
CONTEMPLATIVE OUTREACH NEWS

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The Practice of Attention/Intention

Thomas Keating, O.C.S.O.



By way of introducing this subject, let's start with a little anthropology. Anthropology is the study of human nature through its physical, emotional, mental, cultural and mystical manifestations. This will be a theological anthropology, which is the study of human nature and its faculties through the added perspective of Christian revelation.

Let us think of ourselves as coming into existence as a little dot that might represent our conception, our personal "big bang", so to speak. Theological anthropology suggests that at the moment of conception, the Source of our being is present in that tiny organism whose cells are multiplying at an enormous rate. Basically all our human potential, physical, emotional, mental and spiritual is present in that initial "bang" of creation – our personal entrance into the human family.

The teaching of the Divine Indwelling is a fundamental doctrine for the spiritual journey. The Father, the Son, the Eternal Word of the Father, and the Holy Spirit, are present within us. These relationships, which are never separate in their unity, are forever interacting. The Father is the potentiality for all existence; the Son is the actuality of all possibilities of existence; and the Spirit is the love that motivates both. Love loving itself eternally in the Trinity is the basis of our own existence, the most intimate part of us, that which is most real in us, the part of us that is capable of infinite happiness through participation in the divine life.

The true self, which is what we are trying to awaken through spiritual practice, is not separate from God. The true self is the divine manifesting itself in our uniqueness, in our talents, in our personal history, in our cultural conditioning, and in all the rest of the complex factors that go to make up our conscious life and its manifestation in our various activities. The infinite tenderness of God, right now, minus all the obstacles we place in opposition to that manifestation, is present in us

right now. But each of us, because of what traditional theology calls the fallen human condition, is out of touch with this enormous energy of love that is inviting us to participate.

This does not mean that we have no identity of our own. Nor does it mean total absorption into God, as it does in some Eastern traditions. It does not mean the total loss of self. We remain uniquely whoever we are in virtue of our creation, but there is no possessiveness towards that uniqueness. The movement of the Spirit prompts us to give back whatever we are, all that we are, as much as we are, and everything that we have received from God. To give all back to God in love is the work of everyday life.

Around the true self there is a circle of awareness that we might call our spiritual nature. It has two principal faculties, the passive intellect and the will-to-God. These are respectively the innate desire for infinite truth and the innate desire for boundless love.

Because of the damage resulting from our fallen human condition, we are not normally in touch with our spiritual nature. Our actual psychological consciousness on a day to day level consists of our homemade self manifesting itself and not God.

The spiritual journey is initiated when we become aware that our ordinary psychological consciousness is dominated by the false self with its programs for happiness and over-identification with our cultural conditioning. The spiritual journey involves an inner change of attitude beginning with the recognition of being out of contact with our spiritual nature and our true self, and taking means to return. Only then can our true self and the potentiality that God has given us to live the divine life be manifested. Contemplative service is action coming from the true self, from our inmost being.

To liberate our true self is an enormous undertaking and a program that takes time. Centering prayer is

(Thomas Keating Continued on p.4)

Dear Friends,

Thank you for your financial support of this newsletter. We are happy to report that we collected \$7,275 from our last newsletter mailing. We pray for your continued support.

We held our Coordinators' Conference in July of 1995 where 72 persons from all over the country and beyond gathered at the Franciscan Center in Andover, Massachusetts. It was wonderful to see so many volunteers take the time out to be with us and discuss ways of spreading the message of Contemplative Outreach.

Our Contemplative Outreach Faculty met in January 1996 at the Retreat House in Snowmass, Colorado where 19 faculty members discussed plans for new programs and future developments.

Our Board of Trustees met February 16 and April 29, 1996 at St. Wallburga Monastery in Elizabeth, New Jersey, right outside of Newark Airport which makes it convenient for members arriving from all over the country. Our officers are: Fr. Thomas Keating, Chairman and President; Fr. Carl J. Arico, Vice President; Cathy McCarthy, Secretary; and Thomas P. Skinner, Treasurer. Our members are: Ruth Dundon, Louisville, Kentucky; John Congdon, Denver, Colorado; Gus Reininger, Los Angeles, California; Mercedes Scopetta, Miami, Florida; and Marie Howard, Davenport, Iowa. Our February agenda included a workshop on Not-For-Profit organizations given by Gloria Powaza, an expert in that field. Our annual meeting was held in April.

Fr. Thomas was interviewed for a one hour segment for a special PBS series called Searching for God in America. The series begins on July 5th and runs for four consecutive weeks. Also, Fr. Thomas and some of the retreat staff and retreatants in Snowmass, Colorado were seen on the Jim Lehrer News Hour during Holy Week. The media people are becoming more and more interested in our approach to spirituality and silence for the everyday life of ordinary people like you and me.

One of the most impressive aspects of Contemplative Outreach is that so many volunteers make themselves available to serve others giving workshops, special presentations, attending and facilitating Centering Prayer groups.

Thank you for all that you do to make this possible.

Blessings,

Gail Fitzpatrick-Hopler
Executive Director

Contemplative Outreach, Ltd. Study Program

This is an at-home study program which experimentally began three years ago. The twelve week course is divided into two parts and covers contemporary expressions of the Christian contemplative tradition and then reaches back to the beginnings of the systematic practice of contemplative prayer among the desert monks of Syria, Egypt, and Palestine. A mentor is assigned to each student to assist in the learning process.

For more information please contact:

Bonnie Shimizu (the course administrator)
POB 584, Snowmass, CO 81654.
Tel: 970-927-3858 or e-mail: bsj@rof.com



Centering Prayer on the Internet

There is a growing body of information on Contemplative Outreach and Centering Prayer available on the Internet. For those with access to the World-Wide Web, Contemplative Outreach has a home page at

<http://www.io.com/~lefty/COHome.html>

Information which can be found there includes the latest Contemplative Outreach newsletter and Calendar of Events, Instructions on Centering Prayer, as well as an up-to-date list of area contacts and a catalogue of books, audio and video tapes and other items.

There is also an active mailing list on the Internet on the subject of Centering Prayer, Christian contemplation and the apophatic tradition with over 250 subscribers. To subscribe, send an email message to

LISTSERV@SJUVM.STJOHNS.EDU

with the command

SUB CENTER-L YourFirstName YourLastName

in the body (not the subject) of the message. For more information on Centering Prayer-related activities on the Internet, write to David Schlesinger at

<lefty@apple.com>.

For Prodigy users, there is a discussion board "About Contemplation." To find it, go to "Bulletin Boards", "Religion Concourse 1", Subject: "Catholic"; Topic: "About Contemplation". For more information about the Prodigy board, contact Dr. Mercedes Scopetta, user ID "merci_arca".



A Letter From Chrysalis House

Dear Friends of Chrysalis House,

In May of 1995, the owners of the property on which Chrysalis House is located advised us that the house and the property were for sale. Up to that moment, we felt secure about the house and our future in it. In Invitation to Love, Fr. Thomas says "the only thing we can be absolutely sure of in the spiritual journey is that whatever we are expecting to happen will not happen."

In September of 1995, we became aware of a retreat house in Walden, NY that was vacant and available to rent. It had wonderful possibilities, but would cost at least \$25,000 to make it usable for retreats. A big advantage was all single rooms with a sink; a disadvantage was the inability to block off private space for the community life. We hired a lawyer and began negotiating a five year lease which we felt was important to get a return on our investment.

Fr. Thomas and I signed the lease in November of 1995. At the same time, concerns were being raised regarding my signing a five year lease when, in fact, my three year commitment at Chrysalis House ended in May 1997. In my own discerning process, I was clear that at this time I could not renew my commitment. The signs were clear – Mary died, David left, the house is being sold, and there is no experienced person to continue. The experiment is over. I called Fr. Thomas, and it was agreed that the ten year experiment known as Chrysalis House would be brought to closure as of May 31, 1996.

In December, 1995, the Sisters who own the house in Walden decided to keep it, fix it up and make it available as a retreat center. Sr. Patrick called to invite me to use the center to continue Contemplative Outreach retreats and programs and help them get established in running a retreat facility. If I wanted to live there, a stone cottage was available on the property. It was exactly what I envisioned for myself – my response was a yes, yes, yes to all of it.

As word is getting out, many of you have been calling to support us and express interest in future plans. As part of our transition, Gail Fitzpatrick-Hopler is facilitating and participating in monthly meetings with the residents of Chrysalis House. She has been a real gift to us – always affirming God's Presence in the events and providing us with a safe space to articulate and explore future possibilities. Changes are being made in our lifestyle so it will

support our transition into lay contemplative life.

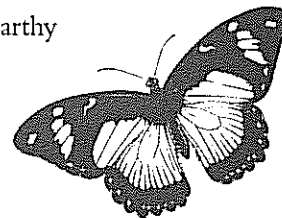
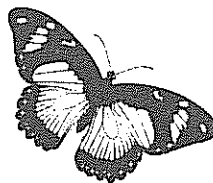
Elise Kandel, who has been a steadfast support through all the events of these past two years (Mary died 10 days after Elise arrived), is moving to the Lancaster, Pa. area. Elena Estella, who has been with us since September, is discerning her next step from the many options presented to her – national and international. Barbara Rietberg returned to Miami in March, and Miami will never be the same. My heartfelt gratitude goes to each of them for their love, support, patience and great generosity during this time of transition.

As for myself, as of June 1, my address will be St. Andrew's Retreat House, 257 St. Andrew's Road, Walden, N.Y. 12586. In addition to coordinating retreats and programs, I will continue to serve as a member of the Board of Trustees of Contemplative Outreach, Ltd., serve at the National Office, and be of service in any way possible to the Sisters at St. Andrew's Retreat House who have been an instrument of God's boundless generosity to me, and catch up with my family and friends.

So, dear friends of Chrysalis House, the chrysalis has burst open, and we celebrate its new life. It is not an ending, but a beginning. Let all who have participated in the Chrysalis House experience give thanks to God with one heart and one voice (from Ps. 138): "I thank you, Yahweh, with all my heart; I sing praise to you before the angels. ... You will do everything you have promised me; Yahweh, your faithful love endures forever. Complete the work you have begun." Amen. So be it.

Love and Prayers,

Cathy McCarthy



The scheduled activities at St. Andrew's Retreat House given by Cathy McCarthy and the Contemplative Outreach Staff: (Phone 914-778-2102)

June 7-16 – Post-Intensive Retreat

June 28-30 – Introductory Workshop

July 5-7 – Introductory Workshop

August 16-25 – Post-Intensive Retreat

completely at the service of this program. It would be a mistake to think of Centering Prayer as a mere rest period or a period of relaxation, although it sometimes provides these things. Neither is it a journey to bliss. You might get a little bliss, along the way, but you will also have to endure the wear and tear of the discipline of cultivating interior silence.

Thinking our usual thoughts is the chief way that human nature has devised to hide from the unconscious. So when our minds begin to quiet down in Centering Prayer, up comes the emotional debris of a lifetime in the form of gradual and sometimes dramatic realizations of what the false self is, and how this homemade self that we constructed in early childhood to deal with unbearable pain, became misdirected from genuine human values into seeking substitutes for God. Images that don't really have any existence except in our imagination are projected on other people instead of facing head-on their source in ourselves.

Just think of the beatitudes that Jesus proclaims. The capacity to practice them are within us as part of the patrimony of Baptism. Similarly, the Seven Gifts of the Spirit and the Fruits of the Spirit enumerated by Paul in Galatians 5 are vibrating within us all the time. But, they are mediated through the various levels of the psyche so that we don't experience their power until they are awakened through the discipline of deep prayer. Of course, there are other ways that God has of awakening

To be completely present to someone you are talking to is one of the most difficult of all practices.

us to his presence. For instance, he is perfectly free to reach up and pull us down into that area any time, but don't count on it. It is better to practice a discipline.

What would be an active discipline to assist our

centering prayer, so that it doesn't become self-centered or a mere process of self-perfection, but actually is the assimilation of the infinite tenderness of God living his life within us? In general, such a discipline might be called "contemplative service"; in the concrete, I call it the "attention/intention practice".

When you emerge from centering prayer, the present moment, is what happens when you open your eyes. You have been in the present moment of prayer when you were completely open to the divine life and action within you. Now you get up out of the chair and you continue daily life. This is where attentiveness to the

content of the present moment is a way of putting order into the myriad occupations, thoughts and events of daily life. Attention to this context simply means to do what you are doing. This was one of the principal recommendations of the Desert Fathers and Mothers of the fourth century. The disciple would come for instruction and say, "I am interested in finding the true self and becoming a contemplative. What should I do?" The Desert guides would reply in the most prosaic language. "Do what you're doing." Which means, bring your attention to the present moment and to whatever is its immediate content and keep it there." For instance, it is time for supper. Well, put the food on the table. This is true virtue. Turning on the television at that time or making a needless phone call might not be. Attending to the present moment means that our mind is on what we are doing as we go through the day. Thus we are united to God in the present moment instead of wondering about what we are going to do next or tomorrow. There might be a good time set aside for planning but not now.

To be completely present to someone you are talking to is one of the most difficult of all practices. Your presence will often do more than what you say. It gives others a chance to be present to themselves. Moreover, if your presence is coming from a deep place within, the divine compassion that is inspiring you will be there for them in the degree that they are capable of receiving it.

To be totally present to children, if you have them, to the old folks, if you have them, to counselees if you have them, to the job of the present moment that needs a responsible fulfillment - this is what might be called how to act from the center, how to do contemplative service, how to put order into ordinary daily life by being present to the occupation of the present moment. This cuts off an enormous amount of needless reflection, projects of self-aggrandizement, and wondering what people are thinking of us.

If we refuse to think of anything except what we are doing or the person that we are with, we develop the habit of being present to the present moment. In a way, the present moment becomes as sacred as being in church. Far better to be present to your duty if you are a bartender, than to be present in church and to be thinking about being in a bar. At least you are present to yourself when you are paying attention to what you are doing.

Attention, then, is a way of doing what we are doing. It cracks the crust of the false self (our psychological awareness of daily life) in which we are the center of

the universe while everything else is circling around our particular needs or desires. This is an illusion, but unfortunately it is the heritage we all bring with us from early life.

A practice, then, of just paying attention to what you are doing for a certain part of the day for the love of God, and disregarding every other thought is a practical way of opening ourselves to a deeper level of contemplation. It will not work instantly, but regular practice has long-range effects. It might be called the how of activity.

The spiritual level is also healed of the false self by the why of what you are doing. Your intention to do what you are doing for the love of God connects you with the divine presence in a powerful way. The power of intention is immense. The will willing God actually

The great insight of the early Desert Fathers and Mothers was that a pure intention leads to purity of heart;

enters into union with God although you may not consciously experience the effects of this union right away. My intention is why I am doing what I am doing. Here is the practice: Choose a certain time when you deliberately establish and renew your intention of doing some particular work for the love of God. Our minds are generally so scattered that we keep forgetting. To have a time or one particular activity when you do this deliberately as a daily practice will quickly show you the influence of your intentionality on the false self. Nobody does anything without a motive. You don't know why you are doing something unless you know both your conscious and unconscious motivation. For example, as soon as you start trying to do a particular job at hand for the love of God, the motivation of the false self begins to arise and you may find yourself acting out of jealousy; or you want to get even with someone who has wronged you; or you are trying to get ahead in some situation and you trample on some one else's rights. The galaxy of bad intentions motivated by the false self emerges when for a few minutes you try to maintain a pure intention.

The great insight of the early Desert Fathers and Mothers was that a pure intention leads to purity of heart; selfish motivation is gradually evacuated and the habit of a pure intention is firmly established. You begin to enter into God's intentionality, which is to manifest infinite compassion in the present circumstances, however painful, however joyful, however

seemingly bereft of the divine presence.

As soon as you focus your intention – why you are doing this particular action – your unconscious motivation arises. The unconscious motivation might be that in our service, however devout it may appear outwardly, we are really looking for praise. In other words, our secret desires begin to emerge into consciousness when we deliberately focus our intention on loving God in all that we do.

How to work – attention. Why I am working – intention. Awareness of these two aspects lead to the third and final quality of contemplative service – who is doing the work. Having uncovered the spiritual obstacles of pride, envy, and whatever else might be hidden on the unconscious, we are now approaching our true self; we are approaching our inmost center; we are approaching Love loving itself. What's going to happen? Without your intending anything special, without necessarily doing anything special, people begin to find God in you as you humbly do what you are supposed to be doing. Complete submission to God allows the divine energy to radiate, and others seeing you have a sense of being in touch with God or in the midst of a community where divine love exists. This is what a Christian community is suppose to be, whether it is a family, parish or organization. The third way of working or acting in daily life might be called transmission.

When attention to the present moment and a pure intention are established as habits, then you have, in the fullest sense of the word, contemplative service. Your contemplation is then perceived, enjoyed and received, perhaps without a word, or without anyone being able to explain it.

People know that somehow, Christ is acting in you, is present in you, and is loving them in you. This is the atmosphere in

which people can grow and become fully alive. One needs to feel loved as a human being to come alive. And the greatest love, of course, is divine love, especially when it becomes transparent in another person. And it is most impressive when that person is not even aware of it and it just happens.



UPDATES

California

Gus Reininger: 310-573-7422

St. Matthew's Episcopal Church in Pacific Palisades, California is celebrating the fifth year of its Centering Prayer Program, an outreach to the Southern California area. Leading Episcopal clergy have traveled from their ministries throughout the United States to lead workshops and retreats. The Rev. Thomas Ward, Chaplain of the University of the South and its seminary at Sewanee, Tennessee, is a regular retreat director at St. Matthew's. Other presenters included the Rev. William Fredrickson, the Rev. Cynthia Bourgeault, Fr. William Meninger, Bonnie Shimizu, Canon David Morgan and Canon Sarah Butler. Fr. Keating initiated the program in 1991 to encourage the renewal of contemplative prayer within the Anglican Communion.

"The Centering Prayer program is central to the Parish's spirituality ministry. Just as important, is its outreach to the Los Angeles faith communities," says Rector David Miller. "It's also influenced many other areas of parish life, from a contemplative accent in liturgy, influencing our day school caring ministry, to even establishing a program of Taize services to celebrate the contemplative dimension of the Gospel."

Acting as an ambassador for Centering Prayer throughout Southern California, St. Matthew's has helped establish and encouraged Centering Prayer groups in thirteen other Parishes, Episcopalian and Roman Catholic.

St. Matthew's is a model for the ecumenical growth of Centering Prayer. They've provided a home for Contemplative Outreach in Southern California," offers Gus Reininger, a founder and Trustee of Contemplative Outreach. "I've noticed a special affection for Centering Prayer in Anglican churches, perhaps because it's drawn in large part from The Cloud of Unknowing, a classic of English Spirituality. As such, the English Church represents something of an ancestral home."

St. Matthew's recently sponsored a seven day retreat and contemplative service formation led by Fr. Thomas Keating and Fr. Carl Arico, which explored new ways to prepare facilitators for Centering Prayer ministry.



Minnesota

Patricia Roberts: 612-777-7251

The Benedictine Center offers twice a year "A Day of Mindfulness." Mindfulness is paying attention, nourishing our living in the present, so that we may be awake to God's presence in each moment of our lives.

It is a day for those who desire to deepen their practice of Centering Prayer and spend a day in God's presence. It includes Lectio Divina, six sessions of Centering Prayer, contemplative walks, mindful eating and Tai Chi, meditation in motion. This day is facilitated by Patricia Roberts, Director of the Benedictine Center.

Impressions From Arizona: First Nine Day Intensive Retreat – January 1996

I arrived by 4-wheel drive (a Trooper) from the north – happy to be in the company of two new acquaintances from the East, also making the Sacred Journey. Our driver was a Gifted One named Mary.

Warmly greeted by sunshine and Father Carl's smile – nine days thus begun with nine travelers and two Sacred Guides and a promise boldly written on the chapel wall: "The Desert will lead you to your heart where I will speak."

This land of desert trails along sandy rock and wash called to me for nine days of tromping, hiking in the Silence of its Way.

Yes, I heard your Voice in my Heart, a voice echoed in Desert Wind, wind of starlit night and glare of day, first quiet, rarely still. Then in gusts that rattled through my Bones and stirred the dust devils in my Soul. You spoke to me in the desert sunrise, a sunrise heralded by the peck, peck, peck of Mr. Woodpecker and song of other fowl.

Your work stirred in my heart as it vibrated in spirited and ghostly formations of Canyon Desert Rock.

Gently wandering canyon path, often stumbling, I was led up into the hallowed cave of your Heart and held there in heart to heart surrender. In that silence I found Rest, deep, deep rest (in sunset and in the dream of starlit night) where I was – *disturbed, disrupted, dismantled, only to be taken, blessed, broken, given ...into the Sacred Space of the One to Whom I belong.*

UPDATES CONT.

Contemplative Outreach Faculty

The Faculty of Contemplative Outreach held its 10th annual meeting January 26-31, 1996 at the beautiful new Retreat Center at St. Benedict's Monastery in Snowmass, Colorado. Twenty-one people gathered representing 10 states and 2 foreign countries (Philippines & Britain). Two Contemplative Outreach trustees and an observer from Britain joined the meeting as well.

The year in-review found many new and exciting programs percolating throughout the network including a workshop on the Human Condition (Philippines) and The Living Flame III (Florida). On-going programs discussed included The External Study Program and Facilitators' Training. Living Flame I is now available to the regions. The Faculty elected Marie Howard as its representative to the Contemplative Outreach Board of Trustees.

We look forward to Fr. Thomas' further development of the three year curriculum. The 1997 Faculty meeting will focus on the dynamic process of Lectio Divina. The meeting will be held at the Benedictine Center in Beech Grove, IN.

The Spirit was present and active in the group process and we look forward to serving Contemplative Outreach as it moves into 1996 and beyond. We express our deepest gratitude to the monks of St. Benedict's Monastery for their warm hospitality (during very cold days!) and loving prayer support.

Faculty Members:

Fr. Carl J. Arico	Bayonne, New Jersey
Fr. Thomas Keating	Snowmass, Colorado
Sr. Bernadette Teasdale	Denver, Colorado
Patricia Johnson	Carbondale, Colorado
Gail Fitzpatrick-Hopler	Butler, New Jersey
Zoila Diaz	Miami Shores, Florida
Bonnie Shimizu	Snowmass, Colorado
David Frenette	Carbondale, Colorado
Adele Millette,	Waldboro, Maine
Rev. David Morgan	Denver, Colorado
Sr. Marie Tasto	Ferdinand, Indiana
Fr. Martin O'Lughlen	San Dimas, California

Frank Powaza	Acton, Massachusetts
Grace Padilla	Philippines
Monica Freeman	Redington Beach, Florida
Anne Mazza	Malverne, New York
Connie Daniel	Amherst, Massachusetts
Sr. Maryann Laughlin	Manchester, New Hampshire
Sr. Rose Vermette	New York, New York
Fr. William Fickel	Cleveland, Ohio
Marie Howard	Davenport, Iowa
Lita Salinas	Philippines
Elizabeth Smith	Great Britain
Mary Dwyer	Erie, Pennsylvania
Most Rev. Joseph Chalmers	Italy

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PART 2: Models of the Human Condition 6 tapes

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: Paradigms of the Spiritual Journey 6 tapes

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: Contemplation, The Divine Therapy 6 tapes

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) From Contemplation to Action

THE CHRISTIAN CONTEMPLATIVE HERITAGE – OUR APOPHATIC TRADITION

NEW! A new tape series locating Centering Prayer in the mainstream of the Christian Contemplative Tradition by retrieving, reclaiming and reappropriating the classical inspirations of our apophatic tradition. Taped at the Contemplative Outreach Institute at the Beech Grove Benedictine Center in January 1994. Available in both video and audio formats.

TITLE	VIDEO	AUDIO
Introduction: The Origins and Inspirations of Centering Prayer (Fathers Basil Pennington, Thomas Keating, and William Meninger) Three perspectives on the beginning of Centering Prayer	\$29.95	\$11.95
Set I - The Method of Centering Prayer and the Psychology of the Spiritual Journey (Fr. Thomas Keating) Tape 1 - The Method of Centering Prayer (parts 1 & 2 - 66 minutes) Tape 2 - The Psychology of the Spiritual Journey (parts 1, 2 & 3 - 75 minutes)	\$79.95	\$32.95
Set II - An Overview of the Apophatic Tradition (Fr. James Wiseman) Tape 1 - Gregory of Nyssa, Pseudo-Dionysius, William of St. Thierry, Meister Eckhart, Jan Van Ruusbroec (59 minutes) Tape 2 - St. John of the Cross, Therese de Lisieux, Thomas Merton, Henri LeSaux (62 minutes)	\$59.95	\$22.95
Set III - The Monastic Heritage (Fr. Basil Pennington) Tape 1 - Evagrius and John Cassian, the Desert Fathers and the Flowering of Monasticism (66 minutes) Tape 2 - William of St. Thierry, Guigo the Carthusian (50 minutes)	\$59.95	\$22.95
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Set V - The Cloud of Unknowing Unknowing (Fr. William Meninger) Tape 1 - Origins of the Cloud & the Centrality of Love in the Cloud (51 minutes) Tape 2 - Who is called to Contemplative Prayer & Preparation for Contemplation (56 minutes) Tape 3 - Distractions and Thoughts & the Fruits of Contemplative Prayer (90 minutes)	\$79.95	\$32.95
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- Beyond Centering Prayer: \$31

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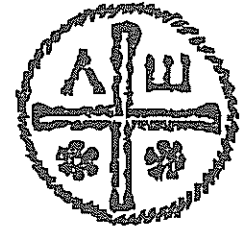
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NATIONAL CALENDAR OF EVENTS

June 1996 to December 1996

INTRODUCTORY CENTERING PRAYER WORKSHOPS/RETREATS

Walden, NY St. Andrew's Retreat House	June 28-30, 1996	Contemplative Outreach Staff contact: Cathy McCarthy 914-778-2102
Walden, NY St. Andrew's Retreat House	July 5-7, 1996	Contemplative Outreach Staff contact: Cathy McCarthy 914-778-2102
Cullman, AL Benedictine Spirituality & Conference Center	Sept. 6-8, 1996	Contemplative Outreach Staff Contact: Benedictine Center 205-734-8302

Ferdinand, IN Kordes Center	Sept. 21, 1996	Centering Prayer Staff contact: Sr. Kristine Harpenau 800-880-2777
Cedar Rapids, IA Prairiewoods Retreat Center	October 12, 1996	Marie Howard contact: Marie Howard 319-324-1911
Lacey, WA The Priory Spirituality Center	Oct. 25-27, 1996	Carol Westpfahl contact: Sr. Laura Swan, OSB 360-438-1771
Ferdinand, IN Kordes Center	Nov. 2, 1996	Centering Prayer Staff contact: Sr. Kristine Harpenau 800-880-2777
Ferdinand, IN Kordes Center	Dec. 6-8, 1996	Centering Prayer Staff contact: Sr. Kristine Harpenau 800-880-2777

NATIONAL CALENDAR OF EVENTS CONT.

5-DAY INTENSIVE

Temecula, CA November 1-6, 1996 Contemplative Outreach Staff
Vina de Lestonnae contact: Jack Tischhauser
Retreat Center 619-461-0864

7-DAY INTENSIVE

Los Angeles, CA July 19-26, 1996 Bonnie Shimizu with
Fr. Thomas Keating (19-21, eves)
contact: Gus Reininger
310-573-7422

10-DAY INTENSIVE RETREATS

Snowmass, CO (full) June 11-20, 1996 Contemplative Outreach Staff
St. Benedict's contact: Pat Johnson
970-963-3964

Cullman, AL July 1-10, 1996 Contemplative Outreach Staff
Benedictine Spirituality & Conference Center contact: Benedictine Center
205-734-8302

Andover, MA July 5-14, 1996 Contemplative Outreach Staff
Franciscan Center contact: Sr. Lorraine Pianka
508-858-0856

Ferdinand, IN July 12-21, 1996 Centering Prayer Staff
Kordes Center contact: Sr. Kristine Harpenau
800-880-2777

Dayspring, MD July 17-26, 1996 Monica Freeman
contact: Carol Wilkinson
301-428-9348

Davenport, IA July 19-29, 1996 Contemplative Outreach Staff
St. Ambrose University contact: Marie Howard
319-324-1911

Snowmass, CO (full) Sept. 10-19, 1996 Contemplative Outreach Staff
St. Benedict's contact: Pat Johnson
970-963-3964

Snowmass, CO (full) Oct. 8-17, 1996 Contemplative Outreach Staff
St. Benedict's contact: Pat Johnson
970-963-3964

St. Louis, MO Oct. 18-27, 1996 Contemplative Outreach Staff
St. Benedict's contact: Susan Komis
314-978-2500

10 DAY POST-INTENSIVE RETREATS

St. Leo, FL June 7-16, 1996 Contemplative Outreach Staff
St. Leo's Abbey contact: Basha Perez
407-869-0781
contact: Monica Freeman
813-393-7224

Walden, NY June 7-16, 1996 Contemplative Outreach Staff
St. Andrew's Retreat House contact: Cathy McCarthy
914-778-2102

Ferdinand, IN June 21-30, 1996 Fr. Carl J. Arico & Kordes Staff
Kordes Center contact: Sr. Kristine Harpenau
800-880-2777

Lama Foundation July 1-10, 1996 Contemplative Outreach Staff
Buffalo Mountain Retreat Center, CO contact: Pat Johnson
970-963-3964

Snowmass, CO (full) Aug. 4-13, 1996 Contemplative Outreach Staff
St. Benedict's contact: Pat Johnson
970-963-3964

Snowmass, CO (full) Aug. 14-23, 1996 Contemplative Outreach Staff
St. Benedict's contact: Pat Johnson
970-963-3964

Walden, NY Aug. 16-25, 1996 Contemplative Outreach Staff
St. Andrew's Retreat Center contact: Cathy McCarthy
914-778-2102

Peekskill, NY Oct. 30- Nov. 3, 1996 Fr. Bill Fredrickson
St. Mary's Convent contact: Fr. Bill Fredrickson
(Episcopal) 718-745-2505

Walden, NY Dec. 3-8, 1996 Contemplative Outreach Staff
St. Andrew's Retreat House contact: Cathy McCarthy
914-778-2102

ADVANCED RETREATS

St. Paul, MN July 12-17, 1996 Benedictine Center Staff
Benedictine Center contact: Benedictine Center
612-777-7251

Snowmass, CO (full) Nov. 9-16, 1996 Contemplative Outreach Staff
St. Benedict's contact: Pat Johnson
970-963-3964

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

CONTACT: NATIONAL OFFICE - 201-838-3384

Bayonne, NJ Oct. 5-8, 1996 St. Vincent de Paul

Littleton, CO Oct. 12-16, 1996 St. Frances Cabrini

Greenwich, CT Oct. 26-29, 1996 St. Paul

Lynn, MA Nov. 2-5, 1996 St. Mary's

HOLY WEEK CENTERING PRAYER RETREAT

Walden, NY Mar. 26-30, 1997 Fr. Carl J. Arico
St. Andrew's Retreat Center contact: Cathy McCarthy
914-778-2102

FORMATION FOR CONTEMPLATIVE OUTREACH SERVICE

Honolulu, HI Aug. 5-12, 1996 Contemplative Outreach Staff
contact: Sr. Katherine Theiler
808-988-6540

Austin, TX Oct. 7-14, 1996 Contemplative Outreach Staff
contact: Tim & Barbara Cook
512-343-6013

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St. Benedict's contact: Pat Johnson
970-963-3964

Beech Grove, IN April 4-13, 1997 Contemplative Outreach Staff
Benedictine Center contact: Sister Carol Faulkner
317-788-7581

FORMATION FOR CONTEMPLATIVE OUTREACH SERVICE FOR PRESENTERS AND FACILITATORS WITH A RETREAT WEEKEND

Los Angeles, CA Aug. 23-30, 1996 Bonnie Shimizu with
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contact: Gus Reininger
310-573-7422

OPEN MIND, OPEN HEART WORKSHOPS

Beech Grove, IN Nov. 8-10, 1996 Gail Fitzpatrick-Hopler
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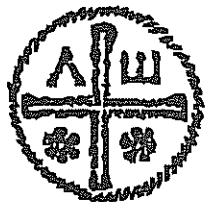
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