
Contemplative Outreach News

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THE SEVEN GIFTS OF THE SPIRIT

Thomas Keating, ocsa

Saint Paul says, "If anyone is in Christ, he or she is a new creature." As we dismantle the false self system, the new self arises with the awakening of the true self. That is the new creation that Paul refers to. The old creation that is passing away is the world of the false self.

The means that the Spirit uses to purify our conscious and unconscious lives are called the Seven Gifts of the Holy Spirit. They are distinguished from the charismatic gifts of prophecy, healing, speaking in tongues, interpretation of tongues, inspired preaching, discernment of spirits, administration, to speak with wisdom, to speak with knowledge, and working miracles (1Cor. 12:4-11). These special gifts are designed to encourage the Christian community but do not themselves transform the person who has such gifts. The Seven Gifts of the Holy Spirit on the other hand, are acts and movements of the Spirit that raise every Christian to a divine mode of knowledge through the growth of the theological virtues of Faith, Hope and Charity (Divine Love), which are the transforming virtues in the Christian scheme of things. Isaiah 11:2 lists these Gifts as wisdom and understanding, counsel and fortitude, knowledge and fear of the Lord. The Septuagint and Vulgate versions of the Bible added piety.

THE GIFTS OF THE SPIRIT AND CENTERING PRAYER

The Holy Spirit, through the Gifts, is especially our guide in the Centering Prayer practice and in accompanying programs to bring its effects into daily life. The presence of the Holy Spirit within us is always inviting us to listen to the delicate inspirations that gradually take over more and more aspects of our lives, transforming them from expressions of our false self into manifestations of our true self and of the infinite goodness and tenderness of the Father.

The Seven Gifts are intimately connected with the growth of the theological virtue of charity within us, not only through acts of love of God but also through the way that we relate to other people. As charity grows stronger, the Gifts become more and more in evidence. They are like the fingers of a child's hand which are not capable of much except to reach out and touch your nose. Given a little time and development, however, these same fingers grow and may become capable of incredible skills, such as playing Rachmaninoff on the piano or creating a great piece of art. They become incredible instruments for beauty, goodness and truth.

So it is with the Seven Gifts of the Spirit. They are infused into our inmost being at the moment of Baptism or the desire for Baptism. We can assume that every genuine seeker of God has

them. In the Sacrament of Confirmation, the activity of the Gifts is enormously enhanced. Every time we receive the Eucharist, which is a reaffirmation of all that is contained in the sacraments of Baptism and Confirmation, we also receive an increase of the Gifts of the Spirit.

The Seven Gifts of the Spirit are habitual dispositions. A habitual disposition is a way of acting that is permanent, easy and delightful. The habits infused by the Holy Spirit enable us to enjoy God in some degree and enjoy being like God. The ripe fruits of the Gifts are the Beatitudes which mean literally, "Oh, how happy you will be!", or as another translation puts it, "Congratulations!"

What are you really doing when you sit down in Centering Prayer and open yourself to God's presence and action within you? Jesus refers to the Father's gift of the Spirit in the following passage, "Who among you if your child asks you for a piece of bread would give him or her a stone?" In the Palestinian times, bread was designed like flat stones, as is Pita bread today. Again, he says, "Which one of your children if he or she asked you for a fish, would give him or her a snake?" Around the Sea of Galilee some fish looked like snakes because they had the shape of eels. Jesus concludes, "If you with your limitations, know how to give good things to your children, how much more will the heavenly Father give the Holy Spirit to those who ask Him" (Luke 11:13).

There are two ways of asking. One is to put our request into words: "Give me this." Another is to hunger with our entire being for what we most need or desire. This is the basic attitude that we assume in Centering Prayer. We are pleading for the supreme Gift, the Gift of the Spirit, just by consenting to God's presence and action.

There is another place in the Gospels that seems to refer to Centering Prayer in a special way. That is, when Jesus said to his disciples in the Sermon on the Mount, "If you want to pray, go into your private room and pray to your Father in secret, and your Father who sees in secret will reward you. (Matt.6:6)." In those days, very few people had any room at all, let alone a private room. Ordinary people lived in one-room houses where the whole family had to make do. Thus we can presume that this passage is meant to be taken metaphorically. When we are told to enter into our private room, we are being invited to enter our inmost being and there pray in secret. Secret from whom and from what? Secret from external things, from our thoughts, and from ourselves. St.

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THE SEVEN GIFTS OF THE SPIRIT

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Anthony the Great is recorded as saying that the only perfect prayer takes place when we do not know that we are praying. Such is the most secret kind of prayer. It brings us into the presence of the Hidden God, the God who is in secret.

Abba Isaac, one of the Desert Fathers belonging to a fourth century lay contemplative movement, has an important commentary on this text, which is quoted in the 9th Conference of Cassian. Cassian was a Western monk who visited the monasteries of Egypt in the 4th Century and later translated their spiritual wisdom into the West, much of which eventually found its way into the Rule of St. Benedict and continues today in Benedictine and Cistercian monasteries, and I might add, in all who practice Centering Prayer. Here is his commentary. "We need to be especially careful to follow the Gospel precept which instructs us to go into our private room and shut the door so that we may pray to our Father. And this is how we do it. We pray in our private room whenever we withdraw our hearts completely from the tumult and noise of our thoughts and worries and when secretly and intimately we offer our prayers to the Lord."

In letting go of all our thoughts in Centering Prayer, we follow this advice and enter into our private room. We close the door on our ordinary mental activities such as feelings, images, memories, reflections, as well as perceptions of sensory details from outside like people and noises in the room, or physical things going on inside of us. With regard to all the functioning of our ordinary psychological awareness, we simply close the door. In fact, Jesus said according to some translations, "bolt the door," emphasizing how completely we are to let go of our ordinary level of psychological awareness in order to open ourselves to the spiritual level of our being and to the Divine Indwelling present in secret at the root of our being.

Abba Isaac explains, "We pray with the door shut when, without opening our mouths and in perfect silence, we offer our petitions to the One who pays no attention to words, but looks hard at our hearts." In other words, God looks at our intention much more than at our attention. In Centering Prayer our basic disposition is, "Fill me with your Holy Spirit," the supreme Gift, according to your promise. I don't know how to ask rightly, so I sit here waiting, asking you to pray in me, asking for what you most want to bestow, your Holy Spirit." Our openness to the Spirit might be compared to baby birds opening their beaks for the worm that one of their parents is bringing. Practically half the baby bird is its wide-open mouth.

Finally, Abba Isaac concludes, "We pray in secret when in our hearts alone (*not in our imagination, memory, reasoning and sensations*) and in our recollected spirits (*with our intentionality directed to God's presence*), we address God, and reveal our wishes only to Him and in such a way that the hostile powers themselves have no inkling of their nature." *Italics mine*. The early monastic Fathers and

Mothers believed that if you entertain a thought or image, the demons can tell what you are thinking and can insinuate just the right kind of temptation to draw you from the original purity of your intention. We might also look at it in the light of what we call the "unloading of the unconscious." Thoughts that emerge from our unconscious as a result of the deep rest of contemplative prayer could easily be interpreted as temptations because of their intense and disturbing character. When they come from repressed memories, emotions arise just as we experienced them in early childhood, so it sometimes feels as if we are being tempted. In actual fact, we are simply invited by the Spirit to accept the fact of these primitive emotions and to let them go. By coming to consciousness their negative energy is released. Hence, we are now more open to the free flow of grace and the positive energies of the unconscious. Until the storehouse of the body is emptied of repressed material and the undigested emotional junk from early childhood, our capacity to respond to the Spirit is limited. When that evacuation occurs through the process of contemplative prayer, our bodies themselves become more cooperative and support the movement of the Seven Gifts within us.

THE CONTEMPLATIVE GIFTS

Let us relate the experience of Centering Prayer to the contemplative Gifts of the Holy Spirit, which are three, Knowledge, Understanding and Wisdom. Those who do this practice regularly will notice at times that they have at least two tracks going on simultaneously in their minds. There is the ordinary flow of thoughts passing along the surface of consciousness, somewhat reduced from the ordinary hustle and bustle of daily life, but nonetheless confronting us when we try to be silent. Interior silence is always relative, especially in the beginning. Because we are aware of various thoughts and perceptions going by, we introduce a sacred symbol (e.g. a sacred word) as an expression of our consent to God's presence and action within us. Emotionally charged thoughts are attractive or repulsive and stir up desires or aversions in the unconscious as well as in our habitual ways of reacting to reality. The three basic instinctual needs of human nature are survival and security, power and control, and affection and esteem. Thoughts or perceptions that appeal to one of those instinctual needs may pull us out of our original consent to God's presence and action within us. It is as if we open the door of our private room and start to come out. When one or more of these instinctual needs has been withheld in early childhood, we tend to repress them into the unconscious or to develop compensatory means of surviving or of reducing the pain of frustration. If we are interested in a big way in security symbols and along comes the thought or image of a nice new car, house, or insurance policy, we may feel a spontaneous interest to reflect on this material. If we consent to the attraction, we are pulled out of our original intention to consent to God's presence. Since the time of prayer isn't over yet, we have to start the process again by shutting the door, and maybe bolting it this time. Then we gently introduce the sacred symbol we have chosen to express our original intention.

We need to be prompt but gentle in returning to the sacred symbol whenever we notice we are getting interested in one of the thoughts, and especially when we find we are immersed in one of them. We never succumb to self-recrimination. Simply, without attending to what we have been thinking, we return at once to our private room by the gentle movement of the sacred symbol that manifests our intention to be in the presence of God and totally open to God's will.

A friendly attitude toward unwanted thoughts is helpful in order to put up with the constant solicitation going on in our imagination or memory. We have spent a lifetime with unruly habits of thinking and self-reflection, so it will take us a few months, to say the least, to get used to this new way of relating to God, not through our rational faculties, but, as Abba Isaac suggests, by offering God our hearts, the symbol in Hebrew understanding of our inmost being.

To repeat, it is our hearts that we are offering to God in Centering Prayer, hearts that are pleading for the Holy Spirit, and at the same time, putting up with the weakness of human nature and our own personal melodrama, for the love of God. As we return to the sacred symbol again and again, we gradually become aware that we are cultivating the spiritual level of our awareness. In this sense, every time we move from a thought into the place of interior silence we are renewing our love for God. We do not judge our prayer by how many thoughts we have, however much we are bombarded by them. Rather we judge it by how promptly we go back ever so gently to our sacred symbol. Thus we may have made hundreds of acts of love to God in the course of a single period of Centering Prayer! The Gifts of the Spirit grow in direct proportion to the depth and sincerity of our love.

We can't go wrong with this practice except in the following two ways. One is deliberately to engage in some interesting thought, perception, or feeling that is going by; the other is to get up and leave. The latter seems to be the favorite response of people who never quite get rooted in this practice. When you are rooted in the practice, you cannot not do it. This is precisely one of the signs of the Gift of Knowledge at work in us. We no longer have to find time to do the prayer; the prayer finds us, so to speak. Doing Centering Prayer twice a day becomes second nature. That is the direct work of the Spirit.

An even more certain sign of the work of the Gift of Knowledge arises when, during prayer, along with the thoughts going by and our occasional or even frequent pursuit of them, a third level emerges. This track distinguishes itself from the first two by the feeling of not wanting any thoughts, or more precisely, of simply being aware that we do not want them. In other words, there seems to be an interior built-in detachment from following the thoughts and perceptions going by on the superficial level of consciousness. When this awareness is in place, we no longer need the sacred symbol to reaffirm our intention because secretly, as Abba Isaac would say, we are established in our request for the Holy Spirit; we just want God and nothing else. We are delicately aware of a disinclination for any kind of thought or perception that comes by. Notice I say disinclination, not a resistance to some kind of thought, which would be a choice, but the freedom to ignore or

disregard all thoughts. This again is a fruit of the Gift of Knowledge which is strengthening our weakness. The value of being with God during this particular time of prayer is perceived to be so precious that there is no inclination to pursue any thought, or, if there is, one quickly drops it. The Spirit, through the Gift of Knowledge, is gently attracting our spiritual will without our knowing it. We are practicing very subtle but real interior acts that come from the spiritual level of our being.

To sum up, when we experience ordinary thoughts, we gently return to our sacred symbol. But we are also aware at times that God has grasped our will in such a way that we do not want to do anything but stay in his Presence. The latter is manifested by an ease in letting go of thoughts or perceptions as they arise.

There is a fourth level in Centering Prayer that you may have experienced. This occurs when you let go of all self-conscious effort to remain in the Presence of God and there is little or no self-reflection. On the other levels you may have occasional thoughts like "prayer is going well today", or "I'm very peaceful." In the gift of divine union, the Spirit, through the Gift of Wisdom, grasps our imagination and reflective apparatus and suspends them temporarily, so that we may be filled with the divine presence without any hindrance from our fragile nature and the false self. This is like a kiss. One is totally absorbed in the delight of God's presence. At times there is no reflection of self at all. The wise practitioner of contemplative prayer will not try to prolong this experience, but simply welcome it with gratitude. In this prayer there is no room for pride because one sees intuitively that only God matters. There is nothing to be proud about. The Spirit initiates us into the reality of who God is, e.g., immense, humble, tender, close.

The Gift of Wisdom is communicated in contemplative prayer and brings it to perfection. It is also the source of inspired ministry. We can do the best we can, help other people in different ways, but the Gift of Wisdom enables us to help people in God's way, or to be an instrument through which God directly speaks to peoples' hearts, always with a view of initiating them into contemplative prayer that opens them more and more to the presence and action of God within them.

The contemplative Gifts of the Spirit are active within us from the moment that we seriously begin to do a regular practice of Centering Prayer. The Spirit then begins to communicate the Gifts of Knowledge, Understanding and Wisdom. The Gifts are interrelated as we saw, like the fingers of your hand. Each finger has a special shape and capacity. Each is important and useful, but they all work together. If one of them grows, they all grow. The contemplative Gifts of the Spirit are God's way of grasping our entire being so that the whole of us may belong to God: body, soul and spirit.

The active Gifts of the Spirit - Fear of the Lord, Fortitude, Piety and Counsel - are just as important and necessary. They are designed to enable us to bring the contemplative experience that we have had in deep prayer into all of our activities and indeed in ever-greater detail.

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THE SEVEN GIFTS OF THE SPIRIT

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THE EFFECTS OF CENTERING PRAYER

Let's take a look now at the effects of Centering Prayer. Obviously the effects are going to be different depending on the tracks that we have experienced during the prayer and how often. To get people started on this journey, we need to encourage them in the beginning to return to their sacred symbol almost continuously; but always gently, always open to the fact that there may be a few moments in which they may be drawn into interior silence. Since our imagination is so habituated to non-stop thinking, it takes a while for the human organism to readjust to a kind of thinking that is simply aware of thinking, but without thinking about the content of one's thoughts.

Little by little the influence of the Gift of Understanding manifests itself by introducing us to the Night of Spirit. Spiritual consolations cease and we feel plunged into an abyss of spiritual darkness bordering on a feeling of alienation from God. The divine light reveals our bottomless weakness and powerlessness in the face of God's apparent withdrawal. Great doubts regarding faith and trust arise. The desire to return to moments of union that we enjoyed in the previous track causes an acute sense of loss and grief. Saint John of the Cross teaches that the pains of the Night of Spirit are the result of the infusion of Divine Love which confronts and dissolves everything in us that is opposed to the love of God. The theological virtues of faith, hope and charity are liberated from the human props on which they might have overly depended.

There is a fifth track of Centering Prayer beyond the level of occasional experiences of union and the anguish of the Night of Spirit. In this fifth track one is totally immersed in the presence or absence of God. This level is the work of the Gift of Understanding and the purification of the unconscious. It is not relational in the sense of conversation or even in the sense of communion, but is a presence in everything we do, even in our thoughts and perceptions during prayer. It is simply the awareness of God experienced but not reflected upon. This awareness is so subtle and so present that it accompanies us into daily life. Until that happens we need to make daily efforts to be constantly reminded of the presence of God. Saint Therese of Lisieux taught that to pick up a pin for love can convert a soul. Why not pick up two pins? Or why not have the same loving intention when you brush your teeth, take a walk, have a cup of tea? We can do everything in our daily life with this same intention.

The conviction of being greatly loved by God grows through the Seven Gifts. There is no use moaning because you have too many jobs, too many children, or old folks to take care of. Right where you are, the Spirit's Gift of Piety is suggesting how to transform the situation into a moment of union with God. I don't think you can do it without a daily practice of contemplative prayer in order to immerse yourself in the reality of the mercy of God's Presence within, which we call the Divine Indwelling. The Divine Indwelling has always been one of the great truths of faith but it needs to be

emphasized over and over again in our day. It is the radical source of the spiritual life. God's Presence is sheer gift. This presence, as we saw, that has been transmitted to us in Baptism, reinforced in Confirmation, and greatly enhanced in every reception of Holy Communion.

If we emphasize what God is doing for us, as we do in Centering Prayer, we start the spiritual journey from a different place than has been traditional in the past. We begin the journey not with ourselves and what we are going to do for God, but with God and what God is doing for us. We consent to God's Presence, letting God decide what he wants us to do. God seems to want to find out what it is like to live human life in us, and each of us is the only person who can ever give him that joy. Hence our dignity is incomparable. We are invited to give God the chance to experience God in our humanity, in our difficulties, in our weaknesses, in our addictions, in our sins. Jesus chose to be part of everyone's life experience, whatever that is, and to raise everyone up to divine union.

CONTEMPLATIVE OUTREACH UNITED IN PRAYER DAY

We invite you to join us for the **Annual United in Prayer Day, Saturday, March 18, 2000**. This day is one way of inviting the entire Contemplative Outreach Network to unite in a silent bond of prayer across the globe.

The new videotape, *The Fruits of the Spirit* by Fr. Thomas Keating, is about the connection between Centering Prayer and the Fruits of the Spirit. "Centering Prayer is the seedbed in which the life of the Spirit takes root, grows and in due time produces the Fruits of the Spirit: charity, joy, peace, and the rest." Thomas Keating.

If you wish to host the day in your local area for your Centering Prayer Group or enjoy the day with a few friends simply fill in the form below and we will send you the videotape and the format in time for the event. The special price of \$19.95 plus \$4.00 for postage and handling will only be available until March 18th — after March 18th the tape will be \$24.99 plus p/h. The tape is available in the PAL version for foreign countries — shipping will be slightly higher.

Name _____

Address _____

City, State, Zip _____

Telephone _____

Make checks payable to: Contemplative Outreach, Ltd. and enclose it with your order.

You may use Visa or Master Card: _____

Expiration date: ____ / ____

Letter from the Executive Director

Dear Friends,

I am delighted to report to you that our Annual Meeting Enrichment Weekend was held at the Mercy Center in Burlingame, CA., September 27th to October 3rd. There were 80 people in attendance for the meeting, and over 200 joined us on Saturday for an Enrichment Day. The theme for the weekend was Contemplative Service. When asked "what is contemplative service?" Father Thomas said, "contemplative service is the God in us serving others." The spirit of this statement permeated the weekend.

Carol DiMarchello of Adrian, Michigan and Caroline Humphreys of Birmingham, Alabama were elected to serve on the Board of Trustees for three-year terms. Marie Howard of Davenport, Iowa was reelected to serve her second term.

The Contemplative Outreach Faculty will hold their Annual Faculty Meeting at the Cedar Brake Retreat House in Austin, Texas January 26th to 31st, 2000. George Cairns of Beverly Shores, Indiana was newly appointed to the Faculty. High on the agenda will be to expand the Contemplative Outreach curriculum.

Newly appointed Coordinators are Bob Hope of Rockport, Massachusetts, Cathy McCarthy of Orange County, New York,

Richard Steph of Atlanta, Georgia and Ray Tucker of Weston, Connecticut. Newly appointed Co-Coordinator are Carol Rome and Sr. Linda Snow of Encino, California.

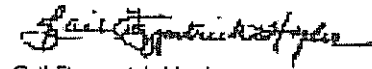
Mark your calendars! The Annual United in Prayer Day is scheduled for Saturday, March 18th, 2000. The day will feature the NEW videotape by Fr. Thomas on the Fruits of the Spirit. Please join us for this event. It is a wonderful opportunity to join hearts in a silent bond across the globe. See page 4 for details.

Please be sure to check our newest resources listed on page 10.

If you haven't taken our Study Program yet, contact Bonnie Shimizu at 970-927-3858 or bjs@rof.net for more information on how to register.

During this season of abundance we are reminded of the many blessings we have received during the year. One of our blessings is your financial support of this Newsletter. We are grateful for the \$7936 we received of the \$13,100 that it takes to publish and mail 40,000 newsletters. We ask for your continued support.

With a grateful spirit,



Gail Fitzpatrick-Hopler
Executive Director

Come Join us on our next Contemplative Pilgrimage

You may have participated in or heard from friends about our previous pilgrimages to the Holy Land—two of them with Fr. William Meninger, ocsa and one with Fr. William Sheehan, omi. This time, responding to special requests, we are headed in another direction: we are going to Portugal, to honor the most venerated contemplative of all times, Mary, the Mother of Jesus, on the date of her apparition in Fatima; and to Spain to follow in the footsteps of Teresa of Avila (Avila), John of the Cross (Salamanca), and the Apostle James (Santiago de Compostela), and to visit many other places.

Our spiritual director will be Fr. Martin O'Loughlin, a priest of the Congregation of the Hearts of Jesus and Mary, and our tour leader, Ilse Reissner. Both Fr. Martin and Ilse speak Spanish and know the sites we will visit well, have been involved with Contemplative Outreach for over 10 years, and are members of its Faculty. Fr. Martin has served on many Intensive and Post-Intensive retreats.

It is another Fundraiser for Contemplative Outreach:

Dates: Basic Tour, May 12-26, 2000

Cost: Approx \$2500 for the 14 day Basic Tour

Optional Extension to South of Spain May 26-29

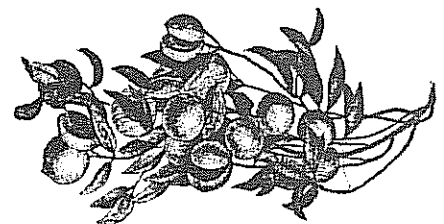
Cost: \$500 for the 4-day optional Extension

Price includes airfare from New York, breakfast and dinner daily, all sightseeing and hotels.

For more information, or to request a brochure, contact Ilse Reissner at 407-767-7567, or fax 407-767-6414.

Light and Dark Variations by Elena Estella Green

I and the sky are one.
I and the sky,
Between the soaring and the settling
Down there is a center.
I and the sky,
There is an opening of endlessness.
A vast sensation of flight.
I and the sky
Are a journey
Where love does not lose altitude.
I and the sky are One.
I and the Sky in darkness
Wait for salutation.



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 every-day 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.

Theological Principles

1. Contemplative Outreach is a spiritual network of individuals and small faith communities committed to living the contemplative dimension of the Gospel in every-day life through the practice of Centering Prayer.
2. 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.
3. Centering Prayer consists of responding to the call of the Holy Spirit to consent to God's presence and action within. It furthers the development of Contemplative Prayer by preparing our faculties to cooperate with this gift.
4. The source of Centering Prayer, as in all methods leading to Christian Contemplative Prayer, is the indwelling Trinity; Father, Son and Holy Spirit. Its focus is the deepening of our relationship with the living Christ. Its fruits are ecclesial: it builds communities of faith and bonds the members together in charity.
5. A commitment to the regular practice of centering prayer is the primary expression of belonging to the spiritual network.
6. We encourage the practice of Lectio Divina, particularly its movement into Contemplative Prayer which a regular and established practice of Centering Prayer facilitates.
7. We recognize as mature fruits of Centering Prayer a deepening commitment to the needs and rights of each member of the human family and an ever-increasing respect for the integrity and interdependence of all creation.
8. We identify with the Christian Contemplative Heritage in which Centering Prayer is rooted and we recognize the lived experience of that heritage as a common ground for Christian unity.
9. 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.
10. We affirm our solidarity with the contemplative dimension of other religious and sacred traditions.
11. Following the teachings of Jesus, we exercise leadership as service, especially by being alert and responsive to the growth and needs of the spiritual network of Contemplative Outreach.
12. We cultivate and foster a spirit of unity and the utmost charity through the spiritual network.
13. We acknowledge that any good accomplished by Contemplative Outreach is the work of the Holy Spirit.

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.

Book Order Form

Please send me the following books:

by **Fr. Thomas Keating**

- The Kingdom of God is Like: \$10.95
- Open Mind, Open Heart: \$12.95
- The Mystery of Christ: \$12.95
- Intimacy with God: \$13.95
- Awakenings: \$12.95
- Reawakenings: \$12.95
- Invitation to Love: \$12.95
- Crisis of Faith, Crisis of Love: \$10.95
- Active Meditations for Contemplative Prayer: \$12.95 (HC)
- Journey to the Center: \$14.95 (HC)
- Heart of the World *new: \$9.95
- The Human Condition *new: \$5.95

edited by **Gus Reininger**

- Centering Prayer in Life & Ministry: \$11.95

by **Sr. Thelma Hall**

- Too Deep for Words: \$8.95

by **Sr. Mary Margaret Funk**

- Thoughts Matter: \$12.95

by **Father William Meninger**

- Loving Search for God: \$11.95
- Process of Forgiveness: \$12.95

by **Fr. Carl Arico**

- A Taste of Silence: \$14.95

by **Nan Merrill**

- Psalms for Praying: \$16.95

by **Elizabeth Smith**

- A Deeper Love: \$10.95

by **Fr. Basil Pennington**

- Lectio Divina: \$14.95

Spiritual Journey Handbooks:

- Volume I: \$14.95
 - Volume II: \$14.95
 - Volume III: \$14.95
 - Volume IV: \$14.95
- (Replaces Guidebook)

Libros Traducidos al Espanol

- | | |
|---|---|
| <input type="checkbox"/> Mente Abierta, Corozon Abierto: \$9.95 | <input type="checkbox"/> Intimidacion Con Djos: \$13.95 |
| <input type="checkbox"/> Invitacion A Amar: \$12.95 | <input type="checkbox"/> Ministerio de Cristo: \$12.95 |
| <input type="checkbox"/> Reino De Dios Es Como: \$10.95 | |

Audio Cassette Order Form

By **Fr. Thomas Keating**

- Journey to Contemplation: (8 tapes) \$35.00

- Divine Therapy: (4 tapes) \$27.50

- The Gift of Contemplation and the Spiritual Journey: (6 tapes) \$32.50

- The Kingdom of God is Like: (4 tapes) \$23.00

- The Contemplative Journey Vol. I and

- II: (24 tapes with Study Guide) (Formerly *The Spiritual Journey*): \$168.00

Or

- The Contemplative Journey Vol. I, Tapes 1-12 with Study Guide (formerly *The Spiritual Journey* Parts I & II): \$99.95

- The Contemplative Journey, Vol. II, Tapes 13-24 with Study Guide (formerly *The Spiritual Journey* Parts III & IV) \$99.95

By **Fr. Carl Arico**

- The Power of Silence: (3 tapes): \$18.00

By **Mary Mrozowski**

- Beyond Centering Prayer: (6 tapes) \$31.00

CD

- 3 track Meditation Timer/Cello Contemporary Contemplative Music for Centering Prayer: \$12.00

- Cantico de Jerusalén (Spanish) chanting with 20 and 40 minutes of silences: \$10.00

Postage and Handling:

For the first item include \$3.70. For each additional item include an additional \$0.50. All orders should be accompanied by payment in full or credit card information. **Make checks payable to: Contemplative Outreach, Ltd.**

Name _____

Check or money order enclosed

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The Spiritual Journey- Fr. Thomas Keating

**The Spiritual Journey Videotapes Parts 1, 2 & 3 now available with captioning for the deaf. Price remains the same.

VIDEO SERIES with Prologue (Set I of Christian Contemplative Heritage Series) and all four parts (26 tapes): \$649.99; plus four (4) Handbooks at \$14.95 (no cost for shipping)

VIDEO SERIES without Prologue (Set I of Christian Contemplative Heritage Series), with all four parts (24 tapes): \$599.76 Also available per part (6 tapes): \$149.94; plus four (4) Handbooks at \$14.95 each (no charge for shipping.)

Prologue: The Method of Centering Prayer and the Psychology of Centering Prayer. (2 tapes) \$49.99
Part I: Developing Centering Prayer (6 tapes) \$149.94
Part 2: Models of the Human Condition (6 tapes) \$149.94
Part 3: Paradigms of the Spiritual Journey (6 tapes) \$149.94
Part 4: Contemplation, The Divine Therapy (6 tapes) \$149.94
Tapes may be purchased individually \$24.99
Four Handbooks (Parts 1,2,3 & 4) for 24 tape series at \$14.95 each part \$59.80

The Christian Contemplative Heritage-Our Apophatic Tradition

Tape series locating Centering Prayer in the mainstream of the Christian Contemplative Tradition. Available in both video and audio formats.

Title	Video	Audio
Introduction: The Origins and Inspirations of Centering Prayer (Fathers Basil Pennington, Thomas Keating and William Meninger)	\$24.99	\$11.95
Set I: The Method of Centering Prayer and the Psychology of the Spiritual Journey Also used as Prologue- (Fr. Thomas Keating)	\$49.99	\$32.95
Set II: An Overview of the Apophatic Tradition (Fr. James Wiseman)	\$49.99	\$22.95
Set III: The Monastic Heritage (Fr. Basil Pennington)	\$49.99	\$22.95
Set IV: Women Religious and the Contemplative Dimension (Sr. Jeanne Knoerle, Sr. Patricia Benson)	\$49.99	\$22.95
Set V: The Cloud of Unknowing (Fr. William Meninger)	\$59.99	\$32.95
Epilogue - Questions and Answers (Fr. Thomas Keating)	\$24.99	\$11.95
Complete Set	\$309.99	\$122.95

Lectio Divina Institute Tape Series

Tapes I thru 4 -Lectio Divina and the Senses of Scripture
(Fr. Bruno Barnhart)

Tape 5 - Lectio Divina Tradition
(Mary Margaret Funk, OSB; Gail F. Hopley; Fr. Bruno Barnhart)

Tape 6 - Lectio Divina Demonstration and Commentary
(Mary Margaret Funk, OSB)

Tape 7 - Centering Prayer and Lectio Divina
(Thomas Keating, OCSO)

Tape 8 - Lectio Divina and the Spiritual Journey - Panel
(Fr. Thomas Keating; Fr. Bruno Barnhart; Mary Margaret Funk, OSB)

Individual Video Tapes: \$24.99 Audio Tapes \$11.95
Complete Set: 8 tapes Video \$199.00 Audios: \$95.00

New Video Tape Series (T. Keating)—Six Follow-Up Sessions to the Introductory Workshop to Centering Prayer (3 tapes)

Tape I: Session 1, Prayer in Secret; Session 2, the Discipline of Centering Prayer	\$24.99
Tape II: Session 3, What Centering Prayer is Not and What It Is; Session 4, The Basic Principles of Centering Prayer	\$24.99
Tape III: Sessions 5 and 6, The Method of Centering Prayer (Set I, Tape 1 from the Contemplative Heritage Series)	\$24.99
Complete Set	\$64.99

Other Video Tapes

	Video Only
Mary, the Mother of God: A Model for Lay Contemplative Life (Fr. Thomas Keating)	\$24.99
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The Gifts of the Holy Spirit (Fr. Thomas Keating)	\$24.99
Transformation in Christ/Divine Therapy (Gail Fitzpatrick Hopley)	\$24.99
Fruits of the Holy Spirit (Fr. Carl Arico)	\$24.99
Centering Prayer Revisited (Fr. Thomas Keating) *new	\$24.99
Who is Called to Contemplative Prayer (Fr. Thomas Keating) *new	\$24.99

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25.01 to 35.00 add \$4.50	over 75.00 add \$9.50

Videotapes are available for **RENTAL** through the International Office.
 For information call:
973-838-3384

Updates

Birmingham, Alabama

Contemplative Outreach Birmingham was born in 1991 after Fr. Andy Kennedy and Judge Aloysius Golden attended the first Coordinators Workshop in Leavenworth, Ks. In January of 1999, Fr. Thomas was the speaker at our Seventh Annual Contemplative Conference — 400 people attended — it was a glorious time of refreshment and support. In June of 1999, we had a Formation for Contemplative Outreach Service. Of the 29 participants, 15 are serving as presenters. Contemplative Outreach Birmingham now comprises twenty prayer groups. Our steering committee of nine persons is led by Judge Golden, the regional Contact Person for CO, Ltd. Sr. Mary McGehee is our staff person, and Caroline Humphreys is our staff office manager. Contemplative Outreach Birmingham now ministers to a little over a thousand persons, many of whom have watched the past eight years with profound gratitude as the Spirit has blessed this movement and the efforts of its members. We look forward to our future with great hope and confidence. Our Eighth Annual Conference will be Jan 29-30, 2000, and our speaker will be Roberta Bondi, Professor of Church History at the Candler School of Theology of Emory University. She has written about the spiritual journey in general and about the desert mothers and fathers of the early church in particular. Contact Caroline Humphreys at 205-979-1159 or carolincob@aol.com

Brooklyn, Michigan

DeSales Center is a 240 acre woodland located on Lake Vineyard. Eight buildings make up the center, including Lawrence Lodge, the Family Village, the Village Commons, four hermitages, a chapel and novitiate. A quiet, reflective atmosphere surrounds the Center and is strongly conducive to silent prayer. A 10 day Intensive Retreat is being offered for the first time at DeSales Center in the Irish Hills of Brooklyn, MI, March 6-15, 2000. Reservations are being taken by DeSales Center, 1124 Ventura, Brooklyn, MI 49230, or Fax 517-592-8218; E-mail mcKenna@desales.org

Denver, Colorado (The Center for Contemplative Living)

The schedule at the Center offers a wide variety of events designed to support those who are new to Centering Prayer, as well as those who are more experienced. Recognizing the importance of supporting staff (over 50 volunteers) in their own spiritual journeys, and of providing ongoing formation to enhance their ministry to others, two opportunities are currently being offered. Sixteen persons are participating in The Nine Month Course: The Practice of Contemplative Living presented for the first time in Denver by Cathy McCarthy, NY and Joanne O'Neill, NJ. Other staff members are participating in a program designed to "support the personal spiritual growth of each member of the staff, encourage the staff to continue to grow closer to each other as a faith community, and to strengthen the ministry of the staff as they reach out to others." Thoy Smith, 303-698-7729

Driggs, Idaho (St. Francis of the Tetons)

One of our retreatants expressed deep gratitude for the parish of St. Francis and its flexibility in sharing the parish space with the Alta Retreat Center. "The willingness of these two ministries to cooperate and turn this space inside out to accommodate us, strangers in a strange land," she

continued, "is simply unbelievable!" "We are not considered intruders in the parish hall and Sunday School rooms for our week, but we are welcomed guests." This statement reflects the experience of a variety of people who come together in silence to pray. Each is appreciative of Contemplative Outreach and Thomas Keating for this extraordinary gift. Here in the Tetons we continue in gratitude to be sheltered and held "in the palm of God's hand." Rev. Sandy Casey-Martus, 307 353-8100

Spanish Speaking Ministry

We celebrated our first International Conference in Orlando July 17-19 with 32 people from different Latin American countries attending. Some live in the States but are anxious to help establish the practice of Centering Prayer in their countries of origin. It was an excellent meeting, with Dr. M. Scopetta's talk titled "America Latina Contemplativa", a brain-storming session under the expert direction of Monica Freeman, Fr. John Martin's two homilies, one in Spanish and one bilingual, and Fr. Thomas Keating's keynote address on "The Contemplative Dimension of the Gospel." We hope this to be a fruitful journey through South, Central and North America. On July 30, 2000, we are having an Introduction to Centering Prayer in Spanish, followed by a 7-week program to establish a Centering Prayer practice.

Introduccion A La Oracion Centrante en espanol

Para el 30 de julio, 2000, se ofrecer una Session de Introduccion, a ser seguida por el programa de 7 semanas que lleva a establecer la practica de la oracion centrante, en Orlando, FL. Para mayores detalles, llame a Ilse Reissner, 407-767-7567 y 8271, o a Carmen Sanchez, al 305-661-6966.

Walden, NY (Contemplative Outreach of Orange County)

Our October 9th Day of Enrichment with Thomas Keating launched Contemplative Outreach of Orange County, a newly-formed Chapter of Contemplative Outreach, Ltd. Cathy McCarthy was appointed Coordinator for Orange County. The Day was a huge success, and we donated 10% of our gross income to Contemplative Outreach, in addition to a commitment to 2.5% of our gross income on a monthly basis. It's our way of supporting what supports us — we count on that continued support in the development of Orange County. A new website is under construction covering all the programs and retreats at St. Andrew's. In September, Joanne O'Neill and I went "on the road" with the 9 Month Course: The Practice of Contemplative Living — to Denver — a grace-filled experience. Cathy McCarthy e-mail cathymc@frontiernet.net

Washington, DC

In September, Contemplative Outreach of Metropolitan Washington (COMW) sponsored a Centering Prayer retreat day at St. Columba's Episcopal Church in DC, with the theme, "Resting in God: The Art of Being." In early October, Eugene Sutton, April Swofford and Janet Aldrich co-led an overnight introductory retreat at Richmond Hill in Richmond, VA., and COMW staff led another in Hunting Ridge Retreat (Baptist) in Winchester, VA late October. In early December, we led an introductory with a Taize service the evening before at Gloria Dei! Lutheran Church in Arnold, MD. Janet Aldrich 202-255-2367

New Resources

"**Heart of the World**" audiotapes are 6 tapes recorded of Fr. Thomas Keating's presentation at the Annual John Main Seminar. This seminar celebrates the life and teaching of the Benedictine monk whose life's work was passing on the ancient practice of Christian Meditation to anyone who wanted to learn. Past presenters to the John Main seminar are Bede Griffiths, Jean Vanier, His Holiness the Dalai Lama and others.

Fr. Thomas in his talks reintroduces us to Mary, Martha and Lazarus. He helps us understand anew the work of shucking off the false self. He reminds us that prayer is not about spiritual "yacking," but silent receptivity. In these 6 talks, Fr. Thomas shows us the Heart of the World and speaks from his heart to ours.

"**Sharing the Way**" videotape is an informal conversation between Fr. Thomas Keating and Father Laurence Freeman, successor to John Main, who since 1992 has been directing The World Community for Christian Meditation. This video was shot directly after the John Main Seminar. In Part I they discuss "The traditional elements of spiritual life," and in Part II "The impact of contemplatives in the world today and tomorrow."

To order, call Medio Media — 1-800-324-8305 or visit the Website <http://www.mediomedia.com>. Checks or credit cards accepted.

"**Heart of the World**" audiotapes — 6 tapes
approximately 6 hours \$39.00

"**Sharing the Way**" videotape —
approximately 50 minutes \$29.95
Shipping and Handling \$4.50

"**The Night of the Spirit**" by Fr. Thomas Keating —
5 audiotapes in an album.
Made in St. Louis at the Living Flame Retreat in 1998

To order call 314-918-8288, or write to Contemplative Outreach of St. Louis, MO.

Cost: \$38.00 plus shipping and handling

The Call

It was windy and raining hard outside
and I was stretched out on the couch
working the remote control
with a popcorn-buttery finger
when my heart called me to prayer.

It wasn't duty or wisdom or guilt
(and, God knows, it wasn't discipline)
that interrupted my regularly scheduled
program for this important announcement.
No sir! My heart called me to prayer.

It was a call of such pure wanting,
not born of body, mind or feelings,
wanting me to witness, through a window of blessed
opportunity,
Love, Lover and Beloved playing together in the place
where we meet and are no different.

This heartcall grew and stayed for a visit.
And so it went throughout the day;
laundry, bills, Divine Presence,
a shower, a snack, Amazing Grace.
So quiet was my guest, so still and yet so insistent.

A week has past and a tender ache remains.
It's like when you've just enjoyed a great matinee
then step out into the crowds and the sunlight;
you know where you are and it ain't where you've
just been.

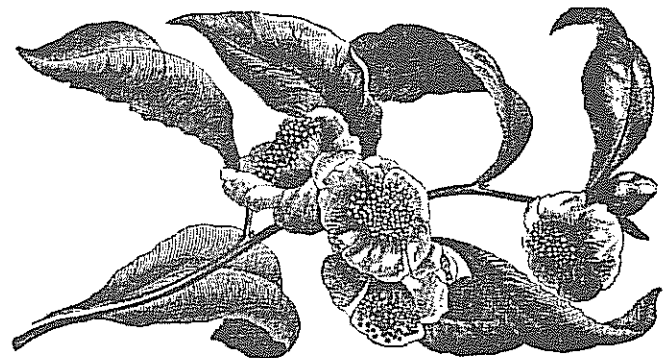
That's how it's been since the day my heart called me
to prayer.

(Jonah Roll, Philadelphia)

Centering Meditation

To sense being carried from believing to knowing
ushers in trouble much deeper than I wanted. Fences
fall, borders recede so no one's aware I am crossing.
Peace welcomes communion most of us naturally
resist, since distance is more solid, more safe, more
blissful all the way around than this circling time, this
knowing, this summery freeing thing that pulls every
instance into itself, loosening not buried strange gods,
but fears, superstitions vying with a reason that wanes.
Yet these too disappear in the mix, rising, like incense.
Then there's the wakeful hour, now and then-it needn't
be a bright day-when the knowing consumes my heart.
And centering's rhythm that keeps me home is ravished,
brought to its last, yet missing no beat, tenderly joining
the energies of everywhere gathering in one place, here,
where I am never what I want do, never who I was.

(Barbara Wuest, Milwaukee)



National Calendar of Events

January-August 2000

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.

Cullman, AL Benedictine Center	Jan 21-23	Contemplative Outreach Staff Contact: Sr. Eleanor (256) 734-8302
Beech Grove, IN Benedict Inn	Jan 28-30	Contemplative Outreach Staff Contact: Sr. Antoinette Purcell (317) 788-7581
Santo Domingo, DR Manresa Loyola Retreat House	Mar 2-5	Contemplative Outreach Staff Contact: Isabel Marion-Landaís (809) 562-7832
Walden, NY St. Andrew's Retreat House	Apr 28-30	Contemplative Outreach Staff Contact: Cathy McCarthy (914) 778-2102
Holy Trinity, AL	May 26-28	Contemplative Outreach Staff Contact: Sr. Gerry Whelan (334) 855-4474
Walden, NY Mt. St. Joseph Presentation Center	July 28-30	Contemplative Outreach Staff Contact: Cathy McCarthy (914) 778-2102

Introduction to Lectio Divina Retreats/Workshops
Conferences and practice introducing us to the most traditional way of cultivating friendship with Christ.

Walden, NY St. Andrew's Retreat House	Jan 21-23	Contemplative Outreach Staff Contact: Cathy McCarthy (914) 778-2102
Beech Grove, IN Benedict Inn	Mar 24-31	Contemplative Outreach Staff Contact: Sr. Antoinette Purcell (317) 788-7581
Virginia Dale, CO Abby of St. Walburga	April 13-16	Contemplative Outreach Staff Contact: Barbara Hayden (303) 494-2845

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	Aug 25-27	Contemplative Outreach Staff Contact: Cathy McCarthy (914) 778-2102
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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.

Walden, NY St. Andrew's Retreat House	Dec 31- Jan 2 New Year's	Fr. Bill Sheehan Contact: Cathy McCarthy (914) 778-2102
Washington, DC College of Preachers	Jan 7-8	Contemplative Outreach Staff Contact: COMW Office (202) 255-2367
Walden, NY St. Andrew's Retreat House	Jan 14-16 Tai Chi Chih	Juanita Morales, OP Contact: Cathy McCarthy (914) 778-2102
Austin, TX Reicher Ranch	Jan 14-16	Contemplative Outreach Staff Contact: Barbara Cook (512) 347-9673

Richmond, VA Richmond Hills	Jan 21-23	Fr. Bill Sheehan Contact: April Swofford (804) 783-7903
Waldoboro, ME Wellspring House of Prayer	Feb 18-21 4 day	Contemplative Outreach Staff Contact: Adele Millette (207) 832-6263
Miami, FL Dominican Retreat House	Feb 18-20	Fr. Bill Sheehan Contact: Sr. June (305) 238-2711
Tampa, FL Benedictine Monastery	Feb 25-27	Fr. Bill Sheehan Contact: Ilse Reissner (407) 767-8271
Immaculata, PA Villa Maria Spirituality Center	Mar 3-5	Contemplative Outreach Staff Contact: Sr. Suzanne Mayer (610) 647-4136
St. Joseph, MN St. Benedict's Monastery	Mar 3-5	Contemplative Outreach Staff Contact: Sr. Clara Antony (320) 363-7115
Walden, NY St. Andrew's Retreat House	Mar 17-19 Taste of Silence	Contemplative Outreach Staff Contact: Cathy McCarthy (914) 778-2102
Durban, S.Africa	Mar 17-19	Contemplative Outreach Staff Contact: Denise Allen 011 27 31 702 9590
Andover, MA Franciscan Center	Mar 21-23	Contemplative Outreach Staff Contact: Sr. Lorraine Pianka (978) 858-0856
Duluth, MN McCabe Renewal Center	Mar 24-25	Contemplative Outreach Staff Contact: Meridith Schifsky (218) 724-5266
Johannesburg, S.Africa	Mar 30-Apr 2	Contemplative Outreach Staff Contact: Pat Pearce 011 27 11 884 4136
Cullman, AL	Mar 31-Apr 2	Contemplative Outreach Staff Contact: Sr. Eleanor (856) 734-8302
Frenchville, PA Bethany Retreat Center	Mar 31-Apr 2	Contemplative Outreach Staff Contact: Sr. Therese Dush (814) 263-4855
Springfield, IL Benincasa	Apr 6-9	Contemplative Outreach Staff Contact: Sr. Audrey (319) 333-6189
Winnipeg, Manitoba St. Benedict's Retreat Center	April 7-9	Contemplative Outreach Staff Contact: Sr. Catherine L. (204) 338-4601
Rapid City, SD St. Martin Monastery	Apr 13-15	Contemplative Outreach Staff Contact: Sr. Marmion, OSB (605) 343-2688
St. Paul, MN Benedictine Center St. Paul's Monastery	Apr 14-16	Contemplative Outreach Staff Contact: Mary White, OSB (651) 777-7251
Andover, MA Franciscan Center	Apr 14-16 Lenten	Contemplative Outreach Staff Contact: Sr. Lorraine Pianka (978) 858-0856
Albuquerque, NM Spiritual Renewal Center	May 5-7	Contemplative Outreach Staff Contact: Sr. Amata (505) 877-4211

National Calendar of Events

Continued from Page 11

Lantana, FL Cenacle Retreat House	May 19-21	Fr. Bill Sheehan Contact: Sr. Elizabeth (561) 582-2534	Mt. Angel, OR Shalom Prayer Center	Jan 21-28 7 Day	Contemplative Outreach Staff Contact: Antoinette Traeger (503) 845-6141
Cape Town, S.Africa	May 26-28	Contemplative Outreach Staff Contact: Urs Geiges 011 27 21 761 9337	Alta, WY Alta Retreat Center	Apr 9-15 7 Day	Rev. Dave Wertstein Contact: Rev. Sandy Casey-Martus (307) 353-8100
Des Plaines, IL Cabrini Retreat Center	May 31-Jun 4 (5 Days)	Contemplative Outreach Staff Contact: Patrick Uhm (847) 676-0200	Pacific City, OR Nestucca Sanctuary	May 12-19 7 Day	Contemplative Outreach Staff Contact: Gini Graham (503) 645-3448
Manhasset, NY St. Ignatius Retreat House	June 30-Jul 2	Contemplative Outreach Staff Contact: George Gerardi (516) 431-6602	Santo Domingo, DR Manresa Loyola Retreat House	May 22-28 7 Day	Contemplative Outreach Staff Contact: Isabel Marion-Landais (809) 562-7832
Belton, TX Cedarbrake	Aug 4-6	Contemplative Outreach Staff Contact: Barbara Cook (512) 347-9673	Frenchville, PA Bethany Retreat Center	June 4-11 8 Day	Contemplative Outreach Staff Contact: Sr. Therese Dush (814) 253-4855

Intensive Centering Prayer Retreats

Provides an opportunity to immerse participants in the practice of Centering Prayer as taught by Contemplative Outreach. The 10 Day Intensive features Parts I,II,III of the "Spiritual Journey" Videotape Series by Fr. Thomas Keating. May be modified to 8, 7 or 5 day.

5 Day Intensive Retreats

Honolulu, HI St. Anthony's Retreat Center	Jan 6-10	Contemplative Outreach Staff Contact: Sr. Katherine Theiler (808) 988-6540	Alta, WY Alta Retreat Center	July 9-15 7 Day	Rev. John Smith Contact: Rev. Sandy Casey-Martus (307) 353-8100
Rapid City, SD St. Martin Monastery	Feb 16-20	Contemplative Outreach Staff Contact: Sr. Marmion, OSB (605) 343-2688	Belleville, IL King's House	July 9-15 7 day	Fr. Bill Sheehan Contact: Br. Bill Johnson (618) 397-0584
Walden, NY St. Andrew's Retreat House	Feb 29-Mar 5 (Pre-Lenten)	Contemplative Outreach Staff Contact: Cathy McCarthy (914) 778-2102	Frenchville, PA Bethany Retreat Center	July 9-16 8 Day	Contemplative Outreach Staff Contact: Sr. Therese Dush (814) 263-4855
Juneau, AK Shrine of St. Therese of Lisieux	Apr 2-7	Contemplative Outreach Staff Contact: Bill Ryan (503) 636-0170	Melbourne, KY Moye Spiritual Life Center	July 16-23 8 Day	Contemplative Outreach Staff Contact: Sr. Micki Martin (606) 441-0679
Waldoboro, ME Wellspring House of Prayer	Apr 4-8	Contemplative Outreach Staff Contact: Adele Millette (207) 832-6263	St. Louis, MO Il Ritiro	July 23-30 8 Day	Fr. Bill Fickel Contact: Diane Guerra (314) 918-8288
West Park, NY Holy Cross Monastery	June 20-25	Contemplative Outreach Staff Contact: COMW Office (202) 255-2367	Hudson, NH Oblate Retreat House	Aug 6-12 7 Day	Fr. Bill Sheehan Contact: Fr. Tom Horan (603) 882-8141
Virginia Dale, CO Abby of St. Walburg	June 26-30	Contemplative Outreach Staff Contact: Barbara Hayden (303) 494-2845	Frenchville, PA Bethany Retreat Center	Aug 6-13 8 Day	Contemplative Outreach Staff Contact: Sr. Therese Dush (814) 263-4855
New Baltimore, PA St. John Baptist Retreat Center	July 14-19	Contemplative Outreach Staff Contact: Mark Begley (814) 733-2210	Alta, WY Alta Retreat Center	Aug 13-20 7 Day	Rev. Dan Krettek Contact: Rev. Sandy Casey-Martus (307) 353-8100
Andover, MA Franciscan Center	Aug 7-12	Contemplative Outreach Staff Contact: Sr. Lorraine Pianka (978) 858-0856	Schuyler, NE St. Benedict's Center	Aug 20-27 8 Day	Contemplative Outreach Staff Contact: Sharon Anderson (402) 346-8429
Waldoboro, ME Wellspring House of Prayer	Aug 13-18	Contemplative Outreach Staff Contact: Adele Millette (207) 832-6263			

10 Day Intensive Retreats

Sewanee, TN St. Mary's Retreat Center	Jan 9-16 8 Day	Contemplative Outreach Staff Contact: Carol Wray (615) 373-0613	Snowmass, CO (full)	Jan 11-20	Contemplative Outreach Staff Contact: Pat Johnson (970) 963-3964
			Snowmass, CO (full)	Feb 8-17	Contemplative Outreach Staff Contact: Pat Johnson (970) 963-3964

Andover, MA Franciscan Center	Mar 5-14	Contemplative Outreach Staff Contact: Sr. Lorraine Pianka (978) 858-0856
Brooklyn, MI DeSales Center	Mar 6-15	Contemplative Outreach Staff Contact: De Sales Center Fax (517) 592-8218
Snowmass, CO (full)	Apr 4-13	Contemplative Outreach Staff Contact: Pat Johnson (970) 963-3964
Belton, TX Cedarbrake	Apr 10-19	Contemplative Outreach Staff Contact: Barbara Cook (512) 347-9673
Snowmass, CO (full)	May 2-11	Contemplative Outreach Staff Contact: Pat Johnson (970) 963-3964
Snowmass, CO (full)	June 13-22	Contemplative Outreach Staff Contact: Pat Johnson (970) 963-3964
Walden, NY St. Andrew's Retreat House	June 16-25	Fr. Bill Sheehan Contact: Cathy McCarthy 914 778-2102
St. Paul, MN Benedictine Center St. Paul's Monastery	Jun 23-July 2	Contemplative Outreach Staff Contact: Benedictine Center (651) 777-7251
Cullman, AL	June 26-Jul 5	Fr. Carl Arico Contact: Sr. Mary McGehee (256) 736-5820
St. Joseph, MN St. Benedict's Monastery	June 30-July 9	Contemplative Outreach Staff Contact: Sr. Clara Antony (320) 363-7115
Miami, FL	July 21-30	Fr. Bill Sheehan Contact: Barbara Rietberg (305) 386-7507

Advanced Centering Prayer Retreats

Provides an opportunity to deepen the practice of Centering Prayer in an atmosphere of silence and community support. The Advanced Intensive usually features Part IV of the "Spiritual Journey" Videotape series by Fr. Thomas Keating. Prior Centering Prayer Retreat experience required. May be 5, 8 or 10 day.

8, 9 Day Advanced Retreats

Winnipeg, Manitoba St. Benedict's Retreat Center	July 14-21 8 Day	Contemplative Outreach Staff Contact: Sr. Catherine L. (204) 338-4601
Ferdinand, IN Kordes Enrichment Center	June 10-18 9 Day	Contemplative Outreach Staff Contact: Sr. Maria Tasto (800) 880-2777

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, 7, 8 or 10 day.

5 Day Post Intensives

Walden, NY St. Andrew's Retreat House	Feb 29-Mar 5	Contemplative Outreach Staff Contact: Cathy McCarthy (914) 778-2102
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7-8-9 Day Post Intensives

Alta, WY Alta Retreat Center	May 14-20 7 Day	Rev. Alex Nagy Contact: Rev. Sandy Casey-Martus (307) 353-8100
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Alta, WY Alta Retreat Center	June 4-10 7 Day	Tim Koock Contact: Rev. Sandy Casey-Martus (307) 353-8100
Sewanee, TN St. Mary's Retreat Center	Jun 4-11 8 Day	Contemplative Outreach Staff Contact: Carol Wray (615) 373-0613
Ferdinand, IN Benedictine Center	June 10-18 9 Day	Contemplative Outreach Staff Contact: Sr. Maria Tasto (800) 880-2777
Burlington, WI St. Francis Retreat Center	June 11-18 8 Day	Contemplative Outreach Staff Contact: Madeline Soo (414) 961-2610
Alta, WY Alta Retreat Center	July 23-29 7 Day	Rev. Mary Cay Armer Contact: Rev. Sandy Casey-Martus (307) 353-8100
St. Louis, MO Il Ritiro	July 23-30 8 Day	Fr. Bill Fickel Contact: Diane Guerra (314) 918-8288
Hudson, NH Oblate Retreat House	Aug 6-12 7 Day	Fr. Bill Sheehan Contact: Fr. Tom Horan (603) 882-8141

10 Day Post Intensives

Amarillo, TX (Full)	March 20-29	Contemplative Outreach Staff Contact: Pat Johnson (970) 963-3964
Belton, TX Cedarbrake	Apr 10-19	Contemplative Outreach Staff Contact: Barbara Cook (512) 347-9673
Walden, NY St. Andrew's Retreat House	June 16-25	Fr. Bill Sheehan Contact: Cathy McCarthy (914) 778-2102
Cullman, AL	June 26-Jul 5	Fr. Carl Arico Contact: Sr. Mary McGehee (256) 736-5820
Miami, FL	July 21-30	Fr. Bill Sheehan Contact: Barbara Rietberg (305) 386-7507
Snowmass, CO (full)	Aug 8-17	Contemplative Outreach Staff Contact: Pat Johnson (970) 963-3964
Walden, NY St. Andrew's Retreat House	Aug 11-20	Fr. Carl Arico Contact: Cathy McCarthy (914) 778-2102
Snowmass, CO (full)	Aug 19-28	Contemplative Outreach Staff Contact: Pat Johnson (970) 963-3964
Schuyler, NE St. Benedict's Center	Aug 20-27	Contemplative Outreach Staff Sharon Anderson (402) 346-8429

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.

Durban, S.Africa	Jan 7-9/14-16	Contemplative Outreach Faculty Contact: Denise Allen 011 27 31 702 9590
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Alta, WY Alta Retreat Center	Mar 12-18	Pat Russell Contact: Rev. Sandy Casey-Martus (307) 353-8100
Portland, OR Franciscan Renewal Center	Mar 20-26	Contemplative Outreach Faculty Contact: Bill Ryan (503) 636-0170
Honolulu, HI KMC	May 4-9	Contemplative Outreach Faculty Contact: Sr. Katherine Theiler (808) 988-6540
Johannesburg, S.Africa	Jun 4-10	Contemplative Outreach Faculty Contact: Pat Pearce 011 27 11 884 4136
Belton, TX Cedarbrake	June 12-18	Contemplative Outreach Faculty Contact: Barbara Cook (512) 347-9673
Winnipeg, Manitoba St. Benedict's Retreat Center	June 21-27	Contemplative Outreach Faculty Contact: Sr. Catherine L. (204) 338-4601
Alta, WY Alta Retreat Center	Jun 25-Jul 1	Sr. Katherine Bazar Contact: Rev. Sandy Casey-Martus (307) 353-8100
Walden, NY Mt. St. Joseph Presentation Center	June 30-July 7	Contemplative Outreach Faculty Contact: Cathy McCarthy (914) 778-2102
Winter Park, FL San Pedro Retreat Center	Jul 30-Aug 4 in Spanish	Contemplative Outreach Faculty Contact: Ilse Reissner (407) 767-7567

Parish Missions/Retreats -Fr. Carl Arico

Contact: International Office Butler, NJ (973) 838-3384	
Jan 14-16	Spiritual Quilt — Venice, FL
Jan 22-23	St. Thomas — Whitmarsh, Fort Washington, PA
Feb 12	Living Flame — Long Island, NY
Feb 19-23	Parish Mission — St. Elizabeth Ann Seton, Louisville, KY
Feb 26	Contemplative Outreach of St. Louis
Feb 26-29	Parish Mission — St. Cletus, St. Charles, MO
Mar 2	Contemplative Outreach of Denver, CO
Mar 4-7	Parish Mission #2 — St. Anne, Wausau, WI
Mar 11-14	Parish Mission — St. Raphael, East Meadow, LI
Mar 18-21	Parish Mission #2 — St. Bonaventure's, Davie, FL
Mar 25-28	Parish Mission — St. Francis, Wantagh, LI
Apr 7-9	St. Matthew's, Los Angeles (Sarah Gardiner)

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.

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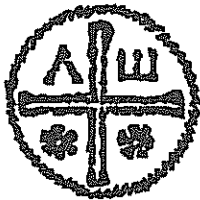
Contemplative Outreach News

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

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