



THE MARK

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Love of God and Love of Learning

by Tim Cook

My life changed in the year 1450 CE; although I wasn't to be born for another 493 years. 1450 was the year Johannes Gutenberg invented the printing press and forever changed the way human beings could communicate and learn. I was 25 years old when a coworker, Dan Pretula, may God bless his soul forever, handed me a book that literally changed my mind and my life. Even though I had a solid liberal arts education and was an avid reader; I had no idea that my mind was closed.

Dan and I were having lunch one day when he said, "You look like the kind of person who might like to think about the ideas that I think about. I'd like you to read this book. I just want to warn you though, once you start thinking about these ideas, you'll never be able to stop." I felt that he was being a little condescending, so I took the book from him with a little bit of a self-defensive statement, "Well Dan, I'll read the book but I want you to know that I'm in charge of my mind and I can think anything I want to, any time I want to." Little did I know how foolish and naïve my response was.

A couple of weeks later I began to read the book, *The Wisdom of*

Insecurity, by Alan Watts. About a third of the way through the book, something happened to me that was dramatic, obvious and so utterly and completely irreversible that it proved Dan's prophetic statement to be absolutely true. It's now 45 years since that grace-filled conversation and I'm still thinking about the ideas that Dan opened me to that day. I've never been able to stop and what's more I never want to. During that reading, I observed my mind doing a 180° reversal and it became instantly and obviously clear to me that I had been seeing everything in life and in my life backwards. I was stunned, elated and more excited than I can ever remember being before, because I knew I was off on a new adventure of life.

I began to search through all the bookstores in Toronto looking for books on spirituality and I found them in abundance. I discovered Meister Eckhart, Ram Dass, P.D. Ouspensky, Ramana Maharshi, Frederick Franck, Viktor Frankl, Sri Ramakrishna and countless others in a now, unbroken chain of spiritual growth and development that led eventually to *The Psychological Commentaries on the Teachings of Gurdjieff and Ouspensky* by Maurice Nicoll, the works of Thomas

Keating, Bernadette Roberts, David Hawkins and most importantly the Bible.

Why did I become so passionately involved in spiritual reading? Was it simply a fascination with the unknown? Was it a means of distraction from what seems like a meaningless world? No, it was nothing like that at all. The answer to those questions is clearly stated in *The Psychological Commentaries*. Those books were actually food. Here is what the *Commentaries* say about it: "We live by impressions. Impressions are the most important food of all the foods that enter the human machine. We have three mouths on our faces—the eyes, the nose and the mouth. It is necessary to reflect on this and think what it means. All of these three foods give energy to the body but the most important is the food of impressions. No matter what a depressed person eats with his mouth, or what air he breathes, it will not cure him until he gets that letter he is waiting for in which it is said that he has passed his examination, or that somebody loves him, or that he has won his lawsuit. Now a letter is not air, nor physical food: it is a series of ink—marks on a paper that convey to him certain meaning that transforms his state. This is one of

the things we have to understand about the food of impressions. For example, what you hear somebody say about you can impress or exalt you; or again when you see the number of the horse you have backed go up on the board you will pass from depression to rejoicing.

Now do you think we live chiefly in a world of impressions and depend upon them? What you hear, what you read, what you see, constitutes impressions—and also what we think to ourselves inwardly. Our real life is this world of impressions and how we receive them and how we react to them and it is in this world of impressions that we have to learn to live in the right way, this very delicate world that we are continually concerned with and concerned about. A telegram may completely alter a sense of the future. A telegram is neither the food of air nor physical food like a beefsteak but it is a totally different kind of food which the Work calls impressions. When a person smiles at you it is an impression and it may warm your heart and your whole being, whereas when a person frowns at you the reverse results may be felt. Impressions are psychological and yet the Work says they have a certain materiality, a finer materiality than the materiality of air or a beefsteak.

Now I am taking the whole question of impressions from a certain angle in connection with the idea that the Work teaches: *that impressions are the most important food*

of all. You must understand that this is a commentary on the food of impressions and that I am speaking about the class of impressions that make it possible for us to exist normally. Being exposed to constant bad news, constant negative criticism by others, constant fault-finding, all these form a class of impressions that will not give us the right force for normal life.”

What will give us the right force for normal life? It is the food that comes from the class of impressions that are coming to us from a realm that is beyond this world. A realm that feeds us with a food of impressions that can actually transform us. Dan Pretula gave me just such a food on that memorable day in 1968. The impressions that came with that book began a process that goes on to this day, of opening my mind and opening my heart to the presence and action of the God who is always with me; waiting for me to notice and learn from him. Through the words that transmit the experience of those who have walked this way before me, God is feeding me the food that leads me ever deeper into his love.

That is why, when I look at the bookstore and the library at The Church of Conscious Harmony, I see much more than just a couple of rooms stocked full of objects called books. What I see is a high-class restaurant serving a nutritious banquet of life-giving, transformative food. Bon appétit. ☉

New in the CCH Bookstore

*Centering Prayer
and the Healing of the Unconscious*
by Murchad Ó Madaigáin



This essential work about the history and practice of Centering Prayer serves as a succinct overview of the entire sweep of Thomas Keating's work of reclaiming the Christian contemplative and mystical traditions after centuries of neglect.

Lost Christianity
by Jacob Needleman



Lost Christianity brings together a searching reexamination of Christianity with powerful psychological and cosmological teachings about human transformation. It touches at the heart of the Christian and human dilemmas.

Bookstore and Library Hours
Monday-Friday 8:30 am-3:30 pm
Sunday 9-9:50 am & 11:30 am-12:30 pm

He Is Risen

by Barbara Cook

He is risen! How many times has that joyous phrase erupted spontaneously on Easter morning? For me, it has happened many times each Easter morning following the sunrise service. That is when I usually begin to feel that precious Presence rising within me. Each Lenten season, we go through a kind a dying and drying out time so that we might rise with Christ at the celebration of Easter.


Bernadette Roberts has said that Jesus did not come to reveal God to us; God had already been revealed to humanity through Moses. Jesus came to reveal us to us. And as Bernadette says, "How it goes for Christ is how it goes for us." That means that we too are God's sons and daughters. And the "we too" are to be resurrected. But, of course, in order to be resurrected we must first of all die. The death referred to here is the death of the false self. As Christians who were baptized, we believe that we have died in those baptismal waters in order to be able to rise with Christ.

In dying to the worldly, false self, the separate self-sense, we are giving our personal will to that process that began with our baptism. And we engage it at ever deeper levels each time we let go to God in our

daily practice of Centering Prayer. We also participate in dying to that separation each time we go through Lent, dying to who we think we are in order to rise in Christ as our True Self on Easter.

We've all heard that moral bankruptcy, coming to the end of our rope, like the Prodigal Son is one way home to God. But there is also another way home through a life of prayer and selfless service. Each day as I surrender myself to God in Centering Prayer, in stillness and in silence; I open to Christ and my True Self. Each day, I die a little to be resurrected with the eternally present Christ.

My heart is filled with gratitude for Jesus, who at the cost of his life, bore this truth into human nature so that all human beings could share in God's divine nature. I'm grateful for my heart that is restless until it comes to oneness with God. I'm also grateful for Centering Prayer that enables my death and resurrection in this life and in the life beyond and am grateful too for our community where together we are consenting to our life in Christ and sharing the love that encourages it.

Happy Easter! He is risen! 



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A Contemplative Christian Community

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A Living Connection Through Time

Last year we went looking for the traces of schools in the past—Early Christian schools in Rome, Gothic cathedral schools in France, and that nineteenth-century school in Rome again, from which came *Peer Gynt* and so many other wonderful things. We did find a lot, and in a way difficult to describe, one seems also to make a living connection through time back to those experiments.

Later we began to see how the study of past schools draws one more and more strongly towards that greatest and most perfect demonstration of school earth, the Gospel Drama and the Passion of Christ. One sees that that is the focus and example of all school work in all ages, and that every experiment is an attempt to reflect it in one way or another.

Although we didn't fully understand this when we started, it is now clear that this last trip was a journey in search of the Passion. In Holy Week in Seville we saw how men have tried to re-live it for themselves. In the Egyptian temples and on the Greek islands we saw how for thousands of years schools were preparing men to understand what was to come. In Jerusalem, of course, we saw the actual scenery and the soil against which the Drama was played, and one was made to visualize in a very vivid way the struggles and hopes and betrayals and liberation of those actual men and women. In Jerusalem, too, one

sees everything that men make of higher influence—it is a complete word, full of inspiration, superstition, cruelty, fear and faith.


Then we moved on to the Eastern countries, into the Moslem world, to Damascus, Baghdad, Teheran and Isfahan. I was quite unprepared for the sensation that the very air changes when you leave the Christian world. Something is missing which we take so much for granted that we don't even think of it. It is something to do with individual hope, recognition of the value of each individual soul. In the East, of course, there are wise men and good men and religious men, but I have never felt in the West this strange apathy and hopelessness among poor people, as though they have nothing to expect but death. Evidently the coming of Christ changed the whole nature and possibility of all levels of beings on the earth. Where this is not recognized, there is a curious stagnation. From this I understood in a new way what the 'conversion' of a country meant to the Apostles or to medieval missionaries. However imperfectly it might be done from a human point of view it meant an actual transmutation of human possibilities in that area. It was really a miraculous process.

Visiting dervishes and Sufis in Egypt, Syria and Lebanon, we felt that their work was to bring in a kind of disguised Christianity where a country was not ready to accept it openly. Perhaps their role was to try

to redeem some mistake Mohammed made.

Flying so quickly from country to country, and from one ancient site to another, one began to see history as a tremendous play of school influence, building, teaching, creating, disappearing from one place and appearing in another. One saw that school influence is life; where it is, there is hope and creation; where it disappears follows hopelessness and corruption. We also saw that the whole work of schools in the ancient world was to lead up to the coming of Christ, and the whole work of schools since has been to reveal what Christ actually brought.

This is our work also, in fact it is the only Work. But it is so big, so strange, and so many-sided that we had to come to it through a teaching where the name of Christ was hardly mentioned, lest it be taken on too low a level.

Evidently our work will be measured, not by what we say or write, but by the degree in which we can manifest charity. When it is present, there is happiness, understanding and harmony. When vanity and sleep take its place, everything becomes confused again. If things go wrong, as they certainly do, one knows that it is because one has failed to project conscious harmony. In so far as things go right, one realizes that one has been helped to do so. 

Pages 113-114, *The Theory of Conscious Harmony*, from the letters of Rodney Collin, a long-time student of P.D. Ouspensky.



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

Annual Aim: Gratitude

A Culture of Spiritual Study

by Donald Genung

This is no mere impersonal discourse
... but a specially selected audience,
men and women who are concerned
with celestial realities,
who make these the object
of their meditations
by day and by night;
in a word, contemplatives.
They have both the right
and the need to receive
instruction in doctrine, an authentic
sacred doctrine
... related to a life of faith.

This theology assumes
on the part of the teacher,
and on the part of the audience,
a special way of life
... a commitment.

Rather than speculative insights,
it gives them an appreciation of savoring
and clinging to truth and –
what is everything –
to the love of God ...
to personal union with the Lord
here below.

Cf. Jean Leclercq, *The Love of Learning and the
Desire for God*

*Then you will understand
... for wisdom will enter your heart,
knowledge will be at home in your soul,
discretion will watch over you,
understanding will guard you.*

Proverbs 2:9-11

From the time I began listening to recordings of Sunday services and eventually attending services at The Church of Conscious Harmony, it has been clear that the offerings to spiritual growth are very different from what I had previously experienced. Listening to a minister read and share commentary from a vast array of religious and spiritual books required me to be attentive in a new way during service. It was something of a throwback to school years where study was a daily part of life. Those were stimulating years because I was actively engaged and my mind was being stretched. So, it was natural to revive the practice.

Study has been an integral and necessary part of the spiritual journey for me and for most people in our church community. It has also been an attractive and enjoyable practice and one that is highly promoted, valued and supported at CCH. As I recall, very little outside reading was emphasized or supported in my previous church experiences other than the catechism, mass book and Bible. And I don't remember any

form of a bookstore.

My journey began as a Catholic who attended parochial schools. After college and marriage in the Catholic Church, my wife and I began looking for a church in our new location. I started attending an Episcopal church that seemed close to what I had known. It was attractive in some ways, but I just wasn't drawn into the tradition. Later, we moved and settled into a community Methodist church. Each church offered a different approach to Christianity. Yet, I just could not seem to relate to what was being offered in a way that I could appreciate and give myself to.

Then, I became interested in this church while listening to a recording of a Sunday service given to me in 1992. Soon after, we subscribed to receive weekly recordings of services. After meeting this extraordinary church community during a vacation in 1995, we decided to relocate from New York and became a part of The Church of Conscious Harmony in 1996.

My interest in learning more

about this expression of Christianity grew when I met Tim in 1993 at an event in the Midwest. Tim recommended five books. He invited me to call him after reading all five. More pointedly, he said, “If you’re not too insulted by what you’ve read, call me and we’ll talk more.” Initially, I thought it was an odd yet curious invitation.

I contacted the CCH bookstore and books began arriving. The first book I read was *Lost Christianity* by Jacob Needleman. It was the perfect book for where I was at the time. It helped me to look deeper into what I was experiencing, desiring to find, and could not frame on my own. It opened the door to searching and study, and eventually to a new church community.

The next book I read was *The Psychology of Man’s Possible Evolution* by P.D. Ouspensky. This is a small book that captured a series of lectures by the author. I remember being so moved by the ideas and possibilities of a “school” for householders (laymen) and of the study of my consciousness, that upon finishing the book, I immediately started reading the third recommendation *In Search of the Miraculous* by the same author. It described further, the study of one’s consciousness, conditions around study with others in a school (church community), the miraculous interrelationships and order in the material world and man, originating from the Absolute. Having higher education degrees in biology-related fields, I had often wondered where the vast material world fits into God and the Trinity. For me, this book connected science

to God for the first time in my life.

I was beginning to get the picture of what Tim was advising. These books were opening my mind to new ideas and possibilities that were foreign to my Christian church exposure. They could be rather difficult or confronting to relate to. I was hooked on study and had found a convenient source for books and useful guidance in what to read next, thanks to CCH.

The Bookstore

When I first visited CCH in 1993, the church was in a business park. When you entered the church, the bookstore area was a point of first contact. It made a statement that the church leadership valued and supported the practice of study. There were two small wall sections and a display case in the limited space. Yet the important books for the community were prominently displayed and stocked. They drew you in. Since that time, the church has always had a bookstore, no matter where the church was housed. And in each location, the bookstore offerings have expanded to support the changing depth of the teachings and practices of the church community.

When the church moved from the business park to an interim home at the Sri Atmananda Memorial School site during the construction of the current campus, the bookstore again was in a prominent location. To get to the business or counseling offices, you had to go through the bookstore. The space for the bookstore was so much bigger and many new themes and titles became available. Upon moving to Newhall

Lane, the bookstore was initially located in what is now the pre-teen classroom. A few years later, plans for building the Praxis Center came alive, which included a prominently located bookstore with an expanded room and led to where our bookstore is now.

The evolution of Christianity in this community can be seen in some of the changes within the bookstore. When I first saw the bookstore, the titles were overwhelmingly focused on study of what is commonly called the Fourth Way or the way of the householder (as different from the ways of the fakir, yogi and monk).

In time and as space afforded, additional books were offered that were from other traditions such as Hinduism, Buddhism and Judaism. These were intended to open our minds to the wonderful contributions and unique approaches from other major religions and at the same time help us appreciate their common ground with Christianity and even inform us of the depth and uniqueness of our Christian way. In time, I learned that this was intentional and motivated by a statement from the church Bylaws that states, “We are free to reach deeply into all religious and spiritual traditions for insight, wisdom and inspiration; using these gifts to illumine our own religious roots and to enliven our spiritual practice.”

Gradually, books within the theme of contemplative Christian tradition became very popular and today represent our most popular theme. Other relevant themes for this church community that include a significant number of

titles include metaphysics, prayer, liturgical and devotion, bibles, psychology/philosophy, youth and children, ancient Christianity, Christology, body/nutrition/yoga, enneagram and theology. There are approximately 900 print titles available in the bookstore today.

When you enter the bookstore, two prominent tables are located in the center of the room. They display the two most popular themes, contemplative Christianity and Fourth Way. Again from the Bylaws, “Our basic teaching core stands on two legs: (1) the teachings and practices of the contemplative Christian tradition, as presented by Fr. Thomas Keating and others, and (2) the teachings and practices of the esoteric Christian Fourth Way known as the Work, as presented by Maurice Nicoll, G. I. Gurdjieff and others.” Not only is the bookstore a point of first contact for all who come, but our two essential themes are given prime location for presenting what we stand for and encouraging and supporting their study. All other themes are displayed along the walls.

The bookstore also operates with a wonderful “Statement of Intention,” prominently placed at the checkout desk, that is the guiding spirit for operations. It states, “The Bookstore is a sacred ministry within The Church of Conscious Harmony that supports the Church mission of conscious union with The Living God. Thus, it serves our community with support and guidance for work on the side of Knowledge and in service to Being.

We wish for each book/audio recording to serve as a ministry.

We wish for each bookstore representative to act as an ambassador of Christ to all who enter.

We wish for the bookstore to serve as a bridge, extending the influence of the Church into our ordinary lives.

The Bookstore provides a sacred place – a temple for the ministry of the Word and for promotion of a culture of spiritual study and participation in community readings.”

Community readings are another unique approach to study within the church. It has been a long standing practice for our minister and bookstore manager to select a book and present a daily reading schedule. The book will often compliment the special liturgical season, such as Lent, or will feature a new book or perhaps a new concept within a theme.

Through participation in our community readings and the encouragement to study, I have been exposed to countless books and authors that otherwise I would not have been motivated to read. There is a building of community that happens when we are reading the same pages on the same day. The synergy of meaning that we experience from sharing our personal impressions is remarkable. The practice is ongoing. When one book is completed, another is started.

The Library

In addition to the bookstore ministry, the church has a remarkable library available as another venue to support our community practice of study. It is housed in the Praxis

Center and is next to the bookstore. The history of the library is a special story.

Brother Wayne Teasdale was a man who had a passion for spiritual and religious study. He was a lay monk, a Christian *sannyasa*, who combined the traditions of Christianity and Hinduism. He was dedicated to building common ground between world religions. He served on the board of the Parliament of the World’s Religions, and was an adjunct professor at DePaul University, Columbia College and the Catholic Theological Union. He was an amazing teacher and became a frequent visitor and teacher at CCH.

Br. Wayne had a passion for study and had an extraordinary personal library. His books were “big books” in terms of ideas and depth of content. My first exposure to his collection was in 1994 when my son, Gregory, and I drove a truck from upstate New York to 100 Acres Monastery in New Hampshire to pallet pack his books, return to NY, and ship them to his new home in Chicago. His relationship with each book was evident by the many stories he recounted as he handled the books during packing – stories about the content or perhaps about the author. Years later, while living in Chicago, he was planning to relocate to Austin. Sadly, he died in 2004 from cancer before moving.

Br. Wayne willed his books to The Church of Conscious Harmony. This time, it was my brother, Jeff, who went to Chicago and helped pack and ship the books to CCH. Concurrently, the church office

received a message about an attorney who was moving and wanted his unneeded bookshelves left and put to good use. By grace, an incredible library came together in a room that fits it well.

In each book donated by Br. Wayne resides this message, “Br. Wayne lived his life as a ‘monk in the world’ and was a friend and spiritual teacher to many. With gifted vision and insight he worked tirelessly to foster dialog and unity among the great religious traditions and their leaders. This author and contemplative sage encourages us to remember: ‘Each of us is called to be a mystic.’ – from *The Mystic Heart*.”

In October and November of 2012 leading up to Lent, *A Monk in the World* by Br. Wayne Teasdale, was our community reading and was discussed during Sunday services. It is an inspiring book about how each of us are called to be a mystic and how we can respond to the inner calling to make God devotion the

center of our lives.

With the development of the library, a Statement of Intention was needed to guide its purpose: “The library is a ministry within The Church of Conscious Harmony (CCH). It serves the CCH community by providing the focus and knowledge useful in facilitating the spiritual journey, in making God-devotion the center of our lives.

The library shall be focused on the subjects of religion, contemplation, spirituality, philosophy, spiritually oriented science, and transpersonal psychology; with content centered on ‘union with God.’ Library resources may include books, videos, tapes and periodicals meeting these criteria and not available from the Church bookstore. Resources commonly known as self-help or self-improvement are readily available elsewhere and need not be included in the library.

The library provides a sacred place – a temple for the ministry of

the Word and for promotion of a Church culture of spiritual study.”

In 2005 another dear friend of the Church, a teacher within the community and longstanding member named Doug Sanders, passed on. The library received from Doug’s estate a significant contribution of Fourth Way and other books. In each of Doug’s books, you’ll read this message: “A river of peace and commitment flowed deep within Doug. His heart and hand reached out to everyone he met. He served God to the end.” Through his books, Doug continues to serve God with this generous gift to the community.

Currently, the library has approximately 2,200 titles that serve to fulfill the Statement of Intention for the library and promote a culture of study. You are invited and encouraged to enjoy some quiet time in the library and bookstore. May you be guided by the Holy Spirit in your lifelong practice of study. ☸

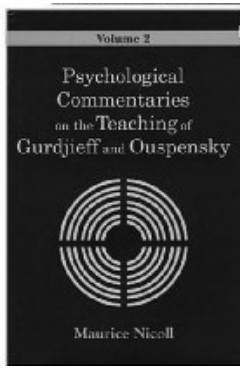
Guidelines for Christian Life, Growth and Transformation

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

27th Guideline



Reflection on the Word of God in scripture and in our personal history
is the foundation of contemplative prayer.
The spontaneous letting go of particular thoughts and feelings in prayer
is a sign of progress in contemplation.
Contemplative prayer is characterized not so much by the absence of thoughts and feelings
as by detachment from them.



The Work

of Inner Christianity


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

Ordinary and Great Knowledge

I must say here once more that *Self-Remembering* is the most important thing of all and has many degrees and stages. Everyone can, to a limited degree, begin to practice and understand Self-Remembering. Full Self-Remembering is one thing, but many degrees exist in the approach to it. Obeying the Work at a critical moment is one form of Self-Remembering. But, to continue, since the goal of Balanced Man refers to a man whose centers all have some development, so that a person is not one-sided, merely a good golfer, or merely a good scientist, or merely an artist, and so on, it is necessary to *educate* oneself. “How,” said Mr. Ouspensky, on one occasion, “How can you expect to come into the possession of Great Knowledge when you have made no effort to get to know any of the ordinary knowledge that is accessible to everyone?”

Now if we divide a man’s work into work on the line of his Knowledge and work on the line of his Being, it is possible to

realize that work on the line of Knowledge may include not only the special Knowledge of this Work but also the ordinary knowledge in which he finds himself too much lacking—that is, knowledge of all kinds. This demands normal effort, but efforts of this kind are necessary. Sometimes people enter this Work with really hardly any ordinary knowledge. They then have no means of comparing the special knowledge of this Work with ordinary knowledge. They have no power of judgment and so take what they are taught as if it were just ordinary knowledge. They have nothing ready to receive. This is a great difficulty because, having no power of contrasting, they take this Work as ordinary knowledge, which means that it falls on ordinary parts of centers, just as the arithmetic table might or a talk on ways to cook eggs, or make hydrogen from water, or find a square root. The more you study ordinary knowledge the more you will see how all that the Work teaches is *extraordinary* knowledge

and how it rises over the ideas of ordinary knowledge which are all disconnected. But by filling rolls in centers through the effort of getting to know what can be known, the whole machine is made stronger and the breadth of the mind is increased. I repeat that you cannot do this Work from a too narrow basis, emotional or intellectual. Again, ordinary knowledge sometimes nourishes the Work directly, as when one can see connections and illustrations, and sometimes indirectly, by showing us how it is wrongly understood. In the Work, *everything* can become useful—once the Work has begun to penetrate into one’s mind and will and being, and no longer merely lies in the memory. Then, “all life becomes your teacher,” as Gurdjieff once said. 

Pages 457–458. *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 p.m. at The Church of Conscious Harmony.

SEEDS

Our Pilgrimage

Our task now is to learn
that if we can voyage to the ends of the earth
and find *ourselves* in the aborigine
who most differs from ourselves,
we will have made a fruitful pilgrimage.
That is why pilgrimage is necessary, in some shape or
other. Mere sitting at home and meditating on the divine
presence
is not enough for our time.
We have to come to the end of a long journey
and see that the stranger we meet there
is no other than ourselves –
which is the same as saying
we find Christ in him.
For if the Lord is risen,
as He said,
He is actually or potentially alive in every man.
Our pilgrimage to the Holy Sepulchre*
is our pilgrimage to the stranger
who is Christ
our fellow pilgrim and brother.

*Site of the crucifixion, death, burial, and resurrection of Jesus.

Thomas Merton, *Mystics and Zen Masters*, page 112.

April Calendar

Visit consciousharmony.org
for a complete listing of events

Special Events

Introduction to Centering Prayer
Apr 13, then Tuesdays 7:30 pm
Apr 16-May 28

One-Day Centering Prayer Retreat
Apr 20 8:30 am-4:30 pm
\$15 suggested love offering.
Please bring your own lunch.

Annual Meeting CCH Community & Board
Apr 21 12-12:30 pm
Reception to follow

Redirecting Children's Behavior
Apr 23 - May 21
Tuesdays 6:30-9:30 pm

Theory of Celestial Influence
Wednesdays 7:30 pm
Apr 24-Jun 26

Monthly

Community Workday
Apr 27 9 am-12 noon

Tuesday Enrichment 7:30 pm
Apr 16 Gurdjieff Music

Weekly

Centering Prayer Support Group
Mondays, Tuesdays 7:30-9 pm

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



The Church of Conscious Harmony
A Contemplative Christian Community
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*And it happened,
while Jesus was with them at table,
He took bread, said the blessing,
broke it and gave it to them.
With that their eyes were opened
and they recognized Him,
but He vanished from their sight.
They said to one another,
'Were not our hearts burning inside us
as He talked to us on the way and opened
the scriptures to us?'
Luke 24:30-32*

The Grace of Transformed Vision

Like the disciples of Emmaus, we, too, have our own ideas
of Jesus Christ, His message and His church.

We, too, are conditioned by our upbringing, early education,
culture and life experience. The disciples could not recognize Jesus
as long as their mindsets about who He was
and what He was to do were in place.

When Jesus demolished their blindness
with His explanation of the scriptures,
their vision of Him began to assume a more realistic tone.

The price of recognizing Jesus is always the same:
our idea of Him, of the church, of the spiritual journey,
of God Himself has to be shattered.

... When we let go of our private and limited vision,
He who has been hidden from us by our pre-packaged values
and preconceived ideas causes the scales to fall from our eyes.

He was there all the time. Now at least we perceive
His Presence.

Thomas Keating, *The Mystery of Christ*

