



Intimacy with Christ



Thomas Keating

Centering Prayer is sometimes accused of falling short of true intimacy with Christ. What is meant by “true intimacy?”

Ordinarily we think of prayer as thoughts or feelings expressed in words. Contemplative prayer, the pure gift of God, is the opening of mind and heart – our whole being – to the Divine Presence within us, beyond thinking, conversing, and even consciousness itself.

Centering Prayer is a method that prepares our faculties to awaken to the gift of contemplation. It leads to an intimate relationship with Christ that is beyond words, and moves into communion with him both in daily prayer and action. Centering Prayer is Christo-centric and consistent with the Christian mystical interpretation of the Gospel. Through the work of the Holy Spirit, Centering Prayer leads to a deeper intimacy with Christ.

Jesus invites us to learn this kind of prayer in his Discourse at the Last Supper: “I do not pray for them alone (those at the supper). I also pray for those who through their preaching will believe in me. All are to be one; just as you Father are in me and I am in you, so they too are to become one in us.” And a little later: “The glory you have bestowed on me, I have bestowed on them, that they may be one as we are one – I in them and you in me. Thus their oneness will be perfected ... *May the love with which you love me dwell in them as I dwell in them myself* (John 17: 20-26).”

This is the teaching that Centering Prayer proposes, following the whole Christian contemplative [tradition](#), and brought into dialogue with contemporary psychological, anthropological, and neurological discoveries, as well as with the wisdom teachings of other religious traditions.



In Catholic theology, Jesus is not just a human being possessing a complete human nature. He is the Word made flesh, the Son of God, who in his divine nature assumed the historical humanity of Jesus. It is through the person of Jesus, the Divine Human Being, that we are drawn to experience the Eternal Word of God, not just through abstract theological formulas, but directly.

At Jesus' baptism in the Jordan, the Father's voice rang out saying, "This is my beloved Son ... Listen to him." This listening points to prayer as an intimate relationship with God. As listening deepens, so does the relationship with God, which gradually matures over time until we become one with him. This is the thrust of the practice of Lectio Divina: first to know Jesus in his humanity and historical life, then to know him in his passion, death, and resurrection; then to know Jesus in his resurrection; and finally to know him in his Ascension and risen life in the Trinity.

The practices of Centering Prayer and Lectio Divina open us to new levels of responding to the Spirit of God within. This growing relationship may require different responses from us as each level unfolds. In other words, the focus of each

level is distinct and produces different results. To grow in divine love, through the earlier stages of relationship is to experience a deeper knowledge and love of Christ. They change one's perspective not only of God but of all reality.

Centering Prayer is not meant to replace other kinds of prayers, rather it casts a new light and depth of meaning on them. Centering Prayer embraces the unitive stage of Lectio Divina, as do all Christian prayer practices that encourage complete surrender to Christ.

The source of Centering Prayer is the Divine Indwelling, where one is responding to the call of the Holy Spirit to consent to the Divine Presence and action within oneself. 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 and oneness of all creation.

As we move from conversation to communion with God's human and divine nature, Christ, we experience the divine intimacy as it was practiced in the first few centuries and preserved in the Christian contemplative tradition both in the West and in the Eastern Orthodoxy. The contemplative life, already present within us through the Divine Indwelling, awaits our consent. ☩

Further resources:

- For more on the method of Centering Prayer, see the [Centering Prayer brochure on the Contemplative Outreach website](#), which is translated into several languages.
- For a deeper understanding of the history of the contemplative Christian tradition and Centering Prayer, visit the [History section of the Contemplative Outreach website](#) and/or Basil Pennington's book, [Centering Prayer: Renewing an Ancient Prayer Form](#).

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where one is responding to the call
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Gail Fitzpatrick-Hopler

A New YES

2016 is a big year for Contemplative Outreach and for a few of us in particular. I will be retiring in December after 30 years of service to God through Contemplative Outreach. Over the years, the Spirit has led us as we lived out our commitment to share the practice of Centering Prayer worldwide, supporting people in deepening their relationship with God and one another. Our 16th theological principle sums it up perfectly: “We acknowledge that any good done by Contemplative Outreach is the work of the Holy Spirit.” It is therefore not an accident that Contemplative Outreach came into existence, bringing the contemplative dimension of life into the modern world as a balance to the ever-increasing turmoil, noise and busyness.

As I take a look back on all that has transpired during these many years, gratitude fills my heart for the daily miracles I’ve been privileged to witness; for the hundreds of beloved people I have met and prayed with; and for the amazing and diverse gifts of support given to Contemplative Outreach. As Scripture affirms, “With God, all things are possible (Matthew 19:26).” We exist today as a profound testimony of God’s work through our consent and willingness. Commitment to my own daily Centering Prayer practice has sustained me to serve during both the good and the difficult times.

I have always thought of my work with Contemplative Outreach as a vocation and not simply a job. I felt called to do this work and believe I’ve been given the strength to sustain it over the years. It hasn’t been easy – more like a jump into the abyss – as I was often called to take a risk or to take a stand. I’ve made mistakes, been misunderstood, and filled with graces, confidence in God and blessings all at the same time. Administrative work has its own set of challenges, even more when aiming to do so with utmost charity in all circumstances. This path of transformation is a pioneering effort to bring the love of God into every aspect of daily life – work, play and all relationships.

I thank each and every person I’ve worked with, all the Boards I’ve served and the Vision that is so dear to my heart. I am very grateful to my family for their support and love, without which I would have given up many times. I have inexpressible gratitude for Fr. Thomas for his faith in me when I didn’t have faith in myself; for Fr. Carl for his willingness to roll up his sleeves and help no matter what the task; for our incredible staff with whom working together has been a true pleasure and filled with grace – Claire, Donna, Mary Anne, Pamela, Susan, Marie, Fionnuala; for the volunteers all over the world; and for the ever-present Spirit of God that carries us at all times.

At the end of this year, I will cross a threshold and take another leap of faith into the unknown. I trust God will figure out ways to use my gifts and talents to serve contemplatives, silence and stillness in new ways. I am ready to do so with the help of God. I look forward to exploring and experiencing a new level of the freedom and spaciousness of my YES to God’s presence and action in my life.

With gratitude to God and to all the members of Contemplative Outreach — it has been an experience of grace upon grace!

A handwritten signature in cursive script that reads "Gail Fitzpatrick-Hopler".

Holy Anticipation

by Susan Komis

My sojourn with Contemplative Outreach, Ltd. during the past 26 years as both a volunteer and employee has been a privilege and exceedingly blessed with memorable experiences, relationships and personal growth.

As all sojourns are complete at their destination, so too will my time as an employee of Contemplative Outreach be complete at the end of this year. I will continue to serve as a volunteer as the gift of life and health permit.

My heartfelt gratitude is extended to the extraordinary people of Contemplative Outreach who were called in the beginning and now continue to open the door to the contemplative journey so that others may follow.

I am particularly thankful for the many volunteers throughout the world who have given much of their time, energy and spiritual self to so many over the years; you have exemplified the heart and soul of Contemplative Outreach. Your dedication to Centering Prayer and generosity of service will not go unnoticed by others or by our loving God.

There are not adequate words to express my appreciation of having had the opportunity to know and partake of the presence and teachings of the founder of Contemplative Outreach, Fr. Thomas Keating. Like the Apostles of Christ, we may not live long enough to realize the full impact of the teachings that Fr. Thomas has bequeathed to the world, but I rest assured that the “jewels” of his teachings will continue to reach generations far into the future.

In the many chapters of life, with all its hills and valleys, we may believe that the most recent chapter has been the most productive or enriching. However, as the page of life is turned to the next chapter, we approach with holy anticipation the continuation of the story!

With Deepest Gratitude,



Finding Joy in Transition

by Marie Howard

My journey with Centering Prayer began in the fall of 1985 when I was the Family Life Director for the Diocese of Davenport, Iowa and attending a national conference for this group. At the time, I was pretty burned out with my job and needing a “booster shot” for my prayer life, which I received from a workshop presented by Fr. Carl Arico where he provided a taste of this new and yet very old contemplative prayer practice. It was like “coming home” and I knew that God was providing what I had been looking for since I had first been introduced to Lectio Divina in high school by a Benedictine nun in Wisconsin. I was now 48 years old, married, mother of five, working in ministry in a diocese and yet, my relationship with God was stuck in the busy life I was living with no time for prayer (or so I thought) and a hunger for the contemplative dimension.

I began my daily practice of Centering Prayer using a set of audio tapes from Fr. William Meninger. It was not long before I realized I wanted to share this prayer and so I found four nun friends to join me once a week for Centering Prayer and time for learning more about the prayer. At that time there were few resources other than a couple of books by Fr. Basil Pennington and a small book that Fr. Thomas Keating had coauthored with two other priests, *Finding Grace at the Center*.



I was able to attend special presentations offered in cities nearby with either Fr. Thomas or Fr. Basil and by January 1987, I ventured off for my first 10-day intensive Centering Prayer retreat at Snowmass, during which I celebrated my 50th birthday. Fr. Thomas was recovering from a car accident and thus not able to give the presentations, but since he had filmed the *Spiritual Journey* series prior to the accident, we were the first group to try them out. Our group of 18 had a wonderful retreat and in fact many of us are still involved today, almost 30 years later. And the *Spiritual Journey* series continues to be a primary source of spiritual enrichment for retreats and prayer groups around the world.

During these past 30 years, I have had the “gift” of being able to grow in my relationship with God and with so many others by staying faithful to the prayer and engaging in service, growing “in age and in wisdom” and sharing this with others in ways I could not have dreamed back in the fall of 1985.

As I prepare to step down from my current position of chapter consultant, I have reflected on my service over the years — from coordinator, presenter, facilitator, staffing and attending retreats and formations, CO Board member, faculty member and chairperson, regional representative, and currently chapter consultant. However, this is not my first “retirement;” two positions I have stepped down from, so dear to my heart, were special events coordinator for the “25th anniversary tour” and coordinator of the annual conference. On the tour, I visited and planned over 30 chapter leadership enrichment and fundraising events, which gave me the privilege of meeting with hundreds of people throughout the U.S., all on this same contemplative journey. It also gave me an opportunity to travel with Fr. Thomas, Gail Fitzpatrick-Hopler and Fr. Carl Arico.

My second retirement was December 2014, when I stepped down from coordinator of the annual conference. I loved these conferences – they were a special time to meet new people, renew friendships and to support so many throughout the world who came together to pray, to learn, to enjoy one another and to bring new resources back to their local areas.

So here I am again, stepping down at the end of 2016 from yet another position I have very much enjoyed — and watching the changing ways in which these services can be provided as we move into the new era of technology and an expanding global community. Contemplative Outreach is finding new ways to serve the “older” (long term) membership and appeal to a new and “younger” group who are hungry for the contemplative dimension in a very different world than in 1984 when CO was founded.

Some things will never entirely change — the need to relate with others on the journey, answering questions as a person goes through the unloading of the unconscious, or to offer support when “nothing is happening” or when “thoughts are bombarding” during the prayer. One very important message Fr. Thomas taught in the beginning of my journey was to stay in the Present Moment. That was and has been a challenge for me over the years, but during this time of preparation for my “retirement,” which coincides with my 80th birthday, I find that once again my prayer practice is guiding me through this time. I am staying in the Present Moment, grateful for the memories of the past and not getting ahead of myself with what will happen in the future. I am ENJOYING this special time and give thanks to “my friend, God” and for all of you in this worldwide community for all of the years of serving.

God bless us all!





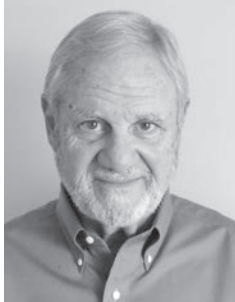
Dear Members of Contemplative Outreach,

We want to express our heartfelt gratitude to Gail Fitzpatrick-Hopler, Susan Komis and Marie Howard as they prepare to embark on the adventure known as “retirement!” Their work over these decades has allowed Contemplative Outreach to flourish and grow. Gail, a founding member of Contemplative Outreach, has touched so many people through her visible and articulate witness to consent. Through her various leadership roles she has helped Contemplative Outreach expand step by step. Susan Komis has supported so many of us and our local chapters not only through training and programs, but through her generous presence reflecting the joy of contemplative service. Marie Howard has spent years bringing us together, serving in leadership, and mentoring many people on their journey with wisdom and rich insights. They are among the many people throughout our 32-year history who have helped create a solid, loving Contemplative Outreach community which continues to evolve and thrive through the work of the Holy Spirit.

As these three servant leaders plan to retire, your Governing Board is finalizing an interim plan to continue supporting the various needs of the Contemplative Outreach community. We will be sharing details of this with you in the coming weeks and months. And as we look to the long-term future of Contemplative Outreach, it is vital that our entire global community be involved. We ask that you engage in discussion with others in your local groups and chapters about your needs for resources, enrichment and support. Please contact any of us directly with any ideas or concerns that are raised. As servants of Contemplative Outreach, we are committed to listening and responding, and to continue to provide support to all through paid and volunteer staff. Our contact information is posted on the website and we look forward to hearing from you. We welcome and encourage your prayer support as well.

In gratitude,
The Governing Board

Fr. Gilberto Walker • Kathy Di Fede • Lois Snowden • Mary Dwyer
Nick Cole • Thomas Hall • Tom Smith



Fr. Carl J. Arico

The Key to Compassion

What are the ingredients that are part of the mystery of true compassion and what is the key that unlocks its power?

Let us picture compassion as a stool with three legs.

The first leg of the stool is known as the gift of tears, or what might be called the gift of grieving. This is the ability to allow the grace of God to melt our stony hearts and make them flesh again — fully human in their response. Over time, it is very easy to become stone-hearted, numb and/or indifferent to violence, suffering, injustice and terror, unmoved by what we see and hear. We become untouchable, detached. Unfortunately, like a slap in the face, it takes more and more to get our attention and move us. Perhaps this is one of the meanings of Jesus' invitation to turn the other cheek. By turning the other cheek we get another point of view that helps us see the larger picture. So the first leg of compassion is the ability to feel, shed tears and grieve for the pain of others and the suffering in this world.

The second leg of the stool is forgiveness. Forgiveness is never a matter of good judgment; it is a matter of our own well being. Nothing destroys the spirit as quickly as an unforgiving mind and heart. For many of us, on top of our stony hearts, our minds replay the same drama over and over again, reliving the hurt and repeating the same opinion about a person or situation. Give yourself freedom. Give the one you are holding in unforgiveness freedom. Stop playing the interior dialogue over and over again. Become willing to let it go. Pray the Prayer of Forgiveness and allow the Divine Therapist's healing to take place.

The third leg of the stool is generosity. As much as is divinely possible, never stop feeling, forgiving and caring. Let it not be an isolated event but a way of life. Don't count the cost but relish the freedom that it



This three-legged stool of practices is a foundation on which you can place your life, a balanced way of living and relating. The seat is compassion.

gives. The parable of the prodigal son illustrates this way of being. We all go through the phase of the younger son when it is all about self-centeredness. We all go through the phase of the elder son when it is all about being correct and self-righteous. We are all invited to become the Father who is all about self-giving. When we give of ourselves, we gain and increase the true self, that which is being filled with the presence of God. What was once lost has been found in openness and generosity.

Self-love says, “I have enough of my own troubles. I do not have the energy to be concerned about the pain and problems of the other.” Slowly the bubble of self-interest closes upon us and we begin to suffocate with our own stale air, barely being able to breathe. No respiration, no inspiration. The good news is that the gift of compassion can weaken and break through this shell. The Holy Spirit punctures the shell and we breathe in the reality of life – the awareness that there is no real separation from one another, just as there is no separation from God.

This three-legged stool of practices is a foundation on which you can place your life, a balanced way of living and relating. The seat is compassion.

There is another practice assumed here that is the key to a life of compassion. Inherent in grieving, inherent in forgiveness and inherent in generosity is letting go of judgment. We may observe and be fully aware of how filled we are with judgments, but we must not engage them. Guideline three in Centering

Prayer can apply here: “When engaged with your thoughts, return ever-so gently to the sacred word.” When an observance of a person or event becomes a judging experience and then becomes a judgment, that is when we need to pray, perhaps invoking an active prayer phrase to assist our letting go, such as “Be compassionate as your Father is compassionate.”

So in summary, remember: shed some tears, grant forgiveness for your own sake and do it in a generous way – don’t count the cost. Instead count the blessings of setting yourself, the other person and the world free. **Let go of judgment!**

*Be compassionate
just as your Father is compassionate.
Don't judge,
and you won't be judged.
Don't condemn,
and you won't be condemned.
Forgive,
and you will be forgiven.
Give, and it will be given to you.
A good portion
—packed down, firmly shaken, and overflowing—
will fall into your lap.
The portion you give will determine
the portion you receive in return.*

- LUKE 6: 36-38

Article inspired by the Year of Mercy and by the conclusion of Henri Nouwen’s book *Return of the Prodigal Son*, “To Become the Father.” ☸

Contemplative Outreach offers a self-guided online course to learn and practice the Prayer of Forgiveness. “*Forgiveness: A Growth in Love*” is led by Fr. Carl Arico and includes teachings via email, audio and video segments. For more information, see our [website > Programs > Online Courses](#).



The Development of Centering Prayer

by Fionnuala Quinn

Contemplative Outreach International

Contemplative Outreach Dublin

Our keystone quotation is Matthew 6:6: “When you pray, enter your inner room, close the door, and pray to your Father in secret. And your Father who sees in secret will reward you.” What is the inner room? The inner room is not fixed, static or empty, but something living, spacious and open, a place needing to be nourished and attended like a garden. The inner room will have its seasons. There will be spring growth, characterized by a movement from exterior to interior silence. Summer will be joy in the awareness of God’s presence. Then autumn will come before winter. The journey to purification and transformation has begun. God has taken the initiative and invited you further into the process of the dismantling of the false self. The journey at times may seem long— long psychologically, long emotionally, long spiritually and long chronologically. In the end it is the journey itself that matters. In the autumn and winter of the spiritual journey we will experience dryness, restlessness, even boredom. You will feel like getting up and running away.

I know that is how I felt even after many years of Centering Prayer. For the first ten years or so, I was a 19-minute practitioner at the best of times. On one occasion when making a 21-day retreat with Cathy McCarthy, a volunteer coordinator in New York, Cathy asked me if I did Centering Prayer twice a day. I said no, but sometimes I do a little longer once a day. Cathy was not impressed. She said once a day is for maintenance and twice a day is for transformation.

Fr. Thomas Keating says, “This is not a magic carpet to bliss.” What develops is a knowing not found in books but deep within the pilgrim heart. New insights emerge, new self-awareness develops. We will experience the mystery of the Cross; it will be endurance, a desert experience. This is the testing time. Reason is still in control and love has not reached the point where it overwhelms reason. Fear can prevent us from taking the risk and entering

into unknown regions. While God beckons, God also waits on our response. Basil Hume says, “Despite everything, we want to go on praying.”

The first glimmer of love with which the search began must now grow into something personal, friendship with Christ. As we respond, in stops and starts, we open ourselves to the gift of love. The heart of our Centering Prayer is love. And love is the only reality that will ultimately change us. Only when we have found a greater and deeper love can we let go of the lesser loves that can ensnare the heart and hold it captive. Centering Prayer is the key to opening ourselves to the embrace of God’s love. St. John of the Cross says that only love will ultimately change the heart from within.

The inner room is the place where we are transformed not only spiritually but also humanly. The journey is a movement toward wholeness, a kind of homecoming to oneself. God does not swallow up our human nature; rather it is enriched, making us fully human, fully alive. The movement is away from self-absorption and predictable patterns towards an ever more complete participation in the life of the Trinity. God is not a noun, God is a verb. God is life, energy, and movement. Prayer is never a concept or an idea. It is always life, friendship and love.

Our sitting in Centering Prayer is never a waste of time. Back in November 2015, our group met as we have done for the past nine years. We had just heard the stunning news of the terrorist attacks in Paris. We felt helpless. And yet silent prayer is never a waste of time or energy. United by our intention and receptivity, we sit together as the Body of Christ, which places us at the very center of the pulsating world. “The one who sits in meditation,” the Zen masters remind us, “sits for the whole world.” Nothing in the universe is more intensely alive and active than genuine prayer and contemplation. According to John of the Cross, one act of pure love is of more value to the whole world than all other acts put together.

As we sit in silence, we serve the world. Fr. Thomas, in referring to the 2001 World Trade Center disaster in New York said, “We have to evolve to respond to violence in a new way, and I trust that we will. I have more trust in the future than optimism about it. This evolution to higher states of consciousness is present in all world religions. In other words our rational level of consciousness is not the end of biological evolution. It is the gate, the beginning of higher states of consciousness, of developing the brain beyond where it is now.”

The human race is on the crest of the wave moving into the intuitive level of consciousness. As we sit and consent to the Spirit praying in us, we cooperate with this movement. There are some signs of the human race working more closely together, able to sit down and negotiate — a testament to the evolution of intuitive consciousness. A recent example is the Paris Agreement on climate change where for the first time in over 20 years of the U.N. negotiations, representative of the 196 parties attending agreed to a joint statement limiting fossil fuels.

Contemplative Outreach “creates a context in which the transformation of humanity can take place.” This is where we are headed as we follow the developmental path of the spiritual journey. The person who is most truly and fully human is the one who has come close to the source of life, the place where light, truth, and beauty dwell. As we sit and enter the inner room, we come closer to the ultimate center of all things — and to finding our place in the heart of the world. This work of love is never done. And the greatness of our works will be seen in light of the love with which they are done. Growth is the only sign of life: growth in love, growth in service and growth in compassion – the compassion of Christ. The crucial test is the quality of our relationship with Christ and our willingness to put our lives in the service of others. This is the reason for the prayer, the purpose of every endeavor. Love can only show its true depth in deeds of love. ☸

Coming Home to God: A Family's Experience with Centering Prayer

by Mindy Durias

Our world is moving forward at an unprecedented pace. The ability to be so easily connected to one another has made this planet very small indeed. Yet, it is quite possible that we have never been more disconnected from our true selves and God.

As a mother of five children, in this age of concrete technological and scientific breakthroughs, I wrestle with how to communicate the abstract, mysterious and intangible relationship we are created to share with the Divine.

For the past three years, I have been practicing contemplative prayer as a way to connect more intimately with God. This has included introducing my children to *Lectio Divina* as a way to listen to the Spirit of God speaking uniquely to their individual hearts. They have been very open and receptive to this practice, and consequently have grown in their day-to-day awareness of God speaking in the moments of their lives.

But what of the apophatic (non-verbal) prayer practice Centering Prayer? This prayer has been transformative in my life. I've found abundant grace in the silence, stillness and solitude of this practice.

It has helped me to disconnect from the noise and activity of life and find myself in God's embrace. And more profoundly, Centering Prayer has created a deeper awareness of who I truly am in God. In the practice, I've come home to myself and God.

I decided to experiment with my children and see if they would have a similarly positive experience with Centering Prayer. At first, the struggle was to find language to communicate the practice to children ranging in ages from five to sixteen. It quickly became clear that while my five-year old could understand what Centering Prayer was, she was not ready to sit in silence and stillness for any amount of time!

My other four children ages nine, twelve, thirteen and sixteen quickly grasped the concept of the practice, so we began trying it out. We started with three-minute sits. Gradually, we lengthened the time to five minutes, then eight, ten and so on until we reached twenty minutes. Our intent has been to practice every day after breakfast before we begin the rest of the day.

It has not been perfect. In fact, some days it feels like a complete waste of time. Wiggling limbs, wrestling in chairs, bodily noises, rough starts to the day, the irritation of relational conflict — you name it, we have experienced it.

Yet, I keep reminding myself that this is a practice. A perfect experience should never be the goal. For no such experience truly exists. The fruit of the practice is seen in the rest of life. My hope is that we are becoming more aware of God in everything. So, we continue to practice, to open our hearts together to the presence and action of God within us. We enter with the invitation of Psalm 46:10, "Be still, and know that I am God."



Little changes have been made along the way to accommodate the needs and development of each child. Most days my husband, two older children and I sit for twenty minutes together. Then, the two younger children and I sit for ten minutes together. Our five-year old talks about joining us when she is bigger. She is learning Breath Prayer and the beauty of God being as near to her as every breath. It is perfect for where she is at right now.

Addendum ... a year later: In the last three months, my six-year old's attention span has expanded and she is more patient. She has been able to join in Centering Prayer for about ten minutes several times a week before the wiggles take over. I continue to see the fruit of contemplation in the lives of my children, especially in their attentiveness to God. It's my belief that spending time in silence is much easier for children than it is for adults. Even though they cannot sit still as long, their hearts and minds are more naturally open to the whisper of the Divine. I believe the practice of Centering Prayer helps them return to their center more quickly in day to day situations. As a mother, I am learning more and more to trust the action and presence of God within them, just as I'm practicing myself.

In Centering Prayer we are all learning to come just as we are, and to find our true home in God who continues to affirm that we all belong. In this place of belonging, it is my hope that each of us will choose to embrace one another in love and help bring healing to this world in search for peace with God and humankind. ☸



Photo courtesy of Diane Walker

Consummation

When a log gives self to fire
Fire gives self to wood
And the wood itself becomes fire
Transforming 'til there's naught but fire
Purified, transformed, transcended
I so long to give self to You
'Til we are One, and I am You
O Fire in my soul
Consume me with Self
'Til I be You and You be me
One in each other

Bob Hope
Rockport, MA

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

RESOURCES IN OUR ONLINE STORE

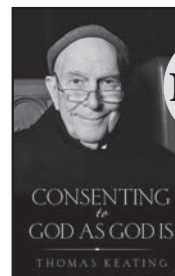


FREE DOWNLOAD

Download our free Centering Prayer Mobile App Prayer Timer for both iOS and Android. iOS Spanish-language version now available.

Consenting to God as God Is

This book collects the intimate talks and daily presentations made by Thomas Keating to people who have been practicing Centering Prayer for several years, have some experience of the spiritual journey and especially to those engaged in some form of contemplative service. \$15 USD.



NEW

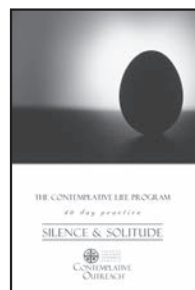
NEW



The Will of Divine Love

Kess Frey

This book looks at the process of spiritual evolution in created reality. It also looks at Centering Prayer and other transformative spiritual practices – Welcoming Prayer, forgiveness practice and creative self-expression – that unload the unconscious and help us to enter the “promised land” and the inner wealth of our divine inheritance as souls created in God’s image and likeness. \$25 USD.



Silence & Solitude: Wherein Wisdom Dwells

Part of the Contemplative Life Program (CLP), this 97-page booklet focuses on the practice and disposition of silence and solitude. Centering Prayer and Lectio Divina feature prominently in the practices of this 40-day mini-retreat, which includes beautiful images, brief inspirational readings and a suggested daily practice. Sections of the booklet include prayer in secret; dimensions of silence; places of solitude; thoughts in solitude; and a day of silence and solitude, which provides a format for your own one-day retreat at home. *Booklet or PDF version on sale for \$10 USD.*

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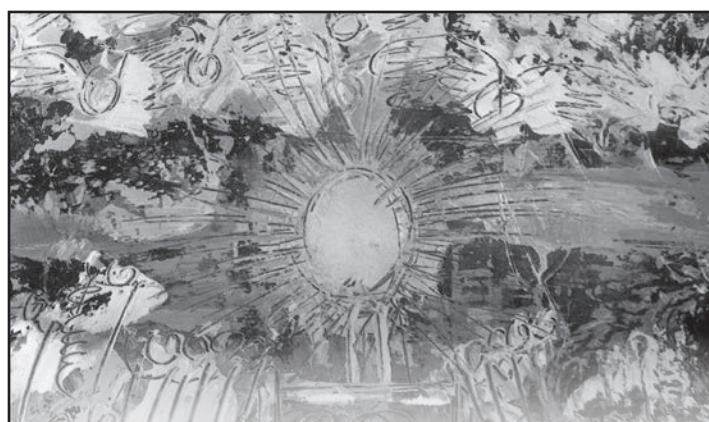
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GOD *is* LOVE

The Heart of All Creation

Garrison Institute, Garrison, NY

Weekend Retreat

Fri, Nov 11, 2016 - Sun, Nov 13, 2016

Immersion Retreat

Fri, Nov 11, 2016 - Thurs, Nov 17, 2016

Includes the first-time showing of new DVD series
by Fr. Thomas Keating:
God is Love: The Heart of All Creation,
with discussion.

Partial scholarships are available.

For more information and to register online visit:
<http://god-is-love.eventbrite.com/>

Or call the Contemplative Outreach Resource
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Following the teachings of Jesus, we exercise leadership through
an attitude of humility, listening and service.

Contemplative Outreach Theological Principle #14