

CONTEMPLATIVE OUTREACH NEWS

Volume 8, Number 1 • Spring 1994

Will and Intention in Contemplative Prayer

Part II

By Father Thomas Keating

The sacred word is something like the focusing apparatus on a video camera. If I were panning an audience, I would have to adjust the lens a bit for those up front but those in the middle would then get fuzzy. For those in the middle I would have to adjust the lens again to get them in focus, and once again for those in the rear. In the above simile we are talking about physical clarity. I am using it in another context here. The focusing process that the sacred word serves is not to bring a particular face, object or symbol into focus in the imagination, but to focus our *intention* when it gets fuzzy. Intention is the most important factor in any contemplative prayer practice, but especially in Centering Prayer in which our only activity consists in maintaining our intention to consent to God's presence and action during the time of prayer.

The intention becomes fuzzy when stimulated by one of the emotional programs for happiness. Even after one has consciously rejected it for the sake of the values of the Gospel, it may still be present in the unconscious. For example, one may have a great emotional investment in the security symbols of a particular culture. The pain of one's insecurity may have been so painful in early childhood that one repressed into the unconscious the very memory of the privation. But the unconscious remembers. The emotions are energy and they don't go away if repressed. They get stored in the body. The body is the storehouse of emotional energy that was not adequately processed. As a result, one develops blockages to the healthy flow of energies in the body and nervous system. This only reinforces the need for compensatory activity to hide the pain. Addictions are the ultimate way of distracting oneself from pain one is unwilling to face.

The spiritual journey from this aspect is a course in growing up and becoming liberated from childhood fixations at emotional levels that have become disruptive of our adult life and that interfere with our relationships. The journey is a form of divine psychotherapy in which God tries to heal us on every level, beginning with the body and the emotions.

For each level of emotional intensity there is a corresponding set of almost endless commentaries that are pre-recorded. When a strong emotion goes off, one is instantly besieged by a surge of commentaries, all of which take one farther and farther out of the peace, calm, and detachment that contemplation requires. That is why we need to have a focusing apparatus when our intention,

our consent to God's presence and action, begins to get fuzzy because of boats (thoughts) going by on the surface of our awareness that attract or stimulate the programs in the unconscious.

It is not our attention that needs adjusting, because attention is secondary in Centering Prayer. We are not attending to a particular thought or object, or even to the sacred word as we would be the case in a mantric kind of prayer. Our attention is a general and loving awareness of the presence of God. The actual work of Centering Prayer is ever-so-gently, without effort, consenting to God and letting go of the present moment with its psychological content. If some other thought or feeling causes the unconscious programs to get stimulated along with their commentaries, then before one gets on the boat, one returns to the sacred word. In this way, one develops with time, patience, and many failures, the habit of letting go of thoughts promptly, not by thinking about the fact that one is thinking, but simply by returning ever-so-gently to the sacred word. If you find yourself on a boat, just get off. There should be no self-recriminations, no sighs, no annoyance that you have had a distraction. Any such reflection is another thought, another boat.

This prayer recommends itself as a prayer of great simplicity, a simplicity that is characteristic of childhood, which is to be present to the present moment and to forget what happened before. That is why the mood changes of the child are so striking. They go from tears to laughter. Just the consent to return to the sacred word is all the activity that is required in Centering Prayer. Any analyzing, commentaries, guilt feelings, or recriminations are more distracting than the original thought. The original thought may simply have been a plan for the future or a memory. It is not nearly as effective in taking you out of interior silence as a feeling or an emotionally charged thought such as shame or guilt.

In this prayer we need to develop a certain jolly acceptance of our thoughts. We can't avoid them all. If we could avoid them all, we would already be perfect in contemplation. I presume if that were the case, you would not now be reading this paper. If you are like 99.9% of the human race, this is a process that is going to take some time and may not even be completed in this lifetime. But cheer up. Every bit of progress is a bonus for the next life.

Contemplative prayer is a kind of purgatory. Purgatory is a state in which we complete the contempla-

continued on page 2

tive journey in the next life if we may not have quite finished it here. Every bit of progress means an enormous benefit for us and for everyone else in the human race. To be on this journey is really the greatest contribution one can make to the human family. This journey does not just involve what happens in prayer, but what happens in prayer enables one to live daily life as a continuation of the purification process. The ups and downs of daily life, including its very everydayness, is the arena in which the Christian journey takes place. God is in solidarity with our lives and deaths, just as they are. Perfection does not consist in feeling perfect or being perfect, but in doing what we are supposed to do without noticing it: loving people without taking any credit. Just doing it.

To sum up, we use the sacred word only as a focusing apparatus to bring our intention into full clarity, whenever, because of the weakness of human nature and the fact that the emotional programs for happiness in the unconscious are still active, we need some means of returning to our original intention, that is, consent to God's presence and action within us. With regular practice, we

develop a certain ease in letting go. We then enter into the cloud of unknowing which develops through repeated small acts of consent. This means that we have dismantled the emotional programs sufficiently that we are alert to when they go off and can return to our original intention much more promptly and indeed, without necessarily returning to the sacred word or sacred symbol.

The movement established by introducing the sacred word as the symbol of our intention to be open to God's presence and action brings us to the spiritual level of our being, or to use another analogy, to a general attentiveness to the river of consciousness itself rather than to what is passing along the surface of the river. The sacred word is simply the symbol of our intentionality. There is no special word therefore, that is better than another except that some words set off an association of ideas and the tendency to think about other matters. In this prayer we are developing the capacity to wait upon God with loving attentiveness. The loving character is expressed by fidelity to the practice and patience when doing it.

*Excerpted from Intimacy with God by Thomas Keating
Crossroad Publications, 1994*

TAPE OF THE MONTH CLUB

Christian Contemplative Institute
Beech Grove, Indiana

Contemplative Outreach is starting a tape subscription service featuring informal talks by Fr. Thomas Keating. These talks were taped during ten day Intensive retreats at Snowmass. The format of these tapes is generally questions and answers. The questions posed are ones that often come up in groups of Centering Prayer practitioners. Occasionally Fr. Thomas chooses a relevant topic and speaks to it in depth.

For a yearly fee of \$60, a tape will be sent each month to subscribers. The first tape will be shipped in September 1994. To subscribe, complete the following form

Please enroll me in the Tape of the Month Club, beginning in September 1994. Enclosed is my subscription fee of \$60 (payable to Contemplative Outreach, Ltd.)

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Return to: Tape of the Month Club
Contemplative Outreach, Ltd.
P.O. Box 737
Butler, N.J. 07405

From January 3, 1994 through January 9, 1994, Contemplative Outreach, Ltd. sponsored an Institute on the Apophatic Tradition within Christian Contemplative Spirituality. The week-long conference of 75 participants was designed to retrieve, reclaim and reappropriate the Apophatic dimension of the Christian Contemplative experience of prayer. Trappists William Meninger, Basil Pennington, and Thomas Keating reflected together on their experience of establishing Centering Prayer as a contemporary lay method of accessing the apophatic dimension of prayer, as well as gave individual presentations.

James Wiseman, OSB, Jeanne Knoerle, SP, and Pat Benson, OP retrieved the apophatic writers and commented on how those authors are to be read today by post-modern women and men.

The 75 participants entered into dialogue with each other and the speakers as to how the classical traditions facilitate confidence in their practice of Centering Prayer. The participants' experience of the Institute was spiritually grounded in daily prayer and liturgy together.

Finally Thomas Keating taught the Centering Prayer Method and the psychological experience of the contemplative journey, which he calls the Divine Therapy.

Professional videotapes of the institute (for a total of 60 hours) can be purchased from Contemplative Outreach, Ltd. For more information, write:

Gail Fitzpatrick-Hopler
P.O. Box 737
Butler, N.J. 07405

The Post-Intensive Scrooge Effect

After emerging from a ten day Intensive Christian Practice Workshop/Retreat at St. Benedict's Monastery in Snowmass, Colorado, my good friend Darleen and I drove to the nearest town. I had begun visualizing savoring a cup of gourmet coffee. We stopped to buy gasoline and drive through a car wash before finding the perfect coffee shop. At each stop, I encountered one or two people who struck me as delightfully open, friendly and bright. They looked at me with clear, pleasant eyes while we exchanged friendly banter. I left each place of business feeling enriched by these encounters, and frankly relieved that so many ordinary people were behaving as if they too had just left a ten day Intensive Retreat. The practice of Centering Prayer sure seemed to be catching on in the Snowmass area! Even a rather scary looking man loitering in front of a bar gave me a shy smile when I turned and looked fully at him with a friendly greeting.

As Darleen and I sipped our chocolate-raspberry decaf beside a brimming river, I remarked that people we met seemed unusually delightful. Then it hit me - I was experiencing what I dubbed "The Scrooge Effect." Because Scrooge is typically identified with stinginess, perhaps this should be called "The Post Intensive Scrooge Effect."

It has been a tradition to watch "A Christmas Carol," the Alistair Sims version, almost every Christmas season. After many viewings, I still feel a tearful open-heartedness at the moment when Ebenezer Scrooge, coming to his senses in his bedroom after his night of reckoning, begins to dance for joy. Flinging open his window, he bids a child who is standing in the snowy street to fetch the prize goose and have it delivered to Tiny Tim's house. All the while, Scrooge chortles and marvels at what an intelligent, willing and energetic lad this is. Of course, everyone he meets that Christmas Day now appears to him as delightful, and on each one he gleefully pours out his love and generosity. The world has been revealed to him in a wholly new way, as though all the grime of self-centeredness had been cleaned from his spectacles. Not only can he see better, but his own love and light can shine forth. I realized that Scrooge's night with the Spirits of Christmas Past, Present and Future could be regarded as a spiritual journey - the short course! Revisiting his past in the company of a Spirit, Scrooge's ability to feel compassion was recovered - compassion for his own losses and disappointments, for the pain and suffering of those close to him, and for the sorrow he had caused others during his lifetime. It was during the final encounter with Death, the awe-filled realization of his own inevitable mor-

tality, that he completed his repentance. His "false self" had been stripped away, leaving his heart open both to the suffering and joy of this world. He began taking action at once to better the lives of others and to reconnect with his own estranged relatives and friends. Thenceforth, "he lived every day as if it was Christmas," everywhere living out the good news of Christ's redeeming love.

My own spiritual journey is not as dramatic or as compressed as was Scrooge's, thank God. Yet, after the intensive experience in Snowmass, I thought, as did Scrooge, that the world had changed. Like Scrooge, I had become aware of my nastiness, pride and perfectionism. I had also experienced the indescribable tenderness of God's healing love. Compassion for my own suffering and inescapable humanness had grown and expanded to include others. Some of the grime of the false self was cleaned off my spectacles, so that I could see Christ's light shining in other people. The experience of being fed by the Holy Spirit on every level (not the least of which was the gourmet cuisine so lovingly dished up on the retreat!) awoke in me the desire to feed others. The experience of being seen by God at my deepest levels granted me the ability to see others in their beauty. Weeks after the workshop, I am still struck by this beauty and am enjoying my fellow humans more than ever.

Kathy Kramer-Howe
Phoenix, Arizona

The Mystery Moves: A Centering Poem

In the darkening rest,
Beneath the tumult of thoughts,
Memories and storms of the heart,
The mystery moves,
Loosening what is bound,
Releasing what's loose,
Creating space and waves,
Flowing to the center.

The mystery moves
About our roots.
Its waters of intimacy,
Not deaf and dumb sleep,
But alive subtle refreshment,
Where peace, silent, healing,
Radiant and pervading
Flows from its source.

Kess Frey
Anchorage, Alaska

UPDATES

WARWICK, NEW YORK

Chrysalis House, a center for contemplative living under the guidance of Fr. Thomas Keating and affiliated with the Archdiocese of New York, offers formation in Centering Prayer and contemplative living. The formation offered is a practical one, rooted in prayer, common life and work. A community of lay women and men provide hospitality and facilitate the formation processes at Chrysalis House.

Chrysalis House is located near the village of Warwick, New York. It is a large contemporary style home set on ten acres of wooded grounds in a semi-rural valley fifty miles northwest of New York City. For more information, contact:

Chrysalis House
235 Bellvale Lakes Rd.
Warwick, N.Y. 10990-3403
914-986-8050

DENVER, COLORADO

Contemplative Outreach of Colorado will host its first Contemplative Conference on April 30, 1994 at St. John's Cathedral in Denver, Colorado. Fr. William Meninger, O.C.S.O, from St. Benedict's Monastery in Snowmass, Colorado, will be the keynote speaker. Fr. Meninger will speak on The Cloud of Unknowing, the 14th century work on contemplative prayer. Fr. Thomas Keating will speak on Progress in Centering Prayer. Sr. Mary Luke Tobin, S.L. will present a workshop on contemplative prayer and Thomas Merton. Rev. David Morgan will conduct a workshop on Contemplative Prayer, Community and Family. Steve Hatch will focus his workshop on how to live our daily lives wholeheartedly in the present moment. This conference is the first in a series of annual conferences.

Sr. Bernadette Teasdale
303-863-9945

SAN DIEGO, CALIFORNIA

The local Contemplative Outreach group in San Diego has presented Introductory Workshops in several parishes over the past year, including St. Brigid's in Pacific Beach, Santa Sophia in Spring Valley, St. Gabriel's in Poway, and St. John of the Cross in Lemon Grove. The group also presents half-days of Centering Prayer bi-monthly, with longer retreats in Advent and Lent. A local newsletter containing information on local Centering Prayer activities is sent to those on the mailing list.

Sr. Maryanne Foy
619-224-9444

OMAHA, NEBRASKA

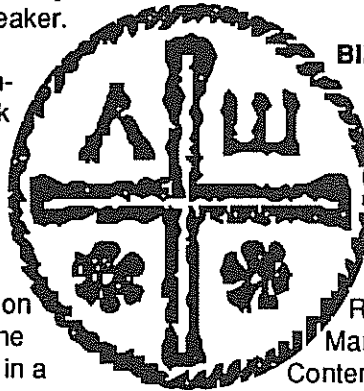
A Spring Weekend Contemplative Retreat was held at the Wakonda Prayer House in Griswold, Iowa on the weekend of April 15, 1994. There was ample time for both group and private prayer. There was an opportunity to hear tapes by Mary Mrozowski on the Active Prayer (Breath Prayer) and the Prayer of Forgiveness. There are several weekly Centering Prayer Support Groups in Omaha.

Tom and Coleen Hall
402-391-1766

BIRMINGHAM, ALABAMA

On Saturday, February 26, 1994, an Introductory Centering Prayer Workshop was held at Our Lady of Lourdes Parish Hall. On Sunday, February 27, 1994, Contemplative Outreach of Birmingham sponsored an Open Mind, Open Heart Retreat Day. Both days were facilitated by Mary Dwyer, a national presenter for Contemplative Outreach, Ltd.

Aloysius Golden
205-592-3930



NEW BOOK

Intimacy with God
by Fr. Thomas Keating

For anyone who feels a desire for a deeper prayer life, Thomas Keating describes the development of Centering Prayer, and how in theology and practice, it is rooted in the contemplative tradition. He reviews the fruits of this prayer

discipline in the lives of those who have practiced it, some for over fifteen years. To place Centering Prayer into a fuller context, he reviews the history and use of various contemplative prayer practices such as Lectio Divina and their value and relevance to Centering. Of particular interest is Fr. Keating's review of the insight and language of western psychology as a way to describe the movements in the spiritual life.

Underlying it all is the simple but profound belief that the ultimate goal of life is to experience oneness with God and everyone else — and to bear the consequences of that experience.

Hardcover Edition \$14.95

order page 6

FUND IN MEMORY OF MARY MROZOWSKI

Chrysalis House is the center for contemplative living in Warwick, N.Y., sponsored by Contemplative Outreach. It offers retreats, workshops, courses, and opportunities to experience residential contemplative living.

One course offering is The Practice of Contemplative Living, which is an ongoing process of formation enabling participants to create their own personal contemplative lifestyle in the contemporary world. The commitment is for one weekend a month for the months of September through May. Current tuition for the course is \$1450.

Appreciating the fruits of this course in her life and the significant contribution which Mary Mrozowski made in its planning and implementation, a recent course graduate has made a contribution to Contemplative Outreach for the establishment of a special fund in Mary's name. This fund will provide tuition reimbursement for needy individuals (one full tuition per year or the equivalent in partial tuitions) for the Course in The Practice of Contemplative Living.



Mary Caparosa Mrozowski

Mary Caparosa Mrozowski, a member of the Chrysalis House community, died suddenly on October 18, 1993 in Georgetown, Colorado. Mary was in Colorado giving workshops on contemplative prayer in daily life. She often gave workshops and retreats on Centering Prayer, the Open Mind, Open Heart Practice and Forgiveness — the Key to Freedom.

Mary was a founding member of Chrysalis House, a contemplative community located in Warwick, New York that serves the larger community of the New York metropolitan area as a place for deep spiritual work. She was one of the founding members of Contemplative Outreach, Ltd.

Prior to her work with Contemplative Outreach, Ltd., Mary was a vital spiritual force on Long Island, one of the founding members of the Divorced and Separated Catholics and the Beginning Experience. She was a well known leader of Bible Study and self-awareness groups on Long Island.

Mary was an extraordinary woman who touched thousands of people all over the world with her deep spirituality and her deep love of God. She travelled to the Dominican Republic, to Mexico and to Europe with a message of the ever present love of God for all of us.

People were drawn to Mary's openness, clarity of heart, her straightforward honesty and her deep love for the people of God. God's children were her children and she served them with great enthusiasm and peace. She imparted a message that was so gentle yet profound which will be carried on by those she served.

Mary's many friends and relatives will miss her. She is survived by her two married daughters, Judith Thadene Halbreich and Janet Theresa Polidora; her sons-in-law Dr. Uriel Halbreich, Mr. Anthony Polidora; grandchildren, Bethany Eleanor Halbreich, John Michael, Luke Anthony, Mary Judith and Jennifer Ann Polidora; her sister Frances Bove, her brothers Carmen, Larry and Peter.

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THE SPIRITUAL JOURNEY

ATTENTION

The Spiritual Journey video and audio tapes are **NO LONGER** being handled by Walter Lawson of Contemporary Communications, 7 Mesa Lane, Colorado Springs, CO. The only distributor of videotapes is American Magnetic Media, Inc.; audiotapes are distributed through the National Office. Information for ordering videotapes follows:

CALL NOW! 1-800-USA-TAPE

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Part 1 - 6 tapes - **Developing Centering Prayer** - Intro: Attitudes towards God; 1. Prayer as Relating to God; 2. Four Levels of Scriptural Experience; 3. Toward Resting in God; 4. Centering Prayer as Method; 5. Progress in Centering Prayer

Part 2 - 6 tapes - **Models of the Human Condition** - 6. The Human Condition: The Evolutionary Model; 7. Formation of the Home-made Self: The Existential Model; 8. The Pre-Rational Energy Centers; 9. Frustrations caused by the Emotional Programs; 10. Dismantling the Emotional Programs; 11. The False Self in Action

Part 3 - 6 tapes - **Paradigms of the Spiritual Journey** - 12. The Four Consents; 13. The Human Condition: The Philosophical Model; 14. Anthony as a Paradigm of the Spiritual Journey; 15. Liberation from the False Self System; 16. Liberation from Cultural Conditioning; 17. Spirituality in Everyday Life

Part 4 - 6 tapes - **Contemplation, The Divine Therapy** - 18. Night of Sense: The Biblical Desert; 19. Night of Spirit: Toward Transformation; 20. The Beatitudes: Healing the Emotional Programs; 21. The Spiritual Senses; 22. What Contemplation is Not; 23.

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Please send me the following AUDIO TAPES:
by Fr. Thomas Keating

- The Divine Therapy: \$27.50
- The Kingdom of God is Like: \$23
- Journey to Contemplation: \$35
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by Fr. Carl Arico

- The Power of Silence: \$18
- Christian Mysticism: \$40

by Mary Mrozowski

- Beyond Centering Prayer: \$31

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- The Mystery of Christ \$11.95 Reawakenings \$9.00
- Mente Abierta, Corazon Abierta \$10.00 Invitation to Love \$11.95
- Intimacy With God (hardcover) \$14.95

by Sr. Thelma Hall

- Too Deep for Words \$6.95

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Postage and Handling:
For the first book or tape, include \$2.50.
For each additional book or tape, include an additional \$.50.

NATIONAL CALENDAR OF EVENTS

APRIL 1994 TO FEBRUARY 1995

INTRODUCTORY CENTERING PRAYER WORKSHOPS/RETREATS

Warwick, NY Jun. 10-12, 1994 Chrysalis House Staff
Chrysalis House contact: Cathy McCarthy
914-986-8050

Beech Grove, IN Oct. 21-23, 1994 Benedictine Center Staff
Benedictine Center contact: Benedictine Center
317-788-7581

Warwick, NY Nov. 11-13, 1994 Chrysalis House Staff
Chrysalis House contact: Cathy McCarthy
914-986-8050

10-DAY INTENSIVE RETREAT

Snowmass, CO May 10-19, 1994 Fr. Thomas Keating and Staff
St. Benedict's contact: Pat Johnson
303-963-3964

Snowmass, CO May 31-Jun. 9, 1994 Fr. Thomas Keating and Staff
St. Benedict's contact: Pat Johnson
303-963-3964

Cleveland, OH Jun. 10-18, 1994 Fr. Bill Fickel
contact: Sr. Joanne Mascha
216-449-1200

Andover, MA Jun. 24 - Jul. 3, 1994 Fr. Carl Arico
Franciscan Center contact: Franciscan Center
508-851-3391

Ferdinand, IN Jul. 15-24, 1994 Sr. Kristine Harpenau, OSB
Kordes Enrichment Center contact: Sr. Kristine Harpenau, OSB
800-880-2777

Davenport, IA Jul. 15-24, 1994 Fr. Carl Arico and Staff
St. Ambrose contact: Marie Howard
319-324-1911

St. Paul, MN Aug. 9-18, 1994 Benedictine Center Staff
Benedictine Center contact: Mary Ann Carolin
612-777-7251

Snowmass, CO Sept. 6-15, 1994 Fr. Thomas Keating and Staff
St. Benedict's contact: Pat Johnson
303-963-3964

Snowmass, CO Oct. 11-20, 1994 Fr. Thomas Keating and Staff
St. Benedict's contact: Pat Johnson
303-963-3964

Beech Grove, IN Jan. 20-29, 1995 Benedictine Center Staff
Benedictine Center contact: Benedictine Center
317-788-7581

Snowmass, CO Jan. 24-Feb. 2, 1995 Fr. Thomas Keating and Staff
St. Benedict's contact: Pat Johnson
303-963-3964

Snowmass, CO Feb. 21-Mar. 2, 1995 Fr. Thomas Keating and Staff
St. Benedict's contact: Pat Johnson
303-963-3964

POST-INTENSIVE RETREATS

Boyton Beach, FL Jun. 10-19, 1994 Fr. Carl Arico and Staff
Seminary contact: Monica Freeman
813-393-7224

Warwick, NY Jul. 15-24, 1994 Chrysalis House Staff
Chrysalis House contact: Cathy McCarthy
914-986-8050

Amarillo, TX Jul. 26-Aug. 4, 1994 Fr. Bill Fickel and Staff
contact: Pat Johnson
303-963-3964

Warwick, NY Aug. 19-28, 1994 Chrysalis House Staff
Chrysalis House contact: Cathy McCarthy
914-986-8050

Warwick, NY Nov. 29-Dec. 4, 1994 Chrysalis House Staff
Chrysalis House contact: Cathy McCarthy
914-986-8050

PARISH MISSIONS/RETREATS GIVEN BY FR. CARL J. ARICO

CONTACT: NATIONAL OFFICE- 201-838-3384

Andover, MA May 13-15, 1994 Franciscan Center

DePere, WI July 4-9, 1994 St. Norbert's

Rock Hill, SC Aug. 11-14, 1994 Oratory

LaCrosse, WI Sept. 9-11, 1994 Franciscan Center

Tunkhannock, PA Oct. 22-25, 1994 Nativity BVM

Copake Falls, NY Nov. 5-8, 1994 St. Bridget

Churchill, PA Nov. 12-15, 1994 St. John Fischer

Houma, LA Dec. 10-13, 1994 St. Bernadette

CENTERING PRAYER RETREATS

St. Paul, MN Apr. 29-May 1, 1994 Benedictine Center Benedictine Center Staff
contact: Mary Ann Carolin
612-777-7251

Ferdinand, IN Apr. 29-May 1, 1994 Kordes Enrichment Center Sr. Kristine Harpenau, OSB
contact: Sr. Kristine Harpenau, OSB
800-880-2777

Frenchville, PA Jun. 2-5, 1994 Bethany Center of Spirituality Bethany Center
814-263-4855

Beech Grove, IN June 24-26, 1994 Benedictine Center Benedictine Center Staff
Benedictine Center contact: Benedictine Center
317-788-7581

Waldboro, ME Aug 26-28, 1994 Wellspring Wellspring House of Prayer
contact: Adelle Milette
207-832-6263

Waldboro, ME Sept. 2-4, 1994 Wellspring Wellspring House of Prayer
contact: Adelle Milette
207-832-6263

Beech Grove, IN Oct. 21-23, 1994 Benedictine Center Benedictine Center Staff
Benedictine Center contact: Benedictine Center
317-788-7581

Waldboro, ME Oct. 21-23, 1994 Wellspring Wellspring House of Prayer
contact: Adelle Milette
207-832-6263

Waldboro, ME Dec. 2-4, 1994 Wellspring Wellspring House of Prayer
contact: Adelle Milette
207-832-6263

Warwick, NY Jan. 27-29, 1995 Chrysalis House Chrysalis House Staff
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ADVANCED CENTERING PRAYER RETREAT

Snowmass, CO Nov. 8-17, 1994 Fr. Thomas Keating and Staff
St. Benedict's contact: Pat Johnson
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Benedictine Center contact: Benedictine Center
317-788-7581

Snowmass, CO Dec 6-13, 1994 Contact: Pat Johnson
St. Benedict's 303-963-3964

CENTERING PRAYER RENEWAL RETREAT

Warwick, NY Jul. 1-3, 1994 Chrysalis House Staff
Chrysalis House contact: Cathy McCarthy
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Warwick, NY Oct. 28-30, 1994 Chrysalis House Staff
Chrysalis House contact: Cathy McCarthy
914-986-8050

Warwick, NY Feb. 24-26, 1995 Chrysalis House Staff
Chrysalis House contact: Cathy McCarthy
914-986-8050

CONTEMPLATIVE ISSUES WORKSHOP

Warwick, NY Jun. 18-25, 1994 Fr. Thomas Keating and Staff
Chrysalis House contact: Cathy McCarthy
914-986-8050

OPEN MIND. OPEN HEART WORKSHOP

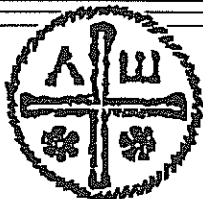
Warwick, NY May 6-8, 1994 Chrysalis House Staff
Chrysalis House contact: Cathy McCarthy
914-986-8050

Warwick, NY Jul. 30, 1994 Chrysalis House Staff
Chrysalis House contact: Cathy McCarthy
914-986-8050

Warwick, NY Sept. 23-Oct. 2, 1994 Chrysalis House Staff
Chrysalis House contact: Cathy McCarthy
914-986-8050

Area/Regional Contacts - Contemplative Outreach

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CANADA			IN	Ferdinand	Sr. Maria Tasto	812-367-1411	
	Toronto	Carolyn Gratton	412-243-3067	IN	Beech Grove	Sr. Mary Margaret Funk	317-787-3287
	Winnipeg	Sr. Catherine Labinowich	204-338-4601	KS	Kansas City	Patricia Orłowski	913-441-6895
DOMINICAN REPUBLIC			KS	Wichitaw	Kathleen Muller	316-721-3515	
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