

Consd News

THE NEWSLETTER OF CONTEMPLATIVE OUTREACH OF NORTH SAN DIEGO
Volume 10 Number 3 August 2015



Special Interest

Nurturing the
False Self
pages 1-5

Centering
Prayer App
page 5

San Marcos
Group
page 6

Thank You
page 7

Journey to Co-
Coordinator
page 8

A Retreat with
Edwina Gateley
pages 9-10

Events
page 11

Prayer Groups
page 12

Nurturing the False Self

As practitioners of Centering Prayer, we experience its benefits in our lives as the fruits of the spirit. Joy, peace, patience, kindness settle within us and radiate outwards. Within the prayer itself, we become familiar with the experience of recognizing when we are engaged with our thoughts. When so engaged, we have learned to return to our sacred word with a gentleness that lets go of reprimand or remorse and simply embraces the experience with an acceptance of what is occurring. We practice this process, over and over, allowing it to open us to the presence and action of God within us as relationship. We trust in this relationship and let it carry us as God wills, knowing that we will be transformed.

And in our times of activity, how do we respond to this relationship when engagement with our thoughts and feelings are afflictive in nature? When our false self rears its head, how do we access the same gentle acceptance, the same openness of trust, the same letting go of reprimand or remorse and allow the Holy Spirit to carry us as God wills so that this relationship continues to lead to our transformation? Well, we have our active practices. We have the Welcoming Prayer. We have affective prayer sentences and affirmations. And we have “just noticing”, the active practice developed by Paul Ilecki and so marvelously explained to us by Chris Hagen in the “Nurturing the False Self” workshop on 6/20/15.

The title of Chris' workshop begs the question, why do we want to “nurture” the false self? Well, Chris explained his definition of nurture as one of “encouragement.” In the case of the false self, the intention is to encourage oneself to grow up and to evolve in the direction of the true self. Thomas Merton said that “the false self is not final or absolute; it is a provisional self-construction.” The false self is the place where we begin our journey of transformation. Merton further notes that “the self that begins the journey is not the self that arrives.” When we allow God to instruct our development, the attendant transformation leads to the true self which, in essence, is our whole self.

Drawing from his years of practice in Centering Prayer as well as from his extensive knowledge of neurology, Chris skillfully led the group of 74 attendees through the following three conferences which I will attempt to summarize. (Continued on next page).

Nurturing the False Self

1. Our instinctual need to become our whole self

The first conference recognized humanity's desire to become whole as a primal, instinctive need. We have a yearning to find those other parts of our self that will make us whole. Fr. Richard Rohr notes how "Jesus was both human and divine at the same time" while recognizing that we have a profound need "to experience the same unitive mystery in ourselves." This internal drive, according to Fr. Thomas Keating, pushes us to "not be God, but to be like God." What does being "in the image of God" look like? It is portrayed in how Jesus Christ related to others – with an unconditional, sacrificial radiance of understanding and acceptance, compassion and forgiveness, patience and humility. We have this indwelling potential to relate to others the same way when we touch within and radiate outwards our True Self.

Evolving into our whole self is the same as tapping into the Kingdom of God. Keating notes that to tap into this internal kingdom requires a basic restructuring of our consciousness. He describes the three levels of consciousness as Ordinary consciousness (perceptions, judgments, thoughts, feelings, actions), Spiritual consciousness (our desire for the presence of God in our lives), and Divine Consciousness (the source of unconditional understanding, acceptance, compassion, forgiveness, humility, and patience). Chris explained the three levels not as a linear pathway from one to the other wherein one gives up Ordinary consciousness; instead, the process is mutual reinforcement of the levels with the goal of having one's Ordinary consciousness inspired by our Spiritual consciousness and opening to become infused with and transformed by the Divine Self.

Our false self is not inherently "bad." It is simply not our whole self. We can either "nurture" or encourage its evolution towards our True Self or we can allow the devolution of afflictive emotions and attitudes. When we find ourselves moving from needing to desiring to having a sense of entitlement, it becomes easy for us to devolve into demanding that reality fit our needs for power, control, affection, and security in a particular way. Guiding this spiraling devolution are our unconsciously learned beliefs (judgments of right/wrong, good/bad, fair/unfair, acceptable/unacceptable) and values (how people should behave and how things should be).

Chris explained how these unconscious and learned behavioral responses are generated by neurological networks in various compartments of the brain. During childhood and beyond, the repetitions of practicing various behaviors to meet our instinctual needs have been stored in our unconscious memories. Furthermore, the emotional compartment of the brain has recorded the feelings generated by our experiences as either beneficial or adverse. As Fr. Carl Arico has said, "the issues are in the tissues." This explains sudden and strong adverse reactions of feeling threatened, hurt, angry, anxious, insecure, judgmental, lonely, contempt, fearful, to name a few. These reactive feelings can seem to "come out of nowhere." Chris noted that Flip Wilson once gave over authority of such occurrences citing that "the devil made me do it!"

We are not able to get rid of some of this programming since much of it is based on automaticity and is a benefit in our lives. For example, we wouldn't want to have to consciously think each time we brush our teeth as to how we perform each step of such a specific activity. (Continued on next page).

Nurturing the False Self

Another positive aspect of this neural programming is that our brain has the capacity to constantly create new neural pathways. We are always able to transform. So how do we align ourselves in adverse moments to begin to respond to reality instead of reacting? How do we encourage our False Self to evolve into our True Self? The answer is to open ourselves to the presence and action of the Holy Spirit, of God in our life just as we are in the present moment.

2. The need to be present in the moment

Holding a prop out from himself, Chris asked us to look at it, saying that it was a reality which exists in the construct of our brain. In other words, when we looked at it, our eyes transmitted the image to our brain which, based upon what we have learned from life, defined the prop as a pointer (stick used in pointing to words or images in a presentation). Chris might have used another prop, one more emotionally laden (e.g., a noose, a flower, a crucifix) to look at how we emotionally react to the reality that we see and experience. In the present moment, neurologically speaking, our reality exists in our brain, in our mind. Our false self is telling us another story which is that reality is solely “out there.” In times of afflictive emotions, the present moment is being served up to us from our past adversities stored as unconscious memories in our brain. In our contemplative practices, we are seeking to develop a sense of detachment from our past programming so that we can “erase” certain files by creating new ways of responding to our difficult thoughts and emotions. We are not seeking a blank mind. We are instead looking to be unattached to the emotions, thoughts, judgments, etc. that come up from past unconsciously learned behaviors. In Fr. Keating's words, “non-attachment is a non-possessive

attitude towards all reality.” Scripture encourages us to open to the power of the Holy Spirit: “the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance (brain) all that I said to you. Peace I leave with you; My peace I give you.” Remembering the three levels of consciousness, we find that the more we are able to be in the present moment – to be open to and accepting of what we are thinking, feeling and experiencing right now – the more we are able to open the channel from ordinary consciousness to spiritual consciousness, thus increasing the likelihood of opening to divine consciousness which will in turn infuse our ordinary consciousness. This process is what we practice in Centering Prayer. This is the thing that we “do” when we sit in prayer.

When we are engaged in a thought, we gently return to our sacred word, to the present moment, with the intention of opening ourselves to the presence and action of the Holy Spirit within us.

3. The method of “just noticing”

Jesus said, “If any want to become my followers, let them deny themselves and take up their cross daily and follow me.” Chris noted that in this saying Jesus asks us to evolve away from our behaviors of the false self. He asks us to “deny” this part of our self within a daily practice of taking up our cross, a symbol of the spirituality of Christ within us, and follow Him by being fully in the present moment where God exists. The denial that is being requested of us is the relinquishment of our attachment to the thoughts, judgments, and emotional reactions that arise from our false self during our daily activities. So, like the Welcoming Prayer and affective prayer sentences, “just noticing” offers us a way to move in and out of the (Continued on next page).

Nurturing the False Self

present moment when we are in the midst of afflictive emotions.

Similar to how we use Centering Prayer in our prayer life, “just noticing” is a way of being present in our daily life when our false self arises. Both practices seek to transform our false self. Both nurture movement towards being in the present moment. In both practices, the first step is to note our intention to consent to the presence and action of God and leave the Holy Spirit to do the rest. In “just noticing”, we return not to the sacred word, but to the stance of “just noticing” when we find ourselves engaged in afflictive thoughts and feelings. “Just noticing” is only used in experiences with the false self.

While Centering Prayer functions at a non-conscious level, “just noticing” is used on the conscious level. It acts as a bridge between the fruits of the Spirit generated by Centering Prayer and bringing these into our active life. In fact, Chris emphasized that “just noticing” is not effective without the practice of Centering Prayer. Returning from the unreality of thoughts to one’s sacred word, helps one in the practice of “just noticing.” What do we do with our thoughts and afflictive feelings in “just noticing”? As with Centering Prayer, we simply and gently notice them, accept them, and let them go. We do not analyze them. We harbor no goals for how they will be experienced and processed. We let go of expectations. We resist no thought. We retain no thought. So, if the method of “just noticing” seems familiar to a Centering Prayer practitioner, it is because it is similar to the way that we try to nurture the growing up of our false self.

The method of “just noticing” is: Bring your attention to the experience. Just notice it without thought, emotion or story. Experience the

thought, emotion, or story and then let it go.

When afflictive thoughts, emotions, and internal commentaries arise, we simply bring our awareness to them. Our brain may try to deal with them by labeling them as our self: “I am sad”, “I am anxious”, “I am mad.” Or, we may engage in stories of judgment, remorse, guilt. Our unconscious wants to be heard. And yet, the only way to restructure our levels of consciousness is not to resist these afflictive states of being, but to instead gently guide our awareness to them from a middle point of awareness between ourselves and our afflictive emotions. We gently stay in the middle space of awareness in the present moment without thinking, judging, or reacting to our experience. We do not try to sweep the experience under the rug nor to cover it over with scenarios of doom. Such unrealities served up by our brain only act as an emotional anesthetic that shuts the door on the Holy Spirit. If instead we experience what is happening, and do not stop to analyze or control; if we can go with the flow of what is happening without being attached to it; if we can learn how to gently pull back and simply be with the strong feelings of the experience, then we learn to observe the process and allow it to become a way of transformation.

Chris spoke to us of two “just noticing” situations: one when we are not engaged in an interaction, and the other when we are engaged in an interaction. We practiced the first situation to understand how to bring our awareness to the middle space. We placed our eyes on something in the distance, pulled our gaze back to the space midway between ourselves and the distant object, kept the object in our peripheral vision, and stayed with the experience/dominant feeling. (Continued on next page).

Nurturing the False Self

We exercised pulling back physiologically in order to understand the awareness of pulling back consciously on our judgments, labeling, and commentaries. We exercised physiologically keeping the object in our periphery in order to understand the internal detachment of not engaging the false self. In an actual situation, we would remain in the middle space and allow the afflictive experience to dissolve on its own.

Chris spoke to us of what to do when we are engaged in an interaction and the false self rears its head. We first of all bring our awareness to “just noticing” the experience. Instead of labeling the experience as our core identity (“I am feeling anxious or I am angry...”), we may acknowledge it with “this is the feeling of anxiety, this is the feeling of anger ... or this is the story of”

Like the returning to our sacred word in Centering Prayer, our practice with “just noticing” builds neural pathways in our brain and helps to restructure our consciousness by opening to and allowing the Holy Spirit to transform us by

God's presence and action within.

In a group conversation with Father Keating that Chris and Sue had some time ago, Fr. Keating asked them the question: “Do you think this is your spiritual journey?” Not waiting very long for a response, he gave his own answer to them. “Well, if you do, you better think again. For you are wrong! It is God's journey *in* you. Through your transformation, God transforms all humanity one person at a time.”

We are made in the image of God, of God within us. We are God's container and the Holy Spirit will work its wonders through us in many ways. Centering Prayer, the Welcoming Prayer, and “just noticing” are all practices to keep our containers open to the wondrous work of uncovering the great love and freedom that lies within the core of our True Self.

Thank you, Chris, for sharing with us the practice and benefit of “just noticing.”

~Parth Domke

Centering Prayer—There's an App for that!

While searching for a meditation timer with a gong or singing bowl, I came upon an App on my iPhone developed by Contemplative Outreach.

It not only explains Centering Prayer, but it lists resources available, local contacts in the US and Internationally, and then takes you to Contemplative Outreach's subscription to its newsletter.

On the practical side, you are able to select an opening prayer, beginning sound (lute, singing bowl, gongs), silence duration (from 1-99 min-

utes), ending sound and closing prayers (from Psalms, scripture, others or selections from Fr. Keating).

I have used this when I'm travelling, out in nature or on retreats. It's always available and with you!

On an iPhone, simply go to the App Store and search “Centering Prayer” and download it for free!

~Diane Oldfield

Prayer of Silence

In Silence,
 To be here before you, Lord that's all.
 To close the eyes of my body,
 To close the eyes of my soul,
 To become still and silent,
 To expose myself to you who are here,
 exposed to me.
 External Presence, I am here before you.
 I am willing to feel nothing, Lord,
 to see nothing, to hear nothing.
 Empty of all ideas, of all images,
 in the darkness.
 I am here, simply, to meet you
 without obstacles, in the silence
 of faith, before you, Lord.

~Unknown Author

Community

Personal fulfillment and personal salvation and personal healing and forgiveness are an important part of the big picture; but only a part. A spirituality that focuses only on one's own well-being and one's own relationship with God is incomplete. We are part of something much larger than ourselves and our concerns. Our own moments with God (as wonderful as they can be, as necessary as they are) are but moments in a much larger framework, a much larger design, a much larger structure. We are the builders; we are the builders of something much larger than ourselves. We don't know what the architect is up to, but we all have something to do on the construction team. Hope is the confident anticipation that whatever it is that we're building, it is indeed being built, in concrete, earthly terms, by the grace of God.

~Br. Mark Brown

[Society of Saint John the Evangelist](#)

San Marcos Centering Prayer Group

The San Marcos Centering Prayer Group meets at the San Marcos Lutheran Church, 3419 Grand Avenue, on Wednesday mornings from 9:00-10:30pm.

We had an initial half day Centering Prayer Introductory Workshop Program in late September of 2014. Linda Dollins met with us on the six following Tuesday evenings to make sure we got off to a good start.

Our meeting begins with a brief statement of the guidelines which govern the meeting, then twenty minutes of Centering Prayer, then twenty minutes of formation time, which is followed by about twenty to thirty minutes of sharing. For the first five months, during the formation period, we watched Thomas Keating's "The Spiritual Journey" DVD series. Then for the next three months, we read from his book, "Open Mind, Open Heart." We passed the book around with each person reading a paragraph. For the last month we have been reading from "Lectio Matters" by Mary Margaret Funk.

We currently have about twelve people in our group, and they receive email reminder notices on the Monday preceding the Wednesday meeting. We have added two new members since we started and our average meeting attendance is approximately seven people. We welcome visitors.

~Jim Ullman

Awakening

As you expand your meditation practice, in concert with your faith, you will find that these divine moments come more often, until you are finally awakened to your own deepest self, one with Christ.

~James Finley

Thank You



At the conclusion of the June 20th Half Day Workshop on the False Self I was very surprised and honored to receive a wonderful gift and numerous cards thanking me for my service as the Co-Coordinator of CONSD. I want to thank all who contributed to the gift and wrote the wonderfully supportive cards. I will use a portion of the gift for a weekend in Carmel, CA with Sue, and I will donate the remainder of the gift to the Alpha Project in San Diego. The Alpha Project serves the homeless. Sue and I will go to Carmel in September which will be a return to the place of our honeymoon 53 years ago September 21st. So, again thank you to all who contributed to the wonderful gift that will be used to honor our marriage as well as provide some degree of care for the homeless. While I have stepped aside as the Co-Coordinator I will continue to serve on the Ongoing Spiritual Enrichment Team, Introductory Workshop Presenter, and Co-Facilitator of our St. Bart's Centering Prayer Group. I will always support CONSD in any way I can. I want to thank Linda Dollins for accepting the call to become CONSD's new Co-Coordinator to serve the Chapter with Sue. When you read the article about Linda in this newsletter and when you have the opportunity to meet her you will see why our Chapter is truly blessed to have her as our new Co-Coordinator.

~Chris Hagen

Brewer Poem

Strong enough to be weak;
 Successful enough to fail;
 Busy enough to take time;
 Wise enough to say, "I don't know";
 Serious enough to laugh;
 Rich enough to be poor;
 Right enough to say, "I'm wrong";
 Compassionate enough to discipline'
 Conservative enough to give freely;
 Mature enough to be childlike;
 Righteous enough to be a sinner;
 Important enough to be last;
 Courageous enough to fear God;
 Planned enough to be spontaneous;
 Controlled enough to be flexible;
 Free enough to endure captivity;
 Knowledgeable enough to be rejected;
 Stable enough to cry;
 Victorious enough to lose;
 Industrious enough to relax;
 Leading enough to serve.

~ Philip C. Brewer

An Inward Stillness

"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 opinions,
 But God alone speaks in us, and we wait
 In singleness of heart, that we may know
 God's will, and in the silence of our spirits
 That we may do God's will, and do that only."

~Henry Wadsworth Longfellow

The Journey to Co-Coordinator

On May 2nd, I became CONSD's new Co-Coordinator working alongside our amazing Sue Hagen, and I would like to introduce myself by telling you a little about my spiritual journey.

As a girl I attended the Christian (Disciples of Christ) church in a suburb of Chicago, and later at the University of Wisconsin, the Lutheran church. After Dave and I were married, we had four children—two of our own and my cousins. We all attended the Congregational church in Prescott, AZ. When we moved to Escondido, we joined the Methodist church in 1973 and have been members ever since.

My involvement in church increased dramatically when I led our junior high program which meant not only Sunday meetings but also tent camping at Cuyamaca, taking river trips down the Colorado, and overseeing the District Junior High week-long summer camp in Julian. Having to minister to these youth was often exciting, sometimes exhausting and often drew me closer to them and to God.

At 40, I returned to teaching English at Poway High School. The demands of the job left little time for me to explore my faith, and when I retired at 60 I realized that church had lost much of its meaning for me. The well was dry.

Then God sent me Sharon Hoffman, our former minister's wife and good friend who led a Centering Prayer group in Encinitas. When I shared my discouragement about my faith and church, she said, "You've got to learn about Centering Prayer." Not long after that conversation, I went to an introductory workshop at the San Dieguito United Methodist Church where Chris and Sue presented. Afterward I asked Sue if I could come to their group. "Of course," she said, and I remember thinking, "if

I can just hold onto her coattails, maybe I can learn this prayer."

The Hagen's hosted a large group at St. Bartholomew's, and it seemed as if everyone knew what they were doing but me. For formation they were viewing the Spiritual Journey tapes and were well along in the series. I didn't know what Father Keating was talking about most of the time and remember asking Chris what the false self was. But eventually I had a basic understanding of Centering Prayer by participating in the prayer group, by praying twice a day, and by attending CONSD events.

After two years at their group, our Methodist church had a workshop and formed a group which I still lead. Also, about that time Susan Siciliano asked me to replace her on the Introductory Workshop team, and since then we have hosted 13 workshops. The Hagen's group is still an anchor in my week, and I attend as often as I can.

Over the last 10 years my Centering Prayer practice has transformed my knowledge of God in ways that my regular church attendance could not. My faith had been in my head and an attempt to do good works. No one had taught me another way. I know now that God's Love for us is constant—renewing us moment by moment—imbuing us with a profound knowing of the heart. By silencing ourselves repeatedly, we foster a profound relationship with God that is just not possible any other way. We have to listen—not with our ears but with our stillness.

I am blessed to be on this journey with you, and together let us support and encourage each other in our critical practice of Centering Prayer.

~Linda Dollins

Giving Birth to God in the Contemporary World A Retreat with Edwina Gateley



This renowned “modern day mystic” will lead a retreat on September 11th and 12th, 2015. Edwina says of the retreat, “In the midst of our violent and hurting world, we will explore how God as Lover and Healer, ever invites us to new possibilities. Through sharing Scripture and contemporary stories of grace and transformation, we will see how God empowers us to move mountains and to make a difference in our world through trusting in the power of the Holy Spirit and believing in our potential to work miracles. We will also explore our own call to become mystics and prophets. This weekend will challenge us to go further than we think we can – it will also leave us affirmed and encouraged in our call to discipleship.”

Edwina is the author of 15 books and is a highly sought lecturer and retreat leader. She has lived and lives today the life of service that Jesus the Christ calls us to. She created the Volunteer Missionary Movement in England to send missionaries to the developing world, worked with the destitute in Uganda, and ministered to prostitutes on the streets of Chicago. She has been featured on CBS’s “60 Minutes.” Two years ago Edwina presented a retreat for CONSD titled *In God’s Womb: Your Soul Journey with God*. The over 200 in attendance were deeply enriched spiritually. Fr. Richard Rohr says of Edwina, “Every now and every then, God and circumstances create larger than life people who change the world for the better. Edwina is one of those people.” You will not want to miss this deeply moving retreat during which Edwina will share the palpable presence of God with you.

Date: September 11-12, 2015.

Place: St Bartholomew’s Episcopal Church, 16275 Pomerado Road, Poway, 92064.

Time: September 11th Registration 6:30pm, Presentation 7:00pm – 8:30pm

September 12th Registration/Hospitality 9:00am, Presentation 9:30am – 3:00pm.

Please bring a sack lunch

Check out the Contemplative Prayer Website

Check out the CONSD website at www.consd.com. You will find a wealth of information about Centering Prayer. You can read past newsletters as well as our current one. A list of upcoming CONSD and COSD events is available. There are numerous links to websites such as Contemplative Outreach, Ltd., Fr. Richard Rohr, Fr. William Meninger, and retreat centers. This is just a taste of what you will find so check it out.

Contemplative Outreach North San Diego presents:



A Retreat with Edwina Gateley

“Giving Birth to God in the Contemporary World”

Edwina says of the retreat: “In the midst of our violent and hurting world, we will explore how God, as Lover and Healer, ever invites us to new possibilities and to believe in our potential to make a difference. We will also look at our own call to become mystics and prophets for our times.”

Fr. Richard Rohr says of Edwina, “Every now and then, God and circumstances create larger than life people who change the world for the better. Edwina is one of those people.”

You will not want to miss this deeply moving retreat during which Edwina will share the palpable presence of God with you.

September 11 & 12, 2015

Time: 9/11: Registration 6:30 pm
Retreat: 7:00 pm – 8:30 pm
9/12: Registration/hospitality: 9:00 am
Retreat: 9:30 am – 3:00 pm **BRING LUNCH!**
Place: St. Bartholomew’s Episcopal Church
Suggested donation: \$40.00

For further information contact Sue Hagen: 760-745-8860 or sue.hagen@sbcglobal.net

Name: _____ Phone: _____ Email: _____

Address: _____ City: _____ Zip: _____

Please make check out to: CONSD (Contemplative Outreach North San Diego)
Mail preregistration form and check to: CONSD 908 Via Linda, Escondido, CA 92029

CONSD & COSD Events—2014-2015

CONSD EVENTS – 2015

Evening and Day Retreat

Presenter : Edwina Gateley
 Date: September 11-12, 2015,
 Times: 7:00 - 8:30pm and 9:00am - 3:00pm
 Location: St. Bartholomew's Episcopal
 Church, 16275 Pomerado Road, Poway
 Suggested Donation: \$40.00
 Please bring a sack lunch

Half Day Retreat

Presenter: Chris Hagen
 Event: Nurturing the False Self—The practice
 of “just noticing”
 Date: October 10, 2015
 Time: 9:00am-12:30pm
 Location: Pilgrim United Church of Christ
 2020 Chestnut Avenue, Carlsbad 92008

Weekend Retreat

Event : Monastery Retreat
 Dates: October 16-18, 2015
 Location: Prince of Peace Abbey,
 650 Benet Hill Road, Oceanside
 Cost \$170.00
 Please let Sue know if you are coming as space
 is limited

Half Day Retreat

Facilitator: Elena Andrews
 Date: November 21, 2015
 Location: San Dieguito United Methodist
 Church, 170 Calle Magdalena, Encinitas
 Freewill Offering

CONSD EVENTS – 2016

Full Day Retreat

Presenter: Fr. Stephen Coffey
 Event: The Cosmic Christ
 Date: February 6, 2016
 Location: To be announced
 Suggested Donation: \$35.00

CONSD EVENTS

*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*

Have you recently changed your home address, email address, and/or phone number? If you have, please send us the changes so we can keep our database up-to-date. This will help us to continue to inform you about the CONSD newsletters and of upcoming special events. Please call Sue Hagen at 760-745-8860 or email her at consd@cox.net

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Post: CONSD, 908 Via Linda, Escondido, California 92029. Postmaster: please send address corrections to the address above.

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CONSD CENTERING PRAYER GROUPS

	Area	Facilitator/s	Telephone	Location	Day & Time
1	Carlsbad	Rev. Madison Shockley	760-729-6311, ext. 207	Pilgrim United Church of Christ, 2020 Chestnut Ave., Carlsbad	Wednesdays 6:30-7:30 pm
2	Del Mar	Kathy Agnew	858-481-8754	St. Peters Episcopal Church, 334 14th St. Del Mar	Thursdays 4:30-6:00 pm
3	Encinitas (1)	Shirley Shetula	760-436-6721	532 Leucadia Village Ct	Mondays 10:30 am
4	Encinitas (2)	Mike & Ann King	760-753-1575	Home of Ann and Mike (Call for directions)	Thursdays 7:00 pm
5	Encinitas (3)	Susan Elmore	760-518-8387	Call for location	First & third Mon. 6:30 pm
6	Escondido	Linda Dollins	760-745-5100	First United Methodist Church, 341 S. Kalmia	Mondays 4:30 pm
7	Fallbrook (1)	Barbara Hudson & Susan Gross	760-645-0726 760-451-0514	St. Peter the Apostle in the Upper Rm. 450 S. Stage-coach Lane	Wednesdays 9:15-10:00 am
8	Fallbrook (2)	Ann Keegan	760-723-0855	(Call for location)	Saturdays 8:30 am
9	Oceanside (1)	Ed Clifford	760-630-1897	Mission San Luis Rey, McKeon Ctr. Room 12	Wednesdays 7:00 pm
10	Oceanside (2)	Mary Williams	760-510-9337	St. Thomas More Catholic Church, 1450 S. Melrose Dr.	Thursdays 1:00 pm
11	Oceanside (3)	Pat Julian	760-757-3659	Mission San Luis Rey 4050 Mission Ave	Fridays 10:00am
12	Oceanside (4)	Kelly Jo Farnum	760-529-2350	Mission San Luis Rey, Retreat center, 4050 Mission Avenue	Wednesdays 2:00 pm
13	Poway (1)	Elena Andrews	858-451-2098	St. Gabriel Catholic Church, 3734 Twin Peaks Rd.	Fridays 9:30-11:00 am
14	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
15	Poway (3)	Sue & Chris Hagen	760-745-8860	St. Bartholomew's Episcopal Church, 16375 Pomerado Dr.	Tuesdays 5:00-6:30 pm
16	Poway (4)	Sherlene Moller-stuen	858-451-6825	Lutheran Church of the Incarnation, 16889 Espola Rd.	Mondays 5:00-6:30 pm
17	Rancho Bernardo	Audrey Spindler	858-740-9055	San Rafael Parish Center, Rooms A & B	Wednesdays 3:30-5:00 pm
18	San Marcos	Pastor Karla Halvorson Jim Ullman	760-727-1509 760-598-8943	San Marcos Lutheran, 3419 Grand Ave., Sanctuary	Wednesdays 9:00am
19	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
20	Temecula (1)	Jenny Alcazar	951-696-5657	23479 Canterbury Way, Murrieta	Tuesdays 9:45-11:15am
21	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