

STILL POINT

A PUBLICATION OF TAU CENTER

A spirituality ministry of the Wheaton Franciscans



CONTEMPLATION

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MAKING SPACE FOR CONTEMPLATION

Contemplation is a way of listening with the heart while not relying entirely on the head. Contemplation is a prayerful letting go of our sense of control and choosing to cooperate with God and God's work in the world. Prayer without action can promote our tendency to self-preoccupation, and without contemplation, even well-intended actions can cause more harm than good.

In short, contemplation might be described as entering a deeper silence and letting go of our habitual thoughts, sensations, and feelings in order to connect to a truth greater than ourselves.

Instead of accusing others on the left or the right, Jesus stood in radical solidarity with the problem itself, hardly ever offering specific answers to the problem. Instead, his solidarity and compassion brought healing.

In today's religious, environmental, and political climate, our compassionate engagement is urgent and vital. When we experience the reality of our oneness with God, others, and Creation, actions of justice and healing naturally follow. If we're working to create a more whole world, contemplation can give our actions nonviolent, loving power for the long haul.

Excerpt from - [Who We Are - Center for Action & Contemplation](#)

WHAT IS CONTEMPLATION?

Only the contemplative mind can bring forward new consciousness that is needed to awaken a more loving, just, and sustainable world.

Deepening Our Awareness

Contemplation is the practice of being fully present—in heart, mind, and body—to what is in a way that allows you to creatively respond and work toward what could be.

For many, contemplation is prayer or meditation, a daily practice of deep listening to better connect with ourselves and divine love. Richard Rohr teaches that contemplative prayer helps us sustain the Truth we encounter during moments of great love and great suffering long after the intensity of these experiences wears off. Contemplative prayer is the way we work out the experiences that words elude, how we learn from them and bravely allow ourselves to be transformed by them, even when our normal modes of thinking can't make sense of them.

Contemplative prayer is a practice for a lifetime, never perfected yet always enough. Each time we pray, our habitual patterns of thinking and feeling will inevitably interrupt and distract us from deep listening, but it is through our repeated failings that we encounter God's grace and experience a transformed mind (Romans 12:2).

The contemplative mind is about receiving and being present to the moment, to the now, without judgment, analysis, or critique. Contemplative "knowing" is a much more holistic, heart-centered knowing, where mind, heart, soul, and senses are open and receptive to the moment just as it is. "This is how you come to love things in themselves and as themselves. You learn not to divide the field of the moment or eliminate anything that threatens your ego, but to hold everything—both the attractive and the unpleasant—together in one accepting gaze." There are other ways to get more art in your life, but the important thing to do is find some ways that work for you and then get

going. Thus, if we try to run our lives on the metrics, we'll end up bored and empty. Art can elevate and enable us to live lives deep in meaning, rich in joy, and full of creativity.

Practice-Based Spirituality

Many people practice forms of contemplation like Centering Prayer or focused breathing. Other expressions and cultures emphasize communal experiences (like speaking in tongues), movement (dancing or yoga), and music (drumming, ecstatic singing, or chanting). We all may resonate more with some practices than others.

Contemplation is a word that's not easily defined. It has ancient roots and is continually evolving. At the Center for Action and Contemplation (CAC), we refer to the Christian contemplative traditions (plural) to acknowledge the diverse history and evolving future of contemplation.

Whatever ever practice(s) you choose, we invite you to commit to it. Through contemplation and life, God works on us slowly and in secret. Contemplative practice gradually rewires our brains to perceive and respond with love.

Some Examples of Contemplative Practices

Art: Art-making is a contemplative practice that affects us internally.

Centering Prayer: Observing and letting go of all thoughts without judgment during a period of silence.

Drumming: Practicing surrendering the mind and attuning the body through rhythm.

Lectio Divina: Reading short passages of text in a contemplative way.

Loving Kindness Meditation: Recognizing your inner source of loving kindness and sending love to others.

Walking Meditation: Taking slow, mindful steps.

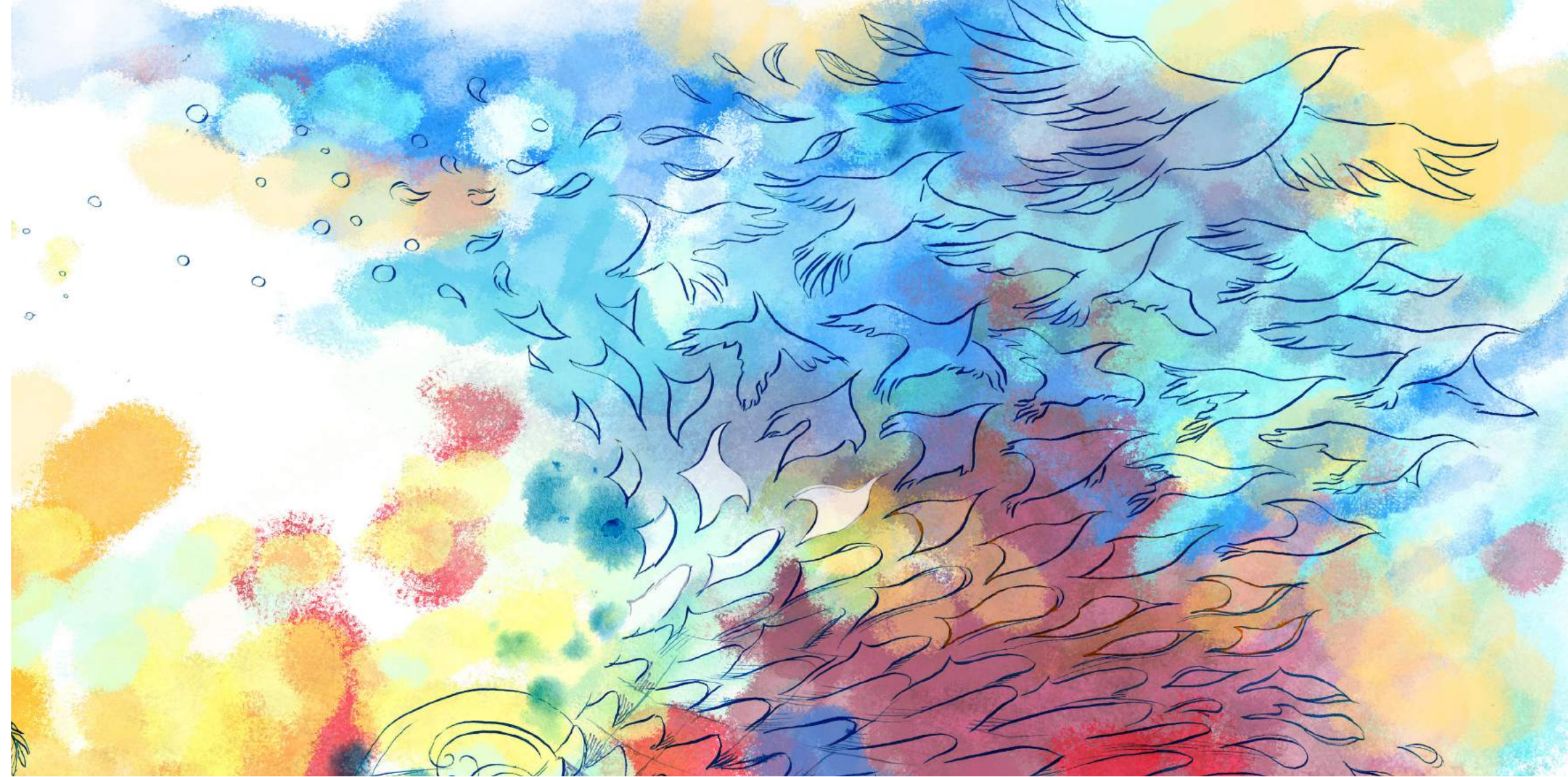
Welcoming Prayer: Welcoming any feeling, sensation, or emotion that arises in the midst of your day.

Excerpt from - [What is Contemplation? - Center for Action & Contemplation](#)

ART-MAKING

Art-making can be a contemplative practice that affects us internally, through our thoughts and emotions, as well as externally, through the creation of object and images that can serve as sources of inspiration and healing. Contemplative art may be loosely divided into two (non-exclusive) categories:

Process Emphasis: the process of making artwork is what is paramount; the work that results from the practice is not important. One might consider these contemplative practices to be simply “exercises;” they can be especially freeing for those who feel they lack adequate artistic talent or skill, since the point of the practice is not to make “good” art, but simply to observe the mind while engaging in the creative process.



Product Emphasis: the practitioner intends to create a specific type of object—which may be directly related to other contemplative practices. For example, painting a religious icon, weaving a prayer shawl, stringing a rosary, or hand-binding a journal may be done with mindful intention. The practice has a desired result: to produce a particular image or object.

In both cases, despite the emphasis on process or product, the intention is the same: to engage in the creative process with contemplative awareness.

Using a Scrapbook or Sketchbook as an aid to Contemplation

This is a brief description of a two-part practice. In the first part, we’ll create a collection of personally meaningful images. In the second, our scrapbook will be used as a reference while we engage in open-ended and self-reflective creative work.

1) Begin by stimulating your imagination and your senses by spending some time browsing and collecting images and ideas that you find emotionally stirring. Try looking through

personal photographs, books, magazines or newspapers. Spend time outdoors, just watching and listening. Bring a camera and take photographs of sights that move you. Anything, no matter how silly or insignificant you think it may seem to others, is fair game. Your collection is for you alone, so be honest with yourself as you accumulate your images. Save your images in a scrapbook, or carry a sketchbook to collect your ideas.

This collection will serve as your “inspiration guide,” and you can refer to it when you need a

little push. Feel free to add and remove items from it as you wish; it can represent an ever-evolving record of what is interesting and significant to you.

2) Collect your preferred art-making materials—which could be as simple as a pen and paper—and sit silently to relax and focus your mind. Gently breathe in and gently breathe out. After a few minutes, refer to your scrapbook. Browse it quietly for a few minutes, lingering over the images you’ve collected. You may find that a question or response arises naturally in your mind.

As you begin working with your materials, whether you are drawing, sculpting in clay, or building a paper collage, see if you can maintain an awareness of not just what you are making and the process of creating it,

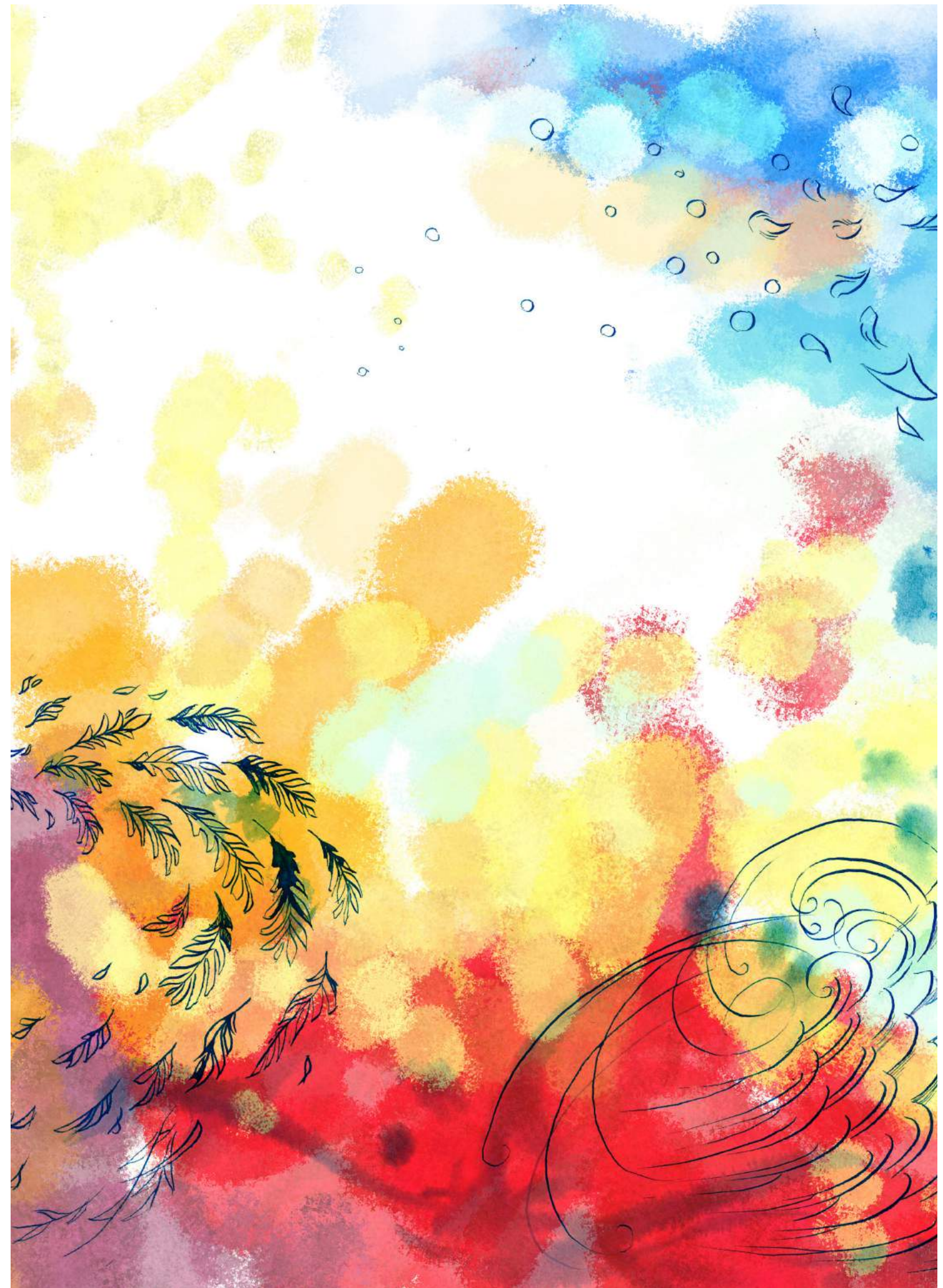
but also how you are feeling and what you are thinking about. If a thought or inspiration arose for you at the beginning of the session, is it still present? You may wish to move more slowly than usual, or pause and close your eyes.

You might notice how your mind moves from idea to idea: you may begin your project with an initial intention or inspiration, like making an image about your childhood, or a subject you saw on the news. But after some time has passed, you may be thinking about a someone you used to know, or a favorite song. The mind naturally jumps from topic to topic, so try to be aware of how your ideas change while you work. And, if at any point you want to refer back to your scrapbook, please do so.

*Excerpt from -
[Contemplative Art - Center for
Contemplative Mind in Society](#)*

“Art is contemplation. It is the pleasure of the mind which searches into nature and which there divines the spirit of which nature herself is animated.”

— Auguste Rodin



CENTERING PRAYER

“This is what you are to do. Lift your heart up to the Lord with a gentle stirring of love, desiring him for his own sake and not for his gifts.”

— Anonymous, *Cloud of Unknowing*, Chapter 3

In the 1970s, drawing from The Cloud of Unknowing and other Christian mystical writings, three Trappist monks—William Meninger, Basil Pennington, and Thomas Keating—developed a simple method of silent prayer. This method came to be known as Centering Prayer, referencing Thomas Merton’s definition of contemplation as prayer “centered entirely on the presence of God.”

Centering Prayer is simply sitting in silence, open to God’s love and your love for God. This prayer is beyond thoughts, emotions, or sensations. Like being with a very close friend or lover, where words are not required,

Centering Prayer brings your relationship with God to a level deeper than conversation, to pure communion.

Because our minds are so attached to thinking, Thomas Keating sometimes suggests choosing a sacred word, with one or two syllables, “as the symbol of your intention to consent to God’s presence and action within. [Then,] sitting comfortably and with eyes closed, settle briefly, and silently introduce your sacred word. When you become aware of thoughts, return ever-so-gently to your sacred word. At the end

of the prayer period, remain in silence with eyes closed for a couple of minutes.” [1]

Two sessions of 20-30 minutes of Centering Prayer are recommended each day, but if that is too much for you, begin with five or ten minutes. Let go of all expectations or goals during this time. It is not about achieving anything, whether emptying your mind or finding peace or achieving a spiritual experience. There is no way to succeed at Centering Prayer, except to return again and again to love. Allow thoughts to come

and go without latching onto them, without judgment. “Ever-so-gently” bring your sacred word, the symbol of your intention, back to mind and return to resting in Presence.

Excerpt from -
[Practice: Centering Prayer - Center for Action & Contemplation](#)

Reference:
[1] Thomas Keating, *Open Mind, Open Heart: The Contemplative Dimension of the Gospel* (Amity House: 1986), 109-115.



DRUMMING

“Seemed to me that drumming was the best way to get close to God.” — Lionel Hampton

There are many forms of body prayer—for example, chant, walking meditation, dance, yoga, tai chi, pilgrimages, prayer beads, gestures, and breathing exercises. Every human culture has developed some form of drumming, the repetition of a steady beat, to encourage and inspire what writer Barbara Ehrenreich calls “Collective Joy.” While drumming often supports dancing and musical performance, it also has a long history as contemplative practice.

The mental and physical focus required to drum stills the mind and shifts the drummer’s state of consciousness. Barbara Holmes, writes: There have been studies that link alpha brainwave states to drumming. The alpha state

refers to a dreamlike detachment and physical relaxation. The pattern of drumbeats seems to calm and focus the mind. “When the mind fixates . . . a profound state of Silence ensues.”

Silence is an odd word to use in the midst of the cacophony of many drums. Yet the stillness referenced is akin to the intense spiritual engagement that marks the contemplative experience.

Native American pow-wow and shamanic traditions use relatively simple rhythms to evoke a unified

state in players and listeners. For indigenous people, the drum represents the universal heartbeat of Mother Earth that inspires the community to dance, sing, socialize, heal, and honor their culture.

Throughout the continent of Africa, drumming uses complex rhythmic patterns for communication, healing, entertainment, and prayer. As Peter Paris writes: African arts are to enhance the everyday life of the people, not primarily to change their conditions but

to enable the people to see and hear and feel beauty. Their spirits are uplifted, and in that way the arts preserve and promote the wellbeing of the community.

Drumming helps us return to the wisdom of our natural rhythms, spontaneity, and joy. Even if you don’t think you “have rhythm,” pick up an “instrument”. Start with a simple rhythm and just continue the beat. Trust your body to move intuitively and playfully.

*Excerpt from -
[Practice: Drumming - Center for
Action & Contemplation](#)*



LECTIO DIVINA

Lectio divina is a contemplative practice with its Christian roots in the Benedictine tradition. It combines slow, conscious reading of a biblical or sacred text with contemplation and silent prayer. It is meant to promote communication with God and a deeper knowledge of Christ, in our lives today.

During *Lectio Divina* we put aside thoughts of studying the text. This is not the time to consider the historical or theological meanings of what we are reading. We read with a willingness to enter into text in a felt sense. The purpose of this practice is to hear, in silence, the word of God, in this moment. What, through this reading, is God saying to me right now? What do I hear that helps me know what it means to walk the Christ path today?



Lectio Divina has traditionally been a communal practice; that is, one shared when in a group but it can be done when alone.

LECTIO DIVINA is divided into four movements:

READ (LECTIO)

Read a small section of Scripture, or sacred text, slowly and deliberately. Read the text, aloud at least twice with a slightly different emphasis each time. In the traditional Benedictine manner a passage is read four times.

MEDITATE (MEDITATIO)

Pay attention, ponder, and allow words to penetrate your awareness through use of faculties such as imagination, senses, visualization, and feelings. Remain open to receiving a meaning rather than assigning one. What is the inner meaning of the text? What is the Holy Spirit saying to me right now?

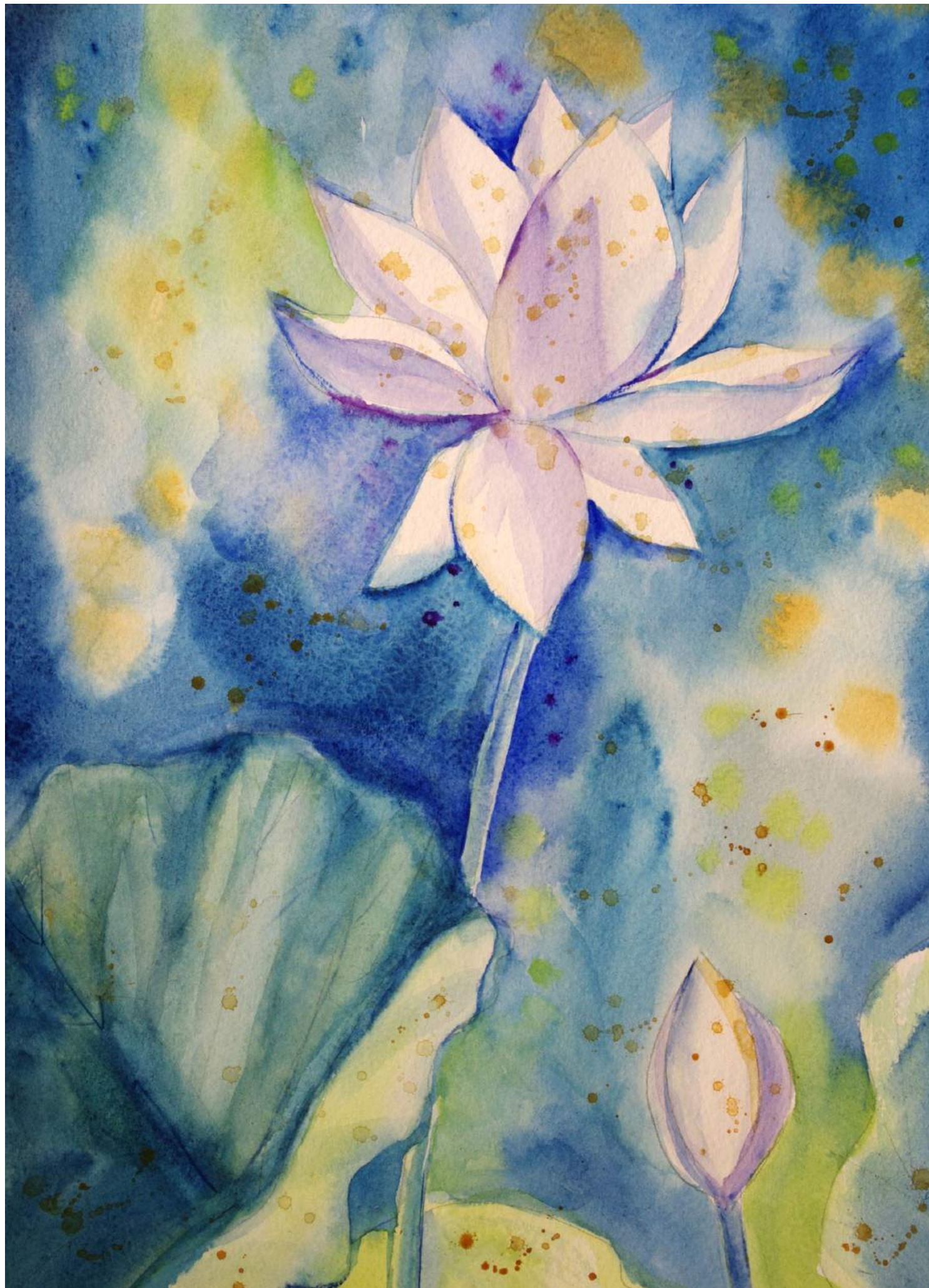
PRAY (ORATIO)

Respond to text using language and the received sense of text to enter into silent prayer; pray in

response to stirring that arises out of interaction with the text. In a group individuals may say aloud, out into the group, one or two words that have come to mind. It doesn't matter if two or more people speak at once.

CONTEMPLATE (CONTEMPLATIO)

Rest in silence, the presence of God, and allow what you have heard and felt to be absorbed into your being. Let go of reasoning, thinking, feeling. This is the time to rest in love and grace. Silence is the ground in which this prayer takes root.



DIGGING A BIT DEEPER – UNDERSTANDING TEXTS AT DIFFERENT LEVELS OR SENSES OF THE TEXT

LITERAL –

words have meaning. What is going on here? History is part of the story and the meaning. If we think of this level bringing us to an absolute grasp of author's original intention, we have moved beyond what is possible in relationship to the text.

ALLEGORICAL/ CHRISTOLOGICAL –

there is a sense of the text that will only be evident to the eyes of faith. How does this passage relate to, shed light on the mystery of Christ?

MORAL/TROPOLOGICAL –

teaching regarding how we should act in response to the text. There is a direct summons to our life in the text.

UNITIVE/ANAGOGICAL/ MYSTICAL –

eternal spiritual realities. At this level the Scriptures become the organizing principle of our life and our intelligence.

CONTEMPLATIO –

“To pray is to remain tranquil in spirit in order to enjoy God for as long a time as possible.” (William of Saint-Thierry 12c.)
– rest in presence of God. Let go of reasoning, thinking, feeling. Silence is the ground in which this prayer takes root.

*Excerpt from -
[Lectio Divina - Contemplative Society](#)*

“Lectio Divina, literally meaning “divine reading,” is an ancient practice of praying the Scriptures. During Lectio Divina, the practitioner listens to the text of the Bible with the “ear of the heart,” as if he or she is in conversation with God, and God is suggesting the topics for discussion.”

— Contemplative Outreach



LOVING KINDNESS

Buddhism identifies Four Limitless Qualities: loving kindness (maitri), compassion, joy, and equanimity. Loving kindness and compassion may appear to be the same, but there are subtle differences. In Buddhism, compassion includes a willingness to identify so fully with someone that you would be willing to carry a little of their suffering. Equanimity may be close to what Christians mean by peace. These four qualities are limitless in that they increase with practice and use. If you don't choose daily and deliberately to practice loving kindness, it is unlikely that a year from now you will be any more loving. The qualities are also limitless because they are already within you—which beautifully parallels the Christian theology of the Holy Spirit. There is a place in you that is already kind, compassionate, joyful, and equanimous.

Paraphrasing Tibetan Buddhist teacher Pema Chödrön, here is a practice for growing loving kindness. I invite you to set aside a quiet period to go through these simple steps with intention and openness.

1: Recognize the place of loving kindness inside yourself. It is there. Honor it, awaken it, and actively draw upon it.

2: Drawing upon the source of loving kindness within, bring to mind someone for whom you feel sincere goodwill and tenderness, someone you love very much. From your source, send loving kindness toward this person and bless them.

3: Awaken loving kindness for someone who is a casual friend or associate—someone not in your inner circle, but a bit further removed, someone you admire or appreciate. Send love to that individual.

**“Love and compassion are necessities, not luxuries.
Without them, humanity cannot survive.”**

— *Dalai Lama*

4: Now send loving kindness to someone about whom you feel neutral or indifferent—for example, a waiter who served you dinner. Send your blessing to this person.

5: Think of someone who has hurt you, who has talked evil of you, whom you find it difficult to like or you don't enjoy being around. Bless them; send this would-be enemy your love.

6: Bring all of the first five individuals into the stream of flowing love, including yourself. Hold them here for a few moments.

7. Finally, extend this love to embrace all beings in the universe. It is one piece of love, one love toward all, regardless of religion, race, culture, or likability.

This practice can help you know—in your mind, heart, and body—that love is not determined by the worthiness of the object. Love is determined by the giver of the love. These steps can be repeated for the other three limitless qualities. Remember, spiritual gifts increase with use.

Love, compassion, joy, and equanimity will grow as you let them flow. You are simply an instrument, a conduit for the inflow and outflow of the gifts of the Spirit. You are “inter-being.”

*Excerpt from -
Practice: Loving Kindness -
Center for Action & Contemplation
Practice*

**“With mindfulness, loving kindness,
and self-compassion, we can begin to
let go of our expectations about
how life and those we love should be.”**

— Sharon Salzberg



WALKING MEDITATION

Walking meditation is a contemplative practice where close attention is paid to the action of walking. It is not thinking or contemplating while walking (which is also delightful), but being mindful of the muscles of the body, the placement of the feet, balance, and motion. Walking meditation has a long tradition in Buddhism and can also be practiced while walking a labyrinth.

In walking meditation, we become aware of the movement of each step. It is a way of using a natural part of life to increase mindfulness. Once you learn the practice, you can do it almost anywhere. It helps us feel fully present on the earth.

Find a place where you can walk back and forth, about ten to twenty steps in length. Keep the hands stationary, either behind the back, at the sides, or in front.

Feel the sensations of standing. Be aware of contact with the ground, of pressure and tension. Feel the entire energy field of the

body, how it is all participating in this standing. Feel the hands hanging down...the shoulders weighted...the lower back, the pelvis...each having its own part in keeping the balance of the standing position.

Bring your attention to the lower part of the body, the primary foundation of standing. Staying aware, very slowly shift your weight from the left and back of your body to the right, noticing as you do how the sensations change as your balance shifts. Hold your weight on the left for a moment, aware of the particular

sensations in the leg, hips, thighs, legs, knees, calves, feet, toes, not particularly noticing or identifying those parts of the body, but letting the awareness fill the legs. Feel hardness, tension, tightness, vibration, stiffness, whatever is there.

Keeping your weight on the left side, bring your awareness to the right and feel the relative lightness, emptiness, subtler sensations on the right leg.

Now, with your awareness still on the right leg, slowly shift your weight to the right side. Let the

awareness seep in right down to the bone, sensing the variations of hardness and softness, toughness, and fluidity, pressure, vibration, weight.

Bring your awareness to the left side again, and move as if you are very slowly pouring water from a full vessel into an empty one. Notice all the changes as you shift your weight to the left side. With your eyes open just enough to hold your balance, very slowly peel your right foot off the ground and move it forward and place it on the ground. With your awareness on the right, shift your weight,





are going up to Mustang Valley.... you are going to trek up one of these mountains, and there is the goal of reaching the top, there's the desire to get there, and then there's the realization that there is a whole process of getting there, and, along the way, more and more, there is the realization that the process is the goal. At first, you don't have your walking body...you have been busy and confined, muscles aren't loose, bones are a bit stiff....it takes a while for there to be a rhythm between mind and body, to get into that rhythm, to be carried by that rhythm, so that the experience becomes being carried by the mountain, and then the second winds come... and the body just feels in flow, it feels in harmony, it feels in sync with the mountain itself and the movements up and down.

It is the same way in meditation—first it's a stretch, and you feel a resistance, the push, the upward climb....but you can just take your time, keep learning how to settle back, lean back, and tune in to the process, until more and more, you feel carried by it itself, and it becomes restful.

*Excerpt from -
[Walking Meditation - Center for
Contemplative Mind in Society](#)*

bring awareness to the left, feel from the hips and buttocks down the sides, the whole range of sensations. Continue stepping slowly, keeping your awareness on the sensations. When you get to the end of the path, pause briefly and turn around. Center yourself, and be aware of the first step as you begin again.

You can do the walking meditation at different paces: brisk, normal, and very slow and meticulous. The idea is not to walk slowly; the idea is to move mindfully. As your mind begins to quiet, you will see how we notice more when we move slowly. More

becomes clear, we get to feel the inter-relationship of mind and body.

After some time, you can slow down a bit and actually feel more or less two sections of walking, the lift swing and the placing. So the label might be “lift” as you lift and swing, and then “place.” It is a little slower, but not so slow that you lose your balance. Lifting, placing, stop. Feel the stopping, feel the turning. Lift and place, it is very simple, you are really just being with walking.

You are being really detailed, you are not assessing, you are

not evaluating. It is a bare awareness, feeling the flow of sensations. When you lift, move, place, notice the shift of weight, the heel peeling off the toe, even the ground.

If you feel flooded with thoughts, just stop for a moment and be aware of thoughts. Let the flood of thoughts come and go and then go back to the walking. You begin to see that nothing is a distraction, as long as you recognize what is there.

Think of it like this... you are starting off on a trek, and you just landed in Katmandu, You

WELCOMING PRAYER

Welcoming Prayer is the practice that actively lets go of thoughts and feelings that support the false-self system. It embraces painful emotions experienced in the body rather than avoiding them or trying to suppress them. It does not embrace the suffering as such but the presence of the Holy Spirit in the particular pain, whether physical, emotional, or mental. Thus, it is the full acceptance of the content of the present moment. [In] giving the experience over to the Holy Spirit, the false-self system is gradually undermined and the true self liberated.

— *Father Thomas Keating*

Definition: The Welcoming Prayer is a method of consenting to God's presence and action in our physical and emotional reactions to events and situations in daily life.

Purpose: The purpose of the Welcoming Prayer is to deepen our relationship with God through consenting in ordinary activities. The Welcoming Prayer helps to dismantle the emotional programs of the false-self system and to heal the wounds of a lifetime by addressing them where they are stored — in the body. It contributes to the process of transformation in Christ initiated in Centering Prayer.

Practice: The practice of Welcoming Prayer is an opportunity to make choices free of the false-self system —responding instead of reacting to the present moment. Through the action of the Holy Spirit, our practice empowers us to take appropriate action as freely and lovingly as possible in any situation that presents itself in our lives.

History: Mary Mrozowski, one of the founders of Contemplative Outreach, formulated the Welcoming Prayer. She based it on the 17th century French spiritual classic *Abandonment to Divine Providence* by Jean-Pierre de Caussade as well as Fr. Keating's teachings and her own lived experience of

transformation with its underlying attitude of surrender. The practice was so powerful in bringing about inner change that it soon spread throughout the Contemplative Outreach network.

“To welcome and to let go is one of the most radically loving, faith-filled gestures we can make in each moment of each day. It is an open-hearted embrace of all that is in ourselves and in the world.” — *Mary Mrozowski*

THE WELCOMING PRAYER METHOD

There are three movements of the prayer:

Feel and sink into what you are experiencing this moment in your body.

“WELCOME” what you are experiencing this moment in your body as an opportunity to consent to the Divine Indwelling.

Let go by saying

“I let go of my desire for security, affection, control and embrace this moment as it is.”

*Excerpt from -
[Welcoming Prayer Trifold -
Contemplative Outreach](#)*

**The Welcoming Prayer is a “powerful path
for connecting the inner consent of
Centering Prayer with the outer requirement
of unconditional presence in daily life.”**

— *The Rev. Dr. Cynthia Bourgeault*

ABOUT TAU CENTER

Established in 2008 by the Wheaton Franciscans, the Tau Center is committed to the transformation of our world by helping individuals awaken to the sacredness of life.

In the spirit of St. Francis and St. Clare of Assisi, Tau Center provides a peaceful and reflective environment for people seeking a deeper relationship with God, self, others and all of Creation.

Through the integration of body, mind and spirit, Tau Center is committed to offering diverse experiences where individuals can nourish their spirit, find companions on their journey, and connect what they discover to meaning in their life and the world around them.

We offer a sacred space to assist individuals on their own spiritual journey – whether it is to reconnect with their inner-spirit or whether they are seeking a deeper relationship with God and the world around them. Our programs and retreats encourage an awakening of the spirit that leads to hope, healing, peace and transformation.

**Learn more about
the Tau Center and upcoming
programs and resources at:
www.taucenter.org**

Our range of programs and retreats encourage an awakening of the spirit that leads to hope, healing, peace and transformation. Offerings are available in a range of formats that often can be customized for private groups.

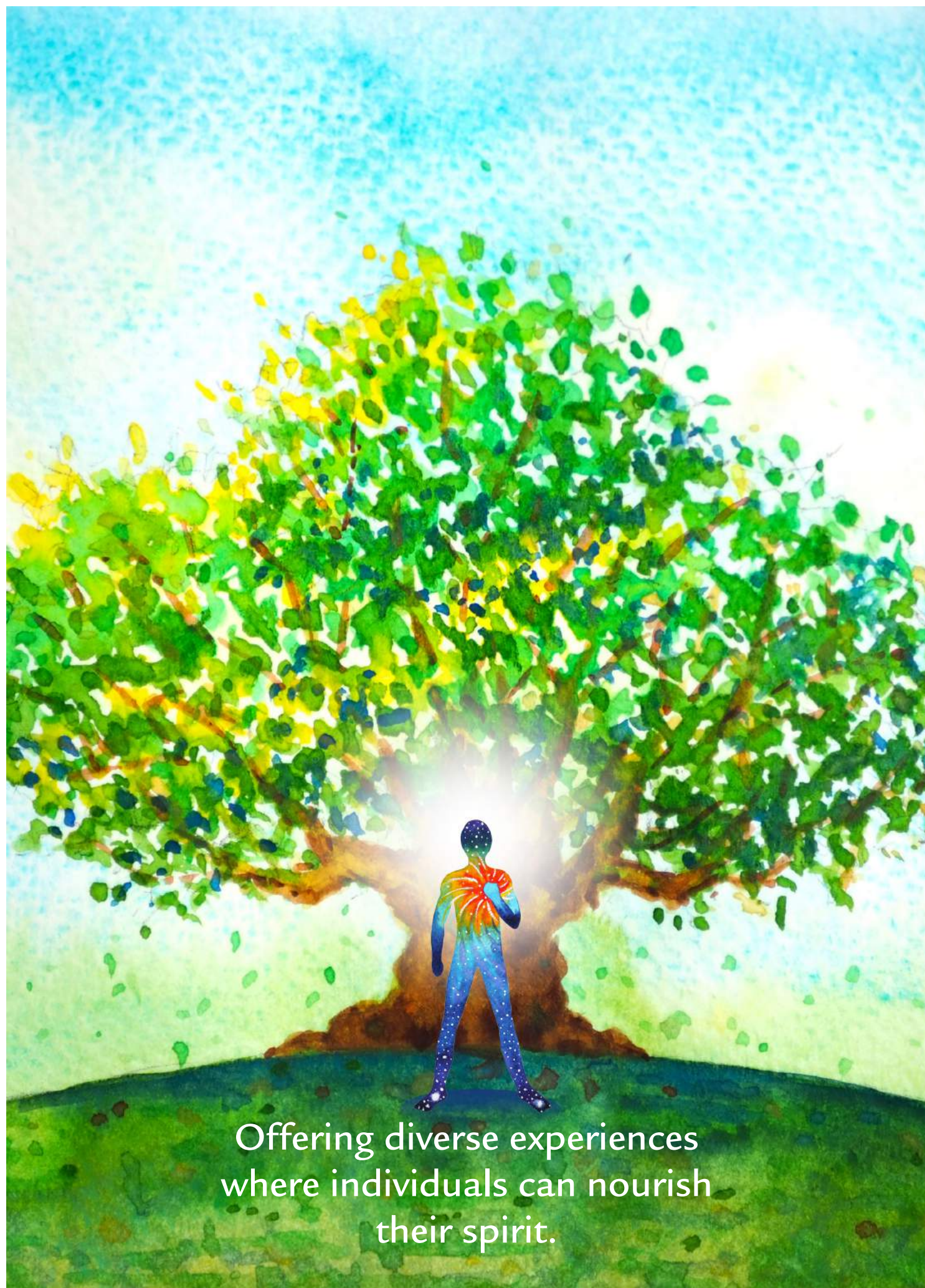
CONTEMPLATIVE

SOUNDING

- Drumming Circle - Connect to the Rhythm Within
- Drumming Circle with Fire Ceremony
- Gong Sound Meditation
- Retreat Intensive - Meditation and Sounding
- The Sound of Bowls

PRAYER AND MEDITATION

- Centering Prayer - An Introduction
- Awaken the Heart
 - Listen with An Open Heart
 - Open Practice
 - Deepening Study
 - Welcoming
- Explorations in Centering Prayer
- God's Love: A Centering Prayer Retreat Heart Of Stillness
- Lectio Divina: Custom Theme
- Meditation for Peace - A Group Experience
- Meditation: Embracing Stillness Mindful Meditation
- Reflecting On Gods Love: A Day of Meditation
- Winter Labyrinth Journey and Reflection
- Pondering Wisdom: A Winter Day of Retreat



The Gardens at Tau Center

The **ST CLARE GARDEN** provides a place of stillness and serenity that compliments the Peace Path walking trail and the Cosmic Walk also located on the grounds of the Wheaton Franciscans.

Adjacent to Our Lady of Angels Motherhouse, the **ST CLARE GARDEN** is a place of gathering and contemplation for individuals and groups.

Enjoy a peaceful walk on our campus along the **PEACE PATH** – a winding path through a beautiful prairie of several acres planted with native Illinois grasses and small woodlands. This is a beautiful area for walking meditation, spiritual reflection and time to savor nature.

The **COSMIC WALK** is complimented by a butterfly garden of midwestern native plants. The paved path includes 25 posts with images of the watercolor prints, 'Significant Moments of the Unfolding of the Universe' by Sr. Corlita Bonnarens, RSM.

Learn more at
www.taucenter.org



■ = .12 miles ■ = .52 miles ■ = .34 miles

*Only the contemplative mind can bring forward
the new consciousness that is needed to
awaken a more loving, just, and
sustainable world.*

*Contemplation is the practice of being
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to what is in a way that allows you to
creatively respond and work toward what could be.*



*A spirituality ministry of the
Wheaton Franciscans
www.taucenter.org*