



The Anchorage
A Contemplative Ministry
Come away...

DEPTH SOUNDINGS

Encouragement, Inspiration and News from The Anchorage

August 2014

Intimacy with God



*anchor
deep*

*"Sunset during directed retreat at
Jesuit Center, Wernersville, PA"*

“A Call to Intimacy”

By Catherine Powell

The theme for “Depth Soundings” this year is “Intimacy with God,” and it feels like a call from God to open up this topic for our pondering. My sense is that deeper intimacy with God is not only something many of us want, but even long for. The beauty is that God longs for deeper intimacy with us even more! MOST important at the get-go, is to say as clearly as possible that this deeper intimacy is not just for some elite few, as is commonly thought.

Perhaps the task at hand is to reawaken our awareness? The beauty of sunsets and sunrises (earth-turns) often remind us of the bigness of God. Such encounters with God in nature are the equalizers, providing a sense of holy ground, with burning bushes everywhere, if we would be more aware.

The outstretched hand is a welcoming, graced image, up close and personal, always extended to us. Will you put your hand out to take it? Could it be that deep inside we really DO know, perhaps a “**heart knowing**” of the truth of this invitation from God? But we may also notice some resistance. What might this resistance be? How about the word vulnerability? Or the word control? Intimacy, or love for that matter, blossoms best in relationships when there is vulnerability.

One possible place to start is with the prayer C. S. Lewis calls “the prayer preceding all prayers:” “May it be the real I who speaks. May it be the real Thou I speak to.” I would add the word ‘listen’ as well, as Samuel said (1 Sam. 3:10), “Speak LORD for your servant is listening” as we contemplatives honor the desire to listen in prayer, not just speak. The point, in speaking or listening, is that our prayer come from a place of honesty as we let go of any pretense as an actor on a stage. Intimacy involves letting go. It is God’s love and mercy that invite us into the depths – not just for our sakes – but for God’s sake too!

“A Voice of Sheer Silence”

By Abbot Stan Gumula

Where can we find intimacy with God? I would have to answer: every place is a holy place, a place where we may experience the presence of God and be drawn into God’s energy field. Let me take just one: silence. And let me approach it through one of the most profound of the theophanies described in the Scriptures. It comes from the cycle of readings around the prophet Elijah and is found in I Kings 19. Elijah has just killed the 450 prophets of Baal and Queen Jezebel has threatened to do the same to Elijah. Before such a powerful personage, Elijah figures flight is his best option and he flees to the wilderness beyond Beer-sheba. From there he is brought by God to the holy mountain of Horeb, Sinai. There Elijah experiences very personally the presence and power of the Lord.

*“And lo, the Lord passed by. There was a great and mighty wind, splitting mountains and shattering rocks by the power of the Lord; but the Lord was not in the wind. After the wind -- an earthquake; but the Lord was not in the earthquake. After the earthquake -- fire; but the Lord was not in the fire. And after the fire -- a voice of **sheer silence**. When Elijah heard it, he wrapped his mantle about his face and went out and stood at the entrance of the cave.”*

“dark and quiet places can be privileged places in which to meet God”

It seems to me that what this text is teaching us about God and our relationship with God, is that God is often hidden in plain sight. God is present not just in the powerful displays of nature; God is not just present in the big events of our lives, with all the hoopla of music and song and dance. God is also present, God can also be found, when all is still and quiet. When we stand

before God in the silence of our hearts -- even hearts that are in grief and/or depression, as Elijah’s was. God is present when we present ourselves before God in darkened and quiet places. We like the fanfare. We like the brilliant lights and raucous sounds. But this revelation of God to Elijah on the Holy Mountain shows that dark and quiet places can be privileged places in which to meet God, to commune with God, and to hear God speaking to us in our lives.

(Cont.’d on page 6.)



The Anchorage

Vision

For all people everywhere to see God more clearly, love God more dearly and follow God more nearly. For when just one person moves toward living out of that graced space, where we know we are loved, there is a ripple effect which is our best hope for the healing of our world. The Anchorage wants to contribute to that hope.

Mission

The Anchorage provides a setting in which women and men may come away to be with God, as revealed in Jesus the Christ; and to come to love more deeply, through contemplative retreats and spiritual direction, this God who loves us beyond measure.

Metaphor

A safe harbor in which to anchor deep in still waters as a respite from the wind and waves; where pilgrims may enjoy prayerful grace, honor the rhythm of Sabbath and open more fully to the mystery of God’s love.

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Catherine Powell,
Founding Servant Leader

Servant Leaders

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Stephen Clyborne
Martha Ebel
Jason Loscuito

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The Anchorage

P. O. Box 9091
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www.theanchorage.org

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TruColor Printing

Financial Status as of June, 2014 (Fiscal Year is July 13 - June 14)

Total gifts budgeted	\$ 12,450
Total received	\$ 16,200
Amount needed	\$ OVER
Total income budgeted	\$ 30,000
Total received	\$ 30,340
Amount needed	\$ OVER

Praising God for you, our awesome donors and participants!

All gifts are fully tax-deductible.

Online donation/registration is available all the time!

A huge THANK YOU to our Table Hosts who were responsible for our good crowd at our February Friend Raiser:

Madeline Blackwell
Stephen Clyborne
Peggy Dulaney
Martha Ebel
Gally Gallivan
John Hever
Susan Leaphart
Frances Ridgill
Pam Shucker
Janet Yusi

**“Spirit of Living Wisdom,
give us the grace
to desire
what is most pleasing
to you,
to search for it wisely,
to know it truly,
to accomplish it faithfully,
so that all may be One
in loving You.”**

Inspired by Thomas Aquinas



Chronological Listing of Events

August 25-29, 2014

Ignatian Directed Retreat, Mepkin Abbey, Catherine

Includes daily individual spiritual direction with suggested scripture for each day. The Trappist monks invite us to participate with them in the liturgy of the hours. You may attend any of the prayer times. Each retreatant has a single room/bath. The setting along the Cooper River is most inviting. Arrive by 2pm, leave by lunch Friday. **(The monks offer room/board; please leave a generous gift)**

Fee: \$160 (for spiritual direction)

Dep. (\$10) due July 30

September 30

“Come and See!” DESSERT and COFFEE, 7-8:30pm

an Introduction to The Anchorage: A Contemplative Ministry

Bring your friends to learn more what this counter-culture ministry is about! We will enjoy dessert, praying scripture and Q & A. Send contact info for all who will come: cathie@theanchorage.org or (864) 232-LOVE (5683).

Fee: FREE Location: Earle Street Baptist Church, Greenville, SC

October 13-17

Ignatian Directed Retreat, Mepkin Abbey, Catherine

Same as above just different dates.

Dep. (\$10) due by Sept. 10

November 13

“An Invitation to the Desert: A Quiet Day” 9:30 – 3:30, Catherine

Our hope is to find the feast in the fast of the desert, as we focus on the spiritual practice of letting go as encouraged in Scripture.

Fee: \$30 (includes lunch)

Dep. (\$10) due by Oct. 10

December 4

“Making Room in the Inn: Advent Retreat” 6:30- 8:30pm, Madeline

By simply being attentive to God, becoming more still, within and without, we create space for a deep breath during this busy season. Let Jesus make room in your heart and fill your longing with his very self. Enjoy quiet reflection as a group and in solitude.

Fee: \$15

Dep. (\$10) by Nov. 20th

January, 23-25, 2015

Beach Retreat (18): “Praying with the Holy Spirit”, Caroline

We will focus on Romans 8:26 -27, seeing that the desire to live more contemplatively is the work of the Spirit. The retreat will give priority to the role of silence in our lives, cultivating openness to listen to the Spirit day by day. We will explore meditative and contemplative forms of prayer.

Fee: \$315 (includes breakfasts/dinners, ocean front single room)

Covered dinners are catered by Damon’s next door; lunch on your own.

Location: Springmaid Beach Resort, Myrtle Beach Dep. (\$10) due Dec. 19

25-26 Praying the Hours at the Beach, Catherine

During this silent retreat that follows the beach retreat, we observe the monastic ‘hours’ of the day beginning with Vespers Sunday evening and ending Monday by 11am. Also at Springmaid.

Fee. \$125 (includes dinner/breakfast) Dep. (\$10) due by Dec. 29

Dinner catered by Margaret Hardy, a chef from Severna Park, MD

March 9-17

Ignatian Directed Retr., Jesuit Center Wernersville PA Catherine

Same as directed retreats above, except 8 days and at the Jesuit Center. A Lenten Retreat with daily Mass. Lovely rolling hills, sunsets, great silence!

Fee: \$680 (includes single room/all meals) Dep. (\$340) due by Feb. 9

April 20 - 24

Ignatian Directed Retreat, Mepkin Abbey, Catherine

Same as August just different dates.

Dep. (\$10) due by March 28

The Anchorage is the Location for any event without a location.

LEADERSHIP

Madeline Blackwell an

Episcopalian, holds degrees from Virginia Tech and Clemson. Her professional history includes education and counseling in the public and private sector. She practices centering prayer. Over many years she has enjoyed retreats and spiritual direction. She and her husband Tim have two grown children and four grandchildren. She is grateful to live a ‘ministry of availability’ as needed. Currently she serves as the Chair for The Anchorage Servant Leaders (Board).

Catherine Powell D. Min, Founding Servant Leader of The Anchorage, earned degrees from the University of Florida, Erskine Theological Seminary and Lutheran Theological Seminary at Philadelphia. Her formation includes a 3-week spiritual psychological process, the Spiritual Guidance Program of The Shalem Institute, The Spiritual Exercises of St. Ignatius as well as training at the Jesuit Center in Wernersville to lead 8-day retreats. She was ordained in 1999. Catherine and her husband, Skeeter, enjoy time with their family and their ministries.

Caroline Smith, is Provincial of the Sisters of Saint Mary of Namur in Buffalo, NY. She holds an MA in Theological Studies, with specialization in Spiritual Direction from the Jesuit School of Theology in Cambridge, a Ph. D. in Pastoral Counseling from Loyola College, Baltimore, and received additional training in Ignatian Retreats at Guelph Spirituality Center in Ontario, Canada. A licensed counselor, she has worked extensively in Jungian dream work and the integration of the spiritual and psychological. She has been leading retreatants through the 30-Day Spiritual Exercises of St. Ignatius for over 30 years.

If God is calling you to come away – don’t let \$ stop you!

If \$10 is all you can pay, then that is all you pay!

“Intimacy with God”

By Mary Carter

“Christ with me, Christ within me, Christ behind me, Christ before me, Christ to comfort and restore me, Christ beneath me, Christ above me, Christ in hearts of all that love me, Christ in quiet, Christ in danger, Christ in mouth of friend and stranger.” St. Patrick’s Breastplate

To become one with God, to be so filled with Divine love that there is nothing else, is true intimacy with God to me. My intimacy with God has come through music, study, prayer and in solitude. The gift of music was instilled in me from an early age. When I am able to share music and lyrics with others, I feel closer to God. A more intimate relationship exists for me within these experiences. I sense a belonging to God here as well as a soulful relationship with others. *“Christ before me, Christ with me.”*

A difficult situation during my mid-life years led me one night to pray to God. I asked God to take this burden from me for I could no longer carry it alone. “Come to me, all ye who labor and are heavy laden, and I will give you rest,” Christ’s own words came to me in the dark. My vulnerability and then dependence on God led to a peace that enveloped me. *“Christ beneath me, Christ above me, Christ to comfort and restore me.”*

A began a new journey in study and prayer. Journaling my thoughts and prayers daily made me feel closer to God. My faith increased and I began a deeper devotional time with God. The discipline of the prayer of examen has drawn me closer to God. Through this practice I am able to face myself, to be alone with the Divine, to be aware of God’s presence surrounding me each day.

During a weekend spiritual retreat, I felt the Holy Spirit nudging me to get out of my comfort zone of quiet faith. “I want you to do more,” the Spirit called to me. Instead of ignoring this urging, I embraced it with excitement, knowing that if I was truly being called for God’s purpose, the Divine would equip me with whatever I needed to attain this request. “Spirit of the living God, fall afresh on me; melt me, mold me, fill me, use me.” *“Christ beside me.”*

Solitude is something I have always needed and felt comfortable with. I yearn for time away to seek God. Mark 6:31 beckons me often: “Come away by yourself to a deserted place and rest awhile.” I have found that the more time I spend with God, the Spirit seems at times to be as close as my own breath. *“Christ in hearts of all that love thee.”*

This spring I went to Mepkin Abbey for my second silent retreat. The Spirit led me to see that I did not need to have a purpose or expectations for my time there. I arrived only expecting God to surprise me. My life was touched in a way I had never imagined possible. Spending time praying the hours with the monks, walking amidst God’s creation, being in silence and waiting, the Spirit led me to pen and paper. The words that I recorded were not mine, but God’s. The Father, Son and Holy Spirit appeared to me during that retreat in ways I never could have experienced if I had not opened myself with total submission to the will of God. “But anyone united to the Lord becomes one spirit with him.” 1 Corinthians 6:17 *“Christ in quiet.”*

I have been blessed to be drawn closer to God through music, liturgy, study, and prayer but my deepest moments with God have been in solitude. Joyce Rupp says, “Each of us needs opportunities to be alone and silent, to reflect, to listen to the voice of God in us.” This is how I have found my intimacy with God- in time away, in God’s creation, waiting and listening, loving God and receiving the Divine’s love for me. *“Christ before me, behind me, beneath me, beside me, above me, comforting and restoring me, but most importantly Christ within me.”*

(Thanks to Mary Carter for this article and her involvement with The Anchorage. She has a BME in Music Education, minor in Music Therapy from Indiana U; a Masters of Ed. in Special Education from the U. of Cincinnati. She taught Special Ed. for 23 years in Ohio, and is a Stephen Minister and Small Group leader and also sings in church choirs.)

“my deepest moments with God have been in solitude”

Advisors:

Elizabeth Canham, Episcopalian
Teacher, Spiritual Director, Retreat Leader, Black Mountain, NC

William Dietrich, Quaker
Spiritual director, retreat/workshop leader, Bethesda, MD

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Kathryn M. Fitzgerald, Catholic
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The Anchorage is an ecumenical Christian ministry.

“Let Your God Love You”

Be silent
Be still
Alone. Empty.
Before your God
Say nothing
Ask nothing
Be silent
Be still
Let your God
Look upon you.
That is all.
(God) understands.
(God) loves you with
an enormous love.
(God) only wants to
Look upon you
with ... love.
God knows.
Quiet.
Still.
Be.
Let your God love you.
by Edwina Gateley



The Anchorage

A Contemplative Ministry

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*"Come," my heart says,
"Seek His face!"
Your face LORD do I seek.
Psalm 27:8*

(Cont.'d from page 2)

I can't tell you how much this passage has meant to me in my life. Instead of bemoaning the lack of thunder and lightning in my life, I have been empowered to seek God in my sorrow, in my confusion, in my despair, and to turn to God in the silence, knowing that God is present there. The silence and the quiet in which we so often find ourselves is holy ground. Just as Moses was commanded to take off his shoes when he saw the burning bush, so Elijah wraps his face in his mantle and stands before the Lord in reverence and awe before this theophany on the holy ground of *sheer silence*.

This takes courage and humility. For we have to give up our control of the situation, and perhaps more importantly, we have to give up our desire to control God. This is what silence does to us, confronts us with our own insecurity and asks us to trust in someone greater than ourselves. What our text is teaching us is that God is manifested when and where and how God chooses.

Silence has become the place of God's presence, a place where we may experience God, surrender to God and know the comfort of God's actions in our lives.

(Thanks to Fr. Stan Gumula for this article and for his encouragement of The Anchorage over many years. He is a monk at Mepkin Abbey, a Trappist monastery near Moncks Corner, in the low-country of SC. He is a native of Philadelphia, PA, having been born there in 1941. After graduating from LaSalle High School in 1959, he entered the monastic community at Mepkin and has been there ever since. He did theological and philosophical studies at Gethsemani Abbey in Kentucky during the early 1960s, privileged to study under Dan Walsh, Thomas Merton and John Eudes Bamberger. He has been Junior Director, Novice Director, and Business Manager at Mepkin and at present is the Abbot.)

