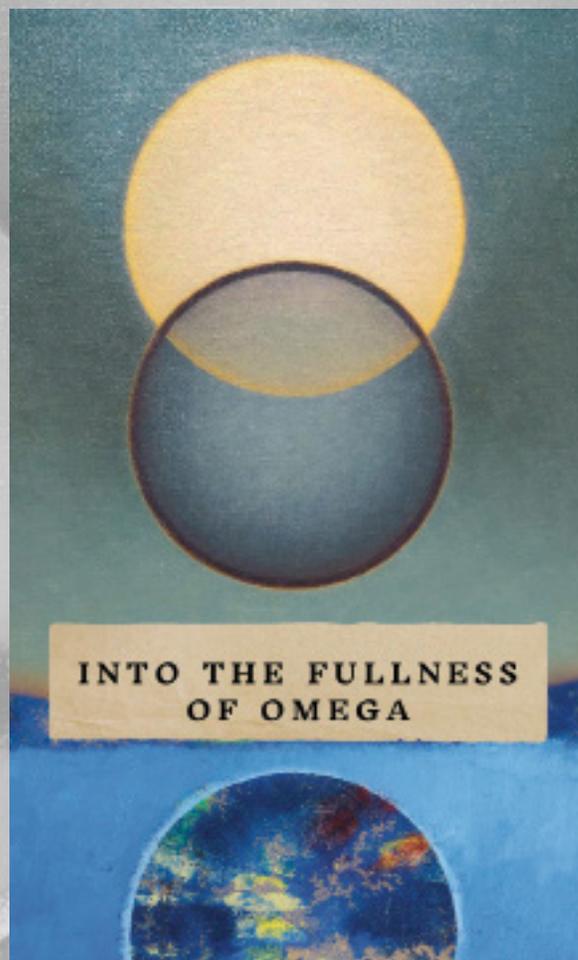


July 2020  
Volume 32  
Number 7



# THE MARK

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



---

---

# ACQUIRING THE SPIRIT OF PEACE

BY PETER HAAS

St. Seraphim of Sarov, a 19th century Russian Orthodox saint, mystic and spiritual father (*staretz*), offered enduring wisdom when he counseled:

“Acquire the spirit of peace and thousands around you will be saved.”

Seventeen centuries earlier, in the early 100s of the Common Era, another saint offered related guidance. Ignatius of Antioch wrote to the church in Ephesus that the “one who truly possesses the word of Jesus is able to hear his silence – that one may be perfect and that one may act through what one says and be known by the way one is silent.”

Ignatius went on to urge this fledgling young Christian community to “receive God’s variation in unity with one voice through Jesus Christ and the Father.” Such is the fountain head of peace in community, and unity in diversity.

From Ignatius’ early teaching, we can see several latent principles:

- 1) The role of higher/deeper influences, i.e. the word of Jesus
- 2) The role of silence in hearing higher/deeper influences

- 3) The evolution toward perfection/ completion by way of the spiritual journey

- 4) The power of one’s words

- 5) The quality of one’s practice of silence and stillness

Such principles endure and remain even more potent in today’s cultural context of tumultuous and fractious life influences. For all his wisdom, it was not very welcomed by the power brokers who traded in the currency of violence. Tradition holds that Ignatius was martyred for his peaceful faith, sent to a colosseum where he was torn to pieces by wild animals in front of a blood-thirsty crowd; a violent death ordered by the Roman Emperor himself.

## **The Opposite of Peace Is Violence**

This is just one of countless examples that bear witness to the fact that Western civilization and Christianity itself was founded upon violence. A dominant factor in our cultural formation was the literature of Greek culture. Two “secular” books inherited from Greek culture, are the twin foundations of western civilization’s intellectual consciousness: Homer’s *Odyssey* and

Virgil’s *Aeneid*.

Virgil’s first sentence of the *Aeneid* sets the tone for all that was to come: “I sing of warfare and a man of war.” Why is Virgil’s hero a man of war and violence? Why have we tolerated and justified violence in our self and in our culture for so long? No matter the cause or viewpoint, there is nothing righteous about violence, whoever is its carrier. Violence is the primal human virus – highly contagious and equally deadly. While violence has a short-term effect, its longer-term impact is always counterproductive, undoubtedly inviting resistance (i.e. “Second Force” in the Work of Inner Christianity) and more of the same violence reciprocated back. The law of an eye for an eye will only leave everyone blind.

In recent weeks, we have witnessed many blinding scenes of violence. This is nothing new. Over the decades since live television or streaming came to convey such events, we have been schooled in the deadly arts of hatred, war and violence. Yet centuries before TV, humankind has navigated hearing news or experienced first-

---

---

hand the ebb and flow of war and peace, anger and rage, rampage and riot, racism and ethnic cleansing. Our species seems strangely and uniquely characterized by these episodes of behavior. It's become untenable.

Whatever the cause or motivation of violence, especially when motivated by racial hatred or making others wrong, always takes something from our soul – personal and corporate. Regardless of your political perspective, violence is always funded by afflictive emotions projected onto the other. Violence always leaves us depleted, if not dead or deadened.

### **A Remedy for Violence**

What is a remedy to the virus of violence? It was Meister Eckhart who quoted the 5<sup>th</sup> century mystic writer Pseudo-Dionysius' compelling comment, "soar above your self." This is an invitation to leave behind our childish ways of violence – beginning with our self. Inwardly, and then outwardly, we must train ourselves to soar above our violence – to soar above by way of non-identification, at least

initially and then, to soar above by way of love, understanding and forbearance.

Violence is often used because of the latent "reptilian" brain along with defense mechanisms built into our biochemistry that get triggered very easily when threatened or afraid. Violence is a natural byproduct of our biology. Nevertheless, as beings in development beyond biological reaction, we are called to soar above our self – including our biology, and become people of both flesh and spirit, mind and emotion. As humans, we also have higher brain functions that also allow us to forgive, love and understand; and we can consciously choose to cultivate, develop and acquire these dispositions.

### **A Fruit of the Work Is Peace**

Perhaps that is why the perennial wisdom traditions throughout human history have prized the way of peace and non-resistance as the life-giving way. For example, in Buddhism, non-violence is grounded in non-attachment. In Christianity, it is grounded in forgiveness, literally turning the other cheek, modeled by

Jesus. So, is it any wonder that both Gandhi and Martin Luther King Jr. drew inspiration for their non-violent protests from this stream of wisdom?

On the scale of our personal, day-to-day life, far closer to home than the epic social frictions of our culture, one would want to have a set of tools and ideas to leave violence behind and move toward a greater love, a more peaceful way of being.

How are you navigating your own afflictive emotions in the face of violence? In the face of violent events? In the face of racial injustice? In the face of deep political disharmony?

How do you manage your impulses toward violence or striking back or defending yourself or your position and viewpoint with argument, self-righteous indignation, rage, resentment, or verbal violence – if not physical?

How are you working toward neutralizing the violent parts of your self and becoming an influence of peace?

We can Work. We can seek to understand those we disagree with – or who see the world completely

---

---

## BOOK LOOK

### INTEGRATION WITH THE WORK

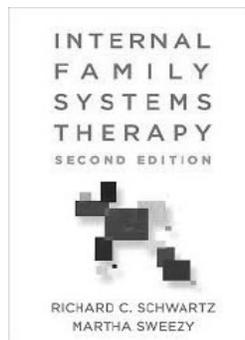
differently. We can Pray. We can offer our disquiet and impulse to fight back to God in the silence whose Spirit births an enduring peace within, that can bless others.

Though our human past is marked with all its tragedies and violence, we can Work and Pray toward a new present and future in each of our lives. It starts with each of our hearts. No one else can do this Work for us.

Let us Work and Pray to lessen the suffering of our common Father *and* our common brothers and sisters of the human family by diminishing the power and expression of violence in our thoughts, feelings, affect and physicality, including all the subtle ways violence manifests through mechanical, acquired behaviors.

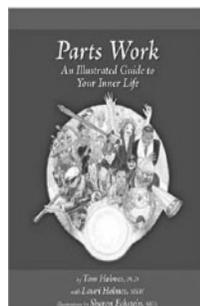
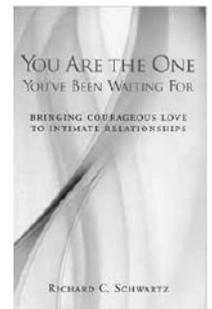
May God, Beloved Source, give each of us the spirit of peace whereby others may be influenced, even healed of the impulse toward violence. And may peace be multiplied by factors hitherto unimagined in our culture. Meanwhile, in the words of W.H. Auden, we “stagger onward rejoicing.” We rejoice simply because we feel the joy of being piloted by and toward a peace grounded in faith, hope and love. We rejoice because, all around us, we see evidence that, little by little, the light of consciousness is Working, that violence is being transformed, that Love is birthing reform, reconciliation and righteousness, and that the Spirit of Peace is saving and serving all of us, heart by heart. ☉

Here are three helpful books that integrate the Work ideas of ‘I’s and Multiplicity into a therapeutic model, that is very accessible and useful for personal development and psycho-spiritual healing.

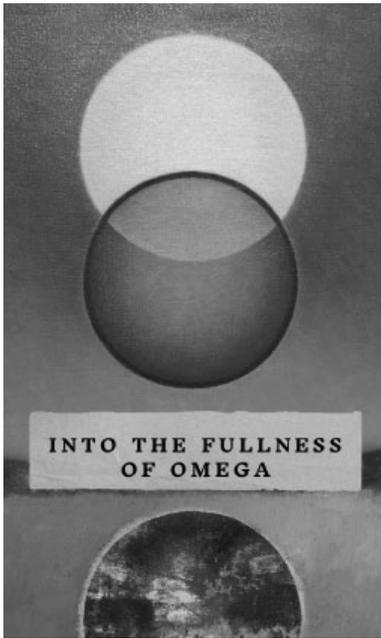


Internal Family Systems is a recent therapeutic modality of dealing with aspects or parts (‘I’s) of our self that are altruistic to us, created to help us cope with an unbearable situation or feel protected. Its founders clearly have had exposure to Work teachings. *Internal Family Systems Therapy* by Richard C. Schwartz and Martha Sweezy is the basic text book on this therapy and is written for both the professional and layperson.

*You Are the One You’ve Been Waiting For* by Richard C. Schwartz applies the theory to our intimate relationships.



*Parts Work: An Illustrated Guide to Your Inner Life* by Tom Holmes is a comprehensive illustrated guide that pictures many of our ‘I’s and names them. This book teaches us how to discover, name and explore our multiplicity in a positive way, creative way, without bypassing or disowning the role these ‘I’s were called to play in our early life. Please note that while this model uses the word Self from a psychological perspective, what this word conveys is really the notion of the True Self, even our Essence, and certainly our Basic Core of Goodness. ☉



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

## ANNUAL AIM: THE WAY DRAWS US DEEPER

INTO THE FULLNESS OF OMEGA by Billie Woods

---

Awaken us  
to the Oneness of all things,  
to the beauty  
and truth of Unity.  
May we become aware  
of the interdependence  
of all living things, and come to  
know you in everything,  
and all things in you.  
For as we attune  
to your Presence within us,  
we know not separation,  
and joy becomes  
our dwelling place.

Nan Merrill, "Psalm 106,"  
*Psalms for Praying*

*That my joy may be in you  
and your joy may be complete.*

John 15:11

To the extent we become, like Jesus, more unified  
in earthly life through the power of the Spirit,  
we too share in divine power in resurrected life,  
transforming all life into the fullness of Omega.

Ilia Delio, *Making All Things New*, p. 196

---

Into the Fullness of Omega. What on earth does that actually mean? I was clueless, or so I thought. My first instincts were two-fold: 1) coming full circle, or completion, and 2) "I am the Alpha and the Omega," from the last book in the New Testament, Revelations. So, I began to ask questions of those I believed to be in the know, including Google's search engine.

From friends at The Church of Conscious Harmony, I learned about the fullness of being and the fulfillment of personal destiny.

From [newadvent.org](http://newadvent.org), I read about the first and last letters of the Hebrew and Greek alphabets literally spelling out the fullness of goodness and truth as God's absolute and eternal being. Also, in Revelations, the "Alpha-Omega" occurs in the first chapter (1:8) to designate God, but in the last two chapters (21:6 and 22:13), it is used to designate Christ (as a what, not a who). In the ancient monogram of Christ, these letters became His crest, signifying that in Christ, the beginning and the end are joined into one: a full circle. So much to

---

---

take in, and so much to ponder....

For decades I was sitting on a lot of anger and victimization stemming from experiences in my childhood with the Baptist church, small town community, school and family. I blamed them all for the guilt and shame I carried around from childhood wounding, and even more so, from the ostracizing I experienced as a pregnant 17 year old. My negativity bubbled over, spitting and spewing, and landed on those I loved the most. I had layered on the plates of armor, thick and heavy. I was ready to take on anyone who questioned or disapproved of me, with a fierce, persistent, and unrelenting defense of self. Woe to those who irritated those still tender wounds of long ago. It was me against “them,” even if the “them” was a multinational corporation. So much of my energy and life force was spent trying to gain approval and recognition as a good and decent human being.

Over time and after years of practicing meditation and Centering Prayer, a few chinks in the armor began to appear. I started to soften bit by bit, ever so slowly. I accepted that my mom and dad, my entire family of origin, and even my ex-husbands were doing the best they could at the time. It wasn't their fault. It wasn't my fault, either. It simply was the

way it was and had to be for my growth and development. I felt the relief of forgiveness. Chink.

However the lie of separation still lingered. “They” were just let off the hook, and “I” was the one letting them off. But the deeper I looked and the more I excavated, I could see that the experiences of light and love throughout my life so far outnumbered the dark and hurtful moments with which I had identified. Through the unloading process, and intentionally going back in my time-body, I paid another visit to those times and places of wounding. I remembered and felt deeply the sense of love and community that was so strong in the small town and Baptist church I grew up in. After all, this is where my love of music began. I adored singing in both youth and adult choirs as a teen. I enjoyed playing the piano for the children's choir. I loved being in the high school choir and band and marching at all the football games. Yes, the wounding still occurred amidst the fun and enjoyment of my life—and amidst the love, so much love. Chink. Chink.

Also in my “time travel,” I could see and feel with my whole being, the rock solid foundation that my parents gave me in a home of protection, safety and security, and love. I realized the

glue that grounded, centered and supported our family was the devotion to God that my parents modeled for us every single day. I believe that the hell-fire and brimstone teachings to which I was exposed as a child are misguided, even harmful. But despite the deep wounding I experienced as a result of that fear-based religion, I came to understand the importance of having a strong spiritual center within any family. That center provides a grounding from which to explore and question life, even God. A major crack in the armor and the Light rushed in.

I've come to recognize the false separation I made between myself and others. I can see that I am in “them,” and “they” are in me. I am every experience, every hurt, every joy, every teacher, every friend, every family member, and on, and on. I am “them.” I am one with it all: with Beloved Source, Ultimate Reality, and in Christ, with the entire world of sentient beings. And the lie of separation utterly falls apart. Full circle, fullness of Truth.

“There is a crack, a crack in everything; That's how the light gets in.” Leonard Cohen

This Light floods my being with the Truth of Oneness. It is a shock to the system and a gift of grace. I am filled with gratitude for

---

---

all of it. I would not, could not be here doing what I love if even one millisecond of my life experience was different. It all led me right here, right now. The music that I get to provide every week comes from all that came before. It is the gift that I consented to receive decades ago, growing out of those wounding experiences that I can now give to you all in service to the Divine for the benefit of all sentient beings. This service, the CCH community, my husband, friends and family, this everything right now, is so much of what I know is my personal destiny, my Goodness, my Truth, my complete circle and fullness of Being. The Fullness of Omega.

For so long, I have ached to know the truth of my goodness. To know that I am not fatally flawed and beyond all hope. I am so grateful for the love I feel each and every day from this community of devoted beings. I am grateful for the Work and the prayer that has been so instrumental in my healing process. My deepest Wish is to Self-Remember as often as humanly possible, never forgetting the truth of my goodness, always remembering the fullness of being, the Omega.

May all the beings in this world, and in all other worlds, be peaceful and happy. May you and everyone everywhere know the truth of your goodness and the Fullness of Omega. ☉

---

## 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 30

Regular periods of silence and solitude quiet the psyche, foster interior silence, and initiate the dynamic of self-knowledge.



## THE CHURCH of CONSCIOUS HARMONY

---

7406 Newhall Lane  
Austin, Texas 78746  
512.347.9673  
512.347.9675 fax  
www.consciousharmony.org

### BOARD OF DIRECTORS

Michael Begeman  
Pamela Begeman  
Mary Anne Best  
Eric DeJernett  
Ken Ely  
Donald Genung  
Mary Lea McAnally  
Lisa Morgan  
Lauri Raymond

### MINISTER

Peter Haas  
minister@consciousharmony.org

### EMERITUS MINISTERS

Tim & Barbara Cook

### MUSIC

Billie Woods, Director  
musicdir@consciousharmony.org  
Sue Young

### THE JOURNEY SCHOOL

Mary Anne Best, Abbess  
tjs@consciousharmony.org

### YOUTH EDUCATION SERVICES

Deborah Hale, Children's Director  
childmin@consciousharmony.org  
Jacque Botto, Asst to the Children's Director  
Don Hale, Youth Director  
youthdir@consciousharmony.org  
David Jenkins, Asst to the Youth Director

### OFFICE

Mon-Fri 8:30am-4pm  
Donald Genung, Business Manager  
bizmgr@consciousharmony.org  
Lisa Genung, Office Manager  
officemgr@consciousharmony.org  
Jill Frank, Program Director  
programdir@consciousharmony.org

### BOOKSTORE

Virginia Maxwell, Manager  
bookmgr@consciousharmony.org

### NEWSLETTER

Sandra Ely, Editor  
garzaely@swbell.net  
Carol Hagar, Design  
lifeisart@austin.rr.com

---

---

# ON THE MYSTERY OF THE EUCHARIST

by Anna Vu-Wallace

Understanding the Eucharist has been a struggle my entire life. Receiving the Eucharist had always felt fraudulent. No matter how much I tried, I “sinned” daily. I later learned that this was simply being in the human condition. Back then, however, it felt like there was no way out of sin. Despite feeling this way, I attended church regularly, hoping for redemption and signs of forgiveness. I even sought to impress church leaders to assure that I was seen in a “good light.” When I was a young adult, I was asked to begin training to be a Eucharistic Minister. The Eucharist did nothing but make me feel I was never “good enough.” I didn’t understand Its meaning nor Its Mystery. I felt it was only for the “good people.” Feeling shame and unworthiness, I said no. Soon after that, I stopped going to church.

I would eventually learn, after studying Bernadette Roberts’ book, *The Real Christ*, that the Eucharist I had consumed was already consuming me. “Just as a little bit of leaven changes all of the dough into itself, so too, that body which was brought to death

by God, once it enters into us transforms and changes all into itself.” I could not deny the path leading to that transformation. With a hunger inside that would not let me be, I found my way to The Church of Conscious Harmony.

During the 2019 workshop with Bernadette Roberts’ friends, one of the questions for the panel was regarding the Eucharist. I was excited and hopeful for an answer. Unfortunately, there seemed to be a difference in opinion between two friends. One said the Eucharist is where one gets to touch God and that God is in the Eucharist. The other said that was not correct. God is not in the Eucharist. What, then, is in the Eucharist? It seemed no one really had a definitive answer. Needing something concrete, clearly defined to wrap my head around, I went home and reread the chapter on the Eucharist in *The Real Christ*. Bernadette believes that the Eucharist is a continuation of the Incarnation. She also says that the apostles did what they were instructed to do in “remembrance” of Christ, but probably did not understand the true meaning of

the Eucharist. They just wanted to communicate with Christ. Thus, “communion” is receiving the Eucharist. If the apostles did not understand the true meaning of the Eucharist in the beginning, there is continued hope for me. Bernadette also cautions on using the head for understanding. She recommends feeling from the heart, which is difficult for this intellectual to move below the neck. In silent contemplation, I prayed for help.

When I went up to receive the Eucharist the Sunday morning after the workshop, my hands automatically turned up, in a beggar’s position, outstretched ready to receive. I don’t believe that anyone taught this to me. The hands just turn upwards without any reason. Whatever “It” was, “It” took something from me. That entire moment occurred in the duration of a breath. I realized in that instant why my hands were up. I was there, not just to receive, but to give away. I saw that I carried my “self” up to the Eucharist and offered to give it away. With less of self, I get to feel into the Christ within me. The Christ in me, thus, touches God in

---

---

communion. It appears that both of Bernadette's friends are correct.

There was one question that arose. If the Eucharist is a continuation of the Incarnation, how does that have anything to do with me? Bernadette's answer is "the divine Logos becoming incarnate in all of us, deifying our body and soul into its own." My mind resisted this idea. She said, "It is not we who 'consume' Christ, but Christ that consumes us – transforming and incorporating our human nature into Its own glorified human nature." She affirms, "The Eucharist not only confirms Its own truth, but confirms man's Knowing It." This explains why I could not stop searching, why I had a hunger to know the Eucharist that could not be satisfied until I knew it in my heart. However, I had to say "yes" to the Eucharist, taking in the bread, before consecration can occur in me, before "transformation takes place by the power of the Holy Spirit." It is my "yes" and God's ever-present "yes" for this miracle to take place, for the Incarnation to take place in me. "Thus miracles require two united wills! They are not

manifestations of an all-powerful will ordaining, but are due to a new power which is born whenever there is unity between divine will and human will." *Meditations on the Tarot*, Letter III The Empress

As I sat in contemplation after the events of the day passed, it was revealed that everything that was taught to me through CCH was to prepare me to receive the Eucharist! I heard one of Bernadette's friends say on the second day of the workshop, "You have to have a self in order to give it away." Of course, I didn't know I had a self until I came to this church. In both Centering Prayer and in the Work of Inner Christianity, I practice giving up parts of the self.

Ilia Delio said, "Going to church does not make one a Christian, just as saying the Our Father does not make one a Christian. Rather, gospel life is praxis (practice)." She believes "it begins with awareness of God's presence and discernment of the inner mind or spirit. It is a life of awareness that something new is being formed and an invitation

to be part of the creative process. Gospel life is receptivity to the gift of divine energy and a conscious 'yes' to accept God's energy as the transformative energy of self and world." *Making All Things New*

As I work on diminishment, the experience of the Eucharist comes alive. I couldn't understand the Eucharist before, because I wasn't ready. Yet, looking back, the Eucharist was there for me at whatever level I came to it. I suspect Its mystery will continue to be revealed in years to come.

This experience gives me renewed determination to continue my practice. I realize it is just nanoseconds of a glimpse into the no-self state of Christ in that Sunday moment holding out my hands, offering to be less. It is enough to affirm Bernadette's journey and teachings.

What a beautiful sum of Bernadette's teachings, Centering Prayer, the Work of Inner Christianity, and all the teachings at CCH. All to facilitate our spiritual journey to be less to receive more, so that communion with God can be experienced fully. ☉

---

---

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

# LIVING THE WORK OF INNER CHRISTIANITY IN DAILY LIFE

INCOMING IMPRESSIONS BY NATHAN JONES

---

## **Work Idea:** Taking in Impressions & First Conscious Shock

Impressions are the sum total of what arrives through the senses. Think of the things that you see from a turtle to the news, the pleasant and painful people in your life, or the entire process of losing things. In order for an experience to be experienced, it is filtered and perceived through your senses and mind(s). All of it the Work calls impressions. Instead of immediately reacting to an experience that is happening, the Work asks us to receive these experiences (impressions) in a new way. The Work asks us to transform (change) these impressions (experiences). This process is part of the First Conscious Shock. The First Conscious Shock is also known as Self-Remembering. When we change incoming impressions, we begin the process of Self-Remembering. By remembering to change these events as they arrive, we become more conscious and less

mechanical. This is a very clear way to *apply* the Work.

## **Work Source:**

“Our real life is this world of impressions and how we receive them and how we react to them, and it is in this world of impressions that we have to learn to live in the right way, this very delicate world that we are continually concerned with and concerned about. A telegram may completely alter the sense of the future. ... When a person smiles at you it is an impression and it may warm your heart and your whole being, whereas when a person frowns at you the reverse result may be felt. Impressions are psychological ...” Maurice Nicoll, *Commentaries*, p. 653

“The First Conscious Shock on a small scale is remembering an idea of the Work and acting from it, instead of reacting in the usual way. Perhaps you can take disappointments in the same

way every time, but your reaction can be transformed, and you can receive that event as material to be transformed; you can remember that you lost force in the past; you can remember the first conscious shock and that it is possible to make a new relation with the event”. Beryl Pogson, *The Work Life*, p. 20

## **Application:**

Consider what it means to transform incoming impressions. At some point over the course of today or tomorrow likely some technological device will beep at you, ring at you, interrupt or bother you in some form or fashion. It will then send you a message most likely from a living person that informs you of something, demands something of you, generally makes you happy or perhaps upset. It could be news of a wedding or funeral, the stock market soaring, a childhood friend or a lost dog. Perhaps it's an old lover wanting back in or a new lover needing out. Perhaps they phoned

---

---

to tell you, you won; perhaps you lost. Maybe a storm is coming. *It doesn't matter what it is.* (Please, let that sink in.)

It makes no difference in this Work what impression is coming in. The Work isn't working on the outside of you. It is working on the inside. It is providing you with guidance as to how to become more conscious.

Can you slow down enough to catch it coming in?

Can you observe the internal change of state?

Can you reflect on where you were before it happened and what happened after it passed?

**Further Resource:**

Consider the Sermon on the Mount in its entirety as it relates to incoming impressions.

*Blessed are the peacemakers,  
for they will be called children  
of God.* Matthew 5:9

---

## 2020 ANNUAL COMMUNITY READING

*The Monk Within*  
by Beverly Lanzetta

---

## JULY SERMON SERIES

July 5	Community Discussion on "The Monk Within"
July 12	The Parable of the Sower, Part 1
July 19	The Parable of the Sower, Part 2
July 26	The Parable of the Buried Treasure

## JULY CALENDAR

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

### SPECIAL EVENTS

Online Half-Day Centering Prayer Retreat  
July 11 1-4pm  
No cost. Register online.

Online One-Day Centering Prayer Retreat  
July 22 9am-3pm  
No cost. Register online.

Online Centering Prayer Forgiveness Retreat  
July 24-27 \$100 Register online

### MONTHLY

Caritas Donations  
To continue our long standing partnership,  
please consider making a donation of food  
or money directly to [caritasofaustin.org](http://caritasofaustin.org)

### WEEKLY

Sundays  
\*Lectio Divina 8-9am  
\*Intercessory Prayer 9am  
\*Worship Service 10-11:30am  
\*\*Youth Program 1pm

Wednesdays  
\*Contemplative Communion Service  
6:30-7:15pm  
\*\*Teen HYPED Meeting 7pm

Thursdays  
\*The Journey School Class 7-8:30pm

Saturdays  
\*Scriptorium 11am  
\*Compline 9pm

### DAILY

\*Centering Prayer Service 7-7:35am

---

\*Join these services via Zoom video conferencing. Contact the website for instructions.

\*\*All our youth are invited to participate. Contact [youthdir@consciousharmony.org](mailto:youthdir@consciousharmony.org) for Zoom code.

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



THE CHURCH *of* CONSCIOUS HARMONY  
A CONTEMPLATIVE CHRISTIAN COMMUNITY  
7406 NEWHALL LANE AUSTIN TX 78746

NON PROFIT  
ORGANIZATION  
U.S. POSTAGE  
PAID  
AUSTIN TX  
PERMIT # 3386

RETURN SERVICE REQUESTED



*The Lord was not in the wind ...  
not in the earthquake... not in the fire.  
After the fire there was a sound  
of sheer silence.*

1 Kings 19:11-12

## INTERIOR SILENCE

It is in interior silence and solitude  
that we come to know and live  
from the Divine Mystery within us.

∞

In the most real sense, we too are the body of God;  
we too are a new humanity in which the Word becomes flesh;  
we too can put ourselves in the service of the divine Word.

Then God is experiencing human life through  
our senses, our emotions, and our thoughts.

Each of us can give the eternal Word a new way in which  
He discovers His own infinite potentiality.

Thus, God knows Himself in us  
and experiences the human condition  
in all its ramifications.

The Word lives in us, or more exactly, lives us.

We are incorporated into the new creation  
that Christ has brought into the world by becoming a human being.  
We leave behind the false self and ... experience Jesus' consciousness  
of the Father, the Abba of infinite concern,  
the God who transcends both  
suffering and joy and manifests equally in both.

Thomas Keating, *Awakenings*