



## Newsletter of the Center for Sacred Sciences

### **Celebrating the Life of Karen Steffen Wesson (1955–2016)**

On February 19, Karen Wesson, a CSS practitioner and retreatant for the last 2½ years, passed away in her home in Eugene. She is survived by her loving father, sister, 1st and 3rd husbands, two daughters, and three grandchildren. On March 12, a ceremony was held at the Center, with over a dozen CSS practitioners in attendance, and many of her friends, neighbors and family members.

We arranged chairs in a large double-circle, and her family set up the tables with photos and Karen's favorite snack foods, interspersed with porcelain angels she had made. Some of her favorite music was playing as people were arriving.

Todd welcomed everyone and set the tone with a beautiful spiritual reminder, that the profound sense of loss we feel at the death of a loved one is a moment where the mystery of life can be closer to our direct experience. As the mystics encourage us to honor our feelings of grief and and distress, we recognize — when we look closely— that these are actually the expression of Love itself.

— continued on page 2



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### **Neuroscience Shows It's Better to Give than to Receive**

by Dr. B Grace Bullock



The old adage that it's better to give than to receive may be true according to new research published in *Psychosomatic Medicine: Journal of Biobehavioral Medicine*. In the study, a subset of 36 adults participating in a larger examination of the neural mechanisms of social support responded to questionnaires regarding their mood, and the giving and receiving of social support.

They also underwent a series of fMRI-assessed neuro-imaging tasks that explored how brain regions that process stress, reward and caregiving-related activity are impacted while viewing images of close others, and engaging in tasks that elicit stress and giving behavior.

Most studies of social support examine the health and psychological impacts of receiving help from others. We know very little, however, about the neural mechanisms of giving, and how these mechanisms might be related to the experience of stress. In this study, participants were asked whether they both receive and give support to others.

— continued on page 7

—Celebrating Karen, continued from page 1

Feeling that the sadness shared in the room was actually everyone's love for Karen, all drew closer together, introduced themselves, and then shared what their connection to Karen was. A close friend, Jonathan Chandler, said in his tribute to "beloved Karen":

*...It's often the grit in life that teaches us compassion, and Karen was a wonderful expression of that. She went through some tough stuff, no denying it. But I don't think her hard experiences are what defined her but, rather her courage and capacity to love. In her time as a nurse, and most especially as a hospice caregiver, she showed herself to be a genuine warrior, with a golden heart and steadfast compassion. She cared genuinely, and loved her people very well. I am certain that what she would want now is for every one of us to remember her by continuing that spirit of gratitude, support, and love for each other, as we go through our grief and loss. And learn, as people must, to go on living. And laughing. And singing.*

Jonathan closed his sharing with a song he'd written that had been one Karen frequently asked him to sing for her (the lyrics are here to the right). The space was then opened up to sharing by Karen's family members, and neighbors and friends. Todd describes that as the day unfolded, "It became very apparent to me that Karen was an exemplar of selfless compassion, and was very helpful to others. Despite having had serious difficulties with head injuries and related problems, she relentlessly continued to reach out and help others in their times of difficulty. She was a very friendly and optimistic person despite tremendously difficult life circumstances."

After another song by Jonathan, Todd led the group in a modified guided meditation in Sending and Taking. How wonderful that the teachings of the mystics, and of our Center, are being made available to people in such a heartfelt and helpful way! Who knows how the ripples of insight and compassion might spread from such moments as this.

The memorial ended with everyone singing *Edelweiss*, a song Karen used to sing to her daughters. And for the next couple hours, everyone visited informally with snacks and conversation. One can only imagine Karen looking onto this beautiful scene, smiling as she was so well known to do. ❖

## Gone Beyond

song by Jonathan Chandler

There was a Strong woman that I knew Generous and free Who understood that life is love And she offered that to me	Wherever your path takes you now I will always be... your friend
But time went by and I grew up Watched her growing old Before I knew it came the day It was time to let her go	Though for now you have... Traveled on, gone beyond The places where the ego hides Out to run under the sun Where the light awaits and love abides On to dance a dream of peace and golden woodlands roam Out where the streams run clear And angels wait... to welcome us home
But I remember her so clearly Her kind and loving ways And every precious gift she gave me I carry still... today	Many people we've all loved and lost along the way How and why each journey ends is Not for us to say
Though now she has... Traveled on, gone beyond The places where the ego hides Out to run under the sun Where the light awaits and love abides On to dance a dream of peace and golden woodlands roam Out where the streams run clear And angels wait... to welcome her home	The only task that lingers still Ours now to repay (is to) Cherish every memory And love them as we may
Playful sister; I miss you now Your heart shone like the moon Heavy is my sadness 'cause I Think you left too soon	For each of us will cross that veil As below, then so above If we believe in anything Let's put our trust... in Love
But finally I will come to see this is Not your loss but mine Wherever on, you went from here I know you're doing fine	Against the day, we'll each Travel on, gone beyond The places where the ego hides Out to run under the sun Where the light awaits and love abides On to dance a dream of peace and golden woodlands roam Out where the streams run clear And angels wait... to welcome us home
For every new beginning leads On to a brand new end	They will welcome us home They wait to welcome us home.

# ***“The One Who Got Away”*** **Remembering Therese Engelmann (1932 – 2015)**

by Jennifer Knight

Therese Engelmann passed away on November 17, 2015. Therese was a Center member for sixteen years, and a volunteer for fifteen of those years (newsletter editor one year, library volunteer fifteen years). As part of her volunteer work in the library, Therese was a champion of the card catalog, writing many cards by hand. She also wrote the brief summaries (“*précis*,” as she called them) of Joel’s two hundred plus recorded talks. When Therese joined CSS, we were meeting in a tiny apartment on Nixon Street. In August of 1991, she purchased the small house on Fillmore Street which the Center, with Joel and I, had rented for ten years. During that time, we held our meetings in the living room.



**Therese and husband Gil**

Her son, Owen, shared with us:

“My mom worked very hard at the practices she learned at the Center. It required a lot of work on her part, because she was raised in an environment that valued achievement, ingenuity, competition and adulation of the victorious. For the most part, she replaced the behaviors from her upbringing with the spiritual side that she learned at CSS. However, like most of us, if an idea was suggested that was antithetical to one of her passionate beliefs, the lawyer/activist in her could (and sometimes did) jump out with assertive expressiveness, depicting the errors in the discordant position, orientation, logic and/or sentiments. I know that she cognitively wanted to have her spiritual side preside over her lawyer/activist side, but sometimes it just didn’t work out that way.

“She seemed accepting of herself for not always being able to follow her spiritual practices which, I believe, is a characteristic of those spiritual practices (and probably why they are called practices. :-). But, deep discussions could sometimes drip with irony to the point of humor, because she’d notice that her advice and encouragement could be in direct conflict with the occasional embodiment of her lawyer/activist side. I guess those occasions were fine examples of ‘do as I say, not as I do.’”

Therese was indeed a dedicated spiritual practitioner. In particular, she devoted herself to *trek chod* (“cutting through” from the Tibetan Buddhist tradition), and visualizing Jesus in the heart (a modified Tibetan Buddhist visualization meditation with a Christian theme). In addition, she held all-night vigils (from the Christian tradition), especially when she was on retreat at Cloud Mountain Retreat Center.

Sometime in 2005 or 2006, Therese had an awakening, but unfortunately for our community, and particularly the women who desired more female teachers, she had other personal responsibilities that prevented her from assuming a formal role at the Center. To me she was a great teacher, volunteer and friend, and for this, I affectionately hold her in my heart as “*The One Who Got Away.*” ◆

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***“Death is our friend precisely because it brings us into absolute and passionate presence with all that is here, that is natural, that is love. Death stands before eternity and says YES.”***

**— Rainer Maria Rilke**

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# “Who Is Making Art? Who’s Looking? Who’s Interpreting?”

## The Creative Path — by Ken Paul



Our education system operates by measuring people’s performance, from kindergarten through graduate school — grades, GPAs, entrance exams, etc. I came through that entire structure, and it never occurred to me to question it.

Where art is concerned, grading has been largely dependent on a teacher’s opinion. Calling someone an “artist” hinges on her/his perceived talent, originality and ambition, even though none of those is objectively definable. The serious art student is urged to find a personal style, to develop “something to say” in their work, and to gain fluency in one or more creative media. Professional art training includes knowing some lore about people throughout history who’ve been successful with their work... the “best of the best,” as sorted by cultural history. Professors are expected to act as role models for artistic success.

Art education in the post-Renaissance Western world has been patterned largely on individual personalities —e.g., the life stories of Van Gogh, Leonardo, Georgia O’Keefe, Toulouse-Lautrec, Mary Cassat, et al; the more sensational their histories, the easier to remember. (I’ll stick with visual art here, but similar scenarios are seen in other genres.)

I’d always been thin-skinned about criticism of my work, so fate karmically arranged that I would become a university art teacher! Along the way I’d been conditioned to identify with my work, so it usually felt like it was *me* who was being criticized.

In mid-career I was drawn to the spiritual side. I thought, “Surely there must be more to life than self-promotion, grasping for wealth/fame, living in constant anxiety over being judged, and fear of pain or death.” Having abandoned organized religion in my 20s, I began exploring Jung, Buddhism, Hinduism, theosophy, and so on. I tried meditation and went on spiritual retreats. I read intriguing books such Tolle’s *The Power of Now* and William James’ *Varieties of Religious Experience*. As this search unfolded, I grew more uncomfortable with the part of my educator’s role where the institution required grades for students’ performance. Their GPAs and financial aid hinged on it, and I came to realize that the students producing results concordant with *my* imposed guidelines got a better grade. Frankly, this seemed a tad perverse. (I’d worked in Australian art schools and a Canadian university, too: it was not an issue just in this country).



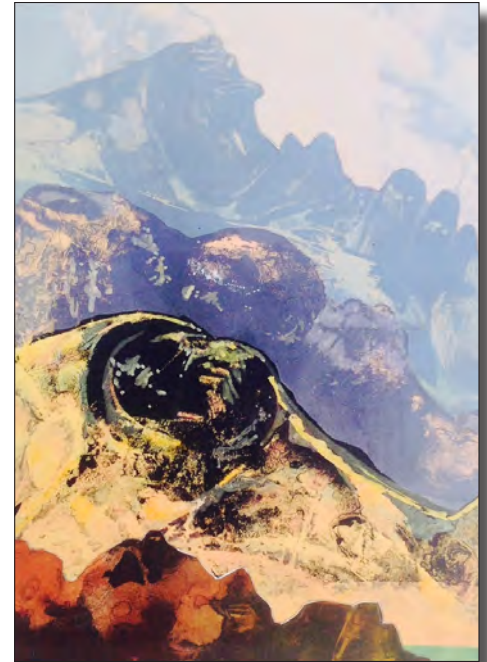
Counterpoint

*As a creative artist, I saw that this growing notion of selflessness raised vexing questions. What if there was no small-s self (ego) here to begin with? Where did ideas really come from? What is inspiration? How were artists able to use instinct/intuition to finish a work? How can we understand receiving ideas beyond our own experience?*

Twelve years ago, Peggy Prentice —my esteemed art colleague and fellow CSSer— prodded me to investigate the Center here. I resonated immediately, and soon got into Foundations and Practitioners groups. However, as a creative artist, I saw that this growing notion of *selflessness* raised vexing questions. What if there was no small-s *self* (ego) here to begin with? Where did ideas really come from? What is inspiration? How were artists able to use instinct/intuition to finish a work? How can we understand receiving ideas beyond our own experience? I’d wrestled inwardly with such issues before CSS, but could no longer ignore this no-self prospect.

— continued on page 5

Would I be forced to completely reboot my approach to art-making, or maybe even have to give it up altogether? Neither option looked viable; creativity seemed the very essence of my identity. Yet, as a fresh perspective gradually emerged, I saw that “my” art had never really been *Ken's* in the first place. I'd rarely had anything “to say” in the work, and was more impelled to explore ideas and forms than to express myself.



Zealandia



Studio Figments

This didn't accord with the usual notions about how artists function. Was *channelling* a possible explanation for some kinds of creativity— experiencing words, images or concepts flowing through ourselves from some unnamable Source somewhere? I dismissed this idea, because it never really *felt* like that. Besides, such a model would still belong to a dualistic kind of reality. The mysterious fact of creative inspiration has acquired various names in different cultural contexts— Muse, Daimon, Spirit Guide, ancient Entity from Atlantis, even God. But those terms still smacked of dualism, referencing distinctions around distance, time, and “other.”

These were some of the conflicting elements between my early education and what I'd been learning from mystical teachers about the illusions of time and distance. If, as the sages insist, everything happens in a perpetual Now, artistic ideas must be inherent in the unfolding creative process *itself*, with no existence anywhere (or anytime) else. This made more sense in terms of my actual experience. Improvisation had always attracted me, while specific plans, outlines or preliminary sketches were rare. The components of any particular image (its form, content, and expressive qualities) just grew organically together, manifesting *within* each work.

**Artistic ideas must be inherent in the unfolding creative process itself, with no existence anywhere (or anytime) else.**

When I step into the studio today, there's still no clear idea what's going to happen; results are unforeseen. Yet, if I'm in the mode called *flow* (“The Zone”), this self-conscious *Ken* isn't even here!

I seem thus to lack a discernible personal aesthetic direction (brand); I'm all over the stylistic map. I don't often work with human images, but there are some recurring themes —landscape, fantasy, abstraction, geometry, symbolism— but they seem to emerge much like dream images. We printmakers have many different technical options —lithography, woodcut, collagraph, monotype, etching— but making editions of prints doesn't interest me now; I prefer making



Coffers and Pyramids

one-off works. Several media may be used in a work, so the distinctions between them become blurred. *Style* is mostly habit, self-conditioning, and consistency isn't much of a concern for me now. God doesn't repeat Herself, so I try to work like Her, too.

In the end, viewers will see in images whatever their “show” (as my current spiritual teacher, Holly, calls it) projects onto them. All human communications (in words, images, or sounds) are just approximations, and meaning also elusive and transitory. Consciousness loves to play with all this. Everything still “points to the moon.” The moon, in turn, just points back. ❖



Landscape Theater



## The Artwork of Niraja Lorenz



The daughter of an artist and a scientist, Niraja Cheryl Lorenz began weaving as a teenager in Cambridge, Massachusetts. After high school, with a table loom and a foot locker of yarn, she explored the U.S. in her VW van, visiting national parks and wilderness areas. Later she studied biology (B.A.) and psychology (Ph.D.). She began quilting in 1995, and first studied with Nancy Crow in 2007 where the world of creating art was opened to her. After twenty years as a research psychologist at Oregon Research Institute, she is now a full-time artist. Color, logic, compassion — these expressions of life, together with her love of nature and her spiritual devotion, inspire her work. Her passions for intricate piecing, subtle variations in color, and organic textures and forms result in ever-unfolding visual imagery.

Niraja has been a member of the Center for Sacred Sciences for over twenty years. She writes:

*“My work can be seen from multiple dimensions: microscopic to the immensity of space. I do not start with a concept or design. Often a color or texture will initiate a new piece. My work is rarely driven by a story or concept, and yet as each unfolds, stories arise. The mind wants to understand, to explain, and so I come to see a cross-section, or an aerial view, or a magnification of infinitesimally small particles, or vastness, or all of these.”*

*“Radiating kindness over the entire world:  
Spreading upwards to the skies,  
And downward to the depths;  
Outwards and unbounded...”*

Niraja’s **Radiating Kindness** is a 54"x70" machine-pieced and quilted cotton fabric that has adorned the front wall at the Center for months. For more information about her art, please contact Niraja at <nirajalorenz@gmail.com> or Carla at 541-636-4014.

## COMMUNITY NOTES

*(Notices in this section are not official CSS events, but are included here as a service to our community)*

- **Check out Tom McFarlane's recent piece in the Rosicrucian Digest** (Volume 94, Number 1, 2016) [\*Nicholas of Cusa and the Infinite\*](#). (Editor's note: "Wow.")
- **Invitation from Matt Sieradski**  
Join us for a silent meditation retreat, **Love and Death– The Mystery of Identity**, at Dr. Wolff's *Great Space Center* in Lone Pine, CA, **July 25-29**. Space is limited. Some of us plan to adventure into the High Sierra afterwards. Allow two days for travel to and from the Eugene area, or one very long day. For more information or to register, please call Hiromi at 541-579-1154 or write to [hiromiysieradski@gmail.com](mailto:hiromiysieradski@gmail.com). Download retreat flier [here](#).
- **Drumming Circle**  
This invitation is for **Men Only** (sorry, ladies). For those who don't already know, a group of CSS guys gets together quarterly (solstices and equinoxes) —at the river next to the apple orchard, down at Gene's place outside of Cottage Grove— to commune with the elements, drink, barbeque, enjoy each others' bad jokes, Pablo the dog, and **DRUM** around the fire pit! (You can download a [short audio clip](#) from our gathering in March to check out the hoo-hah.) All CSS men and friends are welcome; and if you don't have a hand drum or music-maker of some kind, we can work out getting you one. — Send your email address to Steve Jonas at [sjinor@yahoo.com](mailto:sjinor@yahoo.com) to be added to the list for future invites.

—*Better to Give, continued from page 1*

Results showed that *both giving and receiving support* were related to lower levels of self-reported negative psychological outcomes including depression, sensitivity to rejection, perceived stress and feelings of loneliness.

At the brain level, only *giving* support was associated with positive neurological outcomes. In particular, giving support was linked to lower threat-related brain activity in response to a stressful task, greater activation of reward circuitry while viewing images of close others, and increased levels of caregiving-related neural activity while engaging in prosocial behavior.

These results point to giving behavior as a potential buffer against stress. The authors of the study contend that this may be, in part, because we are able to control when and how support is given, empowering us with a sense of agency when we feel stressed or overwhelmed. This suggests that giving support may be just as important to our physical and psychological health as receiving it. ♦

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*B Grace Bullock, PhD, E-RYT 500 attended the Center's Sunday meetings for a number of years. She is a psychologist, research scientist, educator and mindfulness expert, and author of Mindful Relationships: 7 Skills for Social Change. Sources for this article, further research, and more information about Grace can be found at: <http://www.bgracebullock.com>*

## **Board of Directors & Active Staff**

[www.centerforsacredsciences.org/index.php/about/staff.htm](http://www.centerforsacredsciences.org/index.php/about/staff.htm)

# *Thanks for all that you do!*

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## LIBRARY CORNER

Please note the Library hours:  
2nd & 4th Sundays: 1-3:30 pm / Tuesdays: 6-8 pm

### Library Reviews of some of our great offerings!

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#### **Tuesdays with Morrie: An Old Man, A Young Man, and Life's Greatest Lesson** by Mitch Albom

This bestseller book is recommended for anyone open to the richness of consciously approaching the dying process while relishing the wonder and joy of living. Its focus is the true story of a rekindled relationship between a young man (the author) and his former college professor/mentor (Morrie Schwartz) as the latter endures the physical decline of a degenerative disease (ALS).

Morrie imparts to his friend a boundless wisdom based on life experience, including such topics as universal love, familial bonds, the importance of community, aging, up-close physical disability, and ultimately, death. The conversational flow of the book easily engages the reader, and one is fully able to appreciate Morrie's love of life even as he is dying.

— *Review (excerpt) by Mona Bronson*

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#### **Mystics and Zen Masters**

by Thomas Merton

I love that this deeply committed Trappist monk and mystic undertook a depth study of Zen Buddhism and Taoism, incorporating ongoing dialogue with Buddhist D.T. Suzuki, monks Buddhadasa and Thich Nhat Hanh, and the Dalai Lama. As the preface indicates, "This is a free-wheeling and wide-ranging book which is more than ecumenical," extending to "the spiritual family of man."

Early on, Merton addresses the fact that Buddhism fails to recognize a personal God "object" by saying that the empirical "subject" also vanishes in the highest forms of mysticism. He explains that Zen insight is "...at once a liberation from the limitations of the individual ego, and a discovery of one's original nature." It is "...not our awareness, but Being's awareness of itself in us."

This isn't light reading, but very accessible and fascinating. It's a good read and I highly recommend it.

— *Review (excerpt) by Sharry Lachman*

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#### **The Freedom of Being: At Ease with What Is** by Jan Frazier

In the kindest – yet most ruthless – way, Jan Frazier asks us to face our secret strategies for resisting freedom, pointing out how we hold *ourselves* prisoners to delusion. She notes how it might be possible to loosen our lock-grip on the bars of this prison cell, so that the door can just swing open.

The freedom she speaks of is the same as that spoken of by the Buddha, Ramana Maharshi, Jesus and Mohammed— yet she brings it home in a personal way, illuminating the very fear and evasion buried in our psyches, the techniques we use to remain in bondage, and offering practical tips for experiencing inner surrender and acceptance of difficult life situations.

The practice of being aware of present-moment reality is key, and helps one get beyond the resistance to (and reification of) thoughts and feelings about the experience.

This book is direct and pithy, yet delivered with the loving-kindness of mother love. Highly recommended.

— *Review (excerpt) by Mora Fields & Mona Bronson*

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#### **Everyday Tao: Living with Balance and Harmony**

by Deng Ming-Dao

This book is divided into one-page lessons, each beginning with a Chinese ideogram. One is named "Drifting," and compares the sage to a boat that is drifting on the river of Tao. "Although seemingly aimless and without a care, the sage plots and strategizes in order to ride the Tao, which is constantly changing." (p. 83)

I notice myself trying to cling to this method or that for meditation, often becoming completely distracted or falling asleep. I need to learn to follow what is moving and shifting beneath me in order to fall into the depths of now.

— *Review by Wesley Lachman*

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Up-to-date and archived reviews of CSS library books

<http://centerforsacredscienceslibrary.blogspot.com>

*Friendly Review-writing Instructions* and link to the form

<http://centerforsacredsciences.org/index.php/Library/library-review.html>



# Sanctimony vs. Sacrilege

by Matt Sieradski

As spiritual practitioners, it's important that we recognize the middle path between sanctimony and sacrilege. Sanctimony refers to pretentiousness and cloistered arrogance. Like priestly sneering with holier-than-thou righteousness, we sometimes find our spiritual-mindedness at center-stage to a world in need of saving. Full of disregard, we can become dismissive in our interactions with others and, while providing us with a sense of (cognitive) divinity, it can also be isolating, keeping us as far from the place of *peace* as from those we internally condemn. This kind of judgmental self-centeredness is in no way conducive to the freedom of spontaneous, compassionate joy we seek to cultivate.



At other times, a sacrilege of conceit arises as the ego-mind seeks perfection through a dismissal of the world of forms, voiding any sense of value one might find in behavior, expression or communication, and decrying all attempts to find merit there. Certainly, it is true that the world of forms is *ultimately* an illusion, fundamentally acting as a veil (if taken to be what we normally think under delusion), and so this might be understandable. However, this conceit is also based on judgments of good and bad in our evaluation of the world, revealing another spiritual layer that needs to be cleansed as we move from concept to direct perception. Transcending the habit of judging (both concepts and perceptions), we become more tuned to a deeper source of valuation... our own inherent spiritual heart, which is intrinsically pure and fundamentally one with all Being.

As always, what we ultimately need to do is turn inward and —based upon an honest discerning of what brings us joy, peace, and lasting happiness— find what *real* value is, while simultaneously discovering the truth of the original Golden Rule... not to do unto others as we would not have them do unto us. We then find ease with this world of (apparent) duality and suffering, and no longer feel driven to act as wild animals at the thrashing whip of changing circumstances. Instead, our vision and path along this razor's edge of non-devaluation steadies in a unity of understanding. Without relinquishing anything that is real, we then find the middle path between sanctimony and sacrilege. ♦

## CONTACT THE CENTER

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## MISSIONS AND PROGRAMS

The CENTER FOR SACRED SCIENCES is dedicated to the study, practice, and dissemination of the spiritual teachings of the mystics, saints, and sages of the major religious traditions. The Center endeavors to present these teachings in forms appropriate to our contemporary scientific culture. The Center also works to create and disseminate a sacred worldview which expresses the compatibility between universal mystical truths and the evidence of modern science.

Among the Center's ongoing events are Sunday public services, with meditations and talks given by the Center's spiritual teachers; monthly Sunday video presentations; and —for committed spiritual seekers— weekly practitioners groups, and monthly and semi-annual meditation retreats.

The Center also maintains an extensive lending library of

books, audios, videos, and periodicals covering spiritual, psychological, philosophical, and scientific subjects. In addition, the Center provides a website containing a great deal of information and resources related to the teachings of the world's mystics, the universality of mystical truth, and the relationship between science and mysticism. The Center publishes this newsletter providing community news, upcoming programs, book reviews, and other contributions and resources related to the Center's mission.

The CENTER FOR SACRED SCIENCES is a non-profit, tax-exempt church based in Eugene, Oregon, USA. We rely chiefly on volunteer labor to support our programs, and on public donations and membership pledges to meet our operating expenses. Our spiritual teachers give their teachings freely as a labor of love, and receive no financial compensation from the Center.

*CENTER COMMUNITY NEWS* is published three times a year. Submissions, comments, and inquiries should be sent to: [newsletter@centerforsacredsciences.org](mailto:newsletter@centerforsacredsciences.org), or mailed to CENTER FOR SACRED SCIENCES, Attn: Newsletter Editor, 1430 Willamette St., #164, Eugene, OR 97401-4049. To update or change your subscription preferences, please visit our website and select the subscription form under the Publications Menu.

# CSS Calendar: May – September 2016

Please check the website for the most updated schedule information:  
<http://centerforsacredsciences.org/calendar.htm>

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Public Talk 11 am-1 pm  Video on 1 <sup>st</sup> Sundays  Library open 1-3:30 pm 2 <sup>nd</sup> & 4 <sup>th</sup> Sundays	Practitioners Group (Matt) 7-8:30 pm	Metta Circle 10-11:30  Practitioners Group (Todd) 3-4:30 pm  Practitioners Group (Fred) 7-8:30 pm  Library open 6:00-8:00 pm (except 5th Tuesdays)	Foundation Studies (Todd) 7-8:30 pm  Community Nights May 25 & July 27	Book Club 1 <sup>st</sup> Thursdays 2:30-3:30 pm  Sacred Chanting 7-8:30 pm (every 2nd Thursday of the month)		Full-day Meditation 10:00 am - 2:30 pm 1:30 pm - 4:00 pm  May 7 (Fred) June 4 (Annie) August 6 (Todd)  Light of Truth Celebration August 13

## Schedule Notes

- There are no regular practitioner group classes on the weeks of Community nights: May 25 and July 27.
- All CSS activities will be suspended on July 2-3 (for the July 4th holiday), and August 15-September 24 for the Summer break..
- All classes and meetings to be held at the Saratoga address unless otherwise specified.

## Sunday Videos planned for this calendar period:

### May 1 — *Nusrat Fatah Ali Khan*

This video gives us a series of intimate glimpses into the life of Nusrat Fatah Ali Khan, the Pakistani Sufi singer whose remarkable spiritual music has moved Eastern and Western audiences alike. [dvd-0119, 1 hr]

### June 5 — *Merton: A Film Biography*

A comprehensive documentary about Thomas Merton, the famous 20th-century Christian mystic and monk who reached out to bridge the gap between Christianity and other faiths. [dvd-0180, 57 min]

### July 10 — *Brilliant Moon: Glimpses of Dilgo Khyentse Rinpoche*

This video chronicles the life of Dilgo Khyentse, one of Tibet's most revered 20th-

century leaders. In addition to being a teacher of the Dalai Lama, he was a celebrated writer, poet, and meditation master in his own right. [dvd-0509, 58 min]

### August 7 — *Jews and Buddhism*

This video explores the reasons for a surge of interest among American Jews in Buddhism, and how Buddhist teachings and practices are being modified to fit in with traditional Jewish teachings and practices in both synagogues and in the lives of individuals. [dvd-0263, 42min]

### October 2 — *Mahatma Gandhi: Pilgrim of Peace*

Using actual historical footage, this video biography tells the inspiring story of the world's most famous peace activist, Mahatma Gandhi. [dvd-0087, 50 min]