

Consd News

THE NEWSLETTER OF CONTEMPLATIVE OUTREACH OF NORTH SAN DIEGO
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CONSD Vision, Mission and Core Values

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.

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.

November Half-Day Retreat: Integrating the False Self



As Thomas Merton once observed, “before we can surrender ourselves we must become ourselves.” Similarly, Merrilee encouraged us to regard our false selves not as products of sin or pathology, but, to quote Bourgeault again, “the raw material of our transformation.” As Merrilee thoughtfully explained, Centering Prayer represents a return to the mystical traditions of the early eastern church, and also *connects* Christians in generative ways to other religious paths. As Merton protégé and scholar James

On a brilliant autumn morning, over 75 participants gathered at Encinitas’s San Dieguito United Methodist Church for a half-day retreat led by CONSD’s Merrilee Melvin and Elena Andrews. In addition to thought-provoking presentations by Merrilee and Elena, the event included periods of chanting, Centering Prayer, and silent reflection.

The Contemplative Outreach movement teaches that by promoting awareness of our false selves, Centering Prayer allows our true, eternal selves to emerge. As Merrilee opened the morning, she read a passage from Cynthia Bourgeault’s *The Heart of Centering Prayer* that describes this process: “the recipe for spiritual transformation is basically the same all over,” Bourgeault writes: “surrender, attention, compassion.” As we think of Centering Prayer as an act of daily surrender, Merrilee suggested, we become more attentive to that which is, and develop greater compassion for ourselves and others.

Finley explains, contemplative practices “put us in the stance of least resistance to be overtaken by the grace of nondual consciousness”—that is, to experience our union with God as described by Christian mystics both past and present. Merrilee noted that what Father Keating calls “divine union” was characterized by medieval mystic Julian of Norwich as being “oned with God,” and by the 20th century Quaker writer Thomas Kelly as being “God-realized, God-embraced.”

As you can gather by now, the morning was exceptionally rich in amazing quotations from Merrilee’s extensive reading and two-year study with the Center for Action and Contemplation’s Living School—so rich, in fact, that we struggled to write it all down, finally resorting to urgent calls for a reading list (see below, with thanks to Merrilee!). So much of what Merrilee said resonated with us, as evidenced by many murmurs of recognition around the room. But it was all so beautifully and pointedly framed that (continued on next page)

November Half-Day Retreat: Integrating the False Self

we were also stretched and challenged, making the times of Centering Prayer and quiet reflection welcome and well-timed. Before each period of Centering Prayer, Avril Bland led us in a chant, voices raised in a kind of chord-like harmony as we segued into silence.

The next segment of the retreat focused on the Welcoming Prayer and related practices as further avenues toward surrender and attention. In the recently revised wording of the Welcoming Prayer, we let go of our “desire for security, affection, and control,” and “embrace this moment as it is.” Merrilee mentioned Michael Brown’s *The Presence Process* as a complementary path toward “erasing and embracing” upsets, and referenced the forgiveness teachings of Richard Rohr, Pema Chodron, Mary Mrozowski, Eckhart Tolle, and David Hawkins. Finally, drawing on works by Father Keating and Mary O’Malley, Merrilee explored strategies for gently comforting one’s “inner child”—that vulnerable, less developed part of each of us that needs nurturance and gentle guidance.

After an additional period of chanting, Centering Prayer, and silent reflection, Elena gave a beautiful and deeply moving talk that explored the beauty and grace of compassion—a word whose Latin root means “to suffer with.” Elena observed that “we don’t have to go anywhere to find the grace of God’s compassion,” as we are “already soaking in it with our practices of surrender.” As we develop through our spiritual practices, we can become more forgiving of ourselves, generous toward others, and appreciative of witnessed acts of compassion. Here, Elena spoke of a recently released film entitled “I’ll Push You,” about a young man who longed to travel Spain’s Camino del

Santiago but had developed a degenerative disease that left him unable to walk. A lifelong friend responded simply, “I’ll push you.” Along the arduous journey, each received and gave compassion, and each negotiated journeys both physical and inward. Elena closed with a personal story of observing dancers at a flea market, experiencing a moment of spiritual awakening as she watched the joyful crowd join in. As Elena observed, “we are all part of a beautiful whole,” each of us playing our part, as Father Keating once noted, in “transforming the world, one person at a time.”

~Anne DiPardo

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November Half-Day Retreat: Integrating the False Self

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Q & A with Fr. Carl Arico

Q: I've been a Centering Prayer practitioner for several years and I've just finished reading *The Better Part - Stages of Contemplative Living* by Fr. Keating. I think that I've been going through the Night of Sense for the past few months. My question is whether the suffering (if that's the correct word) that I've felt by not having the desires of my false self met, can be considered "suffering", and considered as "redemptive suffering?"

A: Well put. You are right; within the right context, suffering is not an end in itself and does lead to redemptive suffering.

When you enter into Centering Prayer, you are consenting not only to God's Presence - but also to God's action in your life. In the process of consenting you are allowing the Holy Spirit to do whatever needs to be done in your life. By your intention, you are joining Christ in his work. In joining Christ in his work, you are

dying to your false self and allowing your true self to blossom.

What does this mean? It means you are letting go of those aspects of your life that have blocked the flow of God's grace within you. This usually does not feel very good; it is uncomfortable, for sure. In this dying, you are participating in the power of the cross ... leading to resurrection. This is not just self-improvement, but an entering into the transforming process. Therefore, the pain that you experience, the struggle that appears, the grieving that is taking place is a birthing of a new life.

Why? Because of your intention to consent. Simple consent, but huge implications - and huge payoffs!

(Continued on next page)..

Q & A with Fr. Carl Arico

Q: I am sometimes discouraged with the ups and downs of the spiritual journey. Does this ever go away?

A: It is not unusual on the spiritual journey to go through periods of consolation and desolation. There will always be an ongoing experience of both as time goes on. When we are in a period of consolation, it is important to celebrate the joy and peace but be prepared for these feelings to change. When we are in desolation, with feelings of sadness or disappointment, for example, it is important to remain

faithful to our spiritual practices and not let them go. In fact, the wisdom is to increase times of prayer and meditation - to be strong with God's help knowing that this too will pass.

Remember that God is always present no matter what you are experiencing - there is nothing that can separate us from the Love of God.

Feelings come and go but our intention and fidelity to our prayer disciplines should remain constant

~Fr. Carl.

San Dieguito United Methodist Church Prayer



The centering prayer group at San Dieguito United Methodist Church in Encinitas began in September 2016. We initially had to meet in a conference room, as our Chapel was being remodeled. Once we were able to get into the Chapel by Christmas 2016, we found ourselves in an enormously beautiful place conducive to contemplative prayer.

Our group has been gradually growing ever since. We had 16 people present last Monday, January 22nd. Judith Pruess-Mellow, retired Methodist Minister and Hospice chaplain and

practitioner of centering prayer since 1993, facilitates the group most Mondays. Marsha and Allen Bryan, Lynne McKiernan, and Chris Hornback have led the group in her occasional absence. We have been meeting in the last few months for *Lectio Divina* in the sanctuary from 1:10 to 1:25, for those who are able to attend. We then go to centering prayer with the whole group beginning at 1:30 next door in the chapel. After that, we move to the meeting room for viewing of DVDs on centering prayer and contemplation, followed by discussion, not longer than 2:45pm.

Currently we are watching *The Naked Now* with Richard Rohr. We make use of the CONSD media library whenever we can. We have found that combining these various contemplative practices and faith sharing make for an especially meaningful time together. For more information about our group, contact Judith Pruess-Mellow Judithpm07@gmail.com.

An Addition: Since Judith wrote this article Allen Bryan passed away suddenly on January 28th.

The C.O. Governing Board meeting

Description of the Governing Board from the C.O. Ltd. website:

“The Governing Board of Contemplative Outreach is humbly entrusted with keeping the vision and mission of Contemplative Outreach as guided by the Holy Spirit. It seeks to uphold the spiritual and service aspects of Contemplative Outreach in harmony with the Contemplative Outreach Vision, Theological Principles and Guidelines for Contemplative Outreach Service.

The Governing Board fulfills this purpose through careful consideration of topics that affect the community of Contemplative Outreach and aims to make its decisions with prayerful discernment and consensus. It serves with the assistance of the Administrator. The Governing Board meets in person three times per year and twice monthly on teleconferences.”

As you may know, Contemplative Outreach Ltd. is experiencing change with the departure of Gail Fitzpatrick-Hopler and Susan Komis. Much of their work is now being overseen by program volunteers and by the 11-member volunteer Governing Board. Kathy DiFede, Coordinator of COSD, is a member of the Governing Board, and this January she arranged for the Board to meet for few days at the San Luis Rey Mission Retreat Center. As a small part of that meeting, ten members of our chapter and of COSD were invited to a combined meeting so that the Board could hear directly from us.

We gathered at 11:15 for a 30-minute period of Centering Prayer and then moved to a dining room where we had a buffet lunch and conversation. At 1:00 we returned to the Centering Prayer room for a time of sharing concerns and suggestions with each other. Nick Cole, facili-

tator for the Governing Board, led the meeting. He explained that the Board was traveling to different areas of the country to listen to the membership. He also said our chapters were vibrant and healthy, and the Board wanted to know how it could help us facilitate our work.

Merrilee Melvin from CONSD spoke first citing concern for prayer group members who might be having cognitive problems related to aging. Could C.O. Ltd. offer guidance to prayer groups facing this issue. She also addressed the need to include all sexual orientations repeating Fr. Keating’s words to her and me last September in a private meeting “God has no gender.” We then discussed other ways C.O. could reach out to segments of our community and learned that C.O. already has materials translated into Spanish. Diane Langworthy offered this reminder related to Fr. Keating, “Thomas is so tender when he says, ‘May we all be one.’” This led to an admonition by Richard Rohr that we need to let go of the false self of white privilege.

In another area, Ardy Woodmansee of COSD expressed concern that a year-long Spiritual Journey course on the C.O. Ltd., website was \$295, prohibitive for some. Couldn’t the courses be offered for less so more could participate. Presenter training was also difficult to schedule. Could the training be online with mentor assistance? She complimented C.O. on the 8-day Intensive Retreat material which she said was well done.

Ramon Estrada of COSD explained the importance of having the church’s support, especially from the pulpit, when we offered Introductory Workshops. He also emphasized that 12-Step Introductory Workshops should be free of charge. (continued on next page)

The C.O. Governing Board meeting

Karen Downs of COSD explained that the C.O. website was difficult to navigate and gave the C.O. board a SWOT (strengths, weaknesses, opportunities, threats) report detailing how the website could be changed to refine use and accessibility. We then discussed some of the C.O. internal communication problems with the website.

Parth Domke of CONSD raised the issue of clergy not being well versed in Centering Prayer. Perhaps sharing our mission, vision and core values would give them a greater understanding. Tom Smith of the Board suggested sharing the *Theological Principles* brochure C.O. has developed. Other examples and suggestions about how to engage clergy in Centering Prayer followed. Chris Hagen, CONSD, reminded us that we must be sensitive to the clergy's potential emotional reactions to the unknown. One of the priests he invited to their Centering Prayer group meeting said that he was ambivalent and even afraid. In another instance, when a priest did not show an interest in attending a Centering Prayer meeting, Chris told him that it was important to at-

tend, not to learn Centering Prayer but to have experiential knowledge about what we do so he could be in a position to either encourage or discourage parishioners to attend the group.

We ended the meeting a few minutes after 2:30 but conversations continued on our way to the parking lot. The welcoming manner and accepting attitude of the C.O. Governing Board had allowed us a platform to share from open minds and open hearts, and the work would be, as it always is, ongoing. ~Linda Dollins

Be Patient

“Be patient toward all that is unsolved in your heart and try to love the questions themselves. Do not now seek the answers, which cannot be given you because you would not be able to live them. And the point is to live everything. Live the questions now.”

~Rainer Maria Rilke,
Letters to a Young Poet, 1934

The Two Arms of God

God embraces us with both arms. With the left He humbles us and corrects us some. With the right He lifts us up and consoles us with the assurance of being loved by Him. If you want to be fully embraced by the Lord you have to accept both arms: The one that allows suffering for the sake of purification and the one that brings the joy of union. Based on Song of Songs

Inner Room

Prayer is the disposition that expresses our relation to God. So the invitation, then, is: if you would like the deeper knowledge of God, if you want to enter into this process that leads to divine union and peace, to the sensitivities of the Fruits of the Spirit, to the dance of contemplative prayer and action, in which God guides you more than your own ego and self-centered programs for happiness, then enter your Inner Room.

~Thomas Keating,
[The Spiritual Journey Series, Part V](#)

Called to an Extended Eight Day Retreat?

For more than ten years, always during the last week in June, I have attended an intensive eight-day Centering Prayer Retreat at Holy Spirit Retreat Center in Encino, CA. It is a "coming home" experience that I long for at the beginning of each summer! Located just two hours north from San Diego, the retreat center is a hidden jewel, nestled in a beautiful residential neighborhood, right about where Highway 5 intersects the 101 Ventura Freeway. It is about ten minutes past The Getty Museum, and usually, is an easy drive.

The Hospitality of the Sisters of Social Service, who own and operate the retreat center, is generous, full of love, warmth, and a welcoming spirit. The retreat staff includes two sisters from The Sisters of St. Joseph of Carondelet as well as several lay people. All are available for individual spiritual companionship. The grounds are quite extensive, filled with a wide variety of plants, oak trees, chimes, a peace garden, fountains, stations of the cross, and numerous nooks and crannies to find some solitude in nature. Birds, squirrels, and lizards become my companions in The Grand Silence. For many years, I have adopted the custom of spending most of the week outdoors, except for the times when we are gathered in community for Centering Prayer. I set up a lawn chair in my favorite part of the Peace Garden and make every effort to be outdoors for the week, as much as possible. I try to live simply, in rhythm with the unfolding of sunrise and sunset, preferring to use my room for sleeping and a minimum of daily activity. The entire retreat center is in a gated community. At times, I have walked the grounds in the middle of the night, savoring each star, and feeling completely safe. The chapel, the gift shop, the library, and the main community room, where snacks and beverages are available, remain

open at all times, as does the Prayer Room where we gather for Centering Prayer. The entire atmosphere calls one to awaken to the womb of God, where, indeed, we already live!

This year's extended retreat takes place Sunday, June 24th through Sunday, July 1, 2018. "Enter into a more profound level of spiritual practice in an atmosphere of silence and community. The 8-day Intensive Retreat is designed to strengthen one's discipline and practice of Centering Prayer. It also provides a conceptual framework for the prayer through the viewing of selected DVD's from Thomas Keating's Spiritual Journey Series. The retreat is for those with some experience of Centering Prayer. Prior experience of a 2-3 day Centering Prayer or Meditation Retreat is recommended.

Running concurrently with the Intensive Centering Prayer Retreat, the Post-Intensive Retreat is for those who have previously made an Intensive Centering Prayer Retreat. In the Post-Intensive Retreat, times of silence and periods of Centering Prayer are increased. A suggested pre-requisite is that one has already experienced a 5-10 day Centering Prayer Retreat. All of the rooms at the retreat center are private and have a private bathroom. Breakfast, lunch, and dinner are served in the dining area. The food, which always includes many choices of fresh fruits and vegetables, is delicious, and the retreat center is willing to make accommodations for those with special needs. Early registration is recommended as space is limited to 24 participants. A \$50.00 deposit is required by June 2, 2018 and the total cost of the retreat is \$600.00. More information can be found at www.hsrcenter.com. or by calling (818) 784-4515." (Continued on next page)

Called to an Extended Eight Day Retreat?

Are you called to an extensive Centering Prayer Retreat? Please consider the retreats listed below as a definite possibility!

Intensive Retreats for 2018

Holy Spirit Retreat Center

June 24-July 1 8-day Intensive

Snowmass Retreat Center

| | |
|-----------------|---------------------------|
| March 13-22 | 10-day Post Intensive |
| April 10-19 | 10-day Post Intensive |
| May 15-24 | 10-day Advanced Intensive |
| June 19-28 | 10-day Regular Intensive |
| August 7-16 | 10-day Post Intensive |
| September 11-20 | 10-day Post Intensive |
| September 24-30 | 7-day 12-Step retreat |
| October 9-18 | 10-day Regular Intensive |
| November 8-15 | 8-day Post Intensive |

~Diane Langworthy,
Prayer Group Facilitator at Mary
Magdalene Apostle Catholic Community

Trust in God

Above all, trust in the slow work of God. We are all, quite naturally, impatient in everything to reach the end without delay. We should like to skip the intermediate stages. We are impatient of being on the way to something unknown, something new, and yet it is the law of all progress that is made by passing through some stages of instability—and that may take a very long time. And so I think it is with you. Your ideas mature gradually—let them grow, let them shape themselves without undue haste. Don't try to force them on as though you could be today what time (that is to say, grace and circumstances acting on your own good will) will make you tomorrow. Only God could say what this new spirit gradually forming within you will be. Give our Lord the benefit of believing that His hand is leading you and accept the anxiety of feeling yourself in suspense and incomplete.

~Pierre Teilhard de Chardin

From the Ground on Which I Sit

This is from a journal entry of mine from many years ago—a moment when I was finding it challenging to be consistent with daily centering prayer. I was also grappling with some lingering doubts about the existence of God. At the time, I was meeting with a spiritual director who had gently suggested that I not totally abandon daily cataphatic prayer – that more “mainstream” way of praying that incorporates form, words, images, thoughts. With her suggestion in mind, I took up reading Scripture in the mornings -- passages designated for that particular day of the liturgical year -- and engaging in an informal *lectio*. I would simply sit, bare-hearted before the Mystery, and open the ears of my soul. After reading the passage and letting it wash through me, I would respond with words, occasionally jotting down prayers and reflections.

Morning time, after waking. Gospel of the day: Matt. 15: 29-37— (Jesus' healing of the mute, lame and blind, and the feeding of the 4000 with seven loaves and a few fish).

Christ Jesus, I am reminded that I need to come and sit with You in the grounding silence (“*he ordered the crowd to sit down on the ground*”) for healing and nourishment. I have known this to be true in the past and it’s no less true today. Help me to hold this in my consciousness. Help me remember this.

I want to explore a paradoxical double awareness I’m experiencing: during mental [cataphatic, “wordy”] prayer, I internally speak to God as if there is a Great Invisible Listening Person there, even while my mind insists that God (especially God “the Father”) is *not really* a person. That is, I believe that what we point to as God is formless, All-in-all, boundless and ineffable, ever still yet eternally flowing, the

river of being, mystical love-flood, inside of and beyond time, immanent and transcendent. And yet because I am a limited human who senses, ponders, and relates, I need to find a way to open up to this boundless infinitude – I need to be able to speak to it, be naked before it, to be in relationship with it, respond to it... Although “it” is not the right word, either, of course – “it” feels diminishing, objectifying – God is not really an “it.” A Person, a subject, has far greater complexity and breadth than an it, and so this is what I must do: *speak to You*, O Great Hearer, without embarrassment, with openness and with honesty, humble, just being myself, whoever I am in this moment, faithful or doubtful or somewhere in-between – ultimately realizing that there is nothing I could do to diminish You anyway, however I am perceiving You, receiving You in this moment. You, the Source of being and depth dimension to all that is, the shimmering Mystery, the Silence, the Emptiness and the Fullness, can also “speak” and relate to me within all my human flaws and limitations.

I guess I fear that my praying in this way squeezes You into a small box framed by my own projections and wishes. I still worry that I am fooling myself ... perhaps just “playing,” whispering in my head with some imagined, invisible friend. And yet I also know You have poured countless graces into the world, and into my life. I have felt Your presence, tasted Your sweetness, bathed in Your mercy. Strengthen my memory, O Holy Giver, when I start to waver and second-guess what my heart all thought and emotion and feeling. Feed me from the ground on which I sit. This scripture says to me: when we allow God to touch and bless what we believe are our meager portions, a nourishment emerges that far outpaces our expectations. (Continued on next page)

From the Ground on Which I Sit

We actually end up with “leftovers,” an overflowing bounty that is able to feed others. When we bring ourselves to God in all our smallness and woundedness, remembering (even within our doubt!) that the Holy One, the Womb of all, provides, unanticipated graces ensue. When we least expect it, in a moment wide with need, we receive sustenance beyond what we initially presumed was possible. *It begins with sitting down.* Right here. Just as we are. On the ground, turning toward the Mystery, no matter how paltry our portion feels.

I will place my small portion before You, Merciful One, and wait. Wait without expectation for any *particular* result, nugget of knowledge, feeling, or sensible consolation, but remember-

ing yet again, *beyond my doubts*, that You sustain magnanimously.

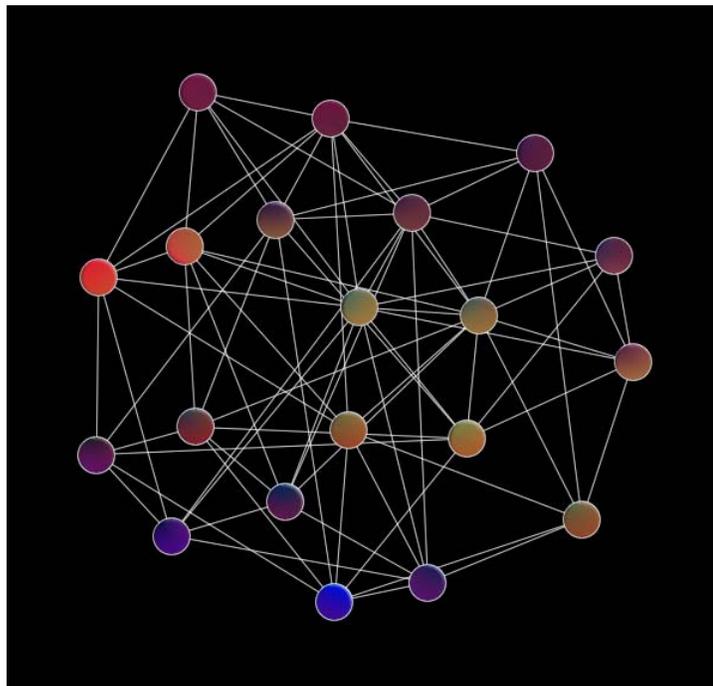
~Mary Williams

Closer to God

Pure faith will bring you closer to God than anything else. To be attached to an experience of God is not God; it is a thought. The time of centering prayer is the time to let go of all thoughts, even the best of thoughts. If they are really good, they will come back later.

~Fr. Thomas Keating
Open Mind, Open Heart, p.57

We are all connected



Introductory Workshop

And Jesus turned and saw them following, and said to them “What do *you* seek?” *John1: 3*



Have *you* been *seeking* a time to attend the Centering Prayer Introductory Workshop Six Follow-Up sessions?

Here is *your* opportunity:

When: Feb. 21st, 2018 and the following 5 consecutive Wednesdays

Time: 6:30 pm-7:45pm

Place: Pilgrim United Church of Christ
2020 Chestnut Avenue, Carlsbad 92008

The Introductory Workshop provided a general overview of the Centering Prayer method and its conceptual and theological foundation. The six follow-up sessions, facilitated by Mary Williams, will take you to a deeper understanding of the practice of Centering Prayer.

These follow-up sessions are open to those who have attended an Introductory Workshop as well as those who would like to re-experience the six follow-up sessions.

For more information contact Linda Dollins: 760-743-8297 dollinslinda@hotmail.com

Contemplative Outreach of San Diego
invites you to
United in Prayer Day



Saturday, March 17, 2018
9:00 - 9:30am (Hospitality)
9:30am - 12:30pm (Program)

Gethsemane Lutheran Church
2696 Melbourne Drive
San Diego, CA 92123

Please join us for a morning of Centering Prayer, and the viewing of a DVD by Fr. Thomas Keating, **That We May Be One**, as contemplatives throughout the world gather for this 26th annual world wide day of prayer.

An **RSVP** to Ardy Woodmancee at aew92123@aol.com. is appreciated.

A FREE WILL OFFERING WILL BE TAKEN

CONSD & COSD Events—2018

CONSD EVENTS

Living Flame full-day retreat:

Refinement of Centering Prayer (registration now closed for the Living Flame Program)

Date: 2/17/18

Centering Prayer with 6 Follow-up Sessions

Dates: 2/21/18 Begin, 2/21, 2/28, 3/7, 3/14, 3/21, 3/28

Location: Pilgrim United Church of Christ, 2020 Chestnut Ave, Carlsbad, 92008

Living Flame Full-Day Retreat:

The Human Condition

Date: 4/21/18

Servant Leadership Team Meeting

Date: 4/28/18 (Revised Date)

Introductory Workshop

Date: 5/5/18

Location: Vista United Methodist Church, 490 S Melrose Dr, Vista, 92081

Living Flame Full-Day Retreat:

Divine Therapy

Date: 5/19/18

Half-Day Retreat with Mary Williams

Date: 6/9/18

Living Flame Full-Day Retreat:

The Dark Night of Sense

Date: 6/16/18

12-Step Introductory Workshop

Date: 7/7/18

Location: Pilgrim United Church of Christ, 2020 Chestnut Ave, Carlsbad, 92008

Living Flame Full-Day Retreat:

The Welcoming Prayer Practice

Date: 7/21/18

CONSD EVENTS

For information on all CONSD events

call Sue Hagen at (760) 745-8860 or

Linda Dollins at (760) 743-8297

COSD EVENTS

United in Prayer Day

Date: 3/17/18

Location: Gethsemane Lutheran Church, 2692 Melbourne Drive, San Diego 92123

Contemplative Outreach Silent Retreat

Date: April 6-8, 2018

Location: Prince of Peace Abbey, Oceanside

Cost: \$200

Deposit to secure place: \$50 to COSD, 4461

Robbins St., S.D. 92112

COSD EVENTS

For information on COSD events

call Karen Downs (858) 488-1014

or Ardy Woodmansee (858) 279-7278

Contemplative Outreach of North San Diego is a non-profit ecumenical spiritual organization. The Newsletter is published online quarterly.

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The Newsletter of CONSD: The North San Diego Chapter of Contemplative Outreach, Ltd.

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CONSD CENTERING PRAYER GROUPS

| | Area | Facilitators | Telephone | Location | Day & Time |
|----|-----------------|--------------------------------------|---------------------------------------------|-----------------------------------------------------------------------------------------------|-------------------------|
| 1 | Carlsbad | Rev. Madison Shockley | 760-729-6311 ext.207 | Pilgrim United Church of Christ, 2020 Chestnut Ave. Carlsbad | Wednesdays 6:30-7:30pm |
| 2 | Del Mar (1) | Barbara Hamilton | 480-236-7319 | St. Peter's Episcopal Church, 334 14 th St. | Thursdays 4:30-5:45pm |
| 3 | Del Mar (2) | Kathy Agnew | 858 481-8754 | St. Peter's Episcopal Church, 334 14 th St. | Tuesdays 8:55-10:00am |
| 4 | Encinitas (1) | Shirley Shetula | 760-525-6721 | (Call for location) | Mondays 10:00am |
| 5 | Encinitas (2) | Virginia Erickson | 760-846-5749 | Beth Lutheran, 925 Balour Dr., Multipurpose Rm., Encinitas | Mondays 4:30-6:00pm |
| 6 | Encinitas (3) | Judith Pruess-Mellow | 650-823-0559 | San Dieguito United Methodist Church, Encinitas | Mondays 1:30pm |
| 7 | Escondido | Linda Dollins | 760-745-5100 | First United Methodist Church, 341 S. Kalmia | Mondays 4:30pm |
| 8 | Fallbrook | Barbara Hudson | 760-645-0726 | (Call for location) | Saturdays 8:30am |
| 9 | Murietta | DeeDee Warden | 951-265-8557 | 42753 Settlers Ridge, Murietta | Wednesday 3:45-5:00pm |
| 10 | Oceanside (1) | Ed Clifford | 760-630-1897 | Mission San Luis Rey, McKeon Center, Room 12 | Wednesdays 7:00pm |
| 11 | Oceanside (2) | Mary Williams | 760-510-9337 | St. Thomas More Catholic Church, 1450 S. Melrose Dr. | Thursdays 1:00pm |
| 12 | Oceanside (3) | Pat Julian | 760 757-3659 x123 | Mission San Luis Rey, 4050 Mission Ave. | Fridays 10:00am |
| 13 | Oceanside (4) | Pat Julian | 760-757-3659 | Retreat Center, 4050 Mission Ave. | Fridays 1:30-3:00pm |
| 14 | Poway (1) | Elena Andrews | 858-451-2098 | St. Gabriel Catholic Church, 3734 Twin Peaks Rd. | Fridays 9:30-11:00am |
| 15 | Poway (2) | Colleen Clementson & Rebecca Crowley | 858-748-8548 858-748-3801 88 748-3542 | Community Church of Poway, 13501 Community Rd. | Tuesdays 6:30-8:00pm |
| 16 | Poway (3) | Sue and Chris Hagen | 760-745-8860 | St. Bartholomew's Episcopal Church, 16375 Pomerado Dr. | Tuesdays 5:00-6:30pm |
| 17 | Poway (4) | Sherlene Moller-stuen | 858-451-6825 | Lutheran Church of the Incarnation, 16889 Espola Rd. | Mondays 5:00-6:30pm |
| 18 | Poway (5) | Merrilee Melvin | 760-215-0782 | Rancho Vineyard Church (call for directions) | Sunday 10:45am |
| 19 | Ramona | Deborah Lewallen & Cindy Dodson | 760-519-1811 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 3:30-5:00pm |
| 21 | Solana Beach | Bebe Zaniboni | 858-755-2545 | St. James Catholic Church, 625 S Nardo Ave, Solana Beach | Tuesdays 9:15-10:30am |
| 22 | San Marcos (1) | Karla Halvorson & Jim Ullman | 760 727-1509 760 598-8943 | San Marcos Lutheran Church, 3419 Grand Ave., Sanctuary | Wednesdays 9:30-11:00am |
| 23 | San Marcos (2) | Jim Ullman & Marjo Gray | 760-598-8943 | St. Mark's Catholic Church | Tuesday 1:30-3:00 |
| 24 | Serra Mesa | Diane Langworthy | 619-697-3558 | Mary Magdalene Apostle Catholic Community/ Gethsemane Lutheran, 2696 Melbourne Dr., San Diego | Tuesdays 1:00-2:30pm |
| 25 | Temecula | Pam Bowen & Marigold Velasco | 909-938-9932 | Home of Joan Neidig, 42149 Camino Romo, Temecula | Thursdays 6:30-8:00 pm |
| 26 | Vista | Martha Treulle | 760-809-2529 | United Methodist Church of Vista, 490 S. Melrose Dr. Vista | Mondays 9:30-10:30am |