



THE MARK

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



The Church of Conscious Harmony
A Contemplative Christian Community
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InGratitude

by Tim Cook

The silence was deep and profound as I stood in the field in front of the dome at the Lama Foundation. I was holding hands in a circle of about 80 people under the magnificent light of the full moon at the closing ceremony of my first-ever silent retreat. Ram Dass had just finished leading us in Holy Communion, with each of us sharing it from the hand-thrown, kiln-fired chalices we had made for ourselves in the pottery shed earlier in the week. As the group slowly and silently dissolved, I stood by myself with my heart overflowing with the love I had just shared with a group of people who two weeks before had been strangers to each other. In the short space of that two weeks, filled with spiritual practices, Karma yoga and long periods of meditation in the dome, I felt for the first time in my life what it meant to feel the spirit of community. The next day, I would return to Denver – to my job, my failing marriage, my friends and the traffic. It was August 1978 and I knew that a new life was opening up in me and that I would never be the same. In this short but powerful experience of life in community with others, I had actually discovered a new depth in myself that I had not

previously been aware of. On that perfect night standing alone on Flag Mountain above the vast moonlit prairie below me, I prayed to God with every fiber of my being to make me a part of a spiritual community.

My heart had been touched, my shyness had been overcome, I had drunk in the Great Silence, and I was overflowing with the goodness of a spiritual ache that made me feel more real than I had ever felt in my life. I felt an undeniable attraction to that new, deep longing to be part of a community of the spirit. I now know that that beautiful ache was the call of God leading me deeper into himself. It's a call that is shared by all creation for connection to our Source and to creation itself. St. Paul spoke of it this way,

Everything in creation is being more or less held back. God reins it in until both creation and all the creatures are ready and can be released at the same moment into the glorious times ahead. Meanwhile, the joyful anticipation deepens.

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 8:20-23 The Message

It's November 2012 and I've just left of a Board of Trustees meeting at The Church of Conscious Harmony. It's about 34 years since that seed of hunger for community was planted in me. And oh my goodness, how it has grown. My heart is overflowing with the goodness and love that was shared in that Board meeting. Our meetings always begin with prayer, Holy Communion and a period of silent, Centering Prayer. The very elements that bound the Lama group together are still at work in my life, but now they are being shared with like-minded friends - binding us, inspiring us and fulfilling our mutual longings for the community spirit I hungered for alone, so long ago. Now it's actually here, it's permanent, it's alive, it's transforming people and it is deep; so much deeper than I ever dared to hope for.

God has more than answered the prayer of the man I was 34 years ago. In those 34 years, I've been reborn several times and the community we share today has had several rebirths. And, of course, there were birth pangs; deep, painful birth pangs in me, in Barbara and me, and in the community itself. Remember what St. Paul said, *The Spirit of God is arousing us within. We're also*

SEEDS

Share the Joy of All


The ultimate perfection of the contemplative life
is not a heaven of separate individuals,
each one viewing his own private intuition of God;
it is a sea of Love which flows through
the One Body of all the elect, all the angels and saints,
and their contemplation would be incomplete if it were not shared,
or if it were shared with fewer souls, or with spirits capable of less vision and less joy.

I will have more joy in heaven and in the contemplation of God,
if you are also there to share it with me;
and the more of us there will be to share it the greater will be the joy of all.
For contemplation is not ultimately perfect unless it is shared.
We do not finally taste the full exultation of God's glory
until we share His infinite gift of it
by overflowing and transmitting glory all over heaven,
and seeing God in all the others who are there,
and knowing that He is the Life of all of us
and that we are all One in Him.

by Thomas Merton, *New Seeds of Contemplation*, pages 65-66

feeling the birth pangs. This is the 25th anniversary year for The Church of Conscious Harmony, but it has not finished being born. Spiritual communities are never finished, never static, never fixed and done with growth. So our community is still being born and will always be being born deeper and deeper into the love that is God. Through our daily practices of Centering Prayer, the Work of Inner Christianity, regular Centering Prayer retreats, service to the church, participation in community events and bearing with one another in love, we are

continuously learning to release the more superficial levels of our lives, both within ourselves and in community. As we, together, shed layer after layer of false-self conditioning, we are seeing together and experiencing together, what can only be experienced together and what our cultural conditioning has kept hidden from our sight. Christ in you. Christ in me. Christ in His Mystical Body – our community.

The gratitude I feel is beyond expression, and ... *the joyful anticipation deepens ...* 

CCH Bookstore

Adult Faith

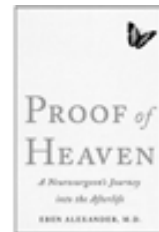
by Diarmuid O'Murchu



This book is for those who seek adult answers to adult questions and wish to be part of the dialogical process that helps to unearth deeper truth. O'Murchu boldly points out dimensions of conventional religion which no longer inspire and offers visionary ways to nurture a mature faith.

Proof of Heaven

by Eben Alexander



Dr. Alexander, a highly trained neurosurgeon, agreed that near-death experiences are impossible. Until, he journeyed beyond this world and encountered an angelic being who guided him into the deepest realms of super-physical existence. Today, he believes that true health can only be achieved when we realize that God and the soul are real and that death is not the end of personal existence, only a transition.

Hours
Monday-Friday 8:30 am-3:30 pm
Sunday 9-9:50 am &
11:30 am-2:30 pm

Beginning Again

by Barbara Cook

I'm writing this article in early December 2012. If you are now reading it in January 2013, we know that the world didn't end as many had predicted it would. And we at The Church of Conscious Harmony are beginning a blessed new octave in our pilgrimage of transforming grace. Alleluia! This year, we'll be celebrating the completion of 25 years of our experiment as a Christian contemplative lay community. As we pause to take stock of the grace that has been poured out on us and acknowledge it, we cannot help but notice that if we turn toward God and give him our intention, God's response is as the Bible tells us – 30, 60, or 100 fold return.

I've just returned from our annual Centering Prayer Advent retreat. So I'm newly emerged from the depths of silence and the richness of community that was formed by the presence of the 25 pilgrims who took seven days out of their busy pre-Christmas round of events to spend precious time with God. I can feel the growth that we shared. We grew in our appreciation of time shared in the silence. And we grew in valuation for the CCH community where we all share in the ups and downs of


our journey deeper into God and of discovering, healing and integrating our common humanity.

It is becoming ever more obvious that this is truly God's community and that together we are being blessed to learn to consent to each other and our own transformation. We have been given everything we need to complete the journey. Our community began the initial phase of our experiment with only the Work of Inner Christianity. Then Fr. Thomas Keating came and gave us our early formation in Centering Prayer. Together they provide us the means of growing deeper in our relationship with God and with each other. The experiment has been successful beyond our greatest hopes. Our purpose remains, as always, to receive the gift of Christ and to allow it to grow until, as St. Paul says, *I no longer live, but Christ lives in me*. That means that we are learning to live not only as God's image, but also as God's likeness, as totally self-giving love, light and life in whatever degree we can.

Our community doesn't look like I thought it would. All around me, I see us growing more patient, more willing to forgive, more compassionate and more understanding. These are gifts and

fruits of the Spirit. We are by no means perfect, in terms of the world, but because we keep showing up for our twice-daily silent time and our time apart on retreat, we see God's awesome response in the midst of our ordinary lives.

Now, as we begin our 25th year together, let us each recommit to renewing and deepening our relationship with God through the gifts of the Work and Centering Prayer that God has given us. Centering Prayer enables us to totally open up to God's plan for us. Fr. Thomas once said, "If you don't want to change, you should probably get another religion, because Christianity is all about change or transformation in Christ. The best way to open that transformative grace is to meet with God and to consent to His presence and action in our lives through the daily practice of Centering Prayer."

This year I invite you to take the Introduction to Centering Prayer course, attend a multi-day retreat, share in a one-day retreat once a month, increase your prayer time at home, and use this rare community opportunity to dive in and immerse yourself in God's awesome, healing, and transforming grace. You will be blessed. 



GRATITUDE

*Celebrating 25 Years of Grace
2013*

We believe ...

God is One, eternally present as the Trinity of Father, Son and Holy Spirit – the Transcendent, the Omnipresent, and the Indwelling, active within us, as us. The Omnipresent took flesh in the Virgin Mary and became the historical man, Jesus. Although this divine person incarnated at a moment in history, He remains eternally present to every human being – past, present, and to come – as Christ.

We are all one in the Body of Christ.

We are created in the image and likeness of God.

Our basic nature, like God's nature, is absolute good.

Humanity is asleep to our divine essence and called to awaken.

Transformation into conscious unity with the Living God is possible in this life. Indeed, *theosis*, personal incarnation of Christ, is the aim and purpose of every human life.

Self-knowledge and daily spiritual practice are necessary for those who wish to awaken.

Transformation is only possible through the power and grace of the Holy Spirit.

The Eucharist is an ongoing manifestation of Christ in history. In the Eucharist, we are not only joined to Christ, whom we believe is present with His whole being under the symbols of bread and wine, but we believe that we are joined with the whole of creation.

The Incarnation, Death, Resurrection and Ascension of Jesus Christ reveal forever and to all our eternal life. In Christ, death has been overcome.

God is Love. Love is eternally present.

Love bears all.

Love never fails.

Invitation

You are invited

to join in community

... to participate in intention and
will to God

... to renew your commitment to the
spiritual journey,

moving ever deeper together

as a community

of intention, practice and devotion.

... to raise \$45,000 for

the gift of sabbatical for our ministers

All glory to God.



I'm thankful, so grateful.

I am one in the Spirit all around me.

I'm thankful, so grateful.

I trust in God.

I surrender, I surrender.

I am one in the Spirit all around me.

I surrender, I surrender.

I trust in God.

Sunday chant, November 11, 2012



I give thanks to my God at every remembrance of you... Phillipians 1:3

Annual Aim: Lineage

The Golden Thread that Extends from Heaven to Earth

by Mary Anne Best

Being *in*, but not *of*, the world,
describes a medieval form
of the religious life,
the essential call
of Christian teaching
and elusive human possibility,
unconditioned by time,
place and tradition.

... The Brotherhood
represented this possibility
in life

... intended to direct
the man in this world
toward the love of God in all things.

... On this path, each ...
was sustained by his fellows,
by the renewal
of his own *intentio*.

Ross Fuller,
The Brotherhood of the Common Life

*And all these devoted themselves
with one accord
to prayer.*
Acts 1:14

How does one begin to speak of the lineage of The Church of Conscious Harmony? Yes, it began in a single moment in July 1988 when the bylaws and articles of the Church were posted in the records of the Secretary of State of Texas and a declaration sounded:

“The Church of Conscious Harmony exists for the sole purpose of facilitating the spiritual journey for people who want to make God devotion the center of their lives while living in the ordinary world without the aid of monastery walls. Our aim is to provide the focus, the teaching and the community support required for individuals to grow in self-awareness from the illusion of separate and separative existence to the fully enlightened experience of conscious union with the living God. Membership ... is a declaration of intentional relationship to the Divine Mystery that is God and to His creation, our brother man.”

At once, grounded in a moment in time, these words also harken back to a long heritage of people

across millennia who were given to know that life is more than the seen; that there is an Other. And to a few enlightened ones, there was given the penetrating insight into this Other – an Ultimate Goodness that beckons us to seeking, finding, union, and unity with Itself in a sublime Oneness with all there is.

So, join me and let us journey back in time ... and follow the golden thread back to other moments that precede our own.

First Century, The Upper Room

On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, ‘Peace be with you. As the Father has sent me, so I send you.’ And when He had said this, He breathed on them and said to them, ‘Receive the Holy Spirit.’

John 20:19, 21-22

And, thus, on the day after His Resurrection, when Christ visited the room where the apostles had gathered together out of fear of

the authorities, He breathed on them. This incredibly significant gesture was the supreme gift, the expression of the triumph of love over all opposite things, the fruit of transformation, and the gift of the Holy Spirit.

In the days that were to follow, Christ taught the apostles and enjoined them to wait for the promise of the Father about which He had spoken and that they would receive the Holy Spirit as a permanent state of consciousness and become witnesses to the ends of the earth. When the time came, tongues of fire came to rest on each one of them and they were all filled with the Holy Spirit.

A fire of love was lit upon the earth. The apostles and disciples fanned out across Judea and then the Mideast, Europe and beyond working mighty deeds, wonders and signs. With hearts on fire, they were fearless. Whole households and thousands were transformed by this love and devoted themselves to the teaching of the apostles, to the communal life, to the breaking of the bread, and to prayer. Awe came upon everyone and many wonders and signs were done through the apostles. And they praised God. Every day the Lord added to their number. And they touched another who, in turn, touched another and another....¹

480-540 CE, Southern Italy

“I speak to you whoever you may be, whatever your circumstances, who wish to turn from the pursuit of your own self-will and enlist under Christ.”

These were the first words of a document that would remain for over 1,500 years to the present day. St. Benedict was a layman writing for his household, a family of brothers with their busy shared life and its inevitable demands. His concern was to help them impose on this busy life such a structure and order (both exterior and interior) that they could make prayer the one essential priority. There was no separation of prayer and ordinary life.

The world into which St. Benedict was born was a troubled, torn apart, and uncertain world. It knew little of security. The church was almost as troubled as the secular powers. It was not unlike today’s world. Into this world came a modest, humble man of God. Ultimately, he would show thousands of individuals an ark, not made with human hands; but, one into which eternal values might enter and be lived and preserved.

The Rule that he crafted – seventy-three chapters in all – has lasted not only for one troubled century, but for 15. Still, yet today, it has the capacity to bring many (lay and religious alike) safely to land in the arms of God. The Rule is not abstract moralizing. It comes out of a lived experience: roots, belonging, community, sharing, listening, silence, simplicity, ordered, reverential, and the love of God in all things. Life is to be seen as a journey, as ascent, as pilgrimage ... a lifelong journey into and transformed by the heart of Christ ... “prefer nothing whatever to Christ.” *Rule of St. Benedict* 72.

12th Century, France

“Consider the place of the desert,

the blessedness of the desert; the desert will feed you.”

Here enters the advent of the Cistercians, reformers and renewers of the Benedictine tradition. Their desire was not personal achievement but God’s will and filled with zeal. Led by Bernard of Clairvaux, they touched the spiritual sensibilities of other seekers of their time.

“We seek God because God has already found us and implanted in the core of our being a yearning for a life more abundant than what is offered by a practically godless existence.”²

14th Century, Low Countries

“Thou hast one cell without, another within. The outward cell is the house wherein thy soul and thy body dwell together; the inward is thy conscience which ought to be dwelt in by God ... Wherefore love thou thine inward cell, and love the outward; and give unto each its proper service ... and get for thyself the lordship therein.”

As a way of life for the householder, The Brotherhood of the Common Life believed this to be the teaching received by the Apostles. They lived, worked and studied together, but without taking vows nor separating themselves from the life of their time.

From a hidden reservoir of living Christian spirituality, the Brotherhood lived what they called the ‘mixed life’ reconciling action, contemplation, and devotion; being *in*, but not *of*, the world; and believing that they were living the sense of Christ’s teaching. Small groups found

continued on page 8

Annual Aim continued from page 7

a new attitude for themselves that corresponded to the unconscious need of their contemporaries. On this path, each Brother was sustained by his fellows and by the renewal of his own *intentio*.

Again, we hear the words spoken of these men,

“Never before could I remember having seen such men so pious and burning in the love of God and their neighbor. Although they lived in the world they had no part in ordinary life and were not affected at all by its affairs.”³ Thomas á Kempis

21st Century, The Monastery Within

“A monk, then, is a person who has dedicated his or her life to seeking God.”

The traditional monastic understanding that one can be *in* the world, but not *of* it can be reformulated as *engaged* in the world, but *free* of it, engaged in the world and with others, but not attached to the world’s greed, indifference, insensitivity, noise, confusion, pettiness, unease, tension and irreverence. Declaring oneself a monk, or mystic, in the world is a way to make the journey easier. By committing to a *way of life*, or even simply to a name on which we can hang our attention, we formalize our commitment to treating our actions in the world as important.⁴

Many of us go on retreat to St. Benedict’s Monastery in Snowmass, Colorado, which is home to one of our teachers, Thomas Keating, a Cistercian monk. We are drawn to the simplicity of life, to a felt sacredness of life in the ordinary,

to the beauty of its architecture and sweeping vistas that stretch for miles in all directions, to the hospitality, liturgy, and silence; and, perhaps most, to the knowing that we are among brothers. In the words of Abbot Joseph, “We are called individually and collectively as a community to be the sacrament of encounter with God – in union with Christ to be a place of God’s presence in the world.” Such a place, with such individuals, transmits the living love of Christ. It is palpable.

These are just a few of our forbearers, countless men and women through the ages, touched by the fire of the Holy Spirit who seek God and the timeless. They suffered much – much that we will never know – so that we can have what we do today. We are them. They are us.

Let us end our reflection with excerpted words from the unknown author of *Meditations on the Tarot*:

Certainly the mystical practice of religion transcends cerebral intellectuality. But it does so in order to attain heaven, and not the intermediary zone between heaven and earth, ... Saints live the light, warmth and life of heaven. Celestial gold, blue and white radiate into their lives and through their lives.


... Revelation is inscribed in a region between heaven and earth, close enough to the earth to be reached by the souls of seekers on the earth and to awaken in them the spirit of quest through their attraction, and far enough removed, on the other hand, so as never to be seized by cerebral intellectuality.

Those souls who must necessarily aspire to the ‘totality of things,’ and who are impelled by the river current of thought, which never stops, flowing always forward and without cease ... There is no stopping for these souls; they cannot, without renouncing their own lives, leave this river of thought, which pours without cease – equally during youth, mature age and old age – without halting, from one darkness needing to be illumined to another darkness needing to be penetrated.

Such souls receive the baptism and confirmation of ‘fire and Spirit,’ the sacraments of love. They bear forgiveness and healing to fallen Nature.

I address myself to he and she who share this destiny with me.⁵ May we stand in this noble lineage forever.

May the splendor of Your glory dawn in our hearts, we pray, almighty God, that all shadows of the night may be scattered and we may be shown to be children of light by the advent of Your Only Begotten Son.

Who lives and reigns with You in the unity of the Holy Spirit, one God, for ever and ever. Amen. 

Collect, December 12, 2012

This article was inspired by and in some places excerpted from:

1. *Acts of the Apostles 1-2*
 2. *The Way of Simplicity*, The Cistercian Tradition, Esther de Waal, 1998
 3. *The Brotherhood of the Common Life*, Ross Fuller, 1995
 4. *A Monk in the World, Cultivating a Spiritual Life*, Wayne Teasdale, 2002
 5. *Meditations on the Tarot*, 1985
-

2013 Retreats



GRATITUDE

*Celebrating 25 Years of Grace
2013*

Sabbatical

The year 2013 marks the 25th anniversary of The Church of Conscious Harmony. Its founders, Barbara and Tim Cook, had the vision, the courage and the strength to sustain 25 years of holding the center of intention for this community of devotion to God and practice in the contemplative life.

With deep gratitude, we come together to gift them with three months of sabbatical, to travel to the Holy Land, to reside at St. Benedict's Monastery, to pray, to laugh, to play, and to be free of responsibilities.

You are invited to join in celebrating 25 years of grace, in helping to provide the gift of sabbatical to our beloved ministers, and to grow in your own intention and will to God.

Each year, The Church of Conscious Harmony offers several retreats to strengthen and deepen the contemplative practice. Centering Prayer retreats are for anyone who has completed the Introduction to Centering Prayer workshop or who otherwise has a Centering Prayer practice.

Intensive retreats are for people who have an established 6-12 month Centering Prayer practice, and who feel a longing to deepen their relationship with God through an extended time of silence and prayer. It is not necessary to have attended shorter-duration retreats before attending a 7-day or 10-day intensive.

The intensive retreats are structured for people who have not formerly completed a 10-day retreat, or who wish to deepen or renew their understanding of Fr. Keating's model of the Spiritual Journey. In addition to the periods of Centering Prayer, retreatants will view and discuss some of Fr. Keating's Spiritual Journey video tapes each day.

Post intensive retreats are for people who have cultivated a taste for silence and are looking for increased periods of Centering Prayer, silence, and solitude while on retreat. Post intensive applicants must have formerly completed a 10-day intensive retreat.

Centering Prayer - Day Retreats

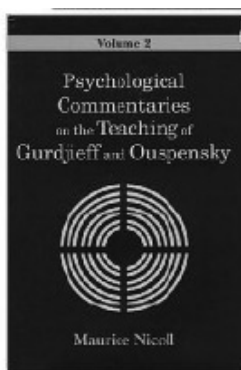
Jan 12	Saturday	8:30 am-4:30 pm	\$15*
Feb 16	Saturday	8:30 am-4:30 pm	\$15*
Feb 17-18	Sun/Mon	8 am-7 pm/7 am-4:30 pm	\$100**
Mar 30	Saturday	8:30 am-12:30 pm	\$10*
Apr 20	Saturday	8:30 am-4:30 pm	\$15*
May 18-19	Sat/Sun	8:45am-5:45pm/8am-5:30pm	\$100**
Jun 15	Saturday	8:30 am-4:30 pm	\$15*
Jul 27	Saturday	8:30 am-4:30 pm	\$15*
Aug 10-11	Sat/Sun	8:45am-5:45pm/8am-5:30pm	\$100**
Sep 14	Saturday	8:30 am-4:30 pm	\$15*
Oct 26	Saturday	8:30 am-4:30 pm	\$15*
Nov 09	Saturday	12:30-5:00 pm	\$10*
Nov 10-11	Sun/Mon	8 am-7 pm/7 am-4:30 pm	\$100**
Dec 14	Saturday	8:30 am-4:30 pm	\$15*

Centering Prayer - Multi-Day Overnight Retreats**

Jan 19-23	5-Day Renewal Retreat	\$390
Mar 05-14	10-Day Lenten Retreat (post intensive)	\$880
Jun 17-23	7-Day Forgiveness Retreat	\$610
Jul 12-16	5-Day	\$390
Jul 12-21	10-Day	\$790
Aug 12-17	6-Day Men's Retreat	\$475
Sep 17-22	6-Day Women's Retreat	\$475
Dec 02-08	7-Day Advent Retreat	\$550

* Suggested love offering

** Pre-register with the office 512.347.9673.



The Work: The Fourth Way

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

I must add that the centre of gravity of this talk to you lies in the meaning of what is called the Fourth Way. We are not Fakirs holding out our arms year after year; we are not monks living in monasteries; we are not Yogis going to remote schools or sitting and meditating in caves in the Himalayas. We belong to what is called the Fourth Way which is right down in life. So we have to work in the midst of life, surrounded by all the misfortunes of life, and eventually life becomes our teacher—that is to say, we have to practice non-identifying in the midst of the happenings of life; we have to practice self-remembering in the midst of affairs; and we have to notice and separate ourselves from our negative emotions in the midst of all hurts and smarts in daily life. And for that reason it is said that a man who follows the Fourth Way must become No. 4 man—that is, a man who has developed his centres. It means a man who can be all things to all men, and it means a man who has developed all sides of himself so that he can meet with every situation reasonably, with every class, with every kind of person, with every

point of view, with every theory, with every practical thing or theoretical thing or philosophical thing up to a certain point. From one point of view he is a man of the world. It means something deeper than this, but certainly it includes this—that is to say, it means that a person is able to meet with all the events and situations of life in a reasonable way and is not a fool about life and people. There are many things to learn from ordinary life that everybody ought to learn and in view of the idea of No. 4 man all these things become interesting. This person mechanically hates this side of life or that person mechanically hates that side of life. Actually a man must get his full development from life in conjunction with the work in order to reach the stage of No. 4 man—for no man can become No. 4 man unless the work illuminates him and at the same time no man can become No. 4 man unless he relates himself to all sides of life. As yourselves, all of you, in what sides of life you are very undeveloped, and here I simply mean ordinary external life. Would you be able to take charge of an army suddenly? Would you be able to run

a hotel? Would you be able to talk effectively to the Prime Minister? Could you produce a play or sail a ship or give an important dance and keep quite quiet and know what to do? Could you give a good criticism of a book? Could you maintain yourself in conversation amongst ordinary educated people? Although all this is not important and no one must take it literally, everyone must have ideas of what No. 4 man means, because No. 4 man does not mean what I have said exactly. It means the attainment of a quite wonderful all-sidedness so that, although you have never talked to the Prime Minister, when the moment comes you can do it from your inner development and your inner strength.

The Fourth Way lies in life and people must be strong enough to maintain it in their wills and their understanding because it has no temples of churches or ritual, only rules. So therefore please understand that if external conditions of the Fourth Way change for you and even change again and again, you must always try to keep your balance and accept

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

24th Guideline



Spiritual friendship involving genuine self-disclosure
is an essential ingredient for happiness


both in marriage and in the celibate lifestyle.

The experience of intimacy with another or several persons
expands and deepens our capacity to relate to God
and to everyone else.

Under the influence of Divine Love the sexual energy
is gradually transformed into universal compassion.

the new conditions as work and believe that however much I like a man or woman personally I cannot do anything if change of external circumstances makes him or her negative in the work.

... Often people themselves with the work through outer sensory images so that they forget even what the work is about. The work is not a place, the work is not a thing that you can touch or handle, the work is not in France or England or America, or in any *place* in the world. The work is in your hearts and in your own understanding, and wherever a man has to go, the work can always go with him, if he maintains the right

attitude towards it. The work is only kept alive by a man's own efforts. Only if he is willing to receive it can the work touch a man; and it then slowly begins to transform him. Therefore the work is not in space nor even in time. It is in something that we do not understand, which is neither space nor time, place nor moment, for which a word was invented long ago, a word that is always completely misunderstood, called *eternity*. 

Pages 13-15, *Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky*, by Maurice Nicoll. For more information and experience with these teachings, you are invited to attend the *Introduction to the Work* classes held every Thursday at 7:30 pm at The Church of Conscious Harmony.

January Calendar

Visit consciousharmony.org
for a complete listing of events
Special Events

One Day Centering Prayer Retreat
Jan 12 8:30 am-4:30 pm Cost \$15
No need to pre register. Potluck lunch.

Fr. Carl Arico
Jan 14-15 7:30-8:45 pm
Two-part talk on Lord, Teach Me to Dance
Cost: \$20
Please pre-register with the office.

Introduction to Centering Prayer
Jan 26 8:30 am-3:15 pm. 6 follow-up classes
Mondays 7:30 pm Jan 28-Mar 4 cost \$75

Monthly
Community Workday
Jan 19 9 am-12 noon

Tuesday Enrichment 7:30 pm
Jan 22 Gurdjieff Music
Weekly

Yoga
Thursdays 6-7:15 pm
Cost \$14 each session
Prayer Circle
Wednesdays 9:15 am
Contemplative Lunch
Wednesdays 12 noon
Mid-Week Communion Service
Wednesdays 6-7 pm
Introduction to the Work
Thursdays 7:30 pm
Daily

Weekday Centering Prayer Service
M-F 7-7:35 am in Theosis Chapel

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



EPIPHANY
The Unfolding of the Light

*Rise up in splendor, Jerusalem!
Your light has come,
the glory of the Lord
shines upon you.
Upon you the Lord shines,
and over you appears His glory.*

Isaiah 60:1

Epiphany is the crowning feast of Christmas. We tend to think of Christmas as the greater feast, but in actual fact, it is only the beginning. It whets our appetite for the treasures to be revealed in the feasts to come. The great enlightenment of the Christmas-Epiphany Mystery is when we perceive that the divine light manifests not only that the Son of God has become a human being, but that we are incorporated as living members into His body. This is the special grace of Epiphany. In view of His divine dignity and power, the Son of God gathers into Himself the entire human family past, present and future. ... Epiphany, then, is the manifestation of all that is contained in the light of Christmas; it is the invitation to become divine.
Thomas Keating, *The Mystery of Christ*



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A Contemplative Christian Community

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