

CONTEMPLATIVE OUTREACH NEWS

Volume 7, Number 2 • Fall 1993

Will and Intention in Contemplative Prayer

Part I

By Father Thomas Keating

Centering Prayer is not contemplation in the strict sense of the word but a method or practice to facilitate the beginning of contemplation. Contemplation is basically the predominance of the Gifts of the Spirit over our own activity during the time of prayer. At the same time, it gradually works itself into daily life through the active gifts of the Spirit: counsel, prudence, fortitude and knowledge.

In the Centering Prayer practice our activity has a part but it is a very disciplined one. It begins by being minimal, and finishes by being almost imperceptible. Centering Prayer is probably the most receptive of the practices designed to facilitate the growth of contemplation.

Think of a continuum in which our activity at one end consists of a practice such as Centering Prayer. Centering Prayer is not a concentrative practice. It is not an exercise of *attention*. It is an exercise of *intention*. It is our will, our faculty of choice, that we are cultivating. The will is also our faculty of spiritual love, which is a choice. It may be accompanied by sentiments of love but does not require them. Divine love is not a feeling. It is a disposition or attitude of on-going self-surrender and concern, as God has for us and every living thing.

In our practice we begin by choosing an activity which is a traditional practice to access the spiritual level of our being. This movement takes place under the influence of the Holy Spirit who is present to us all the time through the Divine Indwelling. As the influence of the Spirit increases, we might imagine it as coming toward us on the continuum. It might be better to say that we are awakening to this Divine presence and action within us and consenting to it.

Note that Centering Prayer is an acceptance not only of God's presence, but also of God's *action*. What we are experiencing needs to be understood in the context of this movement of the Spirit which is primarily therapeutic. Why? Because we are sick! If we think we are well, and experience this activity which is definitely medicinal, it may cause great surprise. Some medications can be painful, not because that is the desire of the doctor, but because our illness is such that it needs a serious remedy.

During this prayer, the will is developing the habit of surrender to God's presence and action. Meanwhile the Spirit's influence is also increasing and at some point, one enters a no-man's or a no-woman's land where one doesn't know which activity is predominating.

All prayer is a gift of the Spirit but in the beginning the Spirit works through our ordinary faculties which we exercise through discursive meditation and affective prayer, spiritual reading, the sacraments, other devotions, and the practice of virtue. All of these practices are increasing our capacity to respond with sensitivity to the movements of the Spirit. At some point there is an interaction in which sometimes one's own gentle activity predominates, and at other times the Spirit's activity predominates.

In this latter experience we may encounter what St. Teresa of Avila describes in *The Interior Castle* as the states of prayer, which she calls the prayer of quiet, union, and full union. They are levels of absorption of the faculties that are perceived by the one who receives them as the activity of the Divine presence. In those situations we are more or less aware of God's action. The Divine action can be just as present, however, at an even more intimate level which the various faculties cannot interpret.

Just because one receives the spiritual consolation of the prayer of quiet or is completely absorbed in God in the prayer of union, doesn't mean one is a saint. It may mean that we are so sick that we need special attention. So don't get puffed up by such things! On the other hand, we don't resist them either because we may need them. In deep therapy, the first thing one has to do in order to be healed is to experience transference with the therapist. This is a mysterious emotional process in which one identifies with the therapist and transfers to that person one's relationship with authority figures from early life. Then the therapist can reflect back the acceptance one might not have felt as a child. It can heal the emotional privation of thinking of oneself as unlovable. We need the experience of another person fully accepting us on the emotional level. Otherwise it is difficult to have a full self-identity or as the psychologists call it, a strong ego, a valuable asset for the spiritual journey. It is this fully developed self, with all the wounds still remaining from early childhood, that we offer to God. Some people have been so deprived that they have an emotional conviction not only of being unlovable but even of being a mistake. This is the source of the disease of self-hatred that is epidemic in our culture. This has to be healed in some degree for the spiritual journey to develop because the spiritual journey is the surrender of a self, a self-identity. If we don't have a sense of a self or self-identity, we don't know what to give.

The affirmation of spiritual consolations and peri-

continued on page 2

ods of peace and refreshment, are a kind of transference with God. God then reflects back the acceptance and affirmation that our parents may have denied us in early childhood because of their own wounds from early life. If we can get over our self-hatred and the wounds of early childhood, we will make a tremendous contribution to the next generation. Unfortunately parents don't usually find this out until the children are grown up. But please don't have guilt feelings on this point because the same thing has been going on since Adam and Eve. That is the human condition. It is accepting our failures, working with them, and trying to grow out of them, that is important. This down-to-earth process is an important aspect of the spiritual journey. Modern psychological discoveries can be helpful in our understanding of what the human condition really is from a diagnostic perspective. It is a pathology.

As the Spirit becomes predominant in our prayer, the use of the sacred word or sacred symbol during the time of Centering Prayer becomes less and less necessary. However, as long as we find that we are attracted to thoughts or feelings going by on the level of our memory or imagination during prayer, we freely make use of the sacred word, not to push the thoughts away, but to reaffirm our original intention of consenting to the presence of God.

(to be continued)

CONTEMPLATIVE OUTREACH IS...

*The following statement is a brief overview of
Contemplative Outreach
which is generally given out after an
Introductory Workshop
for the purposes of introducing ourselves.*

We would like to acquaint you with our network called Contemplative Outreach, Ltd. We are a network of faith communities founded to support the Centering Prayer practice and to renew the contemplative dimension of the gospel in daily life.

We are an association of volunteers who have been touched by the fruits of Centering Prayer in our lives and who desire to share them with others. Founded by Fr. Thomas Keating in 1984 we have grown from a handful of people to approximately 23,000 as of September 1993. We are Roman Catholic in origin and ecumenical in scope including members of many other Christian denominations.

We offer introductory workshops, retreats, parish missions and courses in living the contemplative life. Our retreats vary in length from a week-end to 10 Day Intensive Retreats. Their purpose is to give individuals the opportunity to experience solitude, silence and simplicity of life and the practice of Centering Prayer in an atmosphere of community silence. Other courses and workshop are geared for formation in contemplative living in the market place.

Many small contemplative communities meet on a

weekly basis, share silence, and encourage one another in daily practice. If you would like further information regarding our programs and to be placed on our mailing list, please write to Contemplative Outreach, Ltd., 9 William Street, P.O. Box 737, Butler, New Jersey 07405, or call 201-838-3384.

Teleconference Report 1993

Our spring teleconference was a spirit-filled day when our Contemplative Outreach community got together for an Intensive Day of Prayer. Fr. Thomas spoke about the Spirituality of Centering Prayer Support Groups and was enthusiastically received by approximately 650 persons watching around the country. We had so many calls that we were unable to get to all of them. Our panel was moderated by Gail Fitzpatrick-Hopler while Sr. Bernadette Teasdale, David Salamon and Jinnohn Gilmore offered practical helps for working with Centering Prayer groups. It was a day to remember for all that attended. The teleconference is a great way to extend our hands in union of silent prayer around the country. It is a powerful experience just knowing that we are all praying together.

We are planning to have our next teleconference on Saturday, March 12, 1994. Mark your calendars and plan on attending. If you would like to host a teleconference in your area, please contact the National Office at 210-838-3384 so you can get started planning.

Coordinators' Conference Leavenworth, KS

July 20-25, 1993

Sixty members of Contemplative Outreach, from the continental United States, Alaska, Hawaii and the Philippines, met in Kansas for five days for the biennial Coordinators' Conference. It was a time of prayer, liturgy, hard work, fun and community. Coordinators attended a meeting of the Contemplative Outreach Board of Trustees, learned about the financial implications of coordinating a region and discussed the structure and functioning of the Contemplative Outreach network. A broad spectrum of presentations were given concerning regional dynamics and national courses. There was time for participants to share what they do, and to listen to what others do. At the end of the conference, many of the coordinators spoke of a renewed sense of enthusiasm and demonstrated an excitement about the programs and initiatives which they had learned about.

The next Coordinators' Conference will be held from July 18 through July 23, 1995 at St. Mary's College in Leavenworth, KS.

Contemplative Spirituality and Sexuality: The Challenge to Love with Reverential Passion and Integrity

The contemplative practice opens us to all of our human reality as we consent to God's loving transformation of our lives. We are sexual beings. I find it both a delightful and at times, a scary reality. There is no other aspect of my humanity where my "angels and demons" are consorting with such intensity and at such close quarters.

I write this as a single, 37 year old male who is not permanently called to celibacy. I write this knowing that my joys and struggles are different from others. Yet my questions are those of others who know they are called (compelled) to follow this spirituality and need to be addressed. I pray that I write this with some wisdom of Spirit, compassion and humility.

What do centering prayer and contemplative spirituality have to offer in relation to our sexuality? I will only skim the surface of this mysterious subject. I hope this article will provoke not a little thought and even more prayerful reflection and discussion.

First, I will start with my assumptions:

Sexuality is a gift from God. We need an on-going, healthy spiritual life to celebrate our sexual energy. Morton and Barbara Kelsy write, "Sexuality seldom brings us to the fullness of love and wholeness, to an experience of God, unless we have a conscious spiritual life into which to integrate it" (*Sacrament of Sexuality*, p.243).

Spirituality underlies and is the foundation for our sexuality. Bilotta writes: "Beneath the sexual is the search for the spiritual. The sexual lifts us out of ourselves and opens up the deep spiritual hunger that resides within all of us. The spiritual restlessness of our hearts reveals that we are thirsty to drink of the presence of the other and ultimately the presence of the divine other" ("Sexual Emergence as an Access to the Spiritual Life", *Studies in Formative Spirituality*, 1981, Vol. 2, p.23). This means that our desire for union with another represents our deepest desire for union with God.

Sexuality is much broader than genital expression. Sexuality is our embodied energy that desires to be in relationship with all of life on a physical, psychological, and emotional plane. This runs from curiosity to friendship to deep intimacy.

The practice of apophatic, contemplative spirituality can transform our sexuality in a radical manner. God wants to transform all of us - spirit, mind, emotions, will, senses, and the physical body these all dwell in. We need to stop denying or misusing our embodied sexuality because it ultimately means we are denying the Incarnation - that God became fully human, including flesh, with us. It is time to make a positive connection between contemplative spirituality and sexuality.

"The practice of contemplative prayer often will

heal us of emotional and psychological blocks to an extent where we experience a release of sexual energy that we have not experienced before" (Gerald May, *Care of Mind, Care of Spirit*, p.112). Four years ago last March that was my experience. It was both exciting and scary because it was new and energizing, but at times it seemed out of control. However, the gift it was for me was that I now had the energy to love and appreciate all of life and to use my gifts creatively such as I had never been able to do before. Also, my compassion for others and the world in general deepened at this time. I like to say this healing grace from God gave me the energy to live a bit better the two commandments.

Thomas Keating writes about the importance of this healing of our sexuality: "The distortion of emotional development is seen in many persons on the Christian spiritual journey who suffer from the repression and rejection of their sexual feelings. Once such repression takes place, these people will have difficulty relating with genuine warmth to others. Sexual energy sustains the driving force of the motivation to serve other people with affection and warmth. People who have repressed their sexual feelings, or any other emotion for that matter, tend to repress their feelings across the board. This means that their capacity to relate to others in a supportive or affirming way is truncated" (*Invitation to Love*, pp. 45-6).

Contemplative spirituality speaks to the challenge of using sexual energy in a positive way. My spiritual practices have been invaluable in beginning to learn this lesson. The on-going spiritual practice of "letting go" (The Open Mind, Open Heart practice) has helped me to realize that this energy doesn't have to control me. Also, simply praying while this energy is "up" has helped to diffuse the energy throughout the rest of my body. This breakthrough of energy did not occur until I was "practiced" enough in "letting go" and faithful enough to my prayer that I wasn't consumed by this energy. I found that physical exercise of some kind was very helpful.

Thomas Keating talks about the contemplative practice (being open to God's Grace) as leading us into right relationship (non-addictive or non-attachment) with people, activities, and possessions. We can trust that if we stay on the spiritual journey God will heal us. It is up to us to enjoy the fruits of God's labor so that we accept and enjoy pleasure in all its splendid variety.

Paul Fiorini
Seattle, WA

*God never tires
of giving.
Let us not
tire
of receiving.*

Teresa of Avila

UPDATES

NEW JERSEY

A team of presenters is conducting Introductory to Centering Prayer workshops in New Jersey. A workshop was presented at St. James' Church in Springfield, New Jersey in April 1993 and at St. Raphael's Church in Livingston, New Jersey in May 1993. Workshops are scheduled for Trinity Ministry and Missions Center in Stirling, N.J. on October 24, 1993 and the Ministry and Missions Center in Paterson, N.J. on December 4, 1993. For information on these workshops or to inquire about other possible workshops, contact the coordinator:

Therese Saulnier
201-436-8256

NEW ENGLAND

Contemplative Outreach of New England is offering its first 10-Day Intensive Centering Prayer Retreat in 1994. It is scheduled from June 24th through July 3rd, 1994. It will be held at the Franciscan Retreat Center in Andover, MA. Fr. Carl Arico will be present as the staff member of Contemplative Outreach. This intensive retreat experience is an in-depth retreat for those with some experience in Centering Prayer — an entering into a more profound level of spiritual practice in an atmosphere of silence, solitude and community. The 10-Day Intensive Retreat is designed to intensify one's discipline and practice of Centering Prayer, developing a solid psychological background for it. This retreat includes intensive Centering Prayer, meditative walks, periods of silence, private time, the viewing of Fr. Thomas Keating's videotapes on the spiritual journey, and the opportunity to confer with the staff. For more information, call 508-951-3391.

Sr. Maryann Laughlin
603-627-9493

NEW YORK METROPOLITAN AREA CLUSTER

The New York Metropolitan Area held its initial cluster meeting at the Coordinator's Conference in Leavenworth, KS. This cluster group is made up of coordinators and contact people from Manhattan, Brooklyn, Long Island, Westchester County and New Jersey. This cluster group will meet again on September 25, 1993 to further discuss their functioning. The purposes of a cluster group

include: providing support for each other on the journey, praying together, sharing resources on a regional level, and coordinating programs and workshops in the region. For more information about cluster groups, contact the National Office at 201-838-3384.

FLORIDA

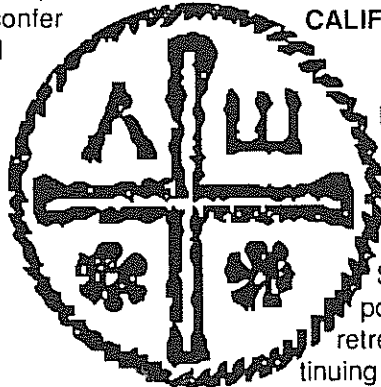
The State of Florida is about to be consumed by fire - not by physical fire, but by the Living Flame of contemplative fire. The Living Flame is the first adaptation of the National Contemplative Issues Workshop to a regional format. It is an opportunity to receive and share conceptual background at a deeper level in the faith community committed to the Centering Prayer practice. In October, the seven month program will begin in Miami, on the Florida west coast and in Orlando. The seven month workshop program consists of a meeting once a month for seven consecutive months. The workshop will be presented by members of the National Faculty of Contemplative Outreach. The topics are: Lectio Divina, refinement of the Centering Prayer practice, the Divine Therapy, formation of emotional programs for happiness, the false self in action: codependency, the night of sense and the night of spirit. For more information, contact: Monica Freeman, 302 160th Terrace Drive, Readington Beach, FL 33708, 813-393-7224 or telephone a regional contact: Miami - Barbara Reilberg - 305-386-7507; Florida west coast - Mimi Reilly - 813-393-7224; Orlando - Sr. Claire Gregg - 407-299-9289.

Monica Freeman
813-393-7224

CALIFORNIA

Fr. Martin O'Loughlen has given many Introductory workshops. He has travelled to Alameda, to Glendale, to Crestline and to Hemet (to give a workshop to the Sacred Heart novices). Weekend retreats are being offered in Hemet, CA, using the novitiate quarters of the Sacred Hearts Congregation. These retreats are popular, with waiting lists of prospective retreatants. Future plans for California include: continuing to offer introductory workshops, continuing the weekend retreats on a monthly basis, if possible; and exploring the possibility of longer retreats. Since many are attracted to a community support group, several individuals are offering their homes to groups for further study and prayer. For more information, contact

Gavonna Kaliher
818-335-1465



Holy Week Retreat at Chrysalis House

Your attitude must be Christ's... and so began the Holy Week Retreat at Chrysalis House, Warwick, New York, April 7 to 11, 1993.

This group had gathered from so many different places: the countries of Mexico and England; the states of New Mexico and Colorado; and the towns of Bayonne, Bloomfield, and Demarest, New Jersey; Manhattan and Long Island, New York. Some of us had driven comfortably in our cars arriving at our leisure; others came whenever bus and plane schedules dictated. Some people were single, some were married; some were women, some were men; some were religious and clergy; others were lay. But all received the same invitation... *Your attitude must be Christ's.*

...he emptied himself... Father Carl Arico, liturgical presider for the Triduum, further challenged us to continue the fasting and almsgiving atmosphere of Lent. Our fasting would be refraining from thoughts of the past and future in order to be as fully alive to the present moment as possible. Our almsgiving would be putting aside our books and magazines in order to devote ourselves attentively and singlemindedly to the Scriptural account of the events of Jesus' last days... not just to read about them, but to enter into those events fully.

This was not good news. Surely there would be an opportunity for some diversion? But there it was. We could spend the next few days on God's terms or on our own. Suddenly, the vague abstraction of "emptying" became concretized...and the summons became all too clear for us to switch from emotions of "feeling sorry for Jesus" to the experience of the Crucified — being naked and humble before God in whatever way that meant for us.

Could we do it? How could we do it? Blessed with the chrisms of Baptism, Confirmation, and the Anointing of the Sick, fortified by our consent to "God's presence and action in our lives," and comforted by the gracious hospitality of the Chrysalis staff, each of us entered our own deserts.

Some had personal guides: the Spirit/Helper or the woman of "extravagance" who anointed the head of Jesus. Others sought the help of the eye-witnesses: Peter, the Denier; Judas, the Betrayer; the Faithful Remnant of Mary who remained at the foot of the Cross; or Joseph of Arimathea, the man of kindness who provided the tomb. "The Word was (truly) made Flesh."

...thus he humbled himself... In silence we went our separate ways. In silence we came together for prayer and meals. And in silence we formed a community. Led by Father Carl we celebrated the sacred, solemn liturgies of these High Holy Days. On Thursday our feet were washed, on Friday we knelt and kissed the Cross and entered the "Great Silence," mourning with the rest of the Church each time our eyes met the empty tabernacle.

Many of us were called to be reconciled.

But eventually we processed with fire through the halls of Chrysalis and listened to the words of the prophets Isaiah, Ezekiel, Baruch, and the writer Paul. We renewed our baptismal vows with water from the pond made holy by our faith and we watched the Eucharist returned to its rightful place. By virtue of our own experiences those past three days, we had come to live what we as Christians already knew in our hearts to be true: No matter how dark the desert, or how deep the death, there is always, always, always resurrection.

... "Mary!"... "Rabboni!"... "go to my brothers and sisters and tell them..." And so we celebrated, united in heart, lived out separately...in Mexico (old and New), England, Colorado, New Jersey and New York...the Christian triumph of new creation...new life. Alleluia! We are truly an Easter people.

Joanne Carbone O'Neill
Bloomfield, New Jersey

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*a glimpse
of
Reality...*

from the Philippines

"When Jesus came to the place, he looked up and said to him, 'Zaccheus, come down quickly for I must stay at your house today.' " (Lk 19:5)

"...I must stay at your house today." These were the words that spoke to me and made me realize the seriousness of the call for me to serve in the ministry of Contemplative Outreach. I was relatively new and still considered myself a neophyte in the Spiritual Journey when I was picked as one of the eighteen participants (out of thirty applicants) to attend the Formation for Contemplative Outreach Service Workshop.

That "I must stay at your house today" tells me that I must allow Him and welcome Him whether I think I am ready or not. It doesn't matter whether my house is in disarray and needs a lot of tidying still. He knows everything about me and He understands.

Although I feel that I am not fully prepared to be a presenter, when the need arises I accept the challenge with all my heart, in spite of all my fears and misgivings. He knows all this, and all I can say is, "Thank you, Lord, for choosing me to serve you in others."

NEW TAPES

Beyond Centering Prayer
by Mary Mrozowski

Contemplatives soon realize that they must do more than just "sit" if they are to be transformed. Action arising out of consent and surrender is absolutely essential. In this set of 6 tapes, Mary Mrozowski commends three Spiritual Practices beyond Centering Prayer which help prepare us to cooperate with the Divine Action of God within. The practices of Lectio Divina, the Active Prayer (Breath Prayer) and the Prayer of Forgiveness are covered thoroughly as integral parts of the Spiritual Journey.
order below

NEW BOOK

The Kingdom of God is Like...
by Fr. Thomas Keating

In *The Kingdom of God is Like...* Thomas Keating stirs the imagination with his insightful commentary on the parables. Although originally told to people in a vastly different world, these stories are timeless and have much to say to all of us here and now. As Fr. Keating says, "When rightly understood, the parables help us to see how extraordinary a wisdom teacher Jesus really was and how revolutionary, in the best sense of the word, was the content of what he taught and to which he bore witness by his life and death." *order below*

BOOK AND TAPE ORDER FORM

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by Fr. Thomas Keating

- The Divine Therapy: \$27.50
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- Journey to Contemplation: \$35
- The Desert Experience: \$18

by Fr. Carl Arico

- The Power of Silence: \$18
- Christian Mysticism: \$40

by Mary Mrozowski

- Beyond Centering Prayer: \$31

Please send me the following BOOKS:
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- The Mystery of Christ \$11.00 Reawakenings \$9.00
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by Sr. Thelma Hall

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NATIONAL CALENDAR OF EVENTS

OCTOBER 1993 TO DECEMBER 1994

INTRODUCTORY CENTERING PRAYER WORKSHOPS/RETREATS

Cambridge, MA	Oct. 6 & 13, 1993	Ethel Fraga contact: Ethel Fraga 508-822-2410
Waldboro, ME Wellspring	Oct. 8-10, 1993	Wellspring House of Prayer contact: Adele Millette 207-832-6263
Attleboro, MA LaSalette Shrine	Oct. 16, 1993	Ethel Fraga & Frank Powaza contact: Ethel Fraga 508-822-2410
Winchester, MA St. Eulalia	Oct. 23, 1993	Frank Powaza contact: Kathy Wilson 617-729-6918
Beech Grove, IN Benedictine Center	Nov. 12-14, 1993	Laurel Simon contact: Benedictine Center 317-788-7581
New Orleans, LA	Nov. 13, 1993	Fr. Carl Arico contact: National Office 201-838-3384
Andover, MA Franciscan Center	Nov. 13, 1993	Frank Powaza contact: Franciscan Center 508-851-3391
Warwick, NY Chrysalis House	Mar. 4-6, 1994	Chrysalis House Staff contact: Cathy McCarthy 914-986-8050

10-DAY INTENSIVE RETREAT

Snowmass, CO St. Benedict's	Oct. 5-14, 1993	Fr. Thomas Keating and Staff contact: Pat Johnson 303-963-3964
Snowmass, CO St. Benedict's	Oct 26-Nov 4, 1993	Fr. Thomas Keating and Staff contact: Pat Johnson 303-963-3964
Snowmass, CO St. Benedict's	Nov. 17-24, 1993	Fr. Thomas Keating and Staff contact: Pat Johnson 303-963-3964
Beech Grove, IN Benedictine Center	Jan. 21-30, 1994	Benedictine Center Staff contact: Benedictine Center 317-788-7581
Snowmass, CO St. Benedict's	Jan. 25-Feb. 3, 1994	Fr. Thomas Keating and Staff contact: Pat Johnson 303-963-3964
Snowmass, CO St. Benedict's	Feb. 22-Mar. 3, 1994	Fr. Thomas Keating and Staff contact: Pat Johnson 303-963-3964
Snowmass, CO St. Benedict's	Apr 12-21, 1994	Fr. Thomas Keating and Staff contact: Pat Johnson 303-963-3964
Snowmass, CO St. Benedict's	May 10-19, 1994	Fr. Thomas Keating and Staff contact: Pat Johnson 303-963-3964
Snowmass, CO St. Benedict's	May 31-Jun. 9, 1994	Fr. Thomas Keating and Staff contact: Pat Johnson 303-963-3964
Cleveland, OH	Jun. 10-18, 1994	Fr. Bill Fickel contact: Sr. Joanne Mascha 216-449-1200
Andover, MA Franciscan Center	Jun. 24 - Jul. 3, 1994	Fr. Carl Arico contact: Franciscan Center 508-851-3391
Winnipeg, Canada St. Benedict's	Jul. 18-24, 1993	Fr. Bill Fickel contact: St. Benedict's 204-338-4601
St. Paul, MN Benedictine Center	Aug. 9-18, 1994	Benedictine Center Staff contact: Mary Ann Carolin 612-777-7251
Snowmass, CO St. Benedict's	Sept. 6-15, 1994	Fr. Thomas Keating and Staff contact: Pat Johnson 303-963-3964
Snowmass, CO St. Benedict's	Oct. 11-20, 1994	Fr. Thomas Keating and Staff contact: Pat Johnson 303-963-3964
Snowmass, CO St. Benedict's	Nov. 8-17, 1994	Fr. Thomas Keating and Staff contact: Pat Johnson 303-963-3964

POST-INTENSIVE RETREATS

Amarillo, TX <i>full</i>	Mar. 22-31, 1994	Fr. Thomas Keating and Staff contact: Pat Johnson 303-642-3964
Boyton Beach, FL Seminary	Jun. 12-21, 1994	Fr. Carl Arico and Staff contact: Basha Perez 407-788-6871
Davenport, IA St. Ambrose	Jul. 15-24, 1994	Fr. Carl Arico and Staff contact: Marie Howard 319-324-1911
Amarillo, TX	Jul. 26-Aug. 4, 1994	Fr. Bill Fickel and Staff contact: Pat Johnson 303-642-3964

HOLY WEEK CENTERING PRAYER RETREAT

Warwick, NY Chrysalis House	Mar. 30-Apr 3, 1994	Fr. Carl Arico and CH Staff contact: Cathy McCarthy 914-986-8050
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PARISH MISSIONS/RETREATS GIVEN BY FR. CARL J. ARICO

CONTACT: NATIONAL OFFICE- 201-838-3384

Estherville, IA St. Patrick	Oct. 9-12, 1993
Carbondale, PA St. Rose of Lima	Oct. 16-19, 1993
Dayspring, MD Church of Savior	Nov. 19-21, 1993
Winchester, MA Episcopal Church	Dec. 4-5, 1993
Punta Gorda, FL Sacred Heart Parish	Dec. 11-14, 1993
Fairview, PA Holy Cross	Feb. 5-8, 1994
Key Largo, FL St. Justin	Feb. 12-15, 1994
Greendale, WI St. Alphonsus	Feb. 19-22, 1994
Lawrence, MA St. Patrick's	Feb. 26-Mar. 1, 1994
Butler, N.J. St. Anthony	Mar. 5-9, 1994
Port Huron, MI St. Mary's	Mar. 12-15, 1994
Louisiana, MO St. Joseph's	Mar. 19-22, 1994
Andover, MA Franciscan Center	May 13-15, 1994

CENTERING PRAYER RETREATS

St. Paul, MN Benedictine Center	Oct. 29-31, 1993	Benedictine Center Staff contact: Mary Ann Carolin 612-777-7251
Warwick, NY Chrysalis House	Dec. 3-5, 1993	Chrysalis House Staff contact: Cathy McCarthy 914-986-8050
Waldboro, ME Wellspring	Dec. 3-5, 1993	Wellspring House of Prayer contact: Adelle Millette 207-832-6263
Warwick, NY Chrysalis House	Feb. 18-20, 1994	Chrysalis House Staff contact: Cathy McCarthy 914-986-8050
St. Paul, MN Benedictine Center	Apr. 29-May 1, 1994	Benedictine Center Staff contact: Mary Ann Carolin 612-777-7251

TELECONFERENCE/INTENSIVE DAY OF PRAYER - SATURDAY, MARCH 12, 1994

contact: Gail Fitzpatrick-Hopler National Office 201-838-3384

FORMATION FOR CONTEMPLATIVE OUTREACH SERVICE

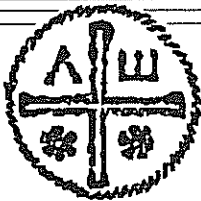
Snowmass, CO St. Benedict's	Dec 6-13, 1994	Contact: Pat Johnson 303-963-3964
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CENTERING PRAYER RENEWAL RETREAT

Warwick, NY Chrysalis House	Nov. 5-7, 1993	Chrysalis House Staff contact: Cathy McCarthy 914-986-8050
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