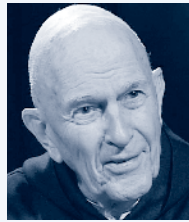




# Spiritual Evolution



Thomas Keating

**Spiritual evolution is a process of liberation.** It completes biological evolution which has brought us to the relative freedom of rational consciousness. But full access to that stage of development is limited by attachment to lower forms of consciousness that are not free. Beyond rational consciousness, the path to interior freedom expands to become a union of wills with that which is Freedom itself.

Spiritual evolution is the path of liberation from the false self, the ego, and the separate-self sense. These illusions are the source of all human misery, limitation, and sin. The process opens not only to the union of wills between God and us in the abiding state of Transforming Union, but to participating in the freedom of Ultimate Reality.

The spiritual traditions of the various religions are normally designed to be paths to the experience of Ultimate Reality. Why not be open to them all, and thus to complement the practical wisdom provided by our own spiritual tradition?

“No one comes to me unless the Father who sent me draws him” (John 6:41). How does the Father draw us? God cannot exercise the full ardor of his will to make us one with him without compromising the relative freedom that he

has given us. Inner freedom is the very essence of the image and likeness of God in which, according to the Book of Genesis, we were created.

God initially hides behind words that sometimes sound commanding, limiting, and even threatening. By these admonitions he awakens first our sense of responsibility for our behavior and accountability for our actions. He draws us along the path of liberation from the false self, the emotional programs for happiness that cannot possibly work, over-identification and dependency on the various groups to which we belong, and finally from the separate self sense, that is, from attachment to any self at all. What remains when this process is completed is the divine Self manifesting in us. Then we become equal to God insofar as that is possible. For Christians, this is the grace of the Ascension. In and with Christ we enter into the bosom of the Father and lose ourselves in the love that rushes with boundless delight between the three Trinitarian relationships.



“The Father and I are one” (John 10:30).

This statement affirms the distinction and yet the perfect unity of the Trinitarian relationship. Jesus pleaded at Last Supper “That they may be one as we are one, I in them and you in me, that they may be brought to perfection as one, that the world may know that you sent me and that you loved them even as you loved me” (John 17: 22-23). The Father, Son, and Holy Spirit are three relationships within one indissoluble unity.

Humanity is also a way for God to be Trinity; a created way, of course, but still a manifestation of who and what God is: perfect unity amid infinite diversity.

The highest call of humanity is to manifest the Unmanifested, or more precisely, the Unmanifestable. Ultimately, there is only That Which Is. Rational consciousness is a major step along the evolutionary way, but it is only the beginning. We must bring our conscious presence to the Divine Presence, our nothingness to the Creator of all that we are – body, soul and spirit –to all that God is. ☸

*The highest call of humanity is  
to manifest the Unmanifested,  
or more precisely,  
the Unmanifestable.*



Gail Fitzpatrick-Hopler

# Reflections on Our Evolving Community

## ADMINISTRATIVE PRINCIPLES

1. Contemplative Outreach is an evolving community with an expanding vision and deepening practice serving the changing needs of Christian contemplatives.
2. As members of this evolving community we are responsible to foster and transmit the vision of Contemplative Outreach.

WHAT IS THE vision of Contemplative Outreach and how is each of us called to contribute towards its evolution? Our vision is “to foster the process of transformation in Christ and in one another through the practice of Centering Prayer.” How are we responsible for fostering and transmitting the vision? This is not the purview of just a few of us. It is a call for all of us – the call to be transformed in Christ. In reality, this is what we are consenting to when we commit to a practice of Centering Prayer.

We consent to this process and a purification of heart happens over time. We allow and welcome God’s healing from within by our fidelity to the Centering Prayer practice day after day. We let go of our egocentric needs and turn our intention and attention toward God. If we are in a Centering Prayer group or perhaps one of our online groups, we support one another in

this consenting and healing process, and witness to the fruits of God’s presence and action in our lives. We are ambassadors of healing for ourselves, each other and eventually all of humanity. We encourage one another, we walk with one another and we share our ups and downs. We let go of our need to have it our way, to do it ourselves and seek approval.

*For the love of Christ impels us ...*

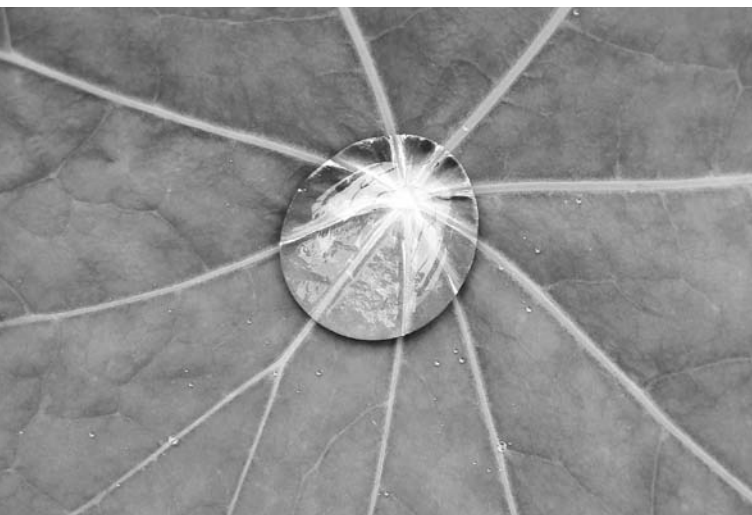
*So whoever is in Christ is a new creation: the old things have passed away; behold new things have come.*

*And all this is from God, who has reconciled us to himself through Christ and given us the ministry of reconciliation, namely, God was reconciling the world to himself in Christ, not counting their trespasses against them and entrusting to us the message of reconciliation. So we are ambassadors for Christ, as if God were appealing through us. We implore you on behalf of Christ, be reconciled to God.*

-2 Corinthians 5: 14, 17-20

Our evolving community is inclusive of all our members and is a place where we grow while embracing our diversity and commonality, and learn to be in harmony with one another. This harmony is the fruit of God’s grace and evidence of our forming in Christ.

As our willingness to grow in the contemplative life deepens, daily life provides us with opportunities





to offer compassion and love to others, to listen and respond, to ask forgiveness and to deepen our relationships. A sense of community organically develops and supports our growing contemplative lifestyle.

Our attitudes and dispositions change and we extend our loving concerns beyond the boundaries of ourselves, our groups, our countries and embrace the beauty and wonder of all creation. We see differences and welcome new perspectives. We take a stand and support the marginalized. We extend our hand and heart for the love of God and the sake of transformation, and we evolve our vision of humanity through the infiltration and impact of our contemplative silent practice in the world.

This expansive view and engagement with all of life comes not from a sense of doing or fixing, but from an interior way of being, which radically transforms our hearts and our minds. Actions arise naturally from a

sense of goodness and calling, and not from polarities of right/wrong, good/bad, etc.

This is expressed well in Thomas Keating's *Open Mind, Open Heart*, in the "Guidelines for Christian Life, Growth and Transformation, #25": "The spiritual radiation of a community depends on the commitment of its members to the inward journey and to each other. To offer one another space in which to grow as persons is an integral part of this commitment [to practice]."

An image might best convey how each of us fosters and transmits the vision to one another and the world. The following metaphor came to me as a life-long gardener:

I developed perennial shade gardens under an old sprawling tree. The gardens received little light and were set in rocky soil. I selected Pachysandra which is a species of boxwood native to Japan, Korea and China. It is a slow growing spreading evergreen,

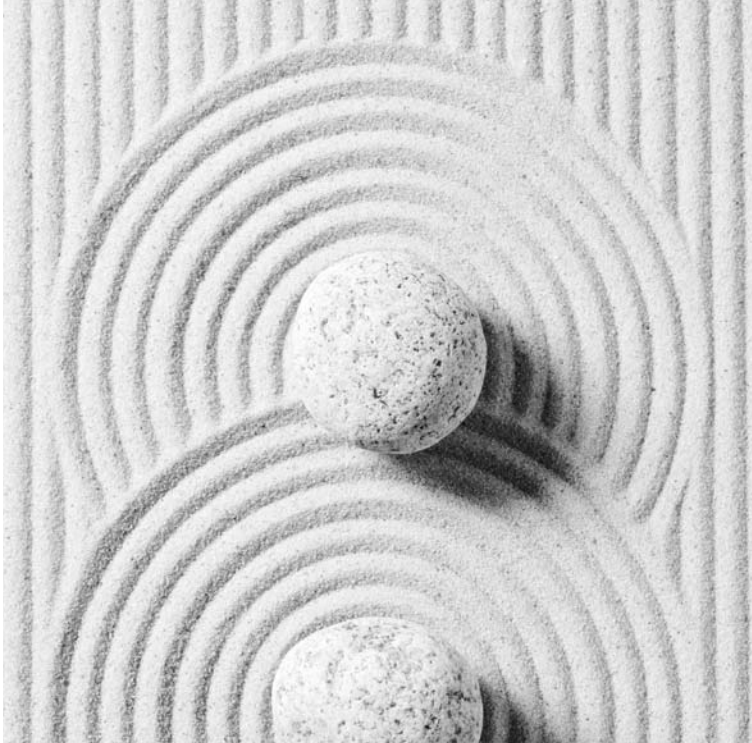
## Different Vistas of the Contemplative Outreach Community

*Each of us has our own view of what the community of Contemplative Outreach looks like – the community of those who practice Centering Prayer.*

- For most of us, it may be we see a community of one – every day, twice a day, we sit alone in silence and devote our intention and attention to God. Alone, we turn ourselves over to God.
- For some of us, we may experience community through our Centering Prayer support groups – groups as small as two and perhaps as big as 12 or more. There are at LEAST 800 prayer groups with well over 6000 participants worldwide. And these are just the ones we know about.
- There are places all over the world where there are enough prayer groups and volunteers that a chapter has been formed to coordinate local Centering Prayer activities. There are about 24 international chapters and about 85 U.S. chapters.
- Each year, our website receives about 179,640 visits from 170 countries and territories. In 2012, the top ten in order were: US, Canada, the United Kingdom, Australia, Ireland, Philippines, South Africa, Poland, Brazil and Germany.
- There are over 3000 followers on the Centering Prayer Twitter feed, over 300 people on Contemplative Outreach Facebook group, and hundreds of others on various Centering Prayer Facebook pages created by local groups.
- Right now, there are countless numbers of people on private or group Centering Prayer retreats, including those preparing to go on retreat.
- During Lent earlier this year, there was an online community of over 800 people, supporting one another in a life of devotion by pondering, reflecting and practicing the teachings of Thomas Keating.
- There are ongoing, online support groups which serve about 1000 people. The Spanish-speaking online groups serve hundreds and have been operating since the early 1990's.
- Twice a year, 20,000 copies of this newsletter are printed and distributed; a PDF version is also posted on the website for viewing and downloading. This represents yet another community formation of readers and supporters.

"Where two or three are gathered together in my Name, there I am in the midst of them."

MATTHEW 18: 20.



growing to about 3 to 4 inches broad, with alternate, simple glossy leaves and creeping stems. When growing in a spreading mass of many plants, a dense carpet is formed. The flowers are white, borne above the foliage and in temperate Northern environments they typically bloom in April. These plants do very well on the North side of gardens where most other flowering plants won't grow. It takes about three years to establish a solid groundcover in suitable climates; it spreads by new plants sprouting from the expanding root system. They take time to root themselves and appear as if they are not growing at all for the first few years.

I found the best way to do the planting is to make a spiral ball, a kind of pin curl of the roots and place each one in the ground about 6 to 12 inches apart. This is intensive work, but it pays off in the end because once the planting process is complete the bed has a nice uniformity and gives the appearance of a finished garden. Over time, the root system produces runners, unknowingly developing an entire underground system of its own, which eventually erupts, producing a carpet of ground cover that looks lovely, lush and green year round.

Typically, my Pachysandra beds were surrounded with large rocks which are plentiful in the Northeast and often used to create borders and even walls. This border prevents premature sprawl, helping the plants

to deepen their roots, fostering stable beds. Generally, the Pachysandra stays within the boundaries and does not grow over the rocks. After several years the beds get very full and I would turn the rocks outward, expanding the boundary of the garden, without which the plants would eventually yellow and die.

You may already see the parallels to developing an individual Centering Prayer practice, then moving into an expansion of practice that is broader, but already deeply rooted. So, for depth of practice, we must be patient, willing to keep on going even if we don't see any changes or sense any growth, placing our trust in our intention to consent to God's transformation process, confident that when the time is right, God will turn the rocks and expand our boundaries and provide the necessary healing individually, communally and globally.

There are so many parallels to the spiritual life – individually and in community - in this metaphor. It reminds me of the organic way in which Contemplative Outreach has grown over the years. Silently, one person at a time discovered the gift of Centering Prayer and began a practice, eventually reaching out to others to join them in the practice. Silently it spread underground throughout the world, cultivated by mutual support and the gentle guidance of the Spirit, who turned the rocks outward to expand our hearts, minds and connections in ways we could not imagine.

When we grow into a more complex community of committed practitioners over successive generations, we want to ensure that we are growing in depth of practice. We don't want to lose our rootedness in God and confidence in the Centering Prayer practice and its conceptual background. Confident that our consent and commitment deepens underground, we are encouraged to continue with the support of community. The moment by moment commitment to the contemplative life is not a grand expression. It is a silent transmission, hardly noticed, yet very powerfully creating a spiritual infrastructure of healing energy, capable of making all things new, beautiful and lush. Time, patience, and reliance on the Gardener to provide what is necessary, at precisely the right time, are essential elements. ☸



Fr. Carl J. Arico

## How I Continue to Know the Mystery of God

To be engaged in the mystery of Christ is to be caught up in the Spirit of new life, creativity, imagination and openness to the future.

ILIA DELIO, from the introduction to *The Emergent Christ*

WHILE LEADING A retreat, a woman set-up an appointment with me to share a marvelous insight she had received in the silence of the retreat. “All my life I have been trying to picture God. I just realized that the way to picture God is through what his Son, Jesus, tells us. He came to help us picture the God who we can never really picture. The more I open to the power of his teaching, the more I come to know the mystery. Jesus is the key to the mystery of God.”

Her comment caused me to pause and ask, “How do I continue to know the Mystery of God?”

*“Jesus answered him, I am the way, the truth and the life. No one goes to the Father except by me. Now that you have known me you will know my Father also, and from now on you do know him and you have seen him.” - John 14: 6-7*

Over time, this scripture passage has taken on new meaning for me, revealing the meaning of the Mystery of God in my life. It was easy to limit the meaning of these words. *The way* - a path to be followed, rather than the greater challenge of falling in love; *the truth* - adhering to belief systems, rather than accepting an invitation to a greater depth of faith; *the life* - the application of the way and the truth to my life, rather than plunging into the vastness of God.

Pondering and praying scripture passages over the years not only led me to an encounter with Jesus, but even more so to an encounter with Christ. Yes, the historical Jesus – the God-man – as a first step, but then the Christ, the mystical presence of God. And more than this, into the awesomeness of the Trinity, or the Sacred Dance, as Thomas Merton said.

This woman also helped me realize a new power to my sacred word. The sacred word is not only a symbol of my desire to consent to God’s presence and action in my life, but it is also for me a key to the mystery of God. Since 1975 when Centering Prayer became part

of my life, I have had as my sacred word, Abba. I have never thought to try to picture what Abba looked like. But intuitively, I know what it looks like on a level beyond my facilities. It is an awareness that is at the same time so subtle and so strong. How I have come to ‘know’ this is through the experience of Jesus Christ in my life. Similarly, C.S. Lewis says, “I believe in God as I believe the sun has risen, not because I can see it, but because by way of it, I can see everything else.”

For me, God is not known through definitions but through relationships. Definitions can be helpful, but I would rather have it flow out from the experience of relationships than come just from pondering concepts. I then have a more authentic, personal experience instead of an intellectual assertion.

I can see the unfolding and development of relationship when I reflect on my devotional path – how my praying has changed through the years, how the emphasis has changed. I recall gently moving through the traditional paths of vocal prayer, and then meditation and affective prayer and now a balance of these exists, along with the foundation that comes from Centering Prayer as it opens me to the gift of contemplation. When we teach that prayer is a relationship, it is quite a profound insight. It is an important key in experiencing the mystery of God.

Recently, another aspect of the mystery of God was revealed to me while attending a Leonard Cohen concert. I love these lines from the song, *Anthem*:

*Ring the bells that still can ring  
Forget your perfect offering  
There is a crack, a crack in everything  
That's how the light gets in,  
That's how the light gets in,  
That's how the light gets in.*

I see and experience that Christ is the Light of the world that gets in through all the cracks of my humanity and your humanity.

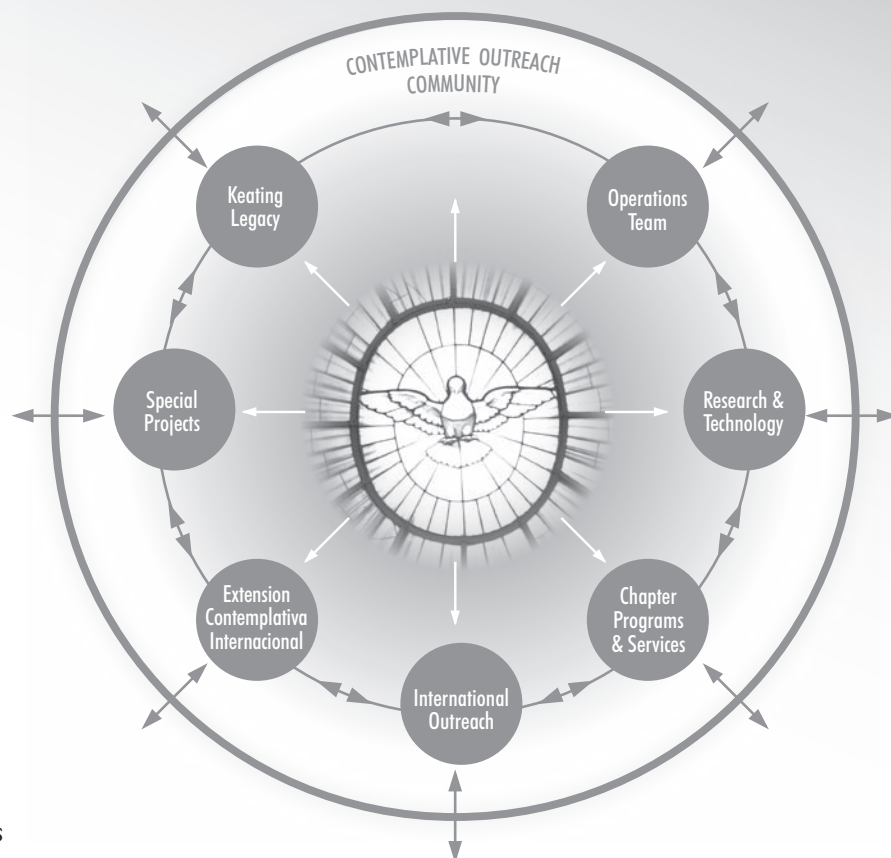
I love this quote from Thomas Merton, which could apply to all the cracks in my life, “A perplexity is liable to be a spiritual gestation, leading to a new birth and a mystical regeneration.” This mystical regeneration flows into the larger picture. “The Christian mystical tradition has been known from the beginnings of time and it is represented as a process that is appropriate for those devoting themselves as seekers of the mystery who are motivated by the desire to get to know, serve and to do the will of this immense mystery, which becomes more and more intimate and tender.” Thomas Keating, *The Gift of Life Series*.

Little did that retreatant realize what her revelation triggered in my mind and heart - an unintended consequence that blossomed into a moment of celebration. Thank you Lord! ☸



# Circle of Service

The Circle of Service (CoS) is the governing body of Contemplative Outreach Ltd. The previous CoS column (see the December 2012 issue) described our embrace of contemplative values in decision-making, principally through prayerfulness, discernment and consensus. Perhaps more mundane, but nevertheless of interest to the community, is the makeup of the constituent parts (individual circles), the individual representative members and the larger policy issues explored by the CoS.



The CoS consists of designated representatives that collectively uphold the spiritual and service aspects of our community. The representatives are guided by the Vision, Theological and Administrative principles and led by the Spirit. The graphic defines our vision of CoS and reflects our aspiration to be held by the Holy Spirit. As Fr. Thomas says, “The Holy Spirit is the Chief Executive Officer and the Chief Financial Officer of Contemplative Outreach.” Our hope is that inspiration and communication permeates and flows in a multidimensional manner through and among the center, grassroots and the Circle.

The CoS is composed of individual circles, including the Keating Legacy, Chapter Programs and Services, Extension Contemplativa Internacional (ECI), Research and Technology, Special Projects and the International Team. Each circle member representative has decisional rights. The Convener, Coordinator and the Abbott of St. Benedict’s or his designee, as well as the officers and trustees of Contemplative Outreach, may attend meetings and participate in the discernment of questions, but not in decision-making.

Susan Komis represents the Chapter Programs and Services (CPS). CPS provides communication, enrichment programs and formation opportunities to persons engaged in service for Contemplative Outreach, specifically coordinators, contact persons, facilitators, presenters and chapter members. CPS also offers support to U.S. chapters through networking, mentoring and resource assistance.

Isabel Castellanos represents ECI. ECI supports Latin America and the CO Spanish-speaking community worldwide.

Fr. Carl Arico represents the Keating Legacy. The Keating Legacy oversees the property received from St. Benedict's and Fr. Thomas Keating. The Trustees' oversight includes, among other things, the gathering of Fr. Thomas' works for the Archive at Emory University.

Reverend David Muyskens represents the International Team, whose mission it is to support emerging chapters in countries outside of the United States.

Pat Johnson represents the Operations Team. The Operations Team exercises decision-making authority in day-to-day affairs, including legal, financial and business functions.

Ron Barnett represents the Research and Technology Circle. This Circle supports through inquiry, dialog and collaboration a broader understanding of how the contemplative dimension of life is manifested in Christian contemplation through the assistance and support of technology.



Gail Fitzpatrick-Hopler represents the Special Projects Team that oversees active projects pertaining to program offerings, material resources and communication mechanisms.

Participants include Susan Rush as the Convener, Mary Anne Best as Treasurer, Mark Nowak as Chairperson and, when available, Joseph Boyle, the Abbott of St. Benedict's.

Telephone meetings are held monthly with the Circle members and participants. Each meeting begins with prayer and reflection on one of the Principles. Various task groups present status reports. A multi-day annual meeting is held in late May to ponder in greater depth the direction of CO.

The individual Circle representatives contribute their talents, expertise and recommendations while listening to others to reveal a collective expression of the whole. Circles collaborate with task groups on broad policy issues. The issues that are currently being explored include: (1) broadening the reach of Centering Prayer to young and midlife adults, (2) exploring partnerships with other contemplative organizations and individuals, (3) exploring the concept of a school for contemplative life and practice, and (4) developing a process for succession and leadership development within Contemplative Outreach.

Please pray that CoS members and participants can surrender the unconscious habits that control human institutions. May the CoS hear and accept the guidance of the Spirit and provide heartfelt service to our community. ☸

United through our shared prayer,

Mark Nowak, Chairperson

Comments or questions for Mark may be directed to [clp@coutreach.org](mailto:clp@coutreach.org)





## Centering Prayer in Belfast: A Testament of Love

Julie Herrigan

Although I have been involved in the Centering Prayer movement for several years and have long considered the members of my groups to be a part of my spiritual family, I recently had an experience of exactly how much such spiritual friendship—and through it, the action of God’s love—could mean in my life.

In August 2012 I was hired as research fellow for a three-year project based at a university in Belfast, Northern Ireland. It was not long, however, before I discovered that the project was flawed, my supervisor abusive, and my position untenable. I eventually resigned and returned home in December; but throughout the time I was working on the project I was under massive stress and suffered from severe anxiety, fatigue, and fibromyalgia.

Shortly after my arrival, I had searched the internet and found out about a Centering Prayer group that met in central Belfast every Monday night. The group had formed as the result of the collaboration of former Belfast social worker Norma Dodds and Sisters Noreen Christian and Fionnuala Quinn. The latter have played a central role in Contemplative Outreach in Dublin for several years and, in the fall of 2010, they gave an introductory day and follow-up workshops at a Dominican convent in North Belfast. Subsequently, a number of the attendees decided to form a weekly group and found a venue close to the center of town. The group (which varied in size when I was there from six to twelve) has been so successful that three of its members have since gone on to form groups in other parts of the greater Belfast area.

From my first meeting with this group in early September, I felt I had found a spiritual home away from home, a circle of friends who would come to sustain me on a variety of levels—emotional, intellectual, and spiritual. The format of the group was similar to that of others I had attended, consisting of silent prayer, readings from one of Fr. Keating’s books or a viewing of one of his video lectures, group discussion, and, finally—a very Irish touch—tea and “biscuits.” I found our facilitator, Norma, to be an extraordinarily gifted leader, whose own deep spirituality and extensive knowledge of spiritual literature and practice were combined with a down-to-earth understanding of group interaction. She helped to establish an atmosphere which ensured that everyone felt free to express his or her insights, opinions, and personal experiences, and felt equally valued, equally included; she tactfully brought us back together whenever we were in danger of straying toward division.

Many of the members had gone through painful life experiences, and these—along with our difficulties in practice, insights gleaned from Christian mystics, theological questions, spiritual epiphanies and consolations, dryness and sorrows—all became part of the general discussion. Humor—including gentle “slagging”—was also a regular feature of every meeting, and shared laughter lightened our spirits and drew us even closer together. I found myself saying things that had never occurred to me before, feeling safe enough to share or confide anything that was on my mind. I felt accepted and valued for who I was—and supported in my decision to quit my job by people who I knew had my best interests at heart. The experiences I had every Monday night helped to ease my stress, reinforce my practice, and restore in me a sense of purpose and equilibrium. Two themes that recurred with regularity in our discussions were divine union with God and the meaning and power of love, as exemplified in prayer, scripture, and human life. But love was not something we simply talked about: it informed the group experience, was embodied in a sharing of self in Christ—and culminated in the recognition of Christ in one another. The generosity of spirit each one of these souls extended to me felt like the realization of faith itself. Thus a group of strangers quickly became some of the best friends I have ever had.

I hasten to add that I have had many of the experiences I have just described in other groups, as well—and in a way this group felt like an extension of those I was in at home. What made this group different? Perhaps because of its relative newness there was a special intensity about it. Like my image of the first Christian gatherings, it was infused with the excitement of discovery—or rediscovery (many of the members having practiced on their own for years); and the size and diversity of the group ensured a lively exchange of ideas. For a sometimes large group it was surprisingly cohesive; and little touches—like taking turns reading the opening prayer, or, on Advent, each member reading excerpts from the writings of a variety of spiritual traditions—reinforced this sense of interrelationship and unity not only with each other but with the entire faith community. While many of the members were Catholic, some were Protestant—not unusual in Centering Prayer groups, which are inherently ecumenical—but perhaps more significant in Belfast. In fact, I have often wondered whether the movement’s call to love has a special resonance in places like Northern Ireland, where division has sometimes been as pervasive as the very air one breathes. Despite—or perhaps in part because of—this, Centering Prayer in Belfast has taken root in very fertile soil. I feel blessed to have taken part in its blossoming.

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

## Resources in our Online Store

### Contemplative Outreach is pleased to announce the availability of a new series, **THE GIFT OF LIFE: DEATH & DYING, LIFE & LIVING**

THOMAS KEATING WITH CARL J. ARICO



During four days of filming in December 2010, Fr. Thomas sat with Fr. Carl Arico, his long-time friend, colleague, and founding member of Contemplative Outreach in an intimate conversation focused on the transformative process of death and dying as part of, rather than the end of, life's journey. *The Gift of Life: Death & Dying, Life & Living* offers a vision of hope and a view of reality that counter the cultural norms that view death as a tragedy, or the end of living, or an entry into harsh judgment and retribution.

As Fr. Thomas notes in the series: "The dying process is the culmination or peak of development – the whole development – of the spiritual journey in which the total surrender into God involves the gift of life itself."

Full descriptions available on our website.

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

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

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

**DIGITAL OPTIONS** are also available.

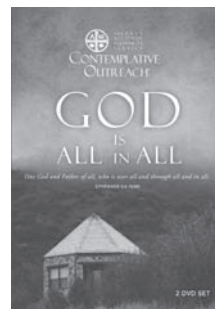


### **A Transformed Life with Sr. Maria Tasto**

#### **DVD & GUIDEBOOK**

This new DVD and guidebook course is all about making positive changes... for yourself, for your group. In six 45-minute conferences, Sister Maria Tasto guides you along the path of becoming who God created you to be. Using the lens of Scripture and inspired by the work of Father Thomas Keating, she shares what she has gleaned from years of walking with others on the spiritual journey and

from her own remarkable path. **\$90 USD**



### **God is All in All**

#### **DVD & ONLINE VIDEO**

Filmed at the 2012 Contemplative Outreach annual conference in Snowmass Colorado, which celebrated the spiritual bond between St. Benedict's Monastery and Contemplative Outreach, these lively presentations showcase the fruits of silence and deep prayer. Enjoy presentations by Fr. Thomas Keating,

*The Evolution of the Contemplative Christian*

*Spiritual Journey*, 89 min.; Abbot Joseph Boyle, *Images that Accompany My Prayer*, 65 min.; David Frenette, *The Path of Centering Prayer: Deepening Your Experience of God*, 37 min.; David Frenette with a Special Guest, *The Gift of Humor*, 10 min. **DVD \$39.95 USD; Online video \$19.95**



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# Calendar of Events

**JULY THRU DECEMBER 2013**

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).

JULY 12 - 16, 2013

5 DAY CENTERING PRAYER RETREAT  
INTENSIVE/ADVANCED

**Cedar Brake Retreat Center**

Belton, TX

Lisa Genung

[officemgr@consciousharmony.org](mailto:officemgr@consciousharmony.org)

512-347-9673

in conjunction with a 10 day  
Heartfulness Retreat;

*Presenter:* Barbara Cook

JULY 12 - 19, 2013

8 DAY CENTERING PRAYER DUAL-TRACK  
INTENSIVE POST-INTENSIVE RETREAT

**Moye Spiritual Life Center**

Melbourne, KY

Sr. Micki Martin

[violamickimartin@hotmail.com](mailto:violamickimartin@hotmail.com)

859-781-0712 Ex. 10

*Presenters:* Sr. Micki Martin &

Barb Lobbestael

JULY 12 - 21, 2013

10 DAY HEARTFULNESS CENTERING  
PRAYER ADVANCED RETREAT

**Cedar Brake Retreat Center**

Belton, TX

Lisa Genung

[officemgr@consciousharmony.org](mailto:officemgr@consciousharmony.org)

512-347-9673

retreat w/a theme of Heartfulness;

*Presenter:* Barbara Cook

JULY 14 - 21, 2013

8 DAY CENTERING PRAYER DUAL-TRACK  
INTENSIVE POST-INTENSIVE RETREAT

**Kordes Center**

Ferdinand, IN

Anita Aders

[aaders@thedome.org](mailto:aaders@thedome.org)

812-367-2777

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](mailto:cohi@lava.net)

808-536-6090

JULY 15 - 23, 2013

9 DAY CENTERING PRAYER DUAL-TRACK  
INTENSIVE POST-INTENSIVE RETREAT

**Sandymount Retreat Centre**

Liverpool, England

Elizabeth Smith

[infocouk@btinternet.com](mailto:infocouk@btinternet.com)

JULY 17 - 23, 2013

7 DAY CENTERING PRAYER INTENSIVE  
RETREAT (FORGIVENESS)

**Cedar Brake Retreat Center**

Belton, TX

Lisa Genung

[officemgr@consciousharmony.org](mailto:officemgr@consciousharmony.org)

512-347-9673

*Presenter(s):* Mary Dwyer &

Mary Anne Best

JULY 22 - 28, 2013

7 DAY FORMATION FOR CONTEMPLATIVE  
OUTREACH SERVICE; SERVANT-LEADER

**Marianist Center**

Eureka, MO

Susan Komis

[susankomis@coutreach.org](mailto:susankomis@coutreach.org)

636-327-0637

*Two Track Program; The Coordinator*

*Servant Leader Formation Workshop & the*

*Basic Skills Facilitator Formation Workshop*

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 Staff

[reservations@stmaryssewanee.org](mailto:reservations@stmaryssewanee.org)

931-598-5342

*Presenter:* The Rev. Tom Ward

JULY 30 - AUGUST 8, 2013

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

## THE GIFT OF LIFE DEATH & DYING, LIFE & LIVING

*On the Christian Contemplative Journey*

Gail Fitzpatrick-Hopler & Mary Anne Best  
with Hadley Morris

Six Day Retreat, September 6-12, 2013

St. Mary's Sewanee: The Ayres Center for Spiritual Development • Sewanee, TN

### RETREAT INCLUDES

... showing of new DVD series by Thomas Keating:

*The Gift of Life: Death & Dying, Life & Living*

... new teachings on the contemplative dimension of dying and the spiritual journey, the stages of dying, suffering, heaven, hell and after death, the mystery of God, the cross and Centering Prayer as a preparation for death

... three hours of Centering Prayer daily in common

... silence and solitude

... daily celebration of the Eucharist and Lectio Divina

... and the opportunity to meet individually with the retreat leaders.

Please register by August 26, 2013. Register and pay online at [www.coutreach.org/stmarys2013gift](http://www.coutreach.org/stmarys2013gift)  
For more information, call 973.838.3384, or email: [maryanne@coutreach.org](mailto:maryanne@coutreach.org)





AUGUST 2 - 11, 2013  
10 DAY CENTERING PRAYER POST-INTENSIVE RETREAT

**Jesus House of Prayer**

Wilmington, DE  
Therese Saulnier  
lectio844@hotmail.com  
201-436-8256

*Presenter(s):* Fr. Bill Sheehan, OMI  
& Therese Saulnier

AUGUST 4 - 11, 2013  
8 DAY CENTERING PRAYER POST-INTENSIVE RETREAT

**Bethany Retreat Center**

Frenchville, PA  
Nicole Fedder  
bethanyretreatcenter@gmail.com  
814-263-4855

*Presenter(s):* Sr. Therese Dush,  
Sr. Rita Panciera, & Fr. Philip Billotte

AUGUST 4 - 13, 2013  
10 DAY CENTERING PRAYER ADVANCED (SILENT) RETREAT

**Saint Benedict's Monastery  
Spirituality Center**

Saint Joseph, MN  
Mary Weidner, OSB  
mweidner@csbsju.edu  
320-363-7112

AUGUST 11 - 18, 2013  
8 DAY CENTERING PRAYER DUAL-TRACK INTENSIVE POST-INTENSIVE RETREAT

**Transformation Spirituality Center**

Kalamazoo, MI  
David Muyskens  
jdmuyskens@gmail.com  
616-452-2234

*Presenter:* Kathryn Kobelinski, SSND

AUGUST 12 - 17, 2013  
6 DAY CENTERING PRAYER INTENSIVE RETREAT (FOR MEN)

**Cedar Brake Retreat Center**

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

AUGUST 12 - 18, 2013  
7 DAY HEARTFULNESS ADVANCED CENTERING PRAYER RETREAT

**The Priory Spirituality Center**

Lacey, WA  
Sr. Lucy Wynkoop, OSB  
spiritualityctr@gmail.com  
360-438-2595  
*Presenter(s):* Mary Solberg &  
Kay Kukowski

AUGUST 14 - 18, 2013  
5 DAY CENTERING PRAYER INTENSIVE RETREAT

**Mercy Center**

Burlingame, CA  
Cristina Esguerra  
650-340-7454

*Presenter(s):* Eileen Halliburton  
& Fr. Bill Sheehan

AUGUST 23 - 30, 2013  
8 DAY CENTERING PRAYER DUAL-TRACK INTENSIVE POST-INTENSIVE RETREAT

**Benet Hill Monastery**

Colorado Springs, CO  
Leslee Terpay  
laterpay@benethillmonastery.org  
720-315-8120

SEPTEMBER 3 - 12, 2013  
10 DAY CENTERING PRAYER POST-INTENSIVE RETREAT

**St. Benedict's Monastery Retreat Center**

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

SEPTEMBER 9 - 14, 2013  
6 DAY CENTERING PRAYER POST-INTENSIVE RETREAT

**Peacewhisper Retreat Center**

Dove Creek, CO  
Barb Kollenkark  
peacewhisper@gmail.com  
970-846-8466

SEPTEMBER 17 - 22, 2013  
6 DAY CENTERING PRAYER INTENSIVE/ADVANCED RETREAT (FOR WOMEN)

**Cedar Brake Retreat Center**

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

*Presenter:* Mary Anne Best

OCTOBER 1 - 10, 2013  
10 DAY CENTERING PRAYER INTENSIVE RETREAT

**St. Benedict's Monastery Retreat Center**

Snowmass, CO  
Carol DiMarcello  
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970-927-9376

OCTOBER 18 - 25, 2013  
8 DAY CENTERING PRAYER DUAL-TRACK INTENSIVE POST-INTENSIVE RETREAT

**Our Lady of Guadalupe Trappist Abbey**

Lafayette, OR  
Norman Carlson  
ndcarlson@msn.com  
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NOVEMBER 4 - 11, 2013  
8 DAY CENTERING PRAYER POST-INTENSIVE RETREAT

**St. Benedict's Monastery Retreat Center**

Snowmass, CO  
Carol DiMarcello  
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970-927-9376

NOVEMBER 15 - 19, 2013  
5 DAY CENTERING PRAYER DUAL-TRACK INTENSIVE POST-INTENSIVE RETREAT

**Monastery of the Holy Spirit**

Conyers, GA  
Vernon & Mary Joyce Dixon  
vandmjdixon@windstream.net  
706-896-8275

NOVEMBER 15 - 22, 2013  
8 DAY CENTERING PRAYER POST-INTENSIVE RETREAT

**St. Benedict's Monastery Retreat Center**

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

DECEMBER 1 - 8, 2013  
8 DAY CENTERING PRAYER ADVANCED RETREAT

**Valle Crucis Conference Center**

Valle Crucis, NC  
Becky Hannah  
becky.hannah@gmail.com  
828-702-3518

*Presenter(s):* Becky Hannah,  
(828-702-3518), Joan Ricci Thome,  
Rev. Robert Cook

DECEMBER 2 - 8, 2013  
7 DAY CENTERING PRAYER RETREAT ADVANCED/POST INTENSIVE (ADVENT)

**Cedar Brake Retreat Center**

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

*Presenter:* Barbara Cook

DECEMBER 3 - 12, 2013  
10 DAY CENTERING PRAYER POST-INTENSIVE RETREAT

**St. Benedict's Monastery Retreat Center**

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For a complete listing of the all Contemplative Outreach  
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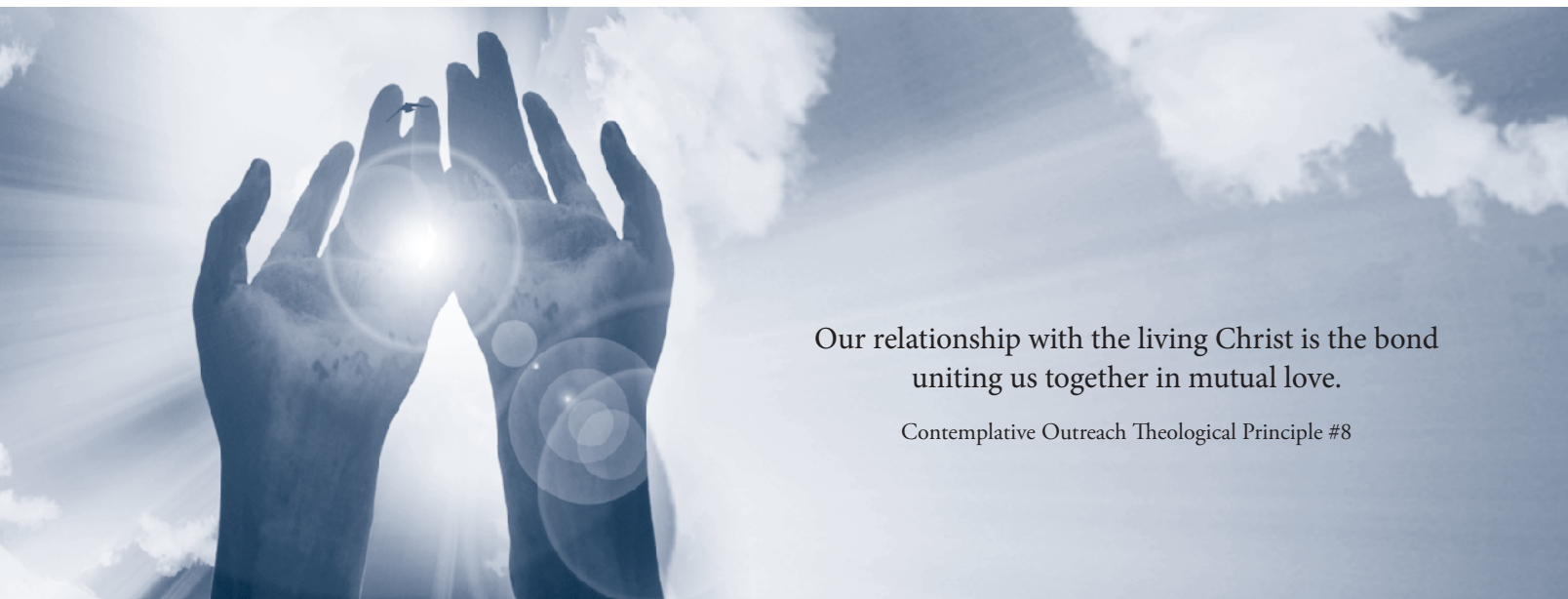
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Please help to support the publication and distribution of this newsletter. A small contribution from everyone goes a long way.  
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Our relationship with the living Christ is the bond  
uniting us together in mutual love.

Contemplative Outreach Theological Principle #8