

CONTEMPLATIVE OUTREACH NEWS

Volume 7, Number 1 • Spring 1993

Clarifications Regarding Centering Prayer

By Father Thomas Keating

Cardinal Ratzinger's Letter to the Bishops of the Catholic Church on Some Aspects of Christian Meditation was not directed at Centering Prayer, which is the traditional form of Christian prayer, but rather at those forms of meditative practice that actually incorporate the methods of Eastern meditation such as Zen and the use of Hindu mantras. The Letter is chiefly concerned with the integration of such techniques into the Christian faith. It does not forbid their use and indeed, states, "That does not mean that genuine practices of meditation which come from the Christian East and from the great non-Christian religions...cannot constitute a suitable means of helping the person who prays to come before God with an interior peace even in the midst of external pressures" (#28).

Having noted this affirmation of the value of Eastern practices when rightly integrated into Christian faith, may I point out that Centering Prayer is the one contemporary form of contemplative practice that does not make use of any of these techniques. The quotation from the Letter that the gift of contemplative prayer can only be granted through the Holy Spirit is precisely what we teach. Nor does Centering Prayer encourage a privatized spiritual journey or the seeking of spiritual experiences, but rather fosters the complete surrender of self in faith and love that leads to divine union. There is much greater danger in concentrating on oneself in discursive meditation and in intercessory and affective prayer, especially if one is preoccupied with one's own feelings and reflections. In Centering Prayer one is not reflecting on one's self or one's psychological states at all.

It is important to situate Centering Prayer in the context of the monastic tradition of Lectio Divina. Lectio Divina is the most traditional way of cultivating contemplative prayer. It consists in listening to the texts of the Bible as if one were in conversation with God and God were suggesting the topics for discussion. Those who follow the method of Lectio Divina are cultivating the capacity to listen to the word of God at ever deepening levels of attention. Spontaneous prayer is the normal response to their growing relationship with Christ, and the gift of contemplation is God's normal response to them.

The reflective part, the pondering upon the words of the sacred text in Lectio Divina, is called meditatio, discursive meditation. The spontaneous movement of the will in response to these reflections is called oratio, affective prayer. As these reflections and particular acts of will simplify, one tends to resting in God or contemplatio, contemplation.

These three acts — discursive meditation, affective prayer, and contemplation — might all take place during the same period of prayer. They are interwoven one into the other. One may listen to the Lord as if sharing a privileged interview and respond with one's reflections, with acts of will, or with silence — with the rapt attention of contemplation. The practice of contemplative prayer is not an effort to make the mind a blank, but to move beyond discursive thinking and the multiplication of particular acts to the level of communing with God, which is a more intimate kind of exchange.

In human relationships, as mutual love deepens, there comes a time when the two friends convey their sentiments without words. They can sit in silence sharing an experience or simply enjoying each other's presence without saying anything. Holding hands or a single word from time to time can maintain this deep communication.

This loving relationship points to the kind of interior silence that is being developed in contemplative prayer. The goal of contemplative prayer is not so much the emptiness of thoughts or conversation as the emptiness of self. In contemplative prayer, one ceases to multiply reflections and acts of the will. A different kind of knowledge rooted in love emerges in which the awareness of God's presence supplants the awareness of one's own presence and the inveterate tendency to reflect on oneself. The experience of God's presence frees one from making oneself or one's relationship with God the center of the universe. The language of mystics must not be taken literally when they speak of emptiness of the void. Jesus practiced emptiness in becoming a human being, emptying himself of his prerogatives and the natural consequences of his divine dignity. The void does not mean void in the sense of nothing at all, but void in the sense of attachment to one's own activity. One's own reflections and acts of will are necessary preliminaries to getting acquainted with Christ, but have to be transcended if Christ is to share his most personal prayer to the Father which is characterized by total self-surrender.

Centering Prayer is only one method of developing contemplation and preparing oneself for this great gift of the Spirit. I would think it would have a strong appeal for people in the charismatic renewal movement, especially for those who enjoy the gift of tongues. The gift of tongues is already a form of contemplative prayer since one is fully aware of the presence and action of the Spirit without thinking about what one is saying.

The practice of Centering Prayer is basically a

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waiting upon God with loving attentiveness, fulfilling the Gospel injunction, "Watch and Pray." If one can accept the notion of prayer as primarily relationship with God, it becomes obvious that one's relationship with God can be expressed without words, simply by a gesture or even by one's silent intention to consent to God's presence. This is not to deny the value of other forms of prayer which are normally necessary to prepare one for this level of relating to God. It simply moves one to a deeper dimension of intimacy with God. Thus, it is a more personal kind of prayer than discursive meditation and affective prayer. It enables one to penetrate to a greater degree the meaning of scripture and liturgical texts and symbols.

The term "pantheistic", often used in connection with Eastern practices, is ambiguous and misleading. A distinction needs to be made between "pantheism" and "panentheism", as is done in inter-religious dialogue. Eastern practices are not necessarily pantheistic. Many forms of Buddhism and Hinduism are just as devotional as similar practices in the Christian faith, though directed, of course to their particular deities. Pantheism is usually defined as the identification of God with creation in such a way that the two are indistinguishable. Panentheism

means that God is present in all creation by virtue of his omnipresence and omnipotence, sustaining every creature in being without being identified with any creature. The latter understanding is what Jesus seems to have been describing when he prays "that all might be one, Father, as we are one" and "that they may be one in us." Again and again, in the Last Supper Discourse, he speaks of this oneness and of his intention to send his Spirit to dwell within us. If we understand the writings of the great mystics rightly, they experience God living within them all the time. Thus the affirmation of God's transcendence must always be balanced by the affirmation of his imminence both on the natural plane and on the plane of grace.

The practice of Centering Prayer is simply offered to those who feel called to a deeper life of prayer and who are looking for a method that will help them to do so in the context of a very active life in the world. These people should not be deprived of such an opportunity on the basis of false fears raised by a superficial understanding of Centering Prayer and a failure to recognize the significant distinctions between traditional methods of preparing for the gift of contemplation, such as Centering Prayer, and the techniques of the Eastern spiritual traditions.

INTENSIVE DAYS OF PRAYER

In our Tampa Bay area, located on the West Coast of Florida, we come together on the fourth Sunday of the month for an Intensive Day of Prayer. We start with a Scripture Reading (lectio) followed by three twenty minute prayer periods, with two contemplative walks in between. After a silent stretch we continue with one hour of input, followed by a short silent break in which refreshments are available. After the break we go back to another two twenty minute Centering Prayer periods followed by a half hour of discussion.

During the first two years we used the last six videotapes from the Spiritual Journey by Fr. Thomas as input. From these we heard again and again references to the witnesses of our Contemplative Tradition, and also that Centering Prayer is an effort to renew the Christian Contemplative Tradition.....the moment of truth hit like lightning: What is our Contemplative Tradition? Do we know our Contemplative Tradition? Do you?

The inspiration was clear. When I asked the group who would like to prepare a 35-40 minute presentation on one of the witnesses of our Christian Contemplative Tradition, everyone said, "I do."

Soon we found out that Fr. Carl was teaching a course on the Christian Contemplative Tradition. The Superstars, a series of four audio tapes by Fr. Carl J. Arico

helped us to get started. In these tapes, Fr. Carl, with his gift of humor, sets a wonderful way of how to become acquainted with the person, the historic circumstances, and most of all the prayer life of the mystics of the Christian Tradition. Following this inspiration we took an overview of The Desert Fathers, the Early Church; we went to England to meet Julian of Norwich, the work of The Cloud of Unknowing. We visited Spain with St. Teresa of Avila and St. John of the Cross.

Our second year took us mainly to France with St. Frances de Sales, St. Jane Chantal, and St. Therese de Lisieux. We also had presentations on some of the Rhineland Mystics, such as Hildegard V. Bingen, St. Mechtild, and Meister Eckhart. From Poland we met Faustina Kowalska.

Now we are in our third year. We started by reading the document "The Christian Contemplative Tradition", by Fr. Thomas Keating, July 1991.

It is a joy to be inspired and sustained in our prayer and practice in everyday life by these people, who in every age, consented to be transformed by the experiential knowledge of God that comes through LOVE!

Monica Freeman
Tampa Bay, Florida

CONTEMPLATIVE OUTREACH UNITED IN PRAYER TELECONFERENCE

The Spirituality of Centering Prayer Support Groups

On Saturday, March 27, 1993 at 2 to 3 P.M. EST our Contemplative Outreach community will gather for our fourth teleconference. The teleconference is set in an Intensive Day of Prayer which gives ample opportunity for people to experience a day carved out for silence and spiritual renewal. The topic for this year's teleconference, The Spirituality of Centering Prayer Support Groups is meant to enlighten the participants of the importance and advantages of belonging to a Centering Prayer support group. Fr. Thomas Keating will give a inspirational talk with reactions from the panelist. There will be time for interactions by telephone link with the groups gathered in different parts of the country.

If you would like to participate in this special day, please note to the right the list which gives the state, city, person and telephone number of those hosting our event. Just contact the place closest to your home for more details. If you do not find your area listed please contact the National Office at (201)838-3384, and we will be able to give you the satellite information. The transmission will be an unscrambled signal; if you have a satellite dish you may tune in and join us. Why not invite some friends to join you for this day.

We do not want to be beginners. But let us be convinced of the fact that we will never be anything else but beginners, all our life!

Thomas Merton

CONTACT LIST

ST	CITY	NAME	PHONE
AK	Anchorage	Kess Frey	907-277-0274
AL	Birmingham	Aloysius Golden	205-592-3930
AZ	Sun City	Gloria Nelson	602-933-0132
AZ	Tucson	Frank Tuoti	602-749-3443
CA	La Mesa	Jack & Kathleen Tischhauser	619-461-0864
CA	Pacific Grove	Paul Coletti	408-375-2705
CA	San Diego	Susan Gossman	619-466-3150
CA	San Francisco	Lois Haggerty	415-885-1834
CAN	Winnipeg,Manitoba	Catherine Labinowich	204-338-4601
CO	Aspen	Cindy Curlee	303-925-5049
CO	Denver	Bernadette Teasdale	303-863-9945
CO	Manitou Springs	Kathy Verlo	719-685-4205
CO	Montrose	Nik Cole	303-249-2819
FL	Miami Shores	Zoila Diaz	305-757-6241
FL	Orlando	Claire Gregg	407-299-9289
FL	Tampa Bay	Monica & Court Freeman	813-393-7224
FL	Venice	Mimi Reilly	813-484-9543
IA	Davenport	Marie Howard	319-324-1911
IL	Bloomington	Audrey Cleary	309-829-2428
IL	Peoria	Catherine Cleary	309-674-0225
IN	Beechgrove	Christine Parks	317-787-3287
MA	Andover	Peg & Joe Carr	508-790-1217
MA	Hingham	Edward Gray	617-740-1154
ME	Camden	Ann Gagnon	207-236-3449
MI	Essexville	Olin Murdick	517-892-9104
MN	Duluth	Meredith Schifsky	218-728-3848
MN	St Joseph	Katherine Howard	612-363-7100
MN	St Paul	Virginia Matter	612-777-8181
MN	Staples	Carol Weber	218-894-3631
MO	St Louis	Barbara & Lee Ferrenbach	314-962-7440
NC	Raleigh	Robert & Flo Hartye	919-676-7810
ND	Bismarck	Jeanie Kraft	701-255-0895
NE	Omaha	Thomas & Coleen Hall	402-391-1766
NH	Manchester	Maryann Laughlin	603-627-9493
NJ	Bayonne	Therese Saulnier	201-436-8256
NY	Depew	Dorothy Feltz	716-684-1902
NY	Tarrytown	Judy Young	914-332-5335
OH	Cleveland	Joanne Marie Mascha	216-449-1200
OR	Mt. Angel	Antoinette Traeger	503-845-6773
PA	Philadelphia	Frank Banecker	215-235-4877
TX	Austin	Tim & Barbara Cook	512-343-6013
TX	Bellaire, Houston	Fred Eckart Jr.	713-660-5580
TX	Dallas	Jerry Overton	214-521-3111
WA	Bainbridge Island	Gail Giacomazzi	206-842-5455
WY	Cheyenne	Therese Steiner	307-635-9261

UPDATES

CHRYSALIS HOUSE, WARWICK, NEW YORK

Chrysalis House continues in its charism as a community committed to the contemplative journey. The "OPEN MIND, OPEN HEART" workshop, which covers the spiritual practice of "LETTING GO" of feelings, emotions, thoughts and body sensations into the present moment during the ordinary activities of daily life, is being offered on the following dates:

April 30 - May 1, 1993

June 18 - 20, 1993

October 22 - 24, 1993

January 21- 23, 1994

May 6 - 8, 1994

For more information on this or any of our other retreats, please contact:

Chrysalis House
235 Bellvale Lake Rd
Warwick, N.Y. 10990

NEW YORK CITY, NEW YORK

We are grateful to the Franciscans Friars, Holy Name Province, for their warm hospitality and excellent publicity for our Introductory Workshops, which are continuing on a regular basis at both St. Francis Assisi Church and Holy Name Church, both in Manhattan. The workshops have been well attended.

Thanks to the members of Contemplative Outreach who have participated in the "Formation for Contemplative Service" program, New York City now has a cadre of very qualified people who give of themselves, readily and generously, in presenting introductory workshops. Intensive days of prayer are held periodically, and have also been well attended.

As more and more people in the New York metropolitan area are introduced to centering prayer (and many have responded with ever-deepening commitment to it), it is obvious that we are blessed to have the national organization of Contemplative Outreach to support us in offering this prayer to an increasing number of people.

Doris Curley
212-674-3484

LA MESA, CALIFORNIA

Father Basil Pennington, O.C.S.O., a Cistercian Monk of St. Joseph Abbey in Spencer, Mass., will be in San Diego to talk on Centering Prayer on May 11th and 12th at the University of San Diego. Father Pennington has written some excellent books on the subject, including Centering Prayer and Centered Living. More detailed information may be obtained from Jack & Kathleen Tischhauser as the date nears.

Betty and Jack Gallagher have purchased the entire set of Keating tapes. They are currently showing the second section, which deals with the false self, on Thursday nights at the Immaculata. Anyone interested in these tapes can contact Betty or Jack by calling them at 619-276-0130.

Jack & Kathleen Tischhauser
619-461-0864

MIAMI, FLORIDA

Contemplative Outreach in the Miami area is offering events for Hispanics, including an Introductory Centering Prayer Retreat from January 15th through Jan 17th at Casa Manresa, an Intensive Day Retreat on the first Saturday of each month at St. John the Apostle in Hialeah, and a Formation for Contemplative Outreach Service course from June 20th through June 27th at Casa Manresa.

For more information contact:

Carmen Sanchez
8151 S.W. 62 Ave So.
Miami, Florida 33143
305-661-6966

ESSEXVILLE, MI

On October 7, 1992, the Ministries Institute of the Diocese of Saginaw provided an opportunity for 25 persons to participate in an Introductory Workshop on Centering Prayer. The day-long program was conducted by Rev. Msgr. Olin J. Murdick and Nan Spence. This represents the fifth workshop on Centering Prayer made available in the Diocese of Saginaw since the initial workshop in 1989.

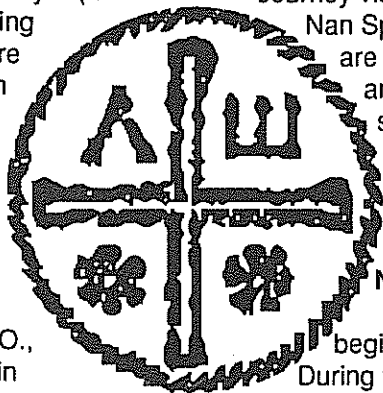
A Support Group meets regularly in Saginaw to pray together, and to view and discuss the Spiritual Journey video tape series by Father Keating. According to Nan Spence, "we continue to express gratitude that we are not alone as we proceed on this growth path and struggle with the letting go which is part of the spiritual journey. In sharing our experience we greatly support one another.

Rev. Olin Murdick
517-799-7910

NEW ENGLAND CLUSTER MEETING

Contemplative Outreach of New England begins a new year with the enthusiasm of St. Paul. During the weekend of January 24th eleven facilitators gathered at Joseph House in New Hampshire to formulate plans to sponsor two enriching events in our region. We were honored to have Gail Fitzpatrick-Hopler as a guest and liaison. Her generous service and expertise advanced our awareness of the national vision.

The New England Cluster is planning two spring events. An overnight on March 26-27 for facilitators of



small Centering Prayer groups from all over New England. The gathering will include 4 conferences: Group dynamics of Centering Prayer Groups, The Role of the facilitator, Centering Prayer Method and Process, and Beginning Stages of a Group. At one o'clock on March 27, the doors will be opened to welcome all to join for the Teleconference Day of Prayer, including a closing liturgy. We had 250 participants last year and we are hoping even more will turn out this year.

A Retreat is planned for the week-end of April 25 in Andover, Mass. Fr. Carl Arico will be the retreat presenter. The retreat center has a limited capacity and for that reason Saturday, April 26 will be opened up for day-hops to join us. Come one, come all. We are looking forward to both events. Hope to see you there!

Deborah Bemis
Joseph House
Manchester, New Hampshire
603-627-9493

CHEYENNE, WYOMING

We will be sponsoring a Lenten retreat day for Centering Prayer. The actual date has not been set yet, but we are considering Saturday, February 27, 1993. This mini-retreat would be a day long event, including a silent lunch and several sessions of Centering Prayer. Sister Therese Steiner will present the Introductory 6 week course on Centering Prayer again during Lent in Cheyenne. The course will begin on Monday, March 1 and continue every Monday through April 5. The class will view the first six videos by Father Keating.

Fr. Carl Arico has graciously agreed to present a 10-day intensive retreat for Centering Prayer in Wyoming in the fall of 1993 or the winter of 1994. Please contact Sr. Therese with your ideas about a time and a place for this retreat.

MIDWEST CLUSTER MEETING

The first Midwest Cluster meeting was hosted by Contemplative Outreach of St. Louis, Mo at the Seton Center for the week-end of January 27th. Marie Howard from Davenport, Ia, Sr. Christine Parks from Beech Grove, In, Sr. Joan Scheller from Ferdinand, In, Sr. Audrey Cleary from Bloomington, Il, Msgr. Olin Murdick from Essexville, Mi, Sr. Joanne Mascha from Cleveland, Oh, Fr. Bob Aten and five staff members; Susan Komis, Judy Spenner, Barbara Ferrenbach, Enid McCormack and Suzie Matteuzzi from St. Louis, Mo. and Gail Fitzpatrick-Hopler, National Office representative, gather to meet for networking, planning, prayer, and community building.

Everyone felt that there was a great value in meeting. It was an opportunity for sharing on many levels. We explored many ways of sharing our resources and possibilities for sponsoring future events.

We all agreed to meet as a cluster at the July Coordinator's meeting, we plan to bring our calendars along for future planning and scheduling.

It was a great opportunity to meet face to face and form a group for mutual support.

Enid McCormack
Saint Louis, MO
314-961-4320 X167

MOONLIGHT MEDITATION

I was walking the beach one moonlit night in awe of our Lord's magnificence. The moon was full and reflecting on our peaceful ocean. I was breathless and also thankful for holding fast to this moment.

As I walked alone, my thoughts wandered to my very small, but devoted centering prayer group, when suddenly I felt as though Jesus beckoned me. "Why don't you share this experience with your friends?" What a wonderful idea! On the next full moon I invited them to join me. They were ever so grateful to spend time with God in all His glory, silently in His presence.

Jesus continued to give me subtle hints as to how more parishioners and friends could be introduced to Centering Prayer. For our spiritual growth, our Pastor invites about 35 men or women for a week-end on the church grounds for a retreat called "Christ Renews His Parish." After the retreat, the group meets monthly in each other's homes. I invited my "CHRP" group for moonlight meditation. All were deeply moved and now several join us weekly in our Chapel for centering prayer.

Soon afterward, another small step became truly a giant step. By announcing in our church bulletin about the moonlight meditation, more than 30 people came to reap His Goodness in silent prayer. A few other churches in our area are now inserting a notice in their bulletins as well.

Our Lord planned the evening. Now that I've learned to 'let go' it was so uncomplicated! We listened to the Gregorian Chant as people arrived quietly. After everyone was settled comfortably on the beach, I stopped the chant and gave a short explanation on the method of centering prayer. Then one in our group slowly read a short passage of scripture. We were one in our centering prayer for the next twenty minutes. Then, I recited the Our Father slowly; one phrase with each break of a wave. It was breathtaking.

There is no discussion afterward — only silent gazing at our Lord's beautiful moon. Some walked the beach, some just sit and are filled with joy, love and peace.

When they leave, one by one or two by two, deep in their own thoughts, I thanked God, not only for the moonlight, but for His very real Presence in our midst.

Lucia Citta
Ft. Lauderdale, Florida

BE CAREFUL WHAT YOU PRAY FOR

"Be careful what you pray for ...", said Fr. Thomas Keating at a Post Intensive Centering Prayer retreat in Amarillo, Texas, "...you might just get it!" He spoke these words of caution to all of us there longing to deepen our prayer life with God. As I listened, I thought I readily understood what he was talking about. Prayer itself is a risk and we experience difficulties as we learn to grow in trust in the Divine Goodness. Facing the realities of our woundedness and pain as we cooperate with the Spirit in the dismantling of the false self is not fun. It is hard work. Too much of this at one time can be horrible, so, yes, be careful.

Still, deepening our prayer life is good. It is what we long for and have been called to do through the invitation of the Spirit calling us to Divine Union. This is God's project — not ours. In accepting the invitation we inevitably are led to the truth about ourselves, to the recognition of the dark side of our personality, and the encounter with the emotional damage of a lifetime lived so much outside of Union with the Divine Lover. However, as we are led in this direction, a more subtle reality can also be a factor in hindering our growth. The danger is our ego manifesting itself as religious zeal, and perhaps an over abundance of it at that.

The desire for a deeper prayer life, the desire for healing, is in truth, valid. The hitch is that in our zeal and over enthusiasm we try to project our idea of the experience of the Divine according to how we envision it; how we desire it to be. Therein lies the spiritual pitfall — and the challenge — learning how to surrender. Consent is required for navigation of the Spiritual Journey; it can be facilitated by the regular practice of Centering Prayer. But if our Centering Prayer consists of what we are projecting, our desire for what we want to experience, of what we want to feel on this "heavy date" with the Lord, we are set-

ting ourselves up for disappointment. That is not surrender. It is a presumption which leads us to make something happen. Can we really ever know any other way, given the limitations of the human condition which we share? I venture to say yes. It must be on God's terms; to go to the Divine, the only way is self surrender.

We must be "careful" for what we pray for. Our longing to accept the Divine invitation to go toward Union is fraught with the possibility of facing our dark side, the most necessary part of the healing. If we pray for an experience of God which is a product of ego, then we will surely end with only ego. The nature of ego is such that it will try to direct our prayer. We will have unrealistic expectations about our prayer life which cannot be met. We will project human qualities on the Divine. We will be left frustrated by grasping for something which cannot be possessed. But, if we pray by surrendering, then we will begin to hear that invitation of the Gospel which is the prescription for healing — to lose the self. The only "self" we have ever known, so our prayer must also contain hope and trust in the Divine Goodness and Love. It may not be how we want to go about it. But it is what we truly long for, as our soul yearns to be united to that Source from which it came. One of the last things Jesus said to Peter is about surrender. It certainly applies to all of us:

"When you were young, you put on your own belt and walked where you like; but when you grow old, you will stretch out your hands, and somebody else will put a belt around you, and take you where you would rather not go... Follow Me."

John 21:18

David Salamon
Colorado Springs, Colorado

BOOK AND TAPE ORDER FORM

Please send me the following **AUDIO TAPES:**
by Fr. Thomas Keating

- The Divine Therapy: \$27.50
- The Kingdom of God is Like: \$23
- Journey to Contemplation: \$35
- The Desert Experience: \$18

by Fr. Carl Arico

- The Power of Silence: \$18

Please send me the following **BOOKS:**
by Fr. Thomas Keating

- Open Mind, Open Heart \$10.00 Awakenings \$9.00
- The Mystery of Christ \$11.00 Reawakenings \$9.00
- Mente Abierta, \$10.00 Invitation to Love \$11.00
Corazon Abierta

by Sr. Thelma Hall

- Too Deep for Words \$5.00

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NATIONAL CALENDAR OF EVENTS

MARCH 1993 TO DECEMBER 1993

INTRODUCTORY CENTERING PRAYER WORKSHOPS/RETREATS

Bradenton, FL Mar. 5-7, 1993 David Frenette
Zacchaeus House contact: Mimi Reilly
813-484-9543

Warwick, NY Mar. 26-28, 1993 Chrysalis House Staff
Chrysalis House contact: Cathy McCarthy
914-986-8050

Ferdinand, IN Apr. 2-8, 1993 Kordes Enrichment Center Staff
contact: Sr. Maria Tasto, OSB
812-367-1411

Waldboro, ME May 14-16, 1993 Wellspring House of Prayer
Wellspring contact: Adele Millette
207-832-6263

Warwick, NY Aug. 13-15, 1993 Chrysalis House Staff
Chrysalis contact: Cathy McCarthy
914-986-8050

Nazareth, KY Sep. 11, 1993 Sr. Pat Orlowski
Catherine Spalding Center contact: Ruth Dundon
502-349-0465

Waldboro, ME Oct. 8-10, 1993 Wellspring House of Prayer
Wellspring contact: Adele Millette
207-832-6263

10-DAY INTENSIVE RETREAT

Snowmass, CO Mar. 2-11, 1993 Fr. Thomas Keating and Staff
St. Benedict's contact: Pat Johnson
303-963-3964

Snowmass, CO Mar. 23-Apr. 1, 1993 Fr. Thomas Keating and Staff
St. Benedict's contact: Pat Johnson
303-963-3964

Snowmass, CO Apr. 13-22, 1993 Fr. Thomas Keating and Staff
St. Benedict's contact: Pat Johnson
303-963-3964

Snowmass, CO May 4-13, 1993 Fr. Thomas Keating and Staff
St. Benedict's contact: Pat Johnson
303-963-3964

Boyton Beach, FL June 11-20, 1993 Fr. Bill Sheehan
St. Vincent de Paul Seminary contact: Monica Freeman
813-393-7224

Snowmass, CO June 15-24, 1993 (full) Fr. Thomas Keating and Staff
St. Benedict's contact: Pat Johnson
303-963-3964

Honolulu, HI June 29-July 8, 1993 Fr. Carl Arico
Spiritual Life Center contact: Sr. Katherine Theiler
808-988-7800

Ferdinand, IN July 25-Aug. 4, 1993 Kordes Enrichment Center Staff
contact: Sr. Maria Tasto
812-367-1411

St. Paul, MN Aug. 5-14, 1993 Benedictine Center Staff
contact: Maryann Carolin
612-777-7251

Seattle, WA Aug. 6-15, 1993 Fr. Aricio / Mary Mrozowski
contact: Paul Fiorini
206-727-0769

Snowmass, CO Sept. 7-16, 1993 Fr. Thomas Keating and Staff
St. Benedict's contact: Pat Johnson
303-963-3964

Colorado Sps, CO Sept. 8-17, 1993 Bernadette Teasdale & Bob Craig
Franciscan Center contact: Michelle Fischer
719-578-8129

Snowmass, CO Oct. 5-14, 1993 Fr. Thomas Keating and Staff
St. Benedict's contact: Pat Johnson
303-963-3964

Snow mass, CO Oct 26-Nov 4, 1993 Fr. Thomas Keating and Staff
St. Benedict's contact: Pat Johnson
303-963-3964

Austin, TX Nov. 5-14, 1993 Fr. Carl Arico and Staff
Church of Conscious Harmony contact: Tim & Barbara Cook
512-243-6013

Snowmass, CO Nov. 17-24, 1993 Fr. Thomas Keating and Staff
St. Benedict's contact: Pat Johnson
303-963-3964

POST-INTENSIVE RETREATS

Warwick, NY July 9-18, 1993 Chrysalis House Staff
Chrysalis House contact: Cathy McCarthy
914-986-8050

Warwick, NY Aug. 20-29, 1993 Chrysalis House Staff
Chrysalis House contact: Cathy McCarthy
914-986-8050

Leavenworth, KS June 18-27, 1993

Fr. Carl Arico
contact: Sr. Pat Orlowski
913-642-7183

ADVANCED INTENSIVE RETREAT

Amarillo, TX Aug. 23-Sept 1, 1993 Fr. Martin O'Looghlin and Staff
Bishop DeFalco Retreat Center contact: Pat Johnson
303-963-3964

CONTEMPLATIVE ISSUES WORKSHOP

Snowmass, CO May 24-31, 1993 Fr. Thomas Keating and Staff
St. Benedict's contact: Pat Johnson
303-963-3964

HOLY WEEK CENTERING PRAYER RETREAT

Warwick, NY April 7-11, 1993 Fr. Carl Arico and CH Staff
Chrysalis House contact: Cathy McCarthy
914-986-80

Stillwater, NY April 4-11, 1993 Fr. Bill Fickel
Still Point House contact: Sr. Sylvia
518-587-4967

EASTER WEEK CENTERING PRAYER RETREAT

Bradenton, FL April 12-16, 1993 Mimi Reilly and Monica Freeman
Zacchaeus House contact: Mimi Reilly
813-484-9543

PARISH MISSIONS/RETREATS GIVEN BY FR. CARL J. ARICO

CONTACT: NATIONAL OFFICE- 201-838-3384

Toms River, NJ Feb. 27-Mar. 3, 1993

St. Joseph's Venice, FL Mar. 6-10, 1993

Epiphany Parish Oreland, PA Mar. 20-23, 1993

Holy Martyrs Princetont Jct., NJ March 27-30, 1993

St. David the King Cheyenne, WY Sept. 25-28, 1993 Fr. Bill Fickel

Holy Trinity Bensenville, IL Oct. 2-5, 1993

St. Charles Borromeo Chruchill, PA Oct. 9-12, 1993

St. John Fischer Carbondale, PA Oct. 16-19, 1993

St. Rose of Lima Dayspring, MD Nov. 19-21, 1993

Church of Savior Punta Gorda, FL Dec. 11-14, 1993

Sacred Heart Parish

CENTERING PRAYER RETREATS

Waldboro, ME March 19-21, 1993 Wellspring House of Prayer
Wellspring contact: Adelle Millette
207-832-6263

Warwick, NY May 28-31, 1993 Chrysalis House Staff
Chrysalis House contact: Cathy McCarthy
914-986-8050

Warwick, NY Sept. 3-6, 1993 Chrysalis House Staff
Chrysalis House contact: Cathy McCarthy
914-986-8050

Warwick, NY Dec. 3-5, 1993 Chrysalis House Staff
Chrysalis House contact: Cathy McCarthy
914-986-8050

Waldboro, ME Dec. 3-5, 1993 Wellspring House of Prayer
Wellspring contact: Adelle Millette
207-832-6263

TELECONFERENCE/INTENSIVE DAY OF PRAYER - SATURDAY, MARCH 27, 1993
contact: Gail Fitzpatrick-Hopler National Office 201-838-3384

CONTEMPLATIVE OUTREACH COORDINATOR'S CONFERENCE

Leavenworth, KS July 19-25, 1993 Gail Fitzpatrick-Hopler
201-838-3384

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Snowmass, CO Dec 7-14, 1993 Contact: Pat Johnson
St. Benedict's 303-963-3964

Miami, FL June 20-27, 1993 Contact: Carmen Sanchez
Casa Manresa Hispanic 305-661-6966

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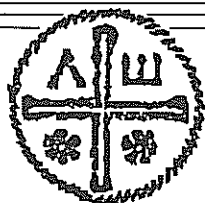
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Lomas, Mexico City Joselyne Arellano 525-520-3120

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 CA Walnut Creek Darlene Cioffi 415-939-6805
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 IL Peoria Sr. Catherine Cleary 309-674-0225
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