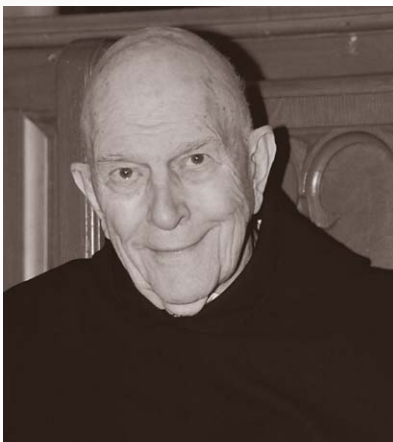




Seekers of Ultimate Mystery



Thomas Keating

MANY PATHS LEAD to the Source. Some call this Source the Absolute, the One God, the Holy Trinity, Brahman, Great Spirit, Allah, Ultimate Reality or other names, depending upon the cultural or religious frame of reference. For the purpose of this discussion, I use the term “Ultimate Mystery” to designate the meaning that these words are trying to signify.

All who seek to participate in the experience of Ultimate Mystery — that is, the meaning of the Reality underlying the cosmos through the practice of religion, love of nature, science, art, dedicated service of others, deep friendship — are united in the same fundamental search. They can remain in their own chosen path or religious tradition and still contribute to the unprecedented awakening of trans-cultural values that has begun to take place throughout the world. The most significant contribution they can make is to cultivate the experience of oneness with Ultimate Mystery, oneness with all other human beings, and oneness with the cosmos.

Seekers of Ultimate Mystery can relate to everything that is of genuine spiritual value in every religion and cultural tradition. They can relate to human values wherever they can be found. This is not at all an attitude of eclecticism, a kind of homogenizing of religions and human values. Still less is it an abdication of one's personal convictions and experience. It is, rather, a centering of one's attention upon what unites rather than what divides; the developing of a unity in which trans-cultural values come first, without denying or denigrating the particular values of one's own race, culture or religion. Thus, true unity can be expressed in pluralism: unity in the experience of the fundamental values of human life and pluralism in one's unique response to these values in the concrete circumstances of one's life.

Seekers are people of faith even if they do not belong to a particular religion. Faith in this sense is deeper than one's belief system. Belief systems belong to the level of pluralism; faith to the level of unity. Faith is constitutive of human nature itself. It is openness to Ultimate Mystery before It is broken down into various belief systems. It is the acceptance of authentic living with all its creativity and the acceptance of dying with its potential for a greater fullness of life. The experience of the transcendent dimension in oneself is an expression of this fundamental faith at work.

One aspect of the search for Ultimate Mystery requires special emphasis today. I refer to Its identification with other human beings and with their needs, rights, and heartbreaks. The seeker must search for

Ultimate Mystery not only in Itself, but also in Its manifestation in individual human beings, especially in those who are suffering unjustly. In the Judeo-Christian tradition, these people are the apple of God's eye, and everyone will be judged in the last analysis on the basis of one's response to their needs.

If seekers of Ultimate Mystery perceive themselves as citizens of the planet earth, then their first loyalty is to the human family as a whole. The particulars of race, nationalism, religion and culture can be transcended without reacting against them or trying to destroy them.

Each culture enshrines many human values. These are eminently worth working to preserve and enhance, though not at the cost of dividing the fundamental unity of the human family. It should be possible to belong to the emerging global community, as well as to the nation in which one lives, and to embrace trans-cultural religious values as well as to practice one's own religious tradition. Each religious tradition has developed teachings and practices designed to foster the full development of the human person. These common elements must be recognized, affirmed as the gift of Ultimate Mystery to the whole human family, and made available to the world community. They are a powerful means of promoting understanding, respect, compassion and communion among various races, cultures, and nations. Spiritual unity is the catalyst that could facilitate unity on all the other levels of social interaction.

Seekers of Ultimate Mystery are realistic in furthering the cause of unity. The modern world is extremely complex. The problems of world peace, hunger, poverty and justice cannot be solved in

The cause of world peace has become the greatest cause in human history.



isolation, but require the massive cooperation of the nations of the world, the world religions, and the scientific, medical and academic communities. Nationalistic self-interest as a top priority is becoming an anachronism in a world of geometrically increasing interaction in ever-expanding areas of global concern. The original idea of the United Nations as a world federation of autonomous nations, designed to respect, foster and protect legitimate cultural differences, is a model that deserves to be cultivated and supported.

The cause of world peace has become the greatest cause in human history. In the nuclear age, if this cause fails, everything fails. At the same time, a global program for establishing peace based on justice and the equitable distribution of the necessities and goods of life is essential for its success.

Seekers belonging to the world religions have a special obligation to contribute to the cause of world peace. Their confessional differences have led to violence, injustice and persecution of others. If they would pool their spiritual resources and give a witness to the world community of mutual respect and compassion, political, racial and nationalistic divisions might more easily be challenged and overcome.

The world religions have a responsibility to Seekers

of Ultimate Mystery. To begin with, here is a tentative list of the truths on which the religions of the world seem to be in basic agreement, and which point to their common understanding in spite of their diversified experience of Ultimate Mystery.

1. Ultimate Mystery infinitely transcends any idea the human mind can form of It.
2. Ultimate Mystery is the beginning and end of human existence, its Source and completion.
3. Faith is opening, accepting and responding to Ultimate Mystery.
4. The self-communication of Ultimate Mystery is offered to every human person, together with the gift of life.
5. Belief in one's own basic goodness is a necessary corollary to faith in Ultimate Mystery.
6. The human condition is a state of incompleteness; hence subject to ignorance, illusion, weakness and suffering.
7. The potential for human wholeness — or, in other frames of reference, divine union, liberation, transformation, enlightenment, nirvana — is present in every human person.
8. Whatever one attains after much labor is not the result of one's own efforts, but the gift of Ultimate Mystery.

Besides the immense spiritual resources which these basic insights constitute for the human family, the most precious value that the world religions have in common is their accumulated experience of the spiritual journey. Centuries of Seekers have discovered and lived its conditions, temptations, trials, development and final integration. This wealth of personal experience of the transcendent bears witness to the historical grounding of our contemporary search. It

is not just a passing fad. At the same time, this vast reservoir of practical wisdom inherited from the past raises an important question for Seekers. Can one transcend the empirical ego and false self without plugging into the spiritual tradition of one of the world religions? Unfortunately, cultural differences and institutional structures create special difficulties in our time.

Every Seeker of Ultimate Mystery has to pass through interior death and rebirth, perhaps many times over. Our contemporary world desperately needs persons of boundless generosity who dedicate themselves to great ideals and who wish to transform themselves and contribute to the transformation of the world. A great vision is what gives ordinary daily life its direction and invests it with purpose. As one journeys across the desert, prairie, or sea – all images in sacred literature of the difficulty and tedium of ordinary daily life – one may come upon a place of rest or an oasis, or a garden of spiritual delights, or a safe harbor. This can be an occasion of terrible

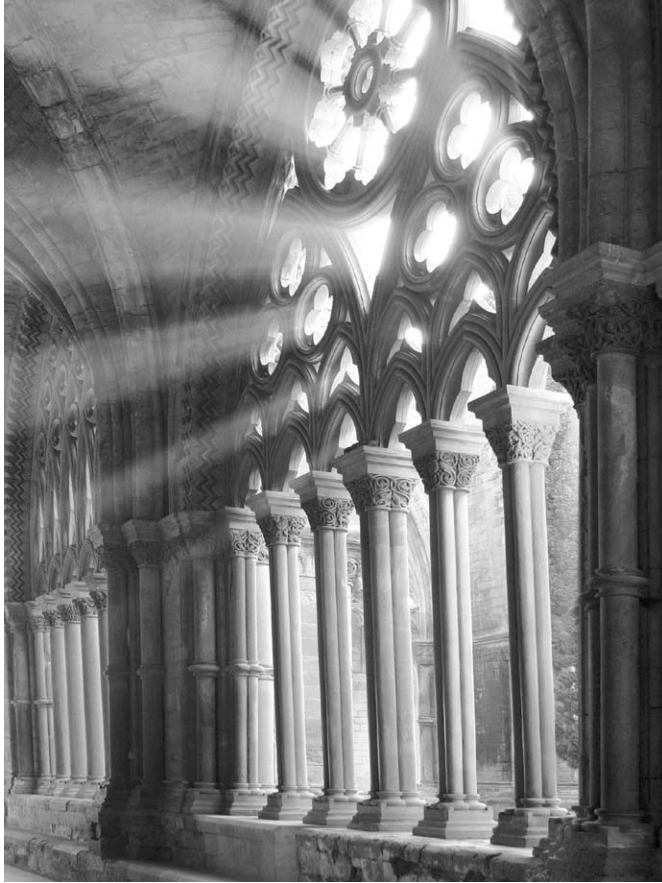
temptation for a person with a great vision. It seems as if one has arrived at the end of the laborious journey and that one's immense efforts are at last coming to fruition. This place of rest may become a place of poison unless one hastens to push on. Spiritual consolation is a trap when sought for one's own satisfaction.

But how does one push on? Is it by giving up the vision? Not exactly. Rather, it is by being *willing* to do so. For that ultimate renunciation is the only way to move beyond what one *thinks* is the vision and to embrace what it actually is. In other words, it is necessary to give up one's own ideas about how to reach the place of vision in order to get there.

The struggle to attain the “land of vision” (if one does not settle for something less along the way) leads inevitably to disappointment and even, at times, to what is close to despair. It is like dying. The world as you know it must be broken! And you with it! Your idea of the spiritual journey, of service to humanity, of the Church, of Jesus Christ, even your idea of God as Ultimate Mystery, must be shattered! The crux of the human predicament is not only the personal wrongdoing for which we are responsible. It is rather the *human condition* – all that causes us merely to reflect on the vision rather than to actually *experience* it.

Abandoned to what seems to be uncontrollable forces of political and social change, our contemporary world groans under a pervasive sense of despair – of being abandoned by Ultimate Mystery, or at least by experiencing It as absent. This sense of absence is characterized by the loss of those structures that seemed to make life meaningful and sometimes by the loss of a sense of value in life itself. One has only to recall a book like *The Autobiography of Malcolm X* to realize what this actually means in the concrete for countless numbers of contemporary people. At the very least, it involves loneliness, confusion, powerlessness, frustration, fear and anger. If these people are to find Ultimate Mystery, they have to search

In other words, it is necessary to give up one's own ideas about how to reach the place of vision in order to get there.




for It in a milieu in which, to all appearances, It has almost completely disappeared.

Seekers of Ultimate Mystery have to share in the agony of our time. Only trust can make this experience transforming for themselves and for others. As the sense of alienation from Ultimate Mystery, from human values, and from oneself is very deep in our time, so also participation in that experience is bound to be very deep. It may involve an inner poverty so intense and so complete that no word can describe it, except “death.” But this spiritual death leads to an inner resurrection of one’s True Self that can move not only oneself, but the whole human family in the direction of transformation. From this perspective, the spiritual journey is the very reverse of selfishness. It is rather the journey to selflessness.

What needs to be emphasized by Seekers today is the contemplative dimension of human nature, whether they identify the aim of their search as liberation, transformation, enlightenment, nirvana, divine union or whatever. By the contemplative dimension I mean the growth of faith to the point that one’s actions are motivated by an abiding sensitivity to the presence and action of Ultimate Mystery

and to Its secret workings in all that happens, both inwardly and outwardly. The growth of the contemplative dimension leads to the stable perception of the presence of Ultimate Mystery underlying and accompanying all reality as a kind of fourth dimension to ordinary sense perception. To dispose oneself for this awareness, one needs a discipline that engages all the faculties and a structure appropriate to one’s life circumstances that can sustain it.

To begin with, one needs to cultivate a practical conviction of the primacy of being over doing. Our society values what one can do and this becomes the gauge of who one is. The contemplative dimension of life is an insight into the gift of being human and inspires a profound acceptance and gratitude for that gift. It enables one to believe unhesitatingly in one’s own basic goodness. It also perceives the basic goodness of everyone else. It enables one to accept physical death as a step in one’s evolution to the fullness of life. Finally, it perceives the presence of the Ultimate Mystery at the heart of all reality. It no longer gets stuck on the meaning of symbols, but goes through the symbols to the reality.

Our culture is at a critical point because so many structures that supported human and religious values have been trampled upon and are disappearing. To find a way to discover Ultimate Mystery in the midst of secular occupations and situations is essential, because for most people today it is the only milieu that they know. Humanity as a whole needs a breakthrough into the contemplative dimension of life. The contemplative dimension of life is the heart of the world. There the human family is already one. If one goes to one’s own heart, one will find oneself in the heart of everyone else, and everyone else, as well as oneself, in the heart of Ultimate Mystery. 



Gail Fitzpatrick-Hopler

Grace upon Grace



THE CONTEMPLATIVE LIFE transcends country, culture, language and religious differences. There are no boundaries in God; this is a lived experience when I visit other countries. I always am greeted by Love itself - welcoming smiles and open hearts filled with gratitude for the gift of Centering Prayer and the resources of Contemplative Outreach. Greeting one another from the depths of silence, we are never strangers, but immediate friends and beloveds. The hospitality is outstanding, the love tangible and joy fills even the most simple exchanges and experiences. The commitment to Centering Prayer and the awareness of living the contemplative dimension of the Gospel in ordinary life quickly is shared and the stories begin to flow. The kingdom of heaven truly is right here – a felt experience among contemplative brothers and sisters.

Local chapter programs often are brought to a particular area or country by a single person with a contemplative call, a vision and a longing to share his/her lived experience with others. Once given the basic teaching of Centering Prayer, prayer groups take root and soon retreats, days of prayer and resources are being circulated among the groups. It is awesome and delightful to re-visit after a few years and see the various ways that local Contemplative Outreach groups have grown. These groups are glad to be part of something bigger, part of an international contemplative community of daily practitioners and volunteers, committed to living the contemplative dimension of the Gospel in everyday life - living ordinary life with extraordinary love. There is an exchange of encouragement, support and love, and often I leave feeling so blessed and most grateful for the experiences. Here are highlights from a few of my 2009 trips.

*Visit to Trinidad, West Indies,
Nov. 28 to Dec. 6, 2009*

HISTORY AND BACKGROUND

Contemplative Outreach of Trinidad has been in existence for nine years under the leadership of Sr. Paul D’Ornellas. The people in service to Contemplative Outreach of Trinidad come from a variety of ethnic and cultural backgrounds, many of whom are professionals – judges, lawyers, doctors, government officials, teachers and nurses. Four commissioned presenters offer Centering Prayer introductions. Contemplative Outreach of Trinidad has previously hosted Fr. Thomas Keating, Bonnie Shimizu and Fr. Carl Arico. This was my first visit, the purpose of which was to offer Formation for Contemplative Outreach Service with seven committed members who felt called to service as presenters of the Introduction to Centering Prayer. I also had the opportunity to discuss local planning with the leadership team and visited with 45 people at a Saturday night dinner, where I gave a presentation on *Celebrating 25 years of Consenting to Divine Love*. Eleven weekly Centering Prayer groups meet all over the island with more than 200 people attending these prayer group meetings!

FORMATION FOR CONTEMPLATIVE OUTREACH SERVICE

The formation was offered in a commuter format, starting each day at 1:30 p.m. and running until 8:30 p.m. to accommodate those that worked in the mornings. We had five days together, including a retreat day held at an island cottage owned by one of the participants. Group dinners each evening were a wonderful bonding time for all of us.

The new presenters were encouraged to form teams of two and visit the existing Centering Prayer groups on the island to offer enrichment presentations and practice their presenting skills. Sr. Paul agreed that these visits would be very enriching, a helpful way to



(From left to right) Sharon Amow-Gay, Rose Anna Trestail, Gail Fitzpatrick-Hopler, Annette Malins-Smith, Vedwatee Maharaj, Penelope Camps

engage the entire Contemplative Outreach community in Trinidad and a good way to renew everyone’s commitment to the Centering Prayer practice.

It was a grace-filled time and I am very grateful to have had this opportunity to serve the people of Trinidad and Tobago.

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Meeting with Icelanders during the Heartfulness Retreat at the Garrison Institute, Oct. 28, 2009

Fr. Carl Arico, Mary Anne Best and I met with Sigurbjorg (Sigga) Thorgrimsdottir, Snorri Baldursson and Gunnthorunn Jonsdottir from Iceland to discuss the growth and activity going on there since Fr. Thomas’ visit in 2000.

In 2007, several members of Centering Prayer groups from Iceland attended a retreat in Snowmass. In 2008, Fr. William Meninger and Br. Richard McCambly visited Iceland and Pat



International Community of Contemplative Outreach

The international office of Contemplative Outreach Ltd. is in Butler, NJ, and provides material and prayerful support for each level of its community. At the heart of each local community are Centering Prayer groups, which make up local chapters. The local chapters, in turn, support regional groups, which together create a global community of oneness in silence. Currently, Contemplative Outreach has resource people and/or prayer groups in at least 46 countries, including:

- AUSTRALIA
- BAHAMAS
- BRAZIL
- CANADA
- CUBA
- DENMARK
- DOMINICAN REPUBLIC
- EL SALVADOR
- FRANCE
- GHANA
- GUAM
- HUNGARY
- ICELAND
- IRELAND
- ISRAEL
- ITALY
- MALAYSIA
- MEXICO
- NETHERLANDS
- NICARAGUA
- PERU
- PHILIPPINES
- PUERTO RICO
- SINGAPORE
- SOUTH AFRICA
- SOUTH KOREA
- SPAIN
- SWITZERLAND
- TRINIDAD AND TOBAGO
- UNITED KINGDOM
- UNITED STATES
- VENEZUELA
- VIRGIN ISLANDS

Johnson offered a weekend retreat in Skalholt later that same year. Also that year, Sigga and Sigrun Gunnarsdottir attended Formation for Contemplative Outreach Service in Highland Mills, NY, after which they visited the Contemplative Outreach Resource Center in Butler, NJ. Therese Saulnier visited Iceland in November 2009 and gave a Welcoming Prayer immersion retreat to 14 participants. They have four active Centering Prayer groups and have offered two five-day retreats, two weekend retreats and one intensive day of prayer. The Centering Prayer and Lectio Divina brochures are now translated into Icelandic and are posted on our website. Sigga looks forward to the day when all the resources are translated and the DVDs are sub-titled in Icelandic.

Sigga was appointed the coordinator there and they have formally become Contemplative Outreach of Iceland.

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*Visit to Monterrey, Mexico
Nov. 8 to 13, 2009*

Contemplative Outreach of Monterrey has been in existence for six years. They've hosted many speakers and retreats such as Lectio Divina with Sr. Maria Tasto; Humility Matters with Sr. Meg Funk; The Cloud of Unknowing with Fr. William Meninger; Centering Prayer with Fr. Thomas Keating; and Centering Prayer for youth and young adults with Peggy Austermann. Mercedes Camelo de Hinojosa is the coordinator with a very active leadership team. All of them are very dedicated to Centering Prayer and to Contemplative Outreach of Monterrey. Six of their leaders attended the Annual Conference in Chicago in 2009.

The local parish church sponsored an evening presentation on Centering Prayer.

We held a two-and-a-half day silent retreat with approximately 45 persons. On the final day of the retreat, we were joined by 20 additional Centering Prayer group leaders and members of the local community for an intensive day of prayer.


The presentations during the retreat were on topics such as silence, consent, service and discernment as a contemplative practice.

Presentations on the intensive day of prayer focused on the prayer practice itself and on contemplative attitudes for daily life. The retreat included periods of Centering Prayer, Lectio Divina, a Taize service and Mass.

All of my presentations were professionally videotaped and translated by Sr. Pat, a Benedictine sister who grew up in Kansas City and entered the convent 40 years ago in Mexico.

There were opportunities to share meals with the local group leaders, the service team members and with my local hosts Mercedes and Gerardo Hinojosa.

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My heart has been touched and transformed by many people in our Contemplative Outreach community, for which I am most grateful. I continue to be amazed by how the Holy Spirit works through individuals and groups to spread the contemplative message far and wide – a gentle whisper, spreading silent seeds of love, compassion, humility and joy. All is Grace upon Grace! 





Fr. Carl J. Arico

Memories Around The World



YOU PROBABLY ARE not aware that Contemplative Outreach has its own St. Paul and St. Peter. Our St. Paul was Fr. Basil Pennington. Fr. Basil, Fr. Thomas Keating and Fr. William Menninger are the founding fathers of Centering Prayer.

Fr. Basil used every opportunity to spread Centering Prayer throughout the world. He was a noted speaker and very much in demand. He once told me, “Accept any speaking engagement on whatever topic they want, but eventually teach them Centering Prayer.” He had the gift of weaving it into his talks and no one seemed to notice or mind. As he went from place to place, he always made sure the audiences knew how to connect with Contemplative Outreach in Butler, NJ. He planted the seeds of Centering Prayer, but knew the follow-up work, which was essential for the deeper growth to take place, needed to come from the resources of the organization.

Whenever he attended the Contemplative Outreach planning meetings, he invited us to see the bigger picture, the wider challenge. He had connections with religious leaders throughout the world. In his eyes, everything was possible. It was hard to keep up with him; his spirit was as big as his stature (he was over 6’ 3” tall and broad shouldered). Fr. Basil - our St. Paul - died in June 2005. His fervor, being and influence will never be forgotten.

Fr. Thomas is our St. Peter. He is the one who realized that a container was needed for the prayer and the corresponding teachings, and Contemplative Outreach, Ltd. came into being. Fr. Thomas took the time to put the Christian contemplative tradition into contemporary language and give

it a conceptual structure that enriches the understanding of the practice. He fine-tuned the material. He laid the foundation so the message could be grasped and spread.

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I have worked with so many gifted people throughout our international network. I would like to share all of the encounters with you, but here are a few that my fading memory can bring to mind now.

Elizabeth Smith is the coordinator in the United Kingdom. I admire her for her courage and perseverance. A woman heading up a prayer movement in the UK was quite a radical idea over 20 years ago. Her friend, Fr. Joe Chalmers, a Carmelite priest, was a great support to her. It was my privilege to visit several times in the beginning to support their movement. They just celebrated their 20th anniversary, which Fr. Thomas and Gail Fitzpatrick-Hopler both attended.

In the Philippines, the movement enjoyed the presence of both Fr. Basil and Fr. Thomas on a number of occasions. Grace Padilla and Lita Salinas were the original facilitators. I have pleasant memories of my visits; they were a wonderful team. I remember a story that Lita shared. She was invited to make a presentation to the priests and seminarians from various neighboring dioceses. It was most unusual for a laywoman to speak at their meetings. As Lita started, she could see that some members in the

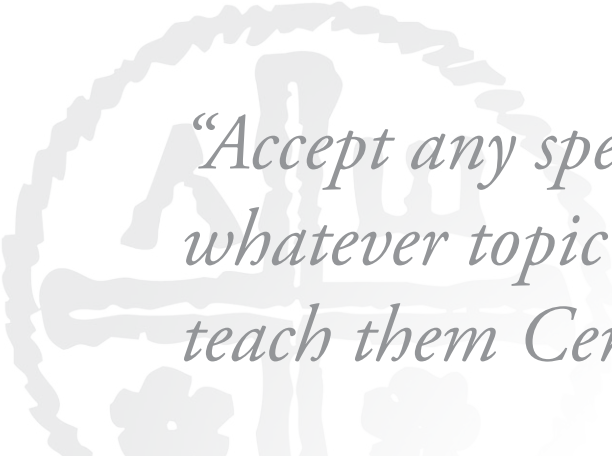
audience were just tolerating her because they had to participate out of obedience. She told them, "I invite you to listen attentively to me for the first part of my presentation, then I give you the freedom to leave and have your private time if you feel that what I am saying is not helpful for you." Lita said no one left; all stayed because the overall message of Centering Prayer and the teachings about the human condition so resonated in their hearts.

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One of my favorite stories is about Winnie Young of South Africa. Fr. Basil had visited there a number of times and introduced the people to Centering Prayer. Winnie was very taken by the prayer. She was the founder of the Winnie Young Yoga School and meditation had been part of her life for many years. She was anxious to have Fr. Keating come. He was unable to attend, but recommended me. Winnie was not sure if I could fill Fr. Keating's shoes. She'd never heard of me and had to check me out.

While in her 80s, she decided to combine a trip to see her grandson, who lived in the southern United States, with a visit to attend a 10-day intensive retreat that I was conducting. After her visit with her grandson, she decided to take the bus from Tennessee north to the Franciscan Center in Andover, Mass.

However, taking a bus or coach in South Africa at that time was like flying first class; you had meals and refreshments along the way and the buses were top of



“Accept any speaking engagement on whatever topic they want, but eventually teach them Centering Prayer.”

the line. She believed that our Greyhound bus service would be the same. She later said, "It was a shock when I compared the two." She arrived at the retreat center later than expected, exhausted but not discouraged. After getting some rest, she entered full-steam ahead into the 10-day intensive retreat. I knew she was there to check my credentials; it felt like a Senate investigation. As it turns out, I passed her muster and was invited to go to South Africa in April 1995. She was a wonderful organizer and had connections throughout the country. She shared in the presentations, noting I was the first priest she had worked with that was open to allowing her to share the stage. It validated her position as a teacher of Centering Prayer.

There are many memories from this trip. My favorite was during the first morning session of an intensive retreat. As we began the prayer session, settling ever so gently into the silence, I became aware of some movement on the outside of the circle. I thought I heard a voice saying gently, "posture." I returned to my sacred word. It turned out it was a case of "mixing and matching;" Winnie was a yoga teacher and as we sat in prayer she was going around correcting the posture of the retreatants! We had a little talk afterwards. We resolved the issue by deciding she should give a brief but detailed explanation when discussing Guideline #2, which is about sitting comfortably.

I remember being in Pretoria on the first anniversary of Nelson Mandela's election. The day reflected the peace and reconciliation that was a reflection of his presence. Winnie died in April 2008.

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Contemplative Outreach, Ltd. realized early on the need to learn, adapt and support the diversity of people and cultures around the world, while remaining true to the essentials of the prayer, which are captured in the four simple guidelines of the Centering Prayer practice.

The inner opening to the Christian contemplative tradition comes from different initial experiences – from prayer, the human condition, various practices, theory, doctrine, life experiences and the example and teachings of saints like Anthony. As an example, Lita Salinas often said that you cannot deny your human condition in the Philippines when you must face earthquakes, volcanoes and typhoons each year. You are certainly aware that you are not in charge and have little, if any, control. God meets each of us where we are. ☩



Chapter Leadership Change?

A transition model used in Tampa Bay

Kaethe Perez

2010 IS A YEAR of discernment and transition for the leadership team on the west coast of Florida. Coordinator Kaethe Perez, along with Bob Fasulo and Jeff Carr, co-coordinators since 2006, are stepping back into a supportive role for the chapter this year.

The **first step** in the transition plan was to send two core team members, Janet Gallagher and Mary Porter, to the Coordinator Servant-Leader Formation workshop, held in St. Louis during July 2009. Susan Komis, Gail Fitzpatrick-Hopler and John Kelsey facilitated this workshop, where Janet and Mary worked and prayed with other servant-leaders. This formation training is an essential component in understanding the big picture of Contemplative Outreach at all the levels, from the national to the local chapter.

The **second step** in our transition plan was to invite John Kelsey, the Southern Region Chapter representative, to facilitate a Core Team Visioning Day in October. John's masterful agenda balanced Centering Prayer and servant-leadership, with an eye towards next steps. The day began with conversation and prayer, a welcome and introductions, and a careful look at the Contemplative Outreach Vision, as well as programs and resources available to support the Chapter. After a break, John led an exploration of the Organic Model of Chapter





Growth and the concept of Service Teams. We articulated where we have been, where we are now and where we want to go as a Chapter. Priorities were established, strengths and challenges expressed, and two decisions made: Camille Caldwell offered to design a new local Website, www.centeringprayer-tampabay.com, and the group set the date for a Core Team retreat. The retreat would focus on our priorities: time for Centering Prayer, bonding activities for members, servant-leadership conversations, and core-team operational decision making.


The **third step** was our day-and-a-half Core Team retreat in January 2010. It was filled with the workings of the Holy Spirit. Friday evening, after a communal dinner and a period of Centering Prayer, Kaethe facilitated a bonding service, in which each person worked with a partner, sharing their stories through pieces of spiritual art they had brought to the sacred space. In the wisdom circle, each person then introduced his partner through the art and the story each had shared. This activity was followed with “Gifts I bring,” in which people shared gifts they felt they could bring to the Core Team. Other members of the group then used the prompt “And furthermore, you also bring...,” adding to the gifts of the members. These words - humor, welcoming, organization, enthusiasm, teacher, wisdom - occurred over and over again as gifts within the Core Team group. The evening ended with Centering Prayer.

Saturday morning began with Centering Prayer and then was devoted to “Servant-Leadership

and Community: Biblical and Other Roots and Resources,” facilitated by Rickey Cotton. Rickey had prayerfully chosen Scripture passages related to some of the theological and administrative principles from the Contemplative Outreach vision, as well as some passages from Thomas Keating’s June 2007 newsletter article and *Open Mind, Open Heart*. We spent time learning more about consensus and the use of the talking stick, something John Kelsey introduced during our visioning day. After lunch and Centering Prayer, we invited the Holy Spirit to prepare us for discernment of roles and responsibilities. Moving back and forth between the October meeting’s visioning notes and current conversation, the group practiced using consensus, and brought forth a coordinator and two co-coordinators to begin the leadership transition. Next meeting dates were chosen, and the afternoon ended as we began, sitting in the communal silence of Centering Prayer.

The **fourth step** of the transition was a meeting between Kaethe and the new coordinator and co-coordinators. This was a time to discuss organizational and operational questions, develop the agenda for the next Core Team meeting, and review the database, paper and electronic files.

Finally, our **fifth step** in the leadership transition process was to provide some financial support for eight core team members to attend the Advanced Centering Prayer Retreat and Southern Regional Servant Leader Gathering, May 2010 at St. Mary’s Sewanee, TN. John Kelsey and the team at St. Mary’s continued to support and encourage the core team in this transition process.

Heartfelt thanks to John Kelsey for his support and guidance as CO Tampa Bay continues to foster the transformation in Christ in one another through the practice of Centering Prayer. 



The Gift of Forgiveness

After 15 years of marriage to G, my high school prom date, we divorced. My heart seemed broken beyond repair. The church seemed to offer no answers. I left and went on a journey of self-discovery. I followed friends into self-help programs and learned what it was to meditate, forgive and become optimistic about life again. I married a wonderful man nine years later. We have been together a long time through the thick and thin of our relationship to each other and to four children and their spouses.

We would see G and his wife at our children's weddings and birthday parties. He would invite us to his home when our adult children, who had moved west, came to visit. Sometimes, we would go and often would not.

I continued to go to mass and prayed for forgiveness and to forgive. At one point I went so far as to do a "forgiveness diet." It consisted of writing "I forgive (insert person's name)" seven times seventy. That is seventy times for seven days for seven weeks, and each week forgiving someone else. But it was not until I started Centering Prayer that I began to understand the mystery of forgiveness.

One beautiful day while driving home after praying in silence with my wonderful group, it came to me that I had never really forgiven G. Under the surface I still harbored resentment. As I was looking up at a wonderful blue sky across the low mountains of northern New Jersey, I thought, "Oh my God, You forgave him thirty years ago and I have not. You forgave both of us at the beginning of our creation and I have not." Out loud, I said a forgiveness prayer. Right then, I felt a great burden lift from my heart. Tears came to my soul. I still tremble at the revelation.

My daughter and her family came to visit for the Christmas holidays. G came to meet her at my home for a few minutes. I stood there looking at love. He had not seen her in over a year. He and his wife hugged our daughter and, from somewhere deep inside me, a voice invited him and his wife to share Christmas dinner at our home. The voice was surreal. It seemed distant and far away. It did not seem to be me talking. I felt totally disconnected from it. He just stood silent for a second or two. He looked at me, then at his wife and back to me. He did not say anything. I broke the silence by saying he could give me a call.

He did call. He and his wife came to share Christmas day at my home. It was a glorious day filled with light, love, gifts, ribbon, eleven grandchildren, good food and a completed but different kind of family. I believe that this day was a gift from the Holy Spirit. I believe it was the fruit of the Spirit materialized in the physical world. Nothing but harmony, smiles and cheer filled the air.

I believe that this would not have happened in my lifetime were it not for Centering Prayer. In the silence, the Holy Spirit spoke to me and through me. She continues to speak to me and my blessed family each day before, after and during Centering Prayer. I am grateful to Centering Prayer and the Divine Presence every minute of every day for having brought me to where I am today. It has been a wonderful journey and I am looking forward to the rest.

Sarina Rostek
Dover, NJ



Rocky...

We weren't going to get a dog so soon. Winter in upstate New York is not always a good time to adopt a dog, much less a puppy, due to several challenges such as exercise, housebreaking and finding the right sweater for our outdoor jaunts. Nevertheless, there we were at the animal shelter Dec. 30, bringing home a 3-month old Staffordshire terrier, part of a litter of 10 who unexpectedly showed up three days before Christmas, prompting the staff to name many of them in the spirit of the holiday, after Santa's reindeer. We picked Comet, the very last puppy in the very last stall, a tan-and-white mix with blue eyes who reminded us, at various times, of our last two dogs as well as a goat, a sheep, and the old RCA Victor dog who sat listening with a cocked ear to a 78-rpm record.

I hasten to add that, although this wasn't planned (by us), I had a sneaking suspicion that God was orchestrating this gift of the Magi, so to speak. You see, the night before, my son and I had similar dreams about dogs. Then we actually traveled through Egypt (NY), a tiny blip on the map, to arrive at our destination. Finally, there's the dog's name.

My wife and I thought it would be good for our 10-year-old son to re-name the puppy to give him a sense of responsibility and ownership in his care. When he finally settled on the name "Rocky," I had to chuckle again at God's providential humor.

You see, Thomas Keating has an interesting take on Jesus' re-naming Peter as Petrus - the Rock. Keating suggests in one of his writings that Jesus is, in a way, playfully teasing Peter, because if you knew Peter in his early days, he was anything but a Rock! Here's a guy who wanted the limelight as Jesus' PR agent after the healing of his mother-in-law. And then there's the issue of Peter denying Christ three times before the crucifixion, not to mention abandoning him before his death. Not the stuff legends are made of!

And our Rocky has lived up (or down) to his namesake thus far, too - a couple visits to the emergency clinic after biting down on a live lamp cord, spots on the rug, teeth marks on the furniture, and so on.

But here's the Good News! We know Peter made it. He eventually, with utmost patience, kindness, humor, correction and forgiveness, became who he was supposed to become. And we're seeing vestiges of the good dog in Rocky, too.

Finally, what really hit me was that, in a way, Rocky is a symbol for me and for all of us on the spiritual journey. We all have our moments - or days - or times when we are in need of correction, forgiveness, or gentle humor because of some rock-headed thing we've said or done. As I sit in Centering Prayer, letting the prayer do me, I've come to realize the inner room is slowly aligning with the outer room. And vice versa. And I'm grateful to God for all the humor, the serendipity, the patience and the time I need to grow, as Thomas Merton so aptly put it, "...to become who I already am..."

As well as the other Rocky.

Tom Agness
Spencerport, NY

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

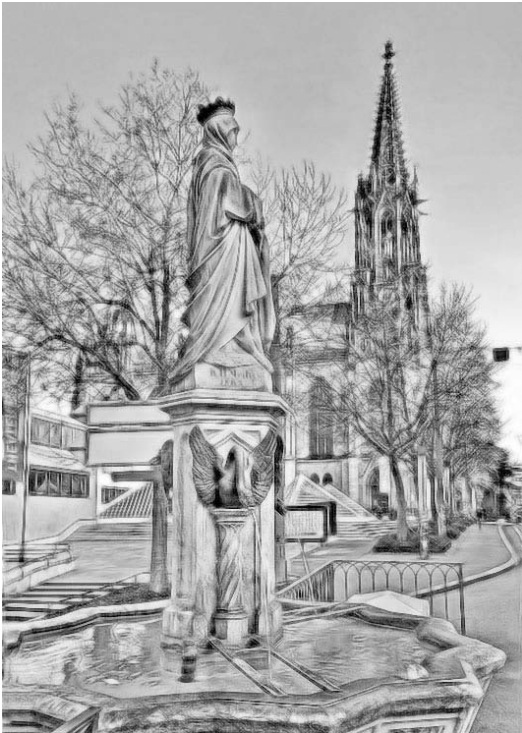


Photo courtesy of numinous.ca



Photo courtesy of elpopphoto, LLC

Autumn Wind

fierce autumn wind arrives.
 golden leaves form miniature cyclones
 as if looking to find protection in numbers,
 disseminating as quickly as they join.
 petals cling tenaciously to stem,
 grass bends low, bowing to this mighty power.
 buildings stand firm against the gusts
 but shift and moan under the pressure.
 we sit safe and warm,
 quiet in the sanctuary of our hearts,
 hearing the force of the wind,
 outside in its attempt to grip the structure,
 and inside as the wind of thought
 attempts to steal our profound silence.
 And where is God most evident,
 in the mighty wind
 or the building that holds firm,
 or the petal tattered but intact,
 or the slender blade of grass
 that bends to kiss the earth,
 or the stillness that holds all these in place
 in their paradox and perfection.

Vickie Schubert
 Austin, TX

An Invitation to Ghana

Susan Komis



Photos from the top: a roadside market in Ghana; Tony, our driver; Sr. Irene Lukefahr, traveling companion and hostess

IN OCTOBER 2009, I was blessed to visit the country of Ghana on the continent of Africa near the Gulf of Guinea. Ghana is a small country, a thriving democracy, and one of the leading exporters of cocoa in the world.

I was invited by Sr. Therese Jacobs, BVM, who has been working in Ghana for the past eight years. Therese is a former Contemplative Outreach coordinator and served the Jackson, Miss., chapter for a number of years before being called to service in Ghana. She had been in the United States visiting her Mother House last summer, and anticipated returning to Ghana with me in October. However, Therese contracted a serious case of pneumonia and was unable to travel for the remainder of the year.

After arriving in Accra, the capitol of Ghana and a short flight to Kumasi, I was met by Sr. Irene Lukefahr, BVM, who was my hostess and constant traveling companion throughout my three-week visit. Interestingly enough, we had known each other in St. Louis 17 years ago! Irene had attended

the first 10-day Intensive Retreat offered by the St. Louis chapter in 1992. She has been serving with Sr. Therese in Ghana for the past three years. We had a lot of catching up to do!

We traveled across the country of Ghana in a 15-year-old small Nissan truck and visited the cities of Kumasi, Tamale, Sunyani, Cape Coast and, finally, back to Accra before departure. Our Ghanaian driver knew enough English to answer my frequent questions along the way. We sojourned and rested at convents and retreat centers, where we were always warmly welcomed. The days and nights seemed to meld into one long day as we met with many different people - superiors of religious orders, young religious people in formation, seminarians, parishioners, teachers, lay leaders, priests, brothers and sisters.

There were days where there was no running water and days without electricity. Air conditioning is practically non-existent in Ghana.


I was able to visit with school children in Kumasi, where Sr. Irene and her small team are working to establish a library and currently serve 200 children in one room with a sparse supply of children's books. I am confident they will accomplish their goal, due to their heartfelt dedication to these beautiful children, aided by God's grace.

Words are not adequate to express the feelings I experienced for the people of Ghana as we moved from place to place. They received the presentations graciously and always asked for more. Most understood English, as children are taught the English language in grade school. Once they felt comfortable, they asked many questions! In total, 485 persons attended the presentations and workshops offered. Many people are practicing Centering Prayer due to the enormous work that Sr. Therese Jacobs has done in recent years presenting introductory workshops and programs on Centering Prayer.



Contemplative friends in Kumasi, Ghana

I will never forget the many new and strange sights I saw while traveling on bumpy roadways across Ghana. Most of all, I will not forget the people of Ghana, who touched me deeply, and the precious moments we shared along the way.

Enormous thanks to Sr. Therese Jacobs and Sr. Irene Lukefahr for their dedicated, loving service. I also thank God for safe travel and for the privilege of serving Contemplative Outreach in this way. 

Susan Komis is Director of Chapter Resource and Communication Services (CRCS).

Finding the Heart of God

Around the World

J. David Muyskens



PEOPLE PRACTICING CENTERING Prayer greet you from many places in the world. Fr. George Okoroigwe, C.Ss.R., writes, “Thank you for your mail and your interest in our Silent Meditation Group here in Holy Redeemer Church, Bangkok. Ours is a young and small meditation group which started in June 2008. We meet every Sunday from 3:30 p.m. to 5:00 p.m. We organize retreats periodically and try to involve the whole parish. The retreats have been well attended. It is obvious from the interest shown by the people that there is a hunger for deep spiritual experience. We practice *Lectio Divina* and give teachings on the contemplative dimensions of prayer and other forms of prayer. The materials and teachings of Fr. Keating’s talks and books have been of great help and inspiration to our group. Let us continue to pray for one another as we journey on in faith and may the Holy Spirit lead us ever deeper into the heart of God.”

Fr. Jimmy de Souza of Karachi, Pakistan, hopes to have someone come and offer Centering Prayer to the men in a home for the mentally destitute. He wrote, “There are quite a few havens of peace and harmony all over Pakistan. One such home is the Home for the Mentally Destitute at Malir... They witness to God who is Love. Infinite, Unconditional Love.”


Dr. Kiran Martin, a pediatrician who works in the slums of New Dehli, India, founder and director of Asha, a ministry to the poor, wrote: "In the incarnational Christ, God reveals what He is like. He shows us through Christ that He is awesome, and the immensity of His love is beyond our conception... I ask for God's blessings on you. I pray that He will fill your life with beautiful moments and that you will be aware of how special and how unique you are. When you go to your hidden place deep within yourself and confront your deepest feelings, the storehouse of your hopes, all your needs, all your dreams, your emotions, your reason, even your unspoken fears, I pray that you will meet Christ in the centre of your soul."

In 2009, among our international contacts were: Gail's and Fr. Thomas' visit to England for the 20th Anniversary of Contemplative Outreach in the UK; Ildiko Viczian traveled to France and Hungary; I visited France and the Netherlands; Gail went to Trinidad and Mexico; Patrick Uhm went to Korea; Susan Komis went to Ghana; and Cynthia Bourgeault went to New Zealand.

In 2010, Tom Connolly attended a March conference in Australia and conducted workshops there. In

the Philippines, on March 13, there was a celebration of the 20th anniversary of Contemplative Outreach in the Philippines and a letter from Fr. Thomas Keating was read by Tess Colayco. The Second Annual Conference in South Africa was at the end of April and a letter from Fr. Thomas Keating was read by Brian Podesta. A Centering Prayer retreat was held in Iceland at the end of April and early May. And July 10 through 17, 2010, Pat Johnson plans to lead a retreat in Ireland. Contemplative Outreach UK had their annual conference on the 5th and 6th of June at the Forest of Arden Marriott Hotel near Birmingham. An intensive retreat is planned for June 28 through July 7, 2010 at Our Lady and St. Bernard's Monastery in Stroud, UK and a Formation for Contemplative Outreach Service will be conducted October 15 through 20 at Our Lady and St. Bernard's Monastery in Stroud. Ildiko Viczian hopes to again bring encouragement to facilitators of Centering Prayer in France and Hungary. Mary Wyman is going to India, probably in the fall. Plans are being made for her to do a workshop in New Dehli sponsored by Dr. Kiran Martin. I will be glad to hear of other travels anticipated.

Some people have contacted headquarters asking if there is a Centering Prayer group in their towns, and often there is not. We have experimented with an online group. Four people in the U.S. and Europe participated in Skype conference calls about once a week. Our backgrounds included Orthodoxy,




"Our main purpose is to encourage one another in the practice of Centering Prayer."



Catholicism and Protestantism. A truly ecumenical group! Our main purpose is to encourage one another in the practice of Centering Prayer.

We are translating the method of Centering Prayer into as many languages as possible. You now can download translations of the brochure on Centering Prayer in French, Italian, Spanish, Portuguese, Dutch, Hungarian, Icelandic, Danish, Korean, Maltese and Chinese from the Contemplative Outreach website. Fr. Thomas Keating's *Open Mind, Open Heart* has been translated into many languages. Elia Kwan Ying Chan in Hong Kong is a professional translator who put the brochure into Mandarin Chinese and has translated the book I wrote, *Forty Days to a Closer Walk with God: the Practice of Centering Prayer*, to be published in 2010 by Logos Books. Brian Podesta in South Africa tells me that a translation of the brochure into Zulu is being done.

Plans are in the works for a film that can be downloaded from the website of Contemplative Outreach about how to form a chapter. Susan Komis will be interviewed by me and it will be filmed by Ron Barnett. A resource is also planned on how to form a prayer group. 

J. David Muyskens is Coordinator for the International Service Team of Contemplative Outreach.



Calendar of Events

JULY - DECEMBER 2010

For the most current and complete list of events, retreats and workshops, please check the online

Calendar of Events at
www.contemplativeoutreach.org

JULY 11-18, 2010
 8-DAY CENTERING PRAYER INTENSIVE/
 ADVANCED RETREAT

Providence Renewal Center
 Edmonton, AB Canada
 Registrar
retreats@providencerenewal.ca
 780-701-1854

JULY 19- 26, 2010
 8-DAY CENTERING PRAYER INTENSIVE
 RETREAT

Portiuncula Center for Prayer
 Frankfort, IL
 Mary Maraist
mkmaraist2@aol.com
 847-945-0416
Presenters: Sr. Maria Tasto and
 Robert Gordon

JULY 19-26, 2010
 8-DAY CENTERING PRAYER INTENSIVE/
 POST-INTENSIVE RETREAT

St. Anthony's Retreat Center
 Honolulu, HI
 Carol Alevizos
cohi@lava.net
 808-536-6090

JULY 23- 28, 2010
 6-DAY CENTERING PRAYER POST-INTENSIVE
 RETREAT

Rosaryville Spirit Life Center
 New Orleans, LA
 Vivien Michals
vived2@cox.net
 504-944-4000

JULY 25-AUGUST 1, 2010
 8-DAY CENTERING PRAYER POST-INTENSIVE
 RETREAT

Bethany Retreat Center
 Frenchville, PA
 Nicole Fedder
bethanyadult@pennswoods.net
 814-263-4855
www.bethanyretreatcenter.org

JULY 28-AUGUST 1, 2010
 5-DAY CENTERING PRAYER INTENSIVE
 RETREAT

Bethany Retreat Center
 Frenchville, PA
 Nicole Fedder
bethanyadult@pennswoods.net
 814-263-4855
www.bethanyretreatcenter.org

JULY 30-AUGUST 4, 2010
 5-DAY CENTERING PRAYER POST-INTENSIVE
 RETREAT

The Benedictine Center of St. Paul's
 Monastery
 St. Paul, MN
benedictinecenter@stpaulsmonastery.org
 651-777-7251
Presenter: Sr. Virginia Matter

JULY 30-AUGUST 5, 2010
 7-DAY CENTERING PRAYER ADVANCED
 RETREAT

Mercy Prayer Center
 Rochester, NY
 Pat Bauman
pbauman@mercyprayercenter.org or
info@mercyprayercenter.org
 585-473-6893

JULY 30-AUGUST 8, 2010
 10-DAY CENTERING PRAYER POST-INTENSIVE
 RETREAT

Franciscan Spirituality Center
 Ringwood, NJ
 Therese Saulnier
lectio844@hotmail.com
 201-436-8256

AUGUST 3-12, 2010
 10-DAY CENTERING PRAYER POST-INTENSIVE
 RETREAT

St. Benedict's Monastery
 Snowmass, CO
 Carol DiMarcello
coc@sopris.net
 970-927-9376

*** Full; Waiting List Available**



AUGUST 5-9, 2010
5-DAY WELCOMING PRAYER IMMERSION
WORKSHOP

Shalom Prayer Center
Mt. Angel, OR
Norma Moore
nlmoore42@comcast.net
360-694-8842
Presenter: Cherry Haisten

AUGUST 11-15, 2010
5-DAY CENTERING PRAYER INTENSIVE
RETREAT

Mercy Center
Burlingame, CA
Eileen Halliburton
ehalliburton@comcast.net
510-763-1829
www.mercy-center.org
Presenters: Fr. Tommy Brennan and
Eileen Halliburton

SEPTEMBER 7-16, 2010
10-DAY CENTERING PRAYER
INTENSIVE RETREAT

St. Benedict's Monastery
Snowmass, CO
Carol DiMarcello
coc@sopris.net
970-927-9376
***Full; Waiting List Available**

SEPTEMBER 14-19, 2010
6-DAY CENTERING PRAYER RETREAT

Cedarbreak Retreat Center
Austin, TX
Lisa Genung
officemgr@consciousharmony.org
512-347-9673
Presenter: Barbara Cook
*** Women's Retreat / Full;
Waiting List Available**

SEPTEMBER 24, 2010
NINE MONTH COURSE

Skalholtstadir
Selfoss, Iceland
Cathy McCarthy
cmccarthy@hvc.rr.com
845-534-5180
Additional Contact:
Sigurbjorg Thorgrimsdottir
sigurth@simnet.is
+354-861-0361

OCTOBER 5-14, 2010
10-DAY CENTERING PRAYER INTENSIVE
RETREAT

St. Benedict's Monastery
Snowmass, CO
Carol DiMarcello
coc@sopris.net
970-927-9376
***Full; Waiting List Available**

OCTOBER 15-20, 2010
FORMATION FOR CONTEMPLATIVE
OUTREACH SERVICE

St. Bernards Monastery
Brownhill, Stroud
Glouster, England
Elizabeth Smith
infocouk@btinternet.com
44-1772-620476

OCTOBER 17-19, 2010
3-DAY CENTERING PRAYER AS THE
11TH STEP RETREAT

St. Mary's Sewanee
Sewanee, TN
Carolyn Goddard
carolyn.goddard@comcast.net
615-438-3216

OCTOBER 22-24, 2010
3-DAY CENTERING PRAYER AS THE
11TH STEP RETREAT

Mercy Center
Burlingame, CA
Cristina Esguerra
650-340-7454
www.mercy-center.org
Presenters: Vicky Bolts and
George Bieniek

OCTOBER 22-29, 2010
8-DAY CENTERING PRAYER INTENSIVE/
POST-INTENSIVE RETREAT

Trappist Abbey
Lafayette, OR
Norman Carlson
ndcarlson@msn.com
541-754-9945

OCTOBER 29-NOVEMBER 5, 2010
8-DAY CENTERING PRAYER POST-INTENSIVE
RETREAT

St. Benedict's Monastery
Snowmass, CO
Carol DiMarcello
coc@sopris.net
970-927-9376
***Full; Waiting List Available**

NOVEMBER 8-15, 2010
8-DAY CENTERING PRAYER POST-INTENSIVE
RETREAT

St. Benedict's Monastery
Snowmass, CO
Carol DiMarcello
coc@sopris.net
970-927-9376
***Full; Waiting List Available**

NOVEMBER 14-17, 2010
4-DAY WELCOMING PRAYER IMMERSION
WORKSHOP

St. Anthony's Retreat Center
Honolulu, HI
Carol Alevizos
cohi@lava.net
808-536-6090
Presenter: Gail Fitzpatrick-Hopler

NOVEMBER 19-23, 2010
5-DAY WELCOMING PRAYER IMMERSION
WORKSHOP

Skaholtstadir
Selfoss, Iceland
Therese Saulnier
lectio844@gmail.com
201-436-8256
Additional Contact:
Sigurbjorg Thorgrimsdottir
sigurth@simnet.is
+354-861-0361

NOVEMBER 22-29, 2010
8-DAY CENTERING PRAYER INTENSIVE/
POST-INTENSIVE RETREAT

Trappist Abbey
Lafayette, OR
Norman Carlson
ndcarlson@msn.com
541-754-9945

NOVEMBER 30-DECEMBER 9, 2010
10-DAY CENTERING PRAYER POST-
INTENSIVE RETREAT

St. Benedict's Monastery
Snowmass, CO
Carol DiMarcello
coc@sopris.net
970-927-9376
***Full; Waiting List Available**

DECEMBER 6-12, 2010
7-DAY CENTERING PRAYER RETREAT

Cedarbreak Retreat Center
Austin, TX
Lisa Genung
officemgr@consciousharmony.org
512-347-9673
Presenter: Mary Anne Best
Advent Retreat





Heartfulness

The Christian Contemplative Journey 2010 Retreats



We are very pleased to invite you to experience the new Heartfulness: Transformation in Christ series with Fr. Thomas Keating and Dr. Betty Sue Flowers in an atmosphere of silence, prayer and reflection.

In this new series, the accumulated wisdom of Fr. Thomas' many years of teaching and practice are condensed to addresses the big questions of spirituality for our time. With clarity and depth, insight and wit, he guides the viewer toward a profound understanding of the contemplative dimension of the Gospel and its extraordinary implications for personal freedom and global peace. He explains that the inherent human quest for happiness is itself the greatest proof of God's existence.

In a retreat environment, with its spaces of silence and times for prayer and reflection, this wisdom can be heard and received in a different and profound way.

We invite you to consider one of the following:

Cedar Brake Retreat Center Belton, TX

10-Day July 6-15, 2010
with Mary Anne Best
For additional information,
or to register, contact
Lisa Genung
512-347-9673 or email:
officemgr@consciousharmony.org

St. Benedict Center Schuyler, NE

7-Day Combined Advanced Intensive and Post
Intensive Centering Prayer Retreat
August 15 - 21, 2010
with Fr. Bill Fickel, Retreat Director
For additional information,
or to register, contact
Diane Kaiser
402-330-9968 or email: centering@
nebraskacontemplativeoutreach.org

Garrison Institute Garrison, NY

Weekend and Immersion Retreat
TWO FORMATS: THREE DAYS or SEVEN DAYS:
October 22-24 or October 22-28, 2010
with Gail Fitzpatrick-Hopler,
Fr. Carl Arico and Mary Anne Best
For additional information, or to register call
Contemplative Outreach Resource Center at
973-838-3384 or email: Olsiana@coutreach.org
or visit: www.coutreach.org/garrison-heartfulness



CONTEMPLATIVE
OUTREACH
SILENCE
SOLITUDE
SERVICE

2010 ANNUAL CONFERENCE

“Awakening to the Contemplative Dimension of Life”

Sheraton Gateway Airport Hotel - Atlanta, Georgia

Thursday, September 23 – Sunday, September 26, 2010 • Day of Enrichment: Saturday, September 25, 2010

OPTION 1 - Full Conference:

Thursday afternoon September 23 to Sunday noon September 26.

The full conference will include Centering Prayer, presentations with leadership of Contemplative Outreach, workshops, regional meetings, and time for networking.

The Annual Business Meeting will be Sunday morning followed by a closing ecumenical celebration.

OPTION 2 - Day of Enrichment:

Saturday September 25 with Evening Banquet.

OPTION 3 - Day of Enrichment:

Saturday September 25 without Evening Banquet.

For more information and to register please visit the Contemplative Outreach website:
www.contemplativeoutreach.org or call the Contemplative Outreach Resource Center: 973-838-3384.



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 reflection booklet (24 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. Includes more than nine hours of guidance and teachings on CD and DVD from Fr. Thomas Keating, Gail Fitzpatrick-Hopler and Fr. Carl Arico.

The package contains: 6 DVDs (7 hours, 36 minutes), 2 CDs (1 hour, 45 minutes), 1 Study Guide (91 pages). **NEW PRICE: \$105.00**

Also available as a Sounds True online, on-demand course. 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
 MRHfamily@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

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
 marywleonard@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

Sr Suzanne Dunn

805-684-3012
 srd41is@yahoo.com

ENCINO

Sr Linda Snow
 818-784-4515 x317
 srlinda.snow@gmail.com

FRESNO

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

Everardo Pedraza

559-230-9736
 evpedraza@yahoo.com

LA CANADA

Sr Catherine Marie Bazar
 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

Betty Wharton

510-531-6124
 eawharton27@sbcglobal.net

ORANGE

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

PASADENA

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

PIEDMONT

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

SACRAMENTO

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

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 English
 415-282-8076
 mary@again.net

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
 909-720-6159
 michelessl@netzero.net

COLORADO

BOULDER

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

COLORADO SPRINGS

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

DENVER

John Congdon
 303-355-1731
 jcongdon@att.net

Sr Bernadette Teasdale

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

LONGMONT

Alice Anne & Will Pilkington
 303-772-7804
 wepilkington@q.com

SNOWMASS

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

CONNECTICUT

HAMDEN

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

DELAWARE

HOCKESSIN

Bev Roberts
 302-239-2145
 bkr92649@aol.com

DISTRICT OF COLUMBIA

WASHINGTON

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

FLORIDA

APOPKA

Elmer & Sharon 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
 patrickuhm40@gmail.com

JUPITER

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

MIAMI

Mary Dwyer
 305-859-9253
 sycamore50@gmail.com

Ricardo Lopez

305-223-7329
 mariamlop@bellsouth.net



DIRECTORY

NAPLES

Vincent Cinque
239-566-2937
ocinqetc5@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

HIWASSEE

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

MAUI

Br. Jim Vorndran
jimvorndran@gmail.com

IDAHO

BOISE

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

ILLINOIS

BLOOMINGTON

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

Chris Kraft
309-838-2414
nonnakraft@gmail.com

BOLINGBROOK

Robert Gordon
630-679-1797
robert@centeringprayer
chicago.org

INDIANA

FERDINAND

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

INDIANAPOLIS

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

JASPER

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

IOWA

CARLISLE

Jane Tyler
515-989-4431
JTylert219@mchsi.com

CORALVILLE

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

DES MOINES

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

LONG GROVE

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

WATERLOO

Juli Rowell
319-232-6855
juliorowell@mchsi.com

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
502-331-9074
maryothoop@att.net

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 Michals
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
carolleach@aol.com

POTOMAC

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

MASSACHUSETTS

WESTFORD

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

MICHIGAN

DETROIT

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

GRAND RAPIDS

Molly Keating
616-453-6710
2mkeating@comcast.net

HOLLAND

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

MINNESOTA

COHASSET

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

DULUTH

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

SAINT JOSEPH

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

SAINT PAUL

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

STAPLES

Carol Weber
218-894-3631
rcwebers@gmail.com

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

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

SPRINGFIELD

David Fromme
417-823-8359
co_spr@msn.com

MONTANA

MISSOULA

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

NEBRASKA

GERING

Joe Masek
308-436-8215
joemasek@yahoo.com

OMAHA

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

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

MEDFORD

Doris Curley
609-654-3417
doris.curley@medleas.com

WHIPPANY

Leslee Anne Terpay
973-428-0960
conj-leslee@optonline.net

NEW MEXICO

SANTA FE

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

NEW YORK

BUFFALO

Sr Dorothy Feltz
716-895-2591

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

HILLSDALE

Bruce Gardiner
518-325-5546
brucegardiner@yahoo.com

NEW YORK

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

Phil Fox Rose

917-817-7159
phil@philfoxrose.com

NEWBURGH

Raymond Romaine
845-564-0247
romaine1@verizon.net

PINE CITY

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

QUEENSBURY

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

ROCHESTER

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

TUCKAHOE

Sr. Rose Vermette
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

CHARLOTTE

Rev Katie Crowe
704-651-8680
kcrowe@firstpres-charlotte.org

DURHAM

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

MOORESVILLE

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

RALEIGH

Alice Stanford
919-781-5860
astanford@nc.rr.com

OHIO

CLEVELAND

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

COLUMBUS

Fr Vincent McKiernan
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
814-456-1802
prayerhouse71@gmail.com

FRENCHVILLE

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

GREENSBURG

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

Judith Molter

724-834-4374
judymolter@netzero.net

PENNSYLVANIA FURNACE

Tim Reddington
814-237-6464
tred3@comcast.net

PHILADELPHIA

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

PITTSBURGH

Ruth Hofmann
412-741-7625
rchofmann47@msn.com

Lois Snowden

412-922-9466
loisv123@verizon.net

STATE COLLEGE

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

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

Wanda Meade

864-246-3960
wmeade@meadellc.com

SOUTH DAKOTA

RAPID CITY

Sr Marmion Howe
605-343-2688
srmarmion@aol.com

YANKTON

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

TENNESSEE

JACKSON

Andrea Woods
731-668-1079
andowoods@bellsouth.net

MEMPHIS

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

NASHVILLE

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

Carol Wray

615-373-0613
carolwray@aol.com

TEXAS

AUSTIN

June Jeffers
512-892-6504
junejeffers@sbcglobal.net

David Mikeska

512-402-1002
davidmikeska@att.net

BOERNE

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

CORPUS CHRISTI

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

FREDERICKSBURG

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

ROCKWALL

Sandra & Ed Guancial
972-722-0793
CPDallas@cellofpeace.com



SAN ANTONIO

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

Cleo Tamez
210-286-4320
ctamez6@sax.rr.com

UTAH

OGDEN

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

SALT LAKE CITY

Christina Gringeri
801-581-0363
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
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

ARGENTINA

BUENOS AIRES

Marcela Ferro
483-31774
ocargentina@gmail.com

AUSTRALIA

CANBERRA

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

BAHAMAS

NASSAU

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

BELGIUM

BOUSSU-LEZ-WALCOURT

Stephen Pitt
on5rev@gmail.com

BRAZIL

BELO HORIZONTE, MG

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

CANADA

EDMONTON, AB

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

VANCOUVER, BC

Anne Larochelle
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

TORONTO, ON

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

SHERBROOKE, QC

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

SASKATOON, SK

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

CHINA

HONG KONG

Elia Kwan Ying Chan
chinesecontemplative@gmail.com

COSTA RICA

SAN JOSE

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

CROATIA

ZAGREB

Maja Filipovic
maja.filipovic2@zg.t-com

CUBA

HABANA VIEJA

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

DENMARK

VAERLOESE

Patrick Glynn
45-4448-6412
patrickglyndk@yahoo.com

DOMINICAN REPUBLIC

SANTO DOMINGO

Angela Vega
angela.peynado@gmail.com

EL SALVADOR

LA LIBERTAD

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

FRANCE

PARIS

Sr Cecilia O'Connor
011-33-1-4326-7575
adoration_sr.cecilia@yahoo.fr

GHANA

KUMASI

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

GREECE

THESSALONIKI

David Carter
dcarter121@gmail.com

GUAM

TAMUNING

Sr Bernadette Marie Leon Guerrero
671-646-7246 x1213
bernielg@gmail.com

HONDURAS

TEGUCIGALPA

Belinda Montoya
belinda50@yahoo.com

HUNGARY

BUDAPEST

Balint & Zsafia Lehoczky
011-36-70-941-9887
zsofilaki@gmail.com

ICELAND

RAYKJAVIK

Sigurbjorg Thorgrimsdottir
+354-861-0361
sigurth@simnet.is

INDIA

NEW DELHI

Dr Kiran Martin
9111-261-96857
kiranmartin555@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



ISRAEL

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

ITALY

PONTERANICA, BG
Antonio Pedretti SSS
39-035-57-5570
a.pedretti@ymail.com

MALAYSIA

KUALA LAMPUR
Philip Cheah
6-03-4107-3342
cheah.log@gmail.com

MEXICO

BOSQUES DE LAS LOMAS, DF
Judith Bernal de Amodio
55-2167-6728
judith.bernal@gmail.com

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

NETHERLANDS

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

NEW ZEALAND

WANAKA, OTAGO
Rev Diane Gilliam Weeks
0064 3 443-7887
dianegw@act.rix.co.nz

NICARAGUA

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

PAKISTAN

Brendon Immanuel
brendonemmanuel@hotmail

PERU

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

PHILIPPINES

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

PUERTO RICO

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

REPUBLIC OF SINGAPORE

SINGAPORE
Cecilia Ee
11-65-6241 2663
cebnceilia@gmail.com

ROMANIA

BUCHAREST
Danielle Ignat
mirunatudor@clicknet.ro

SOUTH AFRICA

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

SOUTH KOREA

SEOUL
Sr Mary David Choi
11-822-920-9666

SWITZERLAND

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

TANZANIA

MOROGORO
Sr Janet Srebalus MM
255-763-584144
jansrebalus@gmail.com

THAILAND

BANGKOK
Fr George Okoroigwe
+ 662 256 6157
georgeokoroheaven@yahoo.com

UNITED KINGDOM

PRESTON
Mrs Elizabeth Smith
01772-620746
infocouk@btinternet.com

US VIRGIN ISLANDS

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

VENEZUELA

VALENCIA
Fr Beda Hornung
0241-341-1032
loruho@gmail.com

WEST INDIES

**TRINIDAD AND TABAGO
PORT OF SPAIN**
Sr Paul D'Ornellas
868-624-8267
srpaul@tsit.net.tt



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Formed by a gathering of friends
with Fr. Thomas Keating
in the summer of 2004...

The Circle of Friends has as its
purpose the financial support of
Contemplative Outreach,
Centering Prayer and the life's work
of Fr. Thomas Keating
as they further awareness of the
Christian contemplative heritage.

Members commit to an annual
donation of \$5,000 or more
and to be advocates for this
transformative work.

They also commit, as moved to do
so, to fundraising and friend-raising
on behalf of the organization.

It is the intention of the founders that
participation in the Circle
will serve the spiritual awareness
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We are deeply grateful for the
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email maryanne@coutreach.org.



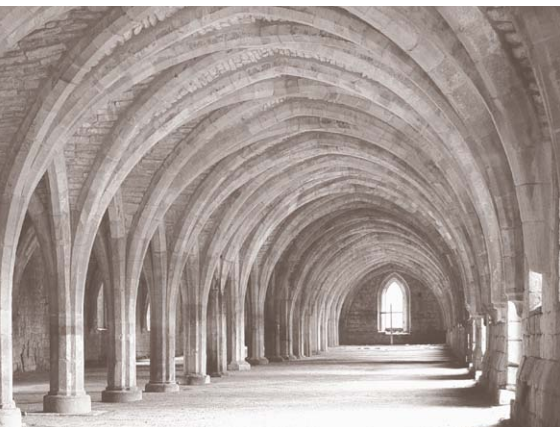
CIRCLE OF FRIENDS

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

www.contemplativeoutreach.org

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*A commitment to the daily practice of Centering Prayer
is the primary expression of belonging.*

Contemplative Outreach Theological Principle #2




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www.contemplativeoutreach.org

Tel: 973-838-3384

Fax: 973-492-5795

email: office@coutreach.org

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COURTESY OF W.T. BRYANT