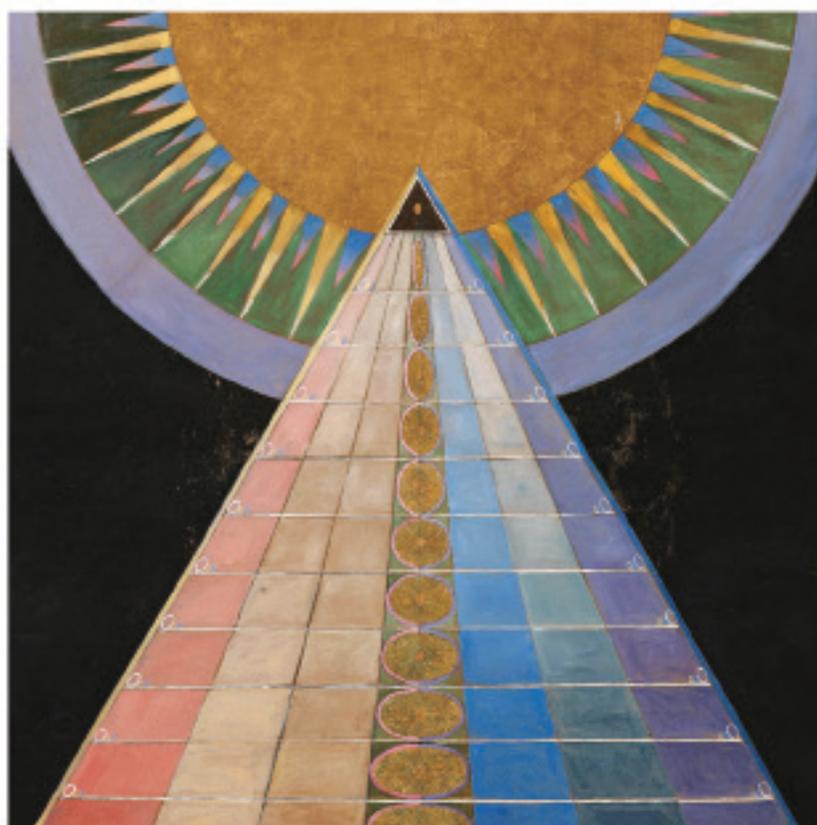


January 2020  
Volume 32  
Number 1



# THE MARK

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



## THE WAY

*Draws Us Deeper*

2020

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# THE WAY DRAWS US DEEPER

BY PETER HAAS

It is said that the Chinese poet Li-Po drowned in a river while attempting to embrace the water's reflection of the moon. Now, you are invited to read that sentence again slowly, wondering what it might mean for you.

Let's agree that drowning is not the kind of depth we are after on the Spiritual Journey, nor in the Journey School of life.

## **Drowning, no. Baptism, yes.**

Perhaps the fable of Li-Po's drowning is an intriguing description of our life: often distracted by and interested in the reflections of life, we miss the Source of the reflections, and perhaps feel swamped by life. While the reflections are real, available to be enjoyed; the reflections can also take us down, drowning us in false promises or mirages of our imagination and sometimes in the pain of suffering, loneliness or depression.

The image of baptism transforms the image of depth and all its shadows into a spiritual process and passage – a watery way, but also a way of profound dryness, depth and inner discovery. Not only the one-time event of water baptism, but a baptismal way of life: dying to sin, dying to sleep, dying to self, and being raised again and again into deeper aim, deeper awakesness, and deeper understanding.

Sri Ramakrishna, like Bernadette Roberts, taught about the spiritual journey by way of

memorable analogies, especially this one: "Think of a vast ocean filled with water...[then think of] a jar immersed in it. There is water both inside and outside the jar, but the water does not become one unless the jar is broken. It is God who has kept this jar [or self] in me." The journey of dying to sin, sleep and self, is the journey of the glass jar cracking, breaking, and ultimately dissolving so finely it's as if the self (or jar) isn't even there.

The new year is an ideal moment in time to let the jar crack a bit more; a sacred time to look at the patterns and practices that shape and contain our life. Are we chasing reflections – of self, power, security, affection? Is our spiritual hunger misplaced? Leaking? Flat? Resistant to the water of transformation?

The new year is an ideal time to remember our baptism and to wish for a deeper baptismal way of life: Rising, renewed. Rising, more awake. Rising, free from identification.

Our history as a species is littered with many Li-Po moments. Observe that humankind begins the second decade of what our global civilization calls the Third Millennium of the Common Era. We might as well say the Third Millennium of chasing reflections!

## **Moving Deeper**

So let us wish for a different fate. Rather than chasing reflections, let's aim (alone, and together) to follow

the Way to Source. To be raised up the great Ray of Creation, from one way of being to the next. To move deeper into Reality, drowned in the quantum field of Light, so to be born again into Love.

It will require of each of us a heightened *awareness* of where we have come from as a species, and the unparalleled opportunities we have been given to continue to develop.

It will require of each of us a focused *attention* to what has always called humankind deeper than the reflections, allurements and conflicts of this or that passing moment, group, cultural event or crises.

It will require of each of us a deepened *appreciation* for all that our brothers and sisters of our common human family have endured before us so to bring humankind to this season of significant responsibility.

The Buddha taught that it doesn't matter how long one has forgotten, only how soon one remembers. Christ taught that God is the God of *now*. So look up, and be raised deeper into Life itself.

## **The Way of the Ray**

The Way expands our awareness, deepens our appreciation and focuses our attention.

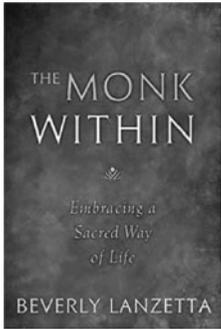
The Way invites us all to more completely Remember our Self and Remember God; to Remember what we are, what we can become and why we are here.

The Way is known by many names.

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# 2020 ANNUAL COMMUNITY READING



In 2020, we invite you to read one book as our community reading. Beverly Lanzetta is a wise spiritual teacher, mystic and theologian and will no doubt become a beloved friend and spiritual guide as you read her extraordinary book *The Monk Within*.

The aim for focusing solely on *The Monk Within* is to offer a significant resource that supports our evolution into The Journey School and its Oblate's Vow and Rule of Life (as described on pages 4-5).

Lanzetta's description and call to re-imagine the spiritual life through the lens of the call to become "A Universal Monk" is one of the many compelling aspects of this book. Here's a brief sample of her writing:

"Across the globe, there is increased interest in monasticism, contemplative prayer, meditation, and silent retreats. ... It is a path that celebrates the time-honored wisdom of monastic consciousness – while it simultaneously transposes the role and function of the monk – moving from its traditional focus on ascetic separation from the world, to one of integration with the whole of life's gifts. If the monastic orders as we know them are in danger of becoming obsolete, the archetype of the monk within us is not."

The primary book sections are summarized as:

The New Monk  
Theology of the Mystical Feminine  
Love as a Spiritual Force  
Living the Monastic Heart  
Wisdom of the Elders  
Revisioning Monastic Principles

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*continued from page 2*

In Chinese: Tao.  
In Hebrew: Wisdom or Law.  
In Greek: Logos (Reason),  
Sophia (Wisdom) or Alethia  
(Truth).  
In Christianity: Christ and  
Spirit.  
In the Work: The Ray, Self-  
Observation, Non-Identification,  
and Self-Remembering.  
No matter how challenging,

conflicted or painful the situation,  
humankind is never abandoned by  
The Way. Indeed, The Way births  
many ways, especially the hard  
ways, for humankind to grow, seek  
and evolve. The Way is the font of  
Conscious Influences seeded among  
us. Let us receive these Influences  
and follow – The Pathless Way. The  
Unending Way. The Way into fuller  
wisdom, joy and love. ☸



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# INTRODUCING THE JOURNEY SCHOOL, 2020 JOURNEY GROUPS & OBLATE INVITATION

## What is The Journey School?

The Journey School is a school of transformative spiritual psychology and practice of The Church of Conscious Harmony (CCH). The Journey School consists of three components:

1. A weekly Thursday evening class exploring the ideas and practices of the Work of Inner Christianity integrated with wisdom from the contemplative Christian tradition.
2. An annual, yearlong curriculum consisting of a weekly email which includes Scripture, teachings from the Work of Inner Christianity integrated with contemplative Christianity, homework exercises, links to definitions, readings and related resources.
3. Weekly Journey Groups, the primary place for the nurturing of spiritual community in a small group setting.

## Levels of participation in The Journey School

One can engage The Journey School at a level that fits your available time and spiritual hunger:

1. Receive weekly email only (required for Journey Group and The Journey School Thursday

class participation).

2. Receive weekly email and participate in a Journey Group (Zoom or in-person groups are available).
3. Attend The Journey School Thursday evening class at CCH (class will be one-way Zoom enabled, allowing registered participants to watch and listen).
4. All of the above.
5. Participate in all offerings *and* commit to being a CCH Oblate, living the Oblate Rule of Life.

## An Oblate of The Church of Conscious Harmony

An Oblate of The Church of Conscious Harmony consents to journey deeper into Christ, what theologians call Theosis, or simply, Love. Participation as an Oblate is a declaration of intentional relationship to the Divine Mystery that is God and to all creation. Oblates participate in all aspects of The Journey School and take a vow to live by the Oblate Rule of Life so to *actively* participate in the spiritual journey while engaging the transformative process as “monks in the world.” The vow is born of a personal hunger and commitment for transformation into Christ and a wish to live a committed life in service of this aim. The vow is to

God alone, yet lived out through and with the CCH community.

## The CCH Oblate Rule of Life

There are ten practices that comprise the CCH Oblate Rule of Life:

### 1. Twice daily Centering Prayer practice

A twice-daily practice of 20-30 minutes of Centering Prayer is the foundational and essential practice for consenting to God’s presence and action.

### 2. Daily reading of Scripture

Personal reading of Scripture is a foundational daily monastic practice, for individuals and community. Using a daily liturgical reader, such as *Give Us This Day*, is suggested. We read Scripture through the lens of the ideas of the Work of Inner Christianity and contemplative Christianity. Reading in the manner of *Lectio Divina* is suggested.

### 3. Daily study and application of the ideas of the Work of Inner Christianity

Ordinarily, this means reading and engaging a selection from Maurice Nicoll’s *Commentaries*. However, there are many other resources from enriching teachers such as

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P.D. Ouspensky, J.G. Bennett, Rebecca Nottingham, et al.

**4. Daily conscious movement (e.g. tai chi, yoga, walking)**

As incarnated beings, love of God with our whole being must incorporate our bodies, temples of the Spirit. Care and movement of the body are a means of being fully human and integrating the energetic movement that can arise in the body through contemplative practices.

**5. Weekly immersion in a Eucharistic worship service**

The Eucharist provides an opportunity to see ordinary matter in an extraordinary way, inviting us to perceive the mystery of Christ everywhere and in everything. It is an unbroken transmission of God's love for us and Presence with and within us. Oblates participate in Eucharistic worship at The Church of Conscious Harmony on Sunday mornings or Wednesday evenings. Those who are traveling or live out of town are encouraged to partake in a local Eucharistic service.

**6. Spiritual direction with the Minister**

We recognize the value in witnessing, confessing, and opening ourselves in vulnerability to another who will individually respond to us, pray with us, and gently

guide us in ways we could not do alone.

**7. Seva group or youth education program service**

Service to the community and one another is an expression of love for God and one another. Oblates are expected to participate in a Seva team or other similar ministry to the Church community. For those who reside outside of the Austin area, the Oblate selects his/her area of regular service.

**8. Commitment to attend a multi-day Centering Prayer retreat**

Extended time away from the demands of day-to-day life in the silence with others is a foundational experience in the contemplative life. Oblates are encouraged to attend a 10-day retreat, but any multi-day Centering Prayer retreat will open us to receiving untold gifts of spiritual and psychological fruitfulness.

**9. Attendance at the annual weekend Oblate retreat**

The annual Oblate retreat provides time away for inspiration and focused community building. Typically, the retreat will begin on a Friday evening and conclude by 5:00 pm Saturday. Oblates coming from out of town are encouraged to stay for the Sunday worship service and enjoy fellowship with the entire

Church community.

**10. Tithing**

We give freely and receive joyfully. Tithing is an expression of valuation and gratitude for the spiritual sources that feed us. Tithing is also a spiritual practice between each of us and God. The practice of tithing brings God into our relationship with money, and through it we acknowledge in faith that God is the true source of our supply. Historically, tithing means contributing 10% of one's income.

To learn more or to register to receive 2020 The Journey School email curriculum; sign-up for a 2020 Journey Group, or convey your wish to become an Oblate of The Journey School please visit [www.ConsciousHarmony.org](http://www.ConsciousHarmony.org) or contact the Church Office.

**Key dates for The Journey School experience & new Journey Groups in 2020:**

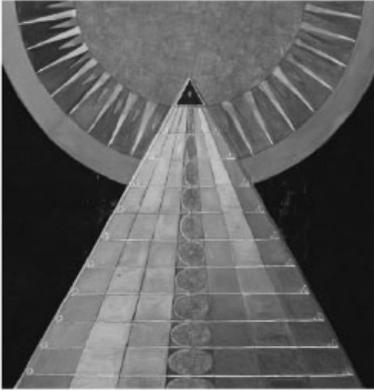
January 9 – First class of The Journey School.

January 9 – First email from The Journey School's annual curriculum.

January 9 – Journey Group registration opens, on-line sign-ups begin.

January 26 – Deadline for participation level(s) must be submitted to CCH office.

February 3 – New Journey Groups begin this week. ☺



## THE WAY *Draws Us Deeper* 2020

We believe ...

✠ God is all in all. God is eternally revealing as the Trinity – Transcendent Father, Omnipresent Son and Immanent Holy Spirit – active within us as the Divine Indwelling.

✠ We are created in the image and likeness of God. Our basic nature, like God's nature, is absolute good.

✠ Transformation into Christ, unity with the Living God, and participation in the evolution of all creation is possible in this life. Indeed, it is the design and purpose of every human life.

✠ We open ourselves to transforming grace through our consent in Centering Prayer, the Eucharist, the Word and spiritual community.

Excerpted from *Statement of Beliefs*,  
The Church of Conscious Harmony

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## OUR ANNUAL AIM

You are invited to join in community  
... to renew your intention and will to God,  
  
... to participate fully in a year dedicated to  
*The Way Draws Us Deeper*

... to move ever deeper together as a community of intention,  
practice and devotion.

*All glory to God!*



Christ never pointed out a path, taught any how-to's, or left any rules. He didn't even tell us to follow him ... Instead he said, "I am the Way." But how can a person be a "way?" What does this mean and how does it work? What it means is that: the "way" it went for him is the "way" it goes for us. Thus, it means we have to recapitulate or re-live his own human spiritual journey, to live and experience life with God just as he did. This is a "way" of transformation into Christ. So just as Christ gave his whole life over to the Transcendent – whom he called his "Father" – so too do we.

We are to live in oneness with God-Immanent, what he called his "Spirit." Like Christ, we are to love God with our whole heart, mind, soul and body, a path of love requiring a total giving of self, even unto death. Anything held back is self; anything given, is God's. Thus, as we decrease, God increases – the more empty of self, the more room for God. Our journey, then, is one of ever-changing proportions: less self, more God, until in the end there is no self at all; it has been replaced by Christ and all he is.

Bernadette Roberts, "The Spiritual Journey Recapitulates the History of Religion," *The Christian Contemplative Journey, Essays on The Path*

*I am the way, the truth and the life.*

John 14:6

In addition to our 2020 aim *The Way Draws Us Deeper*, we are launching The Journey School. Please prayerfully consider any or all of these unique offerings. To participate in The Journey School, please contact the Church office or website by **January 26, 2020**. ☺

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# A SPECIAL INVITATION ...

## THE JOURNEY SCHOOL

### A SCHOOL OF TRANSFORMATIVE SPIRITUAL PSYCHOLOGY AND PRACTICE OF THE CHURCH OF CONSCIOUS HARMONY

The Journey School has been created as a means for individuals to make a deep and practical expression of their hunger for God and Ultimate Reality. It is a spiritual resource for anyone who wishes to more deeply recognize, receive and respond to God as the center of their lives and participate consciously in the transformational spiritual journey into Christ. As such, The Journey School provides the community, structure, teaching and support for the spiritual journey deeper into God's love.

Please prayerfully consider this invitation. Reference [consciousharmony.org](http://consciousharmony.org) for additional details about The Journey School offerings and CCH Oblates. **Sign-up closes on January 26.**

#### Key Components of The Journey School

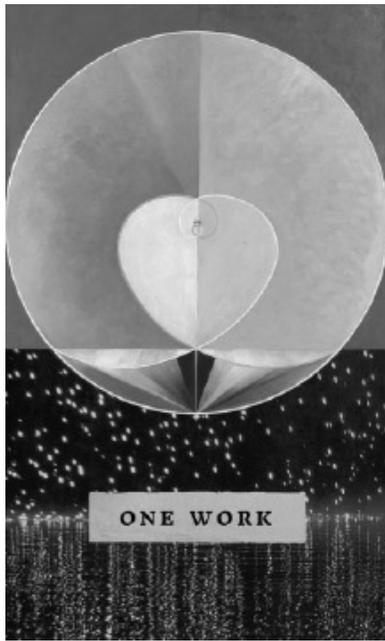
- **An annual curriculum delivered via weekly emails.** The email conveys the curriculum for the week and sets the stage for that week's Journey School class and Journey Group discussion. This year's curriculum is formed around our 2020 theme *The Way Draws Us Deeper*.

- **A Thursday evening class that explores the ideas and practices in the weekly Journey School email.** While all are encouraged to attend Thursday night classes in person, the option for remote participation is available. Visitors are welcome to attend The Journey School classes.

- **Weekly Journey Group meetings. These gatherings are the primary place for the nurturing of spiritual community in a small group setting.** Journey Groups involve a one-year commitment, January-December. The Journey Group experience is being part of a spiritual family, listening to and encouraging one another. Members discuss the weekly curriculum and share how they engage with it in their daily lives. Choose a Journey Group that meets face-to-face at the Church campus or online via Zoom.

#### Levels of Engagement

1. Receive weekly email only
2. Receive weekly email and participate in a Journey Group
3. Attend The Journey School Thursday evening class with an option to have a Work Partner
4. All of the above
5. Participate in all offerings above and commit to being a CCH Oblate, living the Oblate *Rule of Life* (as described on pages 4-5) 



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*I am the way, the truth and the life. John 14:6*

## ANNUAL AIM: THE WAY DRAWS US DEEPER

A VOWED LIFE: A MEDITATION BY MARY ANNE BEST

The life of Jesus becomes a conscious commitment to love, mercy, and compassion, making wholes where there are fragments of human life and opening the eyes of the blind to the power of God in their midst.

Ilia Delio, *Making All Things New*

A few conscious people can produce more energy of high quality than thousands, or even millions, of people who exist automatically in sleep. ... It doesn't usually occur as the result of a single moment of self-abandonment, but rather as a repeated choice to respond to the impulses that reach him from his own higher nature, of which [one] is not yet fully conscious.

Maurice Nicoll, *Centenary Fragments*

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### ONE WORK

*I set before you life and death ... choose life. Deuteronomy 30:35*

“To become an oblate, a vow is taken ...” from “The Journey School, a wisdom school of transformative spiritual psychology” statement.

Knowing that this invitation to our community was forthcoming, I've been pondering this. What would it be to enter into and live a vowed life to God as a householder in ordinary life during this time and place, in this community, a vow to live as a “monk in the world?”

*The New Webster Dictionary* defines Vow as: a solemn promise; an engagement solemnly entered into; an oath made to God ... a promise to follow some line of conduct, or to devote one's self to some act or service; to dedicate, to consecrate ...

We hear of religious vows of poverty, chastity and obedience, and monastic vows of obedience, conversion of life and stability, and marriage vows “to have and to hold

from this day forward ...” Vows are made publicly in community. They are proclaimed as a sacred intention amidst those who witness, affirm and uphold the one making the vow at the moment and then later when one might be tempted to waver.

In 1993, I joined The Tenth Man School and lived by a Rule of Life, but never made a vow. The Oblate invitation elicits a whole new level of dedication and will to God.

I turn to the Scripture passage:

*But now, compelled by the Spirit, I am going to Jerusalem. What will happen to me there, I do not know ... Yet, I consider life of no importance to me if only I may finish my course and the ministry that I received from the Lord Jesus, to bear witness to the Gospel of God's grace.*

Acts of the Apostles 20:22, 24  
I remember sitting in a New Testament class at the Seminary of the Southwest in 2002 when I

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heard Paul's words and felt a surge run through me and instantly knew beyond anything rational that this was my charter – without having the slightest idea of what that meant or what it would look like. There is not enough space here to enumerate the unlikely unfoldings since that time. But always in times of uncertainty or discernment, I harken back to that passage for guidance as to whether what is being called forth is in alignment. You might say that it is the “muscle-test” Truth sensor for me.

Frequently, I am drawn to particular teachers and books and they open up passages that speak to the topic at hand. Indeed, this occurred when pondering the vowed life. I share these excerpts on the Spiritual Life for all of us who are pondering the outlines of our vow. May they serve as meditations for us:

“He was decisively called. In all these, a power beyond these moves decided the direction of life. Yet in all we recognize not frustration, but the highest of all types of achievement. Things like this – and they are constantly happening – gradually convince us that the overruling reality of life is the Will and Choice of a Spirit acting not in a mechanical but in a living and personal way, and that the spiritual life of man does not consist in mere individual betterment, or assiduous attention to his own soul, but in a free and unconditioned response to that Spirit's pressure and call, whatever the cost may be.

“The first question here, then, is not ‘What is best for my soul?’ nor is it even, ‘What is most useful to humanity?’ But – transcending both these limited aims – ‘What

function must this life fulfill in the great and secret economy of God?’ How directly and fully that principle admits us into the glorious liberty of the children of God ... because the whole is greater than any of its parts and in that whole we have forgotten ourselves.

“Indeed, if God is All and [God's] Word to us is All, that must mean, that [God] is the reality and ... factor of every situation, religious or secular, and that it is only for [God's] creative purpose that it exists. Therefore, our favorite distinction between the spiritual life and the practice life is false. We cannot divide them. ... It is through all the circumstances of existence, inward and outward, not only those which we like to label spiritual, that we are pressed to our right position and given our supernatural food. For a spiritual life is simply a life in which all that we do comes from the center, where we are anchored in God, a life soaked through and through by a sense of [God's] reality and claim, and self-given to the great movement of [God's] will. ...

“The soul's house is not built on such a convenient plan; there are few soundproof partitions in it. Only when the conviction – not merely the idea—that the demand of the Spirit, however inconvenient, comes first and IS first, rules the whole of it, will those objectionable noises die down which have a way of penetrating into the nicely furnished little oratory, and drowning all the quieter voices by their din.”

Evelyn Underhill, “The Spiritual Life, 1936,” *Radiance*

On the evening of February 13, 2020 a number of us will step forth and proclaim our vow, a

solemn engagement between God and ourselves, lived out through and with the Church community, a very rare and precious gift. Until then, let us ponder what our vow will be – a vow to which we give our full intention and will and are willing to proclaim in community. In order to prepare ourselves, let us also listen deeply to the words of Maurice Nicoll:

“What, then, is this truth that is sown into the world at definite intervals to lift man beyond his senses? Is it merely a question of arbitrary literal commandments? We can notice that Christ began his teaching not with any literal commandments but with a psychological idea – the idea of *metanoia* which means change of mind. Esoteric teaching begins with the idea that change of mind is the first thing. This word, *metanoia*, awkwardly translated as repentance, means a new way of thinking about the meaning of one's own life. Esoteric teaching is to make us think differently. That is its starting point: to feel the mystery of one's own existence, of how one thinks and feels and moves, and to feel the mystery of consciousness, and feel the mystery of the minute organization of all matter. All this can begin to effect *metanoia* ... the setting up an immense new inward movement for obtaining [and adhering to] the rule of life.

“I know also that the possibilities of following this new will and new direction lie in every moment of one's life.”

Maurice Nicoll, “A New Heaven and A New Earth,” and “The New Will,” *The Mark*

May it be so for us. Until February 13th ... yours on the Way. ☉

# LIVING THE WORK OF INNER CHRISTIANITY IN DAILY LIFE

INCREASE OF CONSCIOUSNESS BY NATHAN JONES

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**Work Idea:** The entire purpose of the Work is to increase our consciousness. When we become more conscious of ourselves, we are actively in the process of awakening. It is easy to lose this objective when we're busy highlighting words or underlining definitions in books. The Work states repeatedly that "People cannot do." But it also reminds us that we "can Work." While seemingly conflicting statements, when fleshed out, they grow wings. Perhaps awakening is more like building a brick wall than a flash of lightening. Each day we wake up and engage in our rule of Life – reading, sitting in silence, practicing the Work – we carry a brick. Over time we increase consciousness. We become more awake. We build it inside of us. In the Work, "Good" is what awakens us and that which is "Evil" is what puts us more to sleep. It makes it quite clear and simple this way. The church, this house, this school provides us with these teachings, which point to us the way. This community is a brick-making factory. It provides us with fodder and food for the universal Work.

**Work Source:** "But it is necessary to hear and do the Work. When by uncritical observation of yourself, you notice that you speak without being really conscious of what you are saying, and all the rest of it, you begin practically to realize that you are not properly conscious. You see the truth of the Work internally... Can you see that an increase of consciousness, which is the goal of the Work, and which begins by making yourself more conscious of yourself to yourself by self-observation, would lead to an entirely different life? Here, for instance, you always get offended or hurt or in a rage or depressed because of a constantly recurring trivial situation. Others will tell you that you always mechanically (that is, not consciously) behave like that. But you won't believe it. You will justify yourself. In other words, you will refuse to become more conscious of yourself, of what you are like. Once we see for ourselves a thing recurring in ourselves through the inner sense of self-observation, we are gradually freed, gradually made less and less under its power. Why? – *through the increase of consciousness.*" Maurice

Nicoll, *Commentaries*, p. 1003.

**Application:** Ask yourself: Is there any difference between the Work objective of increasing consciousness and the inscription above the temple in Delphi, "Know Thyself"? In Plato's *Phaedrus*, Socrates says in response to why he doesn't have time to pursue any and all various topics: "But I have no leisure for them at all; and the reason, my friend, is this: I am not yet able, as the Delphic inscription has it, to know myself; so it seems to me ridiculous, when I do not yet know that, to investigate irrelevant things." How long have awakened individuals been trying to awaken others and why? It is necessary to grasp that these teachings pre-date written history. They run right through Galilee into our Thursday night classes.

**Further Resource:** Explore the short and accessible Gospel of Thomas, which was found at Nag Hammadi, Egypt in 1945. "When you know yourselves, then you will be known, and you will understand that you are children of the living Father. But if you do not know yourselves, then you live in poverty, and you are the poverty." Ⓐ

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## ANNOUNCING THE ABBESS

We wish to joyfully welcome Mary Anne Best as our first Abbess of The Journey School. Mary Anne is a long-term church member and a wise, beloved and articulate spiritual elder to our community and beyond through her tireless service to Contemplative Outreach.

In the role of Abbess, Mary Anne is to work in collaboration with the minister of the Church of Conscious Harmony to provide direction, oversight and leadership for The Journey School, the Oblate program, faculty, presenters and The Journey Group facilitators, while modeling the teachings and Being of the Church that help fulfill the Church's mission and purpose as stated in the Bylaws.

In the monastic Benedictine tradition, the Abbot/Abbess holds the place of Christ, leads by example, treats all Oblates equally, remains mindful of the guidance they give, and tends to their own soul, especially through keeping the Rule of Life. The role is filled by a lay person from within the Church community, who is also an active Oblate within The Journey School, and serves as the program director of the school for a three-year term, which is renewable. Welcome Mary Anne!

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## 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 appears in these pages each month.

### GUIDELINE 24

Spiritual friendship involving genuine self-disclosure is an essential ingredient for happiness both in marriage and in the celibate lifestyle.

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

Under the influence of divine love the sexual energy is gradually transformed into universal compassion.

## JANUARY CALENDAR

For more details, visit  
[consciousharmony.org](http://consciousharmony.org)  
or call 512-347-9673

### SPECIAL EVENTS

One-Day Centering Prayer Retreat  
Jan 18 9am-4pm \$20  
BYO Lunch PreRegister by Jan 16

Intro to Centering Prayer Class  
Jan 18 9am-noon \$35 + 6 consecutive  
Mondays 7:30-9pm. Option to stay and  
join in noon-4pm retreat. BYO lunch.  
Register with church office.

5-Day Centering Prayer Retreat  
Jan 24-28 in Belton TX  
Preregister with the office.

### MONTHLY

1st Sundays  
Bring non-perishables for Caritas

### WEEKLY

Sundays  
Lectio Divina 8-9am  
Prayer Circle 9:15-9:45am  
Worship Service 10-11:30am  
Youth Program 10-11:30am  
Fellowship 11:30am

Wednesdays  
Contemplative Lunch noon-1pm  
Contemplative Communion Service 6:30-7:15pm

Thursdays  
The Journey School Class 7-8:30pm

Fridays  
Yin Yoga 1-2:15pm \$15  
Preregister: [AwakenedHeartAustin@gmail.com](mailto:AwakenedHeartAustin@gmail.com)

Saturdays  
Scriptorium 11-noon

### DAILY

Sunday-Saturday 7-7:35am  
Centering Prayer Service, Theosis Chapel

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Recordings of services are available  
through the Bookstore and online at  
[www.consciousharmony.org](http://www.consciousharmony.org)



THE CHURCH *of* CONSCIOUS HARMONY  
A CONTEMPLATIVE CHRISTIAN COMMUNITY  
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*When Jesus was born in Bethlehem ...  
magi from the east arrived in Jerusalem, saying,  
'Where is the newborn king of the Jews?' ...  
And, behold, the star that they had seen  
at its rising preceded them, until it came  
and stopped over the place where the child was.  
They were overjoyed at seeing the star,  
and on entering the house they saw  
the child with Mary His mother.  
They prostrated themselves and did Him homage.  
Then they opened their treasures and offered  
Him gifts of gold, frankincense and myrrh.*

Matthew 2:1-2, 9-11

## EPIPHANY THE UNFOLDING STAGES OF FAITH

The magi were astrologers in search of the truth. They stand for genuine seekers of the truth throughout the ages. Everyone in the human family is invited to the banquet of divine love in virtue of God becoming a human being. Through faith we accept this remote call to divine union. Here is the spiritual meaning of the historical event. As the light of faith grows brighter, we perceive the meaning of the event for us as individuals and begin to experience the unfolding of the stages of faith leading to divine union. Thus, the coming of the magi presents us with a panoramic view of what the divine light is revealing at this sacred season.

The full development of faith is the accessing of the divine presence within us and submitting to its transforming power. The Spirit of God, present in Christ, begins to manifest in us. We make the grace of Christ's Incarnation, Passion, Death, and Resurrection actual by our consent. Do you consent to become divine? That is the question of the day.

Thomas Keating, *The Mystery of Christ, Awakenings, Reawakenings*