



CONSD News

The Newsletter of Contemplative Outreach of North San Diego, Volume 15, Number 4, November 2020



SURRENDER INTO LOVE

"Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. Whoever does not love does not know God, because God is love. This is how God showed his love among us: He sent his one and only Son into the world that we might live through him" (1 John 4:7-9).

Celebrating the work of Fr. Thomas Keating, Kathy Mendoza, a Centering Prayer facilitator and spiritual director, presented a morning program on November 7 entitled "Surrender into Love", which focused on love as the essential manifestation of the Holy Trinity.

Her reflection—complete with a focus table in our Zoom room!—was attended by 36 participants, and included silent prayer and examples of this manifestation of love in the lives of: Jesus, who reached out to those on the margins of society; of the poor widow, who gave all that she had at the temple (Mark 12:41-44); and of St. Francis of Assisi, whose growing faith allowed him to see Christ even in a leper.



Retreat facilitator Kathy Mendoza

In This Issue

Surrender Into Love
.... pages 1-2

John of the Cross
.... pages 3-4

Guard of the Heart
.... pages 5-7

Lectio Divina
Formation Retreat
.... page 8

Q & A with
Mary Dwyer
.... page 9

CONSD'S Zoom
Groups page 10

Events
.... Pages 11-13

Prayer Groups
.... pages 14-15

In a [recorded interview](#), Fr. Keating expanded on these themes, emphasizing that The Mystery is beyond being and non-being (as reflected in God's revelation to the Israelites in Exodus 3:14: "I AM WHO I AM") and yet can also be experienced through our becoming, through our personal relationships and through the sense life. Jesus, in His prayer for all believers, emphasizes his desire that we share in the infinite love of God (John 17:20-23):

"My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one—I in them and you in me—so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me."

The participants appreciated these questions for further consideration:

- Do I *wish* to surrender into Divine Love?
- Am I *willing* to surrender into Divine Love?
- How does Divine Love differ from human love, in my experience?
- Is there anything/one/self that we find unlovable?
- Am I afraid? What exactly scares me about Divine Live?
- Can I be *patient* and *allow* God to do the work in me in His time?
- Is *trust growing* in me as I *continue to practice* centering prayer?

Finally, touching on the transforming power of compassion, Kathy offered the words of the mystic Julian of Norwich (1343 – c .1416): "All shall be well, all shall be well, and all manner of things shall be well."

~Laura E. Pasquale, Ph.D

Fall in Love

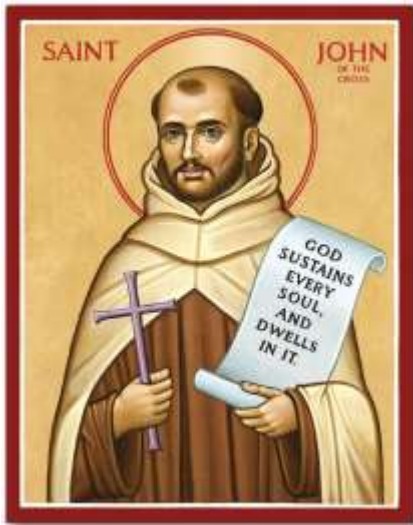
Nothing is more practical than
finding God, than
falling in Love
in a quite absolute, final way.
What you are in love with,
what seizes your imagination, will affect everything.
It will decide
what will get you out of bed in the morning,
what you do with your evenings,
how you spend your weekends,
what you read, whom you know,
what breaks your heart,
and what amazes you with joy and gratitude.
Fall in love, stay in love,
and it will decide everything.

~Attributed to Fr. Pedro Arrupe, SJ (1907-1991)

JOHN OF THE CROSS: A Response to Oliva Espin's Presentation

If you are a fan of John of the Cross or Saint Teresa of Avila, you may have been a part of the late August 2020 Zoom session in honor of John. In this pandemic, it seems that Zoom is the hero helping us to keep in touch!

Sponsored by The Mary Magdalene Apostle Catholic Community in San Diego, this two-part presentation was facilitated by Oliva Espin, a Cuban-born psychologist, writer, and Professor Emerita who has taught at Boston University and San Diego State University. Oliva, with a warm energy and love for her subject, did a masterful job of presenting this Carmelite mystic and Doctor of the Church. At the following link, you can find the recordings of both Part I and II: <https://www.mmacc.org/get-involved/john-of-the-cross> .



John was born in 1542 in humble surroundings. After his father died penniless, the family was left to struggle. He attended a school for poor children, where he was educated in Christian doctrine. John entered the Carmelite Order

in 1564 and was ordained as a priest in 1567, the same year he met Teresa of Avila. Teresa enlisted his aid in teaching her Sisters and in working to reform the Carmelites. Some of the more intriguing events in John's life include his 1577 kidnapping and brutal imprisonment by fellow Carmelites opposed to reform. John wrote some of his work in prison (most notably, his poem *A Spiritual Canticle*) with paper and pens smuggled into his cell. John

managed to escape from prison in 1578. He continued to write, offer spiritual direction, and serve monastic communities until his death in 1591.

Many may be familiar with John's *Dark Night of the Soul*, but he wrote much more, including *The Ascent of Mount Carmel*, *Dark Night of the Soul*, *Letters*, *Instructions*, *Spiritual Maxims*, as well as *A Spiritual Canticle* and dozens of poems such as "The Living Flame" and "Creation."

Some of the letters John wrote to his directees were destroyed to keep their content out of the hands of jealous Carmelites who might seek to harm him. Oliva also shared an interesting tale about John himself eating some of the letters so they would not be confiscated by the "Carmelite Police". (Shades of a spy novel!)

I have enjoyed reading John and Teresa's writings for many years. One cannot think of John without bringing Teresa into the picture, too. As John and Teresa write to each other, their letters take on their own life. When you read their books, poems and letters, you can clearly see God had a path for them.

Each has their own style. John's style is so mystical that his work requires several readings. To our benefit, he often follows up his beautiful poems with his own explanations as to what he means. Teresa wrote beautifully as well--though she often apologized in her accommodating way, claiming she was not too smart (though she was). Teresa is better known for her mystical work *The Interior Castle*. (Like John, Teresa also has a collection of books, such as *The Way of Perfection*.)

Oliva discussed one of my favorite sections from John's *Spiritual Canticle Between the Soul and the Bridegroom Christ*. This stanza is the first of several stanzas in that group, which is then followed by those of "The Bridegroom". Here is my translation of the first few lines:

The Bride:

*Where has thou
Hidden Thyself?
Why has Thou forsaken me in
My Groaning, O my Beloved?*

This poem is classical John of the Cross. He frequently uses the word “Beloved” in expressing the relationship between Jesus as the Bridegroom and those who see Him as His Bride. John’s writings and poems are written for people like you and me. They serve as guides to help find our way Home to our Beloved.

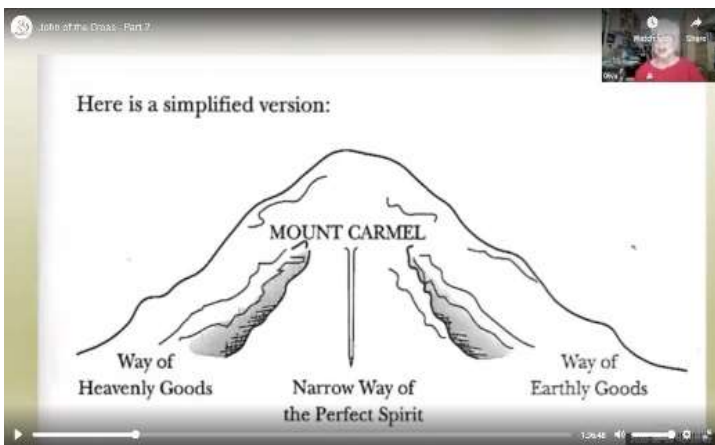
In a visual aid (below), Oliva detailed John’s classic “easy” and “hard” ways of reaching God. The way of earthly or heavenly delights are wider paths on the spiritual mountain, but include distractions and potential traps, such as spiritual pride. Jesus tells us the same thing in Scripture—that is, the wide road (or journey) is difficult to travel upon, often filled with “ruts” and other obstacles and hazards. The shortest path up Mount Carmel—the way of detachment, pure faith, and absolute reliance on God—is “The Narrow Way of Perfect Spirit.”

In the *Ascent of Mount Carmel*, John describes that ultimate journey to God. He speaks of the journey in an opening poem. The following lines comprise Stanza #5: “*Oh, night that guided me, Oh, night more lovely than the dawn, Oh night that joined Beloved [God] with lover [us], Lover transformed in the Beloved.*” John explains the poem to mean that our Lord brings us into his *Dark Night* so that we may pass into *Divine Union*. The *Dark Night* is not about having a bad day or a depression. The *Dark Night* is actually a process of purification that opens the soul up to God. When I practice Centering Prayer, I close my eyes within the “Night” and release the thoughts and distractions of the world as I open up my soul to the *Presence of God*, whom I call my *Beloved*. Every time I do this, it is an encounter with my Beloved. John’s poems—along with other practices that complement Centering Prayer—are my spiritual guide.

As I close, I pray that the writings of John and Teresa bring you closer to the Beloved. These two saints have a revolutionary message for us. Buckle up for the journey and read their words with an open mind and heart!

Many thanks to the Mary Magdalene Apostle Catholic Community for sponsoring Oliva Espin’s program on John of the Cross.

~Bill Dingas



GUARD OF THE HEART: Spiritual Enrichment with Bob Mischke

*Above all else, guard your heart, for everything you do flows from it.
~Proverbs 4:23.*

“If you do Centering Prayer and don’t bring it into active life – like the Active Prayer Phrase, the Welcoming Prayer, and Guard of the Heart – you will have trouble.” – Fr. Thomas Keating, 2016.

While many Centering Prayer practitioners have been introduced to “active” practices (those occurring outside of silent meditation) such as the Welcoming Prayer and the Active Prayer Phrase, they tend to be less familiar with the practice of Guard of the Heart (also known as Watchfulness). Thanks to Denver’s Center for Contemplative Living, facilitator Bob Mischke has made this valuable practice more accessible through his story-sharing and teaching.

Along with dozens of other contemplatives and meditators from around the world, I attended Mischke’s Spiritual Enrichment course on Guard of the Heart on October 31, 2020, via Zoom. I had heard the injunction to “guard one’s heart” in Scripture and in writings by Thomas Keating, Cynthia Bourgeault, Meg Funk, and others, but was unclear on the specifics of it, the “how-to.” Church teaching typically explains it as an avoidance of unhealthy influences, doubts, and discouragements that could disrupt one’s relationship with God. But many Christian mystics have referred to it as a more active, attentive practice—something beyond a passive avoidance. What, I wondered, did the practice entail?

Bob Mischke wondered too, and about 15 years ago – feeling drawn to the practice – he asked Fr. Thomas to explain Guard of the Heart to him in detail. Eventually, he was able to record Fr. Thomas’ description of the practice so that it could be transcribed and shared with others. After multiple written revisions (Fr. Thomas wanted it to be just right), Bob encouraged him to publish it in the Contemplative Outreach newsletter. Though Fr. Thomas passed on before that happened, his Guard of the Heart description appeared in the June 2020

edition of the newsletter. (Available for download at this link:

<https://www.contemplativeoutreach.org/newsletter/2020-june-twilight-of-the-self/>)



Advisor and Teacher Bob Mischke

As Bob explained in his class, the Welcoming Prayer, Active Prayer Phrase, and Guard of the Heart comprise a spectrum of practices that help to extend the effects of Centering Prayer into daily life:

The Welcoming Prayer invites us to name and “welcome” a reactive emotion by sinking into the bodily sensation that accompanies it and then affirmatively releasing our over-attachment to security, affection, or control – those deeply rooted motivations that trigger emotional reactions. It is especially useful when one has difficulty letting go of an experience that has prompted afflictive emotions.

The Active Prayer Phrase is a brief line of Scripture or prayer that can be returned to throughout the day in the midst of ordinary activity—for example, repeating “Take, Lord, and receive all I have” while driving or washing dishes. This practice helps to free us from the internal chatter and habitual commentaries that drone on in our minds throughout the day—enabling us to be more awake and present to God.

The aim of Guard of the Heart, in Keating’s words, is to “abide in constant union of our will with God’s will” -- to remain open to divine grace and available to what the present moment requires of us. We practice Guard of the Heart by *quickly* releasing an afflictive emotion or thought and not becoming engaged with it. To do so, we choose an action that keeps the mind from falling into the counterproductive cycle of inner commentaries and reactions that can lead to an emotional binge and disrupt our intention to abide in God.

Fr. Thomas suggests three ways to practice Guard of the Heart. Once we notice that thoughts have disrupted our basic sense of peace, we can reaffirm our intention to be united with God by:

1. Giving the thoughts to God as a gift.
2. Applying our attention to whatever we are doing, concentrating on the duty of the moment.
3. Taking up a pre-arranged activity. This might include: picking up a spiritual book, taking several conscious breaths, going for a walk (perhaps while also repeating an Active Prayer Phrase).



Should we engage in all of these complementary practices – Welcoming Prayer, Active Prayer Phrase, and Guard of the Heart? Or stick with one? As Fr. Thomas explained to Bob, “You have to choose the ones that help you most. The Guard of the Heart is a little more sophisticated than the other two. They are all interrelated—use whichever one works best for you. Have great flexibility. Guard of the Heart helps you to realize what to do with emotional things before they get to the point where you start reflecting. You can use one or two or all of them. This is just one of the methods you can use.”

One of the concerns raised during the morning’s Q and A session was: Could Guard of the Heart and similar practices inadvertently lead to a harmful emotional repression? Therapists and seasoned contemplatives have warned about “spiritual bypassing,” when one uses spiritual practices to avoid facing unresolved emotional issues and psychological wounds.

Though these warnings have legitimacy, Fr. Thomas and other discerning teachers give us valuable guidance that steer us in fruitful directions. In her book *Tools Matter*, for example, Meg Funk points out that “Watchfulness of thoughts is a practice of ... noticing and letting thoughts come ‘as they are’ without resistance or editing. Then we simply let them go. Letting go is actually not the way it happens. A thought will go away by itself if we don’t accompany that thought with another thought. To let go of a thought is simply to refrain from the next thought. Some folks prefer the language of ‘letting be’ instead of ‘letting go.’ Watchfulness of thoughts helps us remember that all thoughts are only thoughts: ‘I am not my thoughts, feelings, or passions. I have thoughts, but I am not my thoughts.’”

Similarly, in his book *Into the Silent Land*, Martin Laird writes, “Evagrius [the 4th-century Christian monk] is not telling us to not have these thoughts. Evagrius is saying don’t observe the video, observe the thought-feeling before it whips itself a video... This watchfulness also applies to our tendency to

add thought upon thought upon thought. We notice, for example, our anger and how it is quickly followed by another thought that judges it: 'I should not be having this angry thought.'" In a later interview with Brian Robinette, Laird notes that "the fruit of this [Watchfulness] practice is that we disentangle ourselves from the afflictive emotion without denying it, without repressing it, without acting out."

I found Laird's word "*disentangle*" to be very helpful. Rather than avoiding or pushing the afflictive thought away, we "let the thought be" and

choose an action that keeps us from getting tangled up in further emotional reactions and internal commentaries. With practice, this brings us back into the present moment and to our deeper accord with the divine will.

I am very grateful that Bob Mischke asked Fr. Thomas to explain Guard of the Heart all those years ago, and that he took the time to compile several other voices sharing their wisdom on an ancient and valuable contemplative practice. His course has upgraded my prayer toolkit.

~Mary Williams

Thank You . . .

We would like to thank **Diana Conner** for her valuable work as CONSD webmaster and layout and design editor for the CONSD Newsletter. She has retired from this position after 11 years of dedicated service. Much gratitude and many blessings from all of us at CONSD!



***"Only the
Divine
matters,
And because the
Divine matters,
Everything
matters."***

**~Fr. Thomas Keating,
*The Secret Embrace***

LECTIO DIVINA FORMATION RETREAT

In the morning hours of August 8, 2020, I awoke to join 159 other folks from the United States as well as the countries of Ireland, Iceland, Canada, Denmark, France and other parts of the world to share in Centering Prayer and Lectio Divina. Words escape me, but it was a very special experience.

Special kudos to Contemplative Outreach's Lectio Divina Team for a seamless Zoom presentation. I can only imagine the amount of time and effort that went into planning, scheduling and organization of the entire event that went so smoothly. The schedule for the retreat-workshop was divided into four conferences, with breaks in between. Each conference covered the different stages of Lectio, with an opportunity to experience the traditional four scholastic "moments" of Lectio as well as the more loosely structured monastic method. The schedule also allowed for small group sharing and discussion with the larger group.

On a personal note: It was interesting to review the distinction and interplay between Lectio and Centering Prayer, growth in relationship with another person and with Christ, and the interplay

and balance between informational reading and formational reading. Informational reading occurs, for example, when we get a new piece of equipment. In reading the set-up instructions, we seek to cover as much as possible as quickly as possible to get to the data that will allow us to master the item and bring a problem-solving mentality to the instructions. When practicing formational reading, we take things further by reading in depth and

allowing the passage to open us to fuller layers of meaning with a humble, receptive, yet detached approach.

In addition, what was new and quite interesting for me was the Lectio Divina on Life--not only learning about it but having an opportunity to experience it. Lectio Divina on Life involves

perusing your personal history (instead of Scripture) as the "text" for your prayerful reflection on a life/work incident.

I was tired at the end of the retreat's long day but also filled with the richness of praying the Scriptures and praying with others from around the world.

~Rosemary Benya



Prayer Before Lectio Divina

Spirit of God, your loving kindness powerfully, yet gently, guides all the moments of our day if we are receptive to your presence. Go before us in our pilgrimage of life, anticipating our needs and teaching us wisdom when we fail. Help us to hear the hidden message in your Word of Scripture so we may respond to your call with integrity, becoming the "word" you created us to be. We ask this through Jesus your Son. Amen.

~ Maria Tasto, *The Transforming Power of Lectio Divina*

Q AND A With Mary Dwyer

Zoom Prayer and Video

Q: Zoom has surely opened up new possible ways to practice together in these rather isolating times; for this I am grateful! At the same time, I must admit the transition hasn't been easy. Learning to work with the technical challenges and the hum of a computer in my sacred space has been another arena in which to employ my contemplative practices. As I pray my way through resistance to this new reality, there is one thing that keeps tripping me up; I hope you can help... I'm troubled by the practice in some virtual Centering Prayer groups of people turning off their cameras during the sit. I've heard it explained and even encouraged thus: some people feel more comfortable with the camera off, due to the intimate nature of the prayer; stopping the video may allay a sense of discomfort that some people experience from the fear of being watched during prayer. It's not my intention to judge others' needs or experiences, but this line of thinking concerns me. Am I alone in this?

Mary Dwyer: Thank you for your email. Many folks can relate to your sharing. Yet what kept coming to me as I read your words was

Matthew 6:6, "But when you pray, go to your inner room, shut the door, and pray to your Father in secret." (NAB).

It is an individual discernment what "shutting the door" looks like. For some it is just closing their eyes. For others it maybe eyes semi-open. For some a quick glance around the prayer circle, for others solitary space as indicated by turning their camera off. What is important for me to remember is that this is about my relationship with the Divine Indwelling. As Matthew goes on to say, "And your Father who sees in secret will repay you." It is much like sitting next to someone who is snoring or restless in prayer. I can either focus on them and be annoyed, or I can 'return ever so gently' to my sacred symbol.

The true beauty of any gathering (Zoom or in person) is the lived experience of, "whenever two or three are gathered in my name I am there" (Matthew 18:20). That is what I am experiencing in this extraordinary time of Zoom/COVID-19.

Blessings,

Mary

The Heart of Reality

Because ... Love, that heart of reality, is integrally woven through our future, it cannot be finally defeated by the other God-permitted separating forces in and around us that challenge it. I know how often I succumb to those forces, but each such succumbing, for all its pain and confusion, can be a *felix culpa*, a happy fault, through which I am drawn the more to the one enduring real Force, the loving, merciful energy of God out of which our being, awareness, and freedom are shaped.

~Tilden Edwards, *Embracing the Call to Spiritual Depth*

CONSD'S ZOOM PRAYER GROUPS

We are continuing to postpone our regular in-person prayer meetings and events due to COVID. Many of the chapter's established prayer groups meet weekly through Zoom; please contact a prayer group facilitator (see pages 14-15) if you would like to inquire about visiting or joining one of these prayer groups.

The chapter also offers to anyone who wishes to attend two recently formed groups that meet on Zoom: **Simply Prayer** and **CONSD 11th Step**.

With **Simply Prayer**, our intention is to offer a way to gently touch base as we shelter in place—praying together and mutually blessing our solidarity-at-a-distance. We begin with an opening prayer or chant, then engage in 20 minutes of Centering Prayer. Afterwards, we read a brief reading from scripture or a contemplative teacher, then end with a closing prayer. Our rotating list of facilitators includes: Kathy Mendoza, Mary Williams, Elena Andrews, and Joan Thompson. These sessions last 30-45 minutes and do not include a time of sharing or discussion. In 2020, we have been meeting each Thursday at alternating times: the first and third Thursdays at 10 AM, and the second, fourth, and fifth Thursdays at 7:30 PM. (Please see the "Events" section of this newsletter for the Zoom links.)

NOTE: Starting in January 2021, Simply Prayer will meet once a week on Thursday mornings ONLY. We will use the 10 AM Thursday Zoom link for these 2021 meetings (See "Events" on page 12).

Our **CONSD 11th Step** Zoom group, facilitated by Kathy Mendoza, is for those who are participating in Twelve-Step recovery programs. With the 11th step, one seeks "through prayer and meditation to improve our conscious contact with God as we [understand] Him, praying only for knowledge of His will for us and the power to carry that out." The sessions begin with Centering Prayer, followed by a 30-minute period in which participants "share experiences, strength, and hope." This 11th Step group meets at 4:30 PM on Fridays. (Please see the "Events" section of this newsletter for the Zoom link).

Please "arrive" a few minutes early to these groups to allow time for settling in – and to allow time to smooth out any technological issues. We look forward to being with you in this way as we seek stillness and guidance and deepening in these harrowing times.

The Ultimate Freedom

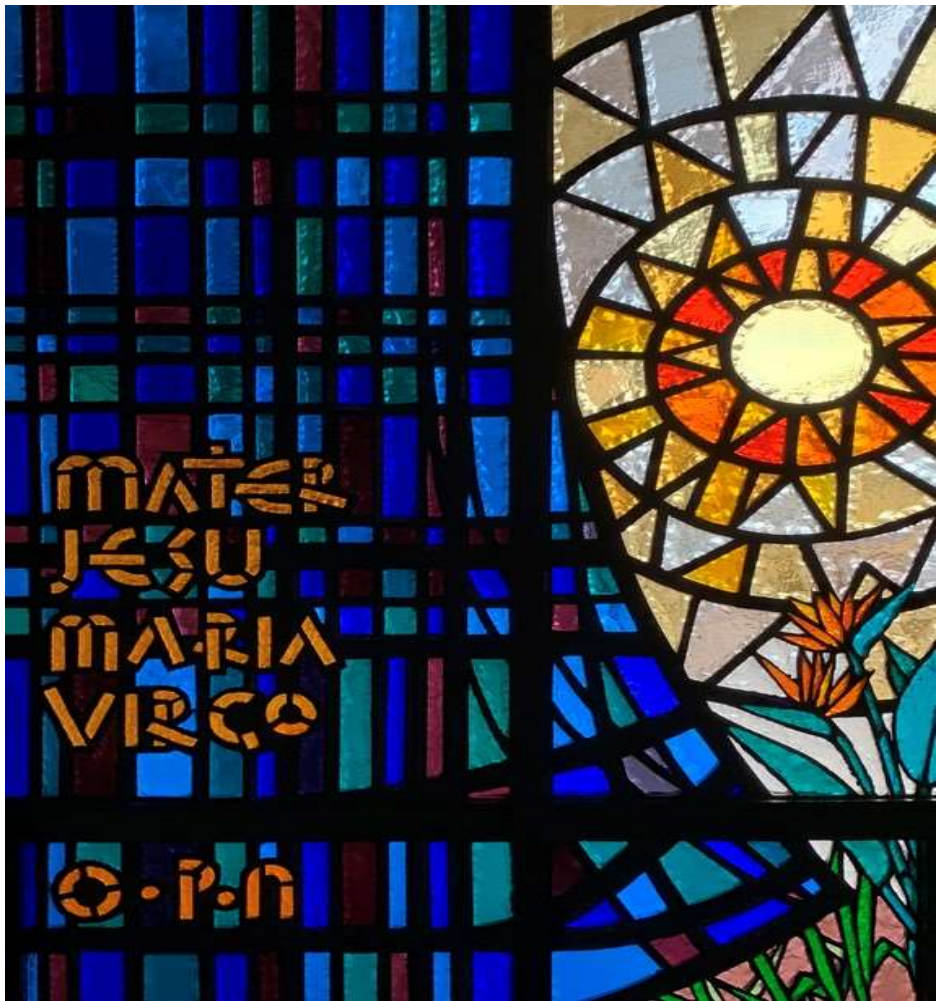
Christ calls to us throughout all time, "Come to me all you who labor and are burdened, and I will give you rest." "Rest" refers to interior quiet, tranquility, the peace of the abyss, the rootedness of being one with the Divine Presence. "Rest" implies that we are beginning to experience the mind of Christ, his awareness of the Godhead as infinite mercy, concern for everything that is, and the servant of creation. This rest is our reassurance at the deepest level that everything is okay. The ultimate freedom is to rest in God in suffering as well as in joy. God was just as present to Jesus in his abandonment on the cross as on the mountain of Transfiguration ... God wills to enter into every aspect of our life.

~Fr. Thomas Keating, *Reawakenings*

Contemplative Outreach of North San Diego offers an

Advent Morning of Prayer
Saturday, December 12, 2020
9:30 to 11:30

Join us for
alternating periods
of Centering Prayer,
music, chant,
readings,
and, as time allows,
sharing.



To register: Email us at consd.cal@gmail.com with your name and email address. A Zoom link will be sent to you a few days before the event. We look forward to being with you, our Centering Prayer family, on December 12, 2020, at 9:30 AM.

CONTEMPLATIVE OUTREACH EVENTS

Until further notice, all events are online-only

CONSD Ongoing Events

Simply Prayer – Zoom Meeting (morning)

Facilitators: Kathy Mendoza and Elena Andrews

Time: 1st and 3rd Thursdays of the month, 10:00 AM

Zoom link:

<https://us04web.zoom.us/j/79489072955?pwd=TK5Ga1M2NUk2SHJxNUZrZ0tIRmg3Zz09>

Meeting ID: 794 8907 2955. Password: 3u1m19

Simply Prayer – Zoom Meeting (evenings)

Facilitators: Mary Williams and Joan Thompson

Time: 2nd, 4th, and 5th Thursdays of the month, 7:30 PM

Zoom link:

<https://us02web.zoom.us/j/89771694647?pwd=ODVUV2VBM0N4dTNBTIJzR210dm81UT09>

Meeting ID: 897 7169 4647. Password: 786555

NOTE: Starting in January 2021, Simply Prayer will meet once a week on Thursday mornings ONLY. We will use the 10 AM Thursday Zoom link for these 2021 meetings.

CONSD 11th Step – Zoom Meeting

Facilitator: Kathy Mendoza

Time: Fridays at 4:30 PM

Zoom link:

<https://us04web.zoom.us/j/78042556785?pwd=TEZVclVIRVNTWmY5bmdkOHhUTEFVUT09>

Meeting ID: 780 4255 6875. Password: 3deA9g

CONSD Events: For information on CONSD events call Mary Williams at 760-822-3916 or see the CONSD website: www.consd.org

COSD events: For information on COSD events, see the COSD website:

www.contemplativeoutreachsd.org/

Upcoming November-December Events

[Lux Divina: A 2020 Advent Journey](#). This five-week e-course for Advent has been created by Contemplative Outreach in partnership with Spirituality and Practice. “It will be a quiet, reflective time in community, where we will feast on scripture and the teachings of **Fr. Thomas Keating** and other mystical writers. We will reflect on the great themes of this season as they inform and enrich the contemplative life.” Multiple reflective practices will include *Lectio Divina* with scripture, *Visio Divina* with art images, and *Musica Divina* with musical selections. November 27 through December 25. [Click here for more information and registration.](#)

[CONSD Advent Morning of Prayer](#) facilitated by **Mary Williams**. Join us on Zoom for alternating periods of Centering Prayer, music, chant, readings, and sharing. December 12, 9:30 – 11:30 AM. To register, email us at consd.cal@gmail.com with your name and email address. A Zoom link will be sent to you a few days before the morning of prayer.

[Lady Mary and the Indwelling Holy Spirit: An Advent Engagement](#) facilitated by **Mary Altalo**. How many of us ever think of Our Lady as a contemplative, or as a mystic? Join CO of Maryland and Washington as they explore the “incarnational instant” as Mary’s “personal Pentecost” which ushers in the Christ Event of birth, death, and resurrection. Explore Mary as “fullness of grace,” an essential part of who we are as individuals (persons) and as collectives (church). The morning will include three 30-minute periods of Centering Prayer and an interactive discussion. December 19, 9 AM to 1 PM Eastern time. [Click here for more information and registration.](#)

Looking for more contemplative opportunities? At the Contemplative Outreach Ltd. Resources page, you can find videos with Fr. Thomas Keating, articles, newsletters, and more:

<https://www.contemplativeoutreach.org/resources/>

At the Contemplative Outreach, Ltd. Programs page, you will find in-home and online workshops, retreats, and Zoom Centering Prayer Groups:

<https://www.contemplativeoutreach.org/programs/>

Did you know Contemplative Outreach Ltd. has its own YouTube channel? There you can find Fr. Thomas Keating's Spiritual Journey Series, The Welcoming Prayer Practice with Mary Dwyer, Cynthia Bourgeault's 2020 presentation, "Oneness, The Secret Embrace," videos on Centering Prayer and prison ministry, and more:

<https://www.youtube.com/user/coutreach>

Chris Hagen's "Putting on the Mind of Christ: How Centering Prayer Changes the Brain," is available on YouTube. A must-see:

<https://www.youtube.com/watch?v=ivIP5KltXxQ&t=523s>

Peace, light, and blessings to all throughout the seasons of Advent and Christmas



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 (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)	Lynne McKiernan	619-665-6344	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	818-357-4167	(Call for location)	Saturdays 8:30am
9	Murietta	DeeDee Warden	951-265-8557	42753 Settlers Ridge, Murietta	Wednesday 4:00pm
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.	Tuesdays 1:00pm
12	Oceanside (3)	Pat Julian	760 757-3659 x123	Mission San Luis Rey, 4050 Mission Ave.	Fridays 10:00am
13	Poway (1)	Elena Andrews	838-663-6584	St. Gabriel Catholic Church, 3734 Twin Peaks Rd.	Fridays 9:00-10:30am
14	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
15	Poway (3)	Parth Domke	858-829-2664	St. Bartholomew's Episcopal Church, 16375 Pomerado Dr.	Tuesdays 5:00-6:30pm

16	Poway (4)	Audrey Spindler	760-215-0782	Order of St. Luke* (call for directions)	Sunday 10:45am
17	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
18	Rancho Bernardo	Audrey Spindler	858 208-8609	San Rafael Parish, Center. Rooms A & B	Wednesdays 3:30-5:00pm
19	Solana Beach	Ann Deakers	858-775-1738	St. James Catholic Church, 625 S Nardo Ave, Solana Beach	Tuesdays 9:00-10:30am
20	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
21	San Marcos (2)	Jim Ullman & Marjo Gray	760-598-8943	St. Mark's Catholic Church	Tuesday 1:30-3:00pm
22	Serra Mesa	Diane Langworthy	619-697-3558	Mary Magdalene Apostle Catholic Community/Gethsemane Lutheran, 2696 Melbourne Dr.	Tuesdays 1:00-2:30pm
23	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
24	Temecula (2)	Robin Orner & Pastor Sandy Benz	951-669-3998 951-676-6262 X205	Hope Lutheran, 29043 Vallejo Ave. Classroom 6, Temecula	Tuesdays 6:30pm
25	Vista	Martha Treutle	760-809-2529	United Methodist Church of Vista, 490 S. Melrose Dr. Vista	Mondays 9:30-10:30am

Contemplative Outreach of North San Diego is a non-profit ecumenical spiritual organization. The Newsletter is published online quarterly. The views expressed in the articles by our local contributors are theirs alone and are not intended to indicate endorsement by Contemplative Outreach.

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.

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

Layout and Design: M. Williams