



CONTEMPLATIVE OUTREACH

SILENCE
SOLITUDE
SERVICE

News

Sarah's Advice

Thomas Keating



COURTESY OF W.T. BRYANT

As you celebrate the 21st anniversary of Contemplative Outreach, what happened along the way that has made a significant difference in your life?

TK: There were many events or situations along the way that have made a significant difference in my life. I'll offer one special reminiscence. Some of you may have heard this before. The meaning of it comes in the last few lines, so be patient!

At the first Lama retreat in August, 1983, our meals were prepared in the community kitchen and carried over 500 yards down a path and served to us on the floor because the retreat space didn't have any tables or chairs. Pat and her husband Bob Johnson were members of the Lama community. Pat cooked and served all the meals.

The Johnson's had a daughter named Sarah who was completely disabled. She had fallen out of a baby backpack when she was 11 months old and severely injured her head. She required care 24 hours a day. She couldn't do anything for herself – anything at all.

Pat took a liking to the intensive retreats. She and Bob moved to Snowmass after the second retreat at Lama. As intensive retreats at Snowmass multiplied, Pat would bring Sarah to the old Ranch House on the grounds of the monastery and plop her down on the living room couch while she was preparing lunch. When we moved to the new retreat house in 1996, she laid her on one of the kitchen tables with a blanket over her.

Sarah seemed to have no preferences. She welcomed everybody who showed any interest in her. Every now and then, though she never spoke a word in her life, she would let out a huge laugh, or more exactly, an ear-splitting whoop of ecstatic joy. Nobody could ever figure out what struck her so funny. Maybe it was us!

Pat and Bob tried everything in the early years of her affliction to teach her to walk or at least to crawl, including extended visits to several outstanding rehab centers. But nothing worked, and as a result she had to be carried everywhere and have everything done for her. As time went on her limbs became distorted. She could only move them a little bit, and not to any effect.

Sarah was a fascinating presence to the retreatants. Some would sit with her for an hour or two, just exchanging – I don't know what you'd call it – some

kind of subtle communication. She could remember many of her admirers and showed special interest when they came again. She gradually became a member of the staff without doing anything. She was just there. It occurred to many participants that she somehow epitomized what the retreat was all about – namely, just being. Her contribution had nothing to do with actions or accomplishments; it was just a celebration of life. Although she had only a tiny sliver of it compared to the rest of humanity, it was still life and wonderful in its simplicity.

As her lungs got more and more confined because of the distortion of her limbs and upper body, she had difficulty breathing. At 8,000 feet it is a little hard to breathe anyway. So as the years went by, she had to get more and more oxygen. If she had not had the kind of care she received, which was the unconditional love of her parents, she would probably have died, as several physiotherapists and doctors have said. Several of them would have liked to help her, but it was too late. She lived to be 34.

Sarah was almost always cheerful. She would get a serious expression if she was cold, wanted to be moved, or needed something. She couldn't eat by herself. When she was spoon fed, she tended to drool and feeding had to be calibrated to fit her breathing. Breathing became the main focus of her survival.

Her contribution had nothing to do with actions or accomplishments; it was just a celebration of life.



As I said, she became the epitome of what the retreat was all about. Everyone could just look at Sarah and her cheerful expression and they got intuitively that the retreat was about being, just being in the presence of God.

In the last years of her life, she had more and more problems breathing. She had to have oxygen all the time. There were several trips to the Glenwood Springs hospital, and each time we weren't sure whether or not she would make it through another attack. Finally she began to get really hard-pressed to breathe without the support systems that hospitals normally have. Pat and Bob took her one last time to Valley View Hospital in Glenwood Springs and were preparing their souls for the fact that she was going to depart. They knew they were attached to her because she was like incarnate love in their parlor all the time. On the last trip to the hospital, she began gasping for air and it got harder and harder to breathe, and finally she stopped breathing.

Bob did not want her embalmed. So he scooped her up and rushed her out of the hospital with a view of burying her at Lama.

They brought her home and laid her on her bed. My assistant, Bonnie Shimizu, stopped by to pay her respects and saw that Sarah had a sweet little smile on her face.


The next day the grieving parents put her in the car and whisked her off to Lama. Meanwhile, Lama was having the biggest snowstorm of the year and everyone wondered how they were going to bury her. Lama had a special cemetery for their deceased members and sometimes allowed other persons to be buried in it.

The Johnson's arrived at Lama and managed to get up the hill before the storm got too bad. As it turned out, one of the esteemed Lama teachers had been hospitalized a few weeks before Sarah's death. She was in her nineties and not expected to recover and a grave had been dug for her in the Lama cemetery. A day or two before Sarah's death the lady began to recover, thus when the Johnson's arrived the grave was only a day old and didn't even have snow in it. A friend carried Sarah to the cemetery and she was buried in the grave that the teacher no longer needed.

A few weeks later a memorial was held for Sarah in the monastery chapel. Bob agreed to say a few words – Pat preferred not to speak.

Bob told us that several days after her death he was so overwhelmed with grief that he could hardly live with himself. He couldn't figure out how he could ever fill the enormous loss of Sarah. And then he added just casually, "One morning while meditating, I heard a woman's voice that I had never heard before saying to me, "Dad, it is just one breath at a time..."

I was blown away when I heard those words and their sublime wisdom. For Sarah it was one breath at a time to stay alive. She was communicating to her



... We can't imagine what just sitting twice a day in the presence of God is doing to us. It is changing us into Divine Love each in his or her own way.

distraught dad, on the basis of her own experience, that he could get through his grief by taking just one breath at a time.

Sarah lying there on the kitchen table during the retreats reached a wisdom that the rest of us may take a much longer time to absorb. As the ripe fruit of her 34 years of powerlessness she gave back to her parents in just one sentence all the wisdom that she had received, thanks to their untiring and unconditional love.

For me, Sarah is a symbol and icon of the enormous possibilities of the Centering Prayer practice. We can't imagine what just sitting twice a day in the presence of God is doing to us. It is changing us into Divine Love each in his or her own way. Sarah stands out as one of the prime persons that God has given the Contemplative Outreach community to pursue our vision of union with God and service to the whole human family.

Was it a tragedy that she fell out of the baby backpack? This question seems to be addressed in the Parable of the Leaven. Leaven, in the Hebrew Bible, was the symbol of corruption. The Israelites couldn't have it around during the celebration of the Passover. Jesus says the unthinkable for those who regarded leaven as the symbol of physical, spiritual and moral corruption: "The Kingdom of God", the divine self-disclosure that is communicated to us through this image, "is like leaven that a woman took and kneaded into 50 pounds of dough." Monumental corruption must be part of the kingdom! It is our attitude toward it that makes the kingdom the Kingdom, or a nightmare.

Sarah's accident that in anyone's family would be considered an utter tragedy, was transformed by great love into a ministry for contemplatives and for whoever saw her.

In my view, Sarah is one of the great treasures that God has given to the Contemplative Outreach family. Her advice is wonderful: Just one breath at a time.





From the President

Gail Fitzpatrick-Hopler

When God calls the only answer is YES!

CENTERING PRAYER IS a prayer of consent, and our intention is to consent to God's presence and action. This consent shows up in everyday life as a manifestation of our willingness to be in this relationship with God, ourselves and others.

Looking back over the past 25 years of serving Contemplative Outreach, it is very hard to believe that it's been over two decades since my first consent to serve God through the work of Contemplative Outreach. If I were to summarize my whole experience, it would be like this: 'ever deepening levels of consent.'

First consent ...

Since 1984 I've served on the Board of Trustees of Contemplative Outreach and attended meetings in various locations, the first at the Merton Center on 114th Street in New York City. Ed Bednar served as our first executive director and we held monthly meetings, most of which Fr. Thomas would travel from Snowmass to attend. Mary Mrozowski, one of the original Lama retreatants and founding members of Contemplative Outreach, succeeded Ed. By the end of 1985, she was called to serve as one of the founding members of Chrysalis House, our first Contemplative Outreach live-in community experiment, which required a move to West Cornwall, CT. This left an opening for an executive director, which became a priority agenda item for our next monthly meeting.

Our approach to decision-making was discernment and consensus. First, we would spend time in Centering Prayer. Then we would begin sharing and listening, discovering through our conversation who might be the next executive director. After exploring several possibilities, Mary turned and looked at me and said, "It is you."

Fr. Thomas looked at me with his wide-open, twinkling eyes and said, “What do you think?” Practically speaking, what went through my mind was, “I’m working as an art therapist/special educator (for which I had just received a master’s degree that year); my career path is set and I am on my way to achieving my life’s goal.” So, the response that came out of my mouth was, “I don’t have a degree in business administration and I’m not certain how to do this particular job ... it is not what I was trained to do.” Fr. Thomas’s response was, in essence, “A degree is not necessary. The question is: are you willing to serve in this way?” I repeated, “I don’t know how to do this particular job.” Fr. Thomas replied, “Well, that’s just what we need – someone who doesn’t know how to do it!”

For me, in the moment, there was an inexplicable inner movement of YES. I made my first consent, despite my state of not-knowing and lack of preparation. I was so moved, I felt called to say that ‘yes’ out loud!

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Taking the next steps ...

The executive director was a part-time volunteer position at that time, so I was able to do it while I kept my teaching/therapist position. As a single mother of three growing children, I needed the salary and benefits. The budding “organization” was tentative and none of us knew what God had in mind for us. We agreed to take it one step at a time. The first offering was an in-city retreat on Centering Prayer at St. Ignatius Church in New York, followed by other introductions at St. Jean the Baptist, and St. Francis of Assisi churches. The external form of Contemplative Outreach was very humble – a one page newsletter, a small shoebox filled with receipts and a checkbook. We eventually “invested” in an answering machine. We received one or two calls a week, mostly from people who had attended one of the events mentioned above. We were amazed and excited that people wanted to know about Centering Prayer groups that were forming in the city!

More consent ... and one more step.

We were a transient group moving from one location to another as we were unable to pay rent. We looked

for free space offered by religious communities, parishes and eventually the whole thing landed on my dining room table in early 1987. We graduated from a shoebox to a filing cabinet, an electric typewriter and our trusty old answering machine. Later that year, Fr. Thomas asked me again, with a twinkle in his eye, “You know we could really use you as a full time executive director, but we don’t have any money to pay you.” I said, “Well, I have my family to consider; they are growing and need food, shelter and benefits.” He said, “Well, I know that, but maybe we could try to give you something. Why don’t you figure out what you need in order to do this full time.”

So I called my brother who was a financial advisor at the time, and I asked him what to do. He asked me several questions, “How long did it take you to get through graduate school?” I replied, “About seven years or so.” He asked “How much did it cost?” I replied, “\$100,000.” He continued on with ‘how much money was I making at the time?’ ... and many more questions. And finally he said, “Look, is this something you can give 200% of yourself to?” And without hesitating, I said ‘Yes!’ And he said, “Do it! You can always go back to teaching school, but if this is something that is really in your heart and you’re being called to – just do it.” Once more the spirit in me and the fruit of my Centering Prayer practice gave me the inner confidence to consent – Yes!

Another consent ... a movement to surrender

Consent leads to commitment and commitment to another consent. In those early years, each person at Chrysalis House would make annual commitments to service and although Fr. Carl Arico and I didn’t live in the community, we felt very much a part of it, and we would gather with them and Fr. Thomas to make our



annual commitments to service. We didn’t do a strategic plan. We made personal commitments to serve God through the work of Contemplative Outreach each in our own capacity. We would pray, discern and write our personal commitment statements. I’ve always felt that my call to service was a vocation to live a contemplative life and I would annually recommit to this. I still do this in my own private way. I believe God has called me to this work – and my Centering Prayer practice has given me the strength to deepen my commitment to consent ... which moved more deeply into surrender with every consent.

Consent transforms. Consent is love.
Thy will be done!





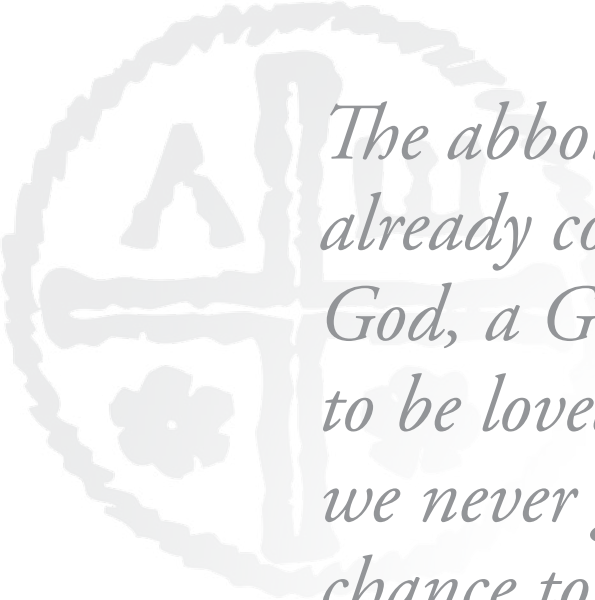
Fr. Carl J. Arico

Reflections on the beginning: 1983

THE BROCHURE SPOKE of an elevation of 8,600 ft., no electricity, no telephone, outdoor plumbing, strictly vegetarian meals, pine forest, rain in the late afternoon, a 60 mile view of the surrounding mountain ranges, and, in case of emergency, contact the Taos State Police barracks. Mail gets there every two days. There are 4.6 miles of dirt road from highway to the center. Bring flashlight.

I wondered: What did Fr. Thomas Keating of the Trappist Monastery at Snowmass, CO have in mind inviting 12 of us to this place for 16 days of intensive Centering Prayer meditation in 1983? Why so far away at the Lama Foundation in New Mexico? Why this community - dedicated to interreligious dialogue?

When it was all over, I wrote in my evaluation, "It was an entirely new retreat experience. It was a retreat of the heart, a retreat that was not aimed at the intellect or reason but of the will and emotions. It was a retreat of being present to the Spirit of God within me and all about me. I finally understood what Jesus meant when he told his disciples at the Last Supper, 'Unless I wash your feet, you cannot be my disciples.'" For sixteen days, I stayed quiet long enough for the Lord to bathe me with his love. We were 13 people: three priests, five lay men and five lay women, ranging in ages from 27-65+. There were two single men, two married men, men in their second marriages, one married deacon, five women - four were divorced and one married. They came from New York to San Diego, all the way up to Montana and down to Miami. The day began at 5:30 in the morning and ended around 10:00 to 10:30 in the evening. Each day began by the light of a flashlight or kerosene lamp and ended in the same way, very much in tune with the rhythm of the light and darkness and the light again. Our



The abbot said our intellect was already convinced that there is a God, a God who loved us, a God to be loved completely by us, but we never give our will and heart a chance to enter into the experience.

accommodations were simple but comfortable. All buildings were circular shaped. All rooms were constructed in adobe architecture and included a skylight, a large picture window, a mattress on the floor, an entrance way $\frac{2}{3}$'s of one's height. Outside of the one hour conference each day in the morning, the celebration of Mass and a discussion session in the late evening, there was an atmosphere of quiet; almost complete silence, meditation, and the awesome embrace of nature.

The abbot said our intellect was already convinced that there is a God, a God who loved us, a God to be loved completely by us, but we never give our will and heart a chance to enter into the experience. Through the periods of Centering Prayer, 20 minutes each interspersed with a 10 minute meditative walk on

the path outside the meditation room, all of a sudden, something happened. The intellect slowly began to surrender its tremendous grip on one's being and the will and the heart began to assume its proper role. Soon there was a deep experience of the presence of God, the presence of God in the people around one, the presence of God vibrating in nature all around. It was a Christian retreat based on the wisdom of the monastic tradition and integrated with some of the latest psychological insights and development, especially by Jung. The setting, the community of Lama, created an interreligious atmosphere that energized a Christian Western retreat experience with new vitality. It was a glimpse into the future. It was an experience that was holistic, masculine and feminine, Christ centered in the Godhead. It was the reason why



Thomas Merton went to the East at the time of his death. It was a call to be contemplative in an action-oriented world and to infuse one's life with action based on contemplation.

In the closing conference, the abbot suggested spiritual exercises that might support us into becoming truly contemplative in our varying ministries. First, two 20 minute sessions of Centering Prayer each day; second, 15-30 minutes of Lectio Divina, the listening of Scripture; third, the development of the breath prayer that might help us truly be followers of the Lord who prayed constantly; fourth, an in-depth reflection on our emotional responses throughout the day to help us identify those negative forces within us that stop us from truly being Christ-filled. Those forces were listed by the abbot as an exaggerated need for power and control; an inordinate desire for affection and approval; and the desire for security. He made it quite clear to us in the homily

at mass each day that the true message of the beatitudes set in the Sermon on the Mount was the letting go of these energies. Perhaps this might explain why it is so difficult to truly understand what the beatitudes are saying - they are our Lord's deepest mystical teaching.

Now, in 2009, as I ponder what has happened over these last 25 years, a shower of thoughts and images burst forth:

After all this time, Contemplative Outreach still recommends the last exercises that Fr. Thomas shared in 1983.

I feel I am just beginning to glimpse the depth of the Christian Contemplative Tradition.

I see the fruits of the transforming process in my own life; I feel an inner freedom and detachment from all the non-essentials; I have a greater appreciation of the power of the Divine Presence; and I embrace my sinfulness and shortcomings, which I see as a call to be imperfect so as to be full of love.

I feel so much lighter! How enjoyable it is to let God be fully in charge, in the greater awareness of the miracle of God's grace and the power of prayer.



FR. CARL J. ARICO'S
SCHEDULE 2010

Contact the
Contemplative Outreach
Resource Center
for more information:
973-838-3384

JANUARY 8 - 10
*CENTERING PRAYER AND
COMPASSION RETREAT*
OMEGA CENTER
BOERNE, TX

JANUARY 11-12
DIVINE COMPASSION
CHURCH OF CONSCIOUS HARMONY
AUSTIN, TX

JANUARY 16
TERESA OF AVILA
OUR LADY OF LOURDES
WEST ISLIP, NY

JANUARY 17-22
CLERGY INSTITUTE
MATER DOLOROSA
SIERRA MADRE, CA

JANUARY 29-31
*CENTERING PRAYER AND
COMPASSION*
DAYLESFORD ABBEY, PA

FEBRUARY 16-19
*SACRED HEART SCHOOL
FACULTIES*
OUR LADY OF FLORIDA RETREAT
HOUSE
NORTH PALM BEACH, FL

FEBRUARY 19-21
HOLY FAMILY RETREAT CENTER
WEST HARTFORD, CT

FEBRUARY 27- MARCH 3
PARISH MISSION
ST. PATRICK'S CHURCH
CHATHAM, NJ

MARCH 6-9
PARISH MISSION
OL OF PERPETUAL HELP
BERNARDSVILLE, NJ

MARCH 9-18
10 DAY POST INTENSIVE
CEDARBRAKE
BELTON, TX

MARCH 20-25
PARISH MISSION
ASSUMPTION
MORRISTOWN, NJ

MARCH 27
WOMEN GROUP - STELLA MARIS
LBI, NJ

MARCH 31-APRIL 4
HOLY WEEK RETREAT
DIVINE COMPASSION CENTER
WHITE PLAINS, NY

APRIL 13-21
*CENTERING PRAYER AND THE
HUMAN CONDITION*
ANTIGONISH, CANADA

APRIL 23-29
7 DAY INTENSIVE
ORANGE CTY, CA

MAY 9-16
*8 DAY POST/INTENSIVE RETREAT
WOMEN'S GROUP-MARIS STELLA*
LBI, NJ

MAY 23
FR. CARL'S 50TH ANNIVERSARY
ST. VINCENT
BAYONNE, NJ

JUNE 4-6
*LAITY CENTERING PRAYER
RETREAT*
RAPID CITY, SD

JUNE 6-11
PRIEST RETREAT
DIOCESE OF RAPID CITY, SD

JUNE 13-20
*SISTER RETREAT - SCHOOLS
SISTER OF NOTRE DAME*
CHARDON, OH

JULY 22-26
CO FACULTY MEETING
DENVER, CO

JULY 29-8/1
CIRCLE OF FRIENDS
SNOWMASS, CO

AUG 15-18
WORKSHOP
CHAUTAUQUA COMMUNITY
OF OCEAN PARK, ME

SEPT 22-26
ANNUAL CONFERENCE
ATLANTA, GA

OCT 8-10
WEEKEND RETREAT
BENET HOUSE
ROCK ISLAND, IL

OCTOBER 22-28
HEARTFULNESS RETREAT
GARRISON, NY

OCTOBER 29-31
FORGIVENESS RETREAT
EL SALVADOR, CENTRAL AMERICA

NOVEMBER 5-7
WEEKEND RETREAT
LAKE CHARLES, LA

from the

Welcoming Prayer Faculty Service Team

“A METHOD OF preparing for prayer is like one wing of a bird,” Father Thomas Keating stated in his 2000 book *The Better Part: Stages of Contemplative Living*. “If you want to fly, you need the other wing, and that consists of practices for daily life that maintain the alertness to the divine presence that we have discovered in prayer. . . . To an established daily practice of contemplative prayer, we need to add appropriate disciplines for daily life.”

At the July 2009 Resource Faculty meeting in Denver, Father Keating echoed these remarks by saying that the Welcoming Prayer “does actively what is passively done in Centering Prayer. It is certain that just to do the meditation will not bring about transformation.” He underscored the importance of Welcoming Prayer as a discipline for daily life by saying that the Welcoming Prayer “is not sufficiently appreciated and is not getting an adequate hearing for its value.”

For many of us, the Welcoming Prayer is one of those “appropriate disciplines” Father Keating refers to. For some of us it may be the discipline outside of Centering Prayer. The Welcoming Prayer is “a method of consenting to God’s presence and action in our physical and emotional reactions to events and situations in daily life.” If Centering Prayer is consent to the presence and action of the Divine Indwelling in two daily times of silence and stillness, Welcoming Prayer is “consent on the go.” It continues the consent of Centering Prayer in the noisiness and movement of our ordinary quotidian activities.

The Welcoming Prayer Faculty Service Team is committed to making sure the Welcoming Prayer does get an adequate hearing throughout the Contemplative Outreach network. The team is implementing a “Train-the-Trainer” model of nurturing new presenters. This model is a new evolution of a mentoring process that has been in development for several years. Team members staff workshops, immersions, and Living Flame programs around the United States. We are reviewing what works, making changes as necessary, and looking at new ways to give the prayer a hearing.

A Welcoming Prayer brochure is now available for purchase in packets of 25. A pdf of the brochure is also accessible on the Contemplative Outreach website.

Many of you are probably already practicing the Welcoming Prayer. Maybe you have attended a Welcoming Prayer introductory workshop or weekend retreat. Maybe you received a brief introduction at a Formation for Contemplative Outreach Service. Maybe a friend shared the practice with you. Or maybe you have attended a five-day Welcoming Prayer Immersion to learn the prayer for the first time or to deepen and root it in your daily life.

If you are not familiar with the Welcoming Prayer, all of these workshops and retreats are good ways to get started. And whether you are new to the practice or an old hand, the most important part of the prayer is to practice it! As its originator Mary Mrozowski famously admonished, “Practice, practice, practice!”

To establish a Welcoming Prayer Practice as a reliable discipline day to day, it helps tremendously to attend more than one introductory workshop. If you have not had a Welcoming Prayer workshop in your chapter, please let your coordinator know that you would like to have one. Maybe there is a local Welcoming Prayer presenter available to present a workshop. If not, ask your coordinator to get in touch with the Welcoming Prayer Team leader for assistance in setting up a workshop. You may also want to consider attending a Welcoming Prayer Immersion. Please refer to the Contemplative Outreach newsletter or website for immersion opportunities.

If you want to fly, you need two wings! Centering Prayer is one wing of the bird. Welcoming Prayer may be the other. May the Spirit guide us to the practices that are appropriate for us and give us wings to take flight!



—from *The Welcoming Prayer Service Team of the International Resource Faculty*, Therese Saulnier, Mary Dwyer, and Cherry Haisten, team leader—



For more information about the Welcoming Prayer or Welcoming Prayer programs, please contact your local coordinator or Cherry Haisten, Welcoming Prayer Service Team Leader, at chaisten@comcast.net.



Ildiko Viczian is a presenter and long time member of Contemplative Outreach. Earlier this year, she was in Paris, France and Budapest, Hungary and gave Centering Prayer Introductions, which were the genesis for two Centering Prayer groups.

PARIS, FRANCE



BUDAPEST, HUNGARY



In the unity of *silence* ...

From Denmark:

Our Centering Prayer group in Copenhagen tried something that might be of interest for others. Since we are the only such group in the country and since the only Christian Meditation (WCCM) group in the country at the time was located several hundred kilometers away, we contacted the Danish WCCM chapter and invited Christian Meditation practitioners in the Copenhagen area to participate in our weekly meetings. That was well received, and now we have a regular participant from the WCCM tradition and promises from others to come sit with us when they visit Copenhagen. In addition, we were invited to a presentation by Laurence Freeman in Copenhagen this past spring, which several of us from our group attended and found very edifying.

- Submitted by *Patrick Glynn*

From San Fernando Valley Chapter, Encino, CA:

In March, our San Fernando Valley Chapter of Contemplative Outreach hosted 100 people for our United Day of Prayer held at Holy Spirit Retreat Center. We invited members of the WCCM to join us in this beautiful day of silent prayer; also listening to the words of Fr. Thomas Keating and Fr. Lawrence Freeman. It was a very powerful day and we hope to again extend this invitation for our upcoming United Days of Prayer.

- Submitted by *Mary Shear*

Please send your comments, suggestions and content submissions to Pamela Begeman at clp@coutreach.org



Opening Prayers

I've drafted a couple of prayers that we're using in our Centering Prayer group, and wondered if these might be useful for others?

Peace & blessings,
Liz Day, East Anglia Area Coordinator
 NORWICH, UK

Opening Prayer 1

Holy God, we offer into your loving care our hearts,
 our minds and our whole lives.

We consent, in faith and in trust, to the work
 of your Spirit in the depths of our being.

May our sacred word symbolise this gesture of
 open surrender. May it be a sign of our simple
 desire to dwell in your Presence, a sign that we
 will gently return to whenever we find
 ourselves engaged with thoughts.

We offer this prayer in the name of
 Jesus Christ.

Amen.

Opening Prayer 2

Ever-living God,
 you search us and you know us,
 you discern our inmost thoughts from afar
 and you are acquainted with all our ways.

Come now and wash away our fear,
 that we may awaken
 to your loving and healing presence within.

We bring to you all that we are, in utmost trust.

Help us grow in love and in faith,
 that we may play our part
 in manifesting the Christ-light in our world.

Amen.

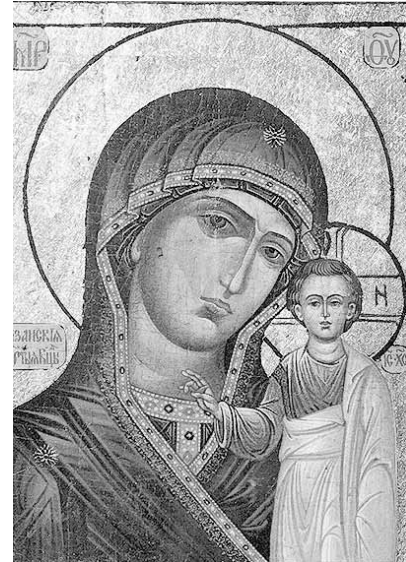


Photo courtesy of numinous.ca

A Prayer of Grace

Heavenly Father,

We come to you gladly and freely,
 asking for a time of clear mind,
 kind heart,
 and peaceful soul.

Thank you for fellowship wherever it is found
 within your watchful Presence.

Thank you for all which sustains us,
 great and small,
 and for those who provide it.

Enable us for the journey in your Spirit.

Humble us in acknowledgement of your Power.

Hear our prayer and praise
 in the name of our Lord Jesus Christ.

Amen.

Twyla D. Horten
 CHICAGO, IL



ST. AIDAN'S MONASTERY IN FERNS, IRELAND

Centre for Contemplative Outreach Ireland hosted its first 8-day Intensive Retreat from the 11th - 18th of July, 2009. Pat and Bob Johnson traveled from Colorado to the southeast of Ireland to serve this retreat. A total of 16 people participated in what was a wonderful experience of deep silence and prayer within the monastic setting of St. Aidan's. Eight day Intensive Retreats hosted by Contemplative Outreach Ireland had previously been held at Orlagh Retreat Centre in Dublin but will in the future be held at St. Aidan's Monastery. It was a new and exciting venture for the community and the core group of the friends of St. Aidan's to facilitate their first 8 day Intensive.



Photo courtesy of numinous.ca



I was first introduced to Centering Prayer and Father Keating's teaching about five years ago and I knew that I had been given a very wonderful gift on that weekend. I have been practicing the prayer and studying the contemplative way ever since. My life has not been all roses and sunshine since I started on this path but I have been given the strength to keep moving forward. Healing has been, and continues to be, a large part of my prayer experience. Oftentimes I have been able to express my brokenness and need for God's healing touch through my writing, which I also consider a gift of Centering Prayer. With that in mind, here is a poem which expresses some of my thoughts and experiences as I continue down this contemplative path.

Lori P. Dexter
GIBBONS, ALBERTA, CANADA

Silent Sun
by Lori P. Dexter

Now is the time Woman
 To forget yourself
 Along with everything else,
 And turn to face the Sun.
 The past is a meaningless piece of time
 When the future is firmly in Hand.
 It's only the moments that you need to understand:
 The space between thoughts where the Sun does shine.
 Your thoughts belong entirely to you,
 So let them arise from the place that is still.
 Claim the gift of free will,
 And join in Creating each day anew.
 The Silence is yours dear friend;
 Owner of a simple and trusting heart
 To which my guarded secrets I will impart,
 And give you Light that no darkness can comprehend.
 Silent Sun shining down from above,
 With a ray of Wisdom I want to share:
 Turn your whole life into a prayer
 And become Love loving Love.



Photo courtesy of Kwan Soo



*“It is cancer and you
have to have surgery.”*

There was perfect peace. I'd just been told I had at least stage three cancer and there was perfect peace! Immediately people were at my bedside: "I'm praying for you." What came out of my mouth was, "Thank you. Now this is the prayer: For God to do his perfect will. I'm not giving him a list. Healing can take place in a lot of ways. I want his perfect will to be done - to use this situation however he wants for whom ever he wants." I believe this is what I said to every person who told me they were praying for me.

I do admit that I told God that if the operation could be done without giving me a colostomy bag, that would be nice. The surgeons took four hours to do a two hour surgery. I don't have a colostomy bag. The plan from the doctors is for six weeks of radiation and chemo, followed by six months of chemo therapy alone. I am excited to see how God's plan will unfold. I have already seen his hand in so many little details. Honestly, I have told him that it would be ok if I didn't have all the side effects in the book. But I know that if I do, he will get me through it. And if God chooses to heal me totally in heaven, that is ok too.

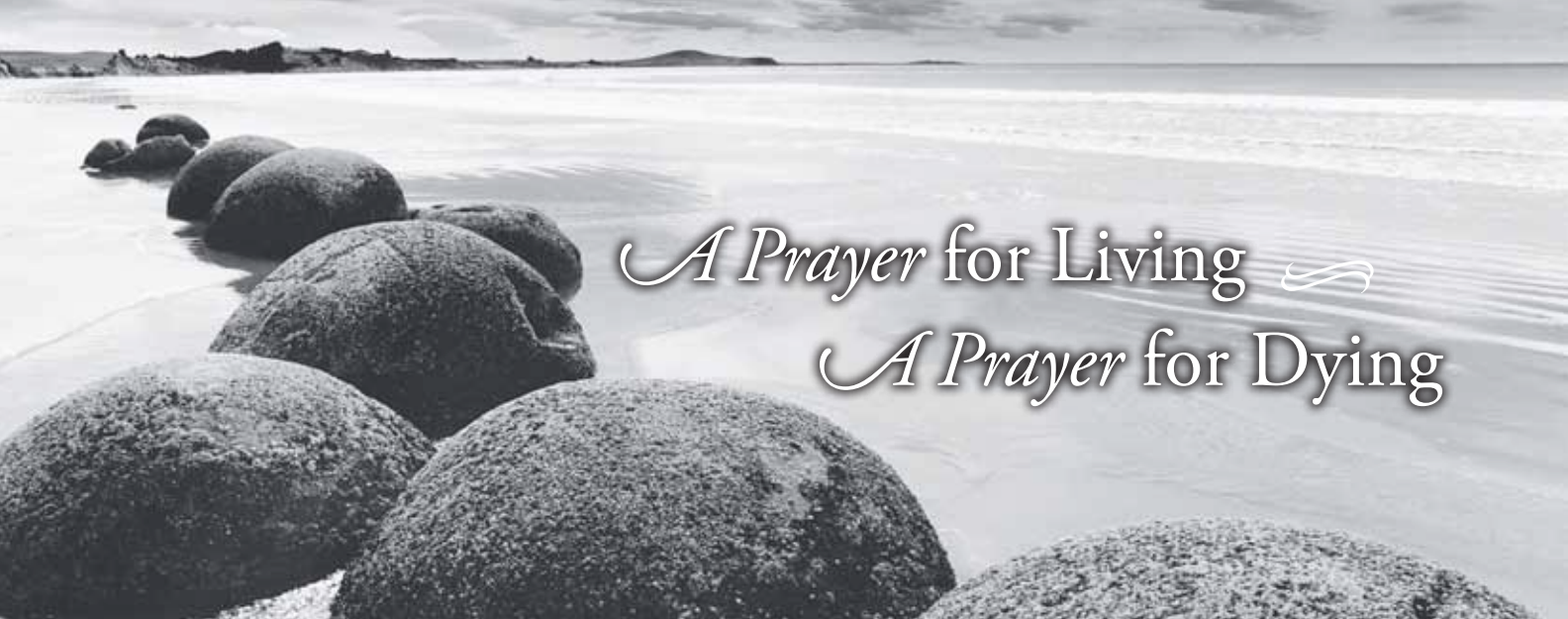
Many years ago, if I had read this about someone else I probably would have judged the writer as some kind of religious fanatic. I had no idea what it meant to have a "personal relationship with God."

In January, 1999, God, with his great love, guided me to a Centering Prayer Intro given by Sister Mary McGehee, OSB. When I left the intro I honestly didn't understand much of what I had heard but I knew it was for me. I bought *Open Mind, Open Heart*, and worked my way through it. I lived sixty miles from a Centering Prayer group and did not participate in a follow up. That February, Father Keating was in Birmingham. That summer Father Arico and Sister Mary McGehee were in Holy Trinity, Alabama for a five-day Centering Prayer retreat and I was blessed to be there. My journey has taken me to many workshops, lectures and retreats. I've learned from the best – from those mentioned above and Reverend Sandy Casus-Martus, Sister Bernadette Teasdale, Father William Meninger, Bonnie Shimizu, David Frenette, Nan Merrill, Reverend Tom Ward, Victor Kremer, Cathy McCarthy, Therese Saulnier, Reverend Cynthia Bourgeault, Gail Fitzpatrick-Hopler, Susan Komis and my CO Chapter Coordinator Diana Tschache.

What have I learned from these people? How has it influenced by spiritual journey? I know what it means to CONSENT TO GOD'S WILL AND ACTION WITHIN. I know what it means to LET GO. It is absolutely freeing to rest in God's arms and let him lead the dance. When something is tough there is the WELCOMING PRAYER. When I am hurt there is the PRAYER OF FORGIVENESS. What a blessing we have in the work God did through Mary Mrozowski. I could say so much more.

In all this, I praise and thank God. I thank God for all the people in Contemplative Outreach who have opened themselves to the Holy Spirit allowing him to do the work of God, for the people of God. I thank Contemplative Outreach for the privilege I have of presenting Centering Prayer and passing this prayer practice and these tools to others.

Kellie Shankles
GADSDEN, AL



A Prayer for Living ~ *A Prayer for Dying*

by Susan Rush

A WISE PERSON once said, “Find a spiritual practice and do it as if your life depends on it.” In my case, that practice is Centering Prayer.

Centering Prayer is a prayer of intention, a prayer of consent, a prayer of surrender. It is a prayer that allows us to touch the Divine Ground of our Being, a prayer that helps us see our true self and get a glimpse of the Love that lives within us and in all creation. It is a prayer for living and a prayer for dying.

Transformation

One comes to the practice of Centering Prayer with only one intention – to consent to God’s presence and action within. Because of that intention, commitment to the contemplative journey through a daily practice of Centering Prayer involves more than just setting aside time to pray; it also means opening ourselves up to a conversion of our will and total transformation.

When we first start Centering most of us are amazed at how busy our minds are. The silence we long for eludes us. We can’t hear God. But as we continue to practice – time and time again letting our thoughts go and returning ever so gently to our intention – we realize that this is all an Ultimate Mystery and requires a graced trust. With committed practice, gradually we are able to embrace the Divine Dwelling within us. There is a knowing, a conviction, that we are with God. If we stay faithful to the practice, our false self begins to be dismantled and we live more and more from our center, from that Divine Ground of Being, from our true self. We are transformed. As the beloved Thomas Keating, who has spent his life conceptualizing and teaching this prayer



form, wrote, “By consenting to God’s creation, to our basic goodness as human beings, and to letting go of what we love in this world, we are brought to the final surrender, which is to allow the false self to die and the true self to emerge. The true self might be described as our participation in the divine life manifesting in our uniqueness.”¹

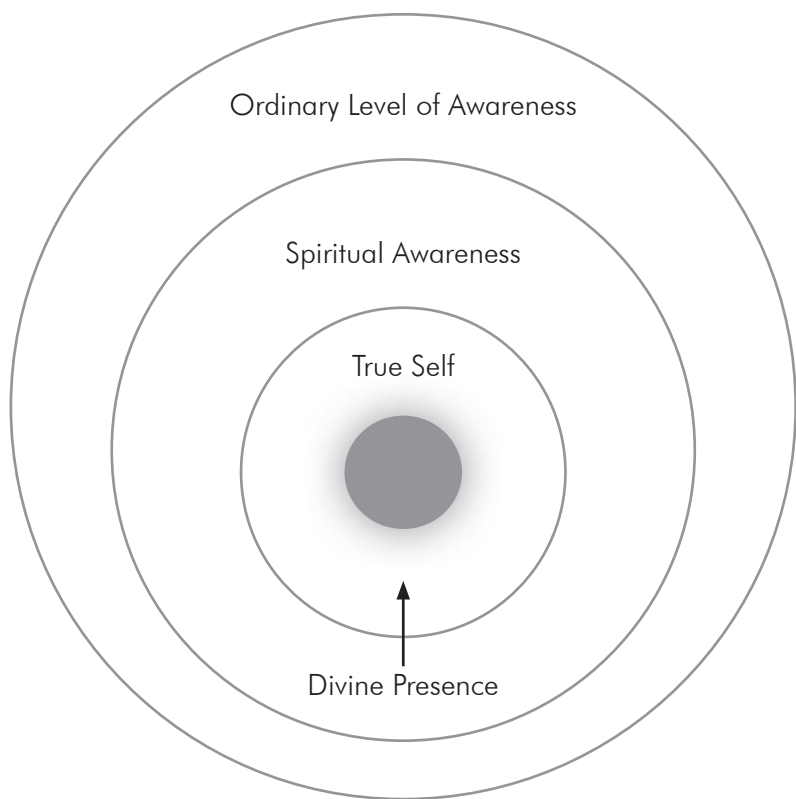
Surrender

In Centering Prayer, we consent to God’s presence and action within. In dying, we consent to God’s presence and action within. It is the very same consent, the very same desire, the very same surrender. We do the prayer in life - we become the prayer in our dying. Our daily Centering Prayer practice provides a training ground for that final

letting go into Divine Life, that final surrender into the Divine Mystery. Many of us are afraid of dying, but what if we were able to embrace the idea that our true self is mingled with the Divine Holy One? What if we fully realized that death can never reach the inner Self? What if we believed with Thomas Keating that “through grace we open our awareness to God whom we know by faith is within us, closer than breathing, closer than thinking, closer than choosing-closer than consciousness itself”?² Would we still fear the end of life?

A contemplative prayer life is about a relationship with our Divine Source, the Unfathomable. It is an attitude of the mind, an orientation of the soul. I believe that the best way to prepare for death is to live our lives fully immersed in the prayer and its nudge to serve others. I believe that if we do that, the full force of God’s love and compassion will light up our lives and our deaths. Through the practice of Centering Prayer, our outer veneer, our false self, gets stripped away. We practice dying. We learn to detach from this world and are able to surrender, to release our grasp a little bit each day, and to experience the Truth within us – that Love lies at the very core of our being. Only then will we understand what the Psalmist meant

*We do the prayer in
life-we become the
prayer in our dying.*



Levels of Awareness⁴

when he wrote, “Though I walk through the valley of the shadow of death, I fear no evil, for Thou art with me.”³

Mystery

As we practice Centering Prayer, we pass through ordinary levels of awareness, to spiritual awareness, to our true self – within which we find the Divine Presence. This mysterious process of transformation is illustrated in Fr. Keating’s Levels of Awareness diagram, shown above. I believe these are the same levels we pass through as we move through the process of dying. Just as we have the opportunity to dismantle our false self and welcome our true self through Centering Prayer, we also have the opportunity to become more of who we really are as we move into end-of-life issues. We get clear about our desires, where we want to expend our energies, what we love, and who we want to have around us. In Centering Prayer, we learn to embrace our basic goodness and understand that we are intended to be happy and fulfilled, to love and be loved. As we die, we have the opportunity to become love.

THE GUIDELINES FOR CENTERING PRAYER

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 engaged with your 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.



Susan Rush serves as Spiritual Care Coordinator at Christus St. Vincent Regional Medical Center in Santa Fe, NM.

She also serves as a hospice chaplain and retreat facilitator.

Susan is Coordinator of Contemplative Outreach of New Mexico and serves on the Board of Trustees of Contemplative Outreach, Ltd. (Circle of Service).

Her ever present goal is to extend a compassionate presence with a contemplative heart in her life's journey.

e-mail: susrush@aol.com
www.centeringnm.com

In our final days or hours, I believe we open ourselves to the Ultimate Mystery, who we know is within us, just as we do in Centering Prayer. Through the ages, a number of ascetic practices developed to help the spiritual pilgrim draw closer to the Holy One – practices like silence, solitude, fasting, and the examination of conscience. I have observed many people who are in the process of dying gravitate toward those same practices, whether or not they've been schooled in them. Many stop talking hours or days before they die. The dying draw inward. Many do a life review, often asking the big life questions like, "Have I loved well? Have I made a difference?" Many stop eating – a sort of purification and retreat from the world in order to draw closer to the Divine Presence.

Death is never very far from life. With the impermanency of life upon us, we can prepare for death right here, right now, by drawing closer to the Divine Presence as we live – with intention, surrender, and love. Death, like life, is a pilgrimage, a journey into the Unfathomable. The more we welcome this great mystery into our lives while we are living, the more able we will be to gracefully welcome our movement from life to the transcendent.

Promise

I once heard a patient say that her dying process was an "ego-ectomy." The contemplative life through the practice of Centering Prayer can be an ego-ectomy, too. We come closer to our dying every day of our living, so let us live our lives to the fullest, for God's sake. Let us do our spiritual practice as if our lives depended on it – because they do. Let us welcome our ego-ectomy through the dismantling of the false self now – in life – in order to experience each day as a sacred gift. Let us do our life review every day so we will have the energy and space for those final I Love You's and those precious final blessings and thank you's. Let us embrace the sacred wonder of life and of death. Let us steward the mystery that is before us and within us.

1 Keating, Thomas, *Invitation To Love: The Way of Christian Contemplation*. Rockport, MA: Element, Inc, 1992, p. 48

2 Keating, Thomas, "The Method of Centering Prayer," brochure, Butler, NJ: Contemplative Outreach, Ltd. 2004. p.1

3 New Revised Standard Version of *The Holy Bible*, Psalm 23. Verse 4

4 Keating, Thomas, *Intimacy with God*. New York: The Crossroad Publishing Company, 1994, p. 67





Calendar of Events

JANUARY- AUGUST 2010

For the most current and complete list of events, retreats and workshops, please check the online **Calendar of Events** at www.contemplativeoutreach.org

JANUARY 3-10, 2010
8-DAY CENTERING PRAYER
INTENSIVE/POST-INTENSIVE RETREAT
St. Mary's Sewanee
Sewanee, TN
Carol Wray • 615-373-0613
carolwray@aol.com
Presenter: The Rev. Tom Ward

JANUARY 12-21, 2010
10-DAY CENTERING PRAYER
INTENSIVE RETREAT
St. Benedict's Monastery
Snowmass, CO
Carol DiMarcello • 970-927-9376
coc@sopris.net

JANUARY 27-31, 2010
5-DAY CONTEMPLATIVE WISDOM SCHOOL
Bethany Spirituality Center
Highland Mills, NY
Cathy McCarthy • 845-534-5180
cmccarthy001@hvc.rr.com
www.centeringprayernys.org
Rev. Cynthia Bourgeault

JANUARY 27 - 31, 2010
5-DAY RENEWAL RETREAT
Cedarbrake Renewal Center
Belton, TX
June Jeffers • 512-892-6504
junejeffers@sbcglobal.net
Presenter: Barbara Cook

FEBRUARY 9- 18, 2010
10-DAY CENTERING PRAYER
ADVANCED RETREAT
St. Benedict's Monastery
Snowmass, CO
Carol DiMarcello • 970-927-9376
coc@sopris.net
***Full; waiting list available**

MARCH 8-17, 2010
10-DAY CENTERING PRAYER
POST-INTENSIVE RETREAT
St. Benedict's Monastery
Snowmass, CO
Carol DiMarcello • 970-927-9376
coc@sopris.net
***Full; waiting list available**

MARCH 9-18, 2010
10-DAY LENTEN RETREAT
Cedarbrake Renewal Center
Belton, TX
June Jeffers • 512-892-6504
junejeffers@sbcglobal.net
Fr. Carl Arico

MARCH 12-20, 2010
9-DAY CENTERING PRAYER
INTENSIVE RETREAT
Bethany Retreat Center
Frenchville, PA
Nicole Fedder • 814-263-4855
bethanyadult@pennswoods.net
www.bethanyretreatcenter.org
Facilitator: Sr. Therese Dush

MARCH 31-APRIL 4, 2010
5-DAY HOLY WEEK TRIDUUM
Divine Compassion Spirituality Center
White Plains, NY
Cathy McCarthy • 845 534-5180
cmccarthy001@hvc.rr.com
Presenter: Fr. Carl Arico

APRIL 13-22, 2010
10-DAY CENTERING PRAYER
POST-INTENSIVE RETREAT
St. Benedict's Monastery
Snowmass, CO
Carol DiMarcello • 970-927-9376
coc@sopris.net
***Full; waiting list available**

APRIL 23- 29, 2010
7-DAY CENTERING PRAYER
INTENSIVE RETREAT
Center for Spiritual Development
Orange, CA
Marie Howard • 310-823-5863
MRHfamlife@aol.com
Presenter: Fr. Carl Arico

APRIL 23- 30, 2010
8-DAY CENTERING PRAYER
POST-INTENSIVE RETREAT
Our Lady of Guadalupe
Trappist Abbey
Lafayette, OR
Norman Carlson • 541-754-9945
ndcarlson@msn.com

MAY 1-7, 2010
7-DAY CENTERING PRAYER
ADVANCED RETREAT
Bethlehem Retreat Centre
Nanaimo, BC Canada
Anne Larochelle
marlan2@telus.net

MAY 1-6, 2010
6-DAY WELCOMING PRAYER RETREAT
Cedarbrake Renewal Center
Belton, TX
June Jeffers • 512-892-6504
junejeffers@sbcglobal.net
Presenter: Mary Dwyer

MAY 9-16, 2010
8-DAY CENTERING PRAYER INTENSIVE/
POST-INTENSIVE RETREAT
Maris Stella Retreat House
Harvey Cedars NJ
Leslee Terpay • 973-428-0960
laterpay@optonline.net
Presenter: Fr. Carl Arico

MAY 30-JUNE 8, 2010
10-DAY CENTERING PRAYER INTENSIVE/
POST-INTENSIVE RETREAT
St. Mary's Sewanee
Sewanee, TN
Carol Wray • 615-373-0613
carolwray@aol.com
Presenter: The Rev. Tom Ward

JUNE 2- 22, 2010
21-DAY IMMERSION RETREAT
Bethany Retreat Center
Frenchville, PA
Nicole Fedder • 814-263-4855
bethanyadult@pennswoods.net
www.bethanyretreatcenter.org



JUNE 4-11, 2010
8-DAY CENTERING PRAYER INTENSIVE/
POST-INTENSIVE RETREAT
Monastery Immaculate Conception
Ferdinand, IN
800-880-2777
www.thedome.org/programs
Facilitators: Srs. Maria Tasto, OSB &
Kathy Bilskie, OSB

JUNE 8-17, 2010
10-DAY CENTERING PRAYER
INTENSIVE RETREAT
St. Benedict's Monastery
Snowmass, CO
Carol DiMarcello • 970-927-9376
coc@sopris.net

JUNE 11-15, 2010
6-DAY CENTERING PRAYER: MEN ONLY
Cedarbrake Renewal Center
Belton, TX
June Jeffers • 512-892-6504
junejeffers@sbcglobal.net
Presenter: Tim Cook

JUNE 23-27, 2010
5-DAY WELCOMING PRAYER IMMERSION
WORKSHOP
Bethany Spirituality Center
Highland Mills, NY
Cathy McCarthy • 845 534-5180
cmccarthy001@hvc.rr.com

JUNE 24-JULY 1, 2010
8-DAY CENTERING PRAYER INTENSIVE
RETREAT
Bethany Retreat Center
Frenchville, PA
Nicole Fedder • 814-263-4855
bethanyadult@pennswoods.net
www.bethanyretreatcenter.org
Facilitators: Srs. Rita Panciera &
Therese Dush

JUNE 25-JULY 2, 2010
8-DAY CENTERING PRAYER ADVANCED/
INTENSIVE RETREAT
St. Benedict Abbey & Retreat Center
Benet Lake, WI
Sr. Kathryn Ann Kobelinski
414-282-7310
kkobelinski@ssnd-milw.org

JUNE 27-JULY 1, 2010
5-DAY CENTERING PRAYER
INTENSIVE RETREAT
Bethany Retreat Center
Frenchville, PA
Nicole Fedder • 814-263-4855
bethanyadult@pennswoods.net
www.bethanyretreatcenter.org
Facilitators: Srs. Rita Panciera &
Therese Dush

JUNE 27- JULY 4, 2010
8-DAY CENTERING PRAYER
POST-INTENSIVE RETREAT
Holy Spirit Retreat Center
Encino, CA
Sr. Linda Snow CSJ • 818-784-4515
srlinda.snow@gmail.com

JUNE 28-JULY 7, 2010
10-DAY CENTERING PRAYER INTENSIVE/
POST INTENSIVE RETREAT
Our Lady of Florida Spiritual Center
North Palm Beach, FL
Ellen McCormack
ellencopb@gmail.com

JUNE 29-JULY 6, 2010
8-DAY CENTERING PRAYER INTENSIVE/POST-
INTENSIVE RETREAT
Benedictine Sisters' Retreat Center
Cullman, AL
Diana Tschache • 205-991-6964
tschached@bellsouth.net

JULY 6-15, 2010
10-DAY CENTERING PRAYER
ADVANCED RETREAT
Cedarbrake Renewal Center
Belton, TX
June Jeffers • 512-892-6504
junejeffers@sbcglobal.net
Facilitator: Mary Anne Best

JULY 11-18, 2010
8-DAY CENTERING PRAYER INTENSIVE/
POST-INTENSIVE RETREAT
Providence Renewal Centre
Edmonton, AB Canada
780-701-1853
retreats@providencerenewal.ca

JULY 25-AUGUST 1, 2010
8-DAY CENTERING PRAYER POST-
INTENSIVE RETREAT
Bethany Retreat Center
Frenchville, PA
Nicole Fedder • 814-263-4855
bethanyadult@pennswoods.net
www.bethanyretreatcenter.org
Facilitators: Srs. Rita Panciera &
Therese Dush

JULY 28-AUGUST 1, 2010
5-DAY CENTERING PRAYER INTENSIVE
RETREAT
Bethany Retreat Center
Frenchville, PA
Nicole Fedder • 814-263-4855
bethanyadult@pennswoods.net
www.bethanyretreatcenter.org
Facilitators: Srs. Rita Panciera &
Therese Dush

JULY 30-AUGUST 8, 2010
10-DAY CENTERING PRAYER POST-
INTENSIVE RETREAT
Franciscan Spirituality Center
Ringwood, NJ
Therese Saulnier • 201-436-8256
lectio844@hotmail.com

AUGUST 3-12, 2010
10-DAY CENTERING PRAYER
POST-INTENSIVE RETREAT
St. Benedict's Monastery
Snowmass, CO
Carol DiMarcello • 970-927-9376
coc@sopris.net

***Full; waiting list available**



Photo courtesy of numinous.ca





DEEPER CENTER, LIVING PRAYER
DEEPENING CONTEMPLATIVE PRACTICE
9-DAY CENTERING PRAYER RETREAT TRAINING

MARCH 12 – 20, 2010

David Frenette is teaching a new, unique and transformative nine-day retreat training on how to deepen Centering Prayer into contemplation. In addition to being an intensive Centering Prayer retreat, this event is also an in-depth training on how to pray for your entire spiritual life journey. You will learn how to better practice Centering Prayer, and ways to go beyond your current level of spiritual development.

This training gives you the practical skills for deepening your Centering Prayer as your relationship with Christ develops through the states of purification, illumination, union and unity. These new teachings are rooted in Fr. Thomas Keating's essential guidelines on Centering Prayer, while extending them in skillful ways to support you on your deepening journey.

Too often we get stuck in Centering Prayer, searching for a lost experience of God when a more subtle level of God's life has already found us. Too often we are trapped in effort, blinded in a dark night or lack the practical skills to help us navigate the lengths, depths and breaths of the spiritual journey to unity in God and greater compassion for other people.

These new teachings and practices deepen your relationship with God so that your actions in prayer are enfolded by Christ's living presence. Building on the basic guidelines of Centering Prayer, you will learn how to recognize in your own experience the contemplative attitudes that allow your practice to develop. You will learn seven enfolded ways to practice with the different sacred symbols as your relationship with God unfolds. You will experience guided meditations that allow the attitudes and practices to come alive within you. Experience what it means to *pray with* God instead of search for God.

Sponsored by Contemplative Outreach Ltd., this retreat will be held within the beauty and hospitality of the Garrison Institute, a former Capuchin monastery set on 95 scenic acres above the Hudson River, 50 miles north of New York City.

This teaching benefits practitioners of every level: beginning, intermediate and advanced. You do need to have an established contemplative practice and feel drawn to a silent intensive Centering Prayer retreat. This retreat includes morning and afternoon teachings, and optional questions and answer sessions in the evenings. The retreat will be held in silence, with brief discussion in the mornings. There will be the option to participate in the Roman Catholic Mass on Sunday. During the week the presence of Christ in Scripture, in the silence and in the ordinary graced moments of retreat bonds us together in community and sustain us in prayer.

David Frenette has taught Centering Prayer under Fr. Thomas Keating's guidance since 1984, including as a trainer for long-term practitioners in Contemplative Outreach. He co-founded and co-led a Centering Prayer retreat community for ten years. He now teaches and gives spiritual direction at the Center for Contemplative Living in Denver, is an Adjunct Faculty in the Religious Studies Department at Naropa University, a member of the Integral Institute and has an M.A. in Counseling Psychology.

For more information and to register, go to: www.contemplativeoutreach.org/garrison2010
or call Olsiana at the Contemplative Outreach Resource Center: 973-838-3384



ALL NEW RESOURCES

HEARTFULNESS

Transformation in Christ



For over 25 years Contemplative Outreach has been dedicated to transmitting the living tradition of the contemplative Christian heritage through the teachings of Father Thomas Keating, Centering Prayer and through programs and offerings that support contemplation in ordinary life. *Heartfulness: Transformation in Christ* condenses the accumulated wisdom of Fr. Thomas' many years of teaching and practice into nine essential areas for study, reflection and spiritual growth for our time:

1. THE PURSUIT OF HAPPINESS
2. THE HUMAN CONDITION
3. CENTERING PRAYER
4. SIN
5. SUFFERING
6. REDEMPTION
7. LOVE AND THE TRINITY
8. DIVINE INDWELLING
9. DIVINE TRANSFORMATION

DVD PACKAGE:

3 DVDs, guidebook (146 pages) and 10 reflection cards. DVDs are subtitled in English & Spanish. Cost: \$150.00

AUDIO CD PACKAGE:

3 CDs (with same content as DVDs) and CD guidebook (23 pages). Cost: \$50.00



CENTERING PRAYER

A Training Course for Opening to the Presence of God



Contemplative Outreach and Sounds True are pleased to present the first complete home study course in learning Centering Prayer, the silent Christian prayer practice for consenting to the presence and action of the Divine Indwelling. Based on Matthew 6:6, as well as the teachings from the 14th-century text *The Cloud of Unknowing*, John of the Cross and others, Centering Prayer is a method that renews the contemplative Christian tradition of silence, solitude and simplicity in opening and deepening one's relationship with God. With more than nine hours of guidance and teachings on CD and DVD from Fr. Thomas Keating, Gail Fitzpatrick-Hopler and Fr. Carl Arico, practitioners will discover a level of prayer beyond asking for aid or offering praise—one that can lead to an intimate, graceful communion with God.

The package contains: 6 DVDs (7 hours, 36 minutes), 2 CDs (1 hour, 45 minutes), 1 Study Guide (91 pages). Cost: \$150 with free shipping.

Also available as a Sounds True online course starting January 2010. For more information, go to www.contemplativeoutreach.org.



Directory

For a complete listing of the Contemplative Outreach contacts, please visit the **Community** section at www.contemplativeoutreach.org

U.S.A.

REGIONAL REPRESENTATIVES

Roseanne Havird

610-344-7184
 roseanne353@comcast.net
EASTERN REGION: CT, DE, DC, KY, MA, MD, ME, NH, NJ, NY, OH, PA, RI, VA, VT, WV

Marie Howard

310-823-5863
 MRHfamilife@aol.com
PACIFIC COAST/WEST REGION: AZ, CA, HI, NV

John Kelsey

919-467-0045
 srcoutreach@bellsouth.net
SOUTHERN REGION: AL, AR, FL, GA, LA, MS, NC, SC, TN

Susan Komis

636-327-0637
 susankomis@charter.net
MIDWEST: KS, IA, IL, IN, MI, MO, NE, OK, WI
SOUTHWEST REGION: CO, NM, TX, UT, WY
UPPER NORTHERN: AK, ID, MN, MT, ND, OR, SD, WA

ALABAMA

PELHAM

Diana Tschache
 205-991-6964
 tschached@bellsouth.net

ALASKA

ANCHORAGE

Kess Frey
 907-338-2894
 kessfrey@gci.net

EAGLE RIVER

Rev Steven Lambert
 907-696-0204
 SSLambert@bigfoot.com

JUNEAU

Fr Thomas Weise
 907-209-7307
 frthomas@acsalaska.net

ARIZONA

PARADISE VALLEY

Kathy & Richard Kramer-Howe
 602-955-6057
 kramerhowe@gmail.com

PRESCOTT

Robert Johnson
 928-717-2441
 robt_johnson@msn.com

SEDONA

Margaret Swavely
 928-282-2080
 mbswavely@gmail.com

TEMPE

Mary Leonard
 480-966-7558
 maryleonard@hotmail.com

ARKANSAS

MORRILTON

Emily Bost
 emily@stpaulsfay.org

CALIFORNIA

BREA

Bob Blair
 714-990-2508
 BobBlair@dslextreme.com

CARPINTERIA

Annette Colbert
 805-684-6344
 w.colbert4@verizon.net

CARPINTERIA

Sr Suzanne Dunn SFCC
 805-684-3012
 srd41is@yahoo.com

EUREKA

Rev Ken Meece
 707-269-4245
 aprayin@gmail.com

FAIRFIELD

Deni Harding
 707-425-8138
 dharding2@earthlink.net

FRESNO

Beverly Garcia
 559-251-4013
 prayersongs@yahoo.com

FRESNO

Everardo Pedraza
 559-230-9736
 evpedraza@yahoo.com

LA CANADA

Sr Catherine Marie Bazar OP
 626-685-8559
 catherinem@msjdominicans.org

LA QUINTA

Evie Connell
 760-564-1899
 ev.center@verizon.net

LONG BEACH

Pat Metzger
 562-243-8460
 patriciametzger@gmail.com

OAKLAND

John Neville
 510-655-2796
 johnnev@sbcglobal.net

OAKLAND

Betty Wharton
 510-531-6124
 eawharton27@sbcglobal.net

ORANGE

David Hoover
 714-456-9891
 dhoover@csjorange.org

PALO ALTO

Jean Ramacciotti OPL
 650-326-5256
 pajeanr@yahoo.com

PASADENA

Brian O'Neil
 626-240-0115
 ddscsls@dy-dee.com

PIEDMONT

Eileen Halliburton
 510-763-1829
 Ehalliburton@comcast.net

PLAYA DEL REY

Marie Howard
 310-823-5863
 MRHfamilife@aol.com

SACRAMENTO

Janice Boyd
 916-368-1568
 cossa@conout-norcal.org

SACRAMENTO

Liberty Kovacs
 916-452-0483
 libbykov@sbcglobal.net

SAN DIEGO

Kathy Di Fede
 619-749-4141
 kathyjoannemarie@gmail.com

SAN DIEGO (NORTH)

Chris & Sue Hagen
 760-745-8860
 sue.hagen@sbcglobal.net;
 chris.hagen@sbcglobal.net

SAN FRANCISCO

Mary Wyman
 415-431-8590
 mary.wyman@yahoo.com

SAN RAFAEL

Richard Flout
 415-499-1420
 rdflout@earthlink.net

SHASTA

George Wilkins
 530-246-4277
 wilkinscenter@digital-star.com

STOCKTON

Susan Turpin
 209-639-8840
 cossa@conout-norcal.org

STUDIO CITY

Mary Shear
 818-763-1662
 Shear_mary@yahoo.com

WOODLAND HILLS

Sr Michele Harnett SSL
 909-720-6159
 michelessl@netzero.net

COLORADO

BOULDER

Patricia Laudisio
 303-939-8851
 patlaudisio@me.com

BRECKENRIDGE

Jim Bernlohr
 970-368-4976
 jimbernlohr@yahoo.com

COLORADO SPRINGS

Sr Therese O'Grady
 719-633-0655
 stogosb@hotmail.com

DENVER

Sr Bernadette Teasdale ASCJ
 303-698-7729
 srb@contemplativeoutreach-co.org

ESTES PARK

Mary Ann Kundtz
 970-586-1779
 marleek@beyondbb.com

FORT COLLINS

Dr Christine O'Brien Travers
 970-206-1154
 daniel.travers@comcast.net

LONGMONT

Michelle Danson
 33-652-3659
 madanson@cs.com

SNOWMASS

Carol DiMarcello
 970-927-9376
 coc@sopris.net

CONNECTICUT

HAMDEN

Sr Carolyn Severino ASCJ
 203-407-1048
 carsev2000@yahoo.com

DISTRICT OF COLUMBIA

WASHINGTON, DC

Suzanne Kindervatter
 202-686-6816
 skindervatter@interaction.org

FLORIDA

APOPKA

Elmer Seifert
 407-884-6349
 eseifert3@cfl.rr.com

BRADENTON

Kaethe Perez
 941-756-3326
 kaethe_p@msn.com



DAYTONA BEACH

Katherine Kotas
386-255-6670
kathyopen@cfl.rr.com

HERNANDO

Patrick Uhm (Korean)
352-270-3732
moouhm@yahoo.co.kr

JUPITER

Mickey DiSiena
561-748-4291
mdisiena@comcast.net

MIAMI

Mary Dwyer
305-859-9253
comiami1@gmail.com

MIAMI

Ricardo Lopez
305-223-7329
mariamlop@bellsouth.net

NAPLES

Vincent Cinque
239-566-2937
ocinqtc5@comcast.net

ORLANDO

Ilse Reissner
407-767-8271
ireissner@juno.com

RIVIERA BEACH

Dr Ellen McCormack
561-840-7700
EllenCOPB@gmail.com

SARASOTA

Edward Savoy
941-923-5706
savoy71@juno.com

TAMPA

Jeffrey Carr
813-251-2025
jeffcarr@tampabay.rr.com

GEORGIA

DECATUR

Roberta Oster
404-299-2670
robertaoster@bellsouth.net

HIAWASSEE

Vernon & Mary Joyce Dixon
706-896-8275
vandmjdixon@windstream.net

MARIETTA

Cathy Hightower
770-973-6243
chighatl@aol.com

HAWAII

HONOLULU

Carol Alevizos
808-536-6090
cohi@lava.net

IDAHO

BOISE

Ken Eklund
208-343-0413
ken.Eklund@gmail.com

ILLINOIS

BLOOMINGTON

Florrie Dammers
309-664-5921
fdammers@mac.com

BLOOMINGTON

Chris Kraft
309-828-8877
nonnakraft@gmail.com

BOLINGBROOK

Robert Gordon
630-679-1797
chaplain-bob@comcast.net

INDIANA

FERDINAND

Sr Maria Tasto osb
812-367-1411x2656
mariat@thedome.org

INDIANAPOLIS

Laurel Simon
317-876-0147
laureljsimon@comcast.net

INDIANAPOLIS

Marilyn Webb
317-852-7987
marilynwebb@sbcglobal.net

JASPER

Jim Birk
812-482-6371
jabirk@psci.net

IOWA

CEDAR FALLS

Jenny Adamson
319-266-8225
adamsonje@cfu.net

CORALVILLE

Cathy Chenard
319-354-2414
frognow@mchsi.com

DES MOINES

Kathy Reardon
515-280-3861
kathyreardon@juno.com

DES MOINES

Paul Witmer
515-279-3658
paulwitmer@msn.com

LONG GROVE

Lolita Dierickx
563-285-7242
ltdierickx@gmtel.net

KANSAS

LENEXA

Rev Rob Carr
913-438-5821
crc9@earthlink.net

TOPEKA

Robert DuBois
785-267-3111
rbois@sbcglobal.net

WICHITA

Charissa Jochems
316-685-4850
CharissaJochems@gmail.com

KENTUCKY

BARDSTOWN

Sr Mary Otho Ballard OP
502-331-9074
maryothoop@att.net

LEXINGTON

Janis Carter
859-335-8391
jcart4@uky.edu

MELBOURNE

Sr Micki Martin CDP
859-441-0700 x349
violamickimartin@hotmail.com

LOUISIANA

BATON ROUGE

Monica Freeman
225-924-3812
freemonica2003@yahoo.com

LAKE CHARLES

Charlotte Hine
337-855-9123
chachehine@camtel.net

NEW ORLEANS

Vivien & Ed Michaels
504-944-4000
vived2@cox.net

SHREVEPORT

Alan Prater
318-797-8721
ajprater@bellsouth.net

MAINE

OLD ORCHARD BCH

Adele Millette
207-937-2313
amillette@maine.rr.com

MARYLAND

ANNAPOLIS

Carol Leach
410-263-1752
carollleach@aol.com

POTOMAC

Guy Semmes
301-983-1857
gsemmes@hopkinsandporter.com

MASSACHUSETTS

LOWELL

Rev William Sheehan OMI
978-551-6697
sheomi@aol.com

WESTFORD

Kathy Long
978-263-1319
klong@saintfrancis.net

MICHIGAN

DETROIT

Lisa Lyon
248-855-1371
lblyon@umich.edu

HOLLAND

Joy Ziemke
616-437-6731
joy.ziemke@gmail.com

SAGINAW

Nan Spence
989-791-7079
Nanspence@sbcglobal.net

MINNESOTA

COHASSET

Nicholas Eltgroth
218-999-5053
eltgroth@paulbunyan.net

DULUTH

Meridith Schifsky
218-525-9363
johnmeri@cpinternet.com

SAINT JOSEPH

Sr Katherine Howard OSB
320-363-7187
khoward@csbsju.edu

SAINT PAUL

James Babin
651-699-2514
jmsbab@usfamily.net

SAINT PAUL

Sr Virginia Matter OSB
651-777-7251
virginia@stpaulmonastery.org

STAPLE

Carol Weber
218-894-3631
rcwebbers@brainerd.net

MISSISSIPPI

CLINTON

Tom Lewis
601-924-1040
rcia@saintrichard.com

TUPELO

Nancy Bridges
662-844-7226
nbridges@bridgesdental.com

MISSOURI

JEFFERSON CITY

Sr Laura Magowan
573-893-4776
laura.magowan@amormeus.org

SAINT LOUIS

Michael Kramer
314-367-3885
michaelkramer@charter.net

SAINT LOUIS

Patricia Simon
314-576-6241
pat.simon@att.net



SPRINGFIELD

Mary Loraine & David Fromme
417-823-8359
co_spr@msn.com

WENTZVILLE

Susan Komis
636-327-0637
susankomis@charter.net

MONTANA

MISSOULA

Jean Woessner
406-721-3540
jwoessner@bigsky.net

NEBRASKA

OMAHA

Marilyn Buresh
402-330-1123
marilynbares@cox.net

OMAHA

Diane Kaiser
402-330-9968
centering@nebraskacontemplativeoutreach.org

NEVADA

BOULDER CITY

Gard Jameson
702-271-3409
gardj@attglobal.net

WASHOE VALLEY

Deacon Dennis & Patty Schreiner
775-849-0910
brks366@charter.net

NEW JERSEY

BAYONNE

Therese Saulnier
201-436-8256
lectio844@hotmail.com

CAPE MAY COURT HOUSE

James & Anne Byrne
609-465-7015
annejames91@juno.com

LINCROFT

Barbara Woodzell
732-842-3876
Barleybarb@aol.com

WHIPPANY

Leslee Anne Terpay
973-428-0960
laterpay@optonline.net

NEW MEXICO

SANTA FE

Susan Rush
505-466-4527
susrush@aol.com

NEW YORK

BUFFALO

Sr Dorothy Feltz
716-895-2591

COLDEN

Br John Crocker
716-941-9428

CORNWALL

Cathy McCarthy
845-534-5180
cmccarthy001@hvc.rr.com

EAST MEADOW

Anne Mazza
516-794-8233
acmazza@optonline.net

FRANKLIN SQUARE

Barbara Sullivan
516-481-0472
sullivn2@adelphi.edu

NEW YORK

Rebecca Barnes
212-222-8109
r_barnes36@hotmail.com

NEW YORK

Phil Fox Rose
917-817-7159
phil@philfoxrose.com

NEW YORK

Richard Kigel
718-698-7514
interiorsilence@gmail.com

PINE CITY

George Welch
607-732-5023
gwelch@tqcp.com

QUEENSBURY

Edward Horgan Jr
518-792-0377
horgane@aol.com

ROCHESTER

Thomas Agness
585-349-8286
lemeorco@yahoo.com

STONY POINT

Judy O'Toole
845-942-0505
jotps46@optonline.net

TUCKAHOE

Sr. Rose Vermette RCD
914-961-1559
vermettercd@aol.com

NORTH CAROLINA

CANDLER

Becky Hannah
828-667-2799
becky.hannah@gmail.com

CARY

Judi Gaitens
919-469-3895
judi_gaitens@bellsouth.net

CARY

John Kelsey
919-467-0045
srcoutreach@bellsouth.net

DURHAM

Vera Alston
919-688-2439
veraalston@msn.com

MOORESVILLE

Burt Melton
704-799-0340
burtphyllis@mac.com

RALEIGH

Betty Stoddard
919-782-2599
bets415@yahoo.com

WINSTON SALEM

Joan Ricci
336-765-0865
joanricci@triad.rr.com

OHIO

CLEVELAND

Fr William Fickel
440-442-7243
WMFICKEL@aol.com

CLEVELAND

Andrea Kneier
440-248-2244
conortheastohio@yahoo.com

COLUMBUS

Fr Vincent McKiernan CSP
614-291-4674 x106
Vinnycsp@yahoo.com

DAYTON

Linda Newcomer
937-416-6144
linda.newcomer@sbcglobal.net

LEBANON

Gerry McLaughlin
513-218-0193
gmclaughlin@go-concept.com

MANSFIELD

Bill Waldron
419-589-6038
wwaldron@neo.rr.com

OKLAHOMA

BROKEN ARROW

Barbara Schneeberg
918-252-2966
MourningGlory@valornet.com

OREGON

BEND

Rita Weick
541-382-0086
2weicks@bendbroadband.com

CORVALLIS

Norman Carlson
541-754-9945
ndcarlson@msn.com

PORTLAND

Tom Kinzie
503-380-0135
tdkinzie@hotmail.com

SALEM

Kathy Seubert
503-910-3085
kathyseub@earthlink.net

PENNSYLVANIA

ERIE

Sr Rita Panciera RSM
814-456-1802
prayerhouse71@gmail.com

FRENCHVILLE

Sr Therese Dush
814-263-4855
bethanyadult@pennswoods.net

GREENSBURG

Sr Margaret Ann Calcutta ASCJ
724-834-8073 x 305
macalcutta@aol.com

GREENSBURG

Judith Molter
724-834-4374
judymolter@netzero.net

PHILADELPHIA

Jonah Roll
215-844-9475
jonahroll@verizon.net

PITTSBURGH

Ruth Hofmann
412-741-2403
rchofmann47@msn.com

PITTSBURGH

Lois Snowden
412-922-9466
loisv123@verizon.net

SCRANTON

Christine Kessen
570-587-2223
Kessen@es.Marywood.edu

STATE COLLEGE

Nancy Cord-Baran
814-237-1002
ncb612@aol.com

WEST CHESTER

Roseanne Havird
610-344-7184
roseanne353@comcast.net

WYNNEWOOD

Thomas Connolly
610-658-9011
tconnoll@comcast.net

RHODE ISLAND

WESTERLY

Karen Hanson
401-322-1022
kihanson1@yahoo.com

SOUTH CAROLINA

GREENVILLE

Sula Hurley
864-329-9740
sula.home@att.net

GREENVILLE

Wanda Meade
864-246-3960
wmeade@meadellc.com

SOUTH DAKOTA

RAPID CITY

Sr Marmion Howe OSB
605-343-2688
smarmion@aol.com



YANKTON

Ellen McVay
605-665-3344
emcvay@iw.net

TENNESEE

CHATTANOOGA

Rev Margaret Marshall
423-757-9580
revmcm@comcast.net

FRANKLIN

Carol Scrivener
731-660-6469
csscriv@juno.com

MEMPHIS

Pat Pavetto
901-755-8255
pattiop@bellsouth.net

MEMPHIS

Mike Potter
901-274-3488
mikep7@comcast.net

NASHVILLE

Carolyn Goddard
615-438-3216
carolyndgoddard@gmail.com

NASHVILLE

Carol Wray
615-373-0613
carolwray@aol.com

TEXAS

AUSTIN

June Jeffers
512-892-6504
june@yourlivingroom.com

AUSTIN

David Mikeska
512-402-1002
davidmikeska@austin.rr.com

BOERNE

Bill Daly
830-336-3244
cosa@gvtc.com

CORPUS CHRISTI

Rev Ralph Willis
361-985-2244
covbap@sbcglobal.net

FORT WORTH

Tom Uhler
817-874-2894
tomuhler@yahoo.com

FREDERICKSBURG

Timothy Kooch
830-997-9554
woolsacks@beecreek.net

ROCKWALL

Sandra & Ed Guancial
972-722-6029
CPDallas@cellofpeace.com

SAN ANTONIO

Sam Mungo
210-465-9591
smungo1959@aol.com

SAN ANTONIO

Cleo Tamez COSA
210-286-4320
ctamez6@satx.rr.com

UTAH

OGDEN

Sr Danile Knight OSB
801-479-6030
danileknight@hotmail.com

SALT LAKE CITY

Christina Gringeri
801-581-0636
christina.gringeri@socwk.utah.edu

VIRGINIA

ARLINGTON

Lynn Heaton
703-533-0545
sassyfive@comcast.net

EARLYSVILLE

Susan Clark
434-973-8475
susyclark@embarqmail.com

RESTON

Isabelle Robinson
703-421-0464
imjrobinson@yahoo.com

RICHMOND

Henry Burke
804-288-9494
henryburke@verizon.net

ROANOKE

Carolyn Winborne
540-343-7524
cgw.te.deum@verizon.net

VIRGINIA BEACH

Nancy Hess
757-468-9256
nan.hess@cox.net

WOODBIDGE

Robert Gullo
703-590-3334
bobrag@gmail.com

WASHINGTON

BLAINE

Bonnie Shimizu
360-393-4349
bjs@rof.net

OLYMPIA

Miguel Perez-Gibson
360-259-7790
miguelpg@earthlink.net

SAMMAMISH

Ruth & Mark Dundon
425-427-9290
rdundon@attglobal.net;
mdundon@attglobal.net

SEATTLE

Thomas Bostelmann
206-789-9041
tbostelmann@gmail.com

SPOKANE

Gary Meisenburg
509-570-3161
meizie@comcast.net

WALLA WALLA

Pamela Jarboe
509-525-2512
pjarboe@bmi.net

WEST VIRGINIA

CHARLESTON

Diana Masso
304-206-7572
dmasso513@suddenlink.net

PARKERSBURG

Sr Molly Bauer SSJ
304-424-6080
mbauer@ssjcharitablefund.org

WISCONSIN

BIG BEND

Judee Weber
262-679-0880
jweber137@wi.rr.com

MIDDLETON

Hatheway Brooks
608-574-5797
HathewayB@gmail.com



INTERNATIONAL

AUSTRALIA

WEETANGERA, ACT

Peter Ahern
011-61-02-62547168
Peter.Ahern@bigpond.com

WILBERFORCE, NSW

Sr Sheila Normoyle
02-4575-3059

BOX HILL SOUTH, VICTORIA

Dr Stewart Sharlow
03-9899-4350
ssharlow@bigpond.net.au

COBURG, VICTORIA

Chris Morris
61-039-386-6671
cl.morris@bigpond.com

NORTH BALWYN, VICTORIA

Sue Barker sgs
61-03-9859-8295
smbarker@hotkey.net.au

WARBURTON, VICTORIA

Fr Michael Mifsud
61-3-5966-2049

BAHAMAS

NASSAU

Lynn Lightbourn
242-322-7037
lynn_i_lightbourn@yahoo.com

NASSAU

Sr Annie Thompson OSB
242-323-5517
annieliza21@yahoo.com

BRAZIL

BELO HORIZONTE, MG

Jandira Soares Pimentel
55-31-3241-8129
oracaocentrante@hotmail.com

RIO DE JANEIRO, RJ

Sergio de Azevedo Morais
55-21-2579-9809
sdmorais@terra.com.br

SAO PAULO, SP

Marcio Luiz de Oliveira
55-11-22676013
marciolive@gmail.com

CANADA

EDMONTON, AB

Fr Raymond Sevigny
780-469-4375
rsevigny@aquin.ca

VANCOUVER, BC

Anne Larochele
604-944-2742
marlan2@telus.net

WINNIPEG, MB

Sr Catherine Labinowich OSB
204-338-4601
catherineosb@yahoo.com

HALIFAX, NS

Sr Anne Veronica MacNeil
902-425-2701
sisanne@ns.sympatico.ca

LEAMINGTON, ON

Marlene Kelly-Kolotylo
519-434-0118
kolkel@sympatico.ca

OTTAWA, ON

Gregor Sneddon
613-889-3737
gregorsneddon@yahoo.ca

TORONTO, ON

Carolyn Gratton
416-922-6451
carolyn.gratton@sympatico.ca

WINDSOR, ON

Rose-Marie McIsaac
519-560-3412
rmmc@cogeco.ca



SHERBROOKE, QC

Fr Bernard Dionne
819-563-3078
b-d@videotron.ca

SASKATOON, SK

Fr. Kevin McGee
306-668-0338
kdgmcgee@hotmail.com

COSTA RICA

SAN JOSE

Annabelle Quesada
506-273-0635
beiaqg@yahoo.com

CUBA

HABANA VIEJA

Gilberto Walker
011-53-7-861-8606
grwcm@enet.cu

DENMARK

VAERLOESE

Patrick Glynn
45-4448-6412
patrickglynn@yaho.com

DOMINICAN REPUBLIC

SANTO DOMINGO

Vicky Acra
809-543-5802
lic.acra@codetel.net.do

EL SALVADOR

LA LIBERTAD

Maria de Los Angeles de Zedan
503-2229-2969
adobevidiend@saltel.net

FRANCE

PARIS

Robert McKeon
011-33-686-95-1889
robert.mckeon@wanadoo.fr

PARIS

Sr Cecilia
011-33-1-4326-7575

GHANA

KUMASI

Sr Therese Jacobs
011-233-51-29707
jacobsbvm@aol.com

GUAM

DEDEDO

Sr Bernadette Marie Leon Guerrero
671-646-7246 x308

HUNGARY

BUDAPEST

Balint & Zsofia Lehoczky
011-36-70-941-9887
sofilaki@gmail.com

IRELAND

DUBLIN

Sr Fionnuala Quinn OP
011-353-1-8683041
fquinn@dominicansisters.com

FERNS CO WEXFORD

Sr Marie Dolores O'Brien
011-353-53-9366634
staidansferns@eircom.net

WEXFORD

Sr Ita Miller
solasde@eircom.net

ISRAEL

RAMLE

Br Elia Beaver
08-9255-163
elia.beaver@gmail.com

ITALY

PONTERANICA

Antonio Pedretti SSS
39-035-571015

ROME

Fr Joseph Chalmers O Carm
11-39-06-46201833
jchalmers@ocarm.org

ROME

Isabel Marion-Landais
011-39-06-686-4084
isabelmesa2000@yahoo.com.mx

MALAYSIA

KUALA LAMPUR

Philip Cheah
6 03-4107 3342

KUALA LUMPUR

Lawrence Wong
603-20962549
43.wlawrence@gmail.com

MEXICO

BOSQUES DE LAS LOMAS

Judith Bernal de Amodio
55-2167-6728
judith.bernal@gmail.com

MERIDA, YUCATAN

Fr John Martin
52-999-938-1123
johnthep@msn.com

SAN PEDRO, MONTERREY

Mercedes Camelo de Hinojosa
818-335-5072
mercedes.camelo@gmail.com

NETHERLAND

AMSTERDAM

Rob Danen
3120-672-2678
robdanan@gmail.com

DIEMEN

Anneke Smit-Boerma
011-31-20-416-0233
smitboerma@tele2.nl

HEEMSTEDE

Johan Heldring
011-31-23-528-8217
j.heldring@quicknet.nl

OOSTERHESSELEN

Sr Anje van der Pers
31-595-435600

NICARAGUA

Aida Herdocia
505-2276-0989
amherdocia@gmail.com

PERU

AREQUIPA

Patricia Roberts
51-54-25-5689
robertsbillig@yahoo.com

PHILIPPINES

MAKATI CITY

Grace Padilla
632-810-9573
gracepadilla@yahoo.com

MAKATI CITY

Tess Colayco
632-817-9499
teresita_colayco@yahoo.com.ph

MAKATI CITY

Lita Salinas
011-63-2-810-8825

PUERTO RICO

SAN JUAN

Maria Luisa Ason
787-753-0758
mariluason@aol.com

REPUBLIC OF SINGAPORE

SINGAPORE

Cecilia Ee
11-65-6241 2663
cebncecilia@gmail.com

SOUTH AFRICA

FLAMINGO VLEI

Brian Podesta
011-27-021-557-5185
brianp@isat.co.za

GRAHAMSTOWN NORTH

Wendy Sweetman
27-46-6361684
w.sweetman@saiab.ac.za

JOHANNESBURG

Donovan August
11-27-11-477-4082
isaacd@sterkinekor.com

KOMMETJIE

Urs & Dawn Geiges
021-783-4879
ugeiges@iafrica.com

PORT ELIZABETH

Sue Burton
011-27-41-585-3933
sue.burton@imagineit.co.za

PRETORIA

Peggy Pilliner
011-27-012-803-6866
peggycopta@lantic.net

UMGENI PARK

Elizabeth Norton-Amor
0027-31-564-23643
nortonamor@worldonline.co.za

SOUTH KOREA

SEOUL

Francis Kim
011-822-421-1968

SWITZERLAND

CONFIGNON

Charles Christophi
41-22-757-0684
charles.christophi@birdnet.ch

UNITED KINGDOM

LEEDS, W YORKSHIRE

Ann O'Donnell
44-1132-261396
ann.odonnell1@ntlworld.com

PRESTON

Mrs Elizabeth Smith
01772-620746
infocouk@btinternet.com

US VIRGIN ISLANDS

CHRISTIANSTEAD

Sherry Trommer
340-773-1415
sherrytrommer@hotmail.com

VENEZUELA

BARQUISIMETO

Antonio Estevez CM
11-58-251-253-454

CARACAS

Belkina Gamboa
bgamboa@interferro.com.ve

WEST INDIES

TRINIDAD & TOBAGO

PORT OF SPAIN

Sr Paul D'Ornellas
868-624-8267
srpaul@tsf.net.tt



Contemplative Outreach, Ltd.
10 Park Place
2nd Floor, Suite B
Butler, NJ 07405

www.contemplativeoutreach.org

NON PROFIT
U.S. POSTAGE
PAID
PERMIT #155
MILFORD, CT

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the contemplative dimension of the Gospel in everyday life.*

Contemplative Outreach Theological Principle #1



www.contemplativeoutreach.org

Tel: 973-838-3384

Fax: 973-492-5795

email: office@coutreach.org