

October 2021
Volume 33
Number 10



THE MARK

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



A DEEPENING WORSHIP

BY PETER HAAS

In Jacques Lusseryan's masterful book *Against the Pollution of the I*, he shares how after he became blind at the age of seven, he began to discover a deeper faculty of seeing. He called this new mysterious ability the faculty of attention. Being attentive, he writes, "unlocks a sphere of reality that no one suspects. If, for instance, I walked along a path without being attentive, completely immersed in myself, I did not even know whether trees grew along the way, nor how tall they were, or whether they had leaves. When I awakened my attention, however, every tree immediately came to me ... Every single tree projected its form, its weight, its movement – even if it was almost motionless – in my direction ... By and by something else became clear to me, and this can never be found in books. The world exerts pressure on us from a distance. I discovered that the universe consists of pressure, that every object and every living being reveals itself to us at first by a kind

of quiet yet unmistakable pressure that indicates its intention and its form."

What speaks to me about this experience is first, the gift of attention. When we give our attention to someone or something, we can experience the gift of presence. All receive something from such presence. Both the one attended to and the one experiencing a deeper presence in and through the attending. The second is the idea of pressure, or what I call the gravity of love. In simple terms, we impact each other more than we see or know – our body, our affect, our tone, our very being – all of this is a kind of pressurization on others. What an amazing gift and responsibility!

Let's apply these two insights – attention and pressure – to our community's experience and practice of worship.

I wish for our worship services to convey this kind of presence through attention to God. I also wish our worship to be a kind of gravity of love. A pressurization

that fills folks with a sense of the presence of God's love and the love of the community, near and far, along with a kind of gravity that works close in person and far away at a distance, even online. To support these wishes, you may have noticed several shifts in the Sunday and Wednesday worship services. Here's what has shifted and why:

First, we have added a chant at the very beginning of each service. Think of this chant as a contemplative call to worship – before the welcome and announcements. It's a communal wish, sung together that expresses our intention to give our attention to the Presence. The simple chant is called "Be Here Now" and the lyrics are the same as the title. We will sing it several times through, so that we create a kind of energetic field of intention and attention.

Second, we have removed the opening minister's prayer spoken from the platform following the song "The Gospel in One

Word Is Love.” This allows us to move more directly from the energy created through the heart-opening songs to the hearing of the scripture reading.

Third, we will be introducing a new chant following the homily. The congregation will be invited to stand and join in singing this chant as a kind of response to the homily, or a declaration of faith. The chant is entitled “Trinity.” The lyrics are simple, and are repeated three times:

“Praise, God Creator.

Praise, Christ the Living One.

Praise, Holy Spirit, God Indwelling.”

Fourth, we have moved the offering and dedication to the end of the service, just prior to the Benediction. This supports a more heartfelt movement from the homily to the new chant and special music, without focusing on financial giving or tithing in these tender moments. Since we are no longer passing the offering baskets in the service during Covid, by placing the offering

at the end of the service reminds us of the principle of reciprocal maintenance as we depart from the sanctuary and enter into the world. An offering basket is available by the Mary Icon and Font at the back of the sanctuary.

Fifth, we have added a Gurdjieff hymn entitled “Lord Have Mercy” after Centering Prayer and the Lord’s Prayer to provide a musical meditative vestibule to prepare ourselves for the Eucharist. I am calling this a Eucharistic Musical Meditation, and I encourage you to be present to the music and let it minister to you and prepare you for the experience of Eucharist.

Sixth, we have paired intercessory prayers to the beginning of the Eucharist. Historically, this is a traditional place for the minister to offer prayers of and for the community and world. It also links the needs of our community and the world with the healing presence we believe is available in the Eucharist.

I deeply believe that beauty isn’t just seen with the eyes. It can be felt and experienced with the mind and the body and most of all through the emotional center, the eye of our heart. The Russian novelist Fyodor Dostoevsky wrote that perhaps “beauty will save the world.” We wish for our worship and liturgy not only to possess this kind of saving beauty, but also to exert:

A kind of force that awakens, calls forth, and births something new in each of us.

A kind of gravity that draws us deeper.

A kind of presence that invites our deepest attention not because it is known, but because it gives the gift of being known more deeply and more completely. By God. By others. By thyself.

May these subtle yet significant shifts support our God devotion and a deepening of our worship together in person and together in the worldwide communion of saints in the Light. ☉



Consecrate us in the Truth. Your word is Truth. John 17:17

ANNUAL AIM: TRUTH OPENS THE EYES OF OUR HEARTS

DEEPENING BY BRIAN GRAHAM

To be pure in heart means literally to be purged in heart or cleansed ... It is about the inner and outer ... corresponding. It is about an emotional state that can be reached in which the reality of the existence of God is seen directly from the clear-sightedness of the purified emotional understanding.

Then cleansed, the heart *sees* – that is, understands – the existence of the higher level, of God, of the reality of the teaching of Christ.

Maurice Nicoll, *The New Man*

The heart that is pure is a vessel for the Holy Spirit. We must recognize that it is in our thoughts, cultivated in our divided hearts that negativity and sin reside. So, if remembrance of God is important for a pure heart, then we must discover where remembrance has been blocked.

Beverly Lanzetta, *The Monk Within*

Create in me a clean heart, O Gracious One,
And put a new and right spirit within me.
Enfold me in the arms of love, and restore in me
the joy of your saving grace, and encourage me with a new spirit.

Nan Merrill, *Psalms for Praying*, “Ps. 51”

The word “deepening” has shifted meaning several times in my journey. I was raised in a devout Catholic household, where nothing seemed more important than relentlessly attending Mass. Not surprisingly, my earliest concept of deepening was all about external practices – taking altar boy duties seriously, reciting prayers, saying the rosary. There was a definite association between ritual and reward: the core theme of religious education seemed to be that my actions were all that mattered, and would either bring me eternal damnation or endless leisure on a billowy cloud. Although neither option seemed very appealing – or plausible – the ritual/reward

dynamic worked so well that to this day I see remnants of this belief. Whenever I feel strong attraction or aversion to practices, or try to put on an image of being a spiritual person, the ritual/reward operating system is there. This is deepening only in the most superficial outward sense.

At some point in early adulthood, the word deepening came to refer to thinking. I regarded myself as a deep thinker anyway, and did very well in school, so this sort of deepening felt much more attractive than religious rituals. Just like the connection between ritual and reward, another association formed in my mind that connected success with thinking. I can still see the influence of this view in my

spiritual journey, particularly when it comes to taking credit or feeling competitive and territorial about my understanding of some convoluted spiritual concept. It might be slightly less superficial than rituals, but over time this overemphasis on intellect and thinking just left me more alienated and confused.

Later in my life, as I encountered the Church of Conscious Harmony and esoteric Christianity, deepening took on another meaning. I started to become far more aware of the difference between the outer me, which shows itself to the world, and the inner me, which by comparison is called deeper. The term deepening came to refer to this general movement of attention towards this inner me and its contradictions, beliefs and associations. This was the beginning, probably, of real deepening, but not the conclusion.

This movement of attention also implied a certain sort of inner excavation, a gradual awareness of feelings and emotions, which I had mostly stuffed and squelched through various means. Thanks to Fr. Thomas Keating's Centering Prayer method and videos, I came to realize that all that stuffing and squelching did nothing at all, and that the constant knot in the pit of my stomach was undigested emotional debris, which could be evacuated during the Centering Prayer process. At this point, deepening referred to this particular inner attention, which seems essential for spiritual growth. Between these two pillars of the Gurdjieff Work of Inner Christianity and Centering Prayer,

deepening implied a movement both downward and inward, an expansion of awareness of the inner self.

Another meaning of deepening first presented itself several years ago while on a solo backpacking trip in Big Bend National Park. It's a long story that basically involved a debilitating stomach bug, an unexpected February warm front, and dehydration. I blithely ignored all of these warning signs as I set out across seven miles of rolling desert, followed by a long descent down the 800-foot wall of Boquillas Canyon to the sandy banks of the Rio Grande. By the time I reached the river bank, it was nearly dark and I was almost too exhausted to pitch my tent. I could not eat and did not get much sleep. The next morning when I tried to put on my backpack, I was too weak to carry it and dropped to my knees. As I looked up at the 80-story high canyon wall above me, my heart sank with the realization that I was not likely going to make it out alive. Death felt imminent.

Taking in the immensity of the canyon above me, I prayed. I remember telling God (which at this point I still perceived of as a separate entity somewhere high above me) that I knew it was all my fault, and assumed I wouldn't get out alive, but since it was Lent I would really just like to see whatever it is God wanted me to see. As I started the arduous uphill slog, I found myself non-identifying over and over from thoughts of fear, panic, worry, confusion, haste, despair and regret as they arose.

I was in a state of prayer as I slowly and deliberately placed one foot in front of the other. I had never walked that slowly, pausing sometimes after only one or two steps to self-observe, non-identify, and self-remember.

Eventually I made it to the top of the canyon, which was an immense relief, even though there were still six more miles to go. It was 10:15 a.m. on Sunday morning. My thoughts turned to CCH, I pictured Church friends and familiar faces gathering in the breezeway, getting water from the fountain, walking quietly into the sanctuary. I was so grateful for the community and the spiritual practices, which had literally just saved my life. These thoughts of gratitude felt like food, and although I had not eaten in nearly 24 hours, I now felt refreshed and full of energy. Suddenly it seemed that my heart was the center of perception; then everything around me began to shimmer. It is very difficult to describe, but everything visible – sand, sky, rocks, cactus, centipedes – all were not only obviously alive but radiating love, as if everything was dancing in unison to a joyful song from an invisible source. For a brief period of time, probably only a few minutes, as my body continued to walk through the desert, what I took as “my” awareness was fully merged with this environment, and nothing at all was separate. Even the simplest objects – particles of sand, droplets of air – were perceived as vibrant expressions of joy, a complex and miraculous depth within their

seeming ordinariness.


This seeing did not seem to be a projection from my mind, but rather a *perception of truth*. It was a matter of seeing what is already and always true. Immediately, this new seeing had become deepening to me now: an expansion of awareness beyond the sense of separate selfhood and into the reality of indivisible wholeness. Although the pure experience in the desert did not last very long, it left me changed. I could no longer automatically believe what my senses were telling me about reality. Attention shifted from clinging to my own beliefs to the breathtakingly vast and mysterious universe of which I was a part. In this perception, all matter mattered.

I yearned to make sense of what I had just experienced, and soon rediscovered the writings of the French priest and paleontologist Pierre Teilhard de Chardin. It seemed Teilhard described the same type of seeing: “The entire universe was vibrant! And yet, when I directed my gaze to particular objects, one by one, I found them still as clearly defined as ever in their undiminished individuality. All this movement seemed to emanate from Christ, and above all from his heart.” This matched my experience completely – what I sensed as love from an invisible source Teilhard sensed more sharply as the heart of Christ. This revelation kindled my interest in Teilhard’s insights as someone who had clearly perceived the same underlying wholeness of matter and all-pervasive love emanating from within matter.

This soon led to an encounter with the work of another scientist-mystic, the late quantum physicist David Bohm, who perceived the ultimate nature of reality as “undivided wholeness in flowing movement.” Observing that the root of “holy” is the same as “whole,” Bohm equated spirituality with movement toward this wholeness. He referred to our ordinary mode of perception as fragmentation: “Wholeness is what is real, and ... fragmentation is the response of this whole to man’s action, guided by illusory perception, which is shaped by fragmentary thought.” Before the desert experience, all I could see was a fragmented, broken world, and from that point of view, wholeness seemed illusory. Bohm and Teilhard offered insights that deeply resonated with my twenty-first century Western mind, merging what I had previously thought of as completely separate spheres of science and religion.

I wondered whether anyone else had noted the similarities between Teilhard and Bohm in the context of Christianity. Thanks to bit of Googling, I came across a very familiar name: Ilia Delio. I returned to her books with renewed fervor. Ilia’s vision and gift for teaching fused all of these insights into a modern, comprehensive understanding of evolutionary Christianity that was not at odds with scientific insight. Here now was the theology to match the experience. Eventually, thanks to a mutual introduction by our minister Peter, I found myself talking to Ilia

over the phone one day about joining her board of directors. What struck me most about that call was her warmth and humor. Joy and love seemed to beam right through the telephone. Ilia conveyed the same radiant presence on the phone call that I had experienced that day in the desert. We had a great conversation. I gladly joined and continue to serve Ilia and her work on the board of the Center for Christogenesis.

Ilia recently coined a new term, *econoeisis*, to refer to this perception of undivided wholeness. As she puts it, “*econoeisis* means to arrive at a primordial consciousness of surrender where individual identity ceases and merges with all that it touches, experiencing the power of matter through the senses of listening and feeling the energies of matter-life, allowing the energy of tree matter to affect the energy of my matter so that tree matter, sun matter, wind matter, all matter is my matter, diffracted by the differences of being.” *Econoeisis* provides a deeper context for self-observation and contemplation. The programs for happiness that the Gurdjieff Work and Centering Prayer help us to see and separate from are all that obscures this always and ever present context. Deepening no longer seems to be a movement outward or upward or downward or inward, but an open-hearted movement of expansion beyond myself into the present moment, such that the inner experience is not resistant but consistent with reality. This is what deepening means to me now: in a word, surrender. 

ELDER WISDOM: HONORING OUR FATHERS AND MOTHERS

ALL IS WELL AND GETTING BETTER THROUGH PRAYER

BY DON HALE

I was sitting at the breakfast table one Saturday morning with my wife and my daughter. We were discussing a loved one and the issues with which he was dealing, and the energy at the table was very depressing. My daughter was crying as she recounted the disturbing news and information about him. Suddenly, I remembered the end of the Prayer of Protection, which came to meet me: "... God is, and all is well." I knew that I prayed this prayer every morning, so I had to believe it now.

Then, in that moment, I sensed and felt my identification with the negative impressions released as my awareness rose into a higher conscious place where I didn't know exactly how it was better, but I knew that all was well. I spoke that Truth to Deborah and my daughter and we finished our breakfast. By that time, we were up and laughing, and the rest of the day was full of life and joy, free from worry or fear.

Each morning, upon waking, I say Emilie Cady's affirmation: "I am Spirit, perfect, holy, harmonious.

Nothing can hurt me or make me sick or afraid, for Spirit is God, and God cannot be sick or hurt or afraid. I manifest my real self through this body now." I wish to register the First Conscious Shock, to make efforts to rise above every daily negative situation, or my perspective of it, to a place where I can see and understand more than what I had seen before. I don't want or need to know God's mind. It takes all my time and effort to get to know my mind in God. Looking for and observing where I give in to negativity, creates a map of my daily conscious and unconscious thoughts, deeds, and words. I can use this map or photo album each day and night to make new, conscious choices at the places where I tend to forget myself and become negative.

Since coming to The Church of Conscious Harmony over 25 years ago, I have enthusiastically embraced its teachings, prayers, and mission. My experiences here have made it possible for me to see the basic teaching as "Wake up! You're

just asleep;" that Prayer is "all about one's motivation," so do your prayer (Centering Prayer) and just don't get up or give up; and the mission is to offer its members and the world a God (meaning Love) centered community. This is a community that will *Be* with me while I struggle to put on and live the teachings, prayers, and mission as they begin to uncover and manifest the light of God's Love through me.

Getting a degree in theatre and spending the first 30 years of my life pursuing a career in acting, directing, and writing in theatre and movies meant that my relationships and life choices were often based on material acquisition. Whatever would help me rise to the top of my profession (meaning a perceived control of my financial and personal life) with peer respect and public approval. This built up a very powerful ego/personality.

At the same time, as far back as I can remember, I had a loving, personal relationship with God until the age of nine, when I became angry at the perceived loss of my

relationship with God. Yet all things spiritual continued to interest me, I just wanted to leave God out of these pursuits. I had uninvited the Father/Mother/God into my heart.

This life choice resulted in, among other things, two marriages falling apart and me becoming a workaholic. I didn't feel that I was negative. My buffers, which are the walls I erected to block me from seeing my lies, hypocrisy, and judgements, were very strong and kept me from seeing my recurring negative choices that led to ever greater desires for security, esteem, and power.

After my first Sunday at CCH, I went from an existence filled with self-centered, guilt and shame-based actions, words, and thoughts to a desire for a life of prayer with and for community. Through daily Centering Prayer and the study of esoteric Christianity, I've been able to observe my essential interior life emerge and grow because the light of Christ is uncovered as I let go of the obstacles (distractions and illusions) that keep me in the dark.

I'm learning that I don't need to figure any "thing" out because praying lets my attention become less and less taken away by things. My attention is being drawn and directed toward unknowing and the unknown (otherwise known as the mystery). This, I am experiencing,

is where prayer comes from – the Welcoming Prayer, the Jesus Prayer, and the Prayer of God's Love are all here. Into the unknown is where I feel my prayers and my prayer periods invite me. Aphorisms, like "I have a right not to be negative." and "Keep your practice and your practice will keep you." also reside within this Cloud of Unknowing.

Pondering and writing this article once would have seemed onerous and fear inducing. Now, I pray for God's help and the ideas that come through me onto this page are useful examples of the generosity of the Holy Spirit right here and now. As I leave the computer and go about my other endeavors, these ideas, aphorisms, and prayers that I'm writing about transform the distractions of a world in pain and fear as they meet me. Distractions are transformed into food for my efforts and my wish for higher wisdom and perception as I make the choice to non-identify and self-remember, instead of joining in negative conversations, fearful reactions, and self-calming "A influences" or behaviors that can distract me from my daily aim.

While walking the Camino de Santiago in Spain this past summer, I got to practice the experience of praying ceaselessly in a new way. I have thrived while praying on dozens of retreats, but this

pilgrimage was an opportunity to put on this practice while living in the world for 35 days. Every morning, I woke up with a prayer of gratitude, did my morning devotion of Centering Prayer, followed by the Prayer of Protection and a Hail Mary. As I began walking the unknown path into the day and night ahead, I was reciting the Jesus Prayer and the Welcoming Prayer, followed by other prayers that came up as I stayed in contact with the felt presence of the Divine Indwelling. I discovered that God had never left my heart. I had walled myself out of my own heart as a misguided form of protection. The stone blocking my heart's entrance is consciously, and slowly, being rolled away as Christ emerges.

Miracles are growing to be the daily norm for me through an ever-deepening prayer practice. It is becoming easier each day to know – even if I can't always see, that despite appearances to the contrary, or even though I still need to truly accept myself as I am – all is well in my life and this world.

"... God is, and all is well." ☸

2021 ANNUAL
AIM READING
EYE OF THE HEART
BY CYNTHIA BOURGEAULT

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

LIVING THE WORK OF INNER CHRISTIANITY IN DAILY LIFE

LEVELS OF CONSCIOUSNESS

BY NATHAN JONES

Work Idea: The Work speaks of four different states or levels of Consciousness. The first level of consciousness is actual sleep. The second level is waking sleep. A vast majority of people exist here and operate as if they are fully conscious. In reality, many are just in a waking sleep, unconscious of their actions. One of the beautiful pieces of the Work is that it does not accuse people of evil thoughts and deeds. It merely states they are asleep. The third level of consciousness is called Self-Consciousness, Self-Awareness and Self-Remembering. The fourth level is Objective Consciousness, which is also called the state of Real I, where people can see things as they are.

Work Source: “[Ouspensky] used to say that people’s consciousness was so poorly developed . . . that they did not even realize that all of our food came from the Sun. Sometimes he used to say that the object of this Work is to increase Consciousness. It is not, he said, based on faith, or hope, or love, although these are included. What is emphasized is Consciousness . . . The first development of Consciousness is

to become conscious of Personality and the many different ‘I’s that compose it, some useful and some useless. This is a definite development of Consciousness and from this step it is possible to develop Consciousness still further by becoming conscious of another person.” *Commentaries*, p. 498.

Application: Attempt to observe yourself in one single interaction. As if you were in the back seat of your own car listening and watching. Let me warn you what you see can be quite unpleasant. That voice and posture, those poor people listening to you drone on about some useless opinion. Or maybe in your estimation it is they that have the attitude. You watch yourself nod and attempt to look engaged. Your mind wonders off thinking of all those things that need to be done with so little time. Perhaps frustration begins to simmer. Too much to do, too little time you think. Hold the observation, yet go easy on yourself. Now finish the observation: what were your emotions, where was your mind, what did your body feel like? It is interesting to also observe that which makes our heart quicken.

Not just actual fear, but merely the thought of fear or perhaps the company of someone you find rather charming. This thing you have seen is not you – Non-Identification and Self-Remember. This exercise is a step towards increasing Consciousness. Let us try to keep this simple. We don’t need to stand in a dusty library with a scowl on our brow to do this Work. Remember, this Work is beautiful, much more like a kiss than a clinched fist.

Further Resource: Ouspensky speaks of the practical aspect of evolving one’s consciousness through the use of Work tools: “There is always something we can do at certain moments. You must know these moments, and what to do, and how. We are studying doors. Self-remembering is a door. If realization that we do not remember ourselves becomes continuous, then we can remember ourselves. Every day you can find time to realize that you do not remember yourself; this will gradually bring you to self-remembering. I do not mean to remember that you do not remember yourself but to *realize* it.” *The Fourth Way*, p. 109. ☸



THE CHURCH of
CONSCIOUS HARMONY

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

BOARD OF DIRECTORS

Mary Anne Best
Ken Ely
Martin Field
Donald Genung
Peter Haas
Mary Lea McAnally
Lisa Morgan
Tracey Stephens

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
Mark Cadell, Media Producer
mediapro@consciousharmony.org

NEWSLETTER

Sandra Ely, Editor
garzaely@swbell.net
Carol Hagar, Design
carol.hagar@austintennisacademy.com

OUR MONTHLY PRACTICE: SOLITUDE

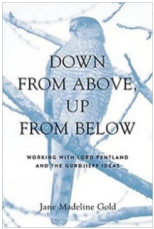
Our October monthly practice of solitude pairs perfectly and necessarily with meditative prayer. Solitude is the intentional disposition to remove distractions from our sphere of perception and presence so to be confronted with who we are in any given moment. For it is in the solitude and stillness that we can more fully discover ourselves, and, more importantly, become more aware of the presence of God. Just as silence is more than not speaking, solitude is more than just being alone.

The first monastic communities were formed by individuals withdrawing from their day-to-day life; a civic life that most likely took place in the city, perhaps with some form of extended family nearby. Today, one can live in a busy city or in a household full of folks, and still cultivate the inner disposition and practice of solitude. One may need to be creative and intentional in finding places and ways of partaking in solitude, but it is possible. The intent of withdrawing from the world and seeking increasing silence and solitude was to listen for God's word; to become ever more attentive to the Spirit of God's presence and action at deeper and deeper levels of interior perception: the place where wisdom is born of stillness. Whatever the historical context may have been for the pursuit of solitude, modern contemplative Thomas Merton wisely captures the current interior, spiritual meaning of withdrawal into solitude best:

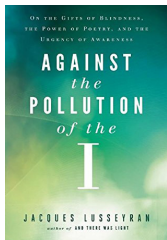
"This is the secret of monastic 'renunciation of the world.' Not a denunciation, not a denigration, not a precipitous flight, a resentful withdrawal, but a liberation, a kind of permanent 'vacation' in the original sense of 'emptying.' The monk simply discards the useless and tedious baggage of vain concerns and devotes himself henceforth to the one thing really necessary – the one thing that he really wants: the quest for meaning and for love, the quest for his one identity, his secret name promised him by God (Revelation 2:17) and for the peace of Christ which the world cannot give (John 14:27)."

Solitude is less a secret and more of a gift. The gift of solitude is freedom – from ourselves, and from the compulsions of our culture that call for our attention. Solitude is a training ground for our interior freedom, and when this freedom unfolds, we can love the world with our whole heart. It is not a dualism. Everything belongs. It is more a matter of style. This October, let's connect with a wish to live in a way that nurtures our freedom, for love and with others.

BOOK LOOK



Jane Madeline Gold was a student of Lord Pentland, who himself was one of Mr. Gurdjieff's close students and supporters. Gold's memoir about her life in the Work and the impact men of Being had on her is a very useful resource to begin to piece together the ethos of the Work teachings as it played out in human relationships and community life. Such firsthand accounts as this one in *Down From Above, Up From Below: Working with Lord Pentland and the Gurdjieff Ideas* are invaluable for our own encouragement as a community seeking not just a certain kind of knowledge for the sake of knowledge, but also Being for the sake of Understanding.



Jacques Lusseryan was blinded at the age of seven and went on to see in new ways – we might say, with the eyes of the heart. In this book, *Against the Pollution of the I: On the Gifts of Blindness, the Power of Poetry, and the Urgency of Awareness*, Lusseryan inspires us to look beyond the limitation of the senses and see with the inner I, even amidst a world in pain or turmoil. 🌱

SUNDAY SERMON THEMES

| | |
|------------|--|
| October 3 | Higher 'T's of the Heart: Temple of Spirit |
| October 10 | Higher 'T's of the Heart: Christogenesis |
| October 17 | Servant Leadership |
| October 24 | Christogenesis |
| October 31 | Loving God |

HUMAN BECOMING: EXPLORING THE POSSIBILITIES OF CHRISTOGENESIS WITH ILIA DELIO

Saturday, October 23, 2021 9:00am-12:30pm CDT

CCH warmly welcomes back our spiritual friend and evolutionary thought leader, Ilia Delio, to help us understand, converse and discover deeper possibilities for your human development into love itself. We invite you to join this Zoom event for your own spiritual growth and for the sake of the human family. Please preregister online.

OCTOBER CALENDAR

For more details, visit
<https://consciousharmony.org/>
or call 512-347-9673

SPECIAL EVENTS

- *New Member Classes
Sundays, Oct 3-24 noon-1pm
Preregister with the office
- *One-Day Centering Prayer Retreat
Oct 9 9am-3pm Register online
- *Intro to Centering Prayer Workshop
Oct 9 10am-noon \$15 Register online
+4 consecutive Tuesdays 7-8:15pm
- *Half-Day Centering Prayer Retreat
Oct 20 1-7pm Register online
- *Presentation Seminar with Ilia Delio
Oct 23 9am-12:30pm \$30 Register online

MONTHLY

Caritas Donations
1st Sundays
Bring non-perishables to CCH or
donate to caritasofaustin.org

WEEKLY

Sundays
*Centering Prayer & Lectio Divina 8-9am
*Intercessory Prayer 9am
†Worship Service 10-11:30am
†Youth Program (pre-K-12) 10-11:30am

Wednesdays
†Contemplative Worship Service 6-7pm

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

Saturdays
*Scriptorium noon
*Compline 9-9:15pm

DAILY

*Centering Prayer Service 7-7:35am

*Please join these services, groups, and classes via online video conferencing. Contact the website for accessible links and more information.
†Open for in-person at CCH



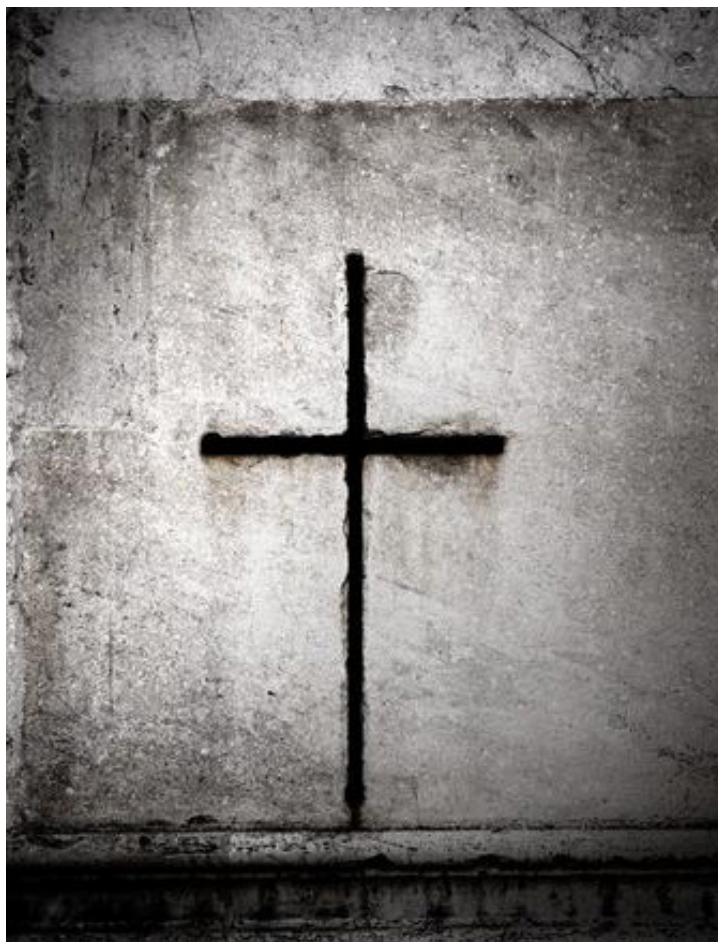
THE CHURCH of CONSCIOUS HARMONY

A CONTEMPLATIVE CHRISTIAN COMMUNITY

7406 NEWHALL LANE AUSTIN TX 78746

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

RETURN SERVICE REQUESTED



ORDINARY TIME AND THE CROSS

In the Name of the Father,
and of the Son,
And in the name of the Holy Spirit.
Amen.

By signing ourselves externally, or just interiorly,
we affirm our identity with Jesus
and His redeeming activity.

By making the sign of the cross, we accept
the human condition in union with Christ,
our redemption in Christ,
and union and unity with God,
to which the Cross leads.

The sign of the Cross is the symbol of the whole
transformative process, empowering us to enter with Jesus
into the bosom of the Father,
and allowing Jesus to renew the whole gamut
of His redeeming activity in our specific humanity.

Thomas Keating, Unpublished Notes

