

September 2023

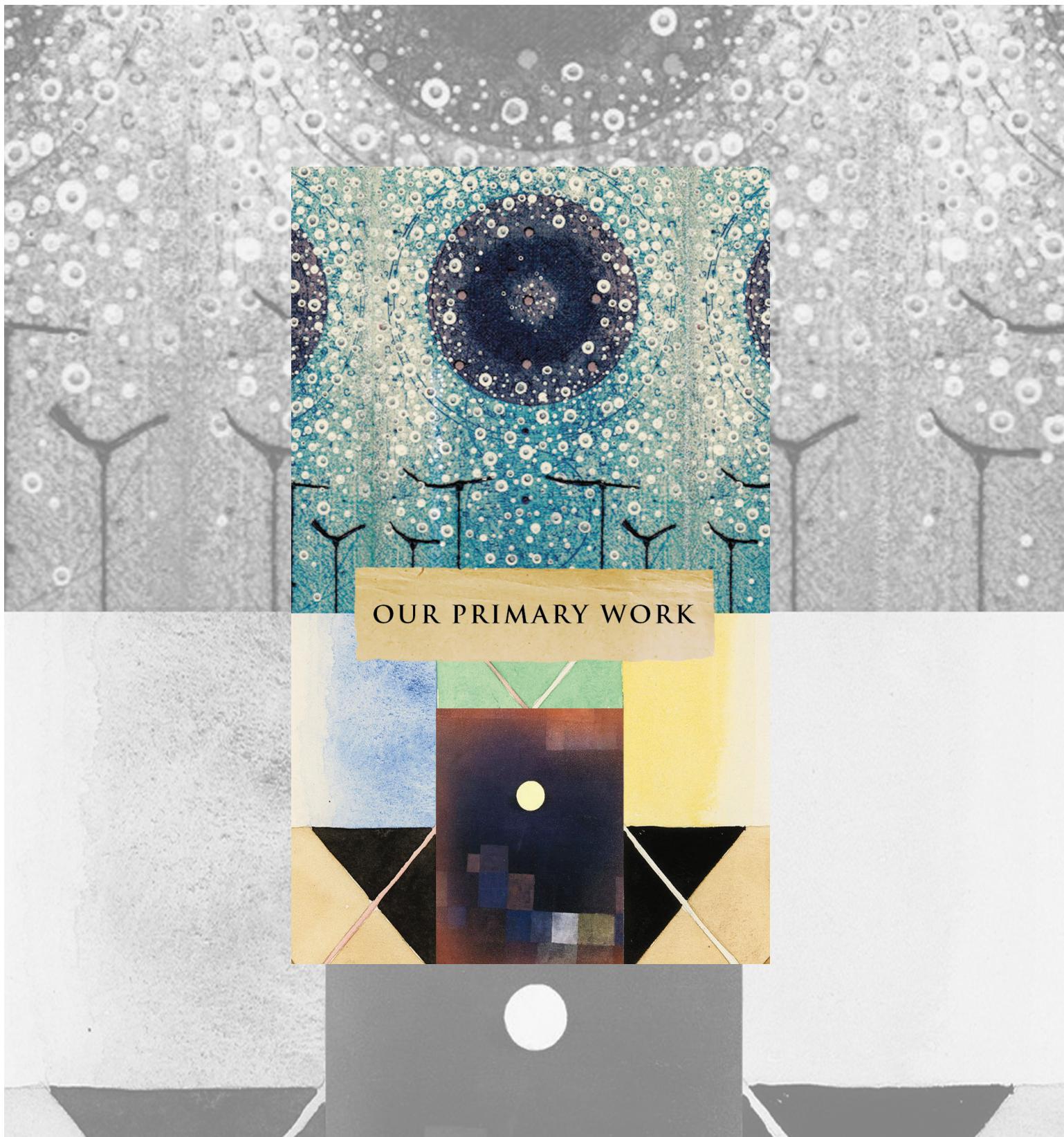
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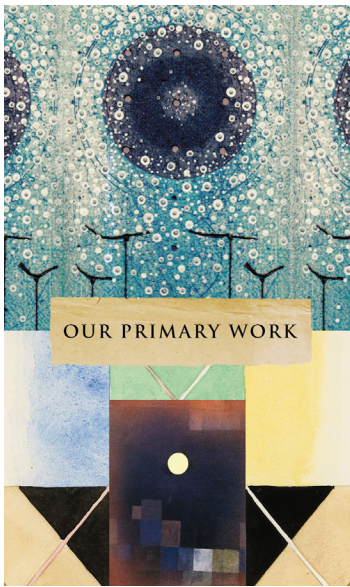


# The Mark

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



OUR PRIMARY WORK



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*Holy, holy, holy ... the whole earth is filled with God's glory!* Isaiah 6:3

## ANNUAL AIM: HOLY REMEMBERING

### OUR PRIMARY WORK BY PETER HAAS

When you realize where you come from, no imagination can move you to believe that you are separate.

Everything is seen for what it is, and you understand that no one is in danger of losing anything but his identification.

And in that forever good news, in the face of everything that appears to be real, only kindness remains.

Byron Katie, *A Thousand Names for Joy*

I need to attune my centers in order to hear the vibration of an energy that is not degraded. I listen to its resonance in myself.

This is what takes place in praying, in meditating, in reading sacred texts, in repeating sacred words.

Jeanne de Salzmann, *Reality of Being: The Fourth Way of Gurdjieff*

*For this reason I kneel before the Father ... that he may grant you ... to be strengthened with power through his Spirit in the inner self ... so that you, rooted and grounded in love, may have strength to comprehend with all the holy ones what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God.*

Ephesians 3:14, 16-19

Mark Twain once quipped that the difference between the right word and the almost right word, is the difference between lightning and a lightning bug.

That's a good way to think about what the word *primary* means. In this context, our primary work makes all the difference. It's irreplaceable, foundational, so essential that it's as different as lightning and a lightning bug. It's first among many equals.

The By-laws of The Church of Conscious Harmony indicate what our "lightning" is. The Church stands for and safeguards God

devotion as its primary, essential, non-negotiable work. This primary work is our God devotion by way of: 1) a practice of Centering Prayer as conveyed by Fr. Thomas Keating and 2) the application of the Work of Inner Christianity ideas as conveyed by Maurice Nicoll's *Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky*.

### Our Primary Grace

Having said that, I am remembering in this year of "Holy Remembering," there is something that precedes all our primary

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## THE WORKSHOP

### START HERE!

practices and efforts of God devotion. Preceding all the “lightning” of our work is the primacy of divine grace as conveyed by Christ through the power of the Holy Spirit.

Grace demonstrates primacy – we love because we have first been loved. We choose God because we have first been chosen. We breathe because we have first been breathed. We have first been awakened by grace to live lives in accordance with the pattern of divine beauty, goodness and truth, in the Way of Jesus the Christ. This is not our own doing. This is not the result of our work or prayer. This is the act and event of God in Christ bestowing grace upon us.

It seems to me more and more that my foremost, vital and essential work is not my personal devotion and Work, but first and foremost, remembering always the grace of God in Christ that works in me (and us) to *equip the church in every good thing to do God's will, working in the church that which is pleasing to God's perception, through Jesus Christ, to whom be the glory forever and ever, Amen.* (Hebrews 13.1)

I believe and experience that it is by means of the primacy of transforming grace that God equips us in every good, heals us in every dimension and saves us from ourselves, liberating us to live a totally transformed new life. This primary grace isn't lightning, rather it's the very light of light; the very continued on page 6

Welcome to the Workshop, where we ponder a question submitted by a participant of The Journey School. Each month, the answers are experiential, applying the Work of Inner Christianity ideas to life in a practical way.

#### QUESTION:

I feel overwhelmed by all the different new ideas in the Work. I don't know where to begin. All the new terms and concepts overwhelm, but at the same time I don't want to miss something important. Any guidance on the best place to begin?

#### REPLY:

The feeling of overwhelm is a normal experience when first encountering or learning the many ideas and teachings of the Work. So, one of the first things the Work invites us to focus on is the simple yet profound practice of non-critical Self-observation. If we can begin to practice this regularly and expand our moments where we know that we are Self-observing non-critically, it will begin to shed light on other Work ideas. In part, because we begin to see in our own personhood and lived experience these Work ideas practically, versus just conceptually. It is one thing to know about a Work idea intellectually. It is something else altogether to experience a Work idea firsthand by way of Self-observation.

For example, if you can just focus on non-critically Self-observing a particular negative thought pattern or negative emotion, you will learn more about the Work idea of negative thoughts and negative emotions, and the various negative parts of centers – rather than if you were just reading the *Commentaries* and not practicing Self-observing these dynamics.

The Work is a lifelong practice and an enduring tool. It takes many years to understand the many different ideas in the Work. But it can take just a moment of Self-observation to see a Work idea or concept firsthand occurring in or through your Being. The Work emphasizes that learning the Work ideas (Knowledge) plus practicing the ideas (Being) leads to Understanding.

So, aim to focus your efforts. Begin with Self-observation. See what you see, and then move to integrate more fully Non-identification and Self-remembering as you are enabled. ☺

To submit a question for consideration to the Workshop, please email: [minister@consciousharmony.org](mailto:minister@consciousharmony.org).

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

# REFLECTIONS ON THE WORK OF INNER CHRISTIANITY

## REMEMBERING COMMUNITY

BY JILL FRANK

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On July 4th, a group of 21 pilgrims from age 2-74, began a journey to Lama, New Mexico. Our collective intention was to envision the youth program that is waiting for us. The Lama Foundation is the place where Tim Cook had a Wish for a community grounded in practice and rooted in love. A Wish for a community that would make God devotion the center of their lives. He experienced it there, he wished for it, and it is manifesting at The Church of Conscious Harmony. I had heard the stories, but somehow standing on Lama's sacred grounds, crawling into the kiva that is the model for our Theosis chapel, experiencing the holy place that birthed us, and joining together with an interfaith, community of God devotion shook me to my core. I was grateful to be grounded in an aim of feeling it all, deeply with gratitude – one community of love, connected by deep prayer and intention.

The bylaws of The Church of Conscious Harmony state: Our aim is to provide the focus, the teaching and the community support required for individuals to grow in self-awareness from the illusion of separate and separative existence to the fully enlightened experience of *conscious* union with the living God...”

One of my favorite Work teachers, Beryl Pogson writes in *The Work Life*, “The one hope for humanity is that a *conscious* nucleus shall be held together and be able to stand up against the force of the mechanical downward pull. And so it is in a group (an intentional community) ... we have to put ourselves under the influence of the forces that will lift us up.”

Let's highlight some of the intentional community support that forms our conscious nucleus.

### **Engaging in All Ages and Phases**

Melba Martinez dove into the

Church's offerings immediately upon her arrival. She observes, “What's different in this community is I've been so impressed with ‘the way’ things are done here as in ‘the consciousness,’ and the directed attention that CCH members give in service.”

I picked up on this as well when I arrived. I was amazed at how much attention goes into virtually all aspects of CCH. Everything has a background aim and intention. The intention fuels the attention. It's as if everything matters ... if God is in everything and God-devotion is our intention then the ordinary activities of daily life come to life with new meaning and even reverence. Intention and attention, grounded and rooted in love, grounded and rooted in prayer, in relationships within and without, in all centers, in all lines of the Work of Inner Christianity. One. Movement in stillness and stillness in movement. Why am I serving in

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this role and what will I bring to it? Why am I here today and what do I Wish for? How do we bring both intention and attention, this unified way of Being into Work in community? We can wonder....

It begins with our children. Deborah Hale, director of our children's ministry, puts it this way, "I see our Work in the idea of attractor fields and our basic core of goodness. When the children come every week into the attractor field of this community with our dedicated teachers, there's a safety that they feel here. Our Work is to hold the idea of our basic core of goodness, to make sure the children know that they are good, and they are OK."

Don Hale, our youth minister, adds, "The Work principles with our youth currently involve holding space for those who have come and will come. This may include looking for third-force and modeling how to handle challenges for the young people. Also, non-identifying and neutralizing negative emotions. Those called to be with our youth Work toward making our personalities passive as the youth are building their personalities up. We continue holding the idea of our basic core of goodness. It's a great symbiotic possibility in relationship with our youth program."

Often the predominance of our Work varies in different ages and phases. We Work on knowledge in The Journey School and many

of our special class offerings with study and practice. We apply the knowledge to our experiences using life as our teacher and awareness grows as we practice self-observation, non-identification and Self-remembering. We get to "know ourselves" in our multiplicity.

Loren Stell, an elder in the community, shares, "It doesn't really feel like Work anymore, it feels like thanksgiving. I'm so thankful for the little ones who spin around on the church stage each Sunday, as well as the older ones who support their spinning. I've gone back to the beginning. Now it's about just being thankful, taking me back to my purpose – to glorify God and enjoy God forever. So that's what I'm doing."

Abundant opportunities for volunteering and engaging in the Work of community exist. Seva is the Sanskrit word for "selfless service" and has been a foundational practice of our Church since its inception. Fr. Thomas Keating says in *Open Mind, Open Heart*, "dedication to God is developed by commitment to one's spiritual practices for God's sake. Service to others is the outgoing movement of the heart promoted by compassion. It neutralizes the deep-rooted tendency to become preoccupied with our own spiritual journey and how we are doing ..."

Whitney McFall, one of our Sunday Seva group leaders, shares,

"there is a feast here and you are invited to come to the table if you Wish. Joining a Seva team is an onramp and entry point for engaging with others. We get a sense of how to Work with delight in community."

One of the most notable aspects of the Lama community is the way Seva is woven throughout the day. They use a "wheel" with all the things that allow the community to function and flourish. Part of being in community is serving these cogs on the wheel. It is an excellent way to observe our programs for happiness as they arise in mundane activities like weeding a garden, spreading sand, and sanding benches. Life becomes our teacher.

### **Engaging in All Three Centers**

The Fourth Way, the way of the householder, means we are *in* the world but not *of* it. Each of us aims to reach some state of balance in which all the body's centers (intellectual, emotional and moving/instinctive) begin to reflect the Work. Higher centers are always available, but not often accessed.

CCH provides offerings to not only help us access each center, but to move towards sacred embodiment. Wholeness with integration of all the centers at one time, embodiment of being human and divine. The Gurdjieff Movements, Sacred

Sounds, Song and Silence and Sacred Embodiment offerings are opportunities to come to balance in these holy vessels we've been given for our time here.

### **Engaging Near and Far**

COVID was a blessing to our community. As it forced us to close the physical doors for a time, it invited us to open the doors to the greater world community in the cloud! Overnight, we opened our computers and started Zooming not just for meetings, but for retreats, worship services and into the silence together. The CCH community expanded globally. I can recall retreats with 13 different states and four continents represented. The Journey School went from in-person to online and our membership soared.

My Work partner, Cami Smalley lives in northern Wisconsin. We have never met in person and yet we "know" each other in a very intimate way. Cami says, "CCH gave my husband and me the opportunity to choose a spiritual community that best aligns with our values and worldview. We participate online for Sunday service, and I engage in The Journey School, morning Centering Prayer, and a weekly Work group. We both feel a connectedness in the virtual experience of God devotion. We are so grateful for the virtual presence and inclusion in this shared Work,

which feels more resonant than many of our live experiences in previous faith communities.

Suzannah Silva, who grew up in the community and now lives in Colorado, says "I never left." She reengaged with the community online and is in my Journey Group. She lives and moves and breathes the prayer and walks on the two foundational legs of CCH. She and many of our early CCH friends remain grounded in practices they learned and embodied with us and are seeding the Work and Prayer in other communities.

### **Remembering Our Aim**

The CCH community is for ALL who wish to make God devotion the center of their lives. The first decades in the community were dedicated to establishing the foundation and laying the groundwork in prayer and practice. We remember in gratitude, honor and love the lineage of our teachers here and in The Conscious Circle of Humanity. We Wish to transcend and *be* the seeds of conscious love in this world and beyond.

As Beryl Pogson shares in *Brighton Work Talks*, "It is big Work waiting and holding a vision. Watching, waiting, in attention – all have the same meaning. Do you now really see what waiting is? It is remembering the Presence of God, the Invisible Presence ... we are very close to what is real." ☸

continued from page 3

light of the world that shines in the darkness where the darkness cannot comprehend or overcome.

The light of grace first shines upon us and quickens our desire to pray and work. It first reminds us that the spiritual journey isn't about our self-enhancement or evolution of consciousness, it is first and foremost about dying to self so that Christ might be all in all. This fierce and foundational grace always births sacrificial generosity in the way of love, forgiveness and benevolence.

### **Our Primary Remembering**

The philosopher Kierkegaard said, "Live life forward, understand it backward." We may not feel the presence of grace in the moment, but looking back, we can see God's grace has been guiding and nurturing us all along. Psalm 44 conveys the root of our primary remembering very clearly. The psalmist writes, "*life events have befallen upon us, though we have not forgotten Thee ... Our heart has not turned back, nor have our steps departed from Thy way ...*" It is God's grace that effects our remembering, quickens our prayer and enables all Work.

May Holy Remembering be the bridge that binds the relations between the unending source of divine grace and our limited human prayer, work and devotion.

Grace is the lightning. All devotion is the lightning bug. Amen. ☸

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*But whenever you pray, go into your inner room and shut the door and pray to your Father who is in secret, and your Father who sees in secret will reward you. Matthew 6:6*

## REFLECTIONS ON THE PRACTICE OF CENTERING PRAYER

STILLNESS AND BREATH BY HALEY RUSHING

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It was late Fall 2005, and I was on my way to a 10-day women's Centering Prayer retreat at Cedarbrake in Belton, Texas. I was about six months pregnant with my twin daughters. The countdown to their arrival created a deep wish for personal growth and development.

At the time, I'd been practicing Centering Prayer for about four years—taking comfort in Fr. Thomas Keating's consolation that "success" for many is simply sitting still for 20 minutes. As someone perpetually on the go, the act of sitting still is no small accomplishment. But after years of practice, while my body could remain still, my mind always remained active. My hope was that the combination of silence, Centering Prayer, breathwork, and resting in nature would create the conditions to settle my mind and generate a more direct experience of the connection to Spirit that had alluded me to date.

My yearning for this experience had an urgency to it, as it wasn't

just about me. I would soon be responsible for being the primary source of love for two new beings on the planet and I wanted to be in the best possible state to welcome them and raise them with as much love, patience, and grace as possible.

I'd done a lot to prepare myself for their arrival – read *What to Expect When You're Expecting*, took Redirecting Children's Behavior classes, designed the nursery using feng-shui – you name it, I did it. But my potential to be a loving presence wasn't going to come from anything I did per se. The fundamental capacity to express love has a lot more to do with the quality of one's *being* than the extent of one's *doing*. And attending to the quality of one's being requires the opposite of doing. It requires stillness.

It's a counter intuitive form of development. Rather than trying to do anything – willfully trying to improve yourself in some particular way – you're letting go of any notion of self-improvement. As Tim Cook

used to say, "This is not a self-improvement project." We work to observe the self in action and create some space, some freedom, to consciously choose our response in any given moment rather than *uselessly acting out from fear*.

Over the years, I've come to appreciate just how much my false self gets in the way of my ability to express love. Unfortunately, when the false self/ego is in charge and it doesn't get its needs met, it can get really cranky, resentful, and agitated – stopping the flow of love from seeing the light of day. The weaker the identification with my false self becomes, the stronger the connection with my true self becomes and the less interference there is in responding to life with love.

Silent retreats create the unique experience of witnessing the diminishment of self before your very eyes. Silence is like a gag order on the personality. On day one of the retreat, each person's personality is still alive and well and

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present, like a strong perfume that hasn't had a chance to evaporate. But without the ability for the personality to express itself through speech, it quickly begins to fade in prominence. Internally, the hours resting in silence and focusing on the breath have an equally quieting effect. Thich Nhat Hanh once said, "Breathe in deeply to bring your mind home to your body." That's exactly what (finally) happened for me when the mental chatter that had been impervious to twenty minutes of practice, largely gave up after 40-60 minutes of focused breathwork and use of the sacred word.

When the false self is quieted for days on end, it creates the spaciousness to see the spirit or essence of someone shining through. There's more visibility to one's soul than one's role. The community begins to feel like a collection of lights – lighter and brighter for having turned down the dial on the self and tuned in to the stillness and peace available within.

I have a distinct memory of walking through the woods at 5:00 a.m. one cool morning and seeing what looked like pure light walking towards me. That light was another retreat participant who passed by me, simply radiant. I had such a feeling of joy and awe at what felt like a miraculous ability to see someone's inner light. As Byron Katie says, "Everything is seen for what it is, and you understand

that no one is in danger of losing anything but his identification. And in that forever good news, in the face of everything that appears to be real, only kindness remains."

When you've experienced the diminishment of self that comes from stillness and resting in Centering Prayer, it becomes apparent that the self is, in fact, a construct. One's way of seeing and being in the world is optional. You can literally turn it on or off, dial it up or down, like a dimmer switch, only in this case, the more you turn down the dimmer on your personality, the brighter the light of spirit can shine through.

But turning down that dimmer switch isn't easy to do. We all have our adaptive personas that help us to feel safe and loved. It can feel highly unnatural, unsettling, and anxiety-provoking to intentionally engage in a practice designed to dismantle the false self – or, at the very least, dislodge it from the driver's seat.

On the enneagram, I'm a three (performer/achiever). The idea of not shapeshifting to respond to what I imagine someone needs from me feels like forsaking the possibility of being loved. What I now understand is the self that's engaging in all manner of strategies to get its needs met, undermines the possibility of the very thing it seeks. When I think I have to perform in order to be loved, the love

generated by that behavior feels tenuous, inauthentic, predicated on continuous performance.... Resentment often ensues, and all that performing is exhausting.

Centering Prayer is where one finds rest. It's the antidote to overidentification with (and exhaustion from) the false self. Over time, you see it for what it is. You can observe it. Non-identify with it. And remember who you are and where you come from. From that place, you can love and connect with others. Simply put, to the extent that self *contracts*, capacity to love *expands*.

They say that when babies are born and for a short window of time afterwards, there is no sense of self and other. The unitive state is the default state until the time when the personality starts taking shape and the process of othering begins. I'd like to believe that the time I spent in Centering Prayer prior to their arrival and every day that I've spent practicing since, quieted and continues to quiet my false self and prepares me to connect as deeply as possible with the two beautiful beings entrusted to my care. They're now seventeen. The love that I have for them is so deep and unconditional, it can only come from that wellspring of love that's unleashed through the gift of connection to Source accessible through the practice of Centering Prayer. For that, I'm forever grateful. 🕐



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# SCRIPTORIUM

## THE FIRST WORK BY PETER HAAS

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Our scripture for this month's Scriptorium is found in the Gospel of Matthew 22:37-40.

*Jesus replied: "Love the Lord your God with all your heart and with all your soul and with all your mind."*

*This is the first and greatest commandment. And the second is like it:*

*'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments."*

Our focus this month is on "Our Primary Work." By primary, we mean qualitative, such as foundational, and quantitatively, such as first and foremost.

Jesus's famous answer to the question what is the first and primary commandment in the Jewish tradition, gives us clear guidance on how we might answer the similar question: What is our primary Work? For Jesus and for many other religious teachers through human history, our primary Work is learning how to love.

The Greek word used here in the Gospel of Matthew is the word *agape*, which conveys the idea of loyal, unconditional, faithful love.


In a certain sense, when you see the word *agape* you can translate it in your mind as: three centered desire, care and regard for another's well-being.

Notice also that the same Greek word, *agape*, is used for both loving God and loving neighbor. Jesus doesn't make a distinction between spiritual love and social love. There is one kind of love – expressed toward and for God and toward and for our neighbor.

So we can affirm that the dual yet connected directionality of love toward God and toward others is our primary Work – it's both

foundational to the quality of our Being and existence, and primary to the activity of our ways of Being and choices of how we relate.

Applied to our spiritual journey, perhaps, as theologian James Torrance quipped, "The primary work is to realize that it is more important to speak about the Christ of our experience than our experience of Christ."

That's a powerful invitation to ponder, and a fitting way to conclude with a question of application: Do we love our spiritual journey more than the One to whom we journey? 

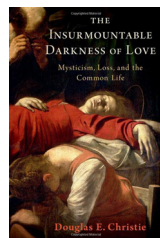
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## SEPTEMBER SERMON SERIES

### REMEMBER GOD

September 3	Community Sharing
September 10	Remember God's Word
September 17	Remember God's Presence
September 24	Guest Minister: Douglas E. Christie

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## COMMUNITY READING


### SEP-DEC

*The Insurmountable Darkness of Love* by Douglas E. Christie

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## COMMUNITY PRACTICE SEP-OCT VISIT A NEW PLACE

Our community practice for the next two months is visiting a new place. Perhaps in line with our September enrichment weekend, try the desert – or at least the near desert. Drive a couple hours west, past Enchanted Rock or Llano and begin to notice the desert-like vastness. Or, if you live outside of the Austin area, drive a couple hours out of your usual radius. Feel what the space and light and textures of the place convey to you. Get out of the car and listen. Notice the silence, the stillness, the vastness. How does a place impact perception? Emotion? Memories? 

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## CONSCIOUS GATHERING OF WOMEN

Led by Jill Frank & Deborah Hale

Oct 6, 6pm - Oct 8, 11am

Please join us for “Wild Mercy,” a conscious gathering of women, 3-day retreat. This will be a time of sharing, nurturing and honoring the sacred connection of sisterhood. Open to women of all ages and stages and includes times of silence and solitude in nature. Held at Camp of the Hills in Marble Falls, TX. Visit the CCH website to learn more and register.

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## JOIN US FOR THIS EXTRAORDINARY OFFERING A VASTNESS BEYOND SELF – WISDOM FROM THE DESERT

WITH DOUGLAS E. CHRISTIE, PH.D

SEPTEMBER 22-23, 2023


FRIDAY, 7-8:30PM & SATURDAY & 9:30AM-NOON CDT

IN-PERSON FROM THE CHURCH SANCTUARY AND LIVESTREAMED

Our aim is to nourish our community with wisdom from the Christian tradition that supports the spiritual journey beyond the limitations of self and deepens intimacy with God.


Early Christian monks, known as the desert fathers and mothers, entered the vastness of the desert to seek God and their own deepest ground amidst silence, stillness and emptiness. They developed a profound way of life rooted in the work of deep listening and oriented always toward the transformation of their lives in love.

Many of the same deep desires for God, self-awareness and community that drew them into the desert are still alive in us. Our time together will consist of a dialogue between these ancient desert traditions and our own unfolding desire to live lives of depth, integrity and love in God.

We invite you to experience the deep wisdom teaching of Professor Douglas E. Christie. The cost is \$40 (scholarships available). Please preregister at [consciousharmony.org](http://consciousharmony.org). 

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## BOOK LOOK

Douglas E. Christie may be one of the most important scholars of contemplative and monastic spirituality of this generation. His books are essential reading for anyone interested in deepening their knowledge and understanding of the contemplative and monastic streams within the long enduring Christian tradition. Dr. Christie serves as a professor in the Theological Studies Department at Loyola Marymount University in Los Angeles. His most recent book, *The Insurmountable Darkness of Love: Mysticism, Loss and the Common Life* is a masterpiece of introspective spiritual autobiography that also teaches the wisdom of the contemplative monastic tradition in very accessible ways. His prior book, *The Blue Sapphire of the Mind*, is a treasure chest of wisdom integrating contemplative practices and nature. The Church of Conscious Harmony is hosting Dr. Christie September 21-24, 2023. See above for more details! 

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# SEPTEMBER CALENDAR

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

## SPECIAL EVENTS

- ❖ Sacred Sounds One-Day Retreat, with Billie Woods  
Sep 9 9am-3pm \$25 Preregister online by 9/7

Exploring the Enneagram, led by Mimi Conroy  
Wednesdays, Sep 11-Nov 1 7-8:30pm Online only  
Register online \$20 suggested

Beelzebub's Tales Reading Group, with Robin Bloor  
Mondays, Sep 11-Dec 11 7-8:30pm Online only  
Register online \$75

- ❖ Lessons in Truth, led by Donald Genung  
Wednesdays, Sep 13-Nov 8 7-8:30pm  
In-person class Register online

5-Day Centering Prayer Retreat at Cedarbrake  
Sep 15-19 6pm-11am \$650  
Wait list only. Contact office to inquire.

†A Vastness Beyond Self: Wisdom from the Desert  
with Douglas E. Christie, Ph.D.  
Sep 22-23 7-8:30pm & 9:30am-noon Online and In-person  
Register online \$40 (see left for details)

- ❖ Introduction to Centering Prayer Class  
Sep 30 9am-noon In-person  
+ 4 consecutive online Wednesdays 6:30-7:30pm  
Preregister by 9/28 \$15

❖ One-Day Centering Prayer Retreat, with Barbara Cook  
Sep 30 9am-3pm In-person, bring a bag lunch  
Preregister by 9/28 Donations accepted

## MONTHLY

1st Sundays Caritas Donations  
Bring non-perishables to CCH or donate to [caritasofaustin.org](http://caritasofaustin.org)

## WEEKLY

Saturdays  
Online Centering Prayer Support Group 7:35am

## Sundays

- †Centering Prayer & Lectio Divina 8-9am
- ❖ Intercessory Prayer in Room 211 9:15-9:30am
- †Worship Service 10-11:30am
- ❖ Youth Program (preK-12) 10-11:30am

## Thursdays

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

## DAILY

- †Centering Prayer Service 7-7:35am
- \* Centering Prayer 6-6:20pm



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\*Please join these services, groups, and classes via online video options.  
Contact the website for accessible links and more information.  
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*The seventy-two returned in high spirits.  
'Master,' they said, 'even the demons are subject to us  
because we use your name.' 'Yes,' He said to them,  
'I was watching Satan fall like lightning flashes from heaven.  
... Just the same, do not rejoice in the fact that  
the spirits are subject to you, but rejoice in the fact  
that your names are written in heaven.'*

Luke 10:17-18, 20

## WHAT REALLY COUNTS

The seventy-two disciples,  
flushed with success,  
came to the Lord  
expecting to get a pat on the back,  
and all He said was,  
“Don’t get excited about working miracles.  
Anybody with a little psychic power  
can do that.

What really counts  
is that you are part of God’s plan.  
The thing to rejoice in is that you are chosen  
to become divine and to join me  
in raising the consciousness  
of the world.”

Thomas Keating, *The Mystery of Christ*

