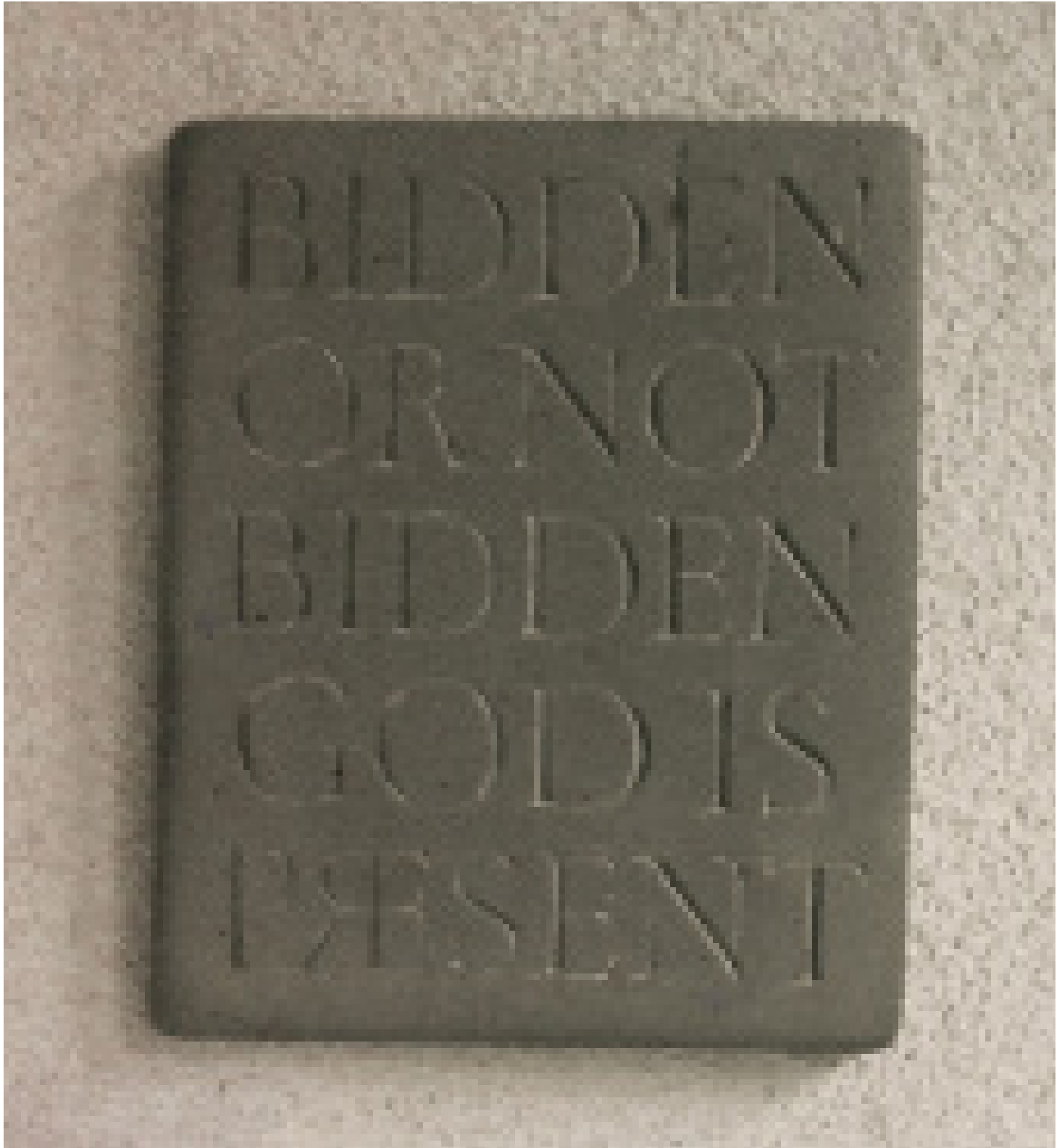




THE MARK

June 2013
Volume 25
Number 6

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



Beginning the Next 25 Years

by Tim Cook

Though it seems like only yesterday, it was about this month 25 years ago that Barbara and I made a prayerfully guided, momentous choice about what we would do with the remaining years of our lives. We were just completing a contract with a church in a large Midwestern city and were contemplating becoming the pastors of another church on the West Coast. This would be our fourth church and while each of them had been outstandingly successful from the usual measurements of church success, in attendance and financial support, and though each had been a positive experience for both the people we served and for ourselves, we knew that something had been missing. We wondered whether we could even have a future in ministry, if it was just to have weekly church services, without the sense of community spiritual practice aimed toward spiritual transformation that we had found so attractive and fulfilling in the ashrams and Eastern oriented communities we had participated in. We prayed earnestly for guidance because our hearts just weren't in the usual way of having church that we had experienced up until that time. We even briefly wondered if we should just go back to the business world

to support ourselves and carry on our spiritual journey in private, like urban monks, but that idea was quickly rejected. We wondered then, if we should take another church and simply accept it as a job, giving a couple of talks each week and doing a little counseling; but again living out our ever-deepening spiritual lives with Christ in private. Not surprisingly, though, our prayers were answered when another, previously unsuspected, opportunity presented itself.

I had been flying down to Austin once a month to lead a Work group that had been going on for a couple of years with some of the members of the church we had served in Austin. Bill Browder, in whose home those groups were meeting, called one day and said, "Let's start a church in Austin." Our hearts leaped at the idea, but we continued to pray because we just couldn't imagine how that could ever happen. I called Bernadette Roberts to bounce the idea off her and ask for her insight and guidance, which I have always valued. She had led two retreats with our group and knew that there were some serious Christian practitioners among them. She said, "Your friends are in Austin; that's where you need to be." The Spirit was clearly at work and

it led us to make a proposal to the Austin group to share in a five-year experiment in Christian community. Twenty four people committed to it. There was no building, no denominational support, no money, and not many people; and yet it felt absolutely risk-free because we could feel the Spirit moving and we had learned to trust Spirit more than we trusted any doubts and fear of lack of supply.

Now, 25 years later, that little group with *seemingly* limited resources has, through miracle after miracle, become The Church of Conscious Harmony, A Contemplative Christian Community; as we know it today. It is a flourishing community founded on a culture of daily spiritual practice by its members. For Barbara and me, our community is a deep wish come true beyond our greatest expectations. We have now become a community where each member is committed to a life centered on devotion to God and transformation in Christ. We are learning together how to accept responsibility for our own spiritual life, while also personally contributing to the building up of the Mystical Body of Christ. That means that each of us is a co-creator of the community. The community provides each individual with the


absolutely necessary teaching, inspiration, stability and support that we require in order to be drawn ever-deeper into the Sacred Heart of God. We are learning that our commitment to daily practice and community participation are essential to our own spiritual journey as well as to the health and well-being of the entire community. Fr. Keating has said that as far as he knows our church is the only lay/monastic community like it in the world; the monks of Snowmass see us as their “sister house.” The Church of Conscious Harmony has been a work of Spirit, every step of the way from the very beginning. No human beings could ever have made this amazing church happen. But neither could God have manifested it without every person who has participated.

Last year our Board of Trustees explored the idea of sending Barbara and me on a sabbatical by applying for a grant from a major foundation. When we were not successful in our grant application, the idea did not disappear. The trustees decided instead to fundraise in support of the sabbatical, and your generous donations and support have made it become a reality. It’s not something that would ever have occurred to Barbara and me on our own, but we’ve come to feel good about it; not only as a welcome break and an opportunity for renewal, but also and probably most importantly, as a necessary opening for deepening community consciousness and the beginning of the transition to the next stage of the community’s life. It’s not imminent but it’s certainly

beginning to be clear that we’ll be retiring in a future that is becoming increasingly foreseeable. The sabbatical is the very beginning of the next stage of our community’s life. What began as a five-year experiment, with Barbara and me holding the center, is now entering its 26th year; and we’re preparing to learn how to keep the community flourishing, growing and deepening in Christ without us. Can the community live without us? Of course it can; it is a work of Spirit. It always was and always will be. Can it live without the spiritual practice and support of the individuals who are its members? No. God needs each of us to work through.

As Barbara and I prepare to let go of our beloved community for three months, we feel confident and secure that the community and each of its members have spiritually matured and deepened in Christ so much that things will continue here without missing a beat. We can see

that the seeds that we’ve planted are growing and deepening by the day. And we are certain that God did not give us this wondrous Church without a plan to keep it going and growing. God clearly and obviously wanted this Church to happen and we know that you do too. Our time away will be an opportunity for each of us to deepen our commitment to this rare community and its value to ourselves, our world and the glory of God.

Has it only been 25 years? It seems to have gone by so fast, and I’m excited to be poised with you at the threshold of the beginning of the next 25 years. As we prepare to set off on a pilgrimage to Israel, Rome, Assisi and Snowmass; we share a profound gratitude to you for the gift of our community and we offer you our deepest blessings and prayers as we set off together on the next stage of the adventure of spiritual life in Christ that is The Church of Conscious Harmony. 

Serve the Great Work

Things are moving faster and faster, as it would seem ...

being drawn ever more quickly towards the center.

Everybody has to forget habit.

It is as though the chains of what people were and expected themselves and others to be, were being struck off, and a voice saying: ‘Be free. Why not?’

Only the freedom is not for their own amusement, but so that they may serve the great Work with all heart and soul and skill untrammelled.

Page 156, *The Theory of Conscious Harmony*, from the letters of Rodney Collin, a long-time student of P.D. Ouspensky.

The Practice Keeps You

by Barbara Cook

Recently at our annual town meeting, a member of our beloved community asked, “What will there be for the community when you are on sabbatical?” I’ve pondered that question ever since the meeting. Now, I think I have a true answer – the community will be practicing “ordinary time,” just as we do in the liturgical calendar during the times when we are not celebrating the Easter and Christmas festival seasons.

During “ordinary time,” we simply continue our daily practice. I’m reminded here of what Bernadette Roberts said about how the aim of regular practice in monasteries is known by its effect: “You keep the practice and practice keeps you.” Regular practice is a hallmark of all the monastic traditions in their advice to spiritual practitioners. Regular practice keeps us stable as we change and grow; it integrates our growth into our lives and contributes stability not only to our inner world but also to the greater community.


Reflecting on our sabbatical, I see that we will be in many new, and in many ways challenging, situations as we simply travel and go to the traditional pilgrimage places in Israel.

The lands we will visit are conflicted, the people are at war and they always have been. We’ve never been around consciousness like that, so we are counting on our relationship with God and our daily practice, which we will do in the convents, monasteries and hotels where we stay. Our practice will not only hold us stable but it will set and keep the tone of our desire for true pilgrimage and not simply tourism. Our practice will keep us open to God and God’s movement in us.

My prayer and hope for each of you is that you continue your daily Centering Prayer practice, your daily studies, reading Scripture, attending services and classes, and participating in the life of God’s community at The Church of Conscious Harmony. Tim and I are leaving you in the good hands of experienced and gifted teachers and administrators, who also have founded their lives on daily spiritual practice and have given generously of themselves for the sake of the community and for Christ. Whenever we go away, we always listen to the recordings of the services and classes that were taught while we were gone, and we are always blessed and taught by what

we hear. So we know that you will be well fed and held securely in the heart of God.

Since we’ve been with the church from the beginning, 25 years ago, and feel so intimately connected to each of you; it is a huge step for us to let go for three whole months. But we realize that this opportunity before us comes from the inspiration of the Spirit and is necessary for the growth of our Church and for the deepening of each of us in the mind of Christ. So we’ll be stepping out in faith, trusting your well-being and care to the Holy Spirit and for us as well.

In this year of gratitude, I am deeply grateful for the gift of Centering Prayer; which gives each of us direct daily access to the love and transforming grace of God. Through it we develop a deepening relationship with God. Our spiritual growth proceeds through that relationship. Transformation comes to us through this prayer; because God wants us to grow in His love if we simply practice it. So I am confident that you will keep the practice, and I know that we will keep the practice, and I’m absolutely certain that the practice will keep all of us. God is so gracious. 

*May the eyes of your hearts be enlightened,
that you may know what is the hope
that belongs to His call.*

Ephesians 1:18



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What is called for now is a new way of thinking,
which belongs to the New Man, the New Woman –
This is a defined discipline leading to contact with higher influences...
away of thinking quite different from ordinary associativethinking.
We are now coming into a new aeon, a time where it is necessary to
find new ways of expressing the truth –
and a new language how to live with new meaning.
Much of the old language and old meanings are stale
and no longer conduct any force.
Do not think that this is a reshaping of your old associativethinking.
Rather, this is about an entirely new way of thinking –
about others, about yourself, and about life.
Once you begin to see that,
the teaching will become a source of strength
and meaning within you. ~Nicoll

Inspired by the May 9, 2013 *Daily Reflection* by Mary Anne Best. To subscribe and join in receiving a weekday daily spiritual inspiration message from CCH, please register at www.consciousharmony.org.

SEEDS

The Secret is Detachment

The secret of interior peace is detachment.
Recollection is impossible for the man who is dominated
by all the confused and changing desires of his own will.
And even if those desires reach out for the good things of the interior life,
for recollection, for peace, for the pleasures of prayer,
if they are no more than the natural and selfish desires
they will make recollection difficult and even impossible.
You will never be able to have perfect interior peace and recollection
unless you are detached even from the desire of peace and recollection.

You will never be able to pray perfectly
until you are detached from the pleasures of prayer.
If you give up all these desires and seek one thing only, God's will,
He will give you recollection and peace
in the middle of labor and conflict and trial.

Thomas Merton, *New Seeds of Contemplation*, pages 207-08.



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

Annual Aim: Gratitude Celebrating 25 Years of Grace

Gratitude for the Work

by Luri Raymond

This Work,
if you will listen to it
and hear it in your hearts,
is the most beautiful thing
you could possibly hear.
It speaks not of sin,
but of being asleep,
just as the Gospels
do not really speak of sin,
but only of missing the mark
– the Greek word means that.
Can we hear the Work?
This Work is beautiful
when you see why
it exists and what it means.
It is about liberation.
It is as beautiful as if,
locked for years in prison,
you see a stranger entering
who offers you a key.
But you may refuse it
because you have acquired
prison-habits and have
forgotten your origin,
which is from the stars.

Maurice Nicoll, Psychological Commentaries on
the Teaching of Gurdjieff and Ouspensky

*My food is to do the will
of the One who sent me
and to finish His work.*

John 4:34

*What I don't understand about
myself is that I decide one way, but then
I act another, doing things I absolutely
despise. So if I can't be trusted to
figure out what is best for myself and
then do it, it becomes obvious that
God's command is necessary.*

*But I need something more! For if I
know the law but still can't keep it, ...
I obviously need help! I realize that I
don't have what it takes. ... I decide
to do good, but I don't really do it; I
decide not to do bad, but then I do it
anyway. My decisions, such as they
are, don't result in actions. Something
has gone wrong deep within me and gets
the better of me every time.*

*It happens so regularly that it's
predictable. ... I truly delight in God's
commands, but it's pretty obvious that
not all of me joins in that delight.
Parts of me covertly rebel, and just
when I least expect it, they take charge.*

*I've tried everything and nothing
helps. I'm at the end of my rope. Is
there no one who can do anything for
me? Romans 7:15-24*

Is there one person sincerely
following the Christian path of
transformation who hasn't felt the

agony of St. Paul as interpreted in
Eugene Peterson's *The Message*? This
could be the cavernous, middle-of-
the-night howl from the heart of
anyone who has wished to embody
the love, compassion and forgiveness
modeled by Jesus. In this cry, we can
hear the deep longing for something
higher and even a deep knowing that
we must be made for something
more.

There was a definite turning
point in my life when I felt Paul's
anguish – when I began wondering
if I was somehow the cause of my
own pain. Though I had attended
Sunday services at the church on
and off since 1989 and loved what I
heard there, I had never participated
in the deepening practices that were
recommended.

Then in 1996, the man I loved
told me that he wanted a break from
our relationship. I was devastated.
I had had two divorces and now
after putting all my faith and trust
into this man I adored, I was losing
him. This was what the Work calls
“recurrence” – when we seem to be
caught in a recurring loop of events.

As is often the case, this turn of

events was the best thing that could have happened to me. It brought me to my knees. I was crying out like Paul and God answered my prayers for help. After crying an ocean of tears, I knew that I needed my life to be based on something solid – something that would never let me down and that, in fact, might actually lift me up. I began wading into the healing waters of Centering Prayer and the Work of Inner Christianity.

This was only the beginning of my great gratitude for the miracle of the Work and its divine expression at our little church on the hill in Austin, Texas.

“Liberation ... is the aim of all schools, all religions, at all times.”
~G. I. Gurdjieff

Those who are aware of the Work associate it with G. I. Gurdjieff, a spiritual seeker born in Alexandropol, then part of the Russian Empire, and raised in Kars, a city in northeast Turkey. As a young man, Gurdjieff traveled extensively in Greece, the Middle East and even as far as Tibet, searching for universal Truth. After many explorations of ancient religions and wisdom teachings, it was in Egypt and Ethiopia that he found what he called “ancient science,” lost principles and ideas about who we are and why we exist. In 1912, he began introducing these ideas, which he called The Fourth Way¹ and Esoteric Christianity, to the West.

Gurdjieff formed and closed several schools in Europe and the United States. The teaching has been passed down to us through his

books, and the books of his students and their students, including P. D. Ouspensky, Maurice Nicoll, Jeanne de Salzmann, Thomas and Olga de Hartmann, Alfred Richard Orage, Katherine Hulme, John G. Bennett, Rodney Collin, Beryl Pogson, and many others.

The Two Legs of the Church

In a sense, our Church came into being because of the Work. One man, Tim Cook, had experienced a profound life change upon beginning to study the ideas of the Work. In his words, “It gave me my life back.” Deeply inspired, he prayed to live, breathe, serve and offer the world this gift, if it were the will of God. At one point, when he was about to attend ministerial school, he felt called to let go of the Work in order to be in integrity with the curriculum. When he arrived, he was amazed and delighted when one of his teachers introduced him to Maurice Nicoll’s five-volume exploration, *The Psychological Commentaries on the Teachings of Gurdjieff and Ouspensky*. Never before or since was the Work taught at that school. When he and Barbara moved to Austin, a small group of people began meeting to study. From this group, The Church of Conscious Harmony emerged in 1987.

Though meditation was an important part of CCH from the very beginning, it wasn’t until 1989 that Tim encountered Centering Prayer – an ancient monastic method of prayer, as re-introduced to the world by Fr. Thomas Keating and others.

Fr. Keating’s understanding of the human condition and its potential perfectly aligns with the Work. Each of us is born with a basic core of goodness. As small children, our healthy instinctual needs for security, affection and esteem, and power and control become crystallized into exaggerated programs for emotional happiness. This “false self system” is the root of all our suffering, alienation and violence.

Centering Prayer, in which one experiences the presence of God in the silence, fosters an ever-deepening relationship with the Divine and trustful surrender to God’s presence and healing action within.

It was immediately apparent that there was perfect synergy between these two ancient technologies. In the prayer, we rest and open to the silence, allowing God to gently unearth all the old, undigested hurts lurking inside. As we apply the principles in the Work, we begin to participate in the dismantling of all the compensations and defenses we’ve built up, in other words, the false self. It was truly by divine creation that Centering Prayer and the Work became the two legs of the Church.

“You came down from the stars ...”

Perhaps the most profound teaching of the Work is that all of us have our origin in the stars and were born as essence. Shortly thereafter, through imitation and self-protection, personality was formed around essence, as an egg white surrounds a yolk. We become what the Work calls “a multiplicity.”

In other words, the personality is fragmented into many different ‘I’s, which take turns running the show. We forget who we are and we go through life this way – mechanical, asleep, pushed and pulled by outside forces and inner patterns, and oblivious to our origins and our potential. Yet we are created to be “self-developing organisms” with the possibility to be infinitely more than we know.

In order to be free, however, we must know we are enslaved. We need to gain knowledge and apply this knowledge to ourselves. This, simply, is the Work.

“Self-knowledge and daily spiritual practice are necessary for those who wish to awaken.” ~CCH Core Beliefs

Though reading and studying the ideas and principles of the Work are necessary, Gurdjieff knew that this teaching had always been preserved and transmitted in groups of individuals dedicated to transformation, and that part of the alchemy happens from the combined intention and energy of such groups.

CCH continues this ancient tradition with the *Introduction to the Work* class at 7:30 p.m. on Thursdays. This is an open and ongoing class taught from Nicoll’s *Commentaries* – the same five volumes that had so inspired Tim. Full of rich personal sharing, these classes offer practical psychological tools that can be applied in our everyday lives.²

Each day, in addition to two periods of Centering Prayer, Work students are encouraged to read one of the *Commentaries* and set a Work aim. Aims may relate to upcoming

life events, weekly class aims or inspiration from the *Commentaries*.

Students who wish to go deeper into the Work may request to be matched up with another Work student to talk to each weekday. These brief conversations give Work Partners the opportunity to share insights and aims, as well as support one another.

After a year of attending the Thursday night class, students have the opportunity to participate in a Second Line Group once a week. These groups of six to 10 people aid participants in the ability to observe themselves and others more clearly and less critically. These partnerships and groups foster closeness and safety, creating a valuable way to deepen and magnify the presence and action of the Holy Spirit through the principles of the Work.

The Journey Continues ...

As I moved deeper into self-exploration aided by these practices and my friends in the Work, I saw things that I was asleep to or had not wanted to see. Sometimes I observed a great disparity between my thoughts and actions and Paul’s description of Love – patient, kind, bearing all things.

I always thought of myself as a pretty smart person (I knew the difference between right and wrong), a pretty good person (no killing or stealing), a kind and loving person.

So how could I explain those times when I’m not? What’s going on when I treat people – from those I love the most, to anonymous voices on the phone, to politicians in the news, to myself – with

violence? How do I explain the eye rolling, the callous tone of voice, the toxic silence, the snarky interior monologue, the angry outbursts or the “look?”

How could I explain that often I was immobilized by feelings of fear, unworthiness and self criticism, covered over by self-righteousness, pride, and the desire to be smart, to be right and to look good? How could I explain the vast separation I often felt between myself and others and God? It seemed I was getting worse!

I’m grateful for my friends’ assurances that I wasn’t really getting worse. I was just seeing what had been hidden in the darkness. This was all part of the process. In order to wake up, we must clearly see what is keeping us asleep.

There are three indispensable tools for the job: “self-observation” (an unstinting, yet non-critical examination of our thoughts, emotions and bodily sensations), “non-identification” (separation from these reactions – the knowledge that “This is not I.”) and “self-remembering” (the summoning – by whatever means – into the mind, body and heart, the awareness of our real identity in and through Christ). Used in combination, this trio is a powerful floodlight which illuminates everything that stands in the way of each of us fulfilling our God-given potential – to become fully human and fully divine.

“To know all, one must know very little. But to know that little, one must know a great deal.” ~Gurdjieff

Work students learn many

aphorisms that serve as useful reminders and aims on the journey. A few of these are:

- Wish is the most powerful thing in the world.
- My being draws my life.
- Life is happening in the only way that it can.
- Negative emotions are always wrong.
- I have a right not to be negative.
- Struggle against the expression of negative emotions.
- Bear the unpleasant manifestations of others and yourself.
- Like what you dislike.
- Practice absence from resentment.
- If you truly understood, you would not disagree.
- Externally consider [others] always. Internally consider [myself] never.
- Remember yourself – always and everywhere.

Closely examined, these are more than just useful suggestions. These simple, yet powerful statements of

Truth are restatements of many of the values expressed by Jesus in the Gospels. This leads me to wonder...

What Is The Work ... Really?

As I've engaged with the Work for a while, I have seen first hand that it is an imminently practical way of becoming more conscious. More and more often, I sense a moment of choice, a space and a freedom from mechanical reactions. However, the significance of the Work far transcends my individual life.

Gurdjieff insisted that The Fourth Way is not a man-made system; it originates from above or beyond our ordinary level of consciousness. It is objective knowledge of the principles that govern the Universe. We learn that understanding of the cosmos deeply informs our understanding of ourselves.

This resonates with my experience. The Work isn't just

words on a page. My sense is that the Work is alive, breathing and moving within us, and as mankind evolves, and as our consent deepens, our ability to receive and respond to the Work at ever-deeper levels expands. We know – not as an intellectual construct, but as a felt experience – that we are an integral part of all creation.

In its modern expression, the Work has been called The Fourth Way, the System, Gurdjieff's Work and Esoteric Christianity. After immersing himself in the Work for many years, Tim has re-Christened the Work with a new name that resonates deeply with its expression at CCH: The Work of Inner Christianity.

Fr. Keating tells us that the essence of the Christian life is the transformation into Christ. Bernadette Roberts,³ who along with Fr. Keating leads us in this transformational journey, tells us that

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

29th Guideline



The practice of a spiritual discipline is essential at the beginning of the spiritual journey as a means of developing the foundations of the contemplative dimension of life: dedication and devotion to God and service to others.


Our daily practice should include a time for contemplative prayer and a program for letting go of the false self.

Christ is the intersection between human nature and the Divine and that as it went for Jesus the man, so it goes for us. “I am the Way, the Truth and the Light,” he said. This “I am” is how I experience the Work.

At the deepest level of my understanding and experience, Christ is the Work and the Work is Christ. *My food is to do the will of the one who sent me and to finish his work.* John 4:34

So if we are evolving, where are we going?

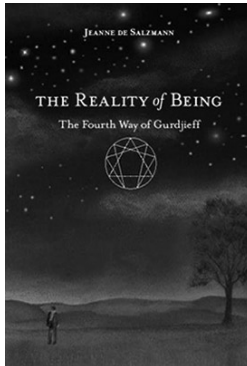
There is a palpable vibrational shift happening among the Work students here. The sharing in the classes is displaying more courage, depth and spiritual maturity than ever before. Our understanding is becoming more nuanced. I see my friends in the Work blossoming. We are more fearlessly manifesting the unique graces and gifts God has given us. We are more willing to trust the present moment and to be used in service to God, humanity and our world. And we laugh at ourselves.

I do not know where exactly we are going, but I think it has something to do with *theosis*, the Christification of an ordinary human life. It has everything to do with Love. And it is Good. 

¹ The Fourth Way differs from the traditional ways of the fakir (mastery over the body) the yogi (mastery over mind and attention) and the monk (mastery over emotions). The idea is to be a fully developed human being, we must strive toward balance in all three centers.

² There are more than 20 people who participate in the Work class remotely. To inquire, please contact the office.

³ Bernadette Roberts, a former Carmelite nun and Christian contemplative, writes and speaks about her experiences on the journey to “no-self.” She has visited CCH numerous times as a retreat leader and teacher. Her books include, *The Experience of No-Self: A Contemplative Journey*; *The Path to No-Self: Life at the Center*; *What is Self?* and *The Real Christ*.



The Work of Inner Christianity

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


A Cosmic Scale

Each person has an ideal, an aspiration for something higher. It takes one form or another, but what matters is the call to this ideal, the call of his being. Listening to the call is the state of prayer. While in this state, a man produces an energy, a special emanation, which religious feeling alone can bring. These emanations concentrate in the atmosphere just above the place where they are produced. The air everywhere contains them. The question is how to enter into contact with these emanations. By our call we can create a connection, like a telegraph wire, which links us, and take in this material in order to let it accumulate and crystallize in us. We then have the possibility to manifest its quality and help others understand—that is, to give it back. True prayer is establishing this contact and being nourished by it, nourished by this special material, which is called Grace. As an exercise for this, we breathe in air, thinking of Christ or Buddha or Mohammed, and keep the active elements that have been accumulated.

We need to understand the idea of a cosmic scale, that there is a link connecting humanity with a higher influence. Our lives, the purpose of being alive, can only be understood in relation to forces whose scale and grandeur go beyond ourselves. I am here to obey, to obey an authority that I recognize as greater because I am a particle of it. It calls to be recognized, to be served and to shine through me. There is a need to put myself under this higher influence and a need to relate to it in submitting to its service. I do not realize at the outset that my wish to be is a cosmic wish and that my being needs to situate itself and find its place in a world of forces. I consider it my subjective property, something I can make use of for personal profit. My search is organized on the scale of this subjectivity in which everything is measured from a subjective point of view—me and God. Yet at a certain point I must realize that the origin of the need I feel is not in me alone. There is a cosmic need for the new being that I could become. Humanity—a certain portion of

humanity—needs it. And I also have a need with their help, to capture the influence that is just above me.

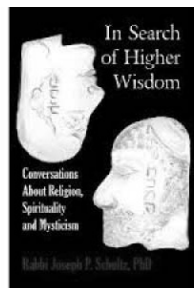
We feel that without this relation with a higher energy, life has not much meaning. But by ourselves alone, we will not have the force to achieve it. A certain current, certain magnetism, needs to be created in which each person finds his place, that is, the place which will permit the current to be better established. Our whole responsibility is here. The traditional ways all recognized and served this aim in a manner that corresponded to the development of people in a given place and period. Today we need to find again the contact with this energy.

This is why Gurdjieff brought the help of the Fourth Way, which excludes nothing and takes account of the development of the different functions in contemporary people. This way is not new. It has always existed, but only within a limited circle. Today it can renew the weakening link between the two levels of the cosmos. This calls for a great work. The first step is to establish centers where we seek to live this way with others. The experience proceeds with ups and downs, with responsibility more or less assumed, in a play of forces through which a certain liberation can emerge. But it still involves only a limited number of people, and this force needs to be felt on a much larger scale of humanity. 

Pages 198-200, *The Reality of Being – The Fourth Way of Gurdjieff*, by Jeanne de Salzmann, a long time student of G. I. Gurdjieff. 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.

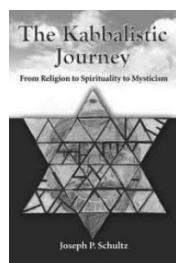
CCH Bookstore

In Search of Higher Wisdom by Rabbi Joseph P. Schultz



Can someone be spiritual
and not religious?
Is there a metaphysical evil?
Is there a difference between
the soul and spirit?
Schultz uses his magical storytelling
ability to answer questions about
religion, spirituality and mysticism.

The Kabbalistic Journey by Rabbi Joseph P. Schultz



Schultz explores the universal
themes of spirituality and longing
for the Divine that characterize
all mystical traditions, and
gives expression to them in
Jewish mysticism. He clarifies
misunderstanding of the nature,
purpose, and stages approach
found in Kabbalah.

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

June Calendar

Visit consciousharmony.org
for a complete listing of events

Special Events

A Weekend with Rabbi Joseph Schultz
Quantum Reality and the Kabbalah
June 7 7:30-9 pm
Prayer Healing and Soul Development
June 8 9:30 am - 12 pm
Question and Answer - Open Forum
June 9 1-2:30 pm
Cost: \$25 includes all sessions
preregister in the office

One Day Centering Prayer Retreat
June 15 8:30 am-4:30 pm
Cost \$15 no preregistration required
Potluck lunch, so bring a dish to share.

Monthly

Community Workday
June 22 9 am-12 noon

Tuesday Enrichment 7:30 pm
June 11 Gurdjieff Music - special date

Weekly

Centering Prayer Support Group
1st & 3rd Mondays 7-9 pm
2nd & 4th Tuesdays 7:30-9 pm

Prayer Circle
Wednesdays 9:15 am

Contemplative Lunch
Wednesdays 12 noon

Mid-Week Communion Service
Wednesdays 6-7 pm

Yoga
Thursdays 6-7:15 pm
Cost \$14 each session

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
7406 Newhall Lane Austin, Texas 78746

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*When Jesus
came down from the mountain,
great crowds followed Him.
And then a leper approached,
did Him homage,
and said, 'Lord, if You wish,
You can make me clean.'
He stretched out His hand,
touched him, and said,
'I will do it. Be made clean.'
His leprosy was cleansed immediately.*

Matthew 8:1-3

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*

