



CONSD News

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The New United in Prayer Day: March 6: 2021

Traditionally, on the third Saturday in March, Contemplative Outreach has encouraged chapters to host an occasion where members can pray together. Over the years, CONSD and COSD alternated hosting and invited all Centering Prayer practitioners in our general area to attend. Last March, though, the coronavirus intervened and COSD, the host for 2020, had to cancel their plans. So, would this year be our turn?

Before we resolved this question, Contemplative Outreach Ltd announced a 24-hour United in Prayer Day Zoom event not just for all the chapters, but for all Centering Prayer practitioners throughout the world. Instead of being held on the 3rd Saturday in March, C.O. would host the day on March 6th. Their announcement read: *In the global unity of silence as God's first language, we honor Fr. Thomas Keating's birthday (March 7) and the growing presence of Christ among us. Join in silence and community at any time as many times as you are able...the Zoom chapel goes live at 12 AM New Zealand time on March 6.*

To create the 24 consecutive Zoom prayer group meetings, C.O. invited individual chapters to host an hour. CONSD wanted to participate with COSD, but by the time Mary Williams and Ardy Woodmansee (COSD) even received the invitation announcement, a number of spots had been taken. Mary and Ardy were given the 3 PM PST slot. Groups from around the world took part: the Philippines, Katmandu, Nepal, Sydney, South Africa, Germany, Iceland, the UK, Dublin, Czechia and Slovakia, Trinidad and Tobago, Montreal, Minnesota, Quebec, Tallahassee, Kauai, New Mexico, CO

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Northwest, CONSD/COSD, Nebraska, Bloomington, Indiana, Cincinnati/Northern Kentucky, and different Honolulu groups who took the last four hours.



Rick Archer interviewing Fr. Thomas Keating in 2013

On the morning of March 6th, I made myself Zoom presentable, went downstairs, and turned on the computer at 6:55 for the Minnesota meeting. Suddenly, a full screen of faces appeared, and the “number of participants” at the bottom of the screen said 324! Page after Zoom page, 30 faces to a page. My heart swelled; my eyes filled. All of us, all of us, all of us. All of us were both apart and together, computer images yet real. And then, as one, we silenced ourselves to the sound of the bowl into the gift of the prayer. All of us, sitting in the precious silence. And again, the sound of the bowl. After the sit, we saw a video of Fr. Thomas Keating, *A Life Remembered*, bringing him vividly to us and recalling his importance in our lives. And then we closed with prayer.

In the afternoon I went to the meeting led by CONSD and COSD and was greeted with soft music as again the pages of faces appeared. This time 275. And again, I felt myself reaching out to all of them. Mary gently drew us together with an explanation of the schedule beginning with Centering Prayer. After the prayer Mary introduced Ardy Woodmansee, and then showed a video segment from the program *Buddha at the Gas Pump*. Although created before the pandemic, the video was in a Zoom format. Rick Archer interviewed Fr. Thomas Keating side-by-side, and both wore earphones. Afterward we had a time for sharing, and then Ardy closed with a prayer.

Later that day, I pondered why a greater attendance of contemplatives on screen was so moving. I weekly attend three wonderful Zoom prayer groups, which I value, but United in Prayer Day seemed to pierce my soul. And then I recalled Richard Rohr’s Daily Meditation on the “communion of saints.” Part of it read:

Theologian Elizabeth Johnson, a Sister of Saint Joseph, has worked for many years to redeem and expand the Catholic understanding of what exactly is meant by the “communion of saints.” She describes it as an “intergenerational community of the living and the dead stretching across time and space and comprised of all who are made holy by the Spirit of God.” She writes: “In a physical and biological sense, interrelationship is not an appendage to the natural order but its very lifeblood.

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Everything is connected to everything else, and it all flourishes or withers together. . .”

Much of my Centering Prayer practice is personal, so perhaps when I'm in touch with the larger body, that connection between each and all of us, as well as a greater awareness of God's presence, allows me to sense a kind of transformation, a moving from my little self to becoming part of the Big Self, if only for a time. Maybe even a little like Thomas Merton's 4th and Walnut

experience. Corinthians 13: 2 states: *For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.*

Thank you to Mary and Ardy for hosting our session; to all of the other chapters who volunteered; to Contemplative Outreach Ltd. for creating a platform for United in Prayer Day; to Fr. Thomas Keating whose presence continues to bless us; and to the creators of Zoom.

~Linda Dollins

What Does the Contemplative Outreach Logo Signify?

The symbol representing Contemplative Outreach is called “Job’s Redeemer—Patient Waiting.” The heart and soul of Centering Prayer is consenting to God’s presence and action in our lives. Like Job, our patient waiting and consenting is our gift of gratitude.

The elements of the symbol include:

- The Alpha and Omega, the beginning and the end, which acknowledge that our God is at the center of our consent and being.
- The cross, symbol of our salvation, stands for our dying to our thoughts and commentaries.
- The flowers symbolize the abundance of life and the resurrection. These flowers represent our letting go, in which our false self gives way to the flowering of the new self.
- The circle is a sign of an ongoing process bringing us deeper into Divine Intimacy.

This symbol has been seen in three different locations: on an ancient church in the land of Uz, which is referred to in Scripture as the residence of Job; on a Byzantine stone from excavations in Jerusalem; and in a church named “Multiplication of the Loaves” in the Galilee area.



A Reflection on Oliva Espín's Zoom Presentation on Thérèse of Lisieux

Oliva Espín's presentation on Thérèse of Lisieux birthed a renewed interest in me for the Saint. Like many, I was originally introduced to Thérèse of the Child Jesus as a young girl with the love and admiration held for her by an aspiring nun, my mother. The devotion to that iconic image of St Thérèse, inculcated in my mother by the Carmelites during her brief time as a novice, remained with her into adulthood. So naturally, the story of Little Thérèse's sweet life of sacrifice and devotion was pressed into the pages of my childhood. I knew little of her beyond the elusive ideal of perfection she represented for me then. Much like the holy card of the Little Flower, Marie Francois-Thérèse Martin's actual life story was set aside, too.



Thérèse of Lisieux, traditional holy card.

Reflecting on what I've learned of her now, I find that the saintly image I'd held in my young mind was ethereal and out of reach. The Little Flower was, in fact, so much more. She was flesh and blood, of a certain culture and time—and not unlike myself, my mother, or any of us—she was tried by the relationships and circumstances of everyday life. My “dulcified” image of Thérèse faded as Oliva unraveled her timeline and presented a far more grounded introduction to the young woman who aspired, hoped, and persevered.

I learned that long before she entered the monastic life, Thérèse was already being raised and nurtured by a network of strong women. Her life was not her story alone—no one's is. In addition to Marie Azelie, the mother who birthed her, there was Rose Taille, the long-entrusted wet nurse who tended to Thérèse when her mother was suffering from breast cancer. There were also her sisters Pauline, Léonie, and Céline who helped raise her up and through her life in the monastery. Each of these women in their own right were clear examples of fortitude and courage. As a result of their care, an undaunted resilience was seeded in Thérèse early on. It had all been modeled and honed through the life lessons and daily interactions she experienced with the women in her life. In fact, in spite of her social and emotional challenges, she grew into an intelligent and spirited young woman who knew what she wanted and who she wanted to be.

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At one point, Thérèse dared to challenge the Pope's authority. Defying protocol and adamant in her intent, she directly requested Pope Leo VIII to let her join the Carmelite Order even though she was not of age to enter monastic life. Thérèse identified with Joan of Arc's "courage of a warrior"—she, too, had that bravery within her. She knew and wrote of her conviction that she was "meant to be a priest," to represent the Divine and serve others as Francis of Assisi had, and she was not deterred from her calling. She only regretted that she would not live long enough to fulfill this potential.



Zoom Presenter Oliva Espín



Photos of Thérèse from her monastic life



Certainly, like any one of us, Thérèse was tossed about by the unpredictability of her humanity. Nonetheless, the light of the incarnate Christ was not an abstraction for her. Thérèse chose to bear witness as others had done for her and before her.

Through Oliva's presentation, I was reeled into Thérèse's life. I came to relate to the dreams of a young girl and the aspirations of a woman. I empathized. I saw the trials of life in the obstacles she encountered and in the hurdles she had to clear. I found myself looking in the mirror of her humanity. Her life was not a perfect life, but a life well lived. It was a product of a time and place and a community not unlike my own. So, thanks to Oliva, I met Thérèse the person. I can now turn to her writings and find a mentor or a friend to sit with for a quiet exchange. God knows she was never meant to be just a pretty image of perfection on a

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holy card. What Oliva did so well was introduce me to a woman of substance, courage, and humility. It was a privilege to have finally met Thérèse of Lisieux.

Truly, we are all interconnected. We are meant to build and carry each other regardless of whether we are relating to one another in the present or with those from the

past. For this life, beyond its bookmarked boundaries of birth and death, informs the ebb and flow of the human condition: hers, my mother's, yours, and mine. Our individual lives are not independent from the source of life and physical existence; instead, they inform, build, and synergistically uphold the Cosmic Christ in whom we are all one.

~Luz Baez-Tackett

On Dryness in Prayer and Falling Asleep During Meditation

Need I tell you . . . about the retreat before my profession [as a Sister]? Far from receiving consolation, I went through it in a state of utter dryness and as if abandoned by God. . . .

In truth I am no Saint, as this frame of mind well shows. I ought not to rejoice in my dryness of soul, but rather attribute it to my want of fervour and fidelity. That I fall asleep so often during meditation, and thanksgiving after Communion, should distress me. Well, I am not distressed. I reflect that little children are equally dear to their parents whether they are asleep or awake; that, in order to perform operations, doctors put their patients to sleep; and finally that "The Lord knoweth our frame, He remembereth that we are but dust." Yet, apparently barren as was my retreat . . . I unconsciously received many interior lights on the best means of pleasing God, and practising virtue. I have often observed that Our Lord will not give me any store of provisions, but nourishes me each moment with food that is ever new; I find it within me without knowing how it has come there. I simply believe that it is Jesus Himself hidden in my poor heart, who is secretly at work, inspiring me with what He wishes me to do as each occasion arises.

~Thérèse of Lisieux, *Story of a Soul: The Autobiography of St. Thérèse of Lisieux*, 1898

In Remembrance of Fr. William Meninger

Fr. William Meninger, along with Fr. Basil Pennington and Fr. Thomas Keating, was one of the “original three” Trappist founders of the Centering Prayer renewal. Fr. William died in the infirmary of St. Joseph’s Abbey on the morning of February 14, 2021. He had traveled to the San Diego area several times in these past several decades to present workshops on Centering Prayer, forgiveness, and the Enneagram. The following homily was given by Dom Vincent, the Abbot of St. Joseph’s, for Fr. William’s funeral.



Fr. William Meninger, OSCO

It is amazing to think of all the different aspects of the Christian life that Fr. William explored and expounded during his lifetime: contemplative prayer, the meaning of Scripture, the communion that is monastic life. But there are two other aspects that are also important, both for Fr. William and for us: being a child of God and sharing in the kingship of Christ as we heard in [the scriptures read today]. They might seem like an odd combination, childhood and kingship, but they are essential to the Christian life. Let us see how they apply to Fr. William and to us?

In the first reading [1 John 3: 1-3], we heard those remarkable words of St. John: “See what love the Father has bestowed on us that we may be called the children of God. Yet so we are.” Fr. William had a childlike streak in him, a little mischievous at times, a little stubborn at times, but with a desire to experience what a child experiences, namely, using the words he used to end his e-mails, to be happy, to be free, to be loving, to be

loved. But there is something more astonishing about being a child of God. St. John puts it this way: “Beloved, we are God’s children now; what we shall be has not yet been revealed...when it is revealed we shall be like him, for we shall see him as he is.” This is our privilege as children: we will be allowed to reach in behind the veil and see God as he is.

The other aspect of the Christian life is sharing in the kingship of Christ. St. John had said that we shall see God as he is, but the Gospel shows us exactly what we are looking for. It is in the crucifixion of Jesus that we see God as he is: God bearing out of love all the suffering of his children; God bearing the insults of bystanders and criminals to win them over; God showing abundant mercy even to a thief, who, like a repentant child has won over the heart of his father and is allowed to steal heaven. Here we see God as he is: a king, but one that the soldiers jeer at, saying, “If you are the King of the Jews, save yourself.” This is the

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paradox of Christ's kingship that we must share, the scandal and the glory of the Lord's cross, and it is not easy.

Now you may wonder why I am dwelling on this sharing in the kingship of Christ. But I'm sure you remember the story of how Fr. William was especially marked out for kingship. When Dom Thomas appointed him to supervise the young professed, he was asked, "And what would you like to be called?" Fr. William immediately responded, "I've always wanted the title of king." And so it happened. Henceforth, the Junior Professed, when passing by, would greet him with, "O King, live forever!" But I cannot help but think that this kingship had a deeper meaning. When Fr. William returned from his various surgeries, in my eyes he began to resemble more and more the king on the cross. And when the end came, standing before the Lord, I like to think that Fr.

William could recognize him from his own experience of suffering, and could cry out, "O true king, live forever." But the deeper mystery might have been our Lord's response, "O King, you live forever, for you have lived in me."

These two elements of the Christian life are not easy: accepting our status as children of God means accepting our weakness, and accepting our share in Christ's kingship means accepting our share in the cross of Christ. But despite all the challenges, I think Fr. William would assure us that it is all worth it. He would probably quote one of his favorite authors, [Julian of Norwich]: "All shall be well, and all shall be well, and all manner of things shall be well." May Fr. William rest in peace.

**~Dom Vincent, St. Joseph's Abbey,
Feb. 23, 2021**

The Single Step Begins the Journey of Forgiveness

Be encouraged by the process [of forgiveness]. The most important thing is to begin. It is the single step that begins the journey—no matter how small or hesitant the steps or long the journey. Be aware also of the help that is available to you. It is really God who initiates the movement toward forgiveness. As God says, "Before they call, I will answer; while they are still speaking, I will hear" (Isaiah 65: 24). God will not do your work for you. God has given you the helping hand on the end of your arm. Instead of saying, "I will solve all your problems, I will bring you to wholeness and forgiveness," God says, "I will come to you and give you myself, and I will take your hand and accompany you on your journey. After all, it is a journey towards me. You are my child and I love you." This is what we mean by saying that God is the Alpha and the Omega, the beginning and the end.

Martin Luther King Jr., no stranger to the forgiveness process, assures us that the first real step lies with the one hurt. Only the person who has been wronged can initiate the forgiving act. Often it will be the victim of some great hurt, some tortuous injustice, some terrible act of oppression.

~Fr. William Meninger, *The Process of Forgiveness*, 2001.

Q and A with Fr. Carl Arico

Let It All Go and BE

Q: Occasionally, I feel when I am in Centering Prayer that God is setting up a barrier, and that beyond that barrier is fire and that I would be burned if God allowed me to go beyond the barrier. The fire is God's holiness, into which we cannot enter. It's holy ground and taking off one's shoes is not an option. Do other people have this kind of experience?

A: Thank you very much for giving me this opportunity to respond to your question.

All of us have different experiences with images in our Centering Prayer practice — in the beginning more so than later. In a sense, the image itself isn't as important as the opportunity to let go of whatever it is that we need to let go of. If it's important for us to notice, we will remember it outside of the prayer time. Then we can bring it to prayerful discernment and listen for any insights. But most of the time the simplest thing is to let it come and let it go. This is a prayer of consent and a prayer of the heart; to feed the intellect with analysis right away brings us to our head and takes away from the locale where the

purification takes place, which is our hearts.

Remember the third guideline of the Centering Prayer method, "When engaged with your thoughts, return ever-so-gently to the sacred word." Having said that, the whole idea of fire as a sign of God's love is very strong in the Christian tradition. Let me share three examples that have been meaningful to me in my journey.

1. Thomas Merton talks about when people fall in love with God, they become burnt people — the actual phrase is "burnt men". The closeness affects their whole being — in a sense sets them on fire. Gives them a "Son" burn — (sorry!)
2. Then there is the Pierre Teilhard de Chardin prayer: "Lord, lock me up in the deepest depths of your heart; and then, holding me there, burn me, purify me, set me on fire, sublimiate me, till I become utterly what you would have me be, though the utter annihilation of my ego." I like praying it this way "through the utter annihilation of my *selfishness*."

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3. From a homily by Saint John Chrysostom, bishop +470 AD: *Prayer is the light of the spirit*: “The apostle Paul says: *We do not know how we are to pray but the Spirit himself pleads for us with inexpressible longings*. When the Lord gives this kind of prayer to a man, he gives him riches that cannot be taken away, heavenly food that satisfies the spirit. One who tastes this food is set on fire with an eternal longing for the Lord: his spirit burns as in a fire of utmost intensity.”

When engaged with your thoughts — thoughts include body sensations, feelings, images, and reflections — return ever-so-gently to your sacred word and symbol. The wisdom is this: when everything is said and done, ever-so-gently let it all come, let it all go and just be in the awesome presence and action of your God. It is a leap of trust into the unknown which we call God. Let God take you by the hand and lead you over the barrier, and then let it all go and BE.

~Blessings, Fr Carl Arico

Blessings of Work and Rest

“Come unto me, all ye that labour and are heavy laden, and I will give you rest.”
—*Matthew 11:28, King James version*

“Come to me, all of you, all of yourselves, in your frenzied weariness, your movement without end, your action without purpose, not caring in your fatigue whether you live or die. Come enmeshed by what you carry, the cargo taken on by your soul, the burdens you thought you desired, which have constantly swollen and now are exhausting you. Come like lovers to your first tryst. I will give you peace and renewal after constant stress: Your pendulum can pause between here and there, between being and not-being.”
—*Rendition of Matthew 11:28 based on the Aramaic words of Jesus*

~Neil Douglas-Klotz, *Blessings of the Cosmos: Benedictions from the Aramaic Words of Jesus, 2006*.

Recommended Events for Spring and Early Summer, 2021

Although most of these events are being held online, a few retreat centers plan to offer on-site events and “hybrid” events, with status to be updated as Covid is monitored. Each summary below indicates whether the event is online, on-site, or a combo that offers on-site and online options.

Centering Prayer and The Human Condition, with Catherine Regan and Joy Andrews Hayter. The Mercy Center in Burlingame, CA, offers this workshop which will explore what Thomas Keating calls our “programs for happiness” — areas in which our small self grasps for security, affection, and control, but which rarely bring us true satisfaction. As we learn to recognize these and see them in action more clearly, we can invite God’s help in letting them go, receive the Living Water that truly satisfies, and discover ourselves fully loved by God exactly as we are. This online Centering Prayer workshop includes instruction, group practice, and opportunity for discussion and questions. **On Zoom, May 15, 9:00 AM – 12:00 PM Pacific Time.** Click here for more information and registration: <https://www.contemplativeoutreach.org/event/centering-prayer-the-human-condition-via-zoom/>

“In the Shadow of Your Wings,” with Fr. Vincent Pizzuto. The world is moving into a liminal space, a time of great transition. As the global pandemic wanes under the assault of our vaccines, there is renewed hope of a return to ‘normalcy.’ Yet

for many of us there are new questions emerging as well. What have we learned from a year of isolation—about ourselves, our society, and the counter-cultural nature of our contemplative practice? Undoubtedly, we will continue to face ongoing social and ecological upheaval in a post-COVID world. In light of these challenges, Fr. Pizzuto will discuss the importance of cultivating what he calls “a contemplative refuge of spiritually intimate communities that embody Christ in the world.” With the psalmist, we too are summoned to take refuge in the protective shadow of God’s wings if we are to hold out the light of hope, healing, and ecological restoration. **On Zoom, May 15, 2021, 1:00 PM – 4:00 PM Eastern Time.** For more information and registration, click here: <https://contemplativeoutreachofmarylandandwashington.org/retreats-events/half-day-retreats-intro-workshops/>

The Gift of Life: Death and Dying, Life and Living, with Gina DiGirolamo and John Orr. Covid-19 has caused most of us to experience some type of loss, stress, questions of faith and possibly death of loved ones. Even without Covid-19, there is

an almost universal pondering we share about suffering and death. Join us as we explore these common and often “tabooed” subjects in a four-part Zoom meeting series. With Fr. Thomas Keating’s *Gift of Life* videos, we’ll explore our capacity for knowing God through relationship—a relationship that evolves and changes as we move through various phases of the spiritual journey. This video series is an intimate conversation between Fr. Thomas Keating and Fr. Carl Arico focusing on the transformative process of death and dying as part of, rather than the end of, life’s journey. **Free, 12-step-friendly, on Zoom for four Sundays: May 16, May 23, June 6, and June 13, 1:00 – 3:00 Eastern Time.** Click here for more information and registration:

<https://www.contemplativeoutreach.org/event/the-gift-of-life-death-dying-life-living-via-zoom-12-step-friendly/>

God is Love: A Centering Prayer Online Retreat, with Lesley Anne Terpay, Rev. Robert Bacon, and Br. Bernard Delcourt.

This retreat is an opportunity to be in community from the comfort of your home, joined with others in a common search around the risen Christ for growth in love.

In July 2013, Fr. Thomas Keating sat with Fr. Carl Arico to film a conversation called “God Is Love: The Heart of All Creation.” It builds on Thomas’ *Spiritual Journey* series to offer a vision of hope and a view of reality that at once integrates the sciences, religion, and humankind’s place in the cosmos as divine in origin, unifying in

purpose, and unfolding in grandeur. This will be the series we watch, ponder, and savor during our time together. The retreat includes: Centering Prayer, Thomas Keating’s videos, *visio divina* using William Congdon’s paintings, faith sharing, and Prayer Office with the Holy Cross Brothers. **Online, Thursday, May 20 to Monday, May 24, 2021.** Click here for more information and registration:

<https://www.contemplativeoutreach.org/event/god-is-love-a-centering-prayer-online-retreat/>

Peace in Our Time: A Contemplative Means of Finding Security in an Uncertain World, with Fr. Carl Arico. “Fr. Arico will begin with a replay of a 2016 talk he gave in Florida addressing compassion for all in our country as we put on the Mind of Christ in this time of grief and forgiveness (not necessarily reconciliation). Following that, he will discuss how we bring this compassion to our world. To prepare, Fr. Carl recommends reading Henri Nouwen’s *The Return of the Prodigal Son*, particularly the conclusion, ‘Becoming the Father.’”

Fr. Arico has practiced Centering Prayer since 1975 and taught the prayer since 1978. He also was present for the first intensive Centering Prayer retreat that Fr. Thomas Keating offered at the Lama Foundation in New Mexico in 1983, which many founding members of Contemplative Outreach attended. “The growth that has taken place in Contemplative Outreach,” he observes, “is a miracle of God’s grace and

the power of prayer.” **On Zoom, May 22, 9:00 AM – 12:00 PM Mountain Time.** Click here for more information and registration: <https://centeringprayer.kartra.com/page/FrCarlArico>

Living the Beatitudes: Discovering the Mystical Truth of Jesus’ Words, with Catherine Regan, Heather Ruce, and Joy Andrews Hayter. Emergence from this very difficult year of pandemic can be seen with the eyes of the heart as a great birthing of a new world. How do we align ourselves with this vision, join in this “one great act of giving birth?” What could be better guidance than the Beatitudes, Jesus’ instructions for realizing the Kingdom of Heaven right here on earth? And when we revisit his teachings with the help of Neil Douglas-Klotz’s translations from Aramaic, Jesus’ own language, we are brought home to a transformed relationship with the cosmos. Join us as we give ourselves—body, mind and emotion—to this labor of love.

This will be a **hybrid retreat**, with options to participate via Zoom from your own home or on-site at the Mercy Center in Burlingame, CA. **Thursday, May 27 to Monday, May 31.** For more information and registration, click here:

<https://www.contemplativeoutreach.org/event/living-the-beatitudes-discovering-the-mystical-truth-of-jesus-words/>

****LOCAL EVENT** Reflections on the Wisdom and Teachings of Fr. Thomas Keating, with Chris Hagen.** This Zoom morning event will include one period of Centering Prayer followed by reflections on: the purpose of Centering Prayer, the unfolding of the spiritual journey, and the practice of consenting to God in daily life. Chris, formerly a CONSD co-coordinator, presenter, and prayer group facilitator, is a long-time meditator and contemplative who has led multiple retreats and workshops for our San Diego Centering Prayer community. He will speak out of the depth of his experience as a contemplative and as a student and directee of Fr. Thomas Keating. **On Zoom, June 12, 9:30 AM – 11:00 AM.** To register, send an email to: consd.cal@gmail.com. A Zoom link will be sent to you prior to the event.

Eight-Day Centering Prayer Retreat, with Bob Blair and the Contemplative Outreach Team. The Holy Spirit Retreat Center in Encino, CA is offering a two-track **on-site retreat** (status pending due to Covid). **INTENSIVE:** 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 DVDs from Thomas Keating’s Spiritual Journey Series. This retreat is for those with some experience in Centering Prayer. **POST-INTENSIVE:** Running concurrently with

the 8-Day Intensive Centering Prayer Retreat, the Post-Intensive Retreat is for those who have previously made an Intensive Centering Prayer Retreat. Times of silence and the periods of Centering Prayer are increased. **Sunday, June 27 to Sunday, July 4.** For more information, email Amanda Berg at spiritualdirection@hsrc.com or Sr. Linda Snow at srlinda.snow@gmail.com.

God is Love at the Heart of All Creation: Cosmology and Centering Prayer, with Fr. Stephen Coffey. This **on-site retreat** at the Holy Spirit Retreat Center in Encino, CA, is based on the recent work of the late Fr. Thomas Keating. We will view selected videos, two each day from his series “God is Love: The Heart of All Creation.” Themes to be explored include: Cosmology; Human Evolution; Christ, Evolution and All Creation; Into Unity Consciousness; and Surrendering to Love. In addition to time for personal reflection via *lectio divina* on suggested texts, retreat participants will practice Centering Prayer for 30 minutes three times

each day, and evenings will be devoted to the practice of *visio divina* on paintings by artist William Condgon correlating with the themes of the day. **Wednesday, July 7 to Wednesday, July 14.** For more information, call Sr. Chris at 818-285-3354.

Welcoming Prayer Zoom Retreat, with Fr. Jos Tharakan. The Welcoming Prayer is an “active” companion prayer practice to Centering Prayer that invites us to work through those afflictive emotions that are rooted in the motivations of our false self. Welcoming Prayer is a way to “connect with God through the events of everyday life”, [and] it can enhance your contemplative life and redirect your energy.” **On Zoom, July 10, 9:30 AM – 1:30 PM Central Time.** For more information and registration, click here: <https://www.contemplativeoutreach.org/event/welcoming-prayer-zoom-retreat/>



Prayer Groups

	Area	Facilitators	Telephone	Location	Day & Time
1	Carlsbad (1)	Rev. Madison Shockley	760-729-6311ext.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, Nichola Riggle	858 481-8754 760-448-5224	St. Peter's Episcopal Church, 334 14 th St.	Tuesdays 8:55-10:00am
4	Encinitas (2)	Virginia Erickson	760-846-5749	Beth Lutheran, 925 Balour Dr., Multipurpose Rm., Encinitas	Mondays 4:30-6:00pm
5	Encinitas (3)	Lynne McKiernan	619-665-6344	San Dieguito United Methodist Church, Encinitas	Mondays 1:30pm
6	Escondido	Linda Dollins	760-745-5100	First United Methodist Church, 341 S. Kalmia	Mondays 4:30pm
7	Fallbrook	Barbara Hudson	818-357-4167	(Call for location)	Saturdays 8:30am
8	Murietta	DeeDee Warden	951-265-8557	42753 Settlers Ridge, Murietta	Wednesday 4:00pm
9	Oceanside (1)	Ed Clifford	760-630-1897	Mission San Luis Rey, McKeon Center, Room 12	Wednesdays 7:00pm
10	Oceanside (2)	Mary Williams	760-510-9337	St. Thomas More Catholic Church, 1450 S. Melrose Dr.	Tuesdays 1:00pm
11	Oceanside (3)	Pat Julian	760 757-3659 x123	Mission San Luis Rey, 4050 Mission Ave.	Fridays 10:00am
12	Poway (1)	Elena Andrews	619-246-3356	St. Gabriel Catholic Church, 3734 Twin Peaks Rd.	Fridays 9:00-10:30am
13	Poway (2)	Colleen Clementson & Rebecca Crowley	858-663-6584 858-748-3801 858 748-3542	Community Church of Poway, 13501 Community Rd.	Tuesdays 6:30-8:00pm
14	Poway (3)	Parth Domke	858-829-2664	St. Bartholomew's Episcopal Church, 16375 Pomerado Dr.	Tuesdays 5:00-6:30pm
15	Poway (4)	Audrey Spindler	858-208-8609	Order of St. Luke* (call for directions)	Sunday 10:45am

16	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
17	Rancho Bernardo	Audrey Spindler	858 208-8609	San Rafael Parish, Center. Rooms A & B	Wednesdays 3:30-5:00pm
18	Solana Beach	Ann Deakers	858-775-1738	St. James Catholic Church, 625 S Nardo Ave, Solana Beach	Tuesdays 9:00-10:30am
19	San Marcos (1)	Karla Halvorson & Sharon Phelps	760 727-1509 760-533-2437	San Marcos Lutheran Church, 3419 Grand Ave., Sanctuary	Wednesdays 1:30-2:30pm
20	San Marcos (2)	Jim Ullman & Marjo Gray	760-598-8943	St. Mark's Catholic Church	Tuesday 1:30-3:00pm
21	Serra Mesa	Diane Langworthy	619-697-3558	Mary Magdalene Apostle Catholic Community/Gethsemane Lutheran, 2696 Melbourne Dr.	Tuesdays 1:00-2:30pm
22	Temecula (1)	Pam Bowen, Joan Neidig, & Marigold Velasco	909-938-9932 951-676-2928	Home of Joan Neidig, 42149b Camino Romo, Temecula	Thursdays 6:30pm
23	Temecula (2)	Robin Orner	951-669-3998	Hope Lutheran, 29043 Vallejo Ave. Classroom 6, Temecula	Tuesdays 6:30pm
24	Vista	Martha Treutle	760-809-2529	United Methodist Church of Vista, 490 S. Melrose Dr. Vista	Mondays 9:30-10:30am

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Website: www.consd.org

Editor: Mary Williams (kirkmary@cox.net).

Telephone: 760-822-3916 (cell and text) for Mary Williams

Post: CONSD, c/o Mary Williams, 1241 Granite Rd., San Marcos, CA 92069.

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