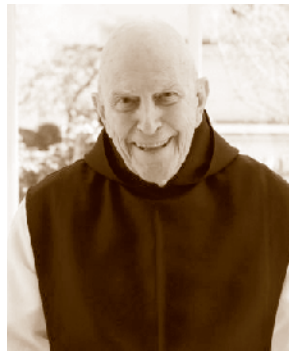




## *Consenting to the* DIVINE PRESENCE



Thomas Keating

WE BEGAN TEACHING Centering Prayer using the sacred word as the symbol of consent to God's presence and action because most retreatants were used to hearing the word of God in scripture and in the liturgy. We thought they would find the use of a sacred word congenial to their cultural background and religious training. Later we continued to present the prayer in essentially the same way but referred to the other symbols of breath and glance as options that some might be more attracted to. Some people prefer the sacred breath as their symbol or have tended to move toward the breath as symbol as their practice matures. The breath is what the term "spirit" means in the biblical languages; a symbol of life that is always present. Just noticing the breath is a very gentle, subtle and hardly noticeable practice as we use it. It is not, as in the Eastern traditions, a practice of following the breath physically or counting the breaths, which are concentrative procedures. In the long run we will tend to lose whatever symbol we choose as we grow into the primary experience of Centering Prayer which is complete self-surrender. Consenting to the presence and action of God is the essence of the practice of Centering Prayer.

Jesus exhorts us in Matthew 6:6 to “go to your inner room, close the door and pray to your Father in secret, and your Father who sees in secret, will reward you.” It seems to be a call to hide from our ordinary self-awareness. In any case, you are not thinking of yourself in a prayer that does not have any conceptual content.

I believe that contemplation is an innate capacity of human nature, available to everyone just by being born. We already have it; we just don't think so. We can't,

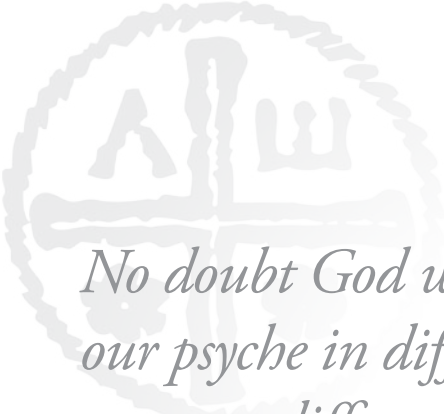
of course, acquire pure contemplation by *trying* to get it. That kind of effort is just another ego trip. Some people may say, “just relax, do nothing, and it will arise of itself.” But it is not that simple. No doubt God works on our psyche in different ways, at different times and on different occasions. The Spirit is softening us up in every way, of which inner purification is one of the most obvious.

To have a state of no thought at all is not the goal. The presence of God is so clear to faith that it doesn't matter how we are inclined to interpret it at any particular moment. In Centering Prayer we do not think about anything deliberately, not even about our felt experience of God or our felt absence of God. It doesn't matter. We need to be just as relaxed and at peace with thoughts going by as without thoughts going by. God is just as much in thoughts as in complete silence.

External silence leads to interior silence and interior silence into the letting go of interior dialogue. Then follows a sense of stillness, even though there is always present some attentiveness to God's presence.

As soon as we understand something, we have to be detached from our understanding in order to keep abreast of the exquisite delicacies of the divine action. When we think about our understanding or notice our feelings rather than just being with whatever state we are in, we muddy the waters so that the divine light cannot penetrate to the bottom of our being.

The language of the mystics speaks of waking up and of staying awake. Prayer in secret is not a state of suspended animation. It is rather the habit of disregarding particular perceptions and surrendering to the divine presence just as it presents itself. In this perspective, the absence of God is also God. ☸



*No doubt God works on our psyche in different ways, at different times and on different occasions. The Spirit is softening us up in every way, of which inner purification is one of the most obvious.*



Gail Fitzpatrick-Hopler

# Seeing a New Reality for Contemplatives

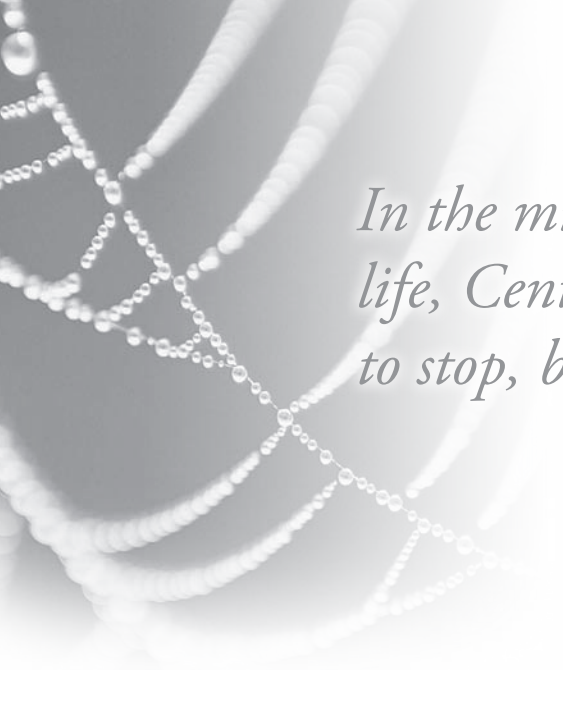
**Contemplative Outreach is an evolving community with an expanding vision and deepening practice, serving the changing needs of Christian contemplatives.**

Contemplative Outreach Administrative Principle #1

THE COMMUNITY OF Contemplative Outreach has been growing and changing for 27 years. The interest in contemplation, silence and practice, little known and never discussed back then, has revived, attracting the interest of many. We hear and see references to contemplation in television, radio, internet, magazines, newspapers and social networks. Recently, I joined Facebook and found an online community of over 500 people, formed to share their experience of Centering Prayer. What a pleasant surprise! I understand there is a Centering Prayer presence on Twitter as well, with over 1000 followers. Oprah has an interest in silence and contemplation, as evidenced by her recently published list of the 'top five books everyone should read,' of which *The Wisdom of the Desert Fathers* by Thomas Merton is among them. Felicity Huffman, an Oscar nominee and one of the stars of the U.S. television show, "Desperate Housewives," lists *Open Mind, Open Heart* among her top five books.

Contemplation as a practice is finding some resonance in the West in business – for example in Peter Senge's book, *The Fifth Discipline: The Art and Practice of the Learning Organization* – and in fields as diverse as architecture, physics, education, psychology, law and the liberal arts. Organizations supporting the contemplative path are growing, including The Center for Action and Contemplation, The World Community for Christian Meditation, The Garrison Institute, The Center for Contemplative Mind in Society, The Trust for the Meditation Process and The Merton Institute, just to name a few.

It seems information about contemplation is entering into daily life from many streams, out of which comes some attraction to our humble organization, Contemplative Outreach. We are a community of individuals and Centering Prayer groups committed to living the contemplative



*In the midst of a busy, modern, fragmented life, Centering Prayer teaches us how to wait – to stop, become aware and listen.*

dimension of the Gospel in everyday life. A commitment to the daily practice of Centering Prayer is the primary expression of belonging (Theological Principles #1 and #2).

Our work has expanded over the years beyond teaching the practices of Centering Prayer and *Lectio Divina*. As the body of Thomas Keating's work has developed, grown and reached worldwide groups, we've realized that Contemplative Outreach is actually participating in the renewal of the Christian contemplative heritage for our times.

After offering workshops and retreats on the practice of Centering Prayer for several years, many practitioners developed an interest in the Christian contemplative tradition. Thus our Vision expanded to include adapting the wisdom and practices of the monastic life for ordinary householders, as well as finding ways to support and sustain a contemplative life in modern society. Over time and through consent and commitment to regular practice, we also found that practitioners need to understand the conceptual background of Centering Prayer – or the psychology of the spiritual journey documented so well through the Christian mystics and brought to the forefront by Thomas Merton, Basil Pennington, William Meninger and Thomas Keating's teachings.

Centering Prayer now spans over 43 countries, challenging our customary ways of offering resources, so we're discovering new ways of sharing the teachings and programs worldwide. For example, we now offer an expanded website, online courses and DVD packages to help people access and learn the practices wherever and whenever they can.

Twenty-seven years of traveling, teaching and praying in community has shown me the practical fruits of the prayer manifested in others. In the midst of a busy, modern, fragmented life, Centering Prayer teaches us how to wait – to stop, become aware and listen. In doing so, we deepen our understanding of people and circumstances. We develop patience and freedom, trusting God in all things. Centering Prayer teaches us how to let go of the reactions of the false self and live in a new way. We then can take a long, loving look at the REAL, the presence of God vibrating through all of creation, and perceive God's love looking back at us. In the wisdom way of knowing, we recognize that each of us is woven into the fabric of daily life and held together by the invisible thread of Silence. As contemplatives actively and passionately engaged in life, we are propelled by the Spirit and motivated by love. In the deepening awareness of God's ever-present Reality, we are never alone, abandoned or forgotten. Rather, we are embraced and cherished.

Scripture invites us to lay our burdens down and receive rest – this is the promise. "Come to me all who labor and are burdened and I will give you rest" (Mt 11:28). What a relief to be able to lay our burdens down and trust God in all things! What a relief to live the reality of a God-centered life! ☸



SILENCE  
SOLITUDE  
SERVICE

## CONTEMPLATIVE OUTREACH

*Dear Friends:*

*The newsletter is the single largest and most expensive publication that Contemplative Outreach regularly produces – free to its readers. It is also one of the most popular – sent to over 20,000 people in the United States and read by thousands of others online around the world. While our December 2010 issue was 32 pages, one of the largest issues yet, we’ve had to limit the content in this current issue to 16 pages because of budgetary constraints. The production cost still totals over \$30,000/year for two 16-page issues, which means we need your financial support.*

*Every donation counts, no matter the size.*

*Please donate online or mail your contribution in the envelope included with this issue.*

*In gratitude,*  
Pamela Begeman, editor  
clp@coutreach.org



Fr. Carl J. Arico

# Coming Home

## Reflections on the Practice of Annual Retreats

NOW IN ITS 23rd year, the March Post-Intensive Retreat at the Bishop DeFalco Retreat Center in Amarillo, Texas is part of the emerging tradition of Contemplative Outreach. After a 12-year absence, I decided to carve out the time from my busy Lenten schedule to return this year.


As soon as I entered the retreat house I felt like I was coming home. It is one of my favorite facilities for post-intensive retreats. The setting is what I call 'Texas desert,' a subtle atmosphere that encourages silence. They have single, spacious rooms, ideal not only for silence but also solitude. Every detail of the retreat center invites and encourages simplicity - the prayer room, the chapel, the inner courtyard garden and the Prayer Path with the Stations of the Cross and labyrinth.

As I reflect back on my experience, I realize that each intensive retreat has elements that contribute to the desire to truly enter into the discipline and deepening of relationship, which are the trademarks of Centering Prayer and the contemplative journey. Ponder these elements with me:

**Formation:** There is something very powerful that takes place when you enter into the embrace of a prayerful community. You get into a rhythm that moves you out of your external distractions into an inner space of awareness. When you do not have to worry about being in charge and all your needs are being taken care of, you find yourself surrendering to an inner grace that makes you aware of the subtle movements of the body and the spirit. It is like a gentle spiritual massage, or like naturally relaxing into a dance when the music carries you along. This is all aided by the rhythm of the schedule, the Scripture readings, Centering Prayer, soul friending, and the silent meals. You are ever-so-gently being formed by the silence.

**Information:** On an intensive retreat, the *Spiritual Journey* DVD series is traditionally viewed, usually twice a day with perhaps brief discussion. This kind of retreat opens one to the Christian contemplative tradition through the powerful insights of Fr. Thomas Keating on topics such as Centering Prayer, the formation of the false self and the tools to access the healing power of the Spirit. Even if you have seen them before, it is a different experience to watch them from the deep openness that comes from intensive Centering Prayer sessions and the support of a prayerful community. It is like seeing them for the first time.





*All these experiences are  
a manifestation of the  
two-armed embrace of  
God, who is affirming  
on the one hand and  
purifying on the other.*

On a post-intensive retreat, the focus is on greater silence and the intensification of the Centering Prayer practice. A major part of the experience is the soul friending available on these retreats – the time to journey with an experienced practitioner who can help us understand our own journey through their mature and yet practical reflections.

Each type of retreat has a different emphasis or gift to offer. Heartfulness retreats explore some of Fr. Thomas' recent insights on various topics such as Happiness, Suffering, and Redemption, to name a few. All these retreats in-form us on all levels – mind, heart, intuition, will - so that one's intention to consent may be better informed and may deepen further.

**The Paschal Mystery:** Retreats are a powerful and safe container for the unloading of the unconscious, which is manifested in the many moods, feelings, commentaries and purifications that may be taking place within us. Because of the deep, communal intention and silence, retreats can often stimulate a whole Paschal Mystery experience within the period of a week or 10 days. I like to use the metaphor of Holy Week to explain this. You are walking in the footsteps of Jesus, experiencing what he experienced: On Palm Sunday, we experience feelings of thanksgiving and appreciation. On Holy Thursday, we re-dedicate ourselves

and sense that changes are taking place. Good Friday comes and the Spirit is beginning to squeeze something out of us or confronts us with something that needs to be addressed within. Holy Saturday is a period in the retreat when everything is dry or we begin doubting why we came, or wonder if we are worthy for this journey. And then the Easter experience, when things are coming together and there is a sense of affirmation or a more purposeful direction is taking over in our life. All these experiences are a manifestation of the two-armed embrace of God, who is affirming on the one hand and purifying on the other. It's good to remember two things here: God will never try us beyond our strength (1 Corinthians 10:13) and the Paschal Mystery includes both death *and* resurrection. A retreat helps us to consent to the whole experience with community support.

**Sacred and Safe Space:** The retreat house, the staff, the schedule, the community – the intentional living of all on the retreat – all these and more create an environment of security that opens one to the healing presence of the Spirit. They give one the courage and security to take the next quantum leap on the spiritual journey – or to be willingly pushed into the next step! There is a certain reassurance knowing that all are going through the same process as you are, while at the same time being well cared for on all levels of being, a true spiritual-spa experience. If there is going to be a breakthrough – you could not choose a better place.

Anyone with an established practice of Centering Prayer is welcome on intensive or post-intensive retreats. I offer you an invitation to experience a 'coming home' – even if this will be your first intensive retreat. Make it an annual practice in support of your deepening relationship with God. ☸

*“You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second is like it: You shall love your neighbor as yourself. The whole law and the prophets depend on these two commandments.” (Mt. 22:37-39)*



## Oneness

In this piece of the pieceless  
 Time and finitude simply point  
 The real is in the Oneness  
 And in the fullness of a Now, eternity  
 But I am in this time  
 And at this place  
 Feeling but a piece  
 When will all be nothingness  
 And nothingness be my name  
 That I rest with the Godhead  
 As one, and not other

*Bob Hope*  
 Rockport, MA



Photo courtesy of Carol Leach

## Celebrating Sr. Bernadette Teasdale's Service



In 1986, when Fr. Thomas Keating was ready to share Centering Prayer with Colorado, Archbishop Stafford recommended Sr. Bernadette Teasdale as someone already steeped in the prayer who could help Fr. Thomas deliver his message. Twenty-

four years later, we celebrate the result of Sr. Bernadette's dedication and direction. From a desk, a telephone and a closet in a local parish, Contemplative Outreach of Colorado has grown to serve over 4000 people and 30 prayer groups. From our Center for Contemplative Living, supported by 80 staff volunteers, we host classes, days of prayer, retreats and our Annual Conference.

Sr. Bernadette retired May 31, 2011. She has empowered her staff of volunteers to take Contemplative Outreach and Centering Prayer to the next generation. Her work has provided the opportunity for so many lives to be transformed and brought closer to God.

Following the creation of a new Transition Council who worked with outside consultants for two years, the Spirit has moved two of our staff to provide the new leadership for Colorado. Based on a model of mutual leadership, Joanne Warner is now the Administrator of our Center for Contemplative Living and Julie Saad is the Coordinator. We thank them for answering the call to serve and support the contemplative life in Denver and surrounding areas.

As Sr. Bernadette moves into the next chapter of her spiritual journey, we wish her God's every blessing. We are so grateful for her work and the foundation she built, from which Contemplative Outreach of Colorado will continue to flourish. We acknowledge that all good comes from the working of the Holy Spirit (*cf* Contemplative Outreach Theological Principle #16).

*Terri Murphy*  
 Denver, CO

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





## A lectio moment...I never would have known...

During the past months I have been reflecting on the disposition of awe, a disposition of the heart that is expressed in our openness to the mystery of God. Fr. Thomas Keating recently spoke of this Ultimate Mystery as infinitely transcending any idea the human mind can form of it. He went on to say that it is faith that gifts us with openness, acceptance, and the ability to respond to this mystery. Such a faith is accompanied by a deep sense of awe of this Ultimate Mystery.

Pondering both Fr. Thomas' reflections on Ultimate Mystery and our heart's basic disposition of awe, I found myself recalling a *lectio* experience of one of our senior sisters. It is an experience she described as one of the greatest gifts she had ever received. Now deceased, Sister Ildephonse had come from Germany as a young woman hoping to teach the immigrant children in the United States. Soon after she arrived she realized that, because she did not know English well, her dream would never become a reality. Yet she gave herself generously in domestic service and reached out to everyone she met. She was a loving woman who touched everyone she encountered. All of creation was a gift to Sister Ildephonse and she treated all with reverence and dignity. Her African violets were an example of how one could flourish under her care. She was a wisdom figure in our midst. When asked later in life why she wasn't bitter about not having been given the opportunity to teach, she replied in broken English:

*Yeah, Swester (Sister), but when we are bitter there is only one who suffers.*

When Sister Ildephonse was nearing her 90th birthday she asked me to companion her during a time of reflection. It was just a one-day retreat so we met in the morning and again at the end of the day. I suggested she use Psalm 139 for her *lectio*. When she returned to share her reflections, she was obviously deeply moved and found it difficult to put into words the experience of the day. Initially she could only say:

*I never would have known, I never would have known how much God loves me if I hadn't made this retreat.  
I never would have known ...*

As Sister Ildephonse described the encounter, I was reminded of the passage in John's Gospel that describes Nathanael's meeting with Jesus. Jesus notices that there is no duplicity in Nathanael. He was open to receive Jesus as he asked *How do you know me?* Jesus responded:

*...you will see heaven opened and the angels of God ascending and descending on the Son of Man. (Jn 1:51)*

Nathanael's openness, his honesty, his disposition of awe in the presence of Jesus gifted him with more than he had ever imagined. As Sister Ildephonse said so well ... *I never would have known...*

*Sister Maria Tasto, OSB  
Ferdinand, IN*



Photo courtesy of Diane Walker

### *The Mass on the World*

A Cinquain

In honor of Fr. Teilhard de Chardin

Bosom  
Of Christ the Word,  
The Host on paten: Fire  
Called down upon the Offering  
My Self.

*The Rev. Francis C. Spataro  
Queens Village, NY*

## Resources in the Bookstore



*Live:*

### CENTERING PRAYER ONLINE COURSE June 30-August 25, 2011

Contemplative Outreach and Sounds True are pleased to offer another live online course to learn the method of Centering Prayer. This new online course is useful for those who cannot attend an Introduction to Centering Prayer in person, or for those who would like to refresh their prayer practice. The course includes guidance and teachings on video and audio from Fr. Thomas Keating, Gail Fitzpatrick-Hopler and Fr. Carl Arico. Live teleconferences with Gail and Fr. Carl are also featured.

*\$79 USD.*

This course is also available in an at-home package. *\$105 USD.*  
See the online bookstore.

## HEARTFULNESS: *Transformation in Christ*

### A Conversation with Thomas Keating and Betty Sue Flowers

-in DVD, audio CD, and new companion book



New companion book and edited transcript of the *Heartfulness: Transformation in Christ* series, with beautiful images and additional resources for further study, pondering and spiritual practice. 212 pages with over 90 four-color images, soft cover. *\$30 USD.*



Available in a 3-DVD set with guidebook (146 pages) and 10 reflection cards. DVDs are subtitled in Spanish and in English for the hearing impaired. *\$150 USD.*



Or, in a 3-audio-CD set with reflection booklet. *\$50 USD.*

## 2011 Heartfulness Retreats

### 10-DAY HEARTFULNESS RETREAT

JUNE 14 - 23, 2011

Belton, TX

with *Mary Anne Best.*

Email Lisa Genung:

officemgr@consciousharmony.org

or call 512.347.9673.

### 8-DAY HEARTFULNESS RETREAT

JUNE 17 - 24, 2011

Latham, NY

with *Gail Fitzpatrick-Hopler, Sr. Peggy Murphy  
and Cathy McCarthy.*

Email Cathy McCarthy:

cmccarthy001@hvc.rr.com

or call 845.534.5180.

### WEEKEND & IMMERSION

AUGUST 19 - 25, 2011

North Palm Beach, FL

with *Basha Perez, Maru Ladron de Guevara  
and Isabel Castellanos.*

Offered in English & Spanish.

Call Basha Perez 407.869.0781.

### WEEKEND & IMMERSION

HEARTFULNESS RETREAT

OCTOBER 21 - 27, 2011

Garrison, NY

with *Gail Fitzpatrick-Hopler, Fr. Carl Arico  
and Mary Anne Best.*

Email Mary Anne Best:

maryanne@coutreach.org

or call Contemplative Outreach: 973.838.3384.

www.coutreach.org/garrison-heartfulness

### 7-DAY HEARTFULNESS RETREAT

NOVEMBER 4 - 11, 2011

Racine, WI

with *Gail Fitzpatrick-Hopler and Mary Anne Best.*

Email Mary Anne Best:

maryanne@coutreach.org

or call Contemplative Outreach: 973.838.3384.

www.coutreach.org/siena-heartfulness

# Calendar of Events

JUNE - DECEMBER 2011

For the most current and complete list of events, retreats and workshops, please check the **online Calendar of Events** at [www.contemplativeoutreach.org](http://www.contemplativeoutreach.org).

JUNE 5-12, 2011  
8-DAY CENTERING PRAYER INTENSIVE/  
POST-INTENSIVE RETREAT  
Marianist Retreat and  
Conference Center  
Eureka, MO  
Annette Stamm  
AStamm@mail.stcharles.k12.mo.us  
314-434-0994  
*Presenter:* Fr. Carl Arico

JUNE 6-13, 2011  
8-DAY CENTERING PRAYER INTENSIVE/  
POST-INTENSIVE RETREAT  
Abbey of Gethsemani  
Trappist, KY  
Doreen Josephs  
djosephs@insightbb.com  
502-239-3966

JUNE 7-16, 2011  
10-DAY CENTERING PRAYER  
INTENSIVE RETREAT  
St. Benedict's Monastery  
Snowmass, CO  
Carol DiMarcello  
coc@sopris.net  
970-927-9376  
**\*Full; Waiting List Available**

JUNE 10-15, 2011  
6-DAY FORMATION FOR  
CONTEMPLATIVE OUTREACH SERVICE  
Bethany Retreat Center  
Frenchville, PA  
Nicole Fedder  
bethanyretreatcenter@gmail.com  
814-263-4855  
[www.bethanyretreatcenter.org](http://www.bethanyretreatcenter.org)

JUNE 18-25, 2011  
8-DAY CENTERING PRAYER INTENSIVE/  
POST-INTENSIVE RETREAT  
Portiuncula Center for Prayer  
Frankfort, IL  
Mary Maraist  
mkmaraist2@aol.com  
847-945-0416  
*Presenters:* Sr. Kathryn Ann Kobelinski,  
SSND; and Margie Tomlinson

JUNE 21-26, 2011  
6-DAY FORMATION FOR  
CONTEMPLATIVE OUTREACH SERVICE  
Holy Cross Monastery  
West Park, NY  
Bruce Gardiner  
brucegardiner@yahoo.com  
518-929-6461

JUNE 23-30, 2011  
8-DAY CENTERING PRAYER INTENSIVE  
RETREAT  
Bethany Retreat Center  
Frenchville, PA  
Nicole Fedder  
bethanyretreatcenter@gmail.com  
814-263-4855

JUNE 26-JULY 3, 2011  
10-DAY CENTERING PRAYER  
POST-INTENSIVE RETREAT  
Holy Spirit Retreat Center  
Encino, CA  
Sr. Linda Snow, CSJ  
srlinda.snow@gmail.com  
818-784-4515 ext. 317  
*Presenters:* Sr. Linda Snow, CSJ;  
Bob Blair; and Ellen McDonough

JULY 3-10, 2011  
8-DAY CENTERING PRAYER ADVANCED  
& INTENSIVE/POST-INTENSIVE RETREAT  
St. Benedict's Retreat and Conference  
Centre  
West St. Paul, MB, Canada  
St. Benedict's Retreat Ctr.  
stbenscentre@mts.net  
204-339-1705

JULY 8-12, 2011  
5-DAY FORMATION FOR CONTEMPLATIVE  
OUTREACH SERVICE  
Benedict Inn  
Beech Grove, IN  
Laurel Simon  
laurelsimon@comcast.net  
317-371-7442

JULY 9-16, 2011  
8-DAY CENTERING PRAYER INTENSIVE/  
POST-INTENSIVE RETREAT  
Moye Spiritual Life Center  
Melbourne, KY  
Sr. Micki Martin, CDP  
violamickimartin@hotmail.com  
859-441-0700 ext. 349

JULY 12-21, 2011  
10-DAY CENTERING PRAYER  
POST-INTENSIVE RETREAT  
St. Benedict's Monastery  
Snowmass, CO  
Carol DiMarcello  
coc@sopris.net  
970-927-9376

**\*Full; Waiting List Available**

JULY 17-24, 2011  
8-DAY CENTERING PRAYER  
INTENSIVE/POST-INTENSIVE RETREAT  
Mount St. Joseph Retreat Center  
Maple Mount, KY  
Kathy McCarty  
kathy.mccarty@maplemount.org  
270-229-0200

JULY 18-25, 2011  
8-DAY CENTERING PRAYER INTENSIVE/  
POST-INTENSIVE RETREAT  
St. Anthony's Retreat Center  
Honolulu, HI  
Carol Alevizos  
cohi@lava.net  
808-536-6090

JULY 24-31, 2011  
8-DAY CENTERING PRAYER  
POST-INTENSIVE RETREAT  
Bethany Retreat Center  
Frenchville, PA  
Nicole Fedder  
bethanyretreatcenter@gmail.com  
814-263-4855

JULY 29-AUGUST 4, 2011  
7-DAY CENTERING PRAYER ADVANCED RETREAT  
Mercy Prayer Center  
Rochester, NY  
585-473-6893  
[www.mercyprayercenter.org](http://www.mercyprayercenter.org)  
*Presenter:* Mary Dwyer

AUGUST 2-11, 2011  
10-DAY CENTERING PRAYER  
POST-INTENSIVE RETREAT  
St. Benedict's Monastery  
Snowmass, CO  
Carol DiMarcello  
coc@sopris.net  
970-927-9376

**\*Full; Waiting List Available**



AUGUST 7-11, 2011  
5-DAY FORMATION FOR  
CONTEMPLATIVE OUTREACH SERVICE  
St. Scholastica Monastery  
Duluth, MN  
Meridith Schifsky  
maschifsky@lakenet.com

AUGUST 12-21, 2011  
10-DAY CENTERING PRAYER  
POST-INTENSIVE RETREAT  
Jesus House  
Wilmington, DE  
Therese Saulnier  
lectio844@hotmail.com  
201-436-8256  
*Presenter:* Fr. Bill Sheehan

SEPTEMBER 6-15, 2011  
10-DAY CENTERING PRAYER  
POST-INTENSIVE RETREAT  
St. Benedict's Monastery  
Snowmass, CO  
Carol DiMarcello  
coc@sopris.net  
970-927-9376

SEPTEMBER 23, 2011- MAY 25, 2012  
9-MONTH COURSE NINE MONTH  
COURSE SKALHOLTSSKOLI  
Skalholti, Selfoss Iceland  
Sigurbjorg Thorgrimsdottir  
coiceland@gmail.com  
+354 861 0361

OCTOBER 4-13, 2011  
10-DAY CENTERING PRAYER  
INTENSIVE RETREAT  
St. Benedict's Monastery  
Snowmass, CO  
Carol DiMarcello  
coc@sopris.net  
970-927-9376

OCTOBER 16-18, 2011  
3-DAY CENTERING PRAYER  
AS THE 11TH STEP RETREAT  
St. Mary's Sewanee  
Sewanee, TN  
Roberta Oster  
robertaoster@bellsouth.net  
404-299-2670  
*Presenters:* Roberta Oster;  
Becky Hannah

OCTOBER 21-28, 2011  
8-DAY CENTERING PRAYER INTENSIVE/  
POST-INTENSIVE RETREAT  
Trappist Abbey  
Lafayette, OR  
Norman Carlson  
ndcasrlson@msn.com  
541-754-9945

NOVEMBER 8-15, 2011  
8-DAY CENTERING PRAYER  
POST-INTENSIVE RETREAT  
St. Benedict's Monastery  
Snowmass, CO  
Carol DiMarcello  
coc@sopris.net  
970-927-9376

NOVEMBER 27-DECEMBER 4, 2011  
8-DAY CENTERING PRAYER  
ADVANCED RETREAT  
Valle Crucis Conference Center  
Valle Crucis, NC  
Becky Hannah  
becky.hannah@gmail.com  
828-667-2799  
*Presenter:* Becky Hannah;  
Joan Ricci;  
The Rev. Robert Cook

NOVEMBER 29-DECEMBER 8, 2011  
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coc@sopris.net  
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**Pacific Coast/West Region:** AZ, CA, HI, NV  
 Marie Howard  
 Ph# 310-994-1137  
 Email: [mrhfamlife@aol.com](mailto:mrhfamlife@aol.com)

**Eastern Region:** CT, DC, DE, KY, MA, MD, ME, NH, NJ, NY, OH, PA, RI, VA, VT, WV

**Southern Region:** AL, AR, FL, GA, LA, MS, NC, SC, TN  
 John Kelsey  
 Ph# 919-467-0045  
 Email: [srcoutreach@bellsouth.net](mailto:srcoutreach@bellsouth.net)

**Midwest Region:** IA, IL, IN, KS, MI, MO, NE, OK, WI

**Southwest Region:** CO, NM, TX, UT, WY

**Upper Northern Region:** AK, ID, MN, MT, ND, OR, SD, WA  
 Susan Komis  
 Ph# 636-327-0637  
 Email: [susankomis@charter.net](mailto:susankomis@charter.net)

U.S.A.

**ALABAMA**

**BIRMINGHAM**

Diana Tschache  
 205-991-6964  
[tschached@bellsouth.net](mailto:tschached@bellsouth.net)

**ALASKA**

**ANCHORAGE**

Kess Frey  
 907-338-2894  
[kessfrey@gci.net](mailto:kessfrey@gci.net)

**ARIZONA**

**PARADISE VALLEY**

Kathy Kramer-Howe  
 602-955-6057  
[kramerhowe@gmail.com](mailto:kramerhowe@gmail.com)

**PRESCOTT**

Robert Johnson  
 928-717-2441  
[robt\\_johnson@msn.com](mailto:robt_johnson@msn.com)

**SEDONA**

Margaret Swavely  
 928-300-2949  
[mbswavely@gmail.com](mailto:mbswavely@gmail.com)

**TEMPE**

Mary & Phil Leonard  
 480-966-7558  
[marywleonard@hotmail.com](mailto:marywleonard@hotmail.com)

**ARKANSAS**

**FAYETTEVILLE**

Rev Emily Bost  
 479-527-6547  
[emily@stpaulsfay.org](mailto:emily@stpaulsfay.org)

**CALIFORNIA**

**CARPINTERIA**

Annette & William Colbert  
 805-684-6344  
[w.colbert4@verizon.net](mailto:w.colbert4@verizon.net)

Sr Suzanne Dunn SFCC  
[srd41is@yahoo.com](mailto:srd41is@yahoo.com)

**EL CAJON**

Kathy Di Fede  
 619-749-4141  
[kathyjoannemarie@gmail.com](mailto:kathyjoannemarie@gmail.com)

**ENCINO**

Sr Linda Snow CSJ  
 818-784-4515 x 317  
[srlinda.snow@gmail.com](mailto:srlinda.snow@gmail.com)

**FRESNO**

Everardo Pedraza  
 559-230-9736  
[evpedraza@yahoo.com](mailto:evpedraza@yahoo.com)

**LONG BEACH/  
ORANGE COUNTY**

Pat Metzger  
 562-243-8460  
[patriciametzger@gmail.com](mailto:patriciametzger@gmail.com)

**OAKLAND**

John Neville  
 510-655-2796  
[johnnev@sbcglobal.net](mailto:johnnev@sbcglobal.net)

Betty Wharton  
 510-531-6124  
[bettywharton27@gmail.com](mailto:bettywharton27@gmail.com)

**ORANGE**

David & Sharon Hoover  
 714-420-6771  
[dhoover@csjorange.org](mailto:dhoover@csjorange.org)

**PASADENA**

Brian O'Neil  
 626-793-5056  
[ddscls@dy-dee.com](mailto:ddscls@dy-dee.com)

**SACRAMENTO**

Janice Boyd  
 916-368-1568  
[cossa@conout-norcal.org](mailto:cossa@conout-norcal.org)

**SAN DIEGO (NORTH)**

Chris & Sue Hagen  
 760-745-8860  
[sue.hagen@sbcglobal.net](mailto:sue.hagen@sbcglobal.net);  
[chris.hagen@sbcglobal.net](mailto:chris.hagen@sbcglobal.net)

**SAN FRANCISCO**

Mary English  
 415-282-8076  
[thecentering@comcast.net](mailto:thecentering@comcast.net)

**STOCKTON**

Susan Turpin  
 209-639-8840  
[cossa@conout-norcal.org](mailto:cossa@conout-norcal.org)

**WOODLAND HILLS**

Sr Michele Harnett SSL  
 909-720-6159  
[michelessl@netzero.net](mailto:michelessl@netzero.net)

**COLORADO**

**BOULDER**

Patricia Laudisio  
 303-939-8851  
[patlaudisio@me.com](mailto:patlaudisio@me.com)

**ENGLEWOOD**

Julie Saad  
 303-781-1453  
[juliesaad@comcast.net](mailto:juliesaad@comcast.net)

**FORT COLLINS**

Dr Christine O'Brien Travers  
 970-412-4433  
[daniel.travers@comcast.net](mailto:daniel.travers@comcast.net)

**LONGMONT**

Rev Michelle Danson  
 303-652-3659  
[madanson@cs.com](mailto:madanson@cs.com)

**SNOWMASS**

Beth Berkeley  
 970-927-3315  
[bethberkeley@gmail.com](mailto:bethberkeley@gmail.com)

**CONNECTICUT**

**HAMDEN**

Sr Carolyn Severino ASCJ  
 203-372-2304  
[carsev2000@yahoo.com](mailto:carsev2000@yahoo.com)

**WEST HAVEN**

Dr Kenneth Martinelli  
 203-934-3803  
[kenmartinelli@att.net](mailto:kenmartinelli@att.net)

**DELAWARE**

**HOCKESSIN**

Beverly Roberts  
 302-239-2145  
[bk92649@aol.com](mailto:bk92649@aol.com)

**DISTRICT OF COLUMBIA**

**WASHINGTON**

Suzanne Kindervatter  
 202-686-6816  
[skindervatter@interaction.org](mailto:skindervatter@interaction.org)

**FLORIDA**

**ALTAMONTE SPRINGS**

Ilse Reissner  
 407-767-7567  
[reissner@juno.com](mailto:reissner@juno.com)

**APOPKA**

Elmer Seifert  
 407-884-6349  
[eseifert3@cfl.rr.com](mailto:eseifert3@cfl.rr.com)

**DAYTONA BEACH**

Katherine Kotas  
 386-383-5874  
[kathyopen@cfl.rr.com](mailto:kathyopen@cfl.rr.com)

**JUPITER**

Mickey DiSiena  
 651-748-4291  
[mdisiena@comcast.net](mailto:mdisiena@comcast.net)

**MIAMI**

Mary Dwyer  
 814-873-7310  
[sycamore50@gmail.com](mailto:sycamore50@gmail.com)

Ricardo Lopez  
 305-445-3505  
[ricardol@camilo.com](mailto:ricardol@camilo.com)

**OLDSMAR**

Tom Smith  
 727-789-2581  
[tas10000@aol.com](mailto:tas10000@aol.com)

**PENSACOLA**

Carol Lewis  
 850-572-0967  
[cl2lewis@cox.net](mailto:cl2lewis@cox.net)

**RIVIERA BEACH**

Dr Ellen McCormack  
 561-840-7700  
[ellencopb@gmail.com](mailto:ellencopb@gmail.com)

**ST PETERSBURG**

Mary Sweeney  
 727-546-0500  
[gsweene1@tampabay.rr.com](mailto:gsweene1@tampabay.rr.com)

**GEORGIA**

**DECATUR**

Roberta Oster  
 404-299-2670  
[robertaoster@bellsouth.net](mailto:robertaoster@bellsouth.net)

**MARIETTA**

Cathy Hightower  
 779-973-6243  
[chighatl@aol.com](mailto:chighatl@aol.com)

**HAWAII**

**HONOLULU**

Carol Alevizos  
 808-358-0742  
[cohi@lava.net](mailto:cohi@lava.net)



**ILLINOIS**

**BLOOMINGTON**

Florrie Dammers  
309-664-5921  
fadammers@gmail.com

Chris Kraft  
309-838-2414  
nonnakraft@gmail.com

**BOLINGBROOK**

Robert Gordon  
630-679-1797  
chaplain-bob@comcast.net

**INDIANA**

**INDIANAPOLIS**

Marilyn Webb  
317-852-7987  
marilynwebb@sbcglobal.net

**IOWA**

**CORALVILLE**

Cathy Chenard  
319-354-2414  
frognow@mchsi.com

**DES MOINES**

Christoffer Frantsvog  
515-306-1221  
iowatreefarmer@hotmail.com

Rev Paul Witmer  
515-255-3253  
paulwitmer@msn.com

**LONG GROVE**

Lolita Dierickx  
563-285-7242  
ltdierickx@gmail.com

**WATERLOO**

Juli Rowell  
319-232-6855  
julirowell@mchsi.com

**KANSAS**

**WICHITA**

Charissa Jochems  
316-308-3581  
charissajochems@gmail.com

**KENTUCKY**

**LOUISVILLE**

Dot Poppe  
502-426-9399  
dotpoppe@bellsouth.net

**MELBOURNE**

Sr Viola Micki Martin CDP  
859-441-0700 x 349  
violamickimartin@hotmail.com

**LOUISIANA**

**NEW ORLEANS**

Vivien & Ed Michals  
504-944-4000  
vived2@cox.net

**MAINE**

**OLD ORCHD BCH**

Adele Millette  
207-937-2313  
amillette@maine.rr.com

**MARYLAND**

**POTOMAC**

Guy Semmes  
301-983-1857  
gsemmes@hopkinsandporter.com

**MASSACHUSETTS**

**WESTFORD**

Kathleen Long  
978-263-1319  
klong@saintfrancis.net

**MICHIGAN**

**DETROIT AREA**

Lisa Lyon  
248-375-5732  
lblyon@umich.edu

**GRAND RAPIDS**

Molly Keating  
616-855-4124  
2mkeating@comcast.net

**MINNESOTA**

**BURNSVILLE**

Diane Boruff  
952-890-9633  
dsboruff@comcast.net

**DULUTH**

Meridith Schifsky  
218-525-9363  
maschifsky@lakenet.com

**SAINT JOSEPH**

Sr Katherine Howard OSB  
320-363-7187  
khoward@csbsju.edu

**ST PAUL**

Carol Quest  
651-699-5854  
carolquest@q.com

**STAPLES**

Carol Weber  
218-894-3631  
rcwebers@gmail.com

**MISSISSIPPI**

**JACKSON**

Sr Therese Jacobs  
601-366-2335  
jacobsbvm@aol.com

**TUPELO**

Nancy Bridges  
662-844-7226  
nbridges@bridgesdental.com

**MISSOURI**

**FLORISSANT**

Kathy Dunn  
314-837-8786  
hkduun5@yahoo.com

**O'FALLON**

Rita Sturgeon  
636-272-5241  
dsturgeon000@centurytel.net

**NEBRASKA**

**OMAHA**

Marilyn Buresh  
402-330-1123  
marilynbaresh@cox.net

Diane Kaiser  
402-330-9968  
centering@  
nebraskacontemplativeoutreach.org

**NEVADA**

**BOULDER CITY**

Gard Jameson  
702-271-3409  
gardj@attglobal.net

**WASHOE VALLEY**

Deacon Dennis & Patty Schreiner  
775-849-0910  
brks366@charter.net

**NEW JERSEY**

**BAYONNE**

Therese Saulnier  
973-326-3773  
lectio844@hotmail.com

**NEW MEXICO**

**SANTA FE**

Susan Rush  
505-466-4527  
susrush@aol.com

**NEW YORK**

**CORNWALL**

Cathy McCarthy  
845-534-5180  
cmccarthy001@hvc.rr.com

**FRANKLIN SQUARE**

Barbara Sullivan  
516-481-0472  
sullivn2@adelphi.edu

**HILLSDALE**

Bruce Gardiner  
518-325-5546  
brucegardiner@yahoo.com

**MIDDLETOWN**

Sr Peggy Murphy OP  
845-343-6357  
mmurphy001@hvc.rr.com

**NEW YORK**

Phil Fox Rose  
917-817-7159  
phil@philfoxrose.com

Richard Kigel  
718-698-7514  
interiorsilence@gmail.com

**PINE CITY**

Chaplain George Welch  
607-731-6170  
gwelch@tqcp.com

**QUEENSBURY**

Edward Horgan Jr  
518-671-2974  
horgane@aol.com

**YONKERS**

Diane Harkin  
914-423-4888  
diharkin@aol.com

**NORTH CAROLINA**

**CANDLER**

Becky Hannah  
828-667-2799  
becky.hannah@gmail.com

**CARY**

Judi Gaitens  
919-469-3895  
judi\_gaitens@nc.rr.com

Claudia Mormino  
919-467-0760  
cmormino@earthlink.net

**CHARLOTTE**

Rev Katie Crowe  
704-651-8680  
kcrowe@firstpres-charlotte.org

**MOORESVILLE**

Burt Melton  
704-799-0340  
cpcharlotte@me.com

**OHIO**

**CLEVELAND**

Andrea Kneier  
440-591-5103  
conortheastohio@yahoo.com

**MANSFIELD**

Bill Waldron  
419-589-6038  
wwaldron@neo.rr.com

**OKLAHOMA**

**TULSA**

Barbara Schneeberg  
918-645-4541  
mourningglory@cox.net

**OREGON**

**BEND**

Rita Weick  
541-382-0086  
2weicks@bendbroadband.com

**CORVALLIS**

Norman Carlson  
541-754-9945  
ndcarlson@msn.com

**PORTLAND**

Patricia Hutchinson  
503-307-8491  
hutchinson.patricia@gmail.com



Tom Kinzie  
503-234-1541 x 173  
tdkinzie@hotmail.com

**SALEM**  
Kathy Seubert  
503-910-3085  
kathyseub@earthlink.net

**PENNSYLVANIA**

**GREENSBURG**  
Sr Margaret Ann Calcutta ASCJ  
724-834-8073 x 305  
macalcutta@aol.com

Judith Molter  
724-834-4374  
jdmolter@gmail.com

**PENNSYLVANIA FURNACE**  
Tim Reddington  
814-234-1333  
tred3@comcast.net

**PITTSBURGH**  
Ruth Hofmann  
412-741-2403  
rchofmann47@msn.com

Lois Snowden  
412-922-9466  
loisv123@verizon.net

**STATE COLLEGE**  
Nancy Cord-Baran  
814-237-1002  
ncb612@gmail.com

**SOUTH CAROLINA**

**GREENVILLE**  
Judy Lineback  
864-246-3973  
judylineback@charter.net

**SOUTH DAKOTA**

**YANKTON**  
Ellen McVay  
605-665-3344  
emcvay@iw.net

**TENNESSEE**

**MEMPHIS**  
Pat Pavetto  
901-755-8255  
pattiop@bellsouth.net

**NASHVILLE**  
Carol Wray  
615-373-0613  
carolwray@aol.com

**TEXAS**

**AUSTIN**  
David Mikeska  
512-402-1002  
davidmikeska@att.net

**CORPUS CHRISTI**  
Stephanie Creech  
361-815-9045  
slcreech@gtek.biz

**DALLAS**  
Sandy & Ed Guancial  
972-722-6029  
cpdallas@cellofpeace.com

**SAN ANTONIO**  
Cleo Tamez COSA  
210-286-4320  
cleotamez@att.net

**UTAH**

**OGDEN**  
Sr Danile Knight OSB  
801-479-6030  
danileknight@hotmail.com

**SALT LAKE CITY**  
Christina Gringeri  
801-581-0363  
christina.gringeri@socwk.utah.edu

**VIRGINIA**

**ARLINGTON**  
Lynn Heaton  
703-533-0545  
sassyfive@comcast.net

**CHARLOTTESVILLE**  
Susan Clark  
434-973-8475  
susyclark@embarqmail.com

**RESTON**  
Isabelle Robinson  
703-606-6611  
imjrobinson@yahoo.com

**RICHMOND**  
Henry Burke  
804-288-9494  
henryburke@verizon.net

**WASHINGTON**

**OLYMPIA**  
Miguel Perez-Gibson  
360-259-7790  
miguelpg@earthlink.net

**SAMMAMISH**  
Ruth & Mark Dundon  
425-427-9290  
rdundon@attglobal.net;  
mdundon@attglobal.net

**SEATTLE**  
Thomas Bostelmann  
206-789-9041  
tbostelmann@gmail.com

**WISCONSIN**

**BIG BEND**  
Judee Weber  
262-662-4445  
jweber137@wi.rr.com



INTERNATIONAL

For contact information in the following countries  
contact David Muyskens Ph# 616-452-2234  
Email: jdavidmuyskens@sbcglobal.net.

- |           |                       |
|-----------|-----------------------|
| AUSTRALIA | MALAYSIA              |
| BAHAMAS   | NETHERLANDS           |
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- ARGENTINA
- BRAZIL
- COLOMBIA
- COSTA RICA
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- DOMINICAN REPUBLIC
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- VENEZUELA

For a complete listing of the all Contemplative  
Outreach international contacts please visit the  
Community/International Chapters section at  
[www.contemplativeoutreach.org](http://www.contemplativeoutreach.org).



Contemplative Outreach, Ltd.  
10 Park Place  
2nd Floor, Suite B  
Butler, NJ 07405  
[www.contemplativeoutreach.org](http://www.contemplativeoutreach.org)

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The source of Centering Prayer is the Indwelling Trinity. Its practice consists of responding to the call of the Holy Spirit to consent to the Divine presence and action within.

Contemplative Outreach Theological Principle #4

