



THE MARK

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We Shall Never Die

by Tim Cook

The theme for this year's CCH community intention is "A Sacred World." The symbol we've chosen to represent our aim comes from a photograph taken in an England's Yorkminster cathedral; of a sculpted marble open hand, descending from above, holding a vibrantly radiant solar disc in the center of its palm, with rays extending downward giving life to the sphere of the earth which is cradled in its marble fingers. The craftsmen who constructed the cathedrals of Europe burned with divine dedication to express in their cold, hard stone medium, the vibrant life that burned in their hearts.

This image reminds me of much, much older, very similar images, also carved in stone, found in ruined temples at Amama in Egypt. These stunningly beautiful images from around 1350 BC depict the solar disc with long rays descending from it toward earth. Each ray has an open palm at its end pouring out the blessing presence of the life-giving sun on the Pharaoh Akhenaten and all his domains. Akhenaten's open hands are raised in humble receptivity to the kindly blessings pouring down from above.

Akhenaten has been called the world's first individual because he was the world's first revealer of monotheism. Using all the power of his office, he went against the enormously powerful multi-millennial old traditions of the cults of Egypt's many gods. He followed his own deep intuition of the reality of one God that was above all the previously worshipped gods; he struggled against the polytheistic priestly classes and their deeply entrenched temple enterprises to proclaim the truth of the one God. His brief 17 year reign was followed by largely successful attempts of those displaced priests of the cults of many gods to efface and erase the records of this momentary glimpse of a higher order of reality.

Please notice, though, that even though these images have similar themes and even similar motives for their expression; there is an evolutionary difference in their message. The Egyptian depictions show the sun as God, the source of life and blessing. The image from the cathedral shows both the sun with its blessing power and the earth it blesses being held in the hand of God who is above both. Although God, the changeless Source and

Creator of all, does not and cannot evolve; what does evolve is the human capacity to express God and our human capacity to bear what is expressed. Jesus expressed it clearly.

*I have much more to say to you,
more than you can now bear.*

John 16:12

There is a staggering difference between the minds and hearts of the humanity of 1350 BC and that of those who lived 2600 years later when the great cathedrals were built.

There is likewise a vast difference in the consciousness of humanity now and that of the people who lived in 1280 AD during the flowering of the Gothic architecture that brought us those soaring, cathedrals. What remains the same, though, is cultural resistance to accepting new ideas, new ways of seeing, and deeper revelations of Reality of God. God is offering his human creations ever deeper and powerful revelations of his Truth and we humans, who are habituated and tied to the past,

tend to resist and deny his offerings. That's why the Pharisees, the religious elite of their time, acted just like their priestly kind in Egypt before them. The Egyptian priestly class tried, unsuccessfully, to erase the revolutionary monotheistic revelations of Akhenaten and the Pharisees tried, also unsuccessfully, to erase the revelation of Christ to humanity by killing Jesus.

Jesus said it straight out and it is just as true now as it was then when he said it; it's always a question of just how much of God's truth can we bear or even wish to bear. The revelation of Christ through Jesus will never be lost from the collective consciousness of humanity. It is permanently, eternally, imprinted on the very mental substance of our species. It is the final and full revelation of the wondrous reality that God, our Creator and Lover, has been progressively revealing to mankind since the dawn of ages. God and man are eternally united through Christ. Through the Risen Christ, everywhere Present, and the Holy Spirit within each of us; all humanity is invited to participate in the deathless life of God.

Paul's letter to the Romans tells us how it works,

And if the Spirit of God who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit who lives in you.

... because those who are led by the Spirit of God are the children of God. For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, 'Abba, Father.' The Spirit himself testifies that we are God's children. Now if we are children, then we are heirs – heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.

I consider that our present sufferings are not worth comparing to the glory that will be revealed in us. The creation waits with eager expectation for the sons of God to be revealed. ... We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies. For in this hope

we are saved. ... And we know that in all things God works for the good of those who love him, who have been called according to his purpose.

Romans 8:11-19,22-24,28

This month's theme in our year dedicated to A Sacred World is devotion, which I've always considered as an obligation going from man toward God. But when I look at the history of Divine Revelation, I see that it is really God who has patiently and persistently devoted himself to revealing Divine Truth to the human race as we are able to bear it.

As I'm writing this, I'm looking forward a few weeks in time, waiting with eager anticipation for the wondrous moment at the close of our Easter Sunday service when Beverly leads our choir in a rousing, spirit-filled song sung in joyous African harmonies and rhythms. The song's title says it all, tells the whole story of Easter's great and glorious truth, "We Shall Never Die." That is the "something more" that Jesus said was yet to be revealed to those who can now bear the fearless joy of the good news. We shall never die. ☉

You Keep the Practice and the Practice Keeps You

by Barbara Cook

“You keep the practice and the practice keeps you.” The first time I heard that traditional monastic saying was from Bernadette Roberts around 1988. It has such an impact of truth; but I’ll always remember it because it has proved to be true in our own lives. At the time she said that, I had been doing a very structured spiritual practice with my beloved Tim for over 10 years. We got up every day at 5 AM, meditated, read Scripture, studied spiritual books by reading them out loud to each other, and we did hatha yoga every day before we started the day. We also tithed to the source of our spiritual feeding, we went to Wednesday and Sunday services at church. We did these things every day during the entire course of our life together – when we were dating, going to church, going to ministerial school, serving our first church, studying from another teacher, serving another church, and then founding our beloved Church of Conscious Harmony. The church began as a five year experiment in a Christian contemplative lay community that is now 25 years old. But what amazed me when Bernadette gave that profound advice was that she made me profoundly aware that

that was exactly the one and only thing that was the constant in our life and our search for God. It was our daily practice and it was the one constant that kept us solid through all the changes in our life circumstances. The outer forms of worship changed; the geography had changed; we had changed from two starry-eyed novices to veteran God lovers. You could say that we had been twisted and turned every which way. And through it all, our spiritual practice had held us in place. I felt so grateful.

I remembered that gratitude at the time we were poised on the edge of meeting Fr. Thomas Keating and learning Centering Prayer. Our meditation was about to grow. Where we had once thought of it as “our practice,” it was becoming a felt relationship and we were finding others who wanted to grow as Christians. We met people who wanted to make God devotion the center of their lives and to make daily practice the way to transformation. Our faith continued to grow and deepen. Through applied daily practice, we were prepared for all that was to come. The practice kept us steady as we entered into a new adventure

teaching mostly worldly people, like ourselves who had little knowledge of God’s presence, love or silence, to open the doors to God and to faithfully step onto the path of the spiritual journey that leads to being transformed into Christ.

On this journey, we are led through deserts, emotional deserts, provided to dry our mind of our senses; to go beyond the only way we have known for most of our years. We begin to move from thinking about God to knowing God experientially; as we know more of God’s light, we know ourselves more and that can sometimes be painful. Things change inwardly and outwardly and we let go. We let go, of the goal of our programs for happiness that don’t work, and God substitutes what is real and true and eternal and beautiful.

Now as I look back, I see that it was the silent practice that was the very center of our daily practice. Surrendering to God in silent prayer is what drew us deeper in faith and trust and everything else supported that growth. Reading the Scriptures told us about God and ourselves. Spiritual study kept our intellects involved. Belonging to groups of good company helped us to stretch

SEEDS

The Purest Prayer

The purest prayer is something on which it is impossible to reflect until after it is over. And when the grace has gone we no longer seek to reflect on it, because we realize that it belongs to another order of things, and that it will be in some sense debased by our reflecting on it. Such prayer desires no witness, even the witness of our own souls. It seeks to keep itself entirely hidden in God. The experience remains in our spirit like a wound, like a scar that will not heal. But we do not reflect upon it. This living wound may become a source of knowledge, if we are to instruct others in the ways of prayer; or else it may become a bar and an obstacle to knowledge, a seal of silence set upon the soul, closing the way to words and thoughts, so that we can say nothing of it to other men.

Thomas Merton, *Seeds*, page 79

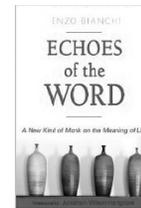
in love and gave us like-minded people to grow with. All of this revealed our priority to us. It is clearly God. God responded in kind. All things had been working together to hold us in place, while the empty center expanded and our false selves were being dismantled. We were just doing our practice and our practice had been keeping us.

As we are headed toward Jerusalem with Jesus this Easter, we can look ahead at his life, which is meant as a paradigm for our own deeper journey. A triumphant entry into Jerusalem, then betrayal

by those he came to serve and love, and finally crucifixion. This is defeat from all appearances; and then, resurrection and ascension. He had kept to his practice and his practice kept him in relationship to the Father and obedience to that higher power. He went into a life he couldn't have even guessed. May we persevere through love, service and daily practice until we experience the death of the false self and find our own revealed Oneness with God in Christ. It is our gift from God our Father. Happy Easter! ☸

CCH Bookstore

Current Community Reading



Echoes of the Word
by Enzo Bianchi

A compilation of over 40 "words" and insights, relative to discovering the meaning of life. It takes you on a journey. Each "word" is to be taken into the heart and gives direction to our lives. Through the use of allusions and cross-references, one term evokes and illuminates another.



The Joy of Being Wrong
by James Alison

This theological anthropology looks at original sin through 'Easter Eyes,' in the light of the Resurrection, and shows how forgiveness has become the way of transformation.



The Sacred Art of Fasting
by Thomas Ryan

Explore the practical approaches, spiritual motivation, and physical benefits of this ancient practice as it's observed in several faith traditions. Inspiring reflections, helpful advice, and encouragement from practitioners answer your questions, allay your fears, and reveal how to safely incorporate fasting into your spiritual life.

Bookstore and Library Hours
Monday-Friday 9 am-3:30 pm
Sunday 9-10 am & 11:30 am-12:30 pm



God looked at everything He had made, and He found it very good. Genesis 1:31

Annual Aim: A Sacred World

Soundings of Conscious Harmony

Devotion by David Jenkins

Mine are the heavens
and mine is the earth.
Mine are the nations,
the just are mine,
and mine the sinners.
The angels are mine,
and the Mother of God,
and all things are mine;
and God Himself is mine
and for me,
because Christ is mine
and all for me.

What do you ask, then,
and seek, my soul?
Yours is all of this,
and all is for you.

Do not engage yourself
in something less or pay heed
to the crumbs that fall
from your Father's table.
Go forth and exult in your Glory!
Hide yourself in it and rejoice,
and you will obtain
the supplications of your heart.

John of the Cross, *The Sayings of Light and Love*

*Every knee is to bow,
every tongue is to give praise to God.*
Romans 14:11

I am. That's how God answered Moses on the mountain when asked what His name was, and I have been told that is also the truest statement about me. Yet I wonder...can I know, *really know* this Truth? How can I access the interior position that opens me up to eternity, to the grandeur of oneness? John of the Cross asks,

“What do you ask, then, and seek, my soul? Yours is all of this, and all is for you.”

Can I really experience the allness of God? It seems I have been asking (for something) for a long time, and I would say I am certainly a seeker. After all, I have been going to church and been involved in the church community at one place or another for almost thirty years. This seems like devotion, but to *what* have I been devoted?

I think of devotion as a very personal matter, while at the same

time being intimately universal in its deeper meaning. In thinking about how to write about devotion from a personal perspective, I could see that for me there is a great risk that spiritual pride would be a prominent part of my devotional experience, and that if I were to speak truthfully about devotion I would have to be coming from a place of humility. When I consider those words from John of the Cross, I see an open invitation from God that offers me the possibility of theosis, or divinization, and that it requires my devotion to His will, and not to the needs and desires of the false self.

Looking at my life, I would say that I have been devoted to my family, to earning a living, to caring for my pets, to being a good friend, to attending and serving my church home, and to being a good citizen in the broader social life. I doubt many would argue with these as a

worthy focus for one's devotion, and yet through self observation I have been able to see that my intentions have been more self-serving than I had thought or would care to admit. It has been revealed to me that this personality is driven largely by a need to satisfy the instinctual needs of affection, esteem, and approval; and as I feel back into my experience, I can see that my apparently noble aspirations did not bring me the peace and harmony that I thought were possible. I now know that the unconscious intentions that serve the false self can never deliver those things, because the false self is inherently in a position that is divided from others and God.

As I look back over those thirty years, I see a man who indeed has been seeking. I see a man who has wished for goodness of heart, for how to love more, and for deep meaning in his presence here. It is only in recent years that something has risen within me that made it clear what I truly wanted – I was *asking for God*. Eventually, after all the seeking, something had shifted within me, and I could feel the immensity of this request for something that is clearly bigger than I could possibly imagine or comprehend – an experience of the Absolute. I believe that this shift could only have taken place, and that this wish could only blossom into my experience, through a committed spiritual practice. The practice I was offered is one that combines effort with letting go, and without really knowing what I was committing

myself to, I took on that practice.

The community at The Church of Conscious Harmony, this “monastery without walls,” offered me a model for how to truly live a life of devotion, without me even consciously knowing it at first. There must have been something in me that could sense the possibility for radical transformation of the kind for which I had been longing. But, oh, how truly asleep I was to this possibility, and even to the wish that resided within me. The only explanation I can see is that the Holy Spirit was guiding my life all along, and that simply by saying “yes” to the teachings and practices here, my wish was granted. I now know from my own experience the truth that the universe is “response to request.”

I recently experienced a demonstration of how my center of gravity of consciousness has grown closer to God through keeping my practice. After many years of attending church, reading spiritual literature, going to spiritually oriented classes and workshops, and teaching Sunday school to young people, it appears I have learned to ask God for help when times are tough. When such a time visited me recently, I could feel that my center of gravity was knocked off kilter and that an invisible cloud of darkness insinuated itself into my every waking moment. My thoughts were completely caught up in “the problem” like a merry-go-round, as if something in me believed it could bring about more desirable

circumstances through this archaic methodology. If I could just breathe enough to ride it out safely to the next window of light, I could then breathe a sigh of relief and return to my mechanical ways of taking life, hopefully able to push the memory of what I'd just been through into a hidden place within.

But this time was different. It didn't involve the proper application of modern psychological tools and ideas to “solve” anything. Just when I felt hope was wearing really thin, devotion rose up in me in the form of prayer. “O, God, come to my assistance. O, Lord, make haste to help me.” There was something in me that thought it knew what was needed and could figure out how to accomplish that goal – a familiar place for me, and one that is very uncomfortable when my own efforts prove to be inadequate. But as I became willing to let go of needing to figure things out myself and instead trust in God, there appeared in me an inner peace and a greater ability to engage the situation and those involved with compassion and understanding.

I have found, not only in the instance described above but overall, that my path of devotion to God is a doing and a not doing in which I repeatedly surrender my will to His will through a rule of life that includes daily practice of Centering Prayer, reading of the scriptures and other spiritual texts, conscious practice of body movements, using the tools for dismantling

the false self system (as taught by the Work of Inner Christianity), and regular participation in my spiritual community here at CCH. My devotion to God is becoming one that is not aimed at earning anything for the false self, nor to prove my worthiness or that I'm one of the chosen – and especially not to demonstrate that I am a good Christian.

Last summer I had the privilege of accompanying a group of our youth on their annual pilgrimage to the Lama Foundation, an intentional spiritual community in the mountains of northern New Mexico. These are the same youth that show up most Sundays for class at church, attend periodic overnight conscious gatherings to build their faith, and who are seasoned practitioners of centering prayer. These young contemplatives could choose other ways to spend their summers, but they eagerly wait each year for the chance to travel far from home and spend a week in service projects and holding daily devotional gatherings. In such situations I tend to be focused on my supervision and logistical responsibilities, limiting my awareness of deeper parts of myself and the beauty all around me. Although I still had to handle these things, I believe that the combined intentional devotion shown by my young friends lifted me up and took me deeper, and I count the experience as one of the most meaningful I've ever had.

I practice living a life of devotion because it opens my heart to God's Kingdom within, connects me in a felt way to all of creation, and gives me a sense that all is well, regardless of appearances. It gives me the strength to bear, in love, the beauty right alongside the suffering in this Sacred World. "To live true, live open. Resist nothing. Feel everything. Breathe everyone's pain and pleasure in and out of your heart. If you feel a lack in your life, practice living and breathing and feeling open. Openness is truly who you are." (David Deida) I believe that is why I am here. I believe it, breathe it, and feel it.

May we all remember the Master's teaching from the parable of the sowing of the seed:

As for the seed that fell on rich soil, they are the ones, who, when they have heard the word, embrace it with a generous and good heart, and bear fruit through perseverance. Luke 8:15

With gratitude for perseverance in my devotions, I can now proclaim confidently with the Psalmist,

Happy indeed is the man who follows not the counsel of the wicked; nor lingers in the way of sinners nor sits in the company of scorners, but whose delight is in the law of the Lord and who ponders his law day and night.

Psalm 1:1-2

Amen. 



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Conscious Harmony at Lama Foundation

by Aaron Schreiber

This article is republished from the *Lama Alive Newsletter 2013-2014*. The HYPED (Harmony Youth Practicing Evolving Devotion) group will make their annual pilgrimage to Lama and St. Benedict's in June 2014. Their annual fundraiser is scheduled at CCH on May 25 after Sunday service. Please visit www.consciousharmony.org for more information about our Youth Programs.

Every summer a group of young adults comes up the Mountain from the Church of Conscious Harmony (CCH) to share in the experience of community here at Lama. During their week-long stay the group participates in morning practice and tuning, seva, Zikr, Shabbat, and Dances of Universal Peace, providing an opportunity to explore the depths of life in a spiritual community. On the last night of their stay they offer a practice to the Lama community, a Christian Taize service that is a deep practice of humility and letting go.

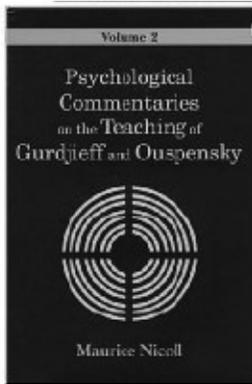
I have had the pleasure of being the liaison for CCH for the past two years and have continuously marveled at the young adults' ability to connect with the spirit of Lama, the strength of their intentions in being here, and the passion of selfless service to the community and the land. This summer the group made an incredibly strong effort cleaning up and beautifying Lama's burial

garden. After removing all of the rubble that lay around the entrance to the garden, the youth built two beautiful altars to mark it. Previously, the entrance was unmarked and even difficult to find. Using fallen tree limbs from the '96 fire, a path was laid out from the entrance, just below the Ram Dass bus, to the start of the gardens about 500 feet below and along the two main pathways into the gardens. A beautiful stone labyrinth was erected in front of the main entrance sign, an area overgrown with weeds due to neglect. The remainder of their time was spent trimming back oaks and marking trails within the gardens, some of which had been lost to encroaching oaks.

The youth group of CCH has been an integral part of Lama's summer program for over 17 years, but the connection stems all the way back to church founder Tim Cook whose inspiration grew, in part, out of his time spent at Lama. The church's founding practices include

Fr. Thomas Keating's Centering Prayer and the Work as presented by Gurdjieff, further enmeshing the spiritual connection between the two communities. Many of the young men and women who graduate from the CCH youth group have returned as stewards, and many adults return to visit Lama again and again. Financial support from the CCH community has been essential to efforts such as the Dome roof.

Every year, the group brings a strong, youthful energy to the community. Intention setting, contribution to selfless service and hosting a Saturday Taize service are just a few of the ways that the youth bring incredible love and light to Lama. I know that I speak for a large number of Lama Beans when I express how grateful I am to have this group here. As a community, we are eager to see CCH again next summer and look forward to sharing a transformative experience, both inner and outer. 



The Work

of Inner Christianity

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

An Easter Message

We were speaking today ... about what Easter means, what this concrete symbol of death and resurrection signifies. We were taking it from a small understandable level and not in the great terms that it implies in the case of Christ. I asked: “What does it mean to die to something quite small and how could we understand that there always follows a resurrection from what we die to?” Supposing that you in a quite real way do not go with some negative thought and its resultant feeling, supposing you really sacrifice this from yourself, from your own will, from your own understanding, will there be any resurrection? Does it mean that the same thing will recur again in the same form? Surely that would not be resurrection but recurrence. The idea of resurrection is that the quantity of force that would have gone into this thing and has been genuinely sacrificed from one’s deepest will, reappears in a higher form—that is, on another level—and begins to create another

form of insight, of understanding, of feeling, of thinking, just as an egg can become something quite different, on a quite different level.

... The idea of sacrifice runs through all esotericism and is implicit in all the Work teaches. But the Work very rarely mentions the word sacrifice, speaking instead of transformation. If you genuinely forego something it has a chance of transforming itself. Now, to speak more coarsely, we often receive eggs, but never take the trouble to hatch them into chickens—in fact, we usually eat our eggs—i.e. identify. The egg is an excellent symbol of a new life. G. used to call the French Institute an incubator in which we ourselves were the eggs and the friction was the heat that could transform them. Of course, looking back, one can see that this was so. One can see that all these frictions, these difficulties that we felt so acutely, were the means whereby we could have transformed ourselves if only we had practiced the Work—i.e.

if only we had lived the Work and not made inner accounts and identified with our inner states and above all if we had remembered ourselves. Easter is not something that comes once a year but something that comes every day: the idea of non-identifying, or dying to some typical mechanical reaction, is a daily possibility, and if it is done in a spirit of a kind of gaiety, it will gradually result in energy being transformed daily and passing upwards to another level which after a time will become a distinct experience to you.

...if you always follow the easiest path, if you are always ruled by pleasure, self-love, and self-gratification, do you not increase entropy and become staler and staler and heavier and heavier and more and more difficult and tiresome and exacting and small-minded? That is to say, you come to a state where only very slight differences work in you, very slight differences of potential, and eventually you will certainly be quite dead psychologically. But

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

39th Guideline



In the beginning, emotional hang-ups are the chief obstacle to the growth of our *new self* because they put our freedom into a straight jacket.

Later, because of the subtle satisfaction that springs from self-control, spiritual pride becomes the chief obstacle.

And finally, reflection of self becomes the chief obstacle because this hinders the innocence of divine union.

if you practice dying to things in yourself gradually you will become more and more alive. This certainly sounds very paradoxical. Now if you have an aim and try to keep it, if only for a short time, will you increase available energy or potential in yourselves? Yes, you will, if you are sincere in your efforts, because you will be going against your mechanical selves in a particular direction—you will be making Work-effort which gives force.

Now I will only add that all this is to do with the idea of Easter, which the idea of a sacrificial rite, with the idea of killing something which rises again transformed, different from what it was. 

Maurice Nicoll, *Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky*, pages 663-665. For more information and experience with these teachings, you are invited to attend the *Work of Inner Christianity* class held Thursdays at 7:30 p.m. at The Church of Conscious Harmony.

April Calendar

Visit consciousharmony.org for a complete listing of events

Special Events

One-Day Centering Prayer Retreat
Apr 5 8:30 am-4:30 pm
\$15 Bring your own sack lunch

Intro to Centering Prayer Course
Apr 12 8:30 am-3:30 pm, then
6 consecutive Tuesdays 7:30 pm
\$75 Pre-register with the office

Annual Community Meeting
Apr 27 following Sunday Service

Holy Week - see details to left

Monthly

Caritas Food Bank
1st Sunday of each month
Bring non-perishable items

Weekly

Centering Prayer Support Group
Tuesdays 7:30-9 pm

Prayer Circle
Wednesdays 9:15-10 am

Contemplative Lunch
Wednesdays noon-1 pm

Mid-Week Communion Service
Wednesdays 6-7 pm

Work of Inner Christianity Class
Thursdays 7:30 pm

Devotional Service
Fridays 7:30-8:45 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

Holy Week

Gurdjieff Music
Tuesday Apr 15 7:30 pm

Mid-Week Communion Service
Wednesday Apr 16 6 pm

Taize Service
Thursday Apr 17 7:30 pm

Good Friday Service
Apr 18 noon

Easter Prayer Vigil - Theosis Chapel
Apr 18 1 pm - Apr 20 6:30 am

Half-Day Centering Prayer Retreat
Apr 19 8:30 am-12:30 pm
\$10 No need to pre-register

Easter Sunday
Sunrise Emmaus Walk 6:30 am
Lectio Divina 7:30 am
Fellowship - Brunch 8:30 am
Worship Service 10 am

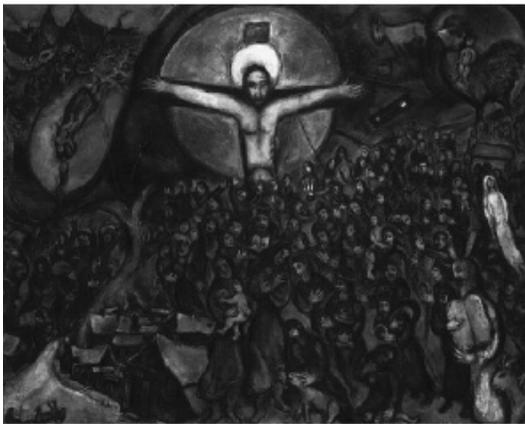


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Exodus, Marc Chagall 1952



Do This in Remembrance of Me

*And it happened that, while He 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.
Then they said to each other,
'Were not our hearts burning [within us]
while He spoke to us on the way
and opened the scriptures to us!'*

Luke 24:30-32

He took bread, pronounced the blessing
and broke the bread. Then He distributed it to them
just as they had seen Him do many times ...
Later the disciples acknowledged to each other
that their hearts were burning as Jesus explained
the scriptures to them.

This 'burning' brought them to a high level
of concentration and attentiveness.
Suddenly, as Jesus broke the bread,
the data of their external senses
and their interior alertness connected.

The intuition of faith saw through the outward
appearance of the stranger to the Reality.
In front of them was the risen Christ!

~

When we let go of our private and limited vision,
He who has been hidden from us by our
preconceived ideas causes the scales to fall
from our eyes. He was there all the time.
Now at last we perceive His Presence.

Thomas Keating, *The Mystery of Christ*

