



Centering Prayer & Resting in God



Thomas Keating

CENTERING PRAYER MOVES us toward the deepest level of relationship and intimacy with God described in Matthew 6:6: as an invitation to participate with Jesus in the life of the Father.

Prayer in secret is letting go of expectations and desires -“and your Father, who sees in secret will reward you” (*Matt 6:6*). In the Aramaic, “reward” might be paraphrased, “Your Father will cause your whole human nature to blossom, bloom, flourish, and be transformed.”

Centering Prayer is rarely free of thoughts but grows in detachment from them. It is to be totally present to God. “Mouth to mouth” (*Num. 12:6-8*) suggests the intimacy of the relationship.

The steps of the method of Centering Prayer might be interpreted as follows:

- Let go of the external environment
- Let go of the internal environment, i.e., thoughts and all internal movements
- Let go of self-reflection

Too much effort at letting go, however, may be a vestige of the false self.

Doing this prayer is not *doing* nothing, but *being* nothing. The willingness to let go of our false self is the work of the presence and action of the Holy Spirit.

Silence is the greatest teacher there is.



Jesus' invitation is to become "no thing", i.e., not attached or over-identified with anything. God is not a thing, but all things. We must become detached even from our *ideas of God*.

The healing that happens over time with Centering Prayer is not like a physical healing; it goes to the root of our problems, the emotional programs for happiness. Centering Prayer gradually undermines those programs through the action of the Gift of Knowledge which impresses upon us the reality that only God can satisfy our boundless desire for happiness.

Centering Prayer, in the context of the spiritual journey, fosters an ever-increasing trust in God's love and care and in his total identification with us in the events of our lives with all their consequences.

Silence is the greatest teacher there is. God's creative Word is uttered in sheer silence, and it is in our ability to resonate with it that we are transformed. We can't get "there" by ourselves. So we consent to God's doing "it" in us. We can't climb the ladder of transformation, but we have the capacity to receive it.

God's word spoken at creation set off a resonance which continues to vibrate throughout the universe and in us. The consciousness into which we move through pure prayer (contemplation) is Christ Consciousness.

The Kingdom of God is a state of consciousness, but not just any state of consciousness. It is Jesus' consciousness of the Father as Abba. His humanity is the most sublime manifestation of it.

Centering Prayer is an invitation to the furthest possibility of human nature, which is to become divine. Not however, like Adam and Eve, who wanted to become God *on their own terms*.

In the Eastern Orthodox churches, divinization is the goal of the Christian life, not just to become a good person. The Orthodox tradition calls it "deification." We in the West call it "transformation in Christ." ☩



Gail Fitzpatrick-Hopler

With Listening Hearts

The gift of contemplative practice enables us to bring an attitude of humility, listening and service to our daily activities.

CONTEMPLATIVE OUTREACH ADMINISTRATIVE PRINCIPLE #4

ONE OF THE first fruits of Centering Prayer is the growing capacity to listen and actually hear what others are saying. Over time, sitting with God in silence deepens our ability to listen. Our capacity to listen matures through cascading movements - first with the ears of the head, then with the ear of the heart and eventually with the ear of our inmost being.

As the fruits of Centering Prayer grow within us, we become aware that when we are listening with only the ears of the head, we “hear” both an inner and outer dialogue simultaneously. We become aware of our own inner commentary about what others are saying. We see that we analyze, rationalize and judge the conversation. In other words, our own voice dominates the listening process, and usually the relationship, even if covertly. We learn to see how invisible the other person actually is to us because we are so captured by our own reflections. If we are honest, we can admit that our voice is the only voice we truly hear at this level.

When listening with the ear of the heart, we can detach from and allow our own interior dialogue to soften and fade into the background. We begin to actually hear the other and can engage the conversation with understanding, compassion and a sense of

welcoming embrace, without judgment or a desire to give advice, fix hurts or solve problems. We are present in openness and receptivity, simply attentive. This is a gift that gives both ways – we experience a trusting and relaxed inner disposition and the other experiences the rare gift of someone who is truly present and open-hearted.

Listening with the ear of inner being is deeper still and rooted in the stillness of Indwelling Presence. The voice of the reflective self is quiet, and our “ear” is turned inward to the small, sweet, silent voice of the Holy Spirit, which infuses gifts of attentive awareness, wisdom, and a loving sense of intimacy.

In this cascading movement and maturity of the listening process, a sense of deep gratitude and humility arises as we notice the limits of the human condition in ourselves and others. A deep love of neighbor inspires contemplative service, a service that naturally arises from the freedom of true hospitality, where everything is carefully balanced and we see and hear Christ from the gift of a discerning heart.

Listening becomes an act of communion when our minds, hearts and beings are aligned in silence and attuned to hear God’s word in all the activities of daily life. ☸

With Listening Hearts your words are spirit and life.

Speak to us in word and silence and grant us the gift of attentive listening.

Speak to us in the works of those who serve and grant us the gift of appreciative awareness.

Speak to us in the persons and events of our daily lives and grant us the gift of discerning hearts!

-A LITURGICAL PRAYER EXCERPT



Fr. Carl J. Arico

Spiritual Companionship

SPIRITUAL COMPANIONING CAN be said to be a contemplative form of spiritual direction. The word “direction” can sometimes be misunderstood. So let us use the term “spiritual companion” to avoid any misunderstanding; we are stressing here the one who reflects rather than one who directs.

The essence of spiritual companionship is one of helping us towards unconditional love, genuine forgiveness and a greater sense of responsibility in light of our gifts and calling in life. It is not counseling, not giving advice, not fixing problems, not directing in the ordinary sense of the word.

What is it and how is it experienced? Simply put, it helps to keep us open to the working of the Holy Spirit. It doesn't work according to formulas, but manifests and celebrates the intimacy of relationship which comes from a source greater than ourselves. Its foundational principle is the recognition that we are basically good and that everything we need has already been planted in us through baptism; the gifts and fruits of the Holy Spirit are part of our DNA, our spiritual organism. It helps keep us open and in the flow of living waters (*John 7:37-38*).

Spiritual companionship has an inherent flexibility and can happen in different forms – one on one, triads, small groups, etc.


Three images come to mind in regard to spiritual companionship – a sailboat, a radio and the breaking of the bread.

A sailboat: Many have heard me make the comparison of the difference between sailboat spirituality and motorboat spirituality. Sailboat spirituality is being open to the Spirit, knowing that the changing winds of life affect us, knowing that we need to stay the course and knowing we are never completely in control. The only control comes from our ability to respond to these changes in an affirmative, life-giving way. On the other hand, motorboat spirituality is based on determination and willpower – full speed ahead no matter what, overpowering the circumstances of life, celebrating the ego and its desire for control.

I believe those of us on the contemplative journey are called to sailboat spirituality – to be more open to the changing circumstances of life, learning the necessary skills and practices to make the proper adjustments. We may have the same determination as the motor boater, but we use this energy of will in a different way – through our consent. We practice being more open to what is going on in and around us. We see the changing winds as the sacred “ruah” – holy breath - the Holy Spirit calling us to make adjustments.

Spiritual companionship helps us to intentionally and prayerfully look at the compass to double check if these adjustments are moving us in the right direction.

A radio: At home I have a radio by my bed. On early Sunday morning at 6:30 am I like to listen



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to the radio mass that comes from the Diocese of Paterson NJ, especially when a good friend Fr. Dick Rento is presiding and preaching. He is an excellent preacher and I like to learn from his profound insights. (Priests do learn from one another!) Although it is on a local station, I have to work hard to center it on the proper frequency; if not there is a lot of static. Once in a while the tuning strays on its own and I have to readjust it, as it can drift off to the local news station on one side and music on the other. Just like our spiritual journey, it is easy to move off center and get into distractions, side roads and even dead ends.

A spiritual companion helps us to listen and be able to notice when we are drifting to another station other than the one desired. What are we spending our time listening to and how is that impacting our way of seeing and speaking? In a sense, it is a case of fine tuning. You could even call it re-calculating - our spiritual companion is like our GPS. (*Mark 7:31-37*)

The breaking of bread: The two disciples were leaving Jerusalem, deeply touched by the experience and at the same time deeply confused. They were traveling together, heading back home, perhaps heading back to the old ways. They were discussing what had happened, probably talking “in circles.” Jesus joins them and immediately the discussion moves to another level. Their hearts are on fire as they listened. Things began to make sense and in the breaking of the bread, they are broken from their old ways of thinking and moved to a larger context. When Jesus leaves, they return to Jerusalem to share their story and to be an encouragement to the rest of the disciples (*Luke 24:13-35*).

Like Jesus, our spiritual companions help us to learn from the experiences of our lives. They help us see the unearthing, the unfolding, and the evolving of what is deep within. In prayerful listening, checking in, and receptive learning, spiritual companioning brings patterns to the light, so we each can live out our destiny.

A worldwide source for spiritual direction is the Spiritual Directors International website – www.sdiworld.org. CO does not endorse any of these spiritual directors; this is a matter of discernment on your part. You can also ask your chapter coordinator, contact person or Centering Prayer group members. In fact, local prayer groups often develop over time into a deep source of not only prayer support, but of spiritual companioning for the journey. ☸

Simplicity

and Awakening in God



by David Frenette

WHEN I WAS a young man, I lived for ten years in a small contemplative retreat community that, for some of those years, I co-led with Mary Mrozowski. Prior to coming to the community, Mary had raised a family and run her own small business. She was now a deeply contemplative woman and something of a wisdom teacher for many of the retreatants.

Like the Christian desert mothers and desert fathers who lived in the wilderness of third- and fourth-century Egypt and Syria, Mary taught by listening to others and then offering succinct words of wisdom that came out of her centeredness in God. Her way of interacting was very straightforward and direct, arising out of the simplicity of the moment. Mary delivered words of advice like pointed arrows shot at the center of another's confusion. If the person was open and if a trusting relationship rooted in God existed between Mary and that person, the arrow would strike their heart, open their understanding, and help them on their contemplative path.

Once, on a weekend Centering Prayer retreat, as Mary was leading a group discussion, one of the retreatants said that when he sat down to do his Centering Prayer, he felt discouraged by how many thoughts he experienced. His sacred word didn't help. Could he make the sacred word longer, perhaps chant an entire sacred sentence?

Mary told him, "Don't complicate this prayer. Be simple with the word, and your prayer will become sacred." The man seemed surprised at her directness and quietly considered her advice.

In the next group session, the man said that during the Centering Prayer periods he had kept his word the same. But he still looked uncertain. Mary asked him, "What is the real problem?" He paused and then

admitted that he was bored. His mind was restless. He didn't think Centering Prayer was for him; could he just think about Christ?

Mary said to him, "Let your mind awaken in Christ, and you will become sacred."

Again the man looked surprised. We had another period of Centering Prayer. In the next group dialogue, he reported what he had experienced. He said that at the beginning of that period, he found that he had just as many thoughts. And in the middle he did feel bored; his mind was very restless. Yet this time, he didn't think about his thoughts, and he didn't resist the boredom. He simply returned to his sacred word. By the end of the period, he found himself more settled, more at ease with having a simple sacred word, more comfortable with simply returning to it.

Notice how Mary's interaction with this man progressed. At first, he wanted to change the practice. Mary directed him back so that the practice might change him. She said, "Don't complicate this prayer." By not complicating Centering Prayer, we root ourselves in the foundation of simplicity.

But the next day the man had returned with a subtler problem: he was bored. Mary's second level of advice struck at his deeper issue. As if turning a key in a locked door so that God could open it from the other side, Mary's second words of wisdom to this man were oriented towards something deeper than the number of thoughts he was having, or not having. By letting his bored mind "awaken in Christ," he began to realize the profound truth that contemplative practice opens and reopens us to.

Over the years, this man returned many times to our retreat center, becoming a committed



contemplative. He practiced the contemplative attitude of simplicity in his Centering Prayer, and as he matured in his practice, he also learned how to recognize a more receptive attitude – how to awaken in contemplation.

There is something very simple about God. Simple, like a child's laughter that breaks forth spontaneously, without guile. Simple, like when you act, immediately and directly, to help someone who falls in front of you. Simple, like the way you just find yourself awake in bed, all of a sudden, in the morning sunlight. God is simple like the way every ordinary moment of time holds the gift of your life—like this moment, now. Jesus said, "Unless you change and become like little children, you will never enter the kingdom of heaven" (*Matthew 18:3*). Little children are simple in mind and being.

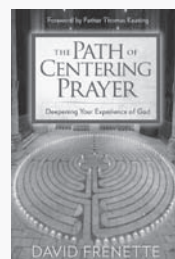
Entering into a contemplative practice and remaining with its simplicity awakens us to God's simplicity. When we simplify our mind's actions in Centering Prayer, we reduce them from many to one. In contemplation, our many thoughts and strategies of finding truth, of seeking God, of discovering what our own life is about, are simplified into truth itself, into life itself, into God. In the clear, immediate, unadorned moment of life, God just is.

Life experienced in God reveals a naked clarity that shines forth within. The contemplative person responds to the complexities of existence by simply awakening to

God's ever-present life, as if rousing from a bad dream into the clear light of morning. Awakening in the ever-present life of God is the simplest thing we can do. Other actions generate complex strategies, convoluted machinations of effort. Awakening in God is simple. Jesus invites this deeper contemplative attitude as he says, "And what I say to you I say to all: Keep awake." (*Mark 13:37*)

As we practice the attitudes of simplicity and awakening in prayer, we can also learn to recognize them in our active lives. For me, this means being able to simply settle into the ordinary present moment at my desk when my computer is starting up. Rather than anxiously distracting myself with another activity, I better appreciate the ordinary moment in God and am more focused when the machine is ready. It means being present to another person in deeper listening attention, letting the Mind of Christ touch their heart beyond what I can do with my many words and great insights. It means acting from a more intuitive mind even while engaged in intellectual thought. It means greater acceptance of myself and other people when they or I make mistakes or do not show the fruits of prayer in life. The effects of prayer in life are fundamentally fruits of the simplicity of contemplation.

The contemplative attitudes of simplicity and awakening shift us out of our complex struggles to find and hold onto the diversity of life on our own terms alone. Simplicity brings us into the true source of everything, from that which everything arises. As we live from the source of life, everything in life simply is, and it is simply ours. The richness of life is given to us out of contemplative simplicity. All we need do is to simply awaken to this truth, over and over again. ☸



David Frenette's new book, *The Path of Centering Prayer: Deepening Your Experience of God* (published by Sounds True) explores attitudes for deepening Centering Prayer and ways of attuning oneself to a more subtle and nondual experience of God. For more information go to: www.davidfrenette.com

Circle of Service

The Circle of Service (CoS) is the governing body of Contemplative Outreach. For the last several years, among other things, we have been pondering how a group governs with a contemplative spirit. We've been discussing the inadequacy of the term "governance," as it sounds too corporate, too hierarchical and not Spirit-sensitive. The same happens when the word "leadership" is used. The CoS members lean more towards the idea of "contemplative service structure" or "contemplative servant teams."

As we serve, the Circle has also been trying to embrace contemplative values as we address the needs of Contemplative Outreach, Ltd. There are not many models for a worldwide organism striving to embrace the contemplative dimension of the Gospel, so we continue to carefully discern direction and decisions and remember to hold them up to various contemplative values as we go along.

As convener of the CoS, there are a few things that I would like to share with you as examples of how we are trying to practice this model of Spirit-led governance. We begin our meetings with Centering Prayer, which assists us in remembering who we serve. We reach decisions by consensus, which helps us remember the unity we are seeking. If consensus is not reached easily around a decision, then we pause. We then discern until unity surfaces. After each meeting the Circle assesses our current efficiency and effectiveness. We assess ourselves in response to our Mission, Vision and Values. We examine our role as stewards of CO resources, the level of trust within the Circle, and the spirit of unity that is shared.

One aspect of the CoS activity consists in the recent formation of four groups that primarily focus on the evolution of the CoS and how it might enhance its service to the Contemplative Outreach community.



We are committed to increasing our communication with you, the larger CO community. We desire to foster greater awareness of how the Circle of Service serves the CO vision. We continue to ask for God's grace as we seek to understand what it means to be good stewards, what it means to be servant leaders, and what it really means to love one another.

Articles in this newsletter will be one of the means we use to keep you better informed about our discoveries as we continue to embrace contemplative values; as we continue to learn what it means to be servant leaders; and as we continue to discern what it means to be a new creation.

And as Fr. Thomas tells us in *The Mystery of Christ*, "Divine love makes us apostles in our inmost being. From there comes the irresistible presence and example that can transform the world."

May we all be faithful as we ever grow in Divine transformation and live into this new creation.

United through our shared prayer,

Susan Rush, Convener of the CoS

Santa Fe, New Mexico
susrush@aol.com
(505) 930-1777



Review of David Frenette's book, **The Path of Centering Prayer**
by Mary Dwyer

Amen, Amen! This book is a must read for anyone with an established Centering Prayer practice or anyone who wishes to develop one. David's articulation of the path of Centering Prayer and its development of contemplation is a tremendous gift to us all, especially because this teaching comes out of his lived experience as a contemplative practitioner and student for over 28 years.

Reading this book energized my daily prayer practice on so many levels, from very practical practice tips, to ways to deepen consent to God, to confirming statements like "Real spiritual growth is initiated within you; it happens from the inside out" (pg. 59). His articulation of the contemplative attitudes is truly grace-filled, "The radical consent of deepening contemplation means something even greater: saying yes to God's presence *acting* in you" (pg. 117). He gave me the gift of rediscovering "beginner's mind" and embracing the simplicity of this prayer practice with my whole being, "Our inner posture before God is affected by our outer bodily posture" (pg. 17). David takes the teaching on Centering Prayer begun by Fr. Thomas Keating in *Open Mind Open Heart* to the next level. "How does God help you through your contemplative practice to become more aligned with the divine nature existing within you? How does Centering Prayer deepen into contemplation? How can you move beyond your own inner obstacles—your sense of effort, struggle, distraction, and emotional turmoil—into the giftedness and gifting of God? The answers to these questions lie not so much in going beyond the obstacles, but in finding God in them and them in God" (pg. 131).

The clarity of his writing, his personal sharing and the real stories of others walking this path are immensely helpful. Most importantly, David grounds this teaching in LOVE. I think this is why it is both accessible to newcomers and inspiring to long-time contemplatives like me.

I was particularly helped by how David integrates the movement between Centering Prayer and pure contemplation, "The paradox of contemplative practice is love, nondual love, pure love" (pg. 97). He expands on the sacred symbols in great detail and opens us to the experience of the Sacred Nothingness.

I have had the privilege of knowing David for over 22 years and witnessing God's light and love magnificently shining through him. I am deeply grateful to him for sharing the depth of his own path with us and calling each of us into deeper surrender to the mystery of the contemplative path unfolding in each of our life circumstances. Amen, Amen!



Photo courtesy of Carol Leach



Photo courtesy of elpopphoto

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

Resources in our Online Store



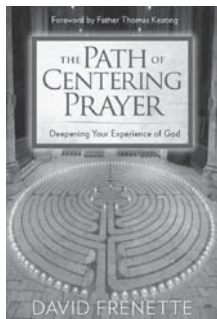
The Thomas Keating Reader

Selected Writings from the Contemplative Outreach Newsletter

THOMAS KEATING

The Thomas Keating Reader gathers for the first time 30 newsletter articles (some never published elsewhere) to

offer a valuable overview of some of the main strands of Fr. Thomas' thinking and practice on Centering Prayer, Lectio Divina, and interreligious dialogue. Rich with insight and humanity, *The Thomas Keating Reader* offers a broad introduction to the concepts that have animated Contemplative Outreach and reveals the gifts and challenges of the practice of the spiritual life. \$20 USD.



The Path of Centering Prayer

Deepening Your Experience of God

DAVID FRENETTE

For all Christians who seek to move closer into the presence of the Divine, *The Path of Centering Prayer* offers guidance in this practice, to help break

through obstacles and illuminate the way. With *The Path of Centering Prayer*, David Frenette senior student, friend, and advisor of Fr. Thomas Keating, reveals the profound depths of this practice, making it easier for meditators to deepen their connection with God.

Fr. Thomas Keating, who wrote the foreword, has so graciously said, "This book in my view is the best, most comprehensive and most practical book on Centering Prayer... David Frenette is one of God's greatest gifts to the work of Centering Prayer, and to me." Hardcover, \$19 USD.



Human Ground Spiritual Ground

Paradise Lost and Found

KESS FREY

Inspired by Thomas Keating's conceptual background for Centering Prayer, this book begins by using the biblical story of Adam and Eve

to describe four basic parameters that frame the universal human condition. These parameters or "Fruits of the Fall" are: death/change, sex/desire, good/evil choices and our existential aloneness/incompleteness apart from God. Within the framework of these parameters we experience our basic instinctual needs and their distortions into emotional programs for happiness—which happens when needs are wounded, unmet, or perceived as unmet. \$20 USD.

PRACTICING THE PRESENCE OF GOD



Practicing the Presence of God – an online, self-guided retreat

This online retreat explores in depth the contemplative prayer practice of living in the present moment with attention and intention and uses the examples of three Christian contemplative mentors: Brother Lawrence of the Resurrection, St. Therese of Lisieux and Jean-Pierre De Caussade. This retreat consists of 12 emails, audio segments, a recorded teleconference with David Frenette and Gail Fitzpatrick-Hopler, and mini-practices to help you practice the presence of God in ordinary life.

4 CEHs for chaplains available. Details and registration on the website. \$39.95 USD.



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Calendar of Events

JANUARY THRU AUGUST 2013

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

JANUARY 6-13, 2013
8-DAY CENTERING PRAYER
DUAL-TRACK INTENSIVE /
POST-INTENSIVE RETREAT
St. Mary's Sewanee
Sewanee, TN
reservations@stmaryssewanee.org
(931) 598-5342
Presented by: The Rev. Tom Ward

JANUARY 8-15, 2013
8-DAY HEARTFULNESS CENTERING
PRAYER RETREAT / ADVANCED
CENTERING PRAYER RETREAT
St. Benedict's Monastery Retreat Center
Snowmass, CO
Carol DiMarcello
coc@sopris.net
(970) 927-9376

JANUARY 19-23, 2013
5-DAY CENTERING PRAYER
RENEWAL RETREAT
Cedarbrake Renewal Center
Belton, TX
Lisa Genung
officemgr@consciousharmony.org
(512) 347-9673
Presented by: Barbara Cook

FEBRUARY 1-3, 2013
3-DAY CENTERING PRAYER
LECTIO DIVINA WEEKEND RETREAT
Bethany Retreat Center
Frenchville, PA
Nicole Fedder
bethanyretreatcenter@gmail.com
(814) 263-4855
Presented by: Deacon George Welch

FEBRUARY 5-14, 2013
10-DAY CENTERING PRAYER
ADVANCED RETREAT
St. Benedict's Monastery Retreat Center
Snowmass, CO
Carol DiMarcello
coc@sopris.net
(970) 927-9376
Presented by: David Frenette

FEBRUARY 26-MARCH 1, 2013
4-DAY CENTERING PRAYER RETREAT
Holy Cross Monastery
West Park, NY
Br. Julian Mizelle, OHC
guesthouse@hcmnet.org
Presented by: Br. Julian Mizelle, OHC

MARCH 5-14, 2013
10-DAY CENTERING PRAYER POST-INTENSIVE
RETREAT
St. Benedict's Monastery Retreat Center
Snowmass, CO
Carol DiMarcello
coc@sopris.net
(970) 927-9376

MARCH 5-14, 2013
10-DAY CENTERING PRAYER LENTEN
RETREAT
Cedarbrake Renewal Center
Belton, TX
Lisa Genung
officemgr@consciousharmony.org
(512) 347-9673
Presented by: Fr. Carl Arico

APRIL 9-18, 2013
10-DAY CENTERING PRAYER POST-INTENSIVE
RETREAT
St. Benedict's Monastery Retreat Center
Snowmass, CO
Carol DiMarcello
coc@sopris.net
(970) 927-9376

APRIL 11-14, 2013
4-DAY CENTERING PRAYER RETREAT
Bethany Retreat Center
Frenchville, PA
Nicole Fedder
bethanyretreatcenter@gmail.com
(814) 263-4855
Presented by: E. Jane Martin

APRIL 30-MAY 9, 2013
10-DAY CENTERING PRAYER INTENSIVE RETREAT
St. Benedict's Monastery Retreat Center
Snowmass, CO
Carol DiMarcello
coc@sopris.net
(970) 927-9376

MAY 12-19, 2013
8-DAY CENTERING PRAYER DUAL-TRACK
INTENSIVE / POST-INTENSIVE RETREAT
Maris Stella Retreat House
Harvey Cedars, NJ
Leslee Terpay
co-leslee@comcast.net
(720) 315-8120
Presented by: Fr. Carl Arico,
Cathy Maravetz & Leslee Terpay

MAY 26-JUNE 2, 2013
8-DAY CENTERING PRAYER DUAL-TRACK
INTENSIVE / POST-INTENSIVE RETREAT
St. Mary's Sewanee
Sewanee, TN
St. Mary's Sewanee
reservations@stmaryssewanee.org
(931) 598-5342
Presented by: The Rev. Thomas Morris

MAY 28-JUNE 2, 2013
6-DAY FORMATION FOR CONTEMPLATIVE
OUTREACH SERVICE
Bethany Retreat Center
Frenchville, PA
Nicole Fedder
bethanyretreatcenter@gmail.com
(814) 263-4855
Presented by: Staff

JUNE 6-13, 2013
8-DAY CENTERING PRAYER INTENSIVE
RETREAT
Bethany Retreat Center
Frenchville, PA
Nicole Fedder
bethanyretreatcenter@gmail.com
(814) 263-4855
Presented by: Sr. Therese Dush, Sr. Rita
Panciera, & Fr. Philip Billotte

JUNE 11-20, 2013
10-DAY CENTERING PRAYER
INTENSIVE RETREAT
St. Benedict's Monastery Retreat Center
Snowmass, CO
Carol DiMarcello
coc@sopris.net
(970) 927-9376



JUNE 16-23, 2013

8-DAY CENTERING PRAYER DUAL-TRACK
INTENSIVE POST-INTENSIVE RETREAT**Nazareth Retreat Center**

Nazareth, KY

Doreen Josephs

djosephs@insightbb.com

(502) 239-3966

JUNE 17-23, 2013

7-DAY CENTERING PRAYER FORGIVENESS
RETREAT**Cedarbrake Renewal Center**

Belton, TX

Lisa Genung

officemgr@consciousharmony.org

(512) 347-9673

Presented by: Mary Dwyer

JUNE 28-JULY 5, 2013

8-DAY CENTERING PRAYER DUAL-TRACK
INTENSIVE POST-INTENSIVE RETREAT**Benedictine Sisters Retreat Center**

Cullman, AL

Diana Tschache

tschached@bellsouth.net

(205) 991-6964

Presented by: Fr. Bill Sheehan

JUNE 30-JULY 7, 2013

8-DAY CENTERING PRAYER DUAL-TRACK
INTENSIVE POST-INTENSIVE RETREAT**Holy Spirit Retreat Center**

Encino, CA

Sr. Linda Snow; Sr. Pat Nelson

srlinda.snow@gmail.com

(818) 784-4515

JULY 12-21, 2013

10-DAY HEARTFULNESS RETREAT CENTERING
PRAYER RETREAT**Cedarbrake Renewal Center**

Belton, TX

Lisa Genung

officemgr@consciousharmony.org

(512) 347-9673

Presented by: Mary Anne Best

JULY 15-22, 2013

8-DAY CENTERING PRAYER DUAL-TRACK
INTENSIVE / POST-INTENSIVE RETREAT**St. Anthony's Retreat Center**

Honolulu, HI

Carol Alevizos

cohi@lava.net

(808) 536-6090

JULY 28-AUGUST 4, 2013

8-DAY CENTERING PRAYER DUAL-TRACK
INTENSIVE / POST-INTENSIVE RETREAT**St. Mary's Sewanee**

Sewanee, TN

St. Mary's Sewanee

reservations@stmaryssewanee.org

(931) 598-5342

Presented by: The Rev. Tom Ward

AUGUST 4-11, 2013

8-DAY CENTERING PRAYER POST-INTENSIVE
RETREAT**Bethany Retreat Center**

Frenchville, PA

Nicole Fedder

bethanyretreatcenter@gmail.com

(814) 263-4855

Presented by: Sr. Therese Dush, Sr. Rita
Panciera, & Fr. Philip Billotte

AUGUST 12-17, 2013

6-DAY CENTERING PRAYER: MEN'S RETREAT

Cedarbrake Renewal Center

Belton, TX

Lisa Genung

officemgr@consciousharmony.org

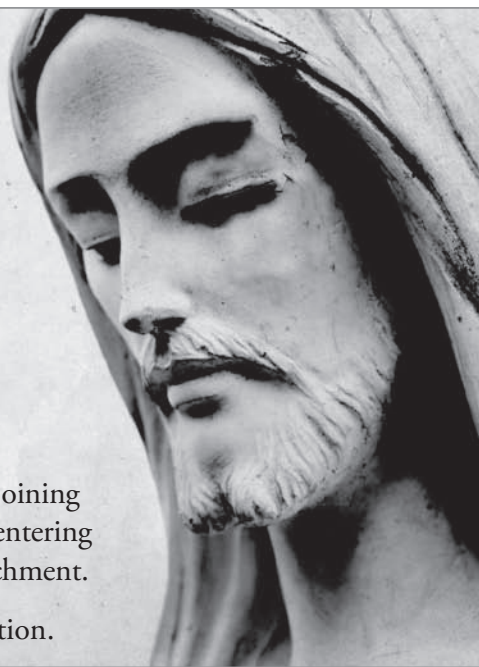
(512) 347-9673

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PRAYER DAY

SATURDAY, MARCH 16, 2013

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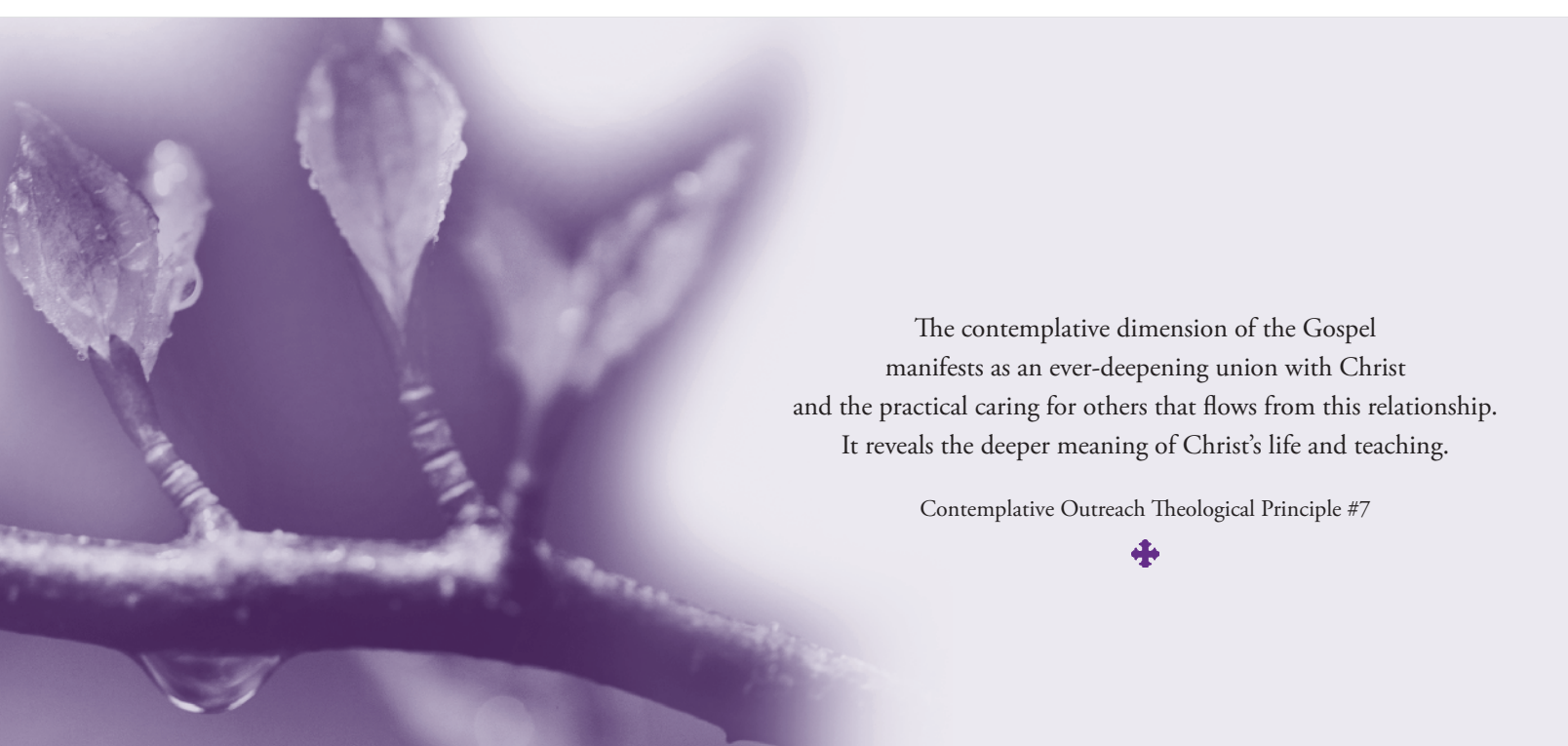
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The contemplative dimension of the Gospel
manifests as an ever-deepening union with Christ
and the practical caring for others that flows from this relationship.
It reveals the deeper meaning of Christ's life and teaching.

Contemplative Outreach Theological Principle #7

