

September 2022
Volume 34
Number 9



THE MARK

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

BEING POSSIBILITIES

THE MIRACLE OF CHANGE

BY PETER HAAS

We can't change and remain the same.

That, in one short sentence, is the takeaway of all the wisdom traditions, including the teachings and practices of Christianity and the Work. This simple sentence raises two key questions:

What needs to be changed in me?
How can it be changed?

Let's begin with something specific in mind: the more personal, the more universal.

Take a moment as you are reading this. Pause to ponder. What comes to mind—in your own life, in your own ways of thinking, feeling and embodied sensing, in your relating to another, in your vocation or work-for-income job—that is calling to you to change something about your own *way(s) or state of being*? Can you focus on one nugget catching your attention? Perhaps it is evident to all. Perhaps it is hidden. What in you calls for your attention and desires change?

With this nugget in mind, heart, or in your body-sensation, let's review how this could be changed and define the miracle of change in four stages of related action.

The Fourfold Process of Change

First, the primary action of change is our wish to be changed.

A stunning discovery is while we may wish to be changed, our will is unable to change us on its own. We need a new wish that includes consent of will. Such a will is often born in moments of total desperation, where we cry out for help, or even negotiate, such as: *God if you do such and such, then I'll do....* Asking for help interrupts the looping of our rote choices and infuses our will with a strength and disposition that is from above our current level of will. Through Grace, this strength gives a new force for the will to be energized.

Second, the secondary action of change is our consent to a process of being changed.

This process is different and similar for everyone. The root of change is:

- 1) Doing something you are currently not doing; and ceasing doing something you are doing.
- 2) Being in a way you are currently not, and ceasing being in a way you currently are.

The question becomes what is the process of change that we can consent to? Let's explore that further now.

Third, the tertiary action of change is its developmental quality.

Let's consider all change, growth, transformation, and possibilities—these are powerful words, and an even more powerful process. It is our understanding that all living things are growing in a particular, developmental way. That means, for instance, before there was a kidney organ there was a kidney cell. Systems are comprised of parts and any growth in a part is integrated into the whole. Similarly, growth of the whole is integrated into

growth of a part. There is a certain benevolence to life that places each of us in contexts that, whether we realize it or not at the time, demonstrate we are learner-ready for whatever comes to us at that stage or through that situation. Life happens to us in ways that we are ready for, even if it is painful or difficult. Life is like school. We only skip a grade if we are ready. For most of us, we are where we need to be in order to grow, develop and evolve. Will we take the opportunity?

Another way of saying this is that as we are growing toward a future of not yet realized possibilities or states of being, we simultaneously move beyond while retaining the prior, so as to receive the new. The technical description of this type of growth is, transcending and including. We transcend the prior and also include the prior. We both transcend and include grade school when we start high school. Just because we've transcended eighth grade, doesn't mean that all that was prior is forgotten. The prior is included in the present and even enables the possibility of growth and transcendence of the prior. The past is a part of our future, just transcended.

Because we can change and

grow, because as we work and consent to the process of change, we are not stuck in a loop of recurrence, the past is simply experienced from a different place of perception, state of being, or level or lens of consciousness. This development has a transformative quality to it, changing us from one degree of being to another. The transformational process can be subtle and slow. The process can also happen quickly, arriving unannounced, and turn us inside out, like a caterpillar to a butterfly. However it happens, transformation is a fruitfully disruptive miracle.

Fourth, the fourth action of change is engaging in different behavior or practices.

Developing new habits of doing that shape new ways of being. Let's explore some of these practices and how they support our change.

The Practices of Change

When this process becomes a practice, it can be our *habitus*, literally our new way of being and doing. Our change, our new becoming is the fruit of being our self and doing our self-differently, deliberately, and consistently.

An effort is required and

this effort rides on the rails of specific, definite and personal practices. If we are to change, we must engage such practices. Each of us can discern which practices are needed to support our process of change. Practices are both personal and universal. Yet, one size does not fit all. Practices may rhyme with other's practices, but they are not identical with others. Perhaps your foundational practice is Centering Prayer, Yoga, journaling or therapy. Perhaps your foundational practice is the Work and its cadre of ideas. Or, perhaps your practice is gathering each Sunday for community worship.

Whatever your practice or practices, we must not confuse the means with the end. Change is often required for our ongoing growth, and that may mean exploring new experiences or engaging new practices.

Here's an example. In 1968, the year he died, Thomas Merton took a pilgrimage to several American monasteries in New Mexico and California, as a kind of practice to rejuvenate his spiritual life with new and different influences. He kept a journal of the journey and with stark insights, left a record for us to follow. He

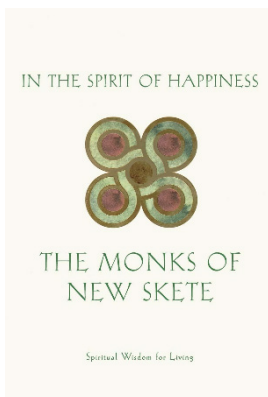
writes in a stark, personal way, almost admonishing himself to remember later on what he was feeling in that moment. It's useful for us to ponder this wisdom for our own journeys.

In Merton's final entry, he observes in himself, "There is a need of effort, deepening, change and transformation. Not that I must undertake a special project of self-transformation or that I must 'work on myself.' In that regard, it would be better to forget it. Just go for walks, live in peace, let change come quietly and invisibly on the inside. But I do have a past to break with, an

accumulation of inertia, waste, wrong, foolishness, rot, junk, a great need to clarification of mindfulness, or rather of no mind – a return to genuine practice, right effort, need to push on to the great doubt. Need for the Spirit. Hang on to the clear light!" (*Woods, Shore, Desert*)

May we take inspiration from this witness. Let's wish for new being possibilities through definite, specific and personal practices that nurture our change – so that we are never the same – willing the new, the open, and the possible beyond this present moment. ☸

Book Look



Here's a beautiful book full of wisdom and encouragement for all who wish to make the love of God the center of their life and practice. If you have never heard of the monks of New Skete, you are in for a treat. Widely known for their books on dog training, this book is lesser known but equally impactful. With narrative ease and accessible language, the monks introduce new and

old to the wisdom and practices of the Christian monastic tradition. In the Spirit of Happiness is a must read for all interested in fashioning a spiritual community of monks in the world. Enjoy! ☸



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
Stephen Utts

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

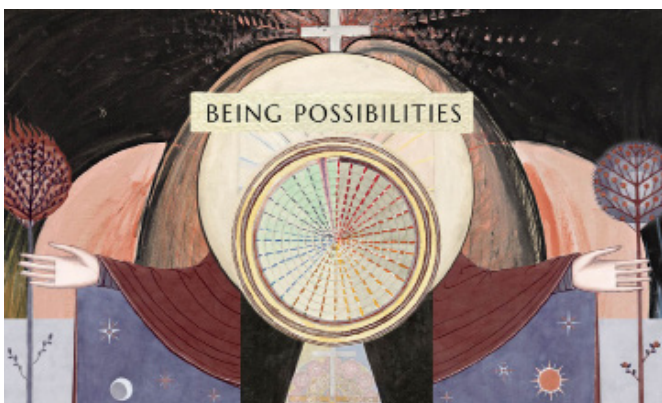
Deborah Hale, Children's Director
childmin@consciousharmony.org
Jacque Botto, Asst to the Children's Director
Don Hale, Youth Director
youthdir@consciousharmony.org
David Jenkins, Asst to the Youth Director

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



Now and always may Christ be magnified in my body, whether by life or death. Philippians 1:20

ANNUAL AIM: ARISING AS EMBODIED LIFE

BEING POSSIBILITIES

BY GUY YEADON

Higher Centers – which are in us – *know us* and understand us, for the higher level perceives and understands the lower. That is why every genuine Work-effort is recorded in a special place – that is, in inner divisions of centers. We need not fear it has not been noticed. We are fully known and transparent to those at a higher level who communicate through Higher Centers. We do not know ourselves but we imagine we do. We are deaf and blind and so need to be cured.

Maurice Nicoll, *Commentaries*, “Some Reflections on Self-Observation”

By *doing* this Work and not merely hearing it, you will begin to move towards what is called “creating yourself,” which means beginning to get in touch with what is *already there* Everything broadens and becomes much wider, clearer ... Harmony, balance begins to replace the tensions of opposites that existed before. Life then becomes his teacher.

Maurice Nicoll, *Commentaries*, “Self-Remembering” and “No. 4 Man in Recurrence”

My path to The Church of Conscious Harmony was not some magnificent spiritual reward for my brilliant, selfless, kind, compassionate, noble, Christ-like existence. I arrived at the end of a losing streak that almost killed me.

A hollow shell of a man, with no internalized or spiritual sense of self, I was suffering from Anhedonia, a chronic, debilitating depression, with a deathlike flatness and inability to experience any joy. In the preceding eight months, I got a brand-new job, a brand-new car, and got engaged; but, I was

unable to function. Soon, I was fired from my job and unceremoniously unengaged. A few months later, I gave CPR to my brother's dog to no avail; she died. One month later, I turned 40 and my father fell into a coma. Four weeks later he was gone, with our last conversation being on the phone and where I'm pretty sure I didn't say I love you. Over the next several weeks, my life continued to fall apart, piece by piece, culminating with my sponsor firing me for “wallowing in self-pity.”

I had started to read *A New*

Earth by Eckhart Tolle, and in a moment of self-observation that I did not know was self-observation at the time, I was amazed at how I did not cringe when he quoted Jesus in his book. Who knew that I would shortly find a church that has never made me cringe in the way it teaches me how to relate to Jesus. After my very first service, I distinctly remember saying to myself, “Oh my God, my life will never be the same.”

Now I find myself writing an article on how to receive higher influences, how to tap into higher

levels of consciousness, and how to experience our Christ-like nature as what we really are. What I now know is all my failures are my greatest gift. They empty me and make room for peace, love, joy, spirit and Christ consciousness. Every failure makes room for The Work of Inner Christianity to come alive, for the Ray of Creation to enter, and for Higher Centers to be available for a mere mortal like me. That Christ consciousness and those higher influences from above are available to all of us when we learn to get out of the way.

As Marianne Williamson puts forth,

“Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness that most frightens us. We ask ourselves, ‘Who am I to be brilliant, gorgeous, talented, fabulous?’ Actually, who are you not to be? You are a child of God. You playing small does not serve the world. There is nothing enlightened about shrinking so that other people won’t feel insecure around you. We are all meant to shine, as children do. We were born to make manifest the glory of God that is within us. It’s not just in some of us, it’s in everyone. And as we let our own light shine, we unconsciously give other

people permission to do the same. As we are liberated from our own fear, our presence automatically liberates others.”

The Work of esoteric Christianity is what teaches us how to do that. It is the only way Christianity makes any sense to me. The Work + Silence = Christ. In my experiences, this false personality has been built up with ego, pain, trauma, opinion, failure, drama, stories, low self-esteem, and all sorts of nonsense that interfere with the truth of what I really am. Whenever I am identified in a life event, I have no access to these Higher Centers. The blue sky is my spiritual nature, my Real “I,” yet when I’m identified I think that I am the clouds. As Andy Puddicombe says in his book *Get Some Headspace*, “the sky is always blue.” Thanks to the teachings of The Church of Conscious Harmony, I now know that the sky is always blue and is what I AM, not the clouds. Everything I’ve lost, in time, had no meaning. But without that Kenosis, there would be no room for the Ray of Creation to enter. I did not behave or earn this as a reward. It is the gift of non-identification. The gift of selling your possessions in order to create room for something higher, as described in Matthew 19:21-22.

When I first started going to CCH, I would sing “wretch” like me during *Amazing Grace* instead of “soul.” I was proud of my

wretchedness. I over identified with my useless suffering. My journey began with my therapist telling me that it was impossible to see something in another person that I did not possess myself, good or bad. He encouraged me to look for the good in people and insisted that I was not seeing them – I was seeing myself.

That was very difficult for me to internalize because I simply didn’t believe it. However, I did practice it while at Church, which became one big mirror. What I didn’t realize at the time was I was observing people operating from Higher Centers. I was observing people who were under higher spiritual levels and fewer worldly laws. I was observing open-hearted people who could receive the influence of the Ray of Creation. I was observing people whose false personalities were receding and their essence was glowing and blossoming. I was attracted to so many people because of what I now know as their level of being. It was easy to see the good in others, but a completely different story when it came to myself.

As Eckhart Tolle says,

“You do not become good by trying to be good, but by finding the goodness that is already within you and allowing that goodness to emerge. But it can only emerge if something fundamental changes in your state of consciousness.”

After studying Carl Jung and Robert Johnson, I realized what I was doing was giving my “gold” to other people until I was ready to take it back. The community of CCH is a safe place to practice this giving and receiving. I gave my “gold” to Tim, Barbara, Mary Anne, Martin, Michael, Donald, Don, Mary Lea, Stewart, Peter and so many more. They showed me what was possible and stuck around long enough to slowly change, develop, and come under the influence of the Work and have access to higher levels of consciousness and Higher Centers. The Work teaches me how to get out of my own way so I can receive these gifts with humility. To be led by a minister that continues to do his own Work inspires me to do mine. Mr. Gurdjieff always reminds us that the Work takes time and we must be patient. That is my experience. Over the years, I have gradually taken my gold back, learning that it’s okay to give your gold away to other people for a while.

I am so grateful for all the brilliant people who have acted as a mirror to remind me that I’m okay, and that fundamentally behind my brokenness, there is a beautiful man who is able to connect with Christ through his heart. I am a vessel of God’s love, and I too am one with my Father.

As Judith Blackstone describes, “Fundamental consciousness is vitally important for healing

from trauma because it cannot be injured, it has never been injured no matter how severe our traumatic experiences have been. When we realize ourselves as fundamental consciousness, we know that we have not been irreparably damaged. We can actually feel that who we really are, who we have always, deep down, known that we are, has always been there, intact. This fundamental ground of ourselves, the near side of our subjectivity has been there to witness a shattered, traumatized state, without being shattered itself. We are basically whole, and that underlying wholeness cannot be fragmented or diminished. Only our access to our wholeness has been obstructed.”

My resurrection is when I self-remember and *know* that my fundamental consciousness has always been intact and can never be broken.

This is the “good news” esoterically of the Gospels. There is something higher in me that never dies, that I as a traumatized mortal have access to, and that is a pure gift, not earned. Real “I” is what I AM.

The greatest gift of my spiritual journey has been the safety here at CCH. The Work tells us that

man is a self-developing organism – that I am a work-in-progress. I have bumbled and stumbled throughout my time at Church and have gone through at least two midlife crises! I have made plenty of mistakes and done some stupid things along the way. I have always been welcomed, never judged, and loved unconditionally. Supported, guided, taught, and respected. The great thing about the Work is when we have a problem with someone it’s not about them, it’s about us. This is exactly what The Bible means when it says: *Let he who have no sin cast the first stone.* The Work tells me that thou art that man and if that’s the case, I must drop my stone. This is the reason that CCH is safe. Our community enables us to self-develop, make mistakes, heal with safety and grace, and evolve. What a gift that safety is in a world that offers very few sanctuaries where we can totally be ourselves, the good and the bad, and not be crucified for it. In a world that really likes crucifixion but doesn’t want to stick around for the resurrection, thank God for this place, for holding me and teaching me how to receive the joy and the love and the fruits of connecting to God.

Our community has saved a wretch like me and if you’re patient it will undoubtedly save a wretch like you. A higher level of being is truly possible for everyone. I hope you stick around long enough to know that that person is you. ☺

ELDER WISDOM: HONORING OUR FATHERS AND MOTHERS

I WORK FOR PERMANENCE BY MIMI CONROY

I'm thinking about lineage these days and why I practice the Work of Inner Christianity. One side of this has everything to do with my ancestors, my family and the ones not yet born. The other lineage side is the Work and teachings of the Fourth Way. "I Work for Permanence" is a useful Work aphorism for these ponderings.

Native American tribes hold dear the concept of seven generations planning, meaning the impact of decisions should be considered out seven generations into the future, about 150 years. Other cosmological teachings add seven generations in the past. The Work, when practiced with love and delight over time, changes our level of being. With a change in being, we alter our lineage both forward and back on our timeline. Is this the permanence that meets generations not known and heals our past?

With Grace, I have almost seventy years on this planet and have been blessed in many ways. The Work is one of those blessings. The Church of Conscious Harmony has always housed both Church and School since the beginning. Tim Cook was introduced to the Work while

becoming a Unity Minister and soon brought it to us in Austin. His wish and aim was a five-year experiment. Were there people who had this same hunger to learn together? We came one by one and our appetites were voracious. A Tenth Man School student once described Tim's teaching methods, "Like feeding baby birds with a fire hose." The Work began to find homes in us because we fed it. What the Work becomes is both individual and communal. It changes people who change the world daily in small and large ways. So the lineage of the Work I now understand is made up of you and me being fed by teachers who we never knew and some we did. The same seven generations in the Work feeding forwards and back.

The beauty of this is that it's a win-win situation. There's this group called The Journey School. It's different from the Tenth Man School. The cumulative Work of those early Tenth Man students, the years of Working together has become the foundation for the Work today. The five-year experiment is now 34 years old having become the Church you know today. Based on much Work with negative emotions, we are now a Church and

a School of Love.

In this campus, lineage is embedded in the walls, literally. Bach Brothers Construction allowed the Church community to help build this church at certain stages. We gathered in numbers and installed the straw bales that make up the sanctuary's thick comforting walls now containing the sweat equity of Work students. Tibetan monks came and blessed this space with chants and Holy water. Fr. Thomas Keating, Br. Wayne Teasdale, Fr. Carl Arico and more also blessed these sacred spaces. Just before the bales were covered, Tim asked us all to bring something sacred to place in the walls the following Sunday. I searched for that blessed item, totem and loved piece with intention with the question, "What is sacred to me?" After church service the next Sunday, we gathered on site to pray together and add our love and intention into the walls. I saw icons, beads, rocks and prayers, mostly it was very private. The sweetest thing I witnessed was a small boy, who is now a man, slipping his small toy truck into the straw and taking it back out almost to his pocket then into the wall again. He helped me know preciousness, I cried, and

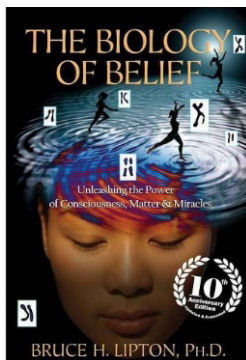
remember the moment clearly.

Over the years, one by one, the good stewards of CCH make improvements and enhancements to this campus. I remember when we made our dry creek bed through the courtyard into a wet running stream. The design and work was done to make the recirculating creek with its gentle water sounds and ecosystem. As is our legacy, our ministers asked the community to bring Holy water to add to the stream when we blessed it. The call went all over the world for water from Holy places. The day of the blessing, we gathered together in the courtyard to pray, sing and add new water into our small creek from many much larger bodies of water and Holy sites – again embedding this place with love, beauty, and connection. Another reminder, where we stand is Holy ground.

Some say you have to have direct lineage by having a teacher who knew Mr. Gurdjieff. I know the Work to be a very intelligent system. I'm certain Gurdjieff saw 150 years ahead and knew the Work would grow into a "new thing" over time. The Work is fed in us every time we self-remember, make unusual efforts, externally consider and remember "life is my teacher." Together we struggle to learn when our brains are lazy, radiate love when it's inconvenient, and embody when it's difficult. Our cumulative struggle calls the Work to live in us, the Work that is neither person, place nor thing but each beating heart. We are the lineage we are looking for; it's embedded in all of us. ☸

SEPTEMBER-OCTOBER COMMUNITY READING

THE BIOLOGY OF BELIEF BY BRUCE LIPTON



Our community reading continues with Bruce Lipton's classic, which helps us remember how what we do effects who we are, and how the power of thought and practices help shape our genetic expression. This book encourages us to cherish our bodies by improving our thoughts. Let's keep studying and practicing together! ☸

SEPTEMBER SERMON THEMES

TRANSFORMING BODIES

September 4	Essence
September 11	Metanoia
September 18	The Four Bodies
September 25	Higher Centers

SEPTEMBER COMMUNITY PRACTICE

SINGING AND CHANTING

Gurdjieff once said that time is breath. Some say breath is song and that the first prayers were songs. Chants are a type of song, simple, repetitive, and rhythmic – ideal for singing in a group or all alone. Our Church has many chants we use regularly in our worship services. This month, aim to use song and chant to help you feel into your body more fully. Especially when you feel stressed or tired, use the practice of song or chant to shift your energy and feel what arises. Perhaps try this:

Praise, God Creator. Praise, Christ the Living One. Praise, Holy Spirit, God Indwelling! ☸

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

LIVING THE WORK OF INNER CHRISTIANITY IN DAILY LIFE

PERSONALITY BY NATHAN JONES

Work Idea: One of the few times we are able to effortlessly observe the breakdown of the personality is when we are sick, a luxury I have been granted this last week. I awoke this morning to a cool breeze and what I thought to be redwood shadows coming through the windows. Another cool California morning where worries were hard to find? No, when the AC cut off, a 90-degree wind blew in, and I looked out at my Hill Country cedar trees. Ah, not California at all. That's ok, I thought, I still don't have any place to be. My body is heavy, and it seems at some point over the last 48 hours I unwittingly may have been hit by a small train. That is all fine and well, as long as I don't move too much. I can sit here with my thoughts, easy thoughts. Not the heavy thoughts that I carry with me day in and day out. Not the ones that steal my days, the concerns, the constant

setting up of dominos to be felled by tomorrow's touch. Simply, easy thoughts with no worries about today. Hmm, getting out of bed feels like a respectable challenge. Whoever, or whatever, it is inside of me that carries those stresses, that considers and re-considers the "right" things to do to achieve the "correct" objectives is simply not around right now. Bills, phone calls, obligations, leaky faucets, haircuts, I can see the hollowness in all of it because not one of the thoughts of these things even slightly moves me to worry or identify. What an all-encompassing blessing!

My child peaks her head in my quarantine room just to say, "Hi Daddy." I tell her not to be in here in equal parts for her health and to stop her from seeing the moisture build up at my eyes. Is there anything sweeter in this whole world? I can see this now and understand something of how the blind was


given sight. The Work talks to us of observing the Personality and not feeding it. Through observation, the Personality becomes passive at which point inner development can take place. It is here when Essence can grow.

Work Source: That is why the Work begins on the practical side— the side of *doing* it – with self-observation. Self-observation means seeing oneself as one is and not as one imagines – a vast task, but expected of us, since we are expressly created to undergo a transformation or re-birth, which an active Personality prevents. Certainly, that part of Personality called Imaginary 'I' will do its best to prevent anything like this from happening. It will continue whispering to you: "I and none other," while the truth is that there is no single 'I' and plenty of others. But the power of Imaginary 'I' is

enormous. People simply do not believe that they have not got an unchangeable, ever-present, permanent Real I *that controls them*. Let me repeat that: I say that *people simply do not believe that they have not got an unchangeable, ever-present, permanent, Real I in control*. So this powerful illusion – this sleep-trick worked by Imaginary ‘I’ – stands in the way of any of those revealing moments of real self-observation *which would destroy illusion*. Thus, it continues to stand like a mist between the Work itself and its powers, and ourselves and our hidden nothingness. So, nothing strikes home to startle and shake us ... If it did, we would receive,

little by little, as we can stand it, the waiting help necessary to make Personality passive so that the miracle of re-birth can begin to take place. M. Nicoll, *Commentaries*, p. 1664-5

Further Resource:


God
Real I: under 12 Orders of Laws; under the law of will;
Essence: under 24 Orders of Laws; under the law of fate;
Personality: under 48 Orders of Laws; under the law of cause and effect;
False Personality; under 96 Orders of Laws; under the law of accident
B. Pogson, *The Work Life*, p. 173 

Join Us for This Extraordinary Online Class

A PASSAGE THROUGH SELF, OR CONSCIOUSNESS WITH BERNADETTE ROBERTS

Facilitated by Peter Haas and Mary Anne Best,
with a special introduction by Tim Cook
Wednesdays, Sep 14-Oct 26, 7:30-8:45pm

Explore Bernadette’s contemplative teachings on the unfolding of the spiritual journey as evidenced through her own experience. We will view her videos, reflect upon and share our own journeys during all seven sessions. If you wish to join us in creating a container of valuation, deep listening and engagement with higher influences, please register online.

Bernadette Roberts (1931-2017) was a former Carmelite nun, wife, mother and grandmother, contemplative, teacher, author and mystic. She visited CCH many times, facilitating workshops and retreats, blessing us beyond measure by her witness. 

SEPTEMBER CALENDAR

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

SPECIAL EVENTS

Lessons in Truth, led by Donald Genung
Wednesdays, Sep 7-Nov 2 7:15-8:45pm
In-person class Register online

CCH 101, with Peter Haas
Sep 11 11:45am-1pm Fellowship Hall
Pre-register with office

Beelzebub’s Tales Reading Group,
with Robin Bloor
Mondays, Sep 12-Dec 19 7-8:15pm
Online only
Register online, \$140

A Passage through Self/Consciousness
(see left for details)
Wednesdays, Sep 14-Oct 26 7:30-8:45pm
Online only
Register online, \$70 suggested

One-Day Online Centering Prayer Retreat
Sep 24 9am-3pm 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 (preK-12) 10-11:30am

Wednesdays
†Contemplative Worship Service 6-7pm

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

Saturdays
*Scriptorium noon

DAILY

Centering Prayer Service 7-7:35am

*Please join via internet; links are
on our website.

†In person and online.



THE CHURCH of CONSCIOUS HARMONY

A CONTEMPLATIVE CHRISTIAN COMMUNITY

7406 NEWHALL LANE AUSTIN TX 78746

RETURN SERVICE REQUESTED

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

THE TALENTS



Edward Babcock, photo collage

*Well done, good and faithful servant ... You were faithful in managing something small.
I will now put you in charge of something great. Share to the full your master's happiness.*

Matthew 25:23

Cooking, sweeping, lighting lamps, sewing, harvesting, investing, going to the bank –
these daily occurrences form the basis of the parables.

This suggests that everyday life is the place where the reign of God takes place.

We don't have to go to a monastery, convent, or hermitage.

We do not have to go anywhere because the reign of God is right in front of our eyes. It is 'close at hand.'

Divine union is available to everyone on the face of the earth.

Our potential for divine union is the talent, above every other, that must not be hidden in the ground.

Thomas Keating, *The Mystery of Christ*

