
Contemplative Outreach News

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The Divine Indwelling by Thomas Keating

For most people, ordinary life is characterized by the sense that God is absent. Yet, a little metaphysics would alert us to the fact that if God were not present at every moment, we would not be here either. Creation is not a one-time event. It is God's ongoing gift on every level of our being from the tiniest quark to the highest stage of consciousness.

St. Teresa of Avila wrote: "All difficulties in prayer can be traced to one cause: praying as if God were absent." This is the unfortunate conviction that we bring with us from early childhood and apply to everyday life and to our lives in general. It gets stronger as we grow up, unless we are touched by the Gospel and begin the spiritual journey. This journey is a process of dismantling the monumental illusion that God is absent or even distant. When our particular petitions are not answered, we become even more convinced that God is absent. This is an irrational position, however, one based on the judgement of emotion, not reason. Unfortunately our unruly emotions do not obey our rational faculties. Whenever our reason and will decide to do something, our emotions get into a huddle and decide whether or not they will go along with them. If our plan contradicts their perception of what is pleasant or unpleasant, we have a riot on our hands.

The start, middle, and end of the spiritual journey is the conviction that God is always present. As we progress in this journey, we perceive God's presence more and more. As we emerge from childhood into full, reflective self-consciousness, our concept of how God is present in us is usually vague and primitive. The spiritual journey is a gradual process of enlarging our emotional, mental, and physical relationship with the divine reality that is present in us but not ordinarily accessible to our emotions or conceptual apparatus.

The dogma of the Trinity is presented to us as one God in three divine persons. The first person is called Father. The second person is called the Word. The third person is called the Holy Spirit, which means breath. Did you ever know a person who was a word, or a person who was a breath? That we do not should alert us to the fact that, when we speak of God, we are not talking about any person we know or can imagine.

The concept of persons in God refers to relationships that are only analogies of relationships in human affairs. Hence, we must not expect God to be present in the way other people are present. The chief fruit of Old Testament spirituality was the result of a long-term education that gradually weaned the Chosen People away from their narrow concept of God as one among many other Near Eastern gods to the Transcendent One. The monotheistic God is the great gift of Israel to humanity.

God is present to us all the time but inaccessible as long as we have preconceived ideas and judgments based solely on the feedback our senses and feelings provide. One of Jesus' sayings might be paraphrased: "The reign of God is close at hand—not distant or absent. It is within you and among you."¹ The fundamental theological principle of the spiritual

journey is the Divine Indwelling. Each level of life from the most physical to the most spiritual is sustained by the divine presence. To go to prayer thinking that God is absent prevents us from properly relating to the divine presence.

The reign of God is basically what God does in us. The divine is present as energy sustaining our physical, mental, and spiritual activities without a moment's interruption. Jesus is calling us to full human development, re-rooting us in our source and enabling us to experience that this divine energy is infinitely tender, compassionate, nurturing, enabling, and empowering. Jesus' experience of the Father was Abba, the God of infinite concern for every living thing, especially human beings. His experience of God was revolutionary in the religious context of his day. His understanding is reflected in the commentaries of the Fathers of the Church, and now needs to be made the first lesson in every catechetical instruction and constantly repeated in sermons and homilies. The Divine Indwelling of the Holy Trinity is a truth of faith that is easily forgotten or avoided. Yet it is the one on which a personal conversion radically depends.

In our tradition we believe the Word of God, revealed in scripture, is addressed to us. That Word also became flesh in order that Jesus' example could give us a blueprint of how to become fully human and fully divine. The eternal Word of God addresses us through the scripture and the liturgy to awaken us to his abiding presence within us. Contemplative prayer is our opening to this relationship, to what God is doing for us, has done, and will do.

Scripture for the early Christians was not so much read as listened to, because few people possessed books. If you only heard the gospel once a week and were interested in the spiritual journey, you would go to church all ears and listen to the readings with the whole of your being. We have been so desensitized by reading everything under the sun that the aliveness of sacred scripture does not easily come through. We must convince ourselves that there is a special presence of Christ in scripture that speaks to the hearts of those who are open and prepared. The Holy Spirit nudges us to perceive that what we hear refers to our personal situation and is meant to be an encouragement to us. Once we understand that the Gospel addresses a presence within us that already exists, listening to the word of God becomes a process of gradual enlightenment.

The Divine Indwelling Unfolds in Prayer and Action

The early Fathers of the Church called this process the development of the spiritual senses. The external senses perceive the immediacy of material reality. The spiritual senses perceive the immediacy of the divine reality in various forms by means of a gradual process in which the word of God is assimilated, interiorized, and understood. As the process

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1. Luke 17:21. The Greek word *entos* means both "within" and "among".

The Divine Indwelling

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advances, the Fruits of the Spirit enumerated by Paul (Gal. 5:22-23) and by Jesus in the Beatitudes (Matt. 5:3-11) begin to emerge. These are signs that we are waking up to the divine presence.

The first stage of this process is listening with the undivided attention of one who wants to learn from a great teacher. In the Christian scheme of things, Jesus is the enlightened one who lives in the Christian assembly as the glorified Christ.

The liturgy juxtaposes texts to awaken us through words and symbols to the divine presence within us, and how it operates in our lives in both prayer and action. Prayer, the sacraments, and good works are all directed toward one purpose: to awaken us to whom we actually are, but do not yet know. For example, the reception of the Eucharist is not a passing visit from Christ, but an awakening to his abiding presence within us, leading us into the further experience of the Father.

The Spirit bears witness to Christ's resurrection by empowering us with the Fruits of the Spirit and the Beatitudes. On the literal level, all we can do is listen to the message with good will and begin the process of dismantling our illusion that God is absent. In daily life the action of the Spirit increases as we try to put the values of the Gospel into effect. The monastics of the Middle Ages called this the moral level of scripture. When we are moved by the beauty and example of Jesus' life, we take courage that it might be possible to overcome our emotional programs for happiness that prevent us from accessing the full light of God's presence and action within us.

When the Word of God addresses us at a still deeper level, we move to the allegorical understanding of scripture. We become aware that the same graces that we are hearing about in the Gospel are taking place in our personal lives. We reflect that if Jesus could put up with the faults of the Apostles, he might put with ours. At the allegorical level, one begins to understand the deeper meaning of scripture to which Jesus invited his disciples when he said, "If you have ears to hear, please hear," implying that they were not listening at the level to which he was addressing them. The Word of God is not only addressed to our ears, to our minds, and to our hearts; it is addressed above all to who we are at the deepest level. We are rooted in God, and by accessing that divine energy we are united with God and able to do what Jesus did: to manifest God's tenderness and compassion among the people we serve and love. The allegorical level awakens us to the fact that Jesus is inviting us into a commitment of friendship. This commitment opens up the various levels of union that the Fathers of the Church called the unitive way. The unitive way is the awareness of the abiding presence of God, a presence that is not undermined by what we feel or think, by what others do, or even by tremendous tragedy. We have found our Source. We have become the Word of God and manifest the divine presence, just as Jesus manifested it in his daily life.

Each time we move to a new level of hearing the Word of God, all our relationships change: to ourselves, to God, to other people, and to the cosmos. Then we need to spend considerable time integrating all our relationships into this new perspective.

As we read the scripture in an attitude of listening and respond to it with openness, reflection, and love, we interiorize and assimilate the message. In addition, scripture moves us to respond to the good things that we read about. Thus, prayer becomes the spontaneous response

to the presence of the word of God. This word is not only present as a sound, but as a person. When we speak of the Word of God, we mean both the written word of God and the Word of God enfleshed in Jesus. Both words are knocking at the door of our inmost being where, because of our weak faith, Christ seems to be asleep, so to speak. Since we have never or only rarely experienced his presence, we assume that he is absent. As faith grows, that illusion is gradually diminished and overcome.

The spiritual journey is often presented as the purification of illusion, liberation from seeking the wrong things or too much of the good things, and freedom from the compulsions that arise from the misguided search for happiness that is still present in our unconscious and that manifests itself in upsetting emotions. The afflictive emotions arise when something we do not want happens, or when something we do want does not happen. Our decision to follow Christ on the conscious level is not enough to heal the wounds of original sin. The unconscious programs for happiness that we bring with us from early childhood, and of which we are not fully aware until we vigorously pursue the spiritual journey, continue to upset us when they do not achieve their desired objects.

Thus, if power or control is our predominant program for happiness, we can make all the resolutions we want not to be upset by circumstances that are out of our control—and still the feelings of anger, grief, or discouragement arise when something we planned is frustrated. We are always struggling with what we want to do or decide to do and with the feelings that oppose our good resolutions. This is the area that we must address in daily life. The sense of the radiant energy that Christ communicates when his word has finally resounded at the deepest level within us begins to work its way into all our thinking and activity, thus enhancing our capacity to respond with the kind of love that motivated him. The spiritual journey, then, teaches us the following:

1. To believe in the Divine Indwelling within us, fully present and energizing every level of our being.
2. To recognize that this energy is benign, healing, and transforming.
3. To enjoy its gradual unfolding, step by step, both in prayer and action.

Our prayer, as contemplative persons, is the constant exercise of faith, hope, and charity (Divine Love), and takes place in the silence of our hearts as we listen to the Word of God—not just with our ears or minds, but with our inmost being. God speaks best by silence. This does not mean that we do not have unwanted thoughts during prayer, but that we return again and again to the basic consent of self-surrender and trust. We say "yes" to that presence, and every now and then enter into union with it, as we identify the divine presence in Christ's humanity with the divine presence within us. When we say, "Come, Lord Jesus," we should remember that Christ is already here and that his coming simply means that he becomes more and more present to our consciousness. He does not move. We move. This process begins first with consent to God's presence, then surrender to it, and finally, transformation into it. As we learn to listen to the Word of God within us, we develop greater sensitivity to the Seven Gifts of the Spirit, allowing the divine energy to manifest itself appropriately during prayer and in the events of daily life, enabling us to lead our human lives in a divine way.

Letter from Father Thomas Keating

Dear Contemplative Outreach Community,

At our Board of Trustees meeting that followed our Annual Meeting in Chicago, October 1st, Gail Fitzpatrick-Hopler was elected President of Contemplative Outreach, Ltd. and I was elected Chair of the Board. These actions were the fruit of a process that the Board of Trustees, with my full support and encouragement, worked on for the past 2^{1/2} years.

Since the beginning of Contemplative Outreach, I served as both President and Chair of the Board. With the growth of Contemplative Outreach, Ltd., the time to separate these two functions was overdue. Now that I am free of the administrative responsibilities of President of the Corporation, I can focus my energies on serving the spiritual goals and needs of our expanding network. At the same time, I will continue to oversee the overall activities and the on-going structural evolution of our Contemplative Outreach network.

As Executive Director, Gail Fitzpatrick-Hopler has gradually taken on most of the administrative functions of the Corporation over the years. She has the administrative skills and experience to oversee the immense job that the International Office entails. She also has a thorough understanding of and commitment to the vision of Contemplative Outreach and its foundations. We have worked closely together for the last 17 years and I am confident in her capacity to serve as President.

I take this opportunity to express my immense gratitude for your participation in the Contemplative Outreach Community and above all, your response to the charism that the Holy Spirit has entrusted to all of us.

In Christ's love,

Thomas Keating, Chair of the Board

Contemplative Outreach United in Prayer Day

We invite you to join us for the ANNUAL UNITED IN PRAYER DAY, SATURDAY, MARCH 17, 2001. This day celebrates the worldwide network of Contemplative Outreach united in a silent bond of Centering Prayer around the globe.

The featured videotape for this day is entitled: Sharing the Way with Fr. Thomas Keating and Fr. Laurence Freeman. In this 50-minute video, they discuss in Part I, "The Traditional Elements of Spiritual Life" and in Part II, "The Impact of Contemplatives in the World Today and Tomorrow."

If you wish to host the day in your local Contemplative Outreach Chapter, Centering Prayer group or simply want to participate in this day with a few friends, please fill out the form below and we will send you the videotape including the format for the day of prayer. The special price of \$19.95 plus \$4.00 for postage and handling will only be available until the events. After March 17th, the tape will be the regular price of \$24.95. The tape is available in the PAL version for foreign countries; shipping will be slightly higher.

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Contemplative Outreach "Centering Prayer Immersion Retreat"

This 21-day Immersion Retreat provides a unique opportunity for those already established in Centering Prayer to deepen the experience of living the commitment to the contemplative dimension of the Gospel in daily life. Each week of the retreat will include presentations on Centering Prayer and the Christian contemplative life that will validate, deepen and empower each person's daily practice. Small group discussions, general silence and Centering Prayer practice create an environment for the presented material to take root in the heart. Periodic days of silence balance and integrate the teachings and discussions. An extended time for immersion into our Centering Prayer while on retreat can have a profound effect on our everyday practice. The presenters will be *Fr. Thomas Keating, Fr. Carl Arico and David Frenette* covering a different theme each week. **Place:** St. Andrew's Retreat House, Walden, NY **Date:** June 2-22, 2001. For additional information or to register, contact: Cathy McCarthy - 845-778-2102 - or E-mail cathymc@frontiernet.net

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by Fr. Thomas Keating

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- The Kingdom of God is Like: \$10.95
- Open Mind, Open Heart: \$12.95
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- Crisis of Faith, Crisis of Love: \$10.95
- Active Meditations for Contemplative
Prayer: \$12.95 (HC)
- Heart of the World: \$9.95
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- Centering Prayer in Life & Ministry: \$11.95

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In Prison with Thomas Keating

By Judith Koock Strassman

There is really no way to describe this phenomenon – Centering Prayer in Folsom State Prison. You would have to experience it yourself. I wish with all my heart that you get the chance.

Fr. Thomas came to see for himself how his teachings were able to flower here in the harsh setting of the California prison system. Harsh setting – that’s an understatement. Folsom has been dedicated to incarceration since 1880. High, cold, stone-gray walls, rolled barbed wire, towers, guards, search lights, surveillance cameras, high powered rifles with telescopes, heavy barred doors – 4,000 men walled in with anger, bitterness, self-loathing, and ineffable sadness.

Yet ironically, it is not unlike a monastery: individual cells, restricted access to the outside world, minimal life comforts, and unquestioned obedience to the rules. The only thing missing is the quiet. And often it is the promise of quiet that first attracts inmates to try Centering Prayer – then the tiny glimmer of hope that a loving God is reaching out to them.

For a new inmate, when the shock hits that they’re really being locked up to do a significant amount of time behind these walls, the feelings of disbelief, fear, and panic are overwhelming. Just getting used to the regimen, the severe restriction on one’s ability to say anything about anything, the level of unrelenting noise. Just getting used to being locked in with another man in a 4x8 cell designed for one, with zero personal space, zero privacy. Just getting used to the endless rules and their strict enforcement – the written rules of the system and, even more critical, the unwritten rules of the yard. Infractions bring swift and painful punishment. The prison world is so alien that new inmates, called “fish”, are put into a separate prison bloc until they learn to adjust.

Prison has nothing to do with rehabilitation. A man who realizes he must change his life has almost no options here. The few rehab programs offered are booked solid, their waiting lists jammed. That leaves only self-help – but how? What method? Most guys just settle in and grind out their time – time that is black, endless, unrelieved monotony. When they are released, nothing about them has changed. And in a flash, something happens they swore never would: they are back in prison again, serving another lengthy sentence.

There is no way that Centering Prayer should show up here. It is impossible. Inconceivable. But it has happened – is happening. Four hundred men are doing their daily practice in Folsom Prison.

It began with individual men, searching on their own for relief, trying different forms of meditation and practicing alone in their cells. One man, serving a life sentence, found a quiet room in the loft of the chapel, a rare commodity. He used it as his place of meditation. Another lifer happened to walk in on him one day, asked what he was doing, and they began meditating together. Other men began to filter in.

Then, from the outside, came Mike Kelley who had been a volunteer for prisons for a few years. His spiritual advisor had given him Open Mind, Open Heart and, after a time of solo Centering Prayer, Mike began looking for a group to center with. Brain storm! Why not form a centering group in prison where the chance of stable membership was guaranteed.

It takes forever to get permission, space, clearance, and proper documentation through the system. But finally, there was Mike, meeting in the upstairs room of the chapel, teaching the small group of lifers Fr.

Thomas’ guidelines. Would it be accepted? Would it take? Each man had his own belief system – Sufi, Christian Scientist, non-Christian – and his own preferred mode of meditation. They called a meeting to decide – and voted unanimously that Centering Prayer was the one method most compatible with their diversity.

It did take. The men, now calling themselves “The Contemplative Fellowship”, began to meet for Centering Prayer on Friday evenings. Mike brought in Fr. Thomas’ videos and books. As far as he figured, it was set. They could just meet like that from then on.

But Spirit had other ideas. The group began to grow.

Amazingly, it was the prison setting itself that fused and fueled the burgeoning fellowship. This is not easy to explain – prison life is so condensed, so concentrated – physically and psychically. A man has so much time to think, to think about what he reads, about what he’s heard, to discuss these ideas in close and frequent conversation with other minds he will know/live with for the foreseeable future. A visitor from the outside is stunned to find that such deep and thoughtful minds reside here. And too, because it is impossible to shut out or ignore the strident noise that is constant – often obscene and vicious yelling – he learns not to contend with it but to make it integral to his practice. This takes centering deeper. And because during his lifetime, he has seen every con, heard every hype, run every game – and here, for the first time in his life, he has found what is true, real, and unassailable. This makes his practice of Centering Prayer something like ferocious. Certainly uncompromising.

When Centering is this deep, the healing that results borders on revolutionary. This by their own admission. When they speak of what’s happened to them since beginning their practice, it’s in an awed voice – how the furious flood of hateful and revengeful thoughts has subsided, how they’ve begun to lengthen the fuse on their anger, how for first time they have accessed an inner quiet, and a peace they never knew possible. How, when they begin to look back objectively on their lives, they can see how they got here. And how they’ve come to feel that they belong to a brotherhood, a fellowship where, through love, they are healing one another.

These members of the Contemplative Fellowship stand out in the prison setting. Their attitude of peace, their smiling faces cause fellow inmates to wonder, to watch, and finally to ask, “What’s going on with you, man?” The group was growing.

It was at a critical point. In prison, the code that governs inmate to inmate relations is as rigid as it is inhumane. In the yard, Whites don’t mix with Blacks, neither mixes with Hispanics who themselves are divided into four distinct gangs, each with its own rules. Territory is defined, and boundaries are inviolable. Men here learn this very quickly.

But Contemplative Fellowship seemed immune to these distinctions. Everyone wanted in. And in an unprecedented gathering of the gang leaders, held in the chapel, the Fellowship lifers asked that the Centering Prayer meeting on Friday nights be ruled neutral turf, allowing anyone in who wanted in. The gang leaders said yes.

On Friday evenings, in the chapel in Folsom, sit a circle of men of every race, religion and background. Their eyes are closed (very scary for inmates to learn to do). In the five years they have been meeting, there has never been an incident.

And Mike was watching this happen – the inmates taking the program as their own, taking responsibility for teaching it to the others, growing it – and he thought: Fr. Thomas Keating should know about this. He contacted him, describing what had happened. And Fr. Thomas came to see for himself what Spirit was creating.

They were trying to contain their excitement about his coming. A lesson you learn very quickly behind those walls is never to get your hopes up. There are so few things to look forward to – if you've let your hopes get too high and the event is canceled, it is devastating. Their biggest worry was that there would be a lock-down, which can happen in a flash. In this powder keg setting, when a fight breaks out in the yard, not only are the offenders locked up, but every inmate must return to his cell and all events are canceled.

But there was no lock-down. Fr. Thomas was allowed to visit. It was wonderful experiencing the sweet gentleness that he brought into that circle of men. (Although they had seen his videos, you could see they were surprised at how tall he was.) And they met him with a depth of consciousness and gentleness of their own that I truly believe took him aback. Every man wanted to talk to him; each waited patiently (another lesson from prison.) They were eager to tell him of the radical changes in their lives, of who they had become. They wanted to tell him that the healing of Centering Prayer had not only touched them here in prison but was touching and healing their families as well, healing relations with their wives, sons, daughters, and parents. They wanted to tell him that they had heard from members of the Fellowship who had been released, who were Centering on the outside, and who were not coming back, not trapped in the revolving door that returned 80% back to prison. They wanted to say that they felt the Contemplative Fellowship has grown so powerful that it had drawn Thomas to visit them, just as it had drawn each of them to it.

Fr. Thomas sat in their circle, in a big arm chair, telling them that we are all in prison, and the unloading of the unconscious, through Spirit's grace, brings us to a Father so loving, so unlike earthly fathers, that the far-flung, disparate parts of us can be reconciled and brought to wholeness. Nothing outside Folsom's walls could bring them this kind of peace. They knew exactly what he meant. And he invited them (this is so typical of him) to write to him personally. He would try to answer each letter or see to it that each was answered. The lights were dimmed, the little votive candle shone in the center, and Fr. Thomas led us into that evening's meditation.

They still speak of his visit – of Fr. Keating coming to see them inside Folsom State Prison.

Centering Prayer The Guidelines

1. Choose a sacred word as the symbol of your intention to consent to God's presence and action within.
2. Sitting comfortably and with eyes closed, settle briefly and silently introduce the sacred word as the symbol of your consent to God's presence and action within.
3. When you become aware of thoughts, return ever so gently to the sacred word.
4. At the end of the prayer period, remain in silence with eyes closed for a couple of minutes.

The Spanish Corner

By Ilse Reissner

We continue growing and also experiencing "growing pains" with joyful and grateful hearts for all the blessings we receive from the Lord.

Our Formation for Service in Spanish was attended by 19 people, but what I found extraordinary is that we had eight men, three with their wives and the other five on their own, all different ages and an interesting mix of people. We had a Methodist minister from Texas, a Jesuit priest from Wisconsin with two assistants, a couple of psychologists, an economist, a policeman who works with young people in his parish and two more that plan on doing the same thing, plus one person involved in the Prison Ministry. Only one person was local, the others came from Argentina, Puerto Rico, Venezuela, California, Texas, Wisconsin and other cities in Florida. Two of these wonderful people are already planning Introductory programs that I have been invited to help with, one at the Jesuits Retreat Center in Milwaukee and the other at the Oblates Retreat Center in Dickinson, TX in October this year. So, keep us in your prayers.

In El Salvador, our contact person, Leila Membreno, has done a tremendous job in teaching Lectio Divina and Centering Prayer. Last year, in August, we had our first Introductory, with her and I as presenters, and over 20 people have continued to this day practicing the prayer and attending the weekly meetings. Leila organized another weekend retreat this year in August, similar to the one we offered in 1999. Many of the people from last year came back, and joined many new ones that came, for a total of 69 participants. I was very impressed with the group's spirituality and commitment in spite of many obstacles and opposition from the local church, due to the "newness" of this form of prayer that many still confuse with "New Age."

After the weekend, Leila and I proceeded to Nicaragua, a neighboring country in Central America, visited with Nuncio and two Carmelite priests, and are tentatively planning to offer an Introductory there in 2001.

Last, but not least, we have TWO MORE PILGRIMAGES TO THE HOLY LAND "in the cooking." The first will be for our Spanish friends, with a Spanish-speaking priest and a Spanish-speaking guide. We depart on May 8, 2001 and return on May 21 (14 days). COST \$2,449 FROM MIAMI or ORLANDO. The brochures are being prepared at this time. If you are interested, please contact us– Ph: 407-767-8271, or Fax: 407-767-6414. The second will be at the beginning of May 2002, with Fr. William Meninger as spiritual director and our good friend "Samir", from previous trips, as our guide. We are calling it "In the footsteps of Peter and Paul." We will go to the Holy Land for a week, walking the steps that Peter walked with Jesus, and then board a ship for a cruise visiting the places Paul visited to bring the "Good News" of Jesus to the Gentiles. No price available yet.

IF WE CAN HELP YOU IN ANY WAY WITH YOUR SPANISH MINISTRY, DON'T HESITATE TO CALL. THAT'S WHAT WE ARE HERE FOR. IF YOU WISH TO HELP US, YOU MAY SEND YOUR CONTRIBUTION TO: Extension Contemplativa Internacional, 284 Curlew Cir., Altamonte Springs, FL 32701-7658. (That's part of the "growing pains" I mentioned in the beginning...)

We want to thank the people that have sent the old copies of "Mente Abierta, Corazon Abierto" so that we can "recycle" them, as we are almost out of print. If you have any copy that you don't have any use for, please remember us, and we will send you a new one if you wish for half price when they are published.

Updates

Alta, WY

New Opportunities: Alta Retreat Center 30-Day Intensive - The Alta Retreat Center begins its fifth year of service with great news for all. This July we will host our first 30-day Contemplative Outreach Centering Prayer Intensive. We are responding to folks who have expressed a desire for a longer centering prayer retreat. We want to structure a new retreat opportunity which faithfully builds upon our past experience. This month-long Contemplative Outreach pilot program will creatively initiate an in-depth experience of community living with centering prayer as the foundation. Prayer, study, work, and recreation will unite in one of the most beautiful natural areas of our country. Retreatants will assist in designing the program. Staff members, Fr. Martin O'Loghlen, Fr. Alex Nagy, Ms. Mary Dwyer, and Rev. Sandy Casey-Martus each bring a wide range of teaching experience and a long history with centering prayer. They are eager to serve and share their gifts. If you are interested in being part of "history" please consider joining us this summer. The course is limited to seven (all private rooms). In addition there will be two staff members present each week. Please call or write for an application. Suggested Prerequisite: Completion of a Post Intensive and a regular daily practice. Fee: \$1,500 inclusive. Payment plans are available. Please register early and make airline reservations, as this is an extremely popular area in the summer. *Also New: 11th Step Retreats* - These three-day retreats introduce the method of Centering Prayer as one complement in 12 Step recovery programs. Thomas' new tape series on the "Human Condition" will be shown to augment the program. In addition to an introductory workshop, there will be a regularly scheduled 12 Step meeting on Friday night. Retreat leaders are members of 12 Step programs and certified Contemplative Outreach Ltd. Centering Prayer instructors. Applicants must be members of a 12 Step program. Retreats begin at 7:00 PM Thursday evening and end Saturday evening at 6:00 PM. Fee: \$150 includes room, board & registration (\$95 commuters). Call or write for more information or visit us on our web site at <http://www.tetonvalley.net/altacp>. *Formation for Contemplative Outreach Service* - This year we will host formation training in June from the 17th to the 23rd. Pat Russell from Colorado will assist me. Be sure to make your reservations early as we limit the course to 12 students. The cost for formation training is \$495 inclusive and runs Sunday night through Saturday noon. Rev. Sandy Casey-Martus (307) 353-8100

Cape Town, South Africa

(Contemplative Outreach of SA - Western Cape Region)

It was with joy and excitement that we heard the news that Cape Town had been chosen to host the Parliament of the World's Religions in December 1999 on the eve of the millennium. This extraordinary event came to us at a time when we were emerging from a dark period in our history - a dark night of the soul. We in South Africa are now standing on fresh ground opening ourselves to numerous possibilities both positive and negative. This event has come and gone and left its mark on all who attended. Those of us who attended this gathering were greatly enriched by the whole

experience. Unfortunately we were not granted our initial request to give a daily presentation as an introduction to Centering Prayer, but were given only one opportunity to give a mini presentation lasting 1-1/2 hours. As there were 800 different presentations during the 8 days, we were grateful to be there making our contribution. Amongst the many impressions that crowd into my mind as I reflect on this event, is the presence of the Shumei Taiko Drummers who enthralled the crowds with the magic sound of their drums throughout the 8 days of the Parliament. They are members of a Japanese-based spiritual organization known as Shinji Shumrikai. When they play the drums their intention is to direct light to heal the world. This was a powerful soul experience. We were enriched to meet many Americans who came to our information table and introduced themselves telling us that they were practicing Centering Prayer in their own parishes. One special visitor was Sr. Mary Anne Laughlin, a sister of Notre Dame de Namur, who is a Faculty member of COUSA. The exposure which this event offered to Contemplative Outreach has been very valuable. We distributed 1500 leaflets and answered many questions at the information table which had an excellent position for the passing crowds. Eighteen of our members assisted in shift duties throughout the 8 days, starting at 9:00 in the mornings until 20:00 in the evenings. We regard the whole experience as very worthwhile. Sylvia Collier

Middle Tennessee

Contemplative prayer is spreading throughout our area. After Father Thomas Keating's visit to Tennessee this winter, the interest in centering prayer has mushroomed; hence, we have been experiencing the joys and pressures of success! Those of us in leadership roles felt the need for some extra support to continue the work we have been given to do. Such an event was held in July. In order to strengthen and nurture the "leaders" of centering prayer in our area, Middle Tennessee helped host a first annual retreat for coordinators and centering prayer facilitators from surrounding states. This was an opportunity for leaders to take a break from leadership roles, to deepen their own prayer life with others who have been practicing centering prayer for many years, and to learn from our retreat leader, David Frenette. David lived for 10 years at Chrysalis House, Contemplative Outreach's live-in community and retreat center. He has taught Centering Prayer under Father Thomas' guidance since 1983. We immersed ourselves in the practice of Centering Prayer, in the context of community, silence, sharing and instruction. Each day an important aspect of Christian contemplative practice was explored, both to support the retreat experience and our practice in our everyday lives. We left with a deep appreciation of the contemplative heritage we are heir to, a fondness for one another, a deeper understanding of how we can relate to God more fully in the midst of our everyday lives and a renewed commitment to contemplative prayer. We have a new part-time volunteer coordinator, Carnie Harmon, who keeps track of centering prayer groups across our area, keeps our data base updated, schedules workshops, and edits our newsletter. We have just published our first ever newsletter, a vehicle which will help interested persons find a group at the time and place best for

them, will offer encouragement and will share news between centering prayer groups in our area. In February, Sister Mary McGehee and Betty Giardini from Alabama, the Rev. Margaret Mullen from Chattanooga, TN, and Hadley Morris from Atlanta, GA will assist the Contemplative Outreach staff at St. Mary's Retreat Center in Sewanee in offering our first Formation for Contemplative Outreach Service retreat. More and more parishes are requesting workshops and such an event will prepare leaders to respond to the needs both in our area and beyond. Hopefully all these efforts are helping us to, more and more, open to God in faith, in each moment of prayer and activity. Thanks be to God! Carol Wray 615- 373-0613

Portland, OR (Oregon Contemplative Outreach)

Our chapter serves all of Oregon and areas of Southern Washington. In the past two years there has been a growth in the number of Centering Prayer support groups and individuals who participate in our network. We have offered training and support to group facilitators and continue to offer introductory workshops on an ongoing basis. In order to provide opportunities for continuing and advanced formation in Centering Prayer practice we are offering five Contemplative Enrichment Days in 2000/2001 with workshops in Lectio Divina, the Welcoming Prayer, the Forgiveness Prayer and other dimensions of contemplative life and practice. In addition we are offering Centering Prayer retreats of two days, four days (May 2001), and a Ten Day Intensive and Advanced Centering Prayer retreat (Jan/Feb 2001). Coinciding with the May retreat will be a visit from Fr. Keating who will also be offering a public talk in Portland on May 19 at 7 PM. As our regional network grows we have a goal to nurture our Centering Prayer communities by providing increased opportunities in accessible formation in contemplative practice and transformation in our local area. We work collaboratively with Contemplative Outreach in Washington, Alaska, and Montana, and have created a Northwest Contemplative Outreach e-mail listserv to keep in close communication. Bill Ryan – ryanwt@imagina.com, <http://www.contemplativemin.org>, <http://www.onelist.com/subscribe.cgi/christcprayer>, <http://www.onelist.com/subscribe.cgi/lectiodivina>

Sedalia, CO (Contemplative Outreach of Colorado)

Our Contemplative Outreach of Colorado community continues to grow in population and service to those seeking the Centering Prayer experience. Fifty-eight volunteers support our Center's courses, workshops, prayer groups, and retreats. In September, we resumed our midday centering prayer on Tuesdays, Wednesday, and Thursdays, and began the Spiritual Journey course series with an Introductory Workshop. Labor Day Weekend twelve participants began the Nine-Month Course. The Practice of Contemplative Living group will continue to meet monthly through May 2001. During October, the Center for Contemplative Living will host a half day of prayer, a facilitator's workshop by Bonnie Shimizu designed to enhance prayer group development, and a weekend Intensive at Sacred Heart Retreat House, Sedalia, CO. We are looking forward to Fr. Thomas Keating joining us in November for our Fall Mini-Retreat "Who is God?" Our Advent celebration will begin with a Centering Prayer Immersion experience-half day of prayer. These activities and special events enrich the prayer practices and deepen the spiritual growth of our entire community. Sr. Bernadette Teasdale, 303-698-7729

St. Louis, MO

Contemplative Outreach of St. Louis hosted a weekend retreat for those in 12-step recovery in August for almost 50 retreatants (with many on a waiting list). Entitled "The Contemplative Dimension of the 12 Steps," the retreat featured videos by Fr. Thomas, Centering Prayer and open 12-step meetings. Presenters were Don Masters, Marty Slattery & Mathew Flatley. The group was very inspired by the event and many signed up to view Fr. Thomas' six follow-up videos after the retreat. Diane Guerra, 314-963-8900

Walden, NY (Contemplative Outreach of Orange County)

Contemplative Outreach of Orange County is in its fifth year at St. Andrew's Retreat House. For the first time our schedule includes the **new** *Contemplative Dimension of the 12 Steps* Retreats with Donald Masters from Colorado, and the *Contemplative Outreach "Immersion Retreat"* with Fr. Thomas Keating (See Calendar of Events for dates). A weekend retreat welcoming in the New Year is now a permanent part of our Calendar (Dec 29-Jan 2). Our movement out into Orange County is slow but steady, while the attendance at our retreats and programs at St. Andrew's is growing. We are excited and privileged to sponsor a **Fundraising Brunch for Contemplative Outreach on May 27, 2001 as part of the Chapter effort to support the Fundraising Campaign launched at the Annual Meeting in September.** We at St. Andrew's Retreat House mourned the loss of Sr. Ellen Patrick Stapleton, a Sister of Our Lady of Charity, North American Union, who made the Retreat House available to Contemplative Outreach. Sr. Patrick died on September 6, 2000 in our Chapel. Her final words were, 'Thy will be done!' May it always be so for all of us. Thanks, Patrick - Cathy McCarthy 845-778-2102, or Email cathymc@frontiernet.net.

Winnipeg, Manitoba (Contemplative Outreach Canada)

The first Formation for Contemplative Outreach Service Course held in Canada, took place at St. Benedict's Retreat Centre, Winnipeg, Manitoba, June 21-27, 2000, with Bonnie Shimizu as facilitator. Twelve enthusiastic presenters completed the program. At the closing of this event, on June 27, Contemplative Outreach Canada was born! It was unanimous for this group, as well as for the Toronto group that met at St. Benedict's in May, 1999, that St. Benedict's Retreat Centre be the information and resource center for Contemplative Outreach Canada! Three reasons for this choice were: that a praying monastic community lives here, that Centering Prayer workshops and retreats are offered here, and that Winnipeg is in the center of Canada. An inaugural document was signed at the closing liturgy. Sr. Catherine Labinowich, OSB, 204-338-4601



National Calendar of Events

December 2000-August 2001

Introduction to Centering Prayer Retreats/Workshops

A contemporary presentation of the discipline of Centering Prayer as silent communion with God beyond concepts, words and images.

Albany, NY Dominican Spiritual Life Center	Dec 1-3	Contemplative Outreach Staff Contact: Bruce Gardiner (518) 325-5546
Beech Grove, IN Benedict Inn	Dec 8-10	Contemplative Outreach Staff Contact: Sr. Antoinette Purcell (317) 788-7581
Honolulu, HI St. Anthony's	Jan 5-7	Contemplative Outreach Staff Contact: Alan Johnson (808) 236-2600 ext. 225(work) or (808) 486-3732 (home)
Winnipeg, MB, Canada St. Benedict's Retreat Center	Jan 12-14	Contemplative Outreach Staff Contact: Sr. Catherine (204) 338-4601

Appingedam, Netherlands Debora Gemeenteit	Jan 19-21	Contemplative Outreach Staff Contact: Sr. Anje 0596-623631
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Walden, NY St. Andrew's Retreat House	Jan 19-21	Contemplative Outreach Staff Contact: Cathy McCarthy (845) 778-2102
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Cullman, AL Benedictine Center	Jan 26-28	Contemplative Outreach Staff Contact: Sr. Eleanor Harrison (256) 734-8302
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Appingedam, Netherlands Debora Gemeenteit	Mar 6-8	Contemplative Outreach Staff Contact: Sr. Anje 0596-623631
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Walden, NY St. Andrew's Retreat House	Mar 23-25	Contemplative Outreach Staff Contact: Cathy McCarthy (845) 778-2102
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Introduction to Lectio Divina Retreats/Workshops

Conferences and practice introducing us to the most traditional way of cultivating a friendship with Christ.

Winnipeg, Manitoba St. Benedict's Retreat Center	Dec 8-10	Contemplative Outreach Staff Contact: Sr. Catherine (204) 338-4601
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The "Welcoming" Prayer Workshop

A spiritual practice of "Letting Go" of feelings, emotions, thoughts and body sensations into the present moment during the ordinary routines of daily life. Prior Centering Prayer experience necessary.

Walden, NY St. Andrew's Retreat House	Dec 15-17	David Frenette Living the Wel-coming Prayer Contact: Cathy McCarthy (845) 778-2102
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Walden, NY St. Andrew's Retreat House	April 6-8	Contemplative Outreach Staff Contact: Cathy McCarthy (845) 778-2102
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Plano, TX Prince of Peace Catholic Church	April 27-29	Fr. Thomas Keating & Br. John Crocker Contact: Sandy Guancial (972) 771-0173
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NEW Centering Prayer and the 12 Steps (The 11th Step)

The purpose of this weekend is to introduce or expand the experience of Centering Prayer as a part of a daily 12 Step Practice and to stimulate a desire and resolve to practice prayer and meditation on a daily basis. This weekend is also called *The 11th Step Retreat*.

Walden, NY St. Andrew's Retreat House	Dec 1-3	Donald Masters Contact: Cathy McCarthy (845) 778-2102
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Alta, WY Alta Retreat Center	March 1-3	Contemplative Outreach Staff Contact: Rev. Sandra Casey-Martus (307) 353-8100
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Nyack, NY Marydell Faith & Life Center	March 2-4	Thomas Skinner Contact: Sr. Rose Vermette (914) 358-4040 (Sr. Rose) & (914) 328-0420 (Tom)
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Alta, WY Alta Retreat Center	May 3-5	Contemplative Outreach Staff Contact: Rev. Sandra Casey-Martus (307) 353-8100
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Walden, NY St. Andrew's Retreat House	May 4-6	Donald Masters Contact: Cathy McCarthy (845) 778-2102
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Alta, WY Alta Retreat Center	Oct 4-6	Contemplative Outreach Staff Contact: Rev. Sandra Casey-Martus (307) 353-8100
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Centering Prayer Weekend Retreats

Includes conferences renewing the Method of Centering Prayer and a Moderate amount of Centering Prayer in common.

St. Joseph, MN Spirituality Center	Dec 1-3	Contemplative Outreach Staff Contact: Sr. Clara Antony (320) 363-7115
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Manchester, NH Joseph House Contemplative Retreat Center	Dec 8-9	Contemplative Outreach Staff Contact: Sr. MaryAnne Laughlin (603) 627-9493
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Frenchville, PA Bethany Retreat Center	Dec 8-10	Contemplative Outreach Staff Contact: Nicole Fedder (814) 263-4855
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Tampa, FL Franciscan Retreat House	Dec 8-10	Fr. Bill Sheehan Contact: (813) 229-2695
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Hudson, NH Oblate Retreat House	Dec 15-17	Fr. Bill Sheehan & Sr. MaryAnne Laughlin Contact: Tom Horaw (603) 882-8141
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Rancocas, NJ Francis House of Prayer	Dec 15-17	Contemplative Outreach Staff Contact: Sr. Marcy Springer (609) 877-0509
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Walden, NY St. Andrew's Retreat House	Dec 29-Jan 2 (New Year's Retreat)	Fr. Bill Sheehan Contact: Cathy McCarthy (845) 778-2102
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Rancocas, NJ Francis House of Prayer	Jan 5-7	Contemplative Outreach Staff Contact: Sr. Marcy Springer (609) 877-0509
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Manchester, NH Joseph House Contemplative Retreat Center	Jan 12-13	Contemplative Outreach Staff Contact: Sr. MaryAnne Laughlin (603) 627-9493
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Winnipeg, MB, Canada St. Benedict's Retreat Center	Jan 12-14	Contemplative Outreach Staff Contact: Sr. Catherine (204) 338-4601
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Ellenton, FL Dayspring Retreat Center	Jan 12-14	Contemplative Outreach Staff Contact: Betty K (941) 484-9543
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Frenchville, PA Bethany Retreat Center	Jan 12-14	Contemplative Outreach Staff Contact: Nicole Fedder (814) 263-4855
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Austin, TX Reicher Ranch	Jan 19-21	Contemplative Outreach Staff Contact: Barbara Cook (512) 347-9673
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Manchester, NH Joseph House Contemplative Retreat Center	Jan 26-27	Contemplative Outreach Staff Contact: Sr. MaryAnne Laughlin (603) 627-9493	Manchester, NH Joseph House Contemplative Retreat Center	April 6-7	Contemplative Outreach Staff Contact: Sr. MaryAnne Laughlin (603) 627-9493
Rancocas, NJ Francis House of Prayer	Feb 2-4	Contemplative Outreach Staff Contact: Sr. Marcy Springer (609) 877-0509	Winnipeg, Manitoba St. Benedict's Retreat Center	April 7-9	Contemplative Outreach Staff Contact: Sr. Catherine Labinowich (204) 338-4601
Appingedam, Netherlands Debora Gemeenteit	Feb 7-9	Contemplative Outreach Staff Contact: Sr. Anje 0596-623631	Frenchville, PA Bethany Retreat Center	April 20-22 (Intensive)	Contemplative Outreach Staff Contact: Nicole Fedder (814) 263-4855
Manchester, NH Joseph House Contemplative Retreat Center	Feb 9-10	Contemplative Outreach Staff Contact: Sr. MaryAnne Laughlin (603) 627-9493	Manchester, NH Joseph House Contemplative Retreat Center	April 27-28	Contemplative Outreach Staff Contact: Sr. MaryAnne Laughlin (603) 627-9493
Frenchville, PA Bethany Retreat Center	Feb 9-11	Contemplative Outreach Staff Contact: Nicole Fedder (814) 263-4855	Winnipeg, MB, Canada St. Benedict's Retreat Center	April 27-29 (Intensive)	Contemplative Outreach Staff Contact: Sr. Catherine (204) 338-4601
Lacey, WA St. Placid Convent	Feb 16-18	Contemplative Outreach Staff Contact: The Priory (360) 438-2595	Honolulu, HI St. Anthony Retreat Center	April 27-29 (Intensive)	Contemplative Outreach Staff Contact: Susan Thornett (808) 262-7487
Manchester, NH Joseph House Contemplative Retreat Center	Feb 23-24	Contemplative Outreach Staff Contact: Sr. MaryAnne Laughlin (603) 627-9493	Plano, TX Prince of Peace Catholic Church	April 27-29 "The Secret Place"	Fr. Thomas Keating Contact: Sandra Guancial (972) 771-0173
Birmingham, AL Our Lady of Sorrows	Feb 23-25	Sr. Bernadette Teasdale Contact: Caroline Humphreys (205) 979-1159	Manchester, NH Joseph House Contemplative Retreat Center	May 18-19	Contemplative Outreach Staff Contact: Sr. MaryAnne Laughlin (603) 627-9493
Rancocas, NJ Francis House of Prayer	March 2-4	Contemplative Outreach Staff Contact: Sr. Marcy Springer (609) 877-0509	Frenchville, PA Bethany Retreat Center	May 18-20	Contemplative Outreach Staff Contact: Nicole Fedder (814) 263-4855
Encino, CA Holy Spirit Retreat Center	March 2-4	Contemplative Outreach Staff Contact: Sr. Linda Snow (818) 784-4515	Chicago, IL Center for Development in Ministry	May 24-27	Contemplative Outreach Staff Contact: Margie Tomlinson (847) 391-0997
Walden, NY St. Andrew's Retreat House	March 2-4	Sr. Juanita Morales Contact: Cathy McCarthy (845) 778-2102	Manchester, NH Joseph House Contemplative Retreat Center	May 25-26	Contemplative Outreach Staff Contact: Sr. MaryAnne Laughlin (603) 627-9493
St. Joseph, MN Spirituality Center	March 2-4	Contemplative Outreach Staff Contact: Sr. Clara Antony (320) 363-7115	Winnipeg, MB, Canada St. Benedict's Retreat Center	May 25-27 (Intensive)	Contemplative Outreach Staff Contact: Sr. Catherine (204) 338-4601
Immaculate, PA Spirituality Center	March 2-4	Contemplative Outreach Staff Contact: Sr. Margaret Gradl (610) 647-6630	Manchester, NH Joseph House Contemplative Retreat Center	June 1-2	Contemplative Outreach Staff Contact: Sr. MaryAnne Laughlin (603) 627-9493
Frenchville, PA Bethany Retreat Center	March 9-11	Contemplative Outreach Staff Contact: Nicole Fedder (814) 263-4855	Manchester, NH Joseph House Contemplative Retreat Center	June 8-9	Contemplative Outreach Staff Contact: Sr. MaryAnne Laughlin (603) 627-9493
Manchester, NH Joseph House Contemplative Retreat Center	March 16-17	Contemplative Outreach Staff Contact: Sr. MaryAnne Laughlin (603) 627-9493	Frenchville, PA Bethany Retreat Center	July 12-15 (4 days)	Contemplative Outreach Staff Contact: Nicole Fedder (814) 263-4855
Cullman, AL Benedictine Center	March 16-18	David Frenette Contact: Sr. Eleanor Harrison (256) 734-8302	Washington, DC Dayspring Retreat Center	June 15-17	Contemplative Outreach Staff Contact: Carol Wilkenson (301) 428-9348
Johannesburg, Gauteng, South Africa La Verna Retreat Centre	March 20-25	Contemplative Outreach Staff Contact: Maria McLoughlin 011-27-11-803-1831	Belton, TX Cedarbrake	Aug 3-5	Contemplative Outreach Staff Contact: Barbara Cook (512) 347-9673
Winnipeg, MB, Canada St. Benedict's Retreat Center	March 23-25 (Intensive)	Contemplative Outreach Staff Contact: Sr. Catherine (204) 338-4601	Sewanee, TN St. Mary's Retreat Center	Nov 11-13	Contemplative Outreach Staff Contact: Carol Wray (615) 373-0613
Manchester, NH Joseph House Contemplative Retreat Center	March 30-31	Contemplative Outreach Staff Contact: Sr. MaryAnne Laughlin (603) 627-9493	Holy Week Retreat		
St. Louis, MO Marianist Retreat Center	March 30-Apr1 (Lectio Divina)	Contemplative Outreach Staff Contact: Diane Guerra (314) 918-8288	Walden, NY St. Andrew's Retreat House	Apr 11-15	Fr. Carl Arico Contact: Cathy McCarthy (845) 778-2102
Rapid City, SD St. Martin Monastery	April 5-7	Contemplative Outreach Staff Contact: Sr. Marmion Howe, OSB (605) 343-2688	NEW Centering Prayer Immersion Retreat		
			Walden, NY St. Andrew's Retreat House	June 2-22 (21 Day)	Fr. Keating, Fr. Arico, David Frenette Contact: Cathy McCarthy (845) 778-2102

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Villa Maria, PA Villa Maria Retreat Center	June 10-17 8 Day	Fr. Bill Fickel Contact: Kay Powers (216) 932-8911
Frenchville, PA Bethany Retreat Center	June 23-Jul 1 9 Day	Contemplative Outreach Staff Contact: Nicole Fedder (814) 263-4855
Ferdinand, IN Kordes Enrichment Center	July 6-15 10 Day	Contemplative Outreach Staff Contact: Vanessa Hurst (812) 367-2777
Belton, TX Cedarbrake	Sept 26-30 5 Day Lectio Divina	Contemplative Outreach Staff Contact: Barbara Cook (512) 347-9673

Post Intensive Centering Prayer Retreats

Provides an opportunity for intensive Centering Prayer, Lectio Divina, solitude and silence in community. Prior Centering Prayer Retreat experience necessary. May be 5, 6, 7, 8, 9 or 10 day.

5-6-7-8-9 Day Post Intensives

Alta, WY Alta Retreat Center	Feb 11-17 7 Day	Contemplative Outreach Staff Contact: Rev. Sandy Casey-Martus (307) 353-8100
Walden, NY St. Andrew's Retreat House	Feb 20-25 6 Day	Contemplative Outreach Staff Contact: Cathy McCarthy (845) 778-2102
Temecula, CA Vina de Lestonnac Retreat Center	March 2-7 6 Day (No Video)	Contemplative Outreach Staff Contact: Martha Rodriguez (619) 226-6000
Alta, WY Alta Retreat Center	May 13-19 7 Day	Contemplative Outreach Staff Contact: Rev. Sandy Casey-Martus (307) 353-8100
Sewanee, TN St. Mary's	June 10-17 8 Day	Contemplative Outreach Staff Contact: Carol Wray (615) 373-0613
Belton, TX Cedarbrake	June 15-21 7 Day	Contemplative Outreach Staff Contact: Barbara Cook (512) 347-9673
Honolulu, HI St. Anthony Retreat Center	Jun 31-Aug 7 8 Day	Contemplative Outreach Staff Contact: Sr. Katherine Theiler (808) 988-6540

10 Day Post Intensives

Snowmass, CO	Dec 5-14 (full)	Contemplative Outreach Staff Contact: Pat Johnson (970) 963-3964
Snowmass, CO	March 12-21 (full)	Contemplative Outreach Staff Contact: Pat Johnson (970) 963-3964
Belton, TX Cedarbrake	April 3-12 (Lenten)	Contemplative Outreach Staff Contact: Barbara Cook (512) 347-9673
Boynton Beach, FL St. Vincent de Paul Seminary	June 15-24	Contemplative Outreach Staff Contact: Barbara Reitberg (305) 386-7507
Cullman, AL Benedictine Center	July 2-11	Fr. Bill Fickel Contact: Sr. Mary McGehee (256) 736-5820
Ferdinand, IN Kordes Enrichment Center	July 6-15	Contemplative Outreach Staff Contact: Vanessa Hurst (812) 367-2777
Frenchville, PA Bethany Retreat Center	July 28-Aug 7	Contemplative Outreach Staff Contact: Nicole Fedder (814) 263-4855
Loyal Hall, Merseyside, England	Aug 9-18	Contemplative Outreach Staff Contact: Mrs. S. Jones 001-44-114-288-6885

Richmond, VA Richmond Hill	Aug 10-19	Contemplative Outreach Staff Contact: April Swofford (804) 783-7903
Walden, NY St. Andrew's Retreat House	Aug 10-19	Fr. Carl Arico Contact: Cathy McCarthy (845) 778-2102
Walden, NY St. Andrew's Retreat House	Aug 24-Sept 2	Fr. Bill Sheehan Contact: Cathy McCarthy (845) 778-2102

Formation for Contemplative Outreach Service

Provides training and practice in interiorizing and communicating the essential elements of an Introductory Workshop on Centering Prayer, as well as an opportunity to look at our own Centering Prayer practice in light of the Essentials. Prerequisites are prior attendance at a 10 Day Intensive Retreat and the daily practice of Centering Prayer. The Course includes Centering Prayer and presentations by the staff and participants.

Sewanee, TN St. Mary's	Feb 4-10	Contemplative Outreach Faculty Contact: Carol Wray (615) 373-0613
Walden, NY St. Andrew's Retreat House	May 18-25	Contemplative Outreach Faculty Contact: Cathy McCarthy (845) 778-2102
Richmond, VA Richmond Hill	June 25-Jul 1	Contemplative Outreach Staff Contact: April Swofford (804) 783-7903
Alta, WY Alta Retreat Center	June 17-23	Contemplative Outreach Faculty Contact: Rev. Sandra Casey-Martus (307) 353-8100
Milwaukee, WI St. Francis Retreat Center	July 13-19	Contemplative Outreach Faculty Contact: Madeline Soo (414) 961-2610

Parish Missions/Retreats -Fr. Carl Arico

Contact: International Office	Butler, NJ (973) 838-3384
Dec 2-5	Parish Mission – Milton, MA
Dec 9-12	Parish Mission – Hingham, MA

Nine Month Course: The Practice of Contemplative Living

An ongoing process of formation enabling participants to create their own unique contemplative lifestyle in the contemporary world. Commitment is one weekend a month for nine months. Prayer, contemplative living and the integration of contemplation and activity are cultivated; the process is aided by the development of relational prayer through contemplative prayer practices. For information contact

New York - Cathy McCarthy, 914-778-2102;
South Florida – Barbara Rietberg, 305-386-7507
St. Leo, Florida – Basha Perez, 407-869-0781
Denver, Colorado – Rose Meyler, 303-863-0932

The Living Flame

A national program on contemplative issues, designed to heighten the awareness of the dynamic of Centering Prayer in the context of the Spiritual Journey, offering guidance and intelligibility needed to stay faithful to the practice. It is an opportunity to receive and share conceptual background at a deeper level, as well as experiential insight, thus building a faith community committed to the Centering Prayer practice. Meets one Saturday a month during seven consecutive months. For information, contact Monica Freeman (504) 924-3812.

Contemplative Outreach Ltd. Study Program In The Christian Contemplative Tradition

The twelve week course is divided into two parts and covers contemporary expressions of the Christian contemplative tradition and then reaches back, during the last six weeks to the beginnings of the systematic practice of contemplative prayer among the desert monks of Syria, Egypt and Palestine. Objectives of this course include facilitating a deeper understanding of the depth and richness of the Christian contemplative tradition and the chance to engage the study material beyond the intellectual level in order to find the living tradition as we personally interact with it in our everyday lives. For more information, call Bonnie Shimizu (970) 927-3858 or email – bjs@rof.net.

C.O. Area/ Regional Contacts

United States

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AL	Birmingham	Caroline Humphreys	205-979-1159	IL	Chicago (North Shore)	Joseph Sandman	847-486-1737
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AZ	Scottsdale	John Corcoran	480-945-3705	IL	Chicago	Rev. William Sheehan	773-493-3590
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CO	Montrose	Nick Cole	970-249-7355	MA	Rockport	Robert Hope	978-546-6044
CO	Snowmass	Bonnie Shimizu	970-927-3858	MA	Taunton	Ethel Fraga	508-822-2410
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Contemplative Outreach News

A SEMI-ANNUAL NEWSLETTER FOR THE GROWING CONTEMPLATIVE OUTREACH COMMUNITY WORLD-WIDE.

Contemplative Outreach Vision Statement

Contemplative Outreach is a spiritual network of individuals and small faith communities committed to living the contemplative dimension of the Gospel in everyday life through the practice of Centering Prayer. The contemplative dimension of the Gospel manifests itself in an ever-deepening union with the living Christ and the practical caring for others that flows from that relationship.

Our purpose is to share the method of Centering Prayer and its immediate conceptual background. We also encourage the practice of Lectio Divina, particularly its movement into Contemplative Prayer, which a regular and established practice of Centering Prayer facilitates.

We identify with the Christian Contemplative Heritage. While we are formed by our respective denominations, we are united in our common search for God and the experience of the living Christ through Centering Prayer. We affirm our solidarity with the contemplative dimension of other religions and sacred traditions, with the needs and rights of the whole human family, and with all creation.

Networking, Resources, and Workshop Presenters are available at the Contemplative Outreach International Office. For more information contact:

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