

# Consd News

THE NEWSLETTER OF CONTEMPLATIVE OUTREACH OF NORTH SAN DIEGO  
Volume 9 Number 1 February 2014



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## The Spiritual Journey and the Illusion of Progress

On January 10 and 11, CONSD hosted a retreat at San Rafael Catholic Church led by Paul Ilicki. Paul currently serves on staff of Intensive Centering Prayer retreats for Contemplative Outreach of Colorado, holds a doctorate in adult learning and development, and is a former priest and monk of St. Benedict's Monastery. He's also an oboist, writer, weaver, spinner and cook, and lives in Buena Vista, Colorado.

As we began Friday night, Paul cautioned us to view our forthcoming experience not as a workshop but as a retreat. "Switch from 'I'm going to learn something' to 'I'm here to be something.' Sink, ever so gently into your experience." He said that over time Centering Prayer creates a sense of place. It disconnects us from the normal human mechanism of the way the world operates to the way God operates.

Centering Prayer is also counter-intuitive to our beliefs about spirituality. We operate in a world where we have strong expectations, but Centering Prayer is closer to the paradox we find in the Gospels where in death is life or where we are commissioned to love our enemies. Those messages seem counter-intuitive.

In our periods of Centering Prayer we go into a dying place, but then when we come out, we tend to reassemble ourselves in what is familiar. But what if we didn't return immediately to the familiar? Paul said, "In the fourth step of the prayer, we are to build a bridge between the prayer itself and the returning."

We then had a period of Centering Prayer where we were seated. Afterward, Paul asked, "What is the spiritual journey?" One responder said, "A yearning for God and finally achieving union with God." Another said that the journey is the path we each take to achieve spiritual union. One lady commented that in the spiritual journey we are like reeds that need to be carved and shaped so the music of God can be played through us.

Paul questioned, "What if I said we don't need to die to self but just give up the part of ourselves that keeps us from being in union with God?"

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## The Spiritual Journey and the Illusion of Progress



When we meditate we often think about God instead of surrendering ourselves to God because it's human nature to not surrender. We are also trained by church and society to follow the rules and pay attention to our actions and are told that by doing so we will become more spiritual.

"Here is the nugget I'd like to give you." We start off the journey with expectations of what it will be like and what we'll be like. Our churches have saints that supposedly point the way. But even Jesus did not want us to imitate Him. *He wanted us to experience union with God.* Somehow we think that we know what the end of the spiritual journey is, but in Centering Prayer we're saying that none of that is true. So long as we hold onto the idea that we're going to get "better" we're not going to let God do what God wills.

One participant said "It's helpful, then, to not want to get 'better.'" And another added, "We try to get at this 'divine union' with words." Words sometimes complicate the prayer because words are how we describe the prayer. Then another added, "I can only be as holy as God wants me to be, so I'm not going to worry about it."

Paul continued, "So the concept of holiness is an illusion. We've reduced spirituality to morality. But it's not morality. Centering Prayer is a time when I can 'show up'. Transformation is at work. Centering Prayer is the beginning of being able to *be* with God. We're swimming in an ocean of unconditional love, and we still think we're hungry. We think we'll sit down at Centering Prayer and God will show up. But we're the ones who haven't shown up. When we pray, we're taking our ego out of the equa-

tion."

The discussion closed with Paul's illustration of a hospital chaplain who told Paul that he was overwhelmed by his duties. When Paul asked him how he would feel if he could "hang his outer self on a coat rack" outside the patient's room and then minister to the patient, the chaplain started to cry. He told Paul that his burden would be gone--he would be free to tend to the patient without all of the artificial expectations he had created for himself. And then Paul asked us if we were to put ourselves on a hook, what would be left.

He then encouraged us to maintain a feeling of retreat when we closed our time together, remaining in silence as much as possible. We closed with a second period of Centering Prayer and left quietly.

The next morning we were treated to a beautiful breakfast and time to visit with other participants. At 9:30 am, we began in the morning reviewing the discussion and ideas of the night before. Paul said that we think we only know one way to *know* and it is thinking, but there are many ways to know. Intuition, for example. The brain is the organ of judging, and that's why knowledge derived from thinking can be counter-intuitive. We want the Gospel to be affirming rather than disturbing. The True Self is discouraging to the ego which is hungry for attention. Even when God gives us a "bring me to my knees" experience, we have to let it go.

In traditional religion we have often been taught that Jesus came to save us from sin—that Jesus paid the price, so that we should realize how awful we are in order to realize how good God is. Paul said that he's come to believe that "It's easier to feel guilty rather than (Continued on next page).

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the unconditional love that's always available to us." We then stopped for a period of Centering Prayer, and Paul instructed us to notice ourselves as we went into and out of the Centering Prayer room. When we returned several participants shared their experiences: *My internal rhythm was slowing down; I was very comfortable and felt a kind of communion; there was a kind of energy in the large circle.*

Paul suggested that Centering Prayer tends to dismember what is "normal" in the world of our attachments. The product of Centering Prayer is not clarity but rather not knowing or a disorientation of our ordinary world. So as Centering Prayer practitioners, we are in two worlds or realms--the realm of the Human Condition and the realm of the One or God. We then brainstormed characteristics of each of these realms on a chart, and they seemed incompatible, but Paul said that in the human condition, we who seek have been drawn to "the One." So we are really dancing between two worlds and can, therefore, feel unbalanced.

To illustrate imbalance, Paul had us stand, feet together, near a chair which we could grab if we felt unsteady, and shut our eyes. After a while, he told us to try to lift one foot keeping our eyes closed. He said, "If you're proceeding in an imbalanced state, you're probably on the right track." This exercise and creating the chart on the Human Condition and the One led to questions about Centering Prayer and our relationship with God.

Paul also reminded us that sometimes we see the Spiritual Journey as a self-improvement program. Jesus shows us how to be "better," and we begin to think our now self is better than the one we had. But it is still a self. As contemplatives we're not doing change. We're doing transformation, and the bad news is that

we don't recognize it. Only after Jesus died was his message understood.



Then a participant said, "If the Spiritual Journey is depressing, why do we keep doing it? Can you put a positive spin on it?" And Paul replied, "You're far more than you think you are. We get a glimmer of where God is taking us. Our ego won't know it, but some aspect of our soul sense will say, 'This is why I was born.'"

The morning was followed by a period of Centering Prayer, lunch, and then another period of Centering Prayer.

The afternoon discussion included topics such as memory, the mind's desire to organize things, and the sense of community in a prayer group. Paul said that when we start the spiritual journey, we want companions to help us. But we still are doing this alone. Monastic say, "We are alone together." As we spend more time in the ocean of the Divine and the grasp on the ego continues, we experience that "you and I are not separate." We make progress when we realize that we are not 40 persons but one being. In the Divine it is all one. And we

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can come out of meditation feeling that we are one. With contemplative knowing our differences diminish, and we get glimpses of it when we pray together. That is the reason why we don't wear **name tags** at the 10 day intensive retreats at Snow Mass. Sometimes we hear people saying at the end of the retreat, "I know you. What's your name?"

Another concern on the spiritual journey is the danger of our analyzing our life. Paul asked, "What would your life be like if you didn't analyze it?" Diagnosis is the main tool of the mind, and when we explain ourselves to ourselves, we limit the Divine's opportunity to guide us. As the mind's control over the body diminishes, the river of the Divine increases.

At this point we had our final period of Centering Prayer again noticing ourselves as we moved to and from the room for the prayer period.

Paul closed with a familiar question cast in a new dimension. How often have we heard, especially as children, "Young man/lady, who do you think you are?" The authority was trying to put us in our place. And we still do that to ourselves. We create the reality we live whether we know it or not.

A helpful question can be "On the Spiritual Journey, where do you think you are going?" That question can liberate us, but the thing to remember is to let go of the answer. The questions are beautiful gifts that help us to move into the next moment of the journey with passion, grace, and mystery. We have all we need including all the love and forgiveness. We just need to get out of the way.

Paul ended with a quote from Walt Whitman's *Leaves of Grass*:

I celebrate myself;

And what I assume you shall assume;

For every atom belonging to me, as good as belongs to you.

In closing our time together, Sue Hagen said to Paul, "You have given us so much, and we'll live it." She then gave him a plaque which appropriately read: *When I let go of what I am, I become what I might be.*

Thank you to all who helped to make this retreat possible: Chris and Sue Hagen, coordinators, Janet Williams and her registration team, and Winnie Baumer for generous hospitality. We also thank San Rafael Catholic Church for the use of their buildings.

~Linda Dollins

### Check it Out

Check out the CONSD website at [www.consd.com](http://www.consd.com). You will find a wealth of information related to Centering Prayer. You can read or download past newsletters as well as our current one. There is a list of upcoming CONSD and COSD events. There are links to websites such as Contemplative Outreach, Ltd., Fr. Richard Rohr, Fr. William Meninger, and links to retreat centers.

## About Centering Prayer

Centering Prayer moves us toward the deepest level of relationship and intimacy with God described in Matthew 6:6 as an invitation to participate with Jesus in the life of the Father. Prayer in secret is letting go of expectations and desires – "and your father, who sees in secret will reward you" (*Matthew 6:6*). In the Aramaic, the language which Jesus spoke, "reward" might be paraphrased as "your Father will cause your whole human nature to blossom, bloom, flourish, and to be transformed."

Centering Prayer is rarely free of thoughts but grows in detachment from them. It is to be totally present to God. "Mouth to mouth" (*Num. 12:6-8*) suggests the intimacy of the relationship. Jesus' invitation is to become "no thing," i.e. not attached or over – identified with anything. God is not a thing, but all things. We must become detached even from our *ideas of God*.

The healing that happens over time with Centering Prayer is not like a physical healing; it goes to the root of our problems, the emotional programs for happiness. Centering Prayer gradually undermines those programs through the action of the Gift of Knowledge which impresses upon us the reality that only God can satisfy our boundless desire for happiness. Centering prayer, in the context of the spiritual journey, fosters an ever – increasing trust in God's love and care and in his total identification with us in the events of our lives with all their consequences.

Silence is the greatest teacher there is. God's creative Word is uttered in sheer silence, and it is in our ability to resonate with it that we are transformed. We can't get "there" by ourselves. So we consent to God's doing "it" in us. We can't climb the ladder of transformation, but we have the capacity to receive it. God's word

spoken at creation set off a resonance which continues to vibrate throughout the universe and in us. The consciousness into which we move through pure prayer (contemplation) is Christ Consciousness. The Kingdom of God is a state of consciousness, but not just any state of consciousness. It is Jesus' consciousness of the Father as a Abba. His humanity is the most sublime manifestation of it.

Centering prayer is an invitation to the furthest possibility of human nature, which is to become divine. Not however, like Adam and Eve, who wanted to become God *on their own terms*. In the Eastern Orthodox churches, divinization is the goal of the Christian life, not just to become a good person. The Orthodox tradition calls it "deification." We in the West call it "transformation in Christ."

~Fr. Thomas Keating,  
Contemplative Outreach News,  
Volume 29, Number 1, December 2012

## A Moment for Reflection

"Do not look forward to what may happen tomorrow; the same everlasting Father who cares for you today will take care of you tomorrow and every day.

Either He will shield you from suffering, or He will give you unfailing strength to bear it.

Be at peace, then, put aside all anxious thoughts and imaginations, and say continually: 'The Lord is my strength and my shield; my heart has trusted in Him and I am helped. He is not only with me but in me and I in Him.'

~St. Francis de Sales

## Fallbrook Centering Prayer Groups

Our original Fallbrook Centering Prayer Group began before the turn of the century and CONSD! Lois Peretti and Marcy Burge felt the call of the Holy Spirit and attended a CP Introductory Workshop in the San Diego area and brought it north to Fallbrook. Lois then moved to Colorado but Marcy carried it forward. Recently she was called home to God but the Holy Spirit has really taken hold up here and currently we are blessed to have TWO Centering Prayer groups. One year ago we were fortunate to hold an Introductory Centering Prayer Workshop here at St. Peter the Apostle Parish. It was so wonderful and opened so many hearts to God's Presence and His never ending love for each one of us and call to spread that LOVE wherever we go and in whatever we do.

Our Saturday morning group meets in one of our 'elders' home. We try to come to as many Saturday CONSD Events as we can as a group and are SO GRATEFUL to Chris and Sue for their amazing leadership and teams that make them happen.

Our Wednesday morning group meets after mass (9:15 am) at St. Peters and welcome all

to come and check Centering Prayer out. We have even have a gentleman from Alabama who comes out frequently to visit his daughter who is a Marine at Camp Pendleton. Meeting with God individually in a group is so beneficial for support on our personal journeys we think.

As we look forward to Lent we would like to close with a reflection from Fr, John Main in his book: The Way of Unknowing. "It is necessary to meditate every day. Being the person you have been created to be is to be rooted in your own deepest spiritual center. Meditation is growth and transcendence. Just as the plant that is rooted and that we cultivate is in a constant state of self-transcendence, leaving behind its former state and being what it is now, so are we on this journey of spiritual growth. The seed is the shoot, the shoot is the stalk, the stalk is the fruit and so on. Meditation is just that flowing movement of self-transcendence that unfolds as one reality—the person we are—in God's eternal present." May we ALL keep growing in God's Love!!!

~Ann Keegan and Barbara Hudson

## Sustaining Member of CONSD

The Mission of Contemplative Outreach of North San Diego is to: TEACH Centering Prayer. BUILD a Christ centered community. SUPPORT the contemplative life of its members. We invite you to help sustain our Mission through an annual donation of \$25.00 or whatever amount is comfortable.

CONSD is a volunteer organization. While we have no paid staff we do incur expenses. For example the expenses incurred in the daily op-

eration of the CONSD office, mailing communication to our members, Workshops, and other Centering Prayer events. These build a Christ centered community and support contemplative life. Since we are a non-profit organization all donations are tax deductible. Should you want to make an annual donation of \$25.00 please make out your check to CONSD and mail it to CONSD 908 Via Linda, Escondido, CA 92029.

## New Communications Member Needed

The primary duties of this position are:

1. Work closely with the Centering Prayer Introductory Workshop team leaders to advertise or announce in several media community calendars all upcoming workshops in the Union Tribune newspaper and in the various local small news papers.
2. Place announcements of major speaker events in the Union Tribune and various local news papers.
3. Visit the various small local newspaper websites to obtain announcement contact infor-

mation such as emails and phone numbers of the staff members who will put announcements into the local small newspaper calendar of events.

4. Attend the quarterly CONSD Servant Leadership team meetings and report on all media communications efforts that occurred during the quarter.

The current Communications Team leader is Judi Appel, who will train and pass on info.

Please contact Sue Hagen: 760-745-8860 or [sue.hagen@abcglobal.net](mailto:sue.hagen@abcglobal.net)

## Reflections on Advent Day of Prayer

The second Saturday in December offered a unique opportunity for CONSD as our chapter partnered with Gethsemane Lutheran Church and The Centering Prayer Group of Mary Magdalene Apostle Catholic Community.

The morning agenda included two periods of Centering Prayer, Advent Stations for silent reflection, and concluded with a deep faith sharing among the participants, some of whom were new to Centering Prayer.

This full day retreat was designed so that individuals could drop in for any portion, or stay for the full day. A festive lunch of home-made soup and bread was shared at the noon hour. And all experienced the conversation and companionship as another gift of community building. During this time the Sacrament of Reconciliation was also made available for those who sought it. Others continued the silence of the morning as they walked the labyrinth or meandered around the church campus.

The afternoon was most meaningful as indi-

viduals were allowed and encouraged to share their grief in a community prayer service, as we prayed and sang The Psalms of Lament. As I heard someone gently sob that her tears were for her brother, I was reminded that the Joy of Advent, of God entering the human condition as one of us, is a much deeper joy than our culture could ever offer. What a gift to gather in Christian community where grief is acknowledged and those who are hurting receive support. I think we all experienced that "knowing of the heart" that Advent Joy also holds, comforts, and contains all human loss and suffering.

Ever grateful for the intimacy of our God and the manifestation of God's love as we trusted each other with our grief, we gathered again in prayer for contemplative Eucharist, again enriched in so many ways.

~Diane Langworthy

## New Living House

Imagine yourself as a living house. God comes in to rebuild that house. At first perhaps you can understand what He is doing. He is getting the drains right and stopping the leaks in the roof and so on; you know those jobs needed doing, so you are not surprised.

But presently, He starts knocking the house about in a way that hurts abominably and does not seem to make sense. What on earth is He up to? The explanation is that He is building

quite a different house from the one you thought of—building out a new wing here, putting on extra floor there, running up towers, and making courtyards.

You thought you were going to be made into a decent little cottage but He is building a palace. *He intends to come and live in it Himself!*

~C.S. Lewis

## Time for Renewal

Our next Introductory Program Workshop is an excellent time for those who have previously attended a workshop to come and renew your understanding and commitment to your practice of Centering Prayer.

Those who have done so have found it to be a wonderfully deepening experience. Please join us at the next workshop. There is no charge for this opportunity.

Our next Introductory Program Workshop is Saturday March 1st at the Pilgrim United Church of Christ, 202 Chestnut Ave. Carlsbad from 9:00am to 12:30pm.

Please call Gail Carr at (760) 390-2076 or email at [carr.gail@gmail.com](mailto:carr.gail@gmail.com) for additional information.

## Faith

“Faith is strengthened by reading and meditation on the Word of God, prayer, fidelity to the duties of our state of life, and the acceptance of the circumstances of life.

We must try to perceive Christ in the interruption of our plans and in the disappointment of our expectations; in difficulties, contradictions, and trials. No matter what happens, “We know that in everything God works for good with those who love him” (Romans 8:28).

The Holy Spirit works on our evolution not only by purifying and enlightening us from within, but also by allowing difficulties, trials, and temptations to assail us from without.

This much is certain, that once we make up our minds to seek God, He is already seeking us much more eagerly, and He is not going to let anything happen to prevent His purpose. He will bring people and events into our lives, and whatever we may think about them, they are designed for the evolution of His life in us.”

~Fr. Thomas Keating  
The Heart of the World,  
Introduction to Contemplative  
Christianity, pg. 45



## Apostolate of Smiling

Mother Teresa once said, "Peace begins with a smile."

Just a little smile on your lips: Cheers your heart. Keeps you in good humor. Preserves peace in your soul. Promotes your health. Beautifies your face. Induces kindly thoughts. Inspires kindly deeds .... Even if you're feeling sad.

Smile to yourself, to warm your own heart. First thing in the morning, smile at yourself in the mirror, no matter how blurry-eyed and tousled you may look. Throughout the day in the lift, the bathroom at work, for women and for men too, smile at yourself. Remind yourself, "If God loves me, I can love myself too!"

Smiling at others in the family can be very hard as often they are the people we least want to smile at. Smile at friends and non-friends. Smile at strangers? – Can be a little risky, beware of a pickup. Send smileys on your cell phone. Add smileys to your emails.

Smile at church, look them in the face and genuinely wish peace to others at the sign of peace. Smile as a sign of joy. Smile your thanks even if you don't say the words. Smile your apology Smile at lonely faces, timid faces, sad faces, sick faces. Smile at wrinkled

old faces and fresh young faces. Smile at familiar faces and strange faces

COUNT the number of smiles your smile has drawn from others in one day. This is how many times you have promoted contentment, joy, satisfaction, encouragement, or confidence in the hearts of others. These will give birth to unselfish acts and noble deeds. The influence of your smile is spreading, though you do not always see the wonders of it working.

YOUR SMILE can bring new life and hope and courage into the hearts of the weary, the overburdened, the discouraged, the tempted, and the despairing.

YOUR SMILE can help to bring people to God, be the beginning of a conversion, prepare the way for a sinner's return to God, and can win for you a host of devoted friends.

SMILE TOO, ESPECIALLY, AT GOD in gratitude and loving acceptance of whatever He sends into your life and God will reward you with the radiantly Smiling Face of Jesus to gaze on you with special love throughout eternity.

~Rev. Bruno Hagspiel, S.V.D.

## Let us Labor

Let us then labor for an inward stillness,  
An inward stillness and an inward healing,  
That perfect silence where the lips and heart  
are still,  
And we no longer entertain our own imperfect  
Thought and vain hope opinions,  
But God above speaks in us,

And we wait in singleness of heart,  
That we may know His will,  
And in the silence of our spirit  
That we may do His will,  
and to do that only

~Henry Wadsworth Longfellow

## *A RISING TIDE OF SILENCE*



The Life of Fr. Thomas Keating

You will not want to miss this recently released movie that brings forth a very personal story of Fr. Keating's life from his childhood to the current day. In addition to the movie we will have periods of Centering Prayer, faith sharing, and discussion.

Date: February 22, 2014

Time: Registration & Hospitality 9:00am

Retreat 9:30am – 12:30pm

Place: San Dieguito United Methodist Church

170 Calle Magdalena, Encinitas 92024

Freewill offering will be available for those who wish to make a donation to CONSD.

**Directions:** Freeway 5 to Encinitas Blvd., North on Encinitas Blvd. (stay in right lane) one block to Calle Magdalena, right on Calle Magdalena to Church at the end of the Street.

For more information contact Sue Hagen: [sue.hagen@sbcglobal.net](mailto:sue.hagen@sbcglobal.net)/760.745.8860

## CONSD & COSD Events—2013-2014

### CONSD EVENTS – 2014

#### Half Day Retreat

Presentation: Movie: “A Rising Tide of Silence” The story of Fr .Keating’s life

Date: February 22, 2014

Time: 9:00am-12:30pm

Location: San Dieguito United Methodist Church, 170 Calle Magdalena, Encinitas

Free Will Offering

#### United in Prayer Day

Date: March 15, 2014

Time: 8:30am-12:30pm

Location: First Presbyterian Church, 500 Far-ragut Circle, El Cajon

Free will Offering

#### Presentation

Presenter: Fr. William Meninger

Presentation: The Four Levels of Prayer

Date: June 21, 2014

Time: 9:00am-3:00pm, bring lunch

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

Suggested Donation: \$35.00

#### Half Day Retreat

Date: August 2, 2014

Time: 9:00am-12:30pm

Location: TBA

Free Will Offering

#### Weekend Retreat

Time: October 17-19th, 3:00pm-1:00pm .

Location: Prince of Peace Abbey, 650 Benet Hill Rd, Oceanside

Cost: \$170.00 with \$50.00 non refundable deposit due June 17th.

#### Half Day Retreat

Date: November 8, 2014

Location: TBA

*For information on all CONSD events call Sue Hagen at (760) 745-8860*

### COSD EVENTS

*For information on COSD Events call Kathy at (619) 749-4141*

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## CONSD CENTERING PRAYER GROUPS

	Area	Facilitator/s	Telephone	Location	Day & Time
1	Del Mar	Kathy Agnew	858-481-8754	St. Peters Episcopal Church, 334 14th St. Del Mar	Thursdays 4:30-6:00 pm
2	Encinitas (1)	Shirley Shetula	760-436-6721	1333 Camino Lorado, San Marcos	Mondays 10:00 am
3	Encinitas (2)	Mike & Ann King	760-753-1575	Home of Ann and Mike (Call for directions)	Thursdays 7:00 pm
4	Encinitas (3)	Susan Elmore	760-518-8387	Call for location	First & third Mon. 6:30 pm
5	Escondido	Linda Dollins	760-745-5100	First United Methodist Church, 341 S. Kalmia	Mondays 4:30 pm
6	Fallbrook (1)	Barbara Hudson & Susan Gross	760-645-0726 760-451-0514	St. Peter the Apostle in the Upper Room, 450 S. Stagecoach Lane	Wednesdays 9:15-10:00 am
7	Fallbrook (2)	Ann Keegan	760-723-0855	(Call for location)	Saturdays 8:30 am
8	Oceanside (1)	Ed Clifford	760-630-1897	Mission San Luis Rey, McKeon Ctr. Room 12	Wednesdays 7:00 pm
9	Oceanside (2)	Mary Williams	760-510-9337	St. Thomas More Catholic Church, 1450 S. Melrose Dr.	Thursdays 1:00 pm
10	Poway (1)	Elena Andrews	858-451-2098	St. Gabriel Catholic Church, 3734 Twin Peaks Rd.	Fridays 9:30-11:00 am
11	Poway (2)	Colleen Clementson & Rebecca Crowley	858-748-8548 858-748-3801	Community Church of Poway, 13501 Community Rd.	Tuesdays 6:30-8:00 pm
12	Poway (3)	Sue & Chris Hagen	760-745-8860	St. Bartholomew's Episcopal Church, 16375 Pomerado Dr.	Tuesdays 5:00-6:30 pm
13	Poway (4)	Sherlene Mollerstuen	858-451-6825	Lutheran Church of the Incarnation, 16889 Espola Rd.	Mondays 5:00-6:30 pm
14	Ramona	Joan Gansert	760-518-2081	Immaculate Heart of Mary	Thursdays 11:00 am
15	Rancho Bernardo	Audrey Spindler	858-740-9055	San Rafael Parish Cntr., Rooms A & B	Wednesdays 3:30-5:00 pm
16	Rancho Santa Fe	Dixie Welsh	858-756-1911 (church number)	Church of the Nativity, 6309 El Apajo, Rancho Santa Fe	Saturdays 9:00 am
17	Serra Mesa	Diane Langworthy	619-697-3558	Mary Magdalene Apostle Catholic Community / Gethsemane Lutheran, 2696 Melbourne Dr. San Diego	Tuesdays 7:00-8:30 pm
18	Temecula (1)	Jenny Alcazar	951-696-5657	23479 Canterbury Way, Murrieta	Second & fourth Wed. 12:30 pm
19	Temecula (2)	Deb Potts	951-265-7502	Temecula United Methodist Church, 42690 Margarita Rd.	4th Monday in April, Aug., & Nov. 6:00-7:00 pm