
CONTEMPLATIVE OUTREACH NEWS

Volume 10, Number 2 • Winter 1996

Spiritual Direction

PART 1

Thomas Keating, O.C.S.O.



Many practitioners of Centering Prayer are wondering now that they are on the journey if they should have a spiritual director. I shall make a few suggestions about the spiritual direction of contemplatives, by which I mean those who are doing a contemplative practice that leads to contemplation such as Centering Prayer.

Do we find spiritual direction in the gospel? The gospel is all spiritual direction in the sense of spiritual formation. This is a very important distinction to keep in mind. Spiritual formation is a distinct although related activity to spiritual direction. If you have read any of my books or sat through any of the Spiritual Journey video tapes, they are examples of spiritual formation.

Jesus is THE teacher in the Christian tradition. Let us take an example. Jesus was walking down the road one day and a young man came up and said, "I will follow you wherever you go." He was presenting himself as a student to a teacher. What was Jesus' reply? "The foxes have holes and the birds have nests but the Son of Man has no where to lay his head." These few words brought this young man face to face with what it might mean by way of personal sacrifice to follow Jesus.

Another young man came up and said to Jesus, "I want to follow you but let me go and bury my father." Jesus replied, "Let the dead bury the dead and come follow me." These wisdom sayings are not meant to be taken literally. They are directed to a person and that is what distinguishes spiritual formation from spiritual direction, which is the application of principles to a particular situation or problem in one's life. Spiritual direction is very personal because it is about one's relationship with God "right now", whether you have a good one or should do something to improve the one you have. Evidently this young man was attached to the folks at home. This is not a sin. But spiritual direction is not primarily about sins. It involves sins as the symptom of the fundamental disease. The disease is the false self with its emotional programs for happiness which drive us to seek for happiness in the wrong places or too much in the right places. When these are

frustrated, they move us to trample on the rights and needs of others and our own true good in order to get what we want or to get away from what we do not want. This is basically what sin is.

This young man was over-attached to his family. The spiritual direction that he got was a vigorous challenge to his value system. "How much do you want to follow me?" Jesus asks. So much that you will "let the dead bury the dead?" This particular piece of advice does not mean that we should do the same, given our cultural circumstances. It means that this person was being challenged to think of where he stood in relation to the request he had made. How strong, how deep was his motivation? Often the requests that we make in prayer are naive. We do not know what we are asking for, like the two sons of Zebedee who asked to be on the right and left hand of Jesus in his Kingdom. His answer was not a criticism but a challenge to look at their motives. "Can you drink the cup I will drink?" In other words, think of what is involved in sitting at my right and left hand.

Spiritual direction at its best is directed to a crisis or a significant situation in our relationship to God that needs to be looked at and evaluated. A good spiritual director challenges us at the right moment with the right question. Someone who tells us in general what might be a good policy, such as doing Centering Prayer twice a day for twenty minutes or attend an intensive retreat, or something else, is giving us spiritual advice rather than spiritual direction.

Spiritual direction is distinguished from soul friending in which one shares one's spiritual journey with a trusted person who has been through the same journey or is having the same experiences. This relationship arises spontaneously in the small contemplative communities that we formerly called support groups and which we now divide into initial or mature contemplative communities. The spiritual formation that is being offered through Contemplative Outreach is full of spiritual challenges that are not necessarily adapted to one's situation right now. The Holy Spirit is our principle guide now that Jesus has departed physically from this life. He sent His

(Thomas Keating Continued on p.4)

Dear Friends of Contemplative Outreach, Ltd.,

Thank you for your continued support of the Contemplative Outreach Newsletter. We are happy to receive your donations.

We are planning a Lectio Divina Institute for January 17-21, 1997 in Beech Grove, Indiana. We have three speakers: Fr. Thomas Keating, Fr. Bruno Burnhardt, and Sr. Mary Margaret Funk. We will be video taping the presentations in order to make them available for those of you who are unable to attend.

Our Board of Trustees is in the process of updating our by-laws and developing documents on our theological and administrative principles, tasks which prove to be both interesting and challenging.

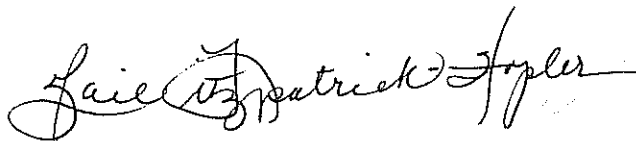
I am happy to announce that we have lowered the prices of our two video tape sets: The Spiritual Journey series and the Christian Contemplative Heritage Series approximately 20%. We are able to do this because we have changed the packaging. We hope that the reduction in cost will make the tapes more accessible. You will notice the new price list on page 8.

Mark your calendars! Instead of the teleconference this year, on March 22, 1997, we will host CONTEMPLATIVE OUTREACH UNITED IN PRAYER INTENSIVE DAY OF PRAYER. This day will be a special day set aside for all of our network to get together in their respective areas for a day of prayer. If you wish to participate check the article in this edition for further details.

As you can see from the calendar of events, we are busy giving workshops, retreats and conferences. We look forward to seeing you at one of our events in the near future.

During this season of harvest and blessing our minds and hearts are turned to thoughts of gratitude for all we have received in the past year. Thank you for your generosity.

With a grateful spirit,



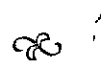
Gail Fitzpatrick-Hopler
Executive Directive

Contemplative Outreach, Ltd. Study Program

This is an at-home study program which 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: bjs@rof.net



United in Prayer

Contemplative Outreach United in Prayer Intensive Day of Prayer scheduled for March 22, 1997 will replace our usual teleconference in order to make it accessible to everyone. We are offering a video tape conference by Fr. Thomas Keating, the topic: Mary, the Mother of God: A Model of Lay Contemplative Life for the conference portion of the day. It is a wonderful conference which Fr. Keating gave in April 1996. This is a new tape which has never been released. We have a suggested format for the day which includes time for viewing the video tape conference, Centering Prayer and time for community. The tape is available through the National Office for \$19.95 plus shipping and handling (\$3.50).

The intent is to get as many people as possible gathered in their own areas and form a network of silent prayer across the Globe. Imagine the beauty of thousands of people bonding in silence all over the world. We hope that all of you will be able to participate.

If you wish to receive a copy of the format and the video tape fill in the tear-off below and mail it to the National Office at Contemplative Outreach, Ltd., POB 737, Butler, NJ 07405-1119. The tape is also available in PAL format for foreign countries. Shipping will be slightly higher for foreign mail.

Name _____
Address _____
Phone _____
Enclosed is \$ _____ to cover the cost of the video tape & shipping & handling.

Taste and See - Taste and See - Taste and See



I just want to share with you a special love of my life - the richness of our Christian contemplative tradition. I wish I had more time to get to know all the powerful women and men on whose shoulders we stand in our practice of Centering Prayer. As I travel around the world I am finding that there is a growing interest among people to experience and become acquainted with the major figures of our tradition.

As you know, in January 1994 a Contemplative Outreach Institute was held at Beech Grove, Indiana to retrieve, reclaim and reappropriate the apophatic contemplative tradition which is the foundation of our practice of Centering Prayer. The video and audio tapes are available and listed in the Contemplative Outreach Catalogue and in this newsletter.

These last few months I have been working with Set II of the Institute - An Overview of the Apophatic Tradition presented so powerfully in a scholarly way by Fr. James Wiseman. My task was to prepare a guidebook for the use of this tape. He presents nine of the major people

from Gregory of Nyssa to Thomas Merton giving special attention to John of the Cross. I envision a study and discussion group working with this tape, taking the time to listen to the presentation and entering into a discussion on each. The guidebook is available.

I would like to also call your attention to two other items that are available. My five tape album entitled *Christian Mysticism: A Visit with Some of the Superstars*. These were taped at a summer program presented at St. Norbert's College in Wisconsin. Many have found them to be a helpful introduction to mysticism.

A research project has been conducted by ten members of Contemplative Outreach exploring the thirty-two men and women whom Thomas Keating mentions in his paper on the Christian Contemplative Tradition. Fact sheets have been prepared on each person and are available in a work entitled *The Companion*.

I invite you to taste and see.

Fr. Carl J. Arico

From St Andrew's Retreat House

Hello Everybody,

I wanted to write a brief note to thank you for all your prayers and good wishes supporting the move from Chrysalis House, and to let you know how it's going. It has been quite an adventure - I moved in the midst of much construction, began with a 10 day Post-Intensive, a couple of Introductory Workshops and Days of Prayer and ended the summer with an August Post-Intensive (and I had some vacation in between.) By the end of the August Post-Intensive I knew God was truly blessing St. Andrew's.

From all reports, those who have come are delighted with the accommodations; the house is warm, attractive, clean and roomy. Srs. Rose Marie, Veronica and Martha, who provide the hospitality, are gracious and welcoming. The first person most retreatants meet is Christina, a lay woman, who keeps the grounds lovely and facilitates the parking. St. Andrew's is a place where people feel at home, supported and nourished - it is a place apart.

On our Post-Intensive Retreats we will not take more than 17 retreatants so everyone can have their own room (each of which has a sink). The Personal Days of Prayer now include scheduled periods of Centering

Prayer. The Nine Month Course: *The Practice of Contemplative Living* is continuing with 13 participants. This is the first time the Course is being given outside Chrysalis House by lay people. We have open weekends for small groups, and many other retreats/programs that are open to anyone.

For those of us on a contemplative journey, the support and community of Chrysalis House is living on in a new form at St. Andrew's Retreat House. There is not a resident community, but a community that broadens, changes and expands with every new person. We continue all the Contemplative Outreach Programs and experience the Holy Spirit inviting us to look at more creative ways to be in the world. My response is still a hearty "Yes" to God's will as it keeps unfolding in the ordinary activities of daily life.

I thank you with all my heart for the ways you have supported and continue to support this transition and look forward to welcoming you to St. Andrew's Retreat House.

Love and prayers,

Cathy McCarthy

Spirit to teach us all truth and the most important truth to know is God's will for us here and now and to have the determination to pursue it.

Spiritual direction can be extremely brief. The disciples of the Desert Fathers would come to an Abba (which means spiritual father) and ask for a word of wisdom. In other words, "Tell me what I should do. I am tired of sitting in my cell. I am tired of all these thoughts. I am tired of whatever the equivalent of Centering Prayer was called in those days. What shall I do?" The old man would usually reply with one sentence or with one word. In this case, the old man replied, "Go sit in your cell and your cell will teach you everything." Now this advice may not be practical for folks who are not

Usually a word of wisdom, when it breaks through the defenses of our false self, puts a crack in our attitudinal biases, preconceived ideas, and even our plans for holiness.

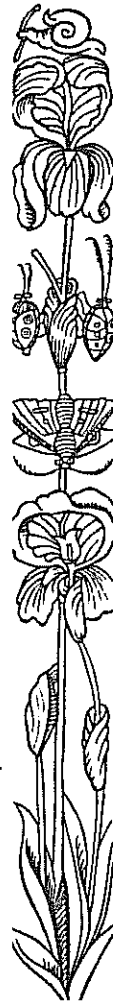
living in a desert milieu. My purpose in repeating this story is to point out that "what should I do?" got a very brief response.

Usually a word of wisdom, when it breaks through the defenses of our false self, puts a crack in our attitudinal biases, preconceived ideas, and even our plans for holiness. It is a great gift if we can take it. Here is where the spiritual director cannot be just someone who has taken an academic course and is certified. All such courses contain useful information, just as the spiritual formation that is offered in Contemplative Outreach workshops is useful. But the usefulness is limited until we apply the teaching to our actual life situation and motivation. Basically our conscience, enlightened by the Holy Spirit, is the ultimate director and the human director is in service of awakening our sensitivity to the Spirit. The Spirit works through the Seven Gifts of the Spirit nudging our conscience and suggesting what to do in practical life. The Seven Gifts of the Spirit are a kind of "cloud of unknowing" that guides us like the Israelites who were led through the desert by the cloud, a symbol of the Spirit. This enveloping cloud warns us that our rational evaluation of situations is not enough and that we need the intuitive assistance of the Gifts of the Spirit which are higher levels of inspiration and motivation.

Another important point is that one should ask oneself before seeking a spiritual director, "Just what is it that I am looking for?" "Am I looking for reassurance?" "Am I looking for somebody to take responsibility for my life?" Sometimes both spiritual direction and psychotherapy work well together.

Gerald May of the Shalem Institute has distinguished pastoral counseling, spiritual direction, and psychotherapy (Will and Spirit, Harper & Row, 1983). Each of these has its own particular integrity which needs to be respected. There is, perhaps, a little too much interest in spiritual direction today. But it is a good sign that many are asking what they should do to deepen their relationship with God.

But where are we going to find a director such as I am describing? This is a problem that has been with the Church since the beginning. If it were necessary to have a spiritual director to be saved, Jesus would have said so and the Church would be doing nothing else but training spiritual directors, which is clearly not the case. My experience is that you only become sensitive to the spiritual crisis that someone else is having when you have been on the contemplative journey yourself for a number of years, at least 10 or 20. You cannot know the angst of the dilemma or the anxiety that someone is going through when they have a spiritual problem that involves the next phase of their spiritual lives unless you have been there. They are at a crossroads and they do not know which way to take. This is classically called a double bind. This is part of the human condition, not just something that sinners suffer from. Sometimes you are in a situation that God himself cannot heal without you or without your ongoing struggle to do the right thing. The double bind is when one needs a spiritual director. Too much spiritual direction can be a waste of time. It can lead to a dependency. Some people may be looking for someone to make their decisions for them. To be in a community that is seeking God, as the support groups are in our contemplative communities, the group can often give better spiritual direction in a crisis of faith because a few of them may have been through the experience. Experience is more important than knowledge of an academic kind once you enter on the contemplative journey. Hence the first qualification that you should look for in a spiritual director is whether he or she has contemplative experience and preferably experience of Centering Prayer. The latter has a special dynamic that even people who are well read and very knowledgeable in the Christian tradition do not understand. They understand that it is a contemplative practice but because they have not practiced it, they really do not grasp its nuances. That is why I suggest caution rather than enthusiasm for spiritual direction. Our primary need is spiritual formation and this is the work that is offered in Centering Prayer and its conceptual background. ■



Centering as a Couple



My wife Liz and I had been centering separately, but we began to think that our deepest prayer should be done together. We decided to rise thirty minutes earlier in the morning to take advantage of this prime quiet time, and to meet again in the afternoon. For the last four years this has worked out beautifully.

Before we sit down to center we bow deeply to each other. The bow says, "Let us go together deeply into the presence of God. Let us open ourselves and our friendship to God's healing. Let us invite God to possess us and to unite us." This little ritual before prayer helps us to enter our prayer as a couple and, in a subordinate way, to be aware of each other as we open ourselves to the Spirit.

The first benefit we receive is the mutual support we offer in persevering in this prayer. At the times we have chosen we simply go to our living room. We don't ask ourselves if we feel like it, or if we have time. Each of us feels a responsibility to the other to be there even if we don't feel very pious. We build this prayer rhythm into our days much as monks do.

Prayer is known by its fruits. Contemplative prayer affects our whole day. It is impossible for it not to. After anyone has been deeply in God's presence, that person far more easily recognizes Him in the events of the day. And to be with a spouse before God in silence makes it much more difficult to be impatient or critical later on. The peace and closeness of shared silence fills our home long after the prayer time is finished.

Contemplative prayer changes our relationship to everything and everyone around us. Since our most important relationship is marriage, it has changed more than any other. Liz and I have become far more aware of God acting in our lives through each other. The responsibility we accepted when we were married was to become sacrament to each other. Our shared silence makes us much more sensitive, both in presenting the service of Jesus to each other, and in receiving it from the other.

Another benefit is the acceptance of the faults of the other. We are now so aware of the goodness of the other that the faults are part of the context of the spouse's holiness. We let go more easily of the inevitable hurts and resentments. We try to embrace the idiosyncrasies of the other as part of our own purification.

Centering makes us more aware of our false selves. Unhealthy coping devices that have been hidden for decades rise to consciousness in the silence of prayer. As we become aware of these insights we frequently share them with each other. This helps us to become less defensive with each other and it makes our egos less tender.

Liz and I firmly believe that marital fidelity consists primarily is supporting the partner's growth in holiness. We think that any sort of prayer will nourish a marriage, but we think that contemplative prayer is particularly effective.

*Bob Maxwell
Washington, DC*

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UPDATES

Florida

Jacquie Brinkman 904-426-0329

Contemplative Outreach of Central Florida participated in the dedication of the Center for Art and Contemplative at San Pedro Center in Winter Park, Florida on September 17, 1996. The former caretaker's cottage will be used, among other uses, as the weekly meeting place for the follow-up of the Centering Prayer Introduction of September 6-8. The dedication included "Claire's Garden" in back of the cottage. It is a memorial to Sr. Claire Gregg, sucs, who died in 1994 after serving as the first coordinator of Contemplative Outreach of Central Florida (COCF) from 1987-1993. In the early years of her ministry with Contemplative Outreach, she facilitated the growth of Centering Prayer and the contemplative lifestyle while on staff at San Pedro Center. The garden will be a silent, living witness to Sr. Claire's oft-spoken words: "to BE in faith and love for God."

COCF, recognizing the need to financially support the National Office, has planned a Holy Land pilgrimage for May, 1997 with Fr. William Meninger, ocsa as guide and Ilse Reissner as hostess. The proceeds will go to the Contemplative Outreach National Office and assist with their ministry to a worldwide network via books, tapes, videos, teleconferences, this newsletter, a host of programs, and their prayers. Hopefully, other regions will be inspired also to develop ongoing ways of financially returning in some measure the care and support that is so generously given by the National Office network.

New Jersey

Therese Saulnier 201-436-8256

Days of Renewal were held in June at Ascension Church in New Milford and in September at Christ Church in New Brunswick. Fr. Carl Arico will present Advent Days of Prayer on December 14, 1996 in Point Pleasant and on December 15, 1996 in northern New Jersey. Details of Fr. Carl's days of prayer will be mailed to the New Jersey members of the mailing list. Fr. Thomas Keating, o.c.s.o will be present at a Day of Contemplative Enrichment at Don Bosco Prep in Ramsey, NJ on April 26, 1997 with Gail Fitzpatrick-Hopler. Fr. Keating will speak on the topic of transformation. Details will be mailed to those in the New York metropolitan area.

South Africa

Winnie Young DURBAN:031-22 2163

When Fr. Carl Arico visited us in 1995, all those following the way of prayer he had come to instruct us in were granted the honour and privilege of styling ourselves members of Contemplative Outreach South Africa. As one who, through the grace of God, has been instrumental in bringing this about, it gives me pleasure to trace the development of Centering Prayer in South Africa - as far as my involvement goes over the past 25 years.

It is interesting to note that during this time, and even earlier, many people were practicing it, individually and on the quiet, often without even recognizing it as contemplative prayer.

It was in the seventies when I returned from a course given in England by the late and revered Carmelite - Fr. Matthew McGuttrick - that the message took shape, came out in the open, and began to spread. Following Fr. Matthew's example, several retreats were held in many centres in South Africa to teach the way and confirm the commitment. One positive result of the retreats was that small groups were formed to meet on a regular basis for the purpose of praying silently together.

Further stimulation came from the John Main school of meditation and their conferences, particularly those held in Dublin and Montreal. It was not long before MARANATHA was adopted as the sacred word.

Not until 1991 did the light of Contemplative Outreach (through Snowmass) reach our world and our few small groups were galvanized into action. Action meant, firstly, a plea for help. We desperately needed someone who could preach Centering Prayer (as we now came to know this traditional way of Christian prayer) with the voice of authority. And Fr. Thomas Keating, keenly aware of our need, sent us Fr. Basil Pennington, all the way from Hong Kong, to fill our need.

Fr. Basil was with us in April/May 1993, fulfilling his mission in three of our major cities, Johannesburg on the Golden Reef, Durban in Natal, and Cape Town, our mother city on the southern tip of the African continent. Records show that more than 11,000 people attended Father's retreats and workshops. This might seem a meagre figure by other standards, but not so when it is realized that Christians were very much a minority in our "Rainbow" society - as we are proud to describe ourselves today.

UPDATES CONT.

What better answer could be given than Fr. Carl Arico who was with us for almost 4 weeks in 1995. With my assistance Fr. Carl gave many two-hour workshops to hundreds of interested people and also conducted long weekend training sessions in the same centres where Fr. Basil had prepared the way. While 87 people attended the three courses for training, 29 of these committed themselves to become "Presenters-in Training." During the past 18 months these "Presenters in Training" have given a good account of themselves. No less than 20 workshops have been held throughout the country, where attendance encouragingly came from all. Just recently feelers have been put out to establish links with our neighbouring

states; and hopefully, given time, we will be able to include Zimbabwe and Namibia in COSA.

During Fr. Carl's visit last May an Ad Hoc committee was elected to steer COSA through its formative years, or until Fr. Carl could come again. This committee of 7, living a thousand miles apart, is at present preparing for its 4th meeting in the past 12 months, doing its best to guide our infant organization through its initial stages, and to prepare adequately for the future.

Fr. Carl is to return in April/May 1997, when he will be directing Intensives in both Johannesburg and Cape Town and again training prospective "Presenters in Training" in both these centres. ■

COMMUNITY CONTRIBUTIONS

QUIET DAY

A day of quiet, set apart
To really listen with your heart
For God's soft calling of your name
Come My child, you won't be the same.
For once you've seen what I will do
You'll find this quiet's right for you.

I've waited long for this still time
To let you know that you are Mine.
Feel My presence and My love
Flowing down from heaven above.
This love I freely give to you
Comes back to Me by what you do.

CENTERING PRAYER

For twenty minutes twice each day
Praising God, we silently pray
He's given each a silent word
By God alone, this can be heard
As thoughts will come, we let them go
As this is how we try to show
That praising God is our intent
It is to Him we give consent
To work His will in us until
We do the work that is His will.

*Diane Buchanan
Winter Park, Florida*

A GLIMPSE OF REALITY

From the Philippines

"All that I have is yours, and all you have is mine; and my glory is shown through them."

To appreciate the value of silence in community, we were encouraged to observe it from the end of the last conference in the evenings until breakfast the following day. This was one of the important elements of our seven-day closed retreat and formation workshop. One evening, as we were about to retire and I was savoring the taste of silence on the porch of our cottage, I suddenly heard my roommate rush out of the room. She was shaking with fright of a giant spider that kept closing in on her as she sat reading her office in bed. Without showing her how I felt about being disturbed, I went to the room and with one deft strike of the slipper in my hand quickly disposed of the offending creature. She was so profuse in thanking me and apologized for breaking my silence.

The next day at sharing time, she related what had happened the night before...about her profound experience of my love in soothing her fear and the feeling of security I gave her by just being there. I knew that I had done a good deed, but far from love, it was just an automatic response to a friend in distress. I had to do it.

And then it dawned on me: the love she felt did not come from me – it was Jesus in me who soothed her fears and comforted her in her moment of anxiety.

Thank you, Lord, for making me an instrument of your love – unworthy as I am.

VIDEO & AUDIO TAPES

THE SPIRITUAL JOURNEY – FR. THOMAS KEATING

Entire VIDEO series **with** prologue and all four parts (26 tapes): \$649.99 (*Includes guidebook and no charge for shipping.*)

Entire VIDEO series **without** prologue, with all four parts (24 tapes): \$599.99 (*Includes guidebook and no charge for shipping.*)

Also available per part (6 tapes): \$149.94; Prologue (2 tapes): \$49.99; and per tape: \$24.99. Guidebooks: \$9.00 each.

PROLOGUE: The method of Centering Prayer and the Spiritual Journey
2 tapes

1) The Method of Centering Prayer 2) The psychology of the Spiritual Journey

PART 1: Developing Centering Prayer 6 tapes

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: 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	\$24.99	\$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)	\$49.99	\$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)	\$49.99	\$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)	\$49.99	\$22.95
Set IV - Women Religious and the Contemplative Dimension Tape 1 - Sr. Jeanne Knoerle - History and Future of the Spiritual Formation of Women Religious (50 minutes) Tape 2 - Sr. Patricia Benson - Jean Pierre deCaussade & the Tools of Hermeneutics (58 minutes)	\$49.99	\$22.95
Set V - The Cloud of 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)	\$59.99	\$32.95
Epilogue - Questions and Answers (Fr. Thomas Keating) Tape 1 - Discussion of Issues	\$24.99	\$11.95
Complete Set	\$309.99	\$122.95

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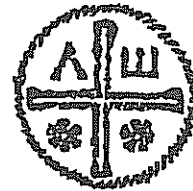
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NATIONAL CALENDAR OF EVENTS

December 1996 thru August 1997

INTRODUCTORY CENTERING PRAYER WORKSHOPS/RETREATS

Beech Grove, IN Benedictine Center	Dec. 13-14, 1996	Contemplative Outreach Staff Contact: Benedictine Center 317 788-7581
Cullman, AL Benedictine Conference Center	Jan 24-26, 1997	Contemplative Outreach Staff Contact: S. Eleanor Harrison 205 734-8302
Boulder, CO	Mar 13-17, 1997	Contemplative Outreach Staff Contact: Barbara Hayden 303 494-2845
Walden, NY St. Andrew's Retreat House	Apr 18-20, 1997	Contemplative Outreach Staff Contact: Cathy McCarthy 914 778-2102

Centering Prayer Weekend Retreats

Ferdinand, IN Kordes Enrichment OSB Center	Dec. 6-8, 1996	Contemplative Outreach Staff Contact: Kristine Harpenau, 812 367-2777
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Beech Grove, IN Benedictine Center	Dec. 13-14, 1996	Contemplative Outreach Staff Contact: Benedictine Center 317 788-7581
Waldoboro, ME Wellspring House of Prayer	Dec. 13-15, 1996	Contemplative Outreach Staff Contact: Adele Millette 207 832-6263
Walden, NY St. Andrew's Retreat House	Dec. 20-22, 1996	Fr. Carl Arico Contact: Cathy McCarthy 914 778-2102
Austin, TX Reicher Ranch	Jan 24-26, 1997	Contemplative Outreach Staff Contact: Tim & Barbara Cook 512 343-6013
Winnipeg, CAN St. Benedict's Educ. Centre	Jan 24-26, 1997	Contemplative Outreach Staff Contact: Catherine Labinowich 204 339-1705
Walden, NY St. Andrew's Retreat House	Jan 31-Feb 2, 1997	Contemplative Outreach Staff Contact: Cathy McCarthy 914 778-2102
Sedalia, CO Sacred Heart Retreat House	Feb. 14-16, 1997	Contemplative Outreach Staff Contact: Sr. Bernadette Teasdale 303 863-9945
Birmingham, AL Benedictine Center	Feb. 15-16, 1997	Contemplative Outreach Staff Contact: Caroline Humphreys 205 979-1159

NATIONAL CALENDAR OF EVENTS CONT.

Centering Prayer Weekend Retreats Cont.

St. Louis, MO Maria Center's Caroline Hall	Mar 14-16, 1997	Contemplative Outreach Staff Contact: Susan Komis 314 978-2500
Cullman, AL Benedictine Conf. Center	Mar 21-23, 1997	Contemplative Outreach Staff Contact: S. Eleanor Harrison 205 734-8302
Walden, NY St. Andrew's Retreat House	May 16-18, 1997	Contemplative Outreach Staff Contact: Cathy McCarthy 914 778-2102
Estes Park, CO St. Malo Center	June 6-8, 1997	Contemplative Outreach Staff Contact: Sr. Bernadette Teasdale 303 863-9945
Beech Grove, IN Benedictine Center	June 17-18, 1997	Contemplative Outreach Staff Contact: Benedictine Center 317 788-7581
Austin, TX Cedarbrake	Aug 1-3, 1997	Contemplative Outreach Staff Contact: Tim & Barbara Cook 512 343-6013
Cullman, AL Benedictine Conf. Center	Aug 29-31, 1997	Contemplative Outreach Staff Contact: St. Eleanor Harrison 205 734-8302

Lectio Divina Retreats/Workshops

Beech Grove, IN	Jan 17-21, 1997	Contact: Gail Fitzpatrick Hopler 201 838-3384
Walden, NY St. Andrew's Retreat House	June 20-22, 1997	Fr. Carl Arico Contact: Cathy McCarthy 914 778-2102

5 Day Post Intensive Centering Prayer Retreats

Walden, NY St. Andrew's Retreat House	Dec. 3-8, 1996 (Advent)	Fr. Steve Connor Contact: Cathy McCarthy 914 778-2102
Walden, NY St. Andrew's Retreat House	Feb. 18-23, 1997 (Lent)	Contemplative Outreach Staff Contact: Cathy McCarthy 914 778-2102

5 Day Intensive Centering Prayer Retreats

Miami, FL Juan Pablo II Retreat House	Nov 20-24, 1996	Fr. Bill Sheehan, OMI Contact: Truemin Chin 305 477-4066
Austin, TX Cedarbrake	March 19-23, 1997	Contemplative Outreach Staff Contact: Tim & Barbara Cook 512 343-6013
Andover, MA Franciscan Center	May 21-25, 1997	Contemplative Outreach Staff Contact: Sr. Lorraine Pianka 508 851-3391

8 Day Centering Prayer Intensive Retreats

South Africa Durban	April-May 1997 (2 Retreats)	Fr. Carl Arico Contact: Winnie Young 011-27-31-222-163
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8 & 10 Day Advanced Centering Prayer Retreats

Beech Grove, IN Benedictine Center	April 4-13, 1997 10 Day	Contemplative Outreach Staff Contact: Benedictine Center 317 788-7581
Winnipeg, CAN St. Benedict's Educ. Centre	May 24-June 1, 1997	Contemplative Outreach Staff Contact: Sr. C. Labinowich, OSB 204 339-1705

10 Day Intensive Centering Prayer Retreats

Snowmass, CO (full) St. Benedict's Monastery	Jan 14-23, 1997	Contemplative Outreach Staff Contact: Pat Johnson 970 963-3964
Snowmass, CO (full) St. Benedict's Monastery	Feb 11-20, 1997	Contemplative Outreach Staff Contact: Pat Johnson 970 963-3964
Beech Grove, IN Benedictine Center	April 4-13, 1997	Contemplative Outreach Staff Contact: Benedictine Center 317 788-7581

Snowmass, CO (full) St. Benedict's Monastery	Apr 8-17, 1997	Contemplative Outreach Staff Contact: Pat Johnson 970 963-3964
Snowmass, CO (full) St. Benedict's Monastery	May 6-15, 1997	Contemplative Outreach Staff Contact: Pat Johnson 970 963-3964
Winnipeg, CAN St. Benedict's Educ. Centre	May 24-June 1, 1997	Contemplative Outreach Staff Contact: Sr. C. Labinowich, OSB 204 339-1705
Snowmass, CO (full) St. Benedict's Monastery	Jun 10-19, 1997	Contemplative Outreach Staff Contact: Pat Johnson 970 963-3964
Austin, TX Cedarbrake	June 17-26, 1997	Contemplative Outreach Staff Contact: Tim & Barbara Cook 512 343-6013
Cullman, AL Benedictine Conf. Center	Jun 30-Jul 9, 1997	Fr. Bill Fickel Contact: Sr. Mary McGehee 205 734-4622
Andover, MA Franciscan Center	July 5-14, 1997	Contemplative Outreach Staff Contact: Sr. Lorraine Pianka 508 851-3391

10 Day Post Intensive Centering Prayer Retreats

Amarillo, TX (full) DeFalco Retreat Center	Mar 18-27, 1997	Contemplative Outreach Staff Contact: Pat Johnson 970 963-3964
Ferdinand, IN Kordes Enrichment Center	Jun 6-15, 1997	Fr. Carl Arico Contact: Kristine Harpenau, OSB 812 367-2777
Walden, NY St. Andrew's Retreat House	Jul 4-13, 1997	Fr. Carl Arico Contact: Cathy McCarthy 914 778-2102
St. Louis, MO	Aug 1-10, 1997	Fr. Carl Arico Contact: Susan Komis 314 978-2500
Snowmass, CO (full) St. Benedict's Monastery	Aug 5-14, 1997	Contemplative Outreach Staff Contact: Pat Johnson 970 963-3964
Snowmass, CO (full) St. Benedict's Monastery	Aug 16-25, 1997	Contemplative Outreach Staff Contact: Pat Johnson 970 963-3964
Walden, NY St. Andrew's Retreat House	Aug 22-31, 1997	Contemplative Outreach Staff Contact: Cathy McCarthy 914 778-2102

Holy Week Centering Prayer Retreat

Walden, NY St. Andrew's Retreat House	Mar 26-30, 1997	Fr. Carl Arico Contact: Cathy McCarthy 914 778-2102
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Formation for Contemplative Outreach Service

South Africa - 2 Durban	Apr-May, 1997	Fr. Carl Arico Contact: Winnie Young 011-27-31-222-163
Beech Grove, IN Benedictine Center	April 4-13, 1997	Contemplative Outreach Staff Contact: Gail Fitzpatrick-Hopler 201 838-3384

Parish Missions/Retreats Given By Fr. Carl J. Arico

Contact: National Office - 201 838-3384

Goodyear, AZ.	Nov 30-Dec 3, 1996	St. John Vianney
CO of NJ	Dec. 14-15, 1996	Renewal Days
Dominican Republic	Jan 3-17, 1997	Renewal Visit
Indianantic, FL	Feb 1-4, 1997	Holy Name
Oak Park, IL	Feb 8-11, 1997	St. Edmund's
Lakeland, LA	Feb 15-18, 1997	Immaculate Conception
Medford, NJ	Feb 22-25, 1997	St. Mary's
Sharon, PA	Mar 1-4, 1997	St. Joseph's
Davie, FL	Mar 8-11, 1997	St. Bonaventure
Butler, NJ	Mar 15-18, 1997	St. Anthony's
Maggie Valley, NC	Jul 18-24, 1997	Living Waters Center

14 Day Holy Land Pilgrimage (Fr. William Meninger, OCSO)

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CONTEMPLATIVE OUTREACH NEWS

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