



CONTEMPLATIVE COMPANIONS

The Bimonthly Centering Prayer Newsletter of Contemplative Outreach of San Diego

January-February 2009

New Year Issue

Volume 14: Issue 1

Our Newsletter's 14th Year ♦ New Year Issue Highlights:

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Dedication to God is developed by commitment to one's spiritual practices for God's sake. Service to others is the outgoing movement of the heart prompted by compassion. It neutralizes the deep-rooted tendency to become preoccupied with our own spiritual journey and how we are doing. The **habit of service** to others is developed by trying to please God in what we do and by exercising compassion for others, beginning with those with whom we live. To accept everyone unconditionally is to fulfill the commandment to "love your neighbor as yourself (Mark 12:31). It is a practical way of bearing one another's burdens (Galatians 6:2). Abbot Thomas Keating in *Open Mind, Open Heart*

The Vision of Contemplative Outreach

"Be still and know that I am God."

Psalm 46:10

The intent of Contemplative Outreach is to foster the process of transformation in Christ in one another through the practice of Centering Prayer.

"Love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself."

Luke 10:27

Celebrating Another Year Centered in Christ

2009 Calendar of Contemplative Events

January 2009

16/17 CONSD Workshop with Cynthia Bourgeault • St. Bartholomew's • Poway

31 Half Day of Prayer with Fr. Mark Campbell • Moloney Center, Our Lady of Grace Church • El Cajon Area • 8:30 a.m. to 12:30 p.m.

February 2009

21 Workshop with Sister Maria Tasto: "Exploring Your Dreams/Uncovering God's Gifts through Journaling" • 8:30 a.m. to 3:30 p.m. • Mission San Diego de Alcalá • California Room

March 2009

21 17th Annual United in Prayer Day – Uniting the Worldwide Network • Location and time remain to be decided.

May 2009

16 Special event with Abbot Thomas Keating in San Diego County • Location, time, and donation amount remain to be announced.

October 2009

10 Day of Enrichment with Martin Laird – Author of "Into the Silent Land" • Location and donation amount remain to be announced • Tentative time: 8:30 to 3:00 p.m.

December 2009

2 Advent Taizé Prayer Service for World Peace • Tentatively scheduled for at Mission San Diego de Alcalá • St. Francis Chapel • 7:00 to 8:00 p.m.

👉 An Article by Abbot Thomas Keating

The Crescendo of Violence

“Everyone involved in war loses, including the winners.”

The last hundred years have witnessed two world wars, the cold war, local wars, and the horrors of genocide (the murder of thousands of noncombatants for reasons of race, nationality, religion, ethnicity, or just plain greed). In time of war one is now safer in the military rather than remaining a civilian, since non-combatants suffer a much higher proportion of casualties than soldiers.

Everyone involved in war loses, including the winners. Success is ephemeral and quickly passes. Empires of the past are gone, except for the horrendous legacies of economic inequalities that keep vast populations mired in abject poverty.

■ The Ravages of War

A nation that supports a military/industrial complex creates a mindset that easily loses sight of basic human values. No expense seems too much for the sake of defending one's country and its *economic* interests anywhere in the world. This attitude enables governments to disregard the needs of the poor at home and abroad in order to finance weapons designed to destroy as many human beings as possible.

Has economic domination for us become more important than addressing the grinding poverty of a third of humanity? A billion children in the world suffer extreme deprivation because of war, disease and poverty according to a UNICEF report published in the *New York Times*. [Cf. *NYT*, December 10, 2004, p. A1.] Millions of the world's poor are refugees, without work, enough food, or adequate medical care.

■ The Roots of Violence

Violence lurks in the unconscious of every one of us as an effect of our evolution from lower forms of life. Under the extreme conditions of war such as constant danger, the

dismemberment of bomb victims, the hatred of mobs, or sudden death of friends, anyone can revert to barbarism or sadistic conduct unthinkable in normal situations.

Torture is the ultimate capitulation to the primitive instincts of our *lower* nature. It destroys the souls of victims and perpetrators alike and may radically undermine their capacity to live any kind of normal life. In people suffering oppressive treatment over a long time, despair may lead to the conviction that nothing matters, not even one's own life. Some may have chosen suicide bombing to express their desperation and hatred of enemies.

■ The Present Moral Dilemma of the United States

At this historic crossroads, our country stands at the threshold of its greatest opportunity – or on the brink of its demise. The fading hope of a world order based on justice and peace, symbolized by the United Nations, depends on the choice that we make at this time.

The United States as a dominant economic and military power in the world today faces a critical moral dilemma. Will we continue on the path of empire building that will inevitably collapse into a black hole of self-interest and military power? Or do we choose to be a major contributor to the emerging global community by sharing our experience and vision as the world's predominant democratic society?

If the United States abandons its long held democratic ideals, it will seal its decline as a nation, replacing these ideals with the pseudo accomplishments of economic domination brought about by the imposition of the American brand of capitalism on the developing world. (... *continued on page 5*)

The Perfect Contemplative is Like a Mirror

👉 Richard Rohr, OFM, from “*Image and Likeness: The Restoration of the Divine Image*”

The mirror, as Zen masters say, is without ego and without mind. If a face comes in front of it, it reflects a face. If a table comes by, it reflects a table. It shows a crooked object to be crooked and a straight object to be straight. Everything is revealed as it really is. There is no discriminating mind or self-consciousness on the part of the mirror.

If something comes, the mirror reflects it; if it moves on, the mirror lets it move on. The mirror is always empty of itself and therefore able to receive the other. The mirror has no preconditions for entry, no preconditions for acceptance. It receives and reflects back what is there, nothing more or nothing less. The mirror is the perfect lover and the perfect contemplative. It does not evaluate, judge or act. It takes the advice of the philosopher Wittgenstein, “Don't think, just look.”

If we are to see as God sees, we must first become like mirrors. We must become no-thing so that we can receive some-thing. That is probably the only way that love is ever going to happen. To love demands a complete transformation of consciousness, a transformation that has been the goal of all religious founders, saints, mystics, and gurus since we began to talk about love. And the transformation of consciousness is this: We must be liberated from ourselves.

We really need to be saved from the tyranny of our own judgments, opinions and feelings about everything, the “undisciplined squads of emotions” that T.S. Eliot criticizes in his poetry. We must stop believing our false subjectivity that chooses to objectify everybody and everything else in the world – including God and our own soul. ♦

✍️ Extensión Contemplativa de San Diego

El Examen de Conciencia en la Vida Espiritual

Artículo por Cristina G. Romero

Para todos los que queremos tener una relación más íntima con Nuestro Señor, el teólogo Jesuita Marko I. Rupnik nos aconseja tener la costumbre diaria de hacer un examen de conciencia antes de dormir. Mediante nuestro examen de conciencia diario, llegaremos a tener una visión bastante clara de nosotros mismos iniciando el fortalecimiento de aquellas virtudes que el Espíritu Santo nos ha regalado.

Al paso de los días y al continuar con nuestro examen de conciencia esta visión de nosotros mismos va sugiriéndole a esa intuición del corazón que nos abra los ojos para reconocer lo que es de Dios y como podemos llegar a ser mejores discípulos de Jesús tratando de imitarlo en nuestra vida cotidiana. De esta manera va creciendo nuestro amor a Dios y hacia toda la creación tratando de hacer el bien en todo momento.

Una de las primeras virtudes que se refuerzan con el examen de conciencia es la caridad. Sin embargo nuestra caridad puede aún estar mezclada con nuestra propia personalidad, lo que en Oración Centrante llamamos **el falso yo** y también con nuestro egoísmo. Una de las primeras cosas que hace el examen de conciencia es ordenar nuestra caridad como lo mandan los mandamientos, es decir, amar a Dios y al prójimo como a nosotros mismos.

Hay varias virtudes que se van desarrollando con la práctica del examen de conciencia; una de ellas, es la perseverancia. Sin la perseverancia ninguna virtud llega a crecer y desarrollarse. Con el paso de los años nuestro examen de conciencia se va convirtiendo en un ejercicio constante y se vuelve parte de esa reflexión diaria que todo cristiano deseoso de crecer en el amor practica.

Otra virtud importante es la humildad porque sin ella se puede llegar a pensar que los dones recibidos nos llegan por nuestro propio esfuerzo. De manera que la humildad nos lleva a reconocer nuestra propia verdad y hace que crezca en nosotros una verdadera actitud de fe reconociendo que todo proviene de Dios.

El examen de conciencia nos recuerda todo el camino que hemos recorrido y de lo que todavía nos falta por recorrer tratando de mantener viva en nosotros la conciencia de personas redimidas, de personas que por esto, ya no tenemos temor de Dios y que a pesar de nuestra pobreza y pecado somos preciosos a los ojos de Dios. Esta es la conciencia que el examen acrecienta.

Bibliografía: *Magnificat, El examen de conciencia en la vida espiritual*, por Marko I. Rupnik, S.J. ♦

A Spiritual Revolution

The recovery of the contemplative dimension of our lives, therefore, goes far beyond a change of behavior. It is nothing less than a spiritual revolution that awakens deep levels of consciousness in us: not just the surface consciousness of our superficial self, but the inner depth consciousness of our real self, which we experience as nothing apart from the Being of God.

It is ... the discovery of the heart: the heart, not as a physical organ, but as the center of my being, the place where I am most truly myself, the place where I experience God, the place where I find my brothers and sisters in an entirely new way.

≈ William Shannon, in *Seeking the Face of God*

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Basking in the Freedom of a Silent Retreat

✍ Article by Tanya McManus, COSD Advent Retreat Attendee

Dear Friends,

I was fortunate, with a group of thirteen contemplative companions, to attend the recent COSD silent retreat at the Viña de Lestonnac Retreat Center in Temecula. This retreat, which began on a Thursday afternoon and concluded with Sunday brunch, was led by the gifted co-leaders Fr. Justin Langille and Rachel Cave.

To those who may not have experienced the prolonged silence of a contemplative retreat, it is difficult to describe the delicious freedom, soaring yet supported, which one feels. Sitting for many sessions of Centering Prayer each day and undistracted by the tangle of everyday life, with the added enrichments of contemplative liturgy and lectio divina, the retreatant improves her discipline while drawing ever closer to the waiting spirit within. In this beautiful place (the sunsets over the hills of the vineyards were extraordinary) the overwhelming impression is of a sure and joyful approach to the source, the wellspring: a paradise to which we long to return to always live in the presence of the Christ.

For this retreat, we were encouraged to keep ourselves in the spirit of contemplation every moment, while eating and walking, and not entertaining the

mind with other, even spiritual, pursuits like reading. I found this to be a valuable (and difficult!) exercise in “Be Here Now.” It was more restful to disengage the mind on this deeper level and experience the taste of the food or the beautiful environs of the retreat center. As I write now, I remember vividly the last sit of each day, opening my eyes in the midst of the candlelit circle of retreatants. Remembering, I enter again into the deep peace and beauty of that way of being, which exists in the heart of each of us. On retreat, we see the way there and it becomes even more necessary to return again and again, where we feel warm, safe, cared for, and transformed.

The personal value of retreat, especially like this one, has been in these two gifts: I draw closer to Christ’s Spirit, and I reach into a well of creativity which is otherwise below the surface of consciousness. It is as if the freedom in silence provides a measure of safety to glimpse these wonders. “Be open to the spirit of transformation and be present to observe it. Be as patient with yourself as you would be with your most cherished friend or loved one.” I for one want always to dwell in this paradisiacal place. ✦

More to Life than Games?

An All-Pro football player once said:

“I often wonder what my purpose here on earth is besides playing the silly games I play every Sunday. There’s got to be more to life than that.”

Jerry Kramer

The Pulse of Life

“The same stream of life that runs through my veins night and day runs through the world and dances in rhythmic measures. It is the same life that shoots in joy through the dust of the earth in numberless blades of grass and breaks into tumultuous waves of leaves and flowers. It is the same life that is rocked in the ocean-cradle of birth and of death, in ebb and in flow. I feel my limbs are made glorious by the touch of this world of life. And my pride is from the life-throb of ages dancing in my blood this moment.” ✦

≈ Rabindranath Tagore

“The heart and soul of Contemplative Outreach is the network of Centering Prayer Groups.”

~ Abbot Thomas Keating

Contemplative Outreach of San Diego: 19 Prayer Groups

	Area	Leader(s)	Telephone	Location	Group Meets-Day & Time
1	Chula Vista	Adela Detrinidad	619-216-2538	Saint Rose of Lima Catholic Church 293 H Street, Chula Vista	Mondays: 7:00 to 8:30 p.m. Business Office-Chapel
2	Del Cerro	Sue Gossman Rosemary McGeary	619-466-3150 619-582-9508	St. Therese Catholic Church-Adult Ministry Office 6016 Camino Rico, San Diego	Saturdays: 10:00 a.m.
3	El Cajon (1)	Anne Clark Lisa Davis	619-444-9700 619-444-9700	1 st Presbyterian Church of El Cajon 500 Farragut Circle, El Cajon	Saturdays: 9:00 a.m.
4	El Cajon (2)	Anne Clark Lisa Davis	619-444-9700 619-444-9700	1 st Presbyterian Church of El Cajon 500 Farragut Circle, El Cajon	Tuesdays: 3:00 p.m.
5	El Cajon (3)	Irma Eichinger Crissa Campbell	619-449-8400 619-589-8583	Our Lady of Grace Catholic Church 2766 Navajo Road, El Cajon	Mondays: 9:00 a.m. Knights of Columbus Hall
6	La Jolla (1)	Karen Downs	858-488-1014	All Hallows Catholic Church 6601 La Jolla Scenic Drive South, La Jolla	Wednesdays: 5:00 p.m.
7	La Jolla (2) (Spanish Speaking)	Cristina Romero Antonia Villalpando	858-457-4120 858-454-8342	Mary, Star of the Sea Catholic Church 7669 Girard Avenue, La Jolla	Saturdays in the Library: 9:30 to 11:00 a.m.
8	La Mesa	Susan Jarboe	scj123@cox.net	Home of Veryl Snowhill 6335 Southern Road, La Mesa	Thursdays: 7:00 p.m.
9	Lemon Grove	Mary Kay Sieckman	619-588-4107	St. John of the Cross Church 8086 Broadway Avenue, Lemon Grove	Saturdays: 8:45 to 10:15
10	Mission Valley	Ardy Woodmansee	858-279-7278	Mission Basilica San Diego de Alcalá 10818 San Diego Mission Road, Mission Valley	Mondays: 7:00 p.m. In the California Room
11	Old Town	Fr. Mark Campbell	619-295-4148 X32	Immaculate Conception Church 2540 San Diego Avenue, Old Town	Thursdays: 7:00 p.m. Fr. Junipero Serra Hall
12	Point Loma	C. J. Carlo Ginger Ramos-Dunn	619-226-4486 619-823-5075	All Souls' Episcopal Church 1475 Catalina Boulevard, Point Loma	Wednesdays: Library Annex: 5:15 to 6:00 p.m.
13	San Diego City (1)	Lucinda Parsons	619-282-1462	Saint Paul's Senior Homes & Services 328 Maple Street, San Diego	Thursdays: 5:30 p.m. Meets: St. Paul's CCC Chapel
14	San Diego City (2)	Bryan McNutt	619-540-6560	Saint Paul's Senior Homes & Services 328 Maple Street, San Diego	Mondays: 7:00 p.m. Meets: St. Paul's CCC Chapel
15	San Diego City (3)	Rev. Wilbert Miller	619-234-6149	First Lutheran Church 1420 3 rd Avenue, Downtown San Diego	Wednesdays: 7:00 p.m. Meets in the Church Sanctuary
16	Spring Valley (1)	Mary Jane Weismann	619-463-9743	Santa Sophia Catholic Church 9800 San Juan Street, Spring Valley	Mondays: 8:30 a.m. Bell Tower, Upper Room
17	Spring Valley (2)	Rom and Kay Smith	619-460-4723	Santa Sophia Catholic Church 9800 San Juan Street, Spring Valley	Mondays: 6:30 p.m. Bell Tower, Upper Room
18	University City (1)	Elaine Warner	858-453-4006	Home of Elaine Warner 3272 Mercer Lane, University City	Fridays: 7:00 p.m.
19	University City (2)	Michele Lambotte	858-558-9386	Our Mother of Confidence Catholic Church 3131 Governor Drive, San Diego 92122	Mondays: 4:00 p.m.

The Crescendo of Violence

By Fr. Thomas Keating, OCSO

(... continued from page 2)

■ The Specter of Humanicide

As the human family moves toward globalization, accelerated by free market policies favoring first world nations, a new horror has appeared on the horizon. Instead of a world community committed to the preservation and enhancement of life, the specter of increasing violence looms ever larger. The new horror might be called “humanicide” because it involves the possible extinction of the human race. If a war escalates beyond conventional weapons and leads to the use of weapons of mass destruction, the extermination of life on the planet becomes a potential and even likely reality. Hence the crucial question arises: *Can the use of weapons of mass destruction be morally justified even for purposes of self-defense?*

The Just War Theory in this new perspective is out of date. If it worked in the Middle Ages, it does so no longer.

■ The Alternative

As we confront the crisis of civilization culminating in the specter of humanicide, is there an alternative to the present plunge of humanity toward the abyss of **utmost violence**? **There is an alternative.** It is the commitment to the practice of **charity**. In the Hebrew language the term for **charity** is **hesed** – love that is boundless and everlasting. In Greek, **agape** – love

that is totally selfless. In Latin, **caritas** – **unconditional love**. In English, **charity** or **loving kindness** – limitless compassion for suffering at every level of human experience.

Charity is another word for the practice of non-violence proposed by Mahatma Gandhi. It is to go on loving despite opposition and persecution. “To love your neighbor as yourself” is the language of the Hebrew Scripture. “To love one another as I have loved you” is the language of Jesus. This is to treat everyone as the Householder in the Parable of the Great banquet (Luke 14: 16-23) treated those who were invited in off the street, whom nobody else would have thought of inviting.

Charity, as a way of life, has never been tried on a national, let alone worldwide scale. Such a generous response, however, may not be enough to heal the enormous proportions of the present crisis of civilization. The only fully adequate alternative to **utmost violence** is **utmost charity**: the practice of mutual love in personal relationships and among nations, even to the point of dying for the sake of the survival, enhancement, and transformation of the *whole* human family, past, present, and to come. [August 18, 2008.] ♦

What Reward Can One Expect for Serving?

Once upon a time, a caravan was traveling through the vast expanse of the Arabian Desert when an unexpected sandstorm blew in for several hours and completely disoriented all the travelers. They wandered for three days when it became desperately certain that they would all die from hunger and thirst.

On the fourth day, two of them, who had become separated from the group, came to a high wall in the desert, not indicated on any of their maps. With their energy all but depleted, the two began to scale the massive wall. Midway up the wall, each could hear the sound of a waterfall and birds singing. As they arrived at the top, they could see the branches of a lush tree extending over the wall. Its fruit looked delicious.

One of the travelers hurriedly climbed over the wall and disappeared into the oasis. The second one, instead, scaled back down the wall and returned to the desert to locate the rest of the lost travelers and direct them to this fertile oasis. What joy she experienced as those who were lost arrived together to satisfy their hunger and quench their thirst and plan their return home.

In the Gospel, an earnest seeker asks Jesus what reward can be expected for following him. Ironically, Jesus doesn't respond to the question directly because the question exposes a fairly immature level of consciousness. Jesus' wisdom subtly invites the seeker to a deeper inquiry. Although his teaching is not a direct response, Jesus' wisdom reveals that any such 'reward' has already been given. Call it the Divine DNA already woven into the very fabric of our being, dwelling in our inmost center. And it is the ever-expanding *capacity* to love unreservedly, the ever deepening *facility* to serve humbly. **That's the reward!** As the gift is used wisely, it grows and expands. We cultivate the gift by giving it away!

Many beginners to contemplative prayer have yet to see that the Divine Way of perceiving Life vastly outshines the worldly way of perceiving Life. The ego-mind is an archaic 'operating system' that seeks to compare and analyze things so as to perpetuate self-sufficiency. Jesus' invitation to enter the Reign of God is to *see* with an entirely new perception. Fidelity to contemplative prayer allows us to expand our vision to *see* that the fruits of contemplation blossom and flourish at a far deeper level than any worldly sense of reward, compensation, or success.

Limited by the conditioning of dualistic thinking and feeling, most people mistakenly conceive that the giving away of self is a *loss*. But genuine giving is always from the true self, from Christ-consciousness. Any sense of 'loss' is a loss only to the false self. From the perspective of the Reign of God, the giving away of self is always a *gain* that deeply orients us to what is essential, it also keeps us humble enough to *see* Life *purely*.

Contrary to worldly thinking, we don't lose anything of value when we give away love, possessions, time, or self. We only increase what is already of value, that is, the capacity to

give without self-preoccupation. The wisdom of Christ reveals that in self-donation, we receive an ever-expanding capacity to live well, to serve humbly, and to love more freely. Deep down, what our heart most longs for is to love generously, naturally, effortlessly. Such is the 'reward' of contemplative living. Our own commitment to self-giving mirrors back to us *how to serve* Life with increasing *ease*. Life is lived gracefully, genuinely, cheerfully, with little or no self-reflection. **Such is the reward!** What we *receive* is a more expansive facility *to know how to love and serve unreservedly*. This kind of 'reward' is the blossoming of awareness, the flourishing of Christ consciousness, the power to *see* what is directly in front of us.

Contemplative teaching repeatedly emphasizes the need for a shift in awareness, the capacity to see what is needed, right now, in this moment. In this regard, there is a helpful clarification between helping and serving. While it is true that we learn to *serve* by first learning to *help*, especially as children and young adults, the contemplative path encourages us to mature beyond helping that remains self-absorbed, discovering that in true service we are *servicing Christ* in one another.

A gifted medical and spiritual mentor, Dr. Rachel Naomi Remen, clarifies that service is not the same as helping. "Helping is based on inequality; it's not a relationship between equals. When you help, you use your own strength to help someone with less strength. It's a one up, one down relationship, and people feel this inequality. When we help, we may inadvertently take away more than we give, diminishing the person's sense of self-worth and esteem."

When we help we reveal our need to remain in control. We can't *serve* from personal control or power, we can only serve from humility and wholeness. In fact, all of our experiences, even our wounds, limitations and our darkness serve others. The wholeness in us serves the wholeness in one another and Life. Thus, service is mutually beneficial, each person is served.

When you help someone, your helping incurs debt: they *owe* you. In helping one often experiences self-satisfaction, but in service one experiences gratitude. Serving is also different than fixing. When you try to fix another, you see them as broken. Fixing is a form of judgment that fragments people and life.

Fundamentally, helping, fixing and serving are *modes of awareness*. When you help, you see others as weak; when you fix, you see others as broken; but when you serve, you *see* others as Christ. One who serves is willing to be used, and knows *how* to be used, in the service of something greater. We may help or fix various things, but when we serve, we are always in the service of the Wholeness that is Divine Life.

Ultimately, the greatest 'reward' for serving is the freedom to humbly serve again and again. The sweetest 'reward' is to serve so naturally that there is no thought of self in the serving. ♦

≈ Fr. Justin Langille, Editor & Spiritual Director

The Four
Guidelines of
Centering
Prayer

1. Choose a sacred word as the symbol of your intention to consent to God's presence and action within.
2. Sitting comfortably and with eyes closed, settle briefly and silently introduce the sacred word as the symbol of your consent to God's presence and action within.
3. When engaged with your thoughts, return ever-so-gently to the sacred word.
4. At the end of the prayer period, remain in silence with eyes closed for a couple of minutes.





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 **The Contemplative Book Nook** 

An Infinity of Little Hours: *Five Young Men and Their Trial of Faith in the Western World's Most Austere Monastic Order*, by Nancy K. Maguire, (Public Affairs, 2007, 258 pages). Maguire, scholar-in-residence at the Folger Shakespeare Library, draws upon conversations with former and current members of the Carthusian Order, founded in 1084. She recreates the stories of five men who entered Parkminster Monastery from 1960 to 1961. Her goal is "to capture this slice of history that had been frozen in time for nearly 1,000 years." Maguire helps the reader come to understand the contemplative lifestyle with its challenges and blessings. A moving reflection of the search for divine communion inside *and* outside the monastery.

Contemplation and Compassion: *The Victorine Tradition*, by Steven Chase, (Orbis Books, 2003, 173 pages). The Victorine spiritual tradition originated at the Abbey of St. Victor in 12th century Paris. It was one of the most creative, exciting, and productive traditions of the Middle Ages. It synthesized mysticism, liturgy, and aesthetics by showing how every aspect of our life is sacred and interconnected; no aspect is to be compartmentalized or isolated. Chase clarifies how the deep mystery of God is mirrored back upon the whole: contemplation and compassionate charity unify. The Victorine ideal of integration is a most useful model for world peace and contemplative spirituality today. Well worth taking some time to read.

“Without true and deep contemplative aspirations, religion tends in the end to become the ‘opium of the people.’”

≈ Thomas Merton (1916-1968), Trappist Monk and Contemplative, in *Contemplative Prayer*

For the latest schedule of COSD Centering Prayer Introductory Programs, Special Events, Current and Past Newsletters:

<http://www.contemplativeoutreachsd.org>

▶ COSD's Telephone: 619-226-6000 • COSD's FAX (c/o All Soul's Episcopal Church) 619-223-5285 • COSD's E-mail address: COSDNOW@worldnet.att.net.

▶ Contemplative Outreach International Websites: www.contemplativeoutreach.org or www.centeringprayer.com.

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