There is a lot of wisdom in our community – let's share it. We also wish to invite the younger generation into our community. One way we can do this is by sharing what we remember and learned on our journey. Our summer series will focus on conveying our wisdom for each decade of life, starting with the 20s, then 30s and concluding with the 40s. In the future, we'll explore the 50s-80s. Our first conversation is on the importance of discovering your gifts and making initial choices to become yourself. This often happens organically in our third decade – the 20s, but there are many pitfalls, and many find themselves regretting or wishing to change their early choices. Thankfully, the 30s and even 40s provide opportunities to revise one's earlier choices. Join us for a meaningful journey of practical remembering – and let us all learn from one another and share our wisdom. See the July Sermon Series on page 10. ☸

But whenever you pray, go into your inner room and shut the door and pray to your Father who is in secret, and your Father who sees in secret will reward you. Matthew 6:6

REFLECTIONS ON THE PRACTICE OF CENTERING PRAYER

STILLNESS AND A SACRED WORD

BY JAMES ADJAN

“When we come to a point of rest in our own being,
we encounter a world where all things are at rest,
and then a tree becomes a mystery,
a cloud becomes a revelation, and
each person we meet a cosmos whose riches we can only glimpse.”

Dag Hammarskjöld

The practice of Centering Prayer has been foundational to my psychological wellbeing, my relationship with God, and my connection with all creation. For me, these blessings hinge on one central aspect of the prayer: consenting to God’s presence and action through my continual return to the Sacred Word. As I’ve experienced natural shifts in my spiritual needs over the years, there has been a corresponding evolution of my relationship to the Sacred Word. On the surface, this “Word” itself has been evolving from a one or two-syllable word to a gentle focus on the breath, still infused with the sincere intention

to consent. Yet there are deeper ways that my perspective on the Sacred Word has been changing. Throughout this process, God has been gradually transforming my restless mind and hardened heart, forming me into a new man who is more at peace with himself and in love with the beauty of creation.

The first way Centering Prayer provided healing for me was through bringing calm to my turbulent and incessant stream of thoughts, which were largely negative and self-critical. I felt powerless in the face of these exhausting thought patterns, which had plagued me since my adolescent years. I had always been one to “over-think”

things and imagine the worst-case scenario playing out, but I felt like I could hide these internal struggles from other people.

During a break from college, I traveled home and went out to dinner with my family. I was distracted and lost in thought, working hard to hide my distress. I assumed I had everyone fooled, believing that I presented a façade of calm confidence. My father, sitting across from me asked, “Jim, why do you always look like you’re sitting on a ticking time bomb?”

Over the next decade I often reflected on my father’s question, knowing that he was inquiring from a place of love and encouraging

my attention towards something that needed healing. In 2010, God provided me with the resources I needed for the journey: a devoted spiritual community and the practice of Centering Prayer. Gradually, through my time in the silence, I began to experience an inner separation between the intrusive thoughts swirling around my mind and the deeper seat of awareness that witnesses those thoughts. I began to identify more with this fundamental awareness within myself and less with the content of my thinking. After my first multi-day Centering Prayer retreat, this identification with the deeper consciousness within became a more permanent aspect of my being, becoming much more accessible to me in everyday life.

During my earliest years on the spiritual journey, I had been using the Sacred Word solely as an anchor for my attention, returning to it whenever I noticed that I was being distracted by my thoughts. As I began to experience more mental stillness, I started to become aware of an entirely new frontier in need of God's healing: the body. Although I was now rarely enduring the harassment of negative thoughts as I did in my younger years, I still felt waves of uncomfortable sensations in my body: fear, dread, tension, anger, restlessness. Indeed, Fr. Thomas Keating includes our sensory perceptions and feelings under the


umbrella term of "thoughts" that can arise during prayer.

I had always assumed that I was feeling unpleasant things in my body because of my unhealthy thinking. After reading David Hawkins' book *Letting Go*, I realized that I might have it completely backwards. The energy of fear and anxiety first originates in the body, and then my mind starts putting words and thoughtforms to those bodily energies. Hawkins says, "Thoughts are merely rationalizations of the mind trying to explain the presence of the feeling. ... The thoughts associated with even one feeling may literally run into the thousands."

These sensations in the body were too intense for me to simply "let go" of through my own willpower. The need for a higher power to provide healing was clear, and I began to realize how essential the idea of *consent* is in the practice of Centering Prayer. All I could do is notice the sensation in my body, feel the feelings, and invite God into the experience through my continual return to the Sacred Word. I simply make the interior gesture of consent and leave the rest up to God's grace.

I've found that there are layers upon layers of transformative wisdom in the guidelines of Centering Prayer. What is emerging for me now is a realization of the importance of gentleness in

my practice. I realized that the old, harsh taskmaster who used to dominate my thinking was cleverly clawing his way into my prayer time. Whenever I would notice myself engaged with thoughts, I would firmly, almost with a hint of punishment, guilt, and failure, return to the Sacred Word. However, Fr. Thomas reminds us that it is important to have a friendly attitude towards thoughts, to not see the Sacred Word as a bulldozer that violently overcomes our thoughts. To move into the deeper levels of interior silence, it is best for us to use the least amount of activity possible. He describes the image of a feather landing gently onto a pillow. This is the degree of gentleness I aim for when returning from distraction back to the Sacred Word.

Through consenting to God's healing presence in the silence and faithfully returning to the Sacred Word, I gradually begin to see myself anew and other people more clearly. I am being taught how the unprocessed energies within me can so easily be projected outwards onto others. The Spirit is creating an atmosphere of stillness within that can more clearly perceive the beauty of God's creation. I trust that by continuing to return – ever-so-gently – to the Sacred Word, God's mysterious work of healing and transformation will continue, both within me and in the beautiful world to which I belong. 

SCRIPTORIUM

DUTY TOWARD OTHERS BY PETER HAAS

The focus for July's Scriptorium is on our being duty in relation to others, especially those in need of help. To guide us in this exploration, let's turn our attention to this month's scripture, taken from 1 Corinthians 8:13-15:

I do not mean that there should be relief for others and pressure on you, but it is a question of a fair balance between your present abundance and their need, so that their abundance may be for your need, in order that there may be a fair balance. As it is written, 'The one who had much did not have too much, and the one who had little did not have too little.'

For various reasons, resources are not equally available to all. As Christians, we work to be a part of the solution of serving others, especially those known to have a particular need or lack, and especially those who ask us for help.

What are some key principles to garner from this scripture, remembering that care for others can occur in many ways, including

financial, talents, skills, time, and influence.


First, the principle of flow presumes that in some cases you will have flow or supply while another will not. When you are blessed, you have a duty to use these resources wisely and generously. The grace of having, sharing, and giving back is part of the responsibility of *being* in the flow of supply.

Second, part of the secret to flow is reciprocal maintenance. The reason flow and supply come to us may be that we are willing to give freely and receive joyfully – *being* part of the flow that shows up in *another's* life. In understanding our duty to be good stewards of God's resources, we remember that "God's love has always met and will always meet all my needs. I give freely and receive joyfully. And how blessed we are to simply remember God."

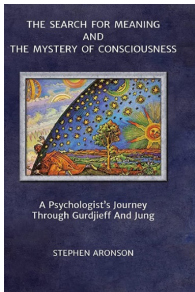
Third, the principle of enough is a key theme in the early church. There are forces that counter such a fair and balanced approach. For example, greed and hoarding is often rooted in the emotion called fear and manifests as control. The remedy to fear is faith, manifesting

as good planning and deep trust. The question is what is your definition of enough? If you always want more, you will never have enough!

One of the best ways to have enough is to want less. And one way of wanting less is to become aware of how many other people need something. When we realize how much abundance we have, the emotional center has a better chance of feeling empathy with others who have less and need more. When we are stuck in the emotion of wanting, which is rooted in greed or fear, there is little chance of feeling the higher emotions of empathy, care, or love.

So, how much do you really need? Factor that, and then give generously to others. What feelings arise? If you are already giving a tithe and almsgiving as part of your flow, experiment with giving a little or a lot more of your time, money and energy. If this additional generosity or sacrifice does not require of your faith, perhaps give more until it does! Let Spirit be your guide in how to make a positive impact on those around you. 

BOOK LOOK TOOLS FOR INNER WORK



The Search for Meaning and the Mystery of Consciousness examines the burning existential questions of

meaning and consciousness from a scientific and psychological perspective. Author Stephen Aronson is a seasoned psychotherapist, whose career was inspired both by the famed analyst C. G. Jung and the mystic G. I. Gurdjieff.

However, the book does not have the character of scientific discourse – it is more a personal odyssey through the author’s world, stretching back to his earliest years, spanning his professional career and dipping into the recent events of his life. It is peppered with compelling personal experiences, psychological insights and spiritual discoveries. It draws a map of the invisible reality that governs our lives, shapes our nature and perhaps determines our fate.

In Aronson’s words, “Moving in this direction can lead to an experience of oneself as part of the Universe, and the Universe as a reflection of oneself. When this happens, there may appear a profound sense of participation in the mystery of existence through a Consciousness that seeks to know Itself and Its purpose in existing.”

COMMUNITY READING MAY-AUGUST

JEANNE DE SALZMANN, *REALITY OF BEING*

Our May through August community reading grounds us in the wisdom of Mr. Gurdjieff’s leading student and friend, Jeanne de Salzmann. This is a profound book and invites the reader into self-discovery. This is not a book to read for knowledge alone. It is a book that aids the encounter with the Real in each of us. If you have never read this book before, you may consider reading it in small sections. Consider having a notebook nearby for recording insights, questions, and ponderings that arise in your reading and through the book’s wisdom reading you.

COMMUNITY PRACTICE

JULY-AUGUST
EAT NEW FOODS

Our community practice for July is eating new foods. Perhaps you know that food is a key concept in the teaching of the Work as well as in the sacred scriptures of the world’s religions. We are to be mindful of what types and qualities of impressions we are ingesting – images, media, music, conversations, ideas, relationships, and so on. All this is a kind of inner food. So too, food for the stomach can contribute to our health and wellbeing.

This month, make being-duty effort to eat something you have never eaten before. Or to cease eating something that you normally eat – for the good of your health or other species. Notice the mechanical ways we eat food. Notice feelings of fear or discomfort as you contemplate eating a new food. Notice attraction and aversion. Study yourself through the practice of eating new things or not eating familiar things.

JULY SERMON SERIES

REMEMBER TRUTHS

- | | |
|---------|--|
| July 9 | Remembering the 20s: Becoming You |
| July 16 | Remembering the 20s: Building a Life Structure |
| July 23 | Remembering the 30s: Toward Flourishing |
| July 30 | Remembering the 30s: Crises and Transformation |

JULY CALENDAR

For more details, visit consciousharmony.com or call 512-347-9673

SPECIAL EVENTS

Sacred Embodiment Workshop
led by Sharon Johnson

Jul 8 9am-4pm Register on website

Half-Day Online Centering Prayer Retreat
led by Cynthia Harp

Jul 29 1-4pm Register on website

Remembering Grief, Death & Love of Life (in-person & online)

4 consecutive Wednesdays Jul 12-Aug 2 7-8:30pm

Register on website

MONTHLY

1st Sundays Caritas Donations

Bring non-perishables to CCH or donate to caritasofaustin.org

WEEKLY

Saturdays

Online Centering Prayer Support Group 7:35am

Sundays

†Centering Prayer & Lectio Divina 8-9am

❖Intercessory Prayer in Room 211 9:15-9:30am

†Worship Service 10-11:30am

❖Youth Program (preK-12) 10-11:30am

Thursdays

* The Journey School Class 7-8:30pm

DAILY

†Centering Prayer Service 7-7:35am

* Centering Prayer 6-6:20pm



THE CHURCH of
CONSCIOUS HARMONY

7406 Newhall Lane
Austin, Texas 78746
512-347-9673
512-347-9675 fax
www.consciousharmony.org

BOARD OF DIRECTORS

Mary Anne Best

Ken Ely

Martin Field

Donald Genung

Peter Haas

Mary Lea McAnally

Tracey Stephens

Stephen Utts

MINISTER

Peter Haas

minister@consciousharmony.org

EMERITUS MINISTERS

Tim & Barbara Cook

MUSIC

Billie Woods, Director

musicdir@consciousharmony.org

Sue Young

THE JOURNEY SCHOOL

Mary Anne Best, Abbess

tjs@consciousharmony.org

YOUTH EDUCATION SERVICES

Deborah Hale, Children's Director

childmin@consciousharmony.org

Jacque Botto, Asst to Children's Director

Don Hale, Youth Director

youthdir@consciousharmony.org

David Jenkins, Asst to Youth Director

OFFICE

Mon-Fri 10am-2pm

Donald Genung, Business Manager

bizmgr@consciousharmony.org

Tracy Greiner, Office Manager

officemgr@consciousharmony.org

Jill Frank, Program Director

programdir@consciousharmony.org

Mark Cadell, Media Producer

mediapro@consciousharmony.org

NEWSLETTER

Sandra Ely, Editor

garzaely@swbell.net

Carol Hagar, Design

carol.hagar@austintennisacademy.com

*Please join these services, groups, and classes via online video options.

Contact the website for accessible links and more information.

†In person and online ❖In-person only at CCH



THE CHURCH *of*
CONSCIOUS HARMONY

A Contemplative Christian Community

7406 Newhall Lane Austin TX 78746

NON PROFIT
ORGANIZATION
U.S. POSTAGE
PAID
AUSTIN TX
PERMIT # 3386

RETURN SERVICE REQUESTED



AWAKENING TO THE WORD OF LIFE

The universe came into being when God said, 'Let there be light.'
In His miracles God says, 'Let there be life!'
Thus, in a deep period of stress or
a prolonged absence of consolation, all of a sudden,
Jesus touches our inmost being.
Healing flows on every level and all our woes are forgotten
as if they had never happened.
The touches of the Spirit are transforming.
They point to a gradual change of consciousness.
Transformation of consciousness into the mind of Christ
is the goal of contemplative prayer.

Thomas Keating, *Reawakenings*



"Lord, I am not worthy to have you enter under my roof; only say the word and my servant will be healed. For I too am a person subject to authority, with soldiers subject to me. And I say to one, 'Go,' and he goes; and to another, 'Come here,' and he comes; and to my slave, 'Do this,' and he does it." When Jesus heard this, he was amazed and said to those following him, "Amen, I say to you, in no one in Israel have I found such faith." ... And Jesus said to the centurion, "You may go; as you have believed, let it be done for you." And at that very hour [his] servant was healed.

Matthew 8:5-13