



Photo courtesy of Ron Barnett



## Epiphany, the Feast of Contemplatives

A Homily • Thomas Keating

### Epiphany, dear friends, is the feast of contemplatives in the Church,

in all the world religions, and in humanity<sup>1</sup>. We can't escape the invitation to become a contemplative because all we have to do to receive it is to be born and I presume we have all experienced that. At the culmination of the Christmas season is the feast of the Epiphany. Epiphany means revelation. What revelation? Each of us is manifesting God, or at least we have the potential of doing so along with every other creature...But there is more. The feast of Epiphany reveals that God is inviting us to participate in the union of the Son of God with human nature. The Incarnation of the Word made flesh is the marriage between the divine and human nature in Jesus Christ. We share in the mystery of the Word made flesh in virtue of the oneness of the human species and become one body with Christ. This revelation is symbolized in the Gospel text by the water changed into wine. In this image we humans are the water and the Spirit is the wine.

Epiphany is the Christian celebration of what our brothers and sisters in other religions call enlightenment. Enlightenment is the inward realization and consciousness of being identified with who we really are. We are not our false selves or egos. Kiss them goodbye. They have no future. We have to have an ego in some degree to function in this life, but the most important aspect of our life is the epiphany or revelation of God that is going on all the time in the details of life. We know that a subatomic particle is in relation to the wave from which it comes, and that we are localized expressions or manifestations of the wave from which we come. We call our wave God, which is like a kind of nickname because there

<sup>1</sup>cf. *The Mystery of Christ*, Thomas Keating; I. The Christ-Epiphany Mystery.

is no word for this primordial wave. It just is, is, is – ISING without any limitation at all. If we have any existence at all, we must be present to and penetrated by this presence.

Why not cultivate it? That is the invitation of Epiphany. Why not become unified or identified with God so that you manifest God in every action, and in this way give God a chance to find out what it is like to be a human being. That seems to be the project. But it is only half the project. The bigger half is the effort God has been making since the beginning of time to convince us that he loves us. We are pretty shy about that; not too good candidates for divine love at that level, which is the meaning and source of every other love, physical, mental, and spiritual.

The Church has great courage, and perhaps even a little presumption in celebrating Epiphany the way she does, that is to say, the revelation of God on three distinct levels: the remote, the proximate, and the actual. In other words, there are levels of understanding, penetration, and realization in the feast and its significance that the liturgy is trying to communicate.

The coming of the Magi (first level) is the remote call of all humanity to union with God. Divine union is an invitation to everybody that ever existed or will exist. The baptism of Jesus (second level) is the proximate call of a certain group of religious people, the Jews, to a more intimate communion with the source of all that is.

The Marriage Feast of Cana, is the crown of the Christmas/Epiphany season (third level) which in this context is the celebration of the marriage between God and humanity. We need a little subtlety to penetrate its full significance. What is being revealed in this wedding feast? What is being revealed is that the Divine Nature has united with our human nature and that this is being discovered and becoming conscious in the lives of ordinary folks like us.

Epiphany is also the celebration of God's nuptials with specific individuals, that is, in you and me. That is why I call it the feast of contemplatives. Contemplation is the process of

human enlightenment that goes on over the years. Old age is the time to do nothing in order to be more and more taken over in body, soul, and spirit, by this incredible love that is always with us, but has to be uncovered by a certain amount of discipline, by the trials of life, and by trust and self-surrender to the immediate presence of God. God is sheer compassion, forgiveness, tenderness and in certain situations, playfulness.

This is the love we are invited into on this feast day under the symbolism of a marriage feast. Please notice the circumstances. The wine has run out. In those days people celebrated marriages for three or four days. The mother of Jesus notices the problem but doesn't ask for anything. She has already got everything so she doesn't have to ask for anything. But at the same time she is concerned for everybody else's needs, especially this couple who will be embarrassed when the wine actually runs out. So she said to Jesus, "They don't have any wine." God is sensitive and eager to fulfill our every want and need, though sometimes withholding or delaying granting what we want in order to move us to a higher or deeper level of trust and intimacy.

Everything that God does is coming from love with an immense energy that science is just beginning to suspect. Invisible energies have to become felt or sensed for us to understand them. In this instance, Jesus uses the senses. He is reluctant to start his ministry ahead of schedule by what would be a miraculous event. Notice that Mary didn't ask him for a miracle. She just presented him with the problem, giving him credit that he might figure out what the best solution might be, something we don't always do.

There were six jugs holding about 180 gallons of water sitting there. Water is the most pervasive element on this earth and there is plenty of it. Notice that in many miracles and in so much of the divine action, it is abundance and the incredible limitlessness of the gifts of God that are emphasized.

Here Jesus is changing six jugs of water not just into more water, but into something different, more exhilarating, healing, life giving, exciting,



even intoxicating. An enormous amount of water is changed into wine, enough to serve a small army, or provide for about twenty or thirty other weddings. Nothing picayune about God! What he gives is limitless. It is not wrong but sort of unenlightened to ask God for particular things, although that is sometimes part of the Spirit's inspiration. When you can have everything, ask for everything! Ask for everything because it is the totality of the divine life that is being offered.

The changing of water into wine is the total transformation of water. As necessary as it is for life, water is not usually favored as the proper liquid for celebrations. People like something a little more delightful. Wine is the sign of God's delight in giving Godself to us. Perhaps you noticed in the first reading the striking sentence from Isaiah that God delights in giving himself to us in the same way as a bridegroom marrying a virgin. In other words, his relationship to us is sexual as well as spiritual. Every divine reality that God can communicate to us is contained in the Eucharist. He is giving himself away totally and having a great time doing it.

If you've been a happy bridegroom at some point in your life, you can sympathize with this disposition. What joy God may have given you as you anticipated your wedding night is what he feels about each one of us right now, and God is encouraging us to celebrate that invitation and above all to receive it. The sacraments of the Church are about the transmission of divine life and love. They are about the interpenetration of spirits; they are about the symbols and beauty of sexual love raised to the level of the total gift of self.

To be a contemplative is to be willing to be loved concretely in every detail of life and on every level of human life, body, soul, and spirit. If you are merely thinking of receiving the Eucharist as a ritual, go home. That's not what it is. It may start with that, but the Eucharist is primarily about the interpenetration of spirits – all that you are into all that God is, and all that God is into all that you are including every detail of your life and every concern, joy, and suffering. In other words, you've

got a life companion of infinite capabilities all lined up in your favor and ready to go.

Why be afraid of anything? You've got the greatest gift of the cosmos, the friendship of God, and he wants to celebrate even if you may be a bit tired this morning.

How do we celebrate? Gratitude, self-surrender, enjoyment of the Divine presence – these are the dispositions that make you a contemplative. The experience of God's presence and action within you leads to a greater and greater capacity to see this action in everybody else and throughout the cosmos. It creates a marvelous open-mindedness toward all the truth. God then has the freedom to enrich you as he wills and as he has planned in incredible detail.

One last thought. The new wine provided by Jesus at the marriage feast was obviously to be consumed, so it was meant to be nourishment. It was meant to be digested. It was meant to affect the nervous system and the brain and to enliven the dispositions of all the guests.

Divine love has no conditions. We are invited into it not as an abstract idea or as a ritual only, but as an experience. Contemplation is the experience of God that is becoming continuous and permanent even in the details of everyday life and amid the distractions of computers and reports of the horrors of violence throughout the world. The divine goodness and the presence of divine love are always there. Your contemplative clarity deepens and you move from the occasional experience of the Presence to a permanent state of loving interaction on a moment by moment basis.

This season, let us put aside all fear and surrender to the Eucharistic presence in which Christ, that is God, gobbles you up. If you are a passionate lover, you know that sometimes your love for the other is so great it wants to eat the beloved up. You want to consume the beloved, to be so united you can't ever be separated. This is how God feels towards us. The Eucharist is changing us. This is what transformation or enlightenment really means. Our human personality, capabilities, faults, even our sins are being consumed and

transformed into divine life by this extraordinary transformative process. This is what we call in the Christian tradition, the process of contemplation.

SO BE YUMMY! That is to say, really surrender to God! Turn your life over completely to love and see what remains – hopefully nothing but God. So let God be all in all in you. Let him be the bridegroom whose desire for communion with us gives him such delight. This is the revelation that confirmed the faith of the apostles. The marriage feast of Cana is God's symbol of the transforming intention of the Divine will in our lives. This feast of divine light is not the end of the journey, but the beginning, in which we begin to see and live with the enlightened eye of faith. We live then not just with the other, but as the other and gradually become the other. Eventually *there is no other* because you have become the other too.


Contemplation (in my understanding and intent) is the process of Christian transformation (enlightenment in the Eastern religions). The Marriage Feast of Cana symbolizes the process: water transformed into wine; the human into the divine; flesh into spirit. 



Photo courtesy of Diane Walker



## A Glimpse of God

Gail Fitzpatrick-Hopler

### *Theological Principle #12*

*Through the continuing practice of Centering Prayer, we experience a deepening commitment to the needs and rights of each member of the human family and an increasing respect for the interdependence of all creation.*

Centering Prayer begins as an inward practice, moving us more and more deeply into our relationship with God, ourselves and others. Over time, it turns outward and changes daily life. This is an imperceptible shift of awareness that is apprehended in silence and is then applied everywhere else. We are fine-tuned in the silence, by the silence, and our awareness and attentiveness is sharpened in the stillness of our being. As we open, we see beyond seeing and hear beyond hearing, available to a new depth of existence. There is an acute sense of aliveness all around us.

The deepening commitment to the regular practice of Centering Prayer can help us to understand what it means to make a commitment and stick with it. The discipline of prayer, of showing up to our relationship with God twice a day, whether we feel like it or not, becomes a stabilizing influence that begins to manifest in other commitments. How do we develop a deepening commitment through Centering Prayer? Simply by practice! Daily practice evolves and matures through our willingness to consent, one consent at a time, like baby steps! Let's take a look at how consent moves into commitment. Keep in mind that we exercise our consent by our return to the sacred symbol; our consent is a simple yes to our intention to be in relationship with God and to grow in that relationship. These consents seem to follow a certain pattern or rhythm on the journey:

- Can we simply say yes to be a human being? This means consenting and embracing the human condition in all its inherent goodness and weakness.
- Can we simply say yes to creatively engaging and living our lives? This means gracefully moving in our lives with a spirit of evolution and exploration, knowing we are not perfect and we will make mistakes.
- Can we say yes to the diminishment of self? This means to let go and surrender into the truth of who we are in the sight of God. This consent can be engaged as we age.
- Can we say yes to being transformed? This means allowing God to live our lives for us, as us.

Each movement of consent brings with it a deeper level of trust in God. We can humbly accept our place as a member of the human family – not better than or less than. The mystical body of Christ is revealed to us, and as members of that sacred Body, we relate to and recognize our interdependence; we are of one heart, one mind and one being.

We begin to have an open-hearted attitude toward God and also a deep sense that everyone is our brother and sister. We see people as companions on the journey of life rather than competitors. As the sense of belonging to the human family continues to grow in us through our practice of Centering Prayer and contemplative living, this oneness extends to the earth and to all creation. Belonging also inspires a great spirit of kindness and understanding toward others, a willingness to put up with their faults. It also inspires a desire to forgive and enkindles genuine affection for them. We begin to perceive all things in God and God in all things. Our attitudes change and we become more peaceful and recollected.


In *Intimacy with God*, Fr. Thomas points out, “The great privilege of contemplatives is that we are invited to share first in our own redemption by accepting our personal alienation from God and its consequences throughout our lives, and then to identify with the divine compassion in healing the world through the groaning of the Spirit within us. The unspeakable groaning of the Spirit, as Paul calls them, are our desires to bring the peace and knowledge of God’s love into the world. The love that is the source of those

desires is in fact being projected into the world and is secretly healing its wounds. ... By bonding with the crucified One we bond with everyone else, past, present and to come.”

Love and Peace are fruits of the Spirit and of a committed Centering Prayer practice. We have opportunities to share Centering Prayer with others and in doing so, we are inviting them to share and pass on the peace of the Spirit. Then hearts are filled with the fruits of the Spirit – that is, filled with peace, love, joy, kindness, meekness, gentleness and humility. These gifts are shared with our brothers and sisters simply through our presence and practice.

Intentionally connecting to the world and to each other is key. Being fully present, when we look we can actually see, when we listen we can actually hear. Our connections to all creation are strengthened. Nature and our surroundings become our teacher. We see the hidden face of God animated in the world around us.

I like to take a walk on the beach and watch the flow of the waves inward and outward. The expanse of the ocean, the moods of the ocean and the rising tides always show me something more about the wonder of God. We are made of the same substance and resonate with the ebb and flow of life. We notice how very small we are and how insignificant and short-lived our time on Earth actually is. We can then gently hold and treasure our lives from this perspective. We are star dust and can blow away at any time and yet here we are, conscious of our very existence. How awesome the miracle of living is! Everything sparkles with the energy of God. God is always and everywhere – surrounding us, within us and outside of us, yet nowhere to be found. Where is God? How can we find God? Do you know the answer?

Jeremiah gives us a hint when he says: *When you call to me and come and pray to me, I shall listen to you. When you search for me, you will find me; when you search wholeheartedly for me, I shall let you find me. (Jeremiah 29:12-13)* 





## Are We Taking Ourselves Too Seriously?

Fr. Carl J. Arico

Let me start with a little story that took place 70 years ago, when I was in the second grade. This is a true story. We had a wonderful teacher by the name of Mrs. Shoner. She went to the blackboard and she got a piece of chalk. She made a little white dot. She said to the class, “What do you see?” Everybody raised their hands like crazy, “I see a dot.” “I see a white dot.” “I see a white dot.” Then she said to us, “Doesn’t anyone see the blackboard?”

This is what I want to explore with you. We get so wrapped up in the white dot – which we create ourselves – that we forget about the blackboard. We forget that we’re part of something much larger than ourselves. No matter what we do and what we experience, we’re part of something much larger than ourselves.

The first thing to keep in mind is, by its very essence, our Christian beliefs and teaching are glad tidings. It’s Good News. Once you lose the fact that the Gospel is good news, you’re in trouble. We are called to put on the mind of Christ. If we forget this, we conjure up all sorts of images of what we’re going through. We can be such drama kings and queens. We build things up far beyond their actual scope; the white dot becomes the blackboard. Who cares if someone criticizes you? Who are we to think that we’re beyond criticism? Not to minimize difficulties, but unless you stand back and look at the larger picture, you make things bigger than they really are.

The second thing to keep in mind is that deep joy of the heart is the prerequisite for a sense of humor. Joy in one’s heart is necessary in order to have a sense of humor. When we look at the fruit of joy from the Holy Spirit, joy doesn’t mean a nice little feeling. Joy means the conviction that all will be well – all will be

well, no matter what. I’m 79. I’ve been through stuff that I thought was going to be a dead end. It turned out to be another opportunity.

My father used to say to me, “God slams one door in your face. But if you spend all your time looking at that door, you don’t see the two doors that opened behind you from the force of how the first door was slammed.” If you keep looking in the same direction, you’re not going to see anything new. That’s what conversion is about: change the direction in which you are looking.

Joy is realizing that, when everything is said and done, it will work out. When people say, “How can you be so convinced?” I say, “Just look back at where you were 10, 20, 30, 40 years ago ... You’re still here.” The beautiful part is that you’re still seeking, you’re still on a journey. You haven’t closed down.

Joy is a prerequisite for a sense of humor. We’re too serious. Learn to laugh. Laughter is so important. Rabbinical teaching tells us that it’s only in laughter that the mind lets go and the heart opens. Laughing is so important in your life. It usually happens when you have egg on your face.

Years ago, I got a traffic ticket. I was with my mother. She and I both knew I went through an intersection while the light was still green, not amber, but a policeman stopped us and I got a ticket. My mother said to me, “This is not right. Let’s fight it.” I said to my mother, “Let’s pay the fine.” “No, we’re going to fight it.”

A month and a half later, we go to court. I explained what happened and the police officer explains what happened. The judge says to me, “Father Carl, do you have a witness?” I said, “Yes, I do. My mother is right there.” We were the only ones in the courtroom. “She’ll swear to what happened.” He says, “Mrs. Arico, would you like to come up and take the stand?” My mother looked at him and said, “No.”

He didn’t know what to say! I didn’t know what to say! I was pronounced guilty, but I didn’t get a penalty. He felt sorry for me maybe. When we got into the car, I said, “Mother, this was your idea to bring this ticket



Photo courtesy of Diane Walker

to court. Why didn't you say something?" She looked at me, "Oh, he had already made up his mind." Now, either I needed a sense of humor or it was murder! You'll be happy to know my mother died a natural death.

Maybe you have also experienced a time when you expected people to stand by you or defend you in a situation – and then they didn't? Joy in one's heart says, "This is not the end of the world."

If you look at the life of Christ, not all His friends were there for Him all the time. If the Good News gives us an indication of how we can look at what's happening in our lives, then we can have joy in our hearts because we know that it works out, or because we trust God's plan for ourselves and for others, even if we can't understand it in the moment. Could we say then, that the depth of a person's faith can be measured by their sense of humor?

What if, all of a sudden, someone says to you, "That's the stupidest thing you've ever done!" And you can laugh: "Ha, ha, ha. You're right." The whole thing is

over, isn't it? The whole thing drops. I have a friend who told me the last five years of his marriage are the greatest, happiest five years he's ever had. You know what his secret is? He was happy to tell me, "Ever since I decided that she was right and that I never do anything right, I'm so relaxed now. I don't worry about it anymore." How does that count in the big blackboard? All of a sudden that new understanding takes away all the withholding – that game we play because we didn't get what we wanted. It's good news. The gift of joy in one's heart is so important. It is the key.

There's a phrase from Proverbs that has always been dear to me and which I read every day at the beginning of my morning prayers: "I will be His delight day by day, playing before God all the while, playing on the surface of His earth. And I found delight in the human race (Proverbs 8: 30-31)." I love that – I am the Lord's delight day by day, playing before Him. It's a play. It's an adventure, finding delight in my own humanity and the humanity of others. This is the way we were made.

I was on vacation with some of my priest friends and we were talking about Pope Francis and how he seems to come across very well in the hearts and minds of people no matter what their religion. There's something about him. We said it was less emphasis on clarity, more emphasis on charity. For example, you don't have to know everything, and correct everything and everyone around you. You know how some of us are always correcting, saying things like, "Well, that was a Monday, not a Tuesday. That was 9:43, not 9:44."

Less clarity and more charity. We can feel how true this is - and how false it feels if we turn the statement around and say "less charity, more clarity."

Speaking of the Popes, what about Pope Benedict who retired? What a wonderful thing to know when you can't do the task any longer, to have the humility to step back and say, "Enough. I can't do it anymore." Some will say skeptically, "This was never done before." Thank God, things can change. Patterns can change in our life. How wonderful to have the courage to say, "I cannot do the job any longer." How rich many other things could be in life if we could know when it's time ... time to change, time to step aside and leave some space for others to do what needs to be done. None of us are indispensable.



## READER CONTRIBUTIONS

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### *Kenosis*

Solstice stirs the earth's descending sleep  
tidal rhythms tether me  
as enigmatic clouds in vaporous rush  
empty wholly of all form  
ascend unto the fullness of time.

by Karla K. Powell  
Portland, OR

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

Pope Benedict said, "I believe God has a great sense of humor. Sometimes God gives us something like a nudge and says, 'Don't take yourself so seriously.' Taking ourselves too seriously has a touch of pride in it. Humor is in fact an essential element in the joy of creation. We can see how in many ways, God wants to prod us into taking things a little more lightly, to see the funny side of it and get down off our pedestal and not forget to have a little fun." When was the last time you had fun?

Let's review. Christian belief is glad tidings. Joy in one's heart is prerequisite for a sense of humor. Therefore, could we say that a sense of humor is a measure of one's faith? You have to keep looking at the blackboard; you have to keep the larger picture in mind. The news is Good News. It's honestly saying, "If you don't have it together yet, that's fine. We still have time. We can still work on it."


Let us pray that we will take God and the spiritual journey seriously, but not ourselves. 



Photo courtesy of elpopphoto



## IN REMEMBRANCE

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For many years the Contemplative Outreach Staff in Butler welcomed our dedicated volunteer, Pat Castellano. Pat faithfully drove to our office from Greenwich, Connecticut to volunteer for 2 or 3 hours every Wednesday and quietly went about her business of stuffing envelopes or preparing information packets. She was diagnosed with cancer several years ago and battled the disease until one day when she decided she was ready and would battle no more. She never asked, "Why me?" In fact, she waited as patiently as possible and often wondered, "Why is God not taking me?" During most of this time she continued to come and give a helping hand in the office, at first with the use of a cane, and then with the help of her husband, who became her willing chauffeur. It pained us to hear she suffered greatly near the end, so we experienced a sense of peace upon hearing that she was finally called home to her loving God on July 26. We very much appreciated all that she did and she will be greatly missed. May the Perpetual Light shine upon her and through the mercy of God may she rest in peace.

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# Circle of Service

## Exploring the Needs of Young Adults

*The Circle of Service embodies the vision and mission of Contemplative Outreach as entrusted by the Holy Spirit and upholds its spiritual and service aspects consistent with the Vision, Theological and Administrative Principles. (Bylaws)*

Welcome to this bi-annual update from the Circle of Service (CoS). The Circle has been especially busy since last winter when we decided to convene monthly via conference call. Our monthly time together is special, in part, because we begin each call on a spiritual footing where, on an alternating basis, one person offers a spiritual reflection on one of our Theological or Administrative Principles. At times members of the CoS respond verbally to these reflections given what was meaningful to them and at other times there is silence as members rest with what they have heard. Naturally, there follows the “business of the day,” which lately includes an ongoing conversation concerning outreach to young adults.

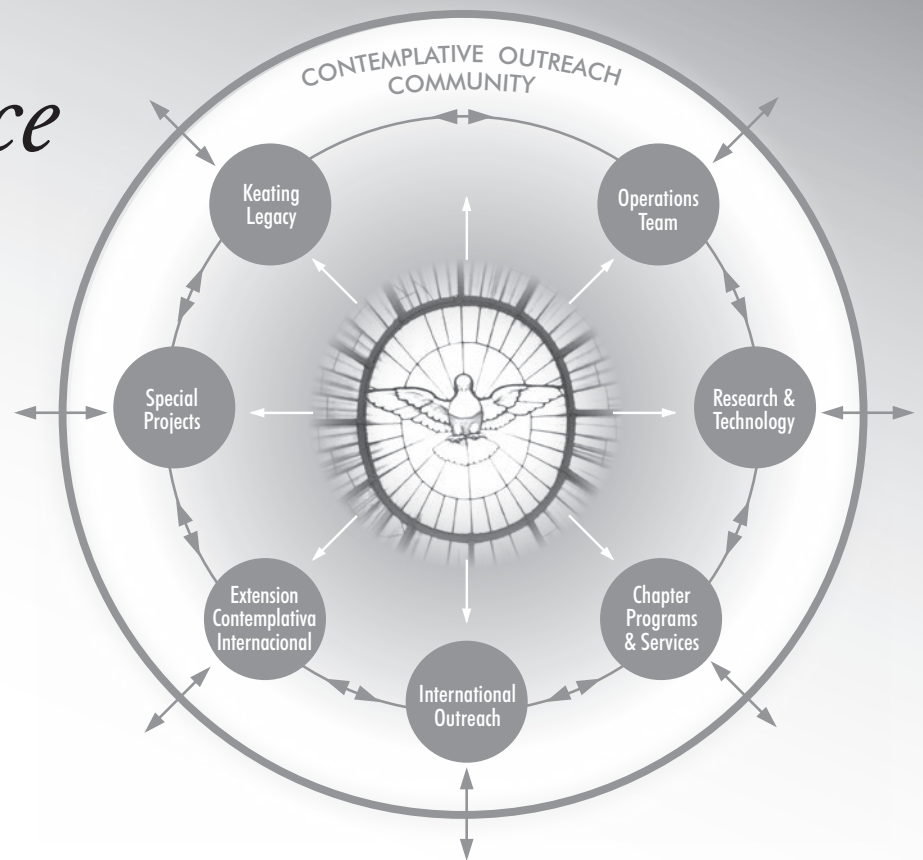
How do we effectively reach out to 18-35 year olds in order to introduce them to Centering Prayer and support their spiritual journeys? To focus on this question, the CoS formed a working group (one of four mentioned in the December 2012 newsletter). These words of Fr. Thomas inspired us forward:

*A spiritual tradition stagnates unless it continues to breathe new life into itself with practices and resources appropriate for longtime practitioners, new generations of seekers, and changing social conditions. - Fr. Thomas Keating*

So far the working group has considered a broad range of questions including: How do young adults perceive CO as an organization? Do such perceptions influence their receptivity to what is offered? Would outreach be enhanced if our communications and media were tailored for young adults? Given young adults are technologically savvy (“digital natives”), are we considering existing and emerging information technologies such as mobile computing? In reflecting upon these and other questions, we were surprised that at times our considerations migrated beyond youth per se and led us to consider larger frames of reference. For example, how does CO presents itself to the public in general and who is the “audience” to whom we speak? And as a community are we in any sense somewhat “self-referential” at times?

So the working group and the CoS will continue its exploration and discernment with confidence that the right path(s) for outreach to young adults will emerge as needed. To assist, the CoS welcomes your ideas or suggestions. If you wish to contribute or have a question, please write. Your input would be most appreciated.

Ron Barnett  
Research & Technology, Trustee  
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## The Gift of Life: Death & Dying, Life & Living

Thomas Keating with Carl J. Arico

Full descriptions available on our website.



**DVD PACKAGE** Contains two DVDs: nine segments + introduction; guidebook; Spanish sub-titles; English closed-captions. **\$79 USD**

**CD PACKAGE** Contains two audio CDs: nine segments + introduction; reflection booklet. **\$29 USD**

**GUIDEBOOK** (included in DVD package and sold separately) 128 pages; **\$20 USD**

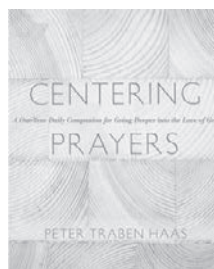
**DIGITAL OPTIONS** are also available.



## The Transforming Power of Lectio Divina: How to Pray with Scripture

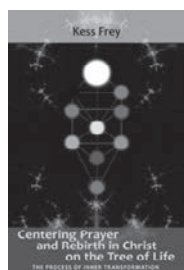
by Sr. Maria Tasto

Discover God's spirit alive in you with lectio divina. Using stories, wisdom, and insight gathered from many years of ministry, Sister Tasto shows you, step-by-step, how to make this ancient prayer practice your own, so you can become the Word of God you are meant to be. **\$12.95 USD**



## Centering Prayers, by Peter Traban Haas

Centering Prayers is a collection of inspired prayers crafted as brief preludes or postludes to periods of personal, contemplative prayer. Each radiates God's love. Tailored for the seasons and months of the year, they integrate a spiritual theology with certain mystical depth. You will want to read them slowly and pray them quietly, one day at a time. **\$18.99 USD**



## Centering Prayer and Rebirth in Christ

by Kess Frey

A detailed and revealing look into the hidden workings of the Spirit in the soul's inner depths. When read slowly and thoughtfully, this book elevates the mind, offering what is, for most of us, a new vision of our evolving life in Christ and Christ in us. The intended purpose of Centering Prayer's conceptual background is to support the actual practice of non-conceptual contemplative prayer and the wondrous process of inner spiritual unfolding that Centering Prayer facilitates. **\$18.00 USD**

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# Calendar of Events

## JANUARY THRU AUGUST 2014

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 5 - 12, 2014  
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 14 - 21, 2014  
8 DAY CENTERING PRAYER ADVANCED RETREAT

St. Benedict's Monastery Retreat Center  
Snowmass, CO  
Carol DiMarcello  
[coc@sopris.net](mailto:coc@sopris.net)  
(970) 927-9376

JANUARY 17 - 19, 2014  
3 DAY LECTIO DIVINA WEEKEND RETREAT

Mother Boniface Spirituality Center  
Philadelphia, PA  
Sr. Gerry Whelan  
[mbcretreat@msbt.org](mailto:mbcretreat@msbt.org)  
(267) 350-1831  
*Presenter:* Roseanne Havird

JANUARY 22 - 26, 2014  
5 DAY CENTERING PRAYER RENEWAL RETREAT

Cedar Brake Retreat Center  
Belton, TX  
Lisa Genung  
[officemgr@consciousnessharmony.org](mailto:officemgr@consciousnessharmony.org)  
(512) 347-9673

JANUARY 24 - 26, 2014  
3 DAY WELCOMING PRAYER WEEKEND RETREAT

Jesus House of Prayer  
Wilmington, DE  
Spring Davidson  
[info@jesushousecenter.org](mailto:info@jesushousecenter.org)  
(302) 995-6859

FEBRUARY 4 - 13, 2014  
10 DAY CENTERING PRAYER ADVANCED RETREAT

St. Benedict's Monastery Retreat Center  
Snowmass, CO  
Carol DiMarcello  
[coc@sopris.net](mailto:coc@sopris.net)  
(970) 927-9376

MARCH 4 - 13, 2014  
10 DAY CENTERING PRAYER POST-INTENSIVE  
RETREAT

St. Benedict's Monastery Retreat Center  
Snowmass, CO  
Carol DiMarcello  
[coc@sopris.net](mailto:coc@sopris.net)  
(970) 927-9376

MARCH 7 - 15, 2014  
8 DAY HEARTFULNESS CENTERING PRAYER  
RETREAT

Bethany Retreat Center  
Frenchville, PA  
Nicole Fedder  
[bethanyretreatcenter@gmail.com](mailto:bethanyretreatcenter@gmail.com)  
(814) 263-4855  
*Presenter:* Sr. Therese Dush &  
Fr. Philip Billotte

MARCH 14 - 23, 2014  
10 DAY CENTERING PRAYER LENTEN RETREAT

Cedar Brake Retreat Center  
Belton, TX  
Lisa Genung  
[officemgr@consciousnessharmony.org](mailto:officemgr@consciousnessharmony.org)  
(512) 347-9673

MARCH 25 - APRIL 3, 2014  
10 DAY CENTERING PRAYER  
POST-INTENSIVE RETREAT

St. Benedict's Monastery Retreat Center  
Snowmass, CO  
Carol DiMarcello  
[coc@sopris.net](mailto:coc@sopris.net)  
(970) 927-9376

APRIL 26 - 30, 2014  
5 DAY WELCOMING PRAYER  
IMMERSION WORKSHOP

Kordes Center  
Ferdinand, IN  
Sr. Maria Tasto  
[aaders@thedome.org](mailto:aaders@thedome.org)  
(812) 367-1411 ex. 2915  
*Presenter:* Cherry Haisten

APRIL 29 - MAY 8, 2014  
10 DAY CENTERING PRAYER INTENSIVE RETREAT

St. Benedict's Monastery Retreat Center  
Snowmass, CO  
Carol DiMarcello  
[coc@sopris.net](mailto:coc@sopris.net)  
(970) 927-9376

MAY 11 - 18, 2014  
8 DAY CENTERING PRAYER INTENSIVE RETREAT

Bethany Retreat Center  
Frenchville, PA  
Nicole Fedder  
[bethanyretreatcenter@gmail.com](mailto:bethanyretreatcenter@gmail.com)  
(814) 263-4855  
*Presenter:* Sr. Therese Dush &  
Fr. Philip Billotte

MAY 25 - JUNE 1, 2014  
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

JUNE 1 - 8, 2014  
8 DAY CENTERING PRAYER DUAL-TRACK  
INTENSIVE POST-INTENSIVE RETREAT

Kordes Center  
Ferdinand, IN  
Anita Aders  
[aaders@thedome.org](mailto:aaders@thedome.org)  
(812) 367-1411 ex. 2915  
*Presenter:* Srs. Maria Tasto & Kathy Bilskie

JUNE 1 - 8, 2014  
8 DAY CENTERING PRAYER INTENSIVE RETREAT

Bethany Retreat Center  
Frenchville, PA  
Nicole Fedder  
[bethanyretreatcenter@gmail.com](mailto:bethanyretreatcenter@gmail.com)  
(814) 263-4855  
*Presenter:* Sr. Therese Dush, Sr. Rita Panciera  
& Fr. Philip Billotte

JUNE 7 - 14, 2014  
8 DAY CENTERING PRAYER DUAL-TRACK  
INTENSIVE POST-INTENSIVE RETREAT

St. Benedict Center  
Schuyler, NE  
Diane Kaiser  
[centering@NebraskaContemplativeOutreach.org](mailto:centering@NebraskaContemplativeOutreach.org)  
(402) 330-9968

JUNE 10 - 15, 2014  
6 DAY CENTERING PRAYER  
POST-INTENSIVE RETREAT

St. Lawrence Retreat Center  
Beacon, NY  
Cathy McCarthy  
[cmccarthy001@hvc.rr.com](mailto:cmccarthy001@hvc.rr.com)  
(845) 534-5180  
*Presenter:* Fr. Bill Sheehan &  
Cathy McCarthy

JUNE 10 - 19, 2014  
10 DAY CENTERING PRAYER INTENSIVE RETREAT

St. Benedict's Monastery Retreat Center  
Snowmass, CO  
Carol DiMarcello  
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(970) 927-9376





JUNE 16 - 22, 2014  
7 DAY WELCOMING PRAYER SILENT RETREAT  
Cedar Brake Retreat Center  
Belton, TX  
Lisa Genung  
officemgr@consciousharmony.org  
(512) 347-9673  
*Presenter:* Mary Dwyer

JUNE 20 - 22, 2014  
3 DAY CENTERING PRAYER AS  
THE 11TH STEP RETREAT  
Bethany Retreat Center  
Frenchville, PA  
Nancy Cord Baran  
ncb612@gmail.com  
*Presenter:* Nancy Cord-Baran &  
Carolyn Yankovitz

JUNE 20 - 26, 2014  
7 DAY CENTERING PRAYER DUAL-TRACK  
INTENSIVE POST-INTENSIVE RETREAT  
Our Lady of Florida Spiritual Center  
North Palm Beach, FL  
Basha Perez  
AliceVL@aol.com  
(407) 869-0781  
*Presenter:* Fr. Bill Sheehan

JUNE 21 - 27, 2014  
7 DAY CENTERING PRAYER  
INTENSIVE/ADVANCED RETREAT  
St. Benedict's Abbey Retreat Center  
Benet Lake, WI  
Mary Ellen Schmidt  
maryellenschmidt5@gmail.com  
(414) 353-7587

JUNE 22 - 28, 2014  
8 DAY CENTERING PRAYER DUAL-TRACK  
INTENSIVE POST-INTENSIVE RETREAT  
Nazareth Motherhouse  
Nazareth, KY  
Doreen Josephs  
djoeph@twc.com  
(502) 239-3966

JUNE 24 - JULY 1, 2014  
8 DAY CENTERING PRAYER DUAL-TRACK  
INTENSIVE POST-INTENSIVE RETREAT  
Benedictine Sisters Retreat Center  
Cullman, AL  
Diana Tschache  
tschached@bellsouth.net  
(205) 991-6964  
*Presenter:* Fr. Bill Fickel

JUNE 25 - 29, 2014  
5 DAY WELCOMING PRAYER IMMERSION  
WORKSHOP  
St. Lawrence Retreat Center  
Beacon, NY  
Cathy McCarthy  
cmccarthy001@hvc.rr.com  
(845) 534-5180  
*Presenters:* Therese Saulnier &  
Cathy McCarthy

JUNE 29 - JULY 6, 2014  
8 DAY CENTERING PRAYER DUAL-TRACK  
INTENSIVE POST-INTENSIVE RETREAT  
Holy Spirit Retreat Center  
Encino, CA  
Sr. Linda Snow  
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JULY 4 - 14, 2014  
11 DAY CENTERING PRAYER DUAL-TRACK  
INTENSIVE POST-INTENSIVE RETREAT  
St. Benedict's Retreat & Conference  
Centre  
Winnipeg, MB Canada  
Staff  
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JULY 11 - 18, 2014  
8 DAY CENTERING PRAYER DUAL-TRACK  
INTENSIVE POST-INTENSIVE RETREAT  
St. Anne Retreat Center  
Melbourne, KY  
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Barb Lobbestael

JULY 14 - 21, 2014  
8 DAY CENTERING PRAYER DUAL-TRACK  
INTENSIVE POST-INTENSIVE RETREAT  
St. Anthony Retreat Center  
Honolulu, HI  
Jean Benfer  
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808-536-6090

JULY 18 - 27, 2014  
10 DAY CENTERING PRAYER RETREAT  
Cedar Brake Retreat Center  
Belton, TX  
Lisa Genung  
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(512) 347-9673

JULY 27 - AUGUST 3, 2014  
8 DAY CENTERING PRAYER DUAL-TRACK  
INTENSIVE POST-INTENSIVE RETREAT  
St. Mary's Sewanee  
Sewanee, TN  
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(931) 598-5342

AUGUST 3 - 10, 2014  
8 DAY CENTERING PRAYER POST-INTENSIVE  
RETREAT  
Bethany Retreat Center  
Frenchville, PA  
Nicole Fedder  
bethanyretreatcenter@gmail.com  
(814) 263-4855  
*Presenters:* Sr. Therese Dush, Sr. Rita  
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AUGUST 18 - 24, 2014  
6 DAY CENTERING PRAYER MEN'S RETREAT  
Cedar Brake Retreat Center  
Belton, TX  
Lisa Genung  
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(512) 347-9673

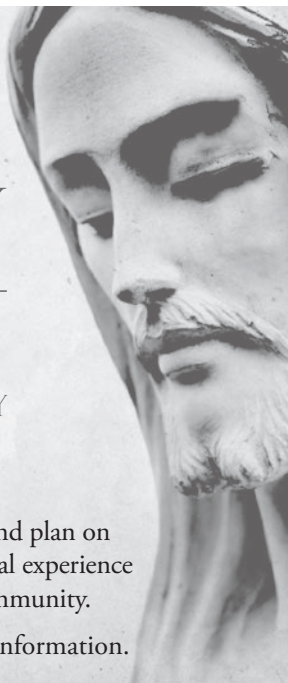
# UNITED IN PRAYER DAY

## SATURDAY, MARCH 15, 2014

A CELEBRATION OF THE 30TH ANNIVERSARY  
OF CONTEMPLATIVE OUTREACH, LTD.



Please mark your calendar and plan on  
joining us for this annual global experience  
of Centering Prayer in community.  
Watch our website for more information.





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For a complete listing of the Contemplative Outreach contacts, please visit the **Community** section at [www.contemplativeoutreach.org](http://www.contemplativeoutreach.org).

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## HONDURAS

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While formed by our respective denominations, we are  
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Contemplative Outreach Theological Principle #9

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