



Consd News

THE NEWSLETTER OF CONTEMPLATIVE OUTREACH OF NORTH SAN DIEGO

Volume 4 Number 3 August 2009

A New Model of Servant Leadership

SPECIAL INTEREST

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Fr. Keating's May 16th visit to San Diego was memorable not only for his inspiring afternoon talk, but also for the fact that this was the very first regional event in all of CO Ltd.

Did you know that CONSD is part of a region?? Actually, CONSD is one of many chapters in the recently organized Pacific Coast Region (one of six regions in CO Ltd.) Marie Howard is our Regional Representative. The Keating event was an opportunity to bring together, for the first time, the many leaders within our region: coordinators, servant leaders, and prayer group facilitators, to meet and begin to work together AS a region. And they came- from San Francisco to Chula Vista and places in-between; and were privileged to spend the morning of May 16 with Fr. Keating as he presented a new model of servant leadership that reflects the spirit of a contemplative organization. Although this model still is in the formative stage, it will be finalized and formally introduced in the fall. We were its trial run. The morning started off with a series of introductions, after which we were blessed to have Fr. Keating lead us in a period of Centering Prayer. He then devoted the bulk of the morning to outlining the new trial model of Servant Leadership in CO Ltd. He began by stressing these purposes of Servant Leadership: To offer the message and experience of Centering Prayer as the basis of contemplative life. To model the experience by BEing our True Selves with Christ dwelling in the center of our souls. Next, he presented the new trial Servant Leadership model: A Circle of Service.

A Circle of Service, with God as CEO, is Servant Leadership in the spirit of Jesus. There is no hierarchy. Everyone is equal. No one is first. Each person serves according to their talents and means. Ego trips have no place in the circle. The group makes choices by discernment and consensus, not by voting. The process is not democratic. It is wise. (Continued on next page)

Welcome New COSD Coordinator!

Kathy DiFede has been named the new Coordinator for our sister chapter Contemplative Outreach San Diego. Kathy's involvement with COSD began in 1995 and in 1997 she began facilitating the six follow up sessions. She became a Presenter in 2000 and was on COSD's Servant Leadership Team in charge of Hospitality. In 2002 Kathy and her husband moved to Philadelphia where she subsequently became a CO Contact Person for that area. In 2006 she attended the Coordinator Servant Leader Formation which beautifully prepared her for her eventual return to San Diego leadership in 2008. CONSD very much looks forward to working with and being in community with COSD and we wish Kathy all the best!

~ Chris & Sue Hagen

A New Model of Servant Leadership (continued)

Fr. Keating then outlined the following: **Ten attitudes to cultivate as a Servant Leader:**

1. All members of the group are equal. Therefore, take the lowest place; regard yourself as a servant of all; there is no boss, no status, just service.
2. Foster friendly, respectful, trusting, humble attentiveness [and utmost charity] to each member of the group and to the discernment process.
3. Create and maintain a safe environment for everyone in the group so that Spirit has maximum opportunity to work. In other words, check your false self at the door prior to any meeting.
4. Be present to the discernment process and keep discussions gently but firmly on topic.
5. Be an example of listening and appreciating each person and their ideas.
6. Keep returning to the essence of the discernment process which means being completely open to the movement of God's will.
7. Welcome problems and opposing views and don't expect to resolve them right away.
8. Recognize and accept the fact that the group may not yet be ready to make a decision or come to closure on some issues. Your timing may not be right. God's timing is the key.
9. Support all decisions of the group once they have been made – even if you don't agree with them.
10. Lead without leading. Serve the consensus process and always be ready to 'let go' as the group discerns.

In the second part of the morning, Chris Hagen, CONSD's Co-Coordinator, distributed a handout on "Wisdom Circles: A Community Building Process." He reviewed the nature and purpose of the Wisdom Circle as an ideal vehicle for the new Servant Leadership Circle of Service. He particularly stressed that the sacred purpose of the Wisdom Circle is to bring the Holy Spirit into a group's discussions, problem solving, discernment, and decision making. Then he divided the attendees into small breakout groups and charged them to model a Wisdom Circle as they shared chapter resources and chapter needs. He will collate the results.

The morning ended with attendees giving feedback to Fr. Keating on the new Servant Leadership model. All present realized how incredibly privileged we were to have had this rare opportunity to spend this time with Fr. Keating. It was a heady, invigorating and memorable launch to a truly remarkable day!

~ Alicia Annas

San Luis Rey Mission Centering Prayer Group

The weekly Centering Prayer group meets at San Luis Rey Mission on Wednesday from 7:00 - 8:30 pm. The group has been meeting for approximately four years. Although the participants have changed over the years, the same basic core group has been together since the first days. The typical meeting consists of one sit with a second sometimes added. Typically, the sit is started and ended with a short verse of mystical poetry from one of the sacred traditions. Lately, Sufi sources have been used. Following the sit, the group will discuss the book that is being read. Over the years, we have used books by the major sources for Centering Prayer such as Keating, Bourgeault and Pennington. However we have also explored other authors like Ephrem the Syrian, Lynn Bauman, Father John Powell (OSB) and presently are reading Willigas Jager's Search for the Meaning of Life. A new author is selected by group consensus based on how that author will assist in everyone on their journey.

~ Ed Clifford

Father Thomas Keating in San Diego

Many of us who had the opportunity to be present at Father Thomas Keating's public talk on May 16 at St. John's Catholic Church in Encinitas might agree that those were the most profound two and half hours during the entire spring of 2009. The church hall was filled to the seams with a crowd diverse in age and background. As Father Thomas spoke, the audience maintained the kind of reverent, rich silence that happens during occasions of deep listening. That almost-tangible silence gently released us, I believe, into a subtly different dimension: a nourishing realm of collective contemplative presence.

It would be impossible to capture all the nuances of Father Thomas' expansive talk in a brief article, but I found his ponderings on the evolution of consciousness — informed by both science and Scripture — movingly brilliant. He pointed out that humans are, as far as we know, the "peak" of evolution's movement into greater complexity — and that the universe has, in a sense, become conscious of itself through the human mind and spirit. Furthermore, Fr. Thomas explained, biological evolution is now shifting to spiritual evolution. This is evidenced by the fact that the human brain and mind continue to advance into new levels of consciousness, with the currently prevailing rational level of consciousness providing the gateway into the intuitive and unitive levels of awareness.

But this process is not smooth and easy, maintained says Fr. Thomas. In fact, humanity as a whole is currently "stuck" between the material and spiritual streams of evolution. We are torn by two opposing desires: our tendency to regress to our more animalistic nature (seen in our temptation to resort to enmity and violence as a way to resolve conflict) and our yearning for the freedom and transcendence that is found only through recognizing our union with God. Thus, the human condition itself can be seen as a form of crucifixion. The horizontal beam of the cross represents our regressive inclinations that could pull us back below the rational level of consciousness, and the

vertical beam represents our deeply-rooted transcendent desires for communion with the Ultimate.

Part of the reason that humanity is nailed — "stuck" — on the cross this way, Fr. Thomas explained, is that we are tempted to believe that we can progress spiritually "on our own steam" — through our own efforts. The participation in the Divine nature that is offered to every human being occurs through our surrender and consent to God's plan — not through our own efforts, which, without input from the Spirit, are often misguided. This quandary is depicted in the scriptural Garden of Eden story. The question posed symbolically to Adam and Eve by the Serpent is: "Do you want to become God on your own terms (by eating the forbidden fruit) or on God's terms?" In other words: do you expect to awaken and become fully conscious through your own self-motivated efforts, or will you accept the grace of God's invitation to transformation and union with the Divine, a new level of being that enables you to fully embrace God, the human family, and all of creation?

This is the question we humans are faced with in this fresh new millennium. Fr. Thomas' suggestion is that we are at a significant crossroads in our journey as a species. Contemplative living is one way of accepting God's invitation to transformation — and also a way, I suspect, of sojourning on through the crucifixion we are currently experiencing. For crucifixion is never the end of the journey. As Fr. Thomas notes in his book, *The Transformation of Suffering*, "Suffering is never an end in itself, but a stepping stone to transformation. In this view it may be a necessary step to force us to let go of what we overly depend on for the fulfillment of our idea of happiness. The very difficulties we have in the centering prayer practice and in the evolution of our spiritual journey are signs that we are sharing the passion of Christ. The whole human family joins us in our spiritual journey and benefits from our progress in God's love."

~ Mary Williams

Contemplative Companions to Hospice & Others "Lunch with Father Keating"

On May 16th, Fr. Thomas Keating came to North San Diego and spoke on "Contemplation: The Heart of the World." The participants in the Hospice Volunteer Service Team were additionally blessed when he shared his lunch break with us. Our group felt very honored to be in his presence. During the 45 minute period Evie McGreevy reviewed the formation of this service which began in 2005.

From that time to the present our growth has been step by step.

- In 2007 we were invited to join Silverado Hospice here in San Diego
- We completed a course in Hospice care and took on our job as part of the Hospice Team.
- As a group we have a desire to be a Contemplative Presence wherever we may be invited and needed.

Fr. Thomas listened intently. He acknowledged our struggle, reaffirmed our goals and encouraged us on our journey.

As Evie wrote in an earlier Newsletter article, "There is a tremendous truth in Fr. Keating's teachings of Letting Go and Letting God be God in the existing moment. All the training we have been given seems to simply come down to the ever present reality of trusting God and knowing that the Divine simply wants all his children to come into the silence of trust and love."

As a group we meet monthly with Silverado staff members and we also meet on a quarterly basis for further formation and sharing on expanding opportunities. We welcome all who might be interested in exploring this ministry.

~ Audrey Spindler (858) 208-8609

~ Sherlene Mollerstuen (858) 451-6825

Prayer Group Facilitator Support and Affirmation Meeting

We held our third Prayer Group Facilitator Support and Affirmation meeting on 6/9/09.

After a period of Centering Prayer each prayer group facilitator shared about what formation activities they had engaged in since our last meeting as well as any concerns and/or needs that they had. How to maintain membership in a prayer group was an expressed concern. Using the Wisdom Circle process that we learned at our last meeting the following awareness building ideas were offered. Periodically show the Reaching Out to the World nine minute video after each of the church services. Have it run continuously so people could come and go. Seeking clergy support is very helpful. List the day and time the prayer group meets in the church bulletin. One prayer group holds annual pot luck and invites all who at one time or another had been a member of the prayer group.

Finally, it was the consensus of the group that it is in the hands of the Holy Spirit. Those who feel called to a silent method of prayer will come and will remain a

member of the Centering Prayer community. After the period of sharing and mutual support we reviewed the ten Servant Leader Guidelines that were brought forth by Fr. Keating in his talk to Coordinators, Contact persons, members of Servant Leadership Teams, and Prayer Group facilitators at the Regional Conference on May 16th.

The method of sharing that is reflected in these guidelines does not replace the period of faith sharing that occurs in our prayer groups. Rather the method is to be used to facilitate a process of discernment that occurs when the prayer group finds that it needs to discuss a group need or problem. The Prayer Group facilitators were encouraged to share these guidelines with members of their prayer groups and share the member's response at our next meeting. Our next meeting will be 10/31/09 from 9:00 am to 12:00 pm at the home of Chris and Sue Hagen. We encourage all prayer group facilitators to send a representative from your group if you are not able to attend.

~ Chris Hagen

Reflections on the Living Flame Gathering

On Saturday April 25, the Living Flame group met for the 7th time, the last session of Part One. The topic was the Welcoming Prayer, which some of us have practiced for years, while for others it was their first experience.

Therese Saulnier shared her experience of many years with the Welcoming Prayer and her humor and examples were wonderful. She defined the Welcoming Prayer as “consent on the go,” a method of actively letting go of our thoughts and feelings that support the false-self system in daily life. Therese said that the false self is not bad -- it is just the home-made self, which we put together to socialize and survive in the world. This home-made self is a combination of our woundedness, memories, aversions and attachments. These experiences become our emotional programs for happiness, which God wants to heal.

The Welcoming Prayer has been simplified. Therese gave us each a little card with the following steps: 1) Notice and sink; 2) Welcome; 3) Let go of the desire for security, affection and control as well as let go of the desire to change the situation.

She elaborated on these three steps, giving us a clearer perspective. To be able to **Notice and sink**, Therese asked us to remember a situation that caused us distress in the last week and to get in contact with the part of our body that felt this distress. She said that it was extremely important to move from our mind to our body and emphasized it by asking three times throughout the session to scan our bodies to find areas of tightness, pain, heat, tension, etc. When we notice where we are carrying the stress in our bodies, Therese added, we can bring about a quicker release and healing. She recommended to engage in this practice every day.

In the second step, **Welcome**, we breathe deeply and gently say “Welcome, welcome, welcome.” Therese said the word *welcome* is the sacred word of the Welcoming Prayer. She emphasized that it is not the situation, the feelings, the pain or the distress that we are welcoming but the presence of the Divine Indwelling

(the Holy Spirit) in what we are experiencing. God only allows “stuff to come up to heal us and love us into life.” What is stored in our unconscious, Therese added, may be a blockage to our relationship with God and it can make us sick.

The third step is **Let Go** of the desire for security, affection and control (our emotional programs for happiness) as well as the desire to change the situation. We let go of our attachments or addictions. We let go of the *desire for*, not our *need of* something. We are to be aware of the emotional programs for happiness but not analyze which of them is in action. Usually all three of them are involved so we do not have to understand intellectually which one we are referring to. The last part of this step is to let go of the desire to change the situation, which means that we do not try to fix anything, we are just letting go of **all** that is causing us stress.

Therese spoke of the importance of being aware of the “window of opportunity” we have immediately before the emotional turmoil begins. It is at this moment that we can notice our sensations and feelings, and, if we do the Welcoming Prayer at this time, it will help us to break the reinforcement cycle of the false-self system. Many of the participants mentioned that this image was very graphic and helpful.

At the final sharing at the end of the session, everyone was motivated and excited about being able to use this wonderful prayer during the day, whenever some triggering event causes frustration that brings up strong feelings that can cause emotional turmoil or stress. Those of us who participated in this session were thankful to Therese for sharing with us a deeper dimension of the Welcoming Prayer. Whether new or seasoned practitioners of the prayer, we felt we had learned something new and helpful to enhance our Welcoming Prayer practice.

~ David and Cherie Herrera

God Is Effortless

September is almost here and when it arrives it will be time to leave our vacation state of mind and reluctantly move into our back to work state of mind. Implicit in the return to work mind set is the learned cultural value that to be successful in our work one must exert effort to produce a desired result. In fact this cultural value permeates just about everything we do. However, I am beginning to learn that when applied to the desire to have the presence and action of God within me this same cultural value is a major barrier to being with Him. To desire God's presence and action within me and exert effort to produce that desired result is a cul-de-sac in the road of my spiritual journey. Fr. Keating says it best, "Seek Him for His sensible presence, and He hides. Seek Him by faith, that is, for Himself, and you will find Him." Crisis of Faith, Crisis of Love p.47

I was first drawn to Centering Prayer by an announcement in our church bulletin that said, in part, "Do you want a closer relationship with God? If you do, Centering Prayer may be for you." Well, there you have it, a result I desired! Immediately the work cultural value embedded in my false self said "I know how to produce my desired result, go to work on it, exert effort!" It did not take long for me to realize, through the practice of Centering Prayer, Fr. Keating's books and the Spiritual Journey video tapes, that my cultural value of exerting effort was utterly counter productive. With the help of these spiritual formation mediums I began to learn that the false self *will* happen in our daily lives and no amount of effort on my part to eradicate it will produce that desired result. In fact, to exert effort is to become attached to and strengthen the false self. On the contrary, when the false self arises in our daily activities we should simply acknowledge its presence and let it go. At such times one might invoke an "active prayer" when we let it go. A prayer such as "O Lord, come to my assistance" is an example of an active prayer (see Open Mind Open Heart, pages 133 - 135). Invoking an active prayer is not done to block out the false self but rather to turn our focus to God rather than our false self.

Gradually I began to understand why I am encouraged to view my false self as the only self I have known and, as such, I am to dismantle it with compassion not effort. My false self was learned piece by interlocking piece and, therefore, it must be gently taken apart piece by piece.

So, as I previously learned to effortlessly return to my sacred word when I become engaged in a thought during Centering Prayer, I now have learned to effortlessly return to my active prayer when my false self emerges in my daily activities. Once again I have learned that all I have to do is be open to the presence and action of God within me and God will do the rest. Again, Fr. Keating captures this reality best when he says, "The desire to go to God, to open to His presence within us, does not come from our initiative. We do not have to go anywhere to find God because He is already drawing us in every conceivable way into union with Himself; it is rather a question of opening to an action that is already happening in us." Open Mind, Open Heart, page 46.

~ *Chris Hagen*, CONSD Co- Coordinator

About Centering Prayer

"It's difficult to let God act under all circumstances. Letting go and not reflecting on what you are doing is the correct way to conduct yourself in this prayer. The method doesn't consist in how you sit or in the length of time you give, but in how you handle the thoughts that arise. I think it can be said that the essential point of all the great spiritual disciplines that the world religions have evolved is the letting go of thoughts. Everything else is subsidiary to that. The goal is to integrate and unify the various levels of one's being and to surrender that integrated and unified being to God." Open Mind, Open Heart, page 87.

"The desire to go to God, consent to His presence within us, does not come from our initiative, but from the grace of God. We do not have to go anywhere to find God because He is already drawing us in every conceivable way into union with Himself. It is rather a question of consenting to an action that is already going on in us. To consent to God's presence *is* His presence." Open Mind, Open Heart, page 36.

~ *Fr. Thomas Keating*,

Unity Church Retreat

Date: Sept. 25-27, 2009

Event: "Little Things That Fill The Whole World:"

Facilitator: Jim Finley, PhD

Time: Friday 7:00 - 9:00pm, Saturday 9:00 - 4:00pm, Sunday 11:00 - 1:00pm

Location: Christ Church Unity 311 Highland El Cajon (619) 579-9586

Cost: Full Retreat \$135, Friday only or Sunday only \$25, Saturday only including lunch and snacks \$110.00

Description: In this retreat we will accept Jesus' invitation to find God's presence in the little things of everyday life. Time will be given for group meditation, personal reflection and discussion of the topics presented. The topics include Child like acceptance, Listening, A pure heart, Compassion, Veronica's veil and Grounded in love. As a monk, Jim's spiritual Director was Thomas Merton. Jim leads retreats throughout the U.S. He and his wife are clinical psychologists in Santa Monica

Autobiography in Five Short Chapters

Chapter 1, I walk down the street. There is a deep hole in the sidewalk. I fall in. I am lost.... I am helpless. It isn't my fault. It takes me forever to find a way out.

Chapter 2, I walk down the same street. There is a deep hole in the sidewalk. I pretend I don't see it. I fall in again. I can't believe I am in the same place, but it isn't my fault. It still takes a long time to get out.

Chapter 3, I walk down the same street. There is a deep hole in the sidewalk. I see it is there. I still fall in—it's a habit. My eyes are open. I know where I am. It is my fault. I get out immediately.

Chapter 4, I walk down the same street. There is a deep hole in the sidewalk. I walk around it.

Chapter 5, I walk down another street.

~ Portia Nelson

Vulnerability

The love of Christ manifested itself in his sheer vulnerability. The crucifix is the sign and expression of the total vulnerability of Jesus: the outstretched arms, the open heart, the forgiveness of everything and everyone. This sheer vulnerability made him wide open both to suffering and to joy. It was this vulnerability that caused him to experience the pain of Judas' betrayal, as well as the joy of celebrating the Pasch with his disciples.

If there had been no possibility of betrayal, there could have been no Eucharist. If the disciples were to be admitted to his intimate friendship, there could only be loneliness and disappointment when they all abandoned him and fled. Only in the heart of one with boundless readiness to forgive could there have been the pain of Peter's triple denial, and afterwards the joy of reinstating him as chief of the apostles.

Vulnerability means to be hurt over and over again without seeking to love less, but more. Divine love is sheer vulnerability--sheer openness to giving. Hence, when it enters the world, either in the person of Jesus or in one of his disciples, it is certain to encounter persecution--death many times over. But it will also encounter the joy of ever rising again. "For love is stronger than death.... Many waters cannot quench it" (Song of Sol. 8:6-7).

Being vulnerable means loving one another as Christ loved us. If we did not have to forgive people, we would have no way of manifesting God's forgiveness toward us. People who injure us are doing us a great favor because they are providing us with the opportunity of passing on the mercy that we have received. By showing mercy, we increase the mercy we receive. The best way to receive divine love is to give it away, and the more we pass on, the more we increase our capacity to receive.

~Fr. Thomas Keating,
Heart of the World, chapter 2

CONSD & COSD EVENTS

CONSD 2009

RETREAT

Date: August 22, 2009

Event: "Sacred Light" Half Day Retreat

Time: 9:00 am - 12:30 pm

Location: St Thomas Church, 1450 S. Melrose, Oceanside

Suggested Donation: Free Will offering appreciated

WORKSHOP

Date: October 3, 2009

Event: Introductory Workshop Program

Time: 9:00 am - 2:30 pm

Location: St. Andrews Episcopal Church, 890 Balour Dr., Encinitas

Suggested Donation: \$25.00 includes six follow up Sessions

ADVENT

Date: December 5, 2009

Event: Advent with Fr. Carl Arico

Time: 9:00 am - 3:00 pm

Location: St. Bartholomew's Episcopal Church, 16275 Pomerado Rd., Poway

Suggested Donation: \$35.00

CONSD 2010

PRESENTATION

Date: October 15-16, 2010

Event: The Enneagram with Fr. William Meninger

Time: Friday 7:00 pm - 9:00 pm & Sat 9:00 am - 3:00 pm

Location: St. Bartholomew's Episcopal Church, 16275 Pomerado Rd. Poway

Suggested Donation: TBA

RETREAT

Date: October 29-31, 2010

Event & location: Retreat at Prince of Peace Abbey, Oceanside

COSD 2009

WORKSHOP

Date: August 22, 2009

Event: Centering Prayer Spanish Intro Workshop

Time: 8:30 am - 3:00 pm

Location: St. James Catholic Church, 625 Nardo Ave., Solana Beach

Suggested Donation: \$25.00

PRESENTATION

Date: October 10, 2009

Event: Fr. Martin Laird author of "Into the Silent Land"

Time: 8:30 am - 3:00 pm

Location: Mission San Diego

Suggested Donation: Pre registration \$35. At the door if space is available \$45.00

PRAYER

Date: November 7, 2009

Event: Half-Day of Prayer

Time: 8:30 am - noon

Location: St. John of the Cross, 8086 Broadway Ave., Lemon Grove.

Suggested Donation: Free will offering. Please pre register

TAIZE

Date: December 9, 2009

Event: Taize Prayer Service

Time: 7:00 pm - 8:00 pm

Location: TBA

Suggested Donation: Love offering taken for the poor

For CONSD Events call Sue Hagen at (760) 745-8860

For COSD Events call Kathy Di Fede at (619) 749-4141

Contemplative Outreach of North San Diego is a non-profit ecumenical spiritual organization. The Newsletter is published quarterly. Editors: Chris and Sue Hagen. Email Address: consd@cox.net. Website: www.consd.com. Telephone: (760)-745-8860. Post: CONSD, 908 Via Linda, Escondido, California 92029. Postmaster: please send address corrections to the address above.

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Editors: Sue and Chris Hagen
Layout and Design: Diana Conner
Mailing Committee: Rebecca Crowley and the Prayer Groups from Poway and Rancho Bernardo

CONSD Centering Prayer Groups

	Area	Leader's)	Telephone	Location	Day & Time
1	Del Mar (1)	John & Mary Wavrik	858-755-8437	St. Peter's Episcopal Church 334 14 th Street, Del Mar	Tuesdays: 4:30 p.m.
2	Del Mar (2)	Kathy Agnew Lori Thomas	858-481-8754 760-753-3207	St. Peters Episcopal Church 334 14th St., Del Mar	Mondays: 3:30 to 5:00 p.m.
3	Encinitas (1)	Margo King Shirley Shetula	760-436-4460 760-436-6721	Home of Bernice Taaff (Call 760-942-2165)	Mondays: 10:30 a.m.
4	Encinitas (2)	Mike and Ann King	760-753-1575	Home of Mike and Ann King Call for directions)	Thursdays: 7:00 p.m.
5	Encinitas (3)	Sharon Hoffman Beth Ward	760-635-9463 760-436-6589	San Dieguito United Methodist Church (Call for meeting location)	Mondays: 6:30 p.m.
6	Encinitas (4)	Fr. :Larry Hart	760-753-3017	St. Andrews Episcopal Church Parish Hall 890 Balour, Encinitas	Thursday: 6:30 p.m.
7	Escondido	Linda Dollins	760-745-5100	First United Methodist Church 341 S. Kalmia Escondido	Mondays: 4:30 p.m.
8	Fallbrook	Marcy Burge	760-723-2773	Fallbrook Presbyterian Church 463 S. Stagecoach Lane, Fallbrook	Saturdays: 8:30 to 9:30 a.m.
9	Fallbrook (2)	Barbara Hudson	760-728-5791	St. Peter's Catholic Church 450 S. Stagecoach Lane,	Wednesday : 5:00 p.m. to 6:00 p.m.
10	Murrietta	Debbie Lindsay	951-698-8368	Home of Debbie Lindsay 23511 Silverwood, Murrietta	Thursdays: 12:30 p.m.
11	Oceanside (1)	Ed Clifford	760-630-1897	Mission San Luis Rey McKeon Center Room 19	Wednesdays: 7:00 p.m.
12	Oceanside (2)	Mary Williams	760-510-9337	St. Thomas More Catholic Church 1450 S. Melrose Drive	Thursdays: 1:00 p.m.
13	Poway (1)	Elena Andrews	858-451-2098	Saint Gabriel Catholic Church 13734 Twin Peaks Road, Poway	Fridays: 9:30 to 11:00 a.m.
14	Poway (2)	Colleen Clementson Rebecca Crowley	858-748-8548 858-748-3801	Community Church of Poway 13501 Community Road, Poway	Tuesdays: 6:30 to 8:00 p.m.
15	Poway (3)	Sue & Chris Hagen	760-745-8842	St. Bartholomew's Episcopal Church 16275 Pomerado Road, Poway	Tuesdays: 5:00 p.m.
16	Poway (4)	Sue & Chris Hagen	760-745-8842	St. Bartholomew's Episcopal Church 16275 Pomerado Road, Poway	Tuesdays: 6:30 p.m.
17	Ramona	Joan Gansert	760-518-2081	Immaculate Heart of Mary Catholic Church 537 E Street, Ramona	Fridays: 8:30 a.m. Daily Mass Chapel
18	Rancho Bernardo	Maureen Anderson	858-673-8886	San Rafael Chapel	Wednesdays: 7:00 to 8:00 p.m.
19	Rancho Santa Fe	Marlynn McCullogh	760-436-1924	Church of the Nativity 6309 El Apajo, Rancho Santa Fe	Saturdays: 9:00 a.m.
20	Serra Mesa	Diane Langworthy	619-697-3558	Mary Magdalene Apostle Catholic Community/ Gethsemane Lutheran 2696 Melbourne Dr , San Diego	Tuesday: 7:00 p.m. to 8:30 p.m.
21	Temecula	Amanda Rines	951-245-9962	St. Thomas Episcopal Church Office 27715 Jefferson Avenue, Temecula	Wednesdays: 4:00 p.m.

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CONSD Registration Form

Name of Event _____ Date & Location of Event _____

Your Name(s) _____ Phone _____

Address _____ City _____

State _____ Zip(+4) _____ E-Mail _____

Prayer Group or Parish _____ Registration Fee \$ _____ Enclosed Amount _____ Credit cards not accepted. Please make checks payable to "CONSD" Mail to: CONSD 908 Via Linda Escondido, California 92029