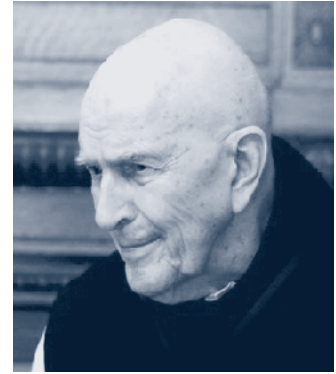




# The Seven Stages *of* Centering Prayer

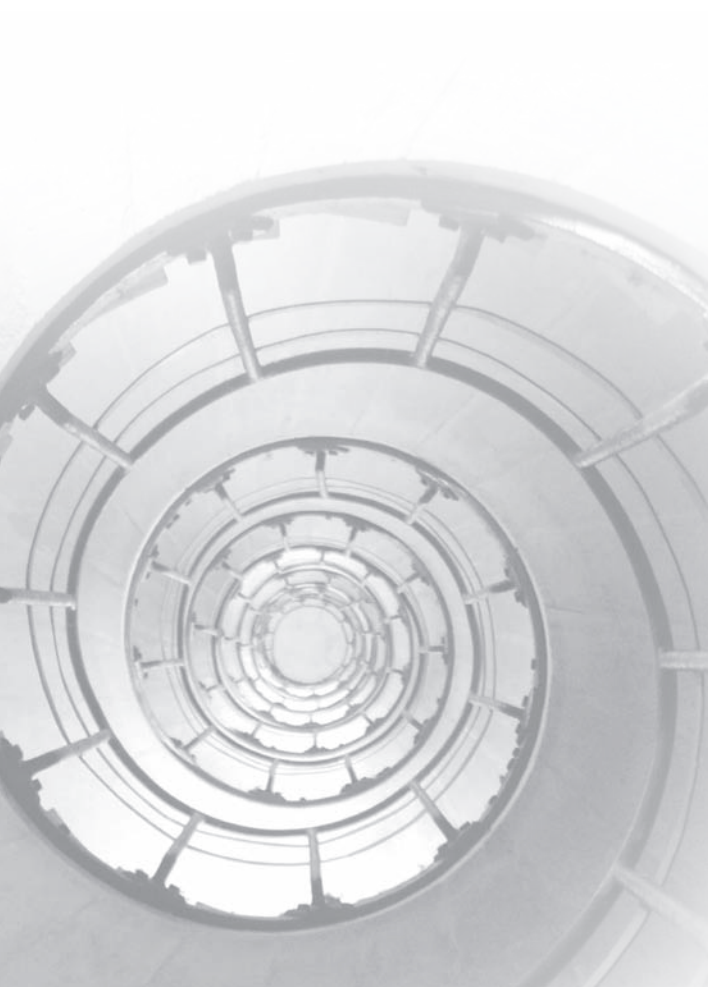


Thomas Keating

THE ESSENCE OF Centering Prayer is consenting to God's presence and action within. The logo of Contemplative Outreach as depicted on our newsletter suggests how this consent normally develops. The seven stages of Centering Prayer outlined below continue these steps beyond the present logo and dispose us toward ever-deepening self-surrender. These seven stages might be called the process of Centering Prayer. I summarize them as follows:

- 1. Silence** is consenting to God's presence – what Jesus calls the Kingdom of God – within and among us. External silence supports this movement.
- 2. Solitude** flows from interior silence. Disregarding our interior dialogue leads to “resting in God” (Saint Gregory the Great), and to consciousness without particular content.
- 3. Solidarity** is the awareness of increasing oneness with God, with the whole human family, and with all creation.
- 4. Service** is following the ever-present inspirations of the Spirit not only during the time of formal prayer, but in the details of everyday life. It is a spontaneous expression of solidarity: God in us serving God in others.

*Nothing could be more  
down to earth or more  
humbling than this  
boundless Presence,  
which just is. It doesn't  
have to prove itself.  
It doesn't have to  
acquire anything.  
It just is.*



**5. Stillness** is what Jesus called “prayer in secret” (Matthew 6:6). This is the experience of God’s presence beyond rational concepts, beyond preoccupation with one’s personal thoughts and desires.

**6. Simplicity** is the integration of contemplation and action, a growing capacity to live in the midst of duality – the ups and downs of daily life – without losing the non-dual perspective. Contemplation is not the same as action. They are distinct but they are not separate.

**7. Surrender** is the total gift of self to God, a movement from union to unity. It marks the beginning of what Jesus calls “eternal life” as an abiding state.

As we are moved through the stages of grace, our perspective changes in regard to Centering Prayer, the contemplative life, and God. In between the steps there may be delightful plateaus as well as dark nights, all of which have physical, mental, and spiritual consequences. The most transforming dark nights seem to be primarily psychological states, and the darkest of all is the purely spiritual suffering that arises from just being a creature, apparently unequipped for the hazards and trials of this life, but going through them with invincible confidence in God’s love. ☩



Gail Fitzpatrick-Hopler

# The Grace of the Sacred Word



WITH JUST A little bit of attention, it is easy to notice how prevalent group identification and group consciousness is in the world today. It is easiest to see it at its extreme, for example, in fanatical loyalty to sport teams and political parties or movements. It's harder to see in the more subtle ways it plays out in our ordinary, every day lives. This level of consciousness is known as 'mythic membership,' and is described by Thomas Keating in Chapter 5 of *Invitation to Love*:

"Over identification with the group is the dominant characteristic of mythic membership consciousness. When we derive our identity from the social unit of which we are a member, we give the group unquestioning loyalty. The sense of belonging to something important gives us feelings of security, pleasure, and power."

Another way of saying this is we over identify with the cultural and emotional conditioning we all acquired, and this conditioning coalesces around groups and their belief systems, whether ethnic, religious, political, social, family, etc. During adolescence we identify with our peer group as a means of developing socialization skills and group acceptance. It is meant to help us grow and flourish; it is not meant to fixate us at this particular stage and bind us there for a lifetime. Basing our consciousness on group identity can be very powerful and demanding, even hypnotizing, and when it reaches this level of identification, mythic membership prevents us from identifying with our own integrity in divine relationship with God.

*If we can't let go of mythic membership, then we can't surrender to God!*



Essentially, our cultural and emotional conditioning becomes such an attachment; it becomes our 'skin,' our false self. It is not surprising then that we don't even notice our actions and reactions to our external and internal worlds because we are so identified with them. Perhaps you've heard this wisdom story: A little fish asked its mother, 'What is water?' The mother tossed her on to the sand and she began to struggle, flipping around on the beach. Then the mother pushed her back into the water and the little one swam away. She learned the answer to her question.

We have been lulled into ignorance and illusion of who we are. The obvious truth of the Indwelling Presence is right before our eyes and we deny it, reverting to our usual programmed behavior based on social expectations. Mythic membership is one of the obstacles we encounter on the spiritual journey. If we can't let go of mythic membership, then we can't surrender to God!

Over time, Centering Prayer helps us see our behaviors and mis-identifications and turn them

over to God through our commitment to consent to God's presence and action within. The gentle return to the sacred word actually interrupts clinging to our thoughts - which are always rooted in our preoccupation with ourselves. When we let go of our thoughts during our Centering Prayer period, even for a split second, we open to God. And little by little we are able to ignore or turn away from our desire to cling to our self reflections about who we think we are and embrace silence, God's first language. In this silence we acquire a space *between* our thoughts and there the truth of who we are emerges. We become present to what is in the moment.

So in Centering Prayer, we move from struggling with letting go of thoughts, to a diminishment of thoughts and finally, a diminishment of our own self awareness. In the silence that emerges we gradually grow in faith, trust and willingness to surrender to God, one consent at a time, simply letting go of thoughts. ☸





Fr. Carl J. Arico

THESE LAST TWO years I have been reading *A Year with Thomas Merton, Daily Meditations from His Journals*. I first encountered Merton's writings while I was in High School when I read *The Seven Storey Mountain*. I was so inspired that in 1950 at 15 years of age I took a trip to the Trappist monastery in Gethsemane (where Merton was living) to make a retreat. My commitment to serve Contemplative Outreach all these years is rooted in this experience and Merton's inspiration. So let me share a couple of selections that are meaningful to me.

St Paul says "... in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, and that you are renewed in the spirit of your mind, and put on the new self which in the likeness of God has been created in righteousness and holiness of the truth." Ephesians 4:22-24 (NASB)

*"The old and the new. For the 'old man' everything is old: he has seen everything or thinks he has. He has lost hope in anything new. What pleases him is the 'old' he clings to, fearing to lose it, but he is certainly not happy with it. ... And yet there may be much movement – but change that leads to no change."* TM - March 22

The old self can be seen as the false self, as one interpretation. I like to look upon it as the self who, in the spiritual journey, is striving to be successful. If that is the motivation, their energy centers are likewise motivated. The measuring rod becomes the need to be correct in how and what they are doing, the need to be in control of outcomes and the need to be esteemed and seen as a 'spiritual person.' The outcome is what Merton now describes very dramatically:

*"The old man lives without life. He lives in death, and clings to what has died precisely because he clings to it. And yet he is crazy for change, as if struggling with the bonds of death. His struggle is miserable, and cannot be a substitute for life."* TM - March 22

Excerpts from *A Year with Thomas Merton, Daily Meditations from His Journals*, Selected and edited by Jonathan Montaldo, Harper One 2004, Quotes are referenced to dated readings in the book.

# Meandering with Thomas Merton

Like St. Paul, Merton speaks about the 'new self' or the new man:

*"For the 'new man' everything is new. Even the old is transfigured in the Holy Spirit and is always new. There is nothing to cling to, there is nothing to be hoped for in what is already past – it is nothing. The new man is he who finds reality where it cannot be seen by the eyes of the flesh – where it is not yet – where it comes into being the moment he sees it. ... The new man is living in a world that is always being created and renewed. He lives in this realm of renewal and creation. He lives in life."* TM - March 22

Perhaps the 'new man/ new self' is the true self? I like to look upon the true self as the one who in the spiritual journey is striving for fidelity, not success. They have let go and do not cling to the instinctual needs for security, affection and control. Instead they strive to be faithful to the practice and to the relationship. Therefore, if they fail or make a mistake they are not dejected but just 'begin again,' knowing that mistakes are part of the dynamic of fidelity. Mother Teresa said it best (paraphrasing): 'I was never called to be successful; I was called to be faithful and in my striving to be faithful my life will be fruitful and because it is fruitful you could say I am successful.'

And so with Merton I can say;

*"Thank God! Thank God! I am only another member of the human race, like all the rest of them. I have an immense joy being a man, a member of the race in which God himself became incarnate. As if the sorrows and stupidities of the human condition could overwhelm me, now that I realize what we all are."* TM - March 19 ☸



# Let it Be, So Be It

by David Frenette

IF YOU ASKED me for one piece of advice about contemplation, I would say to take to heart the meaning of one word: amen. If you asked me how you should relate to God, how you might pray, I would whisper, “Amen.” If I practice only one simple thing at the end of my own life, I hope it will be *amen*.

“Amen” is used in the Western religions to express profound faith, assent to Mystery, surrender to God. In the Christian tradition, “amen” is the one word that ends every prayer in words, including the Lord’s Prayer. Amen means, literally, “so be it” or “let it be.” After any petition or prayer, “amen” is the “so be it” or the “let it be” which releases that prayer or petition into God with a radical trust that nothing more needs to be said, nothing else needs to be done.

With amen, your words and actions yield to God’s presence. Amen doesn’t mean being passive; it doesn’t mean that discipline, practice and compassionate actions aren’t necessary in the spiritual life. Amen doesn’t mean that you do not act in the face of injustice. Amen means that your prayer is a relationship with God rather than with yourself; it means that rather than trying to succeed through effort, you let the Spirit pray in you. Amen means trusting that you can’t confront injustice on your own, that at some point you need to let go of your own, self-initiated efforts and agenda and just be, in trust, in God.

## Centering Prayer; Consent to Amen

We need help to let the spirit of amen fully come forth in our prayer and in our life. The 2000-year-old Christian contemplative tradition recognizes that in order to radically trust in a reality that you cannot see, you need to prepare yourself through actions, disciplines, and practices whose purpose, quite simply, is to bring you more easily to amen.

Centering Prayer is one such practice, a profound way of consenting to God’s presence and action within, beyond your own self-initiated efforts. Centering Prayer helps you consent to the gift of contemplation. In Centering Prayer, every time you return ever-so-gently to your sacred symbol when you are engaged with thoughts, you refine your own actions from self-effort into trust in God. Gentleness, trust, and lack of striving can inform more of your spiritual life. Willing to let every thought go, willing to let go of effort and strategies, your trust in God unfolds more easily within. Easily and lightly treat every thought as an invitation to rest in God. Learn to let these thoughts be, without fighting them. *Let everything be, just as it is, in God.* Say yes to practicing *amen*.

## A Deeper Amen

As you continue on the path of Centering Prayer it is possible to learn how to be penetrated more deeply by amen. There are specific contemplative attitudes that, like the different facets of a brilliant

diamond, comprise the “skillful means” of deepening contemplation. Practicing contemplation involves dispositions more than techniques, perspectives more than black-and-white directions. These contemplative attitudes evoke your own experience of God and invite you further on the path of transformation in Christ. Practicing these contemplative attitudes allows God — the reality in whom prayer and life is found—to become the source of what you do in Centering Prayer. As your prayer deepens these same attitudes will arise in your active life.

### Unconditional Presence

When I provide spiritual direction or contemplative counseling, I find that my most effective “intervention” is not my words but my presence. Listening fully to someone means not trying to change them. You listen deeply and let their concerns, their “story,” be, in God. The mirror of your unconditional presence allows another person to settle into God. Transformative growth begins with acceptance. Unconditional love is rooted in unconditional presence. My presence to the Divine Presence, through which I am united in presence with another, is the best thing I can offer another person.

When I was with my mother as she was in hospice care, I found that I couldn’t protect her from the transition that was before her. All I could do was be present to God, and to her, in her passage, in her own dying process. I practiced Centering Prayer next to her while she slept at night. During the day I allowed my breath to simply align with her breathing.

Unconditional love does not mean that you are not concerned about the pain your loved one may be in. Unconditional love means that you trust, radically, that God is present to them, and to you. Being unconditionally present to another means accepting them for who they are, trusting that God is present to them. Love is a practice of amen. From the radical stance of amen, inspired action comes. *Letting everything be, just as it is, in God*, in the face of death, and life, is the gateway to experiencing the divine in

ordinary as well as extraordinary circumstances.

Consider your own life. Recall a time when you were blessed by the attitude of amen, a deep acceptance of what is. What happened? How might you be invited, now, to let go of your own isolated self-effort in favor of greater trust? In your prayer or in your daily activities, in your relationship with your loved ones, in your service, how might you practice amen, or unconditional presence, in order to experience that you are not alone, that God is with you in your being and in your doing?

With the deep surrender of amen we are aligned with God — the source of freer and more sustained action — more than anything we could accomplish on our own. As we say “amen,” as we practice “so be it,” God takes over. As we practice amen, God is with us in more and more of what we do, including our care of others and our actions to confront injustice. Amen — “so be it,” “let it be” — expresses the true spirit of contemplation. ☸



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.  
It will be released this September.

# *Pray the Welcoming Prayer*

by Cherry Haisten, member of Welcoming Prayer Team



Did you know that some 1000 participants from around the globe took the Welcoming Prayer online course offered in partnership with Spirituality and Practice in November 2010? The month-long virtual class attracted participants from Thailand, Panama, Singapore, Canada, South Africa, UK, Ireland, Australia, New Zealand, Central America, Argentina, Trinidad and France, just to name a few.

Over 80% of these participants had an established Centering Prayer practice. (Centering Prayer is officially a prerequisite for Welcoming Prayer, but we all know the Spirit works in mysterious ways.) Some in the online community forum reported it was the best and most powerful online course they've ever taken.

Powerful indeed. That's exactly what the Welcoming Prayer is. It is the "consent on the go" in daily activity that furthers the transformation process initiated and sustained by a regular twice-daily practice of Centering Prayer. The Welcoming Prayer is in "doing" what Centering Prayer is in "being." "Simply put," longtime Welcoming Prayer practitioner and presenter Cathy McCarthy has written, "the faithful practice of both Centering Prayer and Welcoming Prayer is the one-two punch that helps me to embrace God in every moment—in every event."

If you have not yet learned Welcoming Prayer or if your practice needs a jumpstart or deeper roots, consider these options.

- Learn the prayer by attending a Saturday introductory workshop or weekend retreat. Check with your local contacts (see the directory at the back of this newsletter) or search the online calendar. Or, take the online course mentioned above.
- A wonderful way to establish a practice firmly in your life is to attend a Welcoming Prayer immersion. This "un-retreat" differs from a classic Centering Prayer retreat in that more time is spent in talking to simulate ordinary daily life. The advantage of the immersion is the opportunity to focus on the Welcoming Prayer and to practice, practice, practice. It includes all the Welcoming Prayer teaching with more time for feedback and for internalizing the prayer. The Welcoming Prayer team is also ready to collaborate in setting up an immersion in your area.

Don't expect to engage in a time of heavy abstract theory at a Welcoming Prayer workshop or retreat. Any Welcoming Prayer event is largely experiential, though grounded in Scripture, Christian tradition, and the conceptual framework of Father Keating's Centering Prayer teaching. Each workshop includes background on the psychology of Centering Prayer, the energy centers, and the false-self system as they relate to the practice. But the main emphasis of all Welcoming Prayer offerings is practice. Transformation doesn't happen without our cooperation with Spirit. Practice is our cooperation. ☸



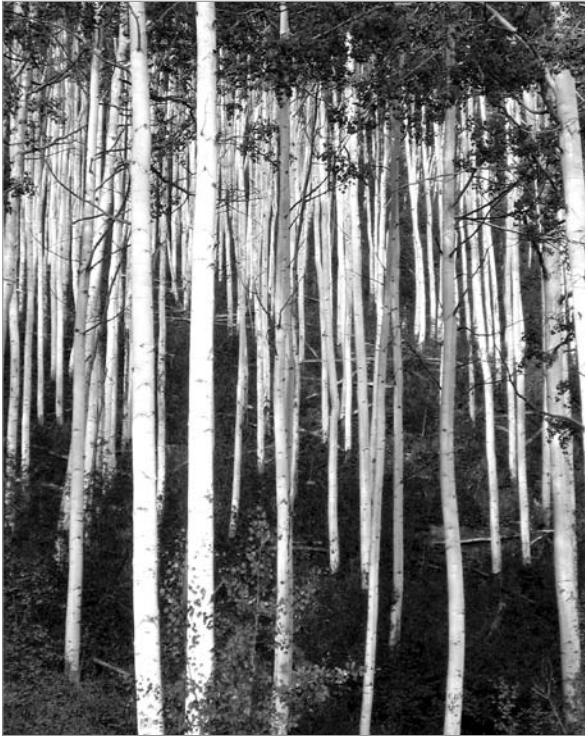


Photo courtesy of Kwan Soo

## ENTER THE DARKNESS

A veiled realm this world within.  
Shades of darkness without boundary,  
Grained, textured in swirls, as it molds about you.

A cushiony non-static surface that undulates.  
This misty fabric bears no weight.  
Can you peel the layers of inner space?  
Be content to remain in place.

There is no height, nor depth, simply immersion.  
No foundation for understanding but solitude.  
Repose, await the anointing.  
Unseen, God works to perfect.

Darkness is but a shield meant to protect.  
A density masking Purity's residence.  
Parted--blinding radiance, alive majestic.

Enter the darkness. Celebrate! Face the night.

Robert Pontillo  
Westwood, NJ

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

## Are You A Commissioned Presenter?

During the month of July we will be surveying all Commissioned Presenters of Centering Prayer and Commissioned Presenters-in-Training to bring our records up-to-date. This short survey will be sent electronically and will take just a few moments.

Do we have your email address? Well, if you don't receive our monthly e-bulletin, that means we don't. If you wish to remain active as a Presenter, please send your email to [office@coutreach.org](mailto:office@coutreach.org). Then you will receive the survey and the monthly e-bulletin.

If you don't have an email address, we will mail the survey to your home address.

Let us know if you don't receive the survey by end of July.  
Thank you in advance for your help.

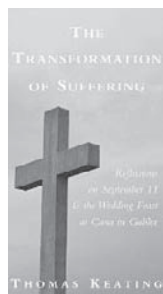
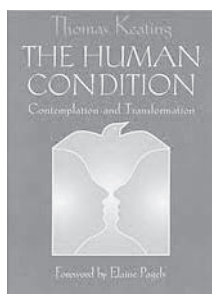
## Are You Planning Some Travel in the Near Future?

You may be going to a place where a person practicing Centering Prayer lives. Your visit could be of great encouragement. You may be able to attend a Centering Prayer group as you travel.

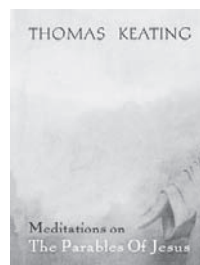
David Muyskens can help identify persons or groups at your destination. Please write him at [jdmuyskens@sbcglobal.net](mailto:jdmuyskens@sbcglobal.net). You may also provide a great service by taking some resources to give to people where you visit, as the cost of shipping is prohibitive. You may save a lot of money for someone who needs certain resources.

## Resources

### Special 2 for 1 Book Promotion:



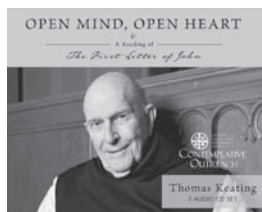
Buy *The Human Condition* (\$7.95 USD) and get *The Transformation of Suffering* FREE (a \$12.00 USD value). Both by Thomas Keating.



### Meditations on the Parables of Jesus

Thomas Keating

Revising much of the content originally published in *The Kingdom of God Is Like*, and adding selected material from *Awakenings* and *Reawakenings*. Includes insightful commentary on the parables of the Bible, including the Mustard Seed, the Narrow Door, the Penitent Woman, the Sower, the Prodigal Son, and others. *Special introductory price of \$14.95 USD, while supplies last.*



### 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 or MP3 download \$18 USD*



### 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*



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# Calendar of Events

## JUNE TO DECEMBER 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).

JUNE 1-6, 2012  
6-DAY FORMATION FOR  
CONTEMPLATIVE OUTREACH SERVICE  
Frenchville, PA  
Nicole Fedder  
[bethanyretreatcenter@gmail.com](mailto:bethanyretreatcenter@gmail.com)  
814-263-4855

JUNE 2-8, 2012  
7-DAY CENTERING PRAYER  
ADVANCED RETREAT  
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  
Sewanee, TN  
Carolyn Goddard  
[carolyndgoddard@gmail.com](mailto:carolyndgoddard@gmail.com)  
615-438-3216  
*Presenter:* The Rev. Thomas Morris

JUNE 16-23, 2012  
7-DAY CENTERING PRAYER DUAL-TRACK  
INTENSIVE POST-INTENSIVE RETREAT  
Ferdinand, IN  
Srs. Maria Tasto and Kathy Bilske  
[mariat@thedome.org](mailto:mariat@thedome.org)

JUNE 21-28, 2012  
8-DAY CENTERING PRAYER  
INTENSIVE RETREAT  
Frenchville, PA  
Nicole Fedder  
[bethanyretreatcenter@gmail.com](mailto:bethanyretreatcenter@gmail.com)  
814-263-4855

JUNE 22-28, 2012  
7-DAY CENTERING PRAYER DUAL-TRACK  
INTENSIVE POST-INTENSIVE RETREAT  
North Palm Beach, FL  
Basha Perez  
407-869-0781  
*Presenter:* Fr. Bill Sheehan, OMI

JUNE 23-29, 2012  
7-DAY CENTERING PRAYER  
ADVANCED RETREAT  
Benet Lake, WI  
Lois Blasinski  
[lblasinski@wi.rr.com](mailto:lblasinski@wi.rr.com)  
262-895-7268

JUNE 24-JULY 1, 2012  
8-DAY CENTERING PRAYER DUAL-TRACK  
INTENSIVE POST-INTENSIVE RETREAT  
Encino, CA  
Sr. Linda Snow; Sr. Pat Nelson  
[srlinda.snow@gmail.com](mailto:srlinda.snow@gmail.com)  
818-784-4515

JUNE 25-JULY 2, 2012  
8-DAY CENTERING PRAYER DUAL-TRACK  
INTENSIVE POST-INTENSIVE RETREAT  
Cullman, AL  
Diana Tschache  
[tschached@bellsouth.net](mailto:tschached@bellsouth.net)  
205-991-6964  
*Presenter:* Fr. Bill Fickel

JULY 6-15, 2012  
10-DAY HEARTFULNESS  
CENTERING PRAYER RETREAT  
Belton, TX  
Lisa Genung  
[officemgr@consciousharmony.org](mailto:officemgr@consciousharmony.org)  
512-347-9673

JULY 8-15, 2012  
8-DAY CENTERING PRAYER DUAL-TRACK  
INTENSIVE POST-INTENSIVE RETREAT  
Edmonton, AB Canada  
Wendee Paul  
[retreats@providencerenewal.ca](mailto:retreats@providencerenewal.ca)  
780-701-1954

JULY 9-16, 2012  
8-DAY CENTERING PRAYER RETREAT  
Honolulu, HI  
Carol Alevizos  
[cohi@lava.net](mailto:cohi@lava.net)  
808-536-6090  
*Presenters:* George Andreas and Jean Benfer

JULY 20-27, 2012  
8-DAY CENTERING PRAYER DUAL-TRACK  
INTENSIVE POST-INTENSIVE RETREAT  
Melbourne, KY  
Sr. Micki Martin  
[violamickimartin@hotmail.com](mailto:violamickimartin@hotmail.com)  
859-441-0700, Ext. 349

JULY 29-AUGUST 5, 2012  
8-DAY CENTERING PRAYER  
POST-INTENSIVE RETREAT  
Frenchville, PA  
Nicole Fedder  
[bethanyretreatcenter@gmail.com](mailto:bethanyretreatcenter@gmail.com)  
814-263-4855

JULY 31-AUGUST 9, 2012  
10-DAY CENTERING PRAYER  
POST-INTENSIVE RETREAT  
Snowmass, CO  
Carol DiMarcello  
[coc@sopris.net](mailto:coc@sopris.net)  
970-927-9376  
Full; waiting list available

AUGUST 10-19, 2012  
10-DAY CENTERING PRAYER  
POST-INTENSIVE RETREAT  
Wilmington, DE  
Therese Saulnier  
[lectio844@hotmail.com](mailto:lectio844@hotmail.com)  
201-436-8256  
*Presenter:* Fr. Bill Sheehan, OMI

SEPTEMBER 4-13, 2012  
10-DAY CENTERING PRAYER  
POST-INTENSIVE RETREAT  
Snowmass, CO  
Carol DiMarcello  
[coc@sopris.net](mailto:coc@sopris.net)  
970-927-9376

SEPTEMBER 29-OCTOBER 6, 2012  
8-DAY CENTERING PRAYER DUAL-TRACK  
INTENSIVE POST-INTENSIVE RETREAT  
Schuyler, NE  
Diane Kaiser  
[centering@nebraskacontemplativeoutreach.org](mailto:centering@nebraskacontemplativeoutreach.org)  
402-330-9968  
*Presenter:* Fr. John Mark Etensohn, OMI

OCTOBER 2-11, 2012  
10-DAY CENTERING PRAYER  
INTENSIVE RETREAT  
Snowmass, CO  
Carol DiMarcello  
[coc@sopris.net](mailto:coc@sopris.net)  
970-927-9376

OCTOBER 12-16, 2012  
5-DAY CENTERING PRAYER DUAL-TRACK  
INTENSIVE POST-INTENSIVE RETREAT  
Conyers, GA  
Vernon and Mary Joyce Dixon  
[vandmjdixon@windstream.net](mailto:vandmjdixon@windstream.net)  
706-896-8275



OCTOBER 19-26, 2012  
7-DAY CENTERING PRAYER DUAL-TRACK  
INTENSIVE POST-INTENSIVE RETREAT

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

OCTOBER 29-NOVEMBER 5, 2012  
8-DAY CENTERING PRAYER  
POST-INTENSIVE RETREAT

Snowmass, CO  
Carol DiMarcello  
coc@sopris.net  
970-927-9376

Full; waiting list available

NOVEMBER 9-16, 2012  
8-DAY CENTERING PRAYER  
POST-INTENSIVE RETREAT

Snowmass, CO  
Carol DiMarcello  
coc@sopris.net  
970-927-9376

Full; waiting list available

NOVEMBER 13-18, 2012  
6-DAY CENTERING PRAYER RETREAT

West Park, NY  
Guesthouse Office  
guesthouse@hcmnet.org  
845-384-6660 ext 3004  
*Presenter:* Fr. Carl Arico

NOVEMBER 27- DECEMBER 6, 2012  
10-DAY CENTERING PRAYER  
POST-INTENSIVE RETREAT

Snowmass, CO  
Carol DiMarcello  
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Full; waiting list available

DECEMBER 3-9, 2012  
7-DAY HEARTFULNESS  
CENTERING PRAYER RETREAT

Belton, TX  
Lisa Genung  
officemgr@consciousharmony.org  
512-347-9673

### SHORTER RETREATS

JUNE 19-23, 2012  
5-DAY WELCOMING PRAYER  
IMMERSION WORKSHOP

Wilmington, DE  
Jesus House Office Manager  
edie2501@comcast.net  
302-995-6859  
*Presenter:* Therese Saulnier

JULY 11-15, 2012  
5-DAY LECTIO DIVINA  
WEEKEND RETREAT  
NICARAGUA

Sr. Maria Tasto  
mariat@thedome.org  
*Presenter:* Sr. Maria Tasto

JULY 13-15, 2012  
3-DAY CENTERING PRAYER  
AS THE 11TH STEP RETREAT  
Boerne, TX  
Myrna Toohey  
mjt@satx.rr.com  
830-981-4151

OCTOBER 14-16, 2012  
3-DAY CENTERING PRAYER  
AS THE 11TH STEP RETREAT  
Sewanee, TN  
Carolyn Goddard  
carolyn.goddard@gmail.com  
615-438-3216  
*Presenter:* Becky H.

NOVEMBER 30-DECEMBER 2, 2012  
3-DAY LECTIO DIVINA  
WEEKEND RETREAT  
Sewanee, TN  
Leslee Terpay  
laterpay@comcast.net  
*Presenter:* Leslee Terpay



## EMBODYING THE PRESENCE OF GOD

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For more information, email [olsiana@coutreach.org](mailto:olsiana@coutreach.org)



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September 14 - 16, 2012

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September 14 - 20, 2012

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contemplativeoutreach2012](http://www.garrisoninstitute.org/contemplativeoutreach2012)

For more information  
email [alexandra@garrisoninstitute.org](mailto:alexandra@garrisoninstitute.org)  
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