

# Consd News

THE NEWSLETTER OF CONTEMPLATIVE OUTREACH OF NORTH SAN DIEGO  
Volume 12 Number 1 February 2017



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## Retreat with Fr. Bill Sheehan

A sizable group of seekers and practitioners from near and far gathered at St. Bart's Church on a rainy February morning for a full day retreat with Fr. Bill Sheehan, a guide on the centering prayer path from its earliest emergence in the latter 20<sup>th</sup> century. Fr. Sheehan has known Fr. Thomas Keating since his days as abbot at St. Joseph's Abbey in Spencer, Massachusetts; Sheehan was also one of the "original twelve" participants during that ground-breaking 14-day centering prayer retreat at the Lama Foundation in 1983. Drawing on the works of both Thomas Keating and Cynthia Bourgeault, Fr. Sheehan presented a clear, engaging overview of the contemplative Christian journey as it has been elucidated to modern-day seekers.

Centering prayer is rooted in centuries-old wisdom, including John Cassian's conferences and *The Cloud of Unknowing*. Those teachings offered guidance on apophatic practices to individuals undergoing spiritual direction, often in monastic settings. As valuable as these texts are, Keating recognized that modern-day seekers would benefit through an approach to the spiritual journey that incorporated the language and innovations of psychology. Thus, Sheehan points out, Keating's earlier contemplative teachings (in his books *Open Mind*, *Open Heart*, *Invitation to Love*, and *Intimacy with God*) examined the psycho-spiritual effects of centering prayer. This silent prayer, Keating explains, reconnects us to the body, which is the storehouse of all our psychological and emotional experiences, both good and bad. From infancy onward, the body absorbs the wounds of a lifetime, and these wounds create blockages to the free flow of God's love.

Through an ongoing practice of centering prayer, God softens and loosens these blocks, allowing previously repressed experiences to be released. On occasion, this "unloading of the unconscious" can be disturbing, even necessitating professional therapy in some cases. However, Keating reassures us that God never brings anything into our consciousness that we are not ready to receive. This "unblocking" is ultimately a deeply healing process initiated through God's grace and rooted in our *prayerful consent* to God's love. This process came to be known as "divine therapy." (Continued on next page)

## Retreat with Fr. Bill Sheehan



Taking a further look at consent In *Invitation to Love*, Keating outlines the “four consents” of the spiritual journey (which also correspond to developmental milestones of the psyche): Consent to the fundamental goodness of our being; consent to the gift of our creative and sexual energy; consent to the experience of human limitation (i.e., aging), and consent to the gift of transformation, which entails the willingness to die to self. Part of the conundrum of the human condition is that we generally *hesitate* to consent to each of these gifts. But over time, with a persistent contemplative practice, Jesus takes us on a kind of “archeological dig” of our inner psycho-spiritual realm in which we are invited to let go

of our hesitancy to consent. As we deepen into releasing this hesitancy, the divine therapy heals and supports the growth of divine life within us.

In 2005, Keating published his book *Manifesting God* – coming out at about the same time as Cynthia Bourgeault’s seminal work, *Centering Prayer and Inner Awakening*. Sheehan explains that these texts corresponded to deepening insights about the practice of centering prayer: “prayer in secret” and “heart perception.”

As Keating has long asserted, centering prayer is scripturally based, patterned on Jesus’ teaching in Matthew 6:6: “If you want to pray, enter your inner room, close the door, and pray to your Abba [Father] in secret. And your Abba who sees in secret will cause you to blossom.” The emphasis here is on an Abba who is tender and loving rather than harsh and punishing, a continuously present God who always nourishes us from within our “secret” (i.e. wordless, silent) prayer, bringing us to fruition. God is the very ground of being in which we are rooted. As such, God is never absent (even when we feel distant from God) and, as Teresa of Avila reminds us, the biggest obstacle on the spiritual journey is praying as if God were not present. “We come from God and we return to God, breath by breath, moment by moment,” says Fr. Sheehan. In the inner room, praying in secret, a threefold process occurs. First, we are affirmed as God’s beloved in the very core of our being. Second, as we continue to receive this inflow of divine love, it builds up our capacity to trust, and we are able to rely more fully on the One who loves. Third, once there is trust, God begins to heal the wounds that have accrued over a lifetime. (Continued on next page)

## Retreat with Fr. Bill Sheehan

Rev. Cynthia Bourgeault, a student of Keating's and a journeyer-teacher in schools of inner awakening, expresses this process from a different point of view. For her, prayer in secret entails "dropping from the head into the heart." Many of us have "head" addictions – attachments to thinking and analyzing that give us a false sense of power and control. The heart, our magnetic center, is our true organ of spiritual perception – that deeply *listening* capacity within us that integrates body, mind, and spirit; it is also the avenue for the blossoming of creativity, intuition, wisdom, and compassion.

For Bourgeault, the contemplative journey entails going "beneath" the ego-identified self and becoming centered in the heart, where we can realize and act on our connection to divine being. However, as Sheehan explains, Bourgeault recognizes that there has been some confusion about the terms "ego" and "false self." False self is a term that Thomas Merton coined to describe that part of our being that takes itself as the whole and lives as if it were separate from God.

Keating later adapted Merton's term to his own teaching, describing the false self as: "the self-image developed to cope with the emotional trauma of early childhood... basing its self-worth on cultural or group identification." In reaction to its wounds and its painful sense of separation from God, the false self develops overweening attachments to safety and security, affection and esteem, and power and control, chasing after a happiness that it can never attain. The false self and the ego are not the same thing, however, and Sheehan points out that many people today mistakenly use these terms interchangeably. This is problematic, as the ego is a necessary part of our humanity: the

seat of our personality, the conscious decision-maker, the learner and developer of talents and skills. We need a functioning ego to move about in the world and relate with others; thus, it is counterproductive to think of "getting rid of the ego" as some kind of spiritual goal. The "false self" is meant to be understood as a wounded component of ego, but it is not the entire ego itself.

Furthermore, as we continue along in the spiritual journey, we become more deeply unified in the mind and heart of Christ, which transcends *both* the false self and the ego.

Around 2008, Sheehan explains, further clarifications about the spiritual journey emerged through prayer, reflection, and dialogue within the Christian contemplative community. Keating, for example, refined his ideas about the method of centering prayer by observing its psychological aspects from "within" the inner room where we pray in secret. Beholding this, one of the richest fruits of centering prayer becomes evident: the contemplative journey is deeply *incarnational*.

In essence: God heals our wounds and cultivates the seeds of our divine potential, awakening the heart and activating our supernatural capacity to become conduits for God's dynamic presence. Through grace, we become infused with the divine. Motivated by the heart-level realization that we are called to live out the beatitudes, we manifest the love of Christ in the world. The ego willingly serves the heart, empowering us to embody the Gospel in our day-to-day lives. Contemplation and action, being and doing, are necessary and complementary to each other -- and the kingdom of heaven is here and now, within and among us.

~Mary Williams



## CONTEMPLATIVE OUTREACH OF NORTH SAN DIEGO

The *VISION* of Contemplative Outreach of North San Diego is to foster the process of transformation in Christ in one another through the practice of Centering Prayer.

The *MISSION* of Contemplative Outreach of North San Diego is to: **present** the method of Centering Prayer, **build** a Christ centered community, and **support** the contemplative life.

### CORE VALUES

#### Value – Christ Centered

*We will know we are living by this value when we:* Commit ourselves to be faithful to the practice of Centering Prayer twice a day. Embrace the inspiration and direction of the Holy Spirit in accomplishing our Vision and Mission. Share the method of Centering Prayer with utmost charity and humility.

#### Value – Humility

*We will know we are living by this value when we:* Acknowledge that any good accomplished by CONSD is the work of the Holy Spirit. Are transparent in our actions. Treat everyone we meet, within and outside of CONSD, in a non-judgmental manner. Respond to every issue that comes to us in a non-judgmental manner.

#### Value – Utmost Charity

*We will know we are living by this value when we:* Reach out with compassion, understanding, and joy in the pursuit of our Vision and Mission Statements. Accept and value each person wherever she/he may be on their spiritual journey. Treat every person and issue with utmost patience.

#### Value – Community

*We will know that we are living by this value when we:* Cultivate and foster a spirit of unity and utmost charity throughout the spiritual network. Honor and respect people within and outside of our Christian tradition regardless of differences in outlook, theology or practice. Hear, share, learn, and grow in union with one another with God as our center. Reach out with utmost hospitality in all that we say and do.

#### Value – Encourage and Support

*We will know we are living by this value when we:* Offer the Centering Prayer Introductory Program regularly. Present programs/events that encourage spiritual illumination, growth and transformation regularly. Hear and respond to the needs of the CONSD membership. Affirm each members' desire to develop a closer relationship with God.

## The Franciscan Way: Surrender to Love



This retreat on December 3rd, 2016, began with a brief blessing by Sue Hagen. Linda Dollins announced the Living Flame program beginning in January 2018. This will consist of 7 full day workshops over a 7 to 9 month period to support our practice of Centering Prayer. The topics include Lectio Divina, The Refinement of Centering Prayer, The Human Condition, Divine Therapy, The Dark Night of Sense, Welcoming Prayer Practice, and The Discernment Practice. The cost will depend on the number of people attending.

Conference 1. Merrilee Melvin introduced the topic of the day. She mentioned that St. Francis was the first to create a nativity scene. He looked at nature as the first Bible. His emphasis was on poverty and love. Merrilee attended the two-year Living School which taught The Franciscan Way in New Mexico. The book, *Eager to Love*, is one of the earliest accounts of St. Francis' life. He was born in Assisi in 1181/1182 and died there October 3, 1226. Francis believed that Jesus was someone to imitate, not just worship. Before this, all we had was the guidance of the desert fathers and

mothers and the academicians. St. Francis emphasized imitation and love of the humanity of Jesus, not just his divinity. Furthermore, Francis looked at the whole world as his cloister. His concern was more about human suffering than human sinfulness.

He believed that humans tend to live themselves into new ways of thinking rather than the other way around. The lecture method changes few people. The unconscious is

not affected by lecture. After Conference 1, we had a chant led by Avril Bland and a time of centering prayer.

Conference 2. Elena Andrews talked about St. Clare. She showed a very modern picture from Our Lady of the Angels in Los Angeles of Francis and Clare and other saints together. She also talked about the tapestries there. Clare came from a wealthy family, as did Francis. She was born July 16th, 1194, and died August 11th, 1253, both in Assisi. She heard Francis preach when she was 18 and asked him to help her live after the manner of the Gospel. She left her father's house, and accompanied by her Aunt Bianca and another companion, proceeded to a chapel to meet Francis. There, her hair was cut, and she exchanged her rich gown for a plain robe and veil. Clare was joined by her sister and some other women who felt strongly called to a life of serving the poor, begging for food when necessary. However, this was unheard of for women, so she and her sisters went into a Cloister at San Damiano. She fought for the privilege of poverty. She felt this was essential to living fulfilled in God. (Continued on next page)

## The Franciscan Way: Surrender to Love

She saw a God who held nothing back. She felt she must share that love with others. She believed that no human imperfection can outweigh God's love to transform us to be who we are meant to be. St. Francis never wrote of her. She outlived him by 27 years, dying in 1253. The canonization process began two months after she died.

Merrilee talked a bit more about St. Francis. She said that he was better known than Clare. The charm of his personality set on fire the hearts of those around him. He embraced Jesus in the poor and neglected. When he was in The Chapel at San Damiano, he heard a voice that said "Francis, go and rebuild my house." At first Francis thought God was referring to that specific building, but actually, God was referring to the Roman Catholic Church that needed restoration. years before he died, Francis was in Tuscany praying and he witnessed a six winged seraphim angel. Four of the wings were outstretched to cover the body of the crucified Christ. When Francis awoke, he had Stigmata on his hands, side, and feet. Elena introduced the Canticle of Brother Sun and Sister Moon. Other materials were handed out, including Richard Rohr's reflection on poverty from his book *Eager to Love*.

**Reflection 1.** We did a nature walk where we found something in the natural world to be with. We asked ourselves if it communicated anything to us. A resources list was also handed out to us, including books by Father Richard Rohr: *Eager to Love*, *The Naked Now*, *Everything Belongs: the Gift of Contemporary Prayer*. Richard Rohr says that creation itself is the first incarnation of Christ. Francis and Clare believed that the created world was a world embraced by God. God is in all things. All creation reflects the Creator's love. In *Man's Search for Meaning*, Viktor Frankl has a

piece on the beauty and unity of creation.

In the Incarnation, we see no limits to God's love for us. We learn to love others as Jesus does. It is in ourselves where God makes acts visible. We should look at ourselves in the mirror of the cross. We are lifted through Christ to the Embrace of God. The one who follows Christ is invited to bring Christ to birth in one's life.

**Reflection 2.** We reflected on the Incarnation and how we can be a vehicle to birth Christ into the world. Also on any obstacles to this process. Mary O'Malley says, what's in the way is the way. Cynthia Borgeault discusses the welcoming prayer in the context of centering prayer. The purpose is to capture vital energy for inner transformation. Terese of Lisieux talks about ego poverty. She is concerned about surrender and trust, complete self-surrender. Richard Rohr talks about surrendering to the present moment, letting go of the ghosts of the past and of the phantoms of the future. When we are in a hurry up mode, we are pushed by shame and pride. We need to slow down. Eckhart Tolle talks about choosing our actions that come from spontaneous places. When we come from a place of our arms outstretched rather than our fists tight, we make wiser choices. The goal is to peel away the layers of the false self, to integrate our own shadow.

**Reflection 3** was on poverty.

Finally, the full-day retreat with Father Bill Sheehan on February 11th was announced. A wonderful quotation handout by Clarissa Pinkola Estes was also handed out in our closing time.

~Judith Pruess-Mellow, Ph.D., M.Div.

## Book Review: Silent Compassion Finding God in Contemplation by Richard Rohr

Wherever you are on your journey of contemplation, this small book of 71 pages will help you move to the next level. It will aid both the beginner and the person who has been involved in contemplative prayer for many years.

Richard Rohr tells you how to find God in the depths of silence and explains the difference between solitude and silence. He maintains that throughout history the institutional church has often gotten confused over the true message of Jesus' incarnation, and instead becoming bogged down in wordy theological explanations. Rohr will show you how to use silence to cut through this. He will show you how to use "sacred silence" to claim your true self, which is compassion and love itself. You will look at the world using non-dualistic/contemplative eyes.

At the end of the book, Rohr gives a century by century time line which lists the most important and significant mystics from 2000 BC to the present. This book is available for \$12.99 either through Amazon or Fr. Rohr's website ([cac.org](http://cac.org))—see Bookstore. You can also sign up for Richard Rohr's free daily devotions from the same website. ~Jim Ullman

## United in Prayer Day 2017

### *For where two or more are gathered in my name... (Matthew 18:20)*

Have you ever heard someone at a prayer meeting say that Centering together seems to be "better?" I'm not sure whether that means fewer distractions, a feeling of love, or time passing without any awareness, but many of us have experienced that sense of going deeper in the prayer when we are praying with others.

On March 18<sup>th</sup>, at St. Bartholomew's Episcopal Church, we will gather with COSD for the 25<sup>th</sup> annual worldwide day of prayer: United in Prayer Day. The morning will include two periods of centering prayer and viewing two segments "Centering Prayer" and "The Blessings" from a new *God is Love* series with Fr. Thomas Keating. We will also have a time for sharing. Praying together with our sister chapter not to mention the other prayer practitioners across the world is a powerful opportunity that you do not want to miss.

If you are not able to attend, you might consider signing up for the Contemplative Outreach 24-hour worldwide silent prayer vigil to celebrate silence as a source of relationship with our Creator and with all creation. Prayer periods are 30 minutes, and you may register as an individual or a group. See [www.contemplativeoutreach.org/prayer-vigil](http://www.contemplativeoutreach.org/prayer-vigil) to register.

United in Prayer Day, on Saturday March 18<sup>th</sup> is from 9:00-12:30 with hospitality from 9:00-9:30. We will meet in the Parish Hall of St. Bartholomew's Episcopal Church, 16275 Pomerado Road, Poway 92064. Please RSVP to Sue Hagen 760-745-8860 or [consd-news@cox.net](mailto:consd-news@cox.net) to register. Walk-ins are always welcome. A free will offering will be shared with CONSD, COSD, and Contemplative Outreach, Ltd.



*Contemplative Outreach-  
United in Prayer Day  
“Embracing Transformation  
in Christ”*



Saturday, March 18, 2017

9:00 a.m. to 12:30 p.m.

St. Bartholomew's Episcopal Church  
16275 Pomerado Road, Poway California 92064

Come join COSD, CONSD and the Contemplative Outreach worldwide family as we come together in a single bond of Centering Prayer. We will have two periods of Centering Prayer and view two video segments from the new *God Is Love* series with Fr. Thomas Keating: “Silence and Centering Prayer” and “A Blessing.” There will also be time for reflection and sharing. RSVP: Sue Hagen (760-745-8860) or [consd-news@cox.net](mailto:consd-news@cox.net) to help us prepare for hospitality. Free-will offering to be shared with COSD, CONSD and Contemplative Outreach, Ltd.



## The Living Flame Program from Contemplative Outreach

Starting in January, 2018, CONSD is going to offer The Living Flame Program, which includes seven full-day retreats of in-depth study usually presented over a seven to nine-month period by commissioned Contemplative Outreach, Ltd. presenters. The program is designed to teach the vital conceptual background needed to support your faithful practice of Centering Prayer.

I attended the program in 2008-2009, the only other time it was offered. I found it to be extraordinarily informative and inspiring. It also helped me learn more about my Centering Prayer friends and gave me a sense of community that I still feel today. I look forward to seeing what new gifts it brings me as, like all good spiritual information, it meets me where I'm at.

The following is a description of the seven presentations:

### Lectio Divine

Scholastic method  
Christian prayer rooted in Scripture  
Relationship

### The Refinement of Centering Prayer

Exploring the sacred symbols (word, breath, glance)  
Active/Breath Prayer

### Minute Book

#### The Human Condition

True self/false self

Emotional programs for happiness

#### Divine Therapy

Understanding the Spiral Staircase

The healing process initiated by prayer

#### The Dark Night of Sense

Signs/Temptations

Mourning

#### The Welcoming Prayer Practice

Consent on the go

Mary and Martha

#### The Discernment Practice

Advantages/disadvantages

Refining our question

The Living Flame program is presented as a single package and requires payment for the program before it begins. The total cost per person depends upon the number of people attending but will not be more than \$200.00. To hold your place, please send a check made out to CONSD for \$50.00 to: CONSD, 908 Via Linda, Escondido, CA 92029. Please include your email address and phone # on your check or on a separate sheet. For more information call Merrilee Melvin at 760-215-0782 or email her at [mtmelvin@cox.net](mailto:mtmelvin@cox.net)

~Merrilee Melvin

## CONSD Half Day Retreat with Chris Hagen

This retreat will draw upon the wisdom of Jesus found in his Parable of the Prodigal Son. This parable calls us to return to our home, to return to the person that God intends us to be, to return to our true self—the image of God. Join us for a quiet time to reflect upon the three phases of returning home as depicted in Henri Nowen's book *The Return of The Prodigal Son: A Story of Homecoming*. We will have several periods of Centering Prayer, prayerful readings, Taize chants, and periods of personal silent reflection.

Date: June 3<sup>rd</sup> 2017

Place: St. Bartholomew's Episcopal Church

16275 Pomerado Rd. Poway 92064

Time: Hospitality at 9:00am, Retreat 9:30–12:30pm

## Q & A with Fr. Carl J. Arico

**Q:** I always try contemplative prayer, and it seems to be working. How can one be sure that the outcome (even though negative at times) is working for the right? And what is the possible outcome?

**A:** In prayer we are dealing with the gift of trust. If you are open to the Holy Spirit, living the Gospels to the best of your ability, and asking forgiveness when needed, you have done all that is needed to prepare yourself for the gifts the Lord wishes to give you. Following in his footsteps, you know through his life that all things work for good for those who love their God (Romans: 8:28). Basically, our prayer is one of adoration and thanksgiving to the Lord for his wondrous love and example. The outcome is a God-centered life—becoming more and more like the one we wish to become—the one who is inviting us to pray.

**Q:** In Centering Prayer, when you have noticed that you are engaged in a thought, rather than return gently to a sacred word, is it okay to instead, just simply let the thought go? I find I let the thought go, and then the return to the sacred word is almost like another step. An unnecessary step. I have had a hard time putting the use of the sacred word into practice as it just feels like another thought to me. And even after many attempts with different sacred words, I haven't been able to find one that "feels" right or true to the deepest intention in my heart. So, my question is, is it okay to replace the sacred word with an inward gesture of simply letting go and leaving it at that? Or is there an important aspect to the return to the sacred word that I am missing?

**A:** Just continue to do what you are doing using a gesture of simply letting go and leave it at that. I remember a charming example: if you have arrived at your destination there is no need to buy a ticket—you are already there.

Repeating the sacred word would be like buying a ticket. The sacred word, or gaze or breath is a symbol of your intention to consent to God's presence and action and a means of letting go of thoughts, et., that you are engaged with. If there is no engagement, then there is no need to use it. You are there. Where is there? You have let go already.

**Q:** I practice Centering Prayer and recently a friend asked about the difference between it and mindfulness meditation. I replied that the difference was in intent—Centering Prayer is consenting to God's presence and action in my life and mindfulness is seeking personal improvement, such as stress reduction. But she said she was asking about the differences in the practices themselves. I found this hard to articulate and wonder if you can refer me to a good source or answer yourself.

**A:** On a number of occasions, I have tried to answer this question by researching exactly what the mindfulness practice is, but there are so many different versions. Your answer to your friend was perfect. Centering Prayer is a prayer of consent and intention, one that is both a relationship and a discipline for opening to the presence and action of God within. I would suggest that your friend research mindfulness practices herself and then have a conversation with her. In the meantime, refer her to the Centering Prayer brochure which clearly outlines both the method and its intention.

### DVD Now Available

The DVD of the workshop *Putting on The Mind Of Christ: How Centering Prayer/ Meditation Changes The Brain* presented by Chris Hagen. Cost: \$15.00. To order please contact Sue Hagen: 760-745-8860 or [sue.hagen@sbcglobal.net](mailto:sue.hagen@sbcglobal.net)

# CONSD & COSD Events—2017

## CONSD EVENTS

**United in Prayer Day**

Date: March 18, 2017  
 Time: 9:00-12:30pm  
 Location: St. Bartholomew’s Episcopal Church, 16275 Pomerado Rd, Poway  
 Free Will Offering to be shared by CONSD, COSD and CO Ltd.

**CONSD Half Day Retreat with Chris Hagen**

Date: Saturday June 3, 2017  
 Time: 9:00-12:30pm  
 Location: St. Bartholomew’s Church, 16275 Pomerado Rd, Poway  
 Free Will Offering

**CO LTD. Annual Conference**

Dates: Sept. 21-24, 2017  
 Location: Denver CO

**Prince of Peace Weekend Retreat**

Dates: Oct. 20-22, 2017  
 Location: Oceanside

**Half Day Retreat with Elena Andrews**

Date: Nov. 18, 2017  
 Location to be determined

**CONSD EVENTS**

*For information on all CONSD events call Sue Hagen at (760) 745-8860 or Linda Dollins at (760) 743-8297*

**COSD EVENTS**

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

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| <p style="text-align: center;"><b>A Moment of Reflection</b></p> <p>It is not so much what we do but what we are that allows God to live in the world. When the presence of God emerges from our inmost being into our faculties, whether we walk down the street or drink a cup of soup, divine life is pouring into the world.</p> <p style="text-align: right;">~Fr. Thomas Keating,<br/><i>Open Mind Open Heart</i>, pg.63</p> | <p>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 <a href="mailto:consd@cox.net">consd@cox.net</a></p> <hr/> <p>Contemplative Outreach of North San Diego is a non-profit ecumenical spiritual organization. The Newsletter is published online quarterly.<br/> <b>Website:</b> <a href="http://www.consd.com">www.consd.com</a>.<br/> <b>Editors:</b> Sue Hagen (<a href="mailto:consd@cox.net">consd@cox.net</a>) and Linda Dollins (<a href="mailto:dollinslinda@hotmail.com">dollinslinda@hotmail.com</a>).<br/> <b>Telephones:</b> (760)-745-8860 for Sue Hagen. And (760)-743-8297 for Linda Dollins.<br/> <b>Post:</b> CONSD, 908 Via Linda, Escondido, California 92029. Postmaster: please send address corrections to the address above.<br/> <b>The Newsletter of CONSD:</b> The North San Diego Chapter of Contemplative Outreach, Ltd.<br/> <b>Layout and Design:</b> D. Conner</p> |
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## CONSD CENTERING PRAYER GROUPS

|    | Area            | Facilitators                           | Telephone                                   | Location   | Day & Time                      |
|----|-----------------|--|---|--|---------------------------------|
| 1  | Carlsbad        | Rev. Madison Shockley                  | 760-729-6311<br>ext.207                     | Pilgrim United Church of Christ, 2020 Chestnut Ave. Carlsbad                                     | Wednesdays<br>6:30-7:30pm       |
| 2  | Del Mar (1)     | Barbara Hamilton                       | 480-236-7319                                | St. Peter's Episcopal Church, 334 14 <sup>th</sup> St.   | Thursdays<br>4:30-5:45pm        |
| 3  | Del Mar (2)     | Kathy Agnew & Virginia Erickson        | 858 481-8754<br>760-846-5749                | St. Peter's Episcopal Church, 334 14 <sup>th</sup> St.   | Tuesdays<br>8:55-10:00am        |
| 4  | Encinitas (1)   | Shirley Shetula                        | 760-525-6721                                | 984 Carmen Ct., San Marcos.  | Mondays<br>10:00am              |
| 5  | Encinitas ( 2)  | Mike and Ann King                      | 760-753-1575                                | Home of Ann and Mike (Call for directions)   | Thursdays<br>7:00pm             |
| 6  | Encinitas (3)   | Susan Elmore                           | 760-518-8387                                | Call for location  | First & third Mondays<br>6:30pm |
| 7  | Encinitas (4)   | Virginia Erickson                      | 760-846-5749                                | Beth Lutheran, 925 Balour Dr., Multipurpose Rm., Encinitas                                       | Mondays<br>4:30-6:00pm          |
| 8  | Encinitas (5)   | Judith Pruess-Mellow                   | 650-823-0559                                | San Dieguito United Methodist Church, Encinitas  | Mondays<br>1:30pm               |
| 9  | Escondido       | Linda Dollins                          | 760-745-5100                                | First United Methodist Church,<br>341 S. Kalmia  | Mondays<br>4:30pm               |
| 10 | Fallbrook       | Ann Keegan                             | 760-723-0855                                | (Call for location)  | Saturdays<br>8:30am             |
| 11 | Oceanside (1)   | Ed Clifford                            | 760-630-1897                                | Mission San Luis Rey, McKeon Center, Room 12   | Wednesdays<br>7:00pm            |
| 12 | Oceanside (2)   | Mary Williams                          | 760-510-9337                                | St. Thomas More Catholic Church,<br>1450 S. Melrose Dr.  | Thursdays<br>1:00pm             |
| 13 | Oceanside (3)   | Pat Julian                             | 760 757-3659<br>x123                        | Mission San Luis Rey, 4050 Mission Ave.  | Fridays<br>10:00am              |
| 14 | Oceanside (4)   | Pat Julian                             | 760-757-3659                                | Retreat Center, 4050 Mission Ave.  | Fridays<br>1:30-3:00pm          |
| 15 | Poway (1)       | Elena Andrews                          | 858-451-2098                                | St. Gabriel Catholic Church, 3734 Twin Peaks Rd.   | Fridays<br>9:30-11:00am         |
| 16 | Poway (2)       | Colleen Clementson and Rebecca Crowley | 858-748-8548<br>858-748-3801<br>88 748-3542 | Community Church of Poway,<br>13501 Community Rd.  | Tuesdays<br>6:30-8:00pm         |
| 17 | Poway (3)       | Sue and Chris Hagen                    | 760-745-8860                                | St. Bartholomew's Episcopal Church, 16375 Pomerado Dr.   | Tuesdays<br>5:00-6:30pm         |
| 18 | Poway (4)       | Sherlene Moller-stuen                  | 858-451-6825                                | Lutheran Church of the Incarnation,<br>16889 Espola Rd.  | Mondays<br>5:00-6:30pm          |
| 19 | Ramona          | Deborah Lewallen & Cindy Dodson        | 760-519-1811<br>602-549-9839                | St. Mary's in the Valley Episcopal Church, 1010 12th St., Ramona                                 | Mondays 4:30-5:45pm             |
| 20 | Rancho Bernardo | Audrey Spindler                        | 858 208-8609                                | San Rafael Parish, Center. Rooms A & B   | Wednesdays<br>3:30-5:00pm       |
| 21 | Solana Beach    | Bebe Zaniboni                          | 858-755-2545                                | St. James Catholic Church, 625 S Nardo Ave, Solana Beach   | Tuesdays<br>9:15-10:30am        |
| 22 | San Marcos      | Pastor Karla Halvorson and Jim Ullman  | 760 727-1509<br>760 598-8943                | San Marcos Lutheran Church, 3419 Grand Ave., Sanctuary   | Wednesdays<br>9:30-11:00am      |
| 23 | Serra Mesa      | Diane Langworthy                       | 619-697-3558                                | Mary Magdalene Apostle Catholic Community/<br>Gethsemane Lutheran, 2696 Melbourne Dr., San Diego | Tuesdays<br>7:00-8:30pm         |
| 24 | Temecula (1)    | Jenny Alcazar                          | 951-696-5657                                | 42758 Settlers Ridge, Temecula   | Thursdays<br>3:45-5:00pm        |
| 25 | Temecula (1)    | Pam Bowen & Marigold Velasco           | 909-938-9932                                | Home of Joan Neidig, 42149 Camino Romo, Temecula   | Thursdays 6:30-8:00<br>pm       |