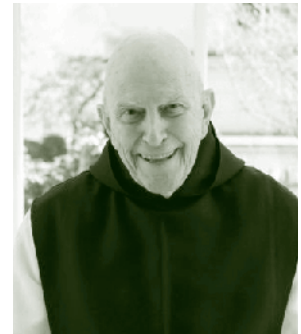




## *Simplicity*

Thomas Keating



SIMPLICITY IS THE integration and unification of human capacities. It is the peak sustained by a whole mountain of interconnected and interdependent parts, in which each part acts according to its nature while in complete harmony with every other part. The vegetative, animal, and human faculties act in concert, each contributing in its own way and integrated into the more developed levels of consciousness. In this way they all are joined in complete submission to the spiritual will, which in turn is totally open to the divine will, both in oneself and in all one's relationships.

Thus, simplicity ultimately consists in the perfect ordering of all the parts so that the whole acts with ease, enjoyment, and peace. Everything looks easy, natural, and harmonious and thus simple, while in fact the simplicity is the result of immense complexity, ordered into a unity of purpose and motivated by the discipline of letting go and limitless trust in God.

The path to this simplicity begins with simplicity of life style and a life of prayer. It also liberates us from the attachments, both conscious and unconscious, that create division and lack of peace within. It moderates the tumultuous emotions that tear us apart and undermine all sense of being rooted in the state of life we have embraced with its relationships and group identifications. In any case, our attachments and excessive emotional reactions are bound to be activated by the ups and downs of daily life or by something that we look upon as a disaster.

Simplicity is the union of contemplation and action in our daily lives. Contemplation is not the same as action, but they are not separate. They are distinct but God is as much in one as in the other. It is we who may not be present to one or the other.

Simplicity is based on the truth about ourselves, God, and all reality. It is the acceptance of everything just as it is, which is true humility. ☸



Gail Fitzpatrick-Hopler



## Our Lady of the Sign

SOME YEARS AGO, I visited the Petite Palace Museum in Paris to view an exhibit of icons from Mount Athos. It was a breath-taking experience – the beauty and power radiating from these icons was so palpable. My attention was drawn to an icon of Mary the Mother of God and as I approached her, my heart was opened and tears filled my eyes. She stood before me, her heart filled with an icon image of her son Jesus Christ. Touched deeply, I recognized this image as my very own experience of Christ residing in my heart. One with the icon, I was immediately drawn to silence and overcome with awe, and stood there for a long period of time absorbed by the grace I felt pouring outward to me. Suddenly I was brought back to the museum by bells indicating closing time. Reluctant to leave, I made my way to the bookstore where I looked for a replica of the icon. I went through postcards, books and posters and found nothing. Then I quickly returned to the exhibit to get one more glimpse of this remarkable icon. When I returned home I began again the search for a replica to have as my very own, but found nothing. Over time I gave up the idea of finding one and the image slowly faded from my mind, yet remained impressed on my heart.

*I know now more than ever that Mary is truly the model of consent to the presence and action of the Indwelling Spirit - exactly what Centering Prayer offers each of us.*

Then last May, Fr. Carl Arico was giving a retreat in Long Beach Island and an iconographer was in attendance. At the conclusion of the retreat she approached him with her business card and told him she would like to make a donation of an icon to the Contemplative Outreach office. When he returned, he told me the story and asked me to go online to select the icon of my choice for our office. Scrolling



though the icons I came across a couple of lovely Mother and Child images. There was one more tab to review of a special line of icons encrusted in silver and jewels. I clicked the tab and there she was – the icon that I had seen in Paris. I was struck again by her beauty and presence and knew this was the one. Even though it was one of the most expensive icons available on this website, when we inquired about it, the donor graciously said we could have any one we wanted. Delighted by her response, we requested this Mother and Child icon called “Our Lady of the Sign.” A couple of months later, the icon arrived via mail and when it was opened, it had the same breath-taking effect on me, bringing tears to my eyes and opening my heart. Others in the office had the same experience as well.

She now resides in my office where I can gaze at her and find her gazing back at me all day long. As I write this article I can almost see a tiny smile on her face! I was seeking her and in some mystical way she found me. Since her arrival at the office, we have changed our meeting place for our daily Centering Prayer time; we now gather around the table below the icon. We have placed two plants, our Centering Prayer gong, a candle and our prayer book on the table. As crazy as it may sound I want to build a chapel around her. I am reminded of my childhood practice of making a shrine to Our Lady during the month of May, which was such a meaningful experience for me then.

I feel she blesses my work and the work of Contemplative Outreach abundantly. I know now more than ever that Mary is truly the model of consent to the presence and action of the Indwelling Spirit - exactly what Centering Prayer offers each of us.

Blessed are you among women and blessed is the fruit of your womb, Jesus! Amen. ☩



### *Mary of the Sign*

Mary stands square to the viewer, her poised stillness or silent constant prayer is noted in the hands, palms extended outward in total surrender to what has been given. Mary clutches and yearns for nothing. In early icons Mary was portrayed as the Burning Bush and Christ the fire that burns within. She is represented as the divine vessel of burning love. She knows and loves Him even before His birth.

The orb containing this revelation rests within her being, Christ surrounded in gold, symbolizing the totality of God without image. Christ is holding a tiny scroll, a symbol of the Scripture being fulfilled in Him and later to be filled in each and every one of us. Christ is our interior teacher, guide master, and rabbi. The icon's theology is the link between the Jewish tradition and the new understanding of Christ.

“The Lord Himself will give you a sign, behold a young woman shall conceive and bear a child and his name will be Emmanuel.” - ISAIAH 7:14.

Excerpt taken from *The Mary Collection 2008* by Mary Jane Miller. To see more work done by Mary Jane Miller, go to:  
<http://sanmiguelicons.com/galleries.php>



Fr. Carl J. Arico

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## Three Experiences of the International Heart of Contemplative Outreach

**POLAND** I was invited to Poland by Marcin and Monika Gajda and the Friends of Merciful Love, a charismatic spiritual network, to teach Centering Prayer, the Christian Contemplative Tradition and the practices.

The conference was held from June 23 -26 2011 at the Retreat Center of the Archdiocese of Warsaw and attended by 245 people including 11 priests. The title of the conference was, “Dedicated to ‘going deep’, Eph 3:18.”

It was a holistic conference with periods of silence, devotional prayer, six Centering Prayer teachings and practice sessions, the holy mass and adoration of the Blessed Sacrament, dance, fellowship – all very contemplative and very charismatic. The music was exceptional.

The participants were encouraged to contact their parish priests, form Centering Prayer groups, and spread the word. The Gajda’s committed to go anywhere in Poland to spread the message of Centering Prayer. Conference proceedings are available at: [http://przyjacielemm.pl/index.php?option=com\\_content&view=article&id=14&Item](http://przyjacielemm.pl/index.php?option=com_content&view=article&id=14&Item) where you can hear some of my talks in English, followed by a Polish translator.

**SOUTH KOREA** Our dear friend Patrick Uhm died on August 29, 2011 in Florida. Patrick served Contemplative Outreach in many ways over the years. Most recently he served on the Circle of Service (the current contemplative governing body). He was deeply committed to the spiritual journey, Centering Prayer and carrying this message everywhere he went, particularly to the US Korean community and in South Korea. He was diagnosed with terminal liver cancer last September 2010. Just before his diagnosis, he had been to Korea to film a series of 16 DVDs covering 48 subjects from the Spiritual Journey series - all in Korean. He wanted to have follow-up materials for the over 100 Centering Prayer groups which he had helped to form throughout his years of visits to his native land. He lived in his head and his heart, always light in spirit. One of his favorite sayings as he

faced death was, ‘When you live in the presence of God, it does not matter whether it is here or there.’ He was honoured with a special tribute at our Annual Conference in San Francisco this September.

**TRINIDAD** Once again I had the personal pleasure of traveling to Trinidad and working with Sr. Paul D’Ornellas, the local leadership team and the wider group at their Annual Conference on

October 7 - 8, 2011. Trinidad (Spanish for ‘Trinity’) has always impressed me for the diversity of the population, which combined with Tobago is about 1.3 million. Most Trinbagonians are of African or Indian descent, comprising 40% of the population each, while the rest of the ethnic mixes trace their history back to European, Chinese or Middle Eastern ancestry. This diversity is reflected in the religious mix as well: Christianity is the largest faith, followed by Hinduism, Islam and the traditional African faiths. For me, they are a prototype of the inter-religious dialogue of the future being lived out there now. They embody and are a sign of the ultimate oneness of our world.

At the Conference, Kerwyn Garcia gave the following welcoming remarks which are worth sharing worldwide:

“This Conference, as indeed the entire Centering Prayer movement in Trinidad and Tobago, is all one wonderful experiment. Centering Prayer has been appealing to all religions, all classes, all races and interestingly enough, to men, who, in attendances at prayer or church groups, have for decades been outnumbered by women. These are new and powerful dynamics with which we have all been experimenting: the dynamic of true ecumenism and the dynamic of the “un-marginalization” of men in religious observances.

“Last evening, Fr Carl reminded our Leadership Group of another experiment which perhaps we have been taking for granted in Trinidad and Tobago, but which has important implications for us at this

Conference. It is the grand experiment of our nation itself, made up, “of many varied races” as Mavis John famously sings. It is the experiment of our coming and staying together as a people and as a model for tolerance and unity to the world.

“This, hopefully, is where the transience of experimentation will morph into the permanence of experience. Because, at the end of the day, that is what this year’s Conference and every Conference that has and that will ever be held, is all about. Centering Prayer is about participating in our unity with each other and our unity with God.

“We are tremendously blessed at this year’s Conference to have so much that impels us to that unity. We have the known experience of a venue that lends itself like no other to deep contemplation; we have the known experience of a gifted and loving speaker to guide us through the joys and the challenges of contemplative prayer and indeed, of contemplative living; we have the pure experiment of a nation that stands as a model to other countries, literally dying to have what we have and to hold what we hold; we have the pure experiment of loving each other, regardless of race, religion or class; and we have the hope that, aided by the experience of our 8th year together in Conference, this experiment will harden into our permanent experience of God’s love for us all.

“It is to this grand experiment that I welcome you all this morning. It is towards this experience that I invite us all to aspire, this morning and always. This is a year of 8’s: it is our 8th Conference; Sr. Paul is 80 years old; Fr. Keating is 88. Wherever we are along this scale of years, and for as long as we continue growing towards our spiritual adulthood, may we always welcome God’s love in each other and in ourselves.

Once again, welcome and thank you.”

I wish to echo this same message to all of you throughout our Contemplative Outreach Global Community – welcome, and thank you. ☸





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## Protestant Barriers to Contemplative Prayer

by J. David Muyskens

I am an ordained Protestant minister who has benefited greatly from contemplative prayer. I speak from experience with a way of being open to contemplative prayer called Centering Prayer. I am well acquainted with some of the resistances Protestants have toward contemplation.

What led me to Centering Prayer was a physician asking me, “Are you trying to do it all yourself?” My symptoms were caused by stress. I was trying to do it myself, leaving out my dependence on God. I did not have a private practice of prayer. The question caused me to find that missing ingredient. As I set up a daily practice of prayer I learned that prayer is not only talking to God but also listening and very much a matter of being in faith and love with my Creator, Lover and Holy Spirit. In prayer I put into practice my relationship with the divine. I learned the practice of Centering Prayer by reading Basil Pennington and listening to tapes by Thomas Keating.

**We consider contemplative prayer an Eastern practice:** Eastern religions stress the importance of meditation. Many have thought that to find a quiet, silent prayer one had to go to the East. Since the 16th century many churches had given up teaching contemplative prayer to ordinary people. In the 1970’s three monks in Spencer, Mass., Thomas Keating, William Meninger and Basil Pennington, discussed how contemplative prayer had always been part of the Christian tradition but a way of teaching it was needed so modern, ordinary people would know this dimension of the Christian tradition. William Meninger was especially familiar with *The Cloud of Unknowing* from the 14th century. The three developed guidelines for teaching a way of prayer that could open a person to receive the gift of contemplation.

**We are against Catholics:** Thank God this prejudice is declining. But the fight between Protestants and Catholics still lingers. Catholics are more prone to like contemplation. They have grown up with the mystics. Catholic communities of men and women are more inclined to be contemplative. As a result some Protestants may associate contemplation with Catholicism. But in the practice of Centering Prayer I discovered the value of spending time in silence with God. I enjoy having my relationship with God strengthened by contemplative prayer. Centering Prayer is not Catholic or denominational. It is simply silent relationship and communion with God.

**Contemplative Prayer has not been taught in Protestant Churches:** The Protestant experience doesn’t usually encourage people to be in silent prayer. We all tend to be suspicious of anything different than our usual experience. This suspicion keeps us from following heretical ideas and destructive practices. But it also can cut us off from some fountains of living water. So we miss the contemplative part of the Christian tradition. As it is restored to the practices of devotion for Protestants, I discover the rich communion with God that is possible by the work of the Spirit. I need to take time for silence.

**Prayer consists of talking to God:** A friend of mine has little time for silent prayer because he says, “If you have something to say to God just say it.” He considers prayer to be entirely a matter of petitions. But in conversation there has to be more than our talking. We also need to listen to God. And there are times when we simply commune with God, aware of God’s presence and consenting to God’s action in us. It is the same with any relationships in which I am engaged. I need to talk, but I also need to listen and sometimes, when I am most intimate with someone, we spend time together without words.

In a workshop where I was one of the presenters, a Protestant, much respected, said that in every language prayer means petition. But prayer, as a relationship with God, includes at least three dimensions: listening, talking and being together. Contemplative prayer emphasizes the dimension of spending time in awareness of the presence of God. In that moment, I am not telling God about my needs, but, in silence, receiving what God gives.

**We customarily use our minds to know truth:** Our creeds are intellectual statements. In belief we primarily think of propositions of doctrine. Feelings are suspect because they can be fickle. But faith engulfs the whole



person from the very core of our being. That includes the heart as well as the mind. The whole person can be in silent, deep communion with God. The devil can play tricks with our mind as well as our heart. We need to apply the same suspicion to both. Exercising the heart I discover the presence and power of God.

**We think a lot about the past and the future:** I often would be going over what happened in the past. Or I would be planning what comes next. So I missed the present moment. But the past is gone and the future isn't here yet. I experience the gifts of God in the present moment. In contemplation I live right now. In Centering Prayer I let go of thoughts of the past and anticipation of the future. I take time to be in the moment with the presence of God and open to the immediate action of God. In contemplative prayer I celebrate the present, right now.

**We want answers:** For our many questions we want clear answers. Churches are filled with people who desire certitude. Preachers of growing churches seem to have answers. But the Bible talks about mystery. It encourages belief in God who is beyond our comprehension. The revelation Paul received, of which he speaks in Ephesians 3, is the mystery hidden for ages. Not mystery as in a puzzle to be solved, but mystery beyond human knowledge, only seen by the light given by the Holy Spirit. In contemplative prayer I stand amazed at the love of God not fully understood but known and experienced in the Spirit.

**We are afraid to go deep because demons can dwell there:** Some teach that going to the place of silence and solitude we can meet the devil there. So we are afraid to go there. But actually, in contemplative prayer, I go to the most sacred sanctuary of Christ. I go to the inner sanctum where Christ dwells with great power and majesty. The devil cannot enter there because Christ's power and glory expel him. I enter with Christ, a fortress of inner strength.

**We worship a far-away God:** God cannot be contained by our imagination. We worship the all-powerful One, high and lifted up, worthy of our praise. And in contemplative prayer I realize God dwelling within me. I experience God both transcendent and immanent at the same time. Aware that God dwells in me and invites me to an intimate relationship, I become a contemplative. One of the great leaders of Protestantism, John Calvin, described the intimacy of prayer as being held in the "bosom" of God (Institutes III, 20, 5). He described the relationship we can have with God as being in the "sweetness of love" (Institutes III, 20, 28).

**We are sinners:** Of course, we have all sinned. And I know that we need to recognize that. We depend on the grace of Christ to free us from our sin and transform us into the people God wants us to be. It is well to remember, we are sinners saved by grace. From Martin Luther we know that we can be both sinners and saints at the same time. "Total depravity" does not mean there is nothing good in me. It means that in every aspect of human life sin has messed me up. But God still loves me and desires an intimate relationship with me. I am created in the image and likeness of God.

**Contemplation does not appear in the Bible:** Yet the Bible does talk about Moses and Elijah and Jesus going to a secluded place to spend time with God. The Bible speaks frequently about the "heart." And that does not mean the organ that pumps blood, but the core of our being. From that emotional, spiritual and physical center of my being I can love God and enter into a deep communion with the divine.

**Scripture is our authority:** This is true. Reading all of scripture teaches me the indwelling Presence. I rely on the words of the Bible for truth and guidance. And as I listen to the whole scripture it teaches contemplative prayer. Ps. 46:10 says, "Be still and know that I am God." Christ dwells in me. I know that Jesus talked about our being "in" Christ. But it is also true that Christ lives in us. He said, "Abide with me as I abide in you" (John 15:4). I find in contemplative prayer a way of consenting to that presence and the work of God in me.

**We tend to be active, not passive:** We trust in God's activity. And it may seem that our response should also be active. We value obedience as a mark of a true Christian. But sometimes I need to be receptive, listen, and be deeply in communion. I need rest and restoration. I find a recovery of the contemplative dimension to be healing. I need quiet times as well as activity.



**We're not good at talking about spiritual experiences:** If we do have deep experiences of the presence of God we don't talk about it. Everyone has contemplative moments. In a spectacular scene or a confrontation with beauty or a flashing insight we experience the closeness of God. But we may not share that with anyone else. Some of us have traditions of testimony time. But even these can be canned and not very revelatory. In contemplative prayer I make a regular practice of openness to the reality of God. I can rediscover the power of sharing contemplative moments.

**We spend time with God in church, but seldom other places:** There are times when we are especially aware of God. But often we try to manage things ourselves. We can go about our daily living without being conscious of God. Yet at every moment we depend on the gifts of God. The very gift of life itself means divine energy flows through us. In contemplative prayer I become aware of the Spirit of God and in contemplative living I pay attention to the presence and action of God in every moment. The awareness of God that is given me in prayer becomes a way of life. Consciousness of God grows as Christ transforms us from within. Through contemplative prayer I become more conscious of God in everyday life, in nature, in events, in people.

**Conclusion:** I wonder if you share some of these resistances to contemplative prayer? You could take a long look at what they are. Are they keeping you from enjoying the fruit of contemplative prayer?

I find a richness in the practice of Centering Prayer. It helps draw me into a relationship with God, an appreciation of the present moment, and a letting go of attachments that tend to encumber me. Instead of trying to do it all myself I let go and let God guide. I remember a moment in Centering Prayer at a Catholic retreat center in which I felt overwhelmed with the love of God for all. That love erases all barriers. It invites us to enter the contemplative dimension of prayer and life.

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David is a retired minister of the Reformed Church in America and a member of the Contemplative Outreach Circle of Service, serving as International Coordinator. He has written two books on Centering Prayer: *Forty Days to a Closer Walk with God: the Practice of Centering Prayer* and *Sacred Breath: Forty Days of Centering Prayer*.

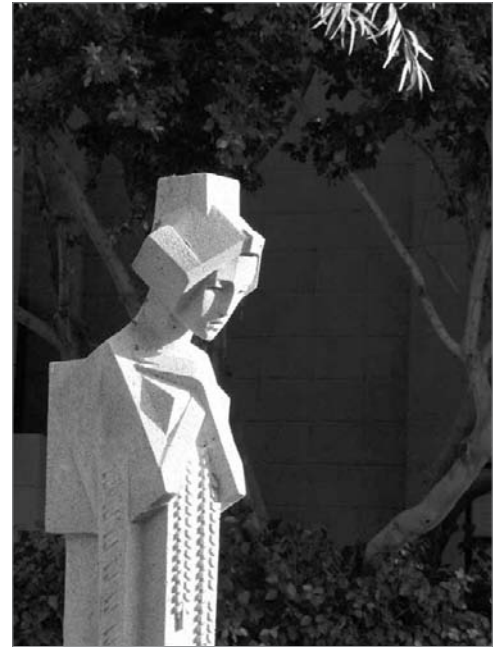


Photo courtesy of Diane Walker



Photo courtesy of Ron Barnett

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*Please send your comments, suggestions  
and content submissions to  
Pamela Begeman at [clp@coutreach.org](mailto:clp@coutreach.org).*





Photo courtesy of Thomas Vorce

## Cosmic Christ

Bleak the blithe little thing lying  
 Beneath the pane she never saw  
 A wee hummingbird  
 Whose wings will no longer hover her  
 Whilst long beak sucks sweet nectar  
 From the fruitful flower seeking progeny  
 So delicate and small  
 She pulls from me an awe  
 That she should be so perfect a thing  
 So precious to the eye  
 Her last flight the loveliest  
 Purpose done, she flew back  
 Into the Heart of Love  
 Whence she came, whence she was  
 And now is and ever *be*

*Bob Hope*  
 Rockport, MA

## Connecting to Sibling-Spirit

For decades, I was seeking to discover at ever deepening levels the mystery and meaning of life through art, healing and spiritual practices. Then, after witnessing the horror of the planes hitting the World Trade Center towers from my street in Greenwich Village, a series of providential events led me to learn of Centering Prayer and meet Fr. Thomas Keating. Attending a succession of retreats with him, I followed with growing interest the teachings of the contemplative dimension of the Gospel, calling for the transformation of our human consciousness into Christ consciousness and thereby participating in the divine life of the Holy Trinity. But most of all, I was impressed by Fr. Thomas' limitless kind, attentive and simple self-giving which he attributed to the workings of the Holy Spirit. He assured us, and continually demonstrated God's tremendous love for every one of us. I felt most grateful for his inspiring us to pray, love and serve and said, "I can thank you by passing on what I have received."

Beginning in 2008, I traveled to France and Hungary, teaching Centering Prayer and setting up local prayer groups. I have visited these groups several times over the years, most recently this past summer, and these committed groups continue practicing Centering Prayer, Lectio Divina and the study of Fr. Thomas' books together weekly.

Two days after my return in August from teaching and supporting Centering Prayer groups in Europe, my sister fell and broke her hip. After surgery, at rehabilitation, grave complications developed. Seeing her with the agony of deep empathy, her body pierced, cut, punctured, hooked-up, tied down and her pain, suffering, helplessness and utter vulnerability, I saw Christ crucified. I prayed that her sacrifice be received for her and our redemption, and that there be resurrection and ascension.

The Hungarian word for sibling is 'testvér' and means 'bodyblood.' Now, we are siblings in spirit. 'This is my Body, this is my Blood.' We are all one in Christ's mystical body. We are all children of God. All siblings. Created in and for Love, carriers of Divine Compassion, sisters and brothers on the spiritual journey to Abba, the Ultimate Reality.

May God's Holy Spirit bless all of our lives, prayer and work.

*Idilko Viczian*

## Resources

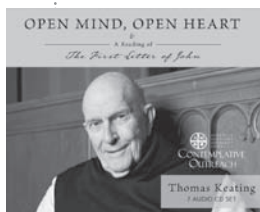


### Centering Prayer: The Prayer of Consent

*Centering Prayer: The Prayer of Consent* is for mature practitioners of Centering Prayer, for those who have been praying in silence for years and for whom silence has become as necessary as breathing and eating. It celebrates transformation in Christ through this simple four-step method of consenting to God's presence and action within.

This beautiful, 131-page booklet contains 40 days of daily teachings and practices to deepen understanding, consent and surrender to the Trinitarian mystery within and without - and to encourage practitioners to live out the Spirit-infused fruits of silence in every day life. In addition to excerpts from Thomas Keating's writings, the booklet also contains the wisdom of mystics and saints of the Christian contemplative tradition. The booklet is also an excellent companion for an extended retreat.

*Digital Download \$10 USD (PDF); Booklet \$20 USD*



### Open Mind, Open Heart

Audio Book in 7 CD set or Mp3 download

Originally published in 1986, *Open Mind, Open Heart* is considered a spiritual classic in renewing the Christian contemplative tradition,

now having sold over half a million copies in English, and translated in ten foreign languages. Read by Paul Ilecki, a former priest and monk at St. Benedict's Monastery, Snowmass, Colorado. This audio book also includes a reading of *The First Letter of John* by Fr. Thomas Keating, which was recorded at a small gathering in Austin, Texas, in February 2009. He precedes the reading with his reflective thoughts on contemplative listening, and he follows the reading with his commentary on the Letter. A deeply contemplative passage rendered from the heart, moving and inspiring. *\$32 USD; Mp3 \$18 USD*

## DEEPER CENTER, LIVING PRAYER

with David Frenette  
March 16-24, 2012



### Learn How to Deepen Your Centering Prayer

Contemplative Outreach is offering a special nine-day intensive silent Centering Prayer retreat at the Garrison Institute — a beautiful retreat facility on the Hudson River in New York State.



David Frenette is teaching a new, unique and transformative nine-day retreat on how to deepen Centering Prayer into contemplation. In addition to being an intensive Centering Prayer retreat, held in silence, this event also provides in-

depth instruction on how to pray for your entire spiritual life journey. You will learn how to better practice Centering Prayer, and the ways to go beyond your current level of spiritual development. This retreat training provides guidance and encouragement for Centering Prayer practitioners, particularly those who sometimes feel stuck in their practice, discouraged by their thoughts or struggles to find God (all of us!), and for anyone who wants to take their practice to the next level.

To register go to: [www.contemplativeoutreach.org/DCLP2012](http://www.contemplativeoutreach.org/DCLP2012) or phone the Contemplative Outreach Resource Center at (973) 838-3384

## DISCERNMENT: An Online, On-Demand Retreat

A contemplative practice of discernment is not about decision-making, although this may be an eventual outcome. Rather, contemplative discernment is receptive in nature, a process of opening to receive clues about who we are in God. We focus on ever-deepening levels of relationship and trust in God's will for us.

This online retreat consists of 12 emails, audio segments, a recorded teleconference with Gail Fitzpatrick-Hopler and Fr. Carl Arico, and mini-practices to guide you through various aspects of the discernment process. A daily Centering Prayer practice is recommended for taking this online retreat. *\$39.95 USD*. 4 CEHs for chaplains available. Details and registration at [www.contemplativeoutreach.org](http://www.contemplativeoutreach.org).

# Calendar of Events

JANUARY TO  
AUGUST 2012

For the most current and complete list of events, retreats and workshops, please check the **online Calendar of Events** at [www.contemplativeoutreach.org](http://www.contemplativeoutreach.org).

JANUARY 8-15, 2012  
8-DAY CENTERING PRAYER DUAL-TRACK  
INTENSIVE POST-INTENSIVE RETREAT  
St. Mary's Sewanee  
Sewanee, TN  
Carolyn Goddard  
[carolyndgoddard@gmail.com](mailto:carolyndgoddard@gmail.com)  
615-438-3216

JANUARY 10-19, 2012  
10-DAY CENTERING PRAYER  
INTENSIVE RETREAT  
St. Benedict's Monastery  
Snowmass, CO  
Carol DiMarcello  
[coc@sopris.net](mailto:coc@sopris.net)  
970-927-9376

FEBRUARY 7-16, 2012  
10-DAY CENTERING PRAYER  
ADVANCED RETREAT  
St. Benedict's Monastery  
Snowmass, CO  
Carol DiMarcello  
[coc@sopris.net](mailto:coc@sopris.net)  
970-927-9376

FEBRUARY 23-26, 2012  
4-DAY SPECIAL EVENT: THE FORGIVENESS  
PRAYER WITH EUCHARIST  
Skalholtsskoli Selfoss Iceland  
Sigurbjorg Thorgrimsdottir  
[sigurth@simnet.is](mailto:sigurth@simnet.is)  
+354 8610361  
*with Elinborg Gisladdottir and  
Sigurbjorg Thorgrimsdottir*

MARCH 4-8, 2012  
6-DAY CENTERING PRAYER DUAL-TRACK  
INTENSIVE POST-INTENSIVE RETREAT  
St. Mary's Sewanee  
Sewanee, TN  
Carolyn Goddard  
[carolyndgoddard@gmail.com](mailto:carolyndgoddard@gmail.com)  
615-438-3216  
*with The Rev. David Frazelle*

MARCH 6-15, 2012  
10-DAY CENTERING PRAYER  
POST-INTENSIVE RETREAT  
St. Benedict's Monastery  
Snowmass, CO  
Carol DiMarcello  
[coc@sopris.net](mailto:coc@sopris.net)  
970-927-9376

MARCH 8-11, 2012  
4-DAY CENTERING PRAYER  
INTENSIVE RETREAT  
Bethany Retreat Center  
Frenchville, PA  
Nicole Fedder  
[bethanyretreatcenter@gmail.com](mailto:bethanyretreatcenter@gmail.com)  
814-263-4855

MARCH 13-16, 2012  
4-DAY HEARTFULNESS: TRANSFORMATION  
IN CHRIST CENTERING PRAYER RETREAT  
Holy Cross Monastery  
West Park, NY  
Guesthouse Office  
[guesthouse@hcmnet.org](mailto:guesthouse@hcmnet.org)  
845-384-6660, Ext 3001  
*with Br. Julian Mizelle, OHC*

APRIL 4-8, 2012  
5-DAY HOLY WEEK CENTERING  
PRAYER RETREAT  
Divine Compassion Spirituality Center  
White Plains, NY  
Diane Harkin  
[diharkin@aol.com](mailto:diharkin@aol.com)  
914-423-4888  
*with Fr. Carl Arico*

APRIL 10-19, 2012  
10-DAY CENTERING PRAYER  
POST-INTENSIVE RETREAT\*  
St. Benedict's Monastery  
Snowmass, CO  
Carol DiMarcello  
[coc@sopris.net](mailto:coc@sopris.net)  
970-927-9376  
\*Full; Waiting List Available

APRIL 29- MAY 4, 2012  
6-DAY LECTIO DIVINA  
IMMERSION RETREAT  
St. Mary's Sewanee  
Sewanee, TN  
Carolyn Goddard  
[carolyndgoddard@gmail.com](mailto:carolyndgoddard@gmail.com)  
615-438-3216  
*with Leslee Ann Terpay and George Welch*

MAY 1-10, 2012  
10-DAY CENTERING PRAYER  
INTENSIVE RETREAT  
St. Benedict's Monastery  
Snowmass, CO  
Carol DiMarcello  
[coc@sopris.net](mailto:coc@sopris.net)  
970-927-9376

MAY 13-20, 2012  
8-DAY CENTERING PRAYER DUAL-TRACK  
INTENSIVE POST-INTENSIVE RETREAT  
Maris Stella Retreat House  
Harvey Cedars, NJ  
Leslee Anne Terpay  
[co-leslee@comcast.net](mailto:co-leslee@comcast.net)  
720-315-8120  
*with Fr. Carl Arico*

MAY 18-27, 2012  
10-DAY CENTERING PRAYER DUAL-TRACK  
INTENSIVE POST-INTENSIVE RETREAT  
St. Benedict's Monastery Spirituality  
Saint Joseph, MN  
Rita Budig, OSB  
[rbudig@csbsju.edu](mailto:rbudig@csbsju.edu)  
320-363-7115

MAY 20-26, 2012  
7-DAY CENTERING PRAYER  
INTENSIVE RETREAT  
Mercy Center  
Burlingame, CA  
Cristina Esguerra  
650-340-7454  
[www.mercy-center.org](http://www.mercy-center.org)  
*with Lorita Moffatt, RSM and  
Catherine Regan, Ph.D.*

JUNE 2-8, 2012  
7-DAY CENTERING PRAYER  
ADVANCED RETREAT  
Bethlehem Retreat House  
Nanaimo, BC Canada  
Judith Ann Donaldson  
[juditha\\_donaldson@telus.net](mailto:juditha_donaldson@telus.net)  
604-263-6244

JUNE 3-10, 2012  
8-DAY CENTERING PRAYER DUAL-TRACK  
INTENSIVE POST-INTENSIVE RETREAT  
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Sewanee, TN  
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JUNE 5-14, 2012  
10-DAY CENTERING PRAYER  
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\*Full; Waiting List Available





JUNE 25 - JULY 2, 2012  
8-DAY CENTERING PRAYER  
DUAL-TRACK INTENSIVE  
POST-INTENSIVE RETREAT

Benedictine Sisters  
Retreat Center  
Cullman, AL  
Diana Tschache  
tschached@bellsouth.net  
205-991-6964

JULY 8-15, 2012  
8-DAY CENTERING PRAYER  
ADVANCED RETREAT

Providence Renewal Center  
Edmonton, AB Canada  
Wendee Paul  
retreats@providencerenewal.ca  
788-701-1854

JULY 20-27, 2012  
8-DAY CENTERING PRAYER  
DUAL-TRACK INTENSIVE  
POST-INTENSIVE RETREAT  
Moye Spiritual Life Center  
Melbourne, KY  
Sr. Micki Martin  
violamickimartin@hotmail.com  
859-441-0700, Ext. 349  
with Fr. Bill Sheehan

JULY 31-AUGUST 9, 2012  
10-DAY CENTERING PRAYER POST  
INTENSIVE RETREAT\*  
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AUGUST 10-19, 2012  
10-DAY CENTERING PRAYER  
DUAL-TRACK INTENSIVE  
POST-INTENSIVE RETREAT  
Jesus House  
Wilmington, DE  
Therese Saulnier  
lectio844@hotmail.com  
201-436-8256  
with Fr. Bill Sheehan

AUGUST 15-19, 2012  
5-DAY CENTERING PRAYER  
INTENSIVE RETREAT  
Mercy Center  
Burlingame, CA  
Cristina Esguerra  
650-340-7454  
www.mercy-center.org  
with Eileen Halliburton and  
Fr. Tommy Brennan

## WHAT IS A CONTEMPLATIVE PILGRIMAGE?

It can be a life changing experience as it is a combination of a retreat with the excitement of a tour to visit holy places. Our next pilgrimage with Fr. Bill Sheehan OMI is planned for Sept. 4 - 13, 2012, when we will walk in the footsteps of St. Teresa of Avila, St. John of the Cross, St. James the Apostle (Santiago in Spanish) see the beautiful cities of Madrid in Spain and Lisbon in Portugal, and finish with a visit to Fatima in Portugal. We are also offering a Pre-Extension to Granada, Cordoba and Segovia between Aug. 31 and Sept. 4 for our art lovers who may wish to extend their vacation. The prices of \$2,962 for the basic tour, and \$1,073 for the Extension include airfare from New York.

**If you are interested, please contact Ilse Reissner (407) 767-8271, Basha Perez (407) 869-0781, or Michelle Linton (703) 669-6255, and we will mail you a brochure.**

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SATURDAY, MARCH 17, 2012

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ICELAND

INDIA

IRELAND

ISRAEL

ITALY

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SWEDEN

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TAIWAN

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THAILAND

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The Divine presence affirms our basic core of goodness made in the image of God.

Contemplative Outreach Theological Principle #5

